COLOR TRIODE

TABLE OF CONTENTS

Holy Week..... 2

• At Matins • At the Hours • At the Liturgy • Prayer for the Consecration of the Artos

Monday of Bright Week..... 15

• At Great Vespers • At Matins • During the Liturgy

Antipascha Week.....25

• At Small Vespers • At Great Vespers • At Matins • At the Liturgy

The Third Week after Easter, the Holy Myrrh-Bearing Women37

• At Small Vespers • At Great Vespers • At Matins • At the Liturgy

The Fourth Week after Easter, about the paralytic..... 58

• At Small Vespers • At Great Vespers • At Matins • At the Liturgy

Midpoint of Pentecost..... 77

• At Great Vespers • At Matins • At the Divine Liturgy

The Fifth Sunday after Easter, about the Samaritan Woman. 89

• At Small Vespers • At Great Vespers • At Matins • At the Liturgy

The Sixth Week after Easter, about the blind man.....111

• At Small Vespers • At Great Vespers • At Matins • At the Liturgy

Conclusion of the Feast of Easter..... 130

• At Vespers • At Matins • At the Divine Liturgy

The Ascension of the Lord..... 144

• At Small Vespers • At Great Vespers • At Matins • At the Liturgy

The Seventh Week after Easter..... 161

• At Small Vespers • At Great Vespers • At Matins • At the Liturgy

Trinity Saturday for the Departed.....181

• At Great Vespers • At the memorial service • At Matins• At the Divine Liturgy

Pentecost Week..... 197

• At Small Vespers • At Great Vespers • At Matins
• At the Liturgy • Vespers of Kneeling

Holy Spirit Monday.....219

• At Vespers • At Matins • At the Divine Liturgy

All Saints' Week.....229

• At Small Vespers • At Great Vespers • At Matins • At the Liturgy

The Week of All Saints Who Shone Forth in the Land of Russia 248

• At Small Vespers • At Great Vespers • At Matins • At the Liturgy

THE GLORIOUS RESURRECTION OF CHRIST. EASTER

AT MATINS

[After the dismissal of the Midnight Office, the priest, holding a candle lit from the eternal lamp on the Holy Altar, exits through the Royal Doors and sings, calling upon the faithful to light their candles:

Tone 5: Come, receive the light / from the unfading Light, / and glorify Christ, / who has risen from the dead.

Both choirs repeat this.] Then we exit the church and walk around it, singing the stichera, Tone 6:

Your Resurrection, Christ the Savior, / the angels sing of in heaven: / and grant us on earth / to glorify You with a pure heart.

When we come to the closed doors of the church [the deacon proclaims: "That we may be deemed worthy," **and we read the Gospel according to Mark, beginning at verse 70. At the conclusion, we sing: "**Glory to You, our God, glory to You.**" Then the rector, having incensed the Holy Gospel, the icons, all those present, and the closed doors—holding a lit three-branched candlestick and the Holy Cross in his hands—proclaims, tracing the sign of the cross with the censer:**

Glory to the Holy, Consubstantial, Life-giving, and Indivisible Trinity, always, now and ever, and unto ages of ages.

Choir: Amen.

Then the abbot sings three times:

Troparion, Tone 5

Christ is risen from the dead, / having conquered death by death, / and granted life / to those in the tombs.

And the choir sings the same troparion three times.

Then the abbot proclaims the verses:

Verse 1: May God arise, and may His enemies be scattered, / and may those who hate Him flee from His presence.

And after each verse, we sing the troparion once:

Troparion: **Christ is risen from the dead:**

Stanza 2: As smoke vanishes, so may they vanish, / as wax melts before the fire.

Troparion: **Christ is risen from the dead:**

Stanza 3: So may the sinners perish from the presence of God, / and may the righteous rejoice.

Troparion: **Christ is risen from the dead:**

Verse 4: This is the day the Lord has made; / let us rejoice and be glad in it!

Troparion: **Christ is risen from the dead:**

Glory:

Troparion: **Christ is risen from the dead:**

And now:

Troparion: **Christ is risen from the dead:**

Then the presider sings in a loud voice: Christ is risen from the dead, / having conquered death by death.

Choir: And to those in the tombs, / He has granted life.

Then the Great Litany: Let us pray to the Lord for the world: **and so on.**

[Prayer 1] and the acclamation: For all glory is due to You:

Chorus: Amen.

CANON

Composed by St. John of Damascus, tone 1; the irmoses are sung in tone 4, while the troparia are sung in tone 12 with the refrain: "Christ is risen from the dead." Each choir sings the irmoses in turn. At the end of each song, the katavasia: the same irmos, followed by the troparion "Christ is risen from the dead" in its entirety three times.

The presider begins each song of the canon and censes the holy icons, both choirs, and the clergy in order; after each song, there is a short ektenia outside the altar, a prayer, and an exclamation from the altar. After the first song, the right choir sings; after the third song, the left choir sings.

Song 1

Irmos: The day of the Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Refrain: **Christ is risen from the dead.**

Let us purify our hearts and see / Christ shining / with the unapproachable light of the Resurrection, / and clearly hear Him saying, "Rejoice!" / as we sing *the song* of victory.

Refrain: **Christ is risen from the dead.**

Let the heavens rejoice as is fitting, / let the earth be glad, / and let the whole world celebrate, / *both* the visible and the invisible: / for Christ is risen, the source of eternal joy.

Katavasia: The Day of the Resurrection: **And the troparion:** Christ is risen: **(3).**

The Lesser Ektenia, [Prayer 2], and the acclamation: For Yours is the power, and Yours is the kingdom, and the strength, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Hymn 3

Irmos: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Refrain: **Christ is risen from the dead.**

Now all is filled with light, / heaven, earth, and the underworld: / let all creation celebrate the Resurrection of Christ, / upon whom it is established.

Refrain: **Christ is risen from the dead.**

Yesterday I was buried with You, Christ, /—with You, who have risen, I rise this day; / yesterday I was crucified with You: / glorify me with Yourself, Savior, / in Your Kingdom!

Katavasia: Come, let us drink the new drink: **And the troparion:** Christ is risen: **(3).**

The Small Ektenia, [prayer 5], and the acclamation: For You are our God, and to You we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Ipakoia, Tone 4

The women who came with Mary before dawn / and found the stone rolled away from the tomb / heard from the Angel: "He who dwells in eternal light— / why do you seek Him among the dead as a man? / Look at the burial cloths, / run and proclaim to the world / that the Lord has risen, having put death to death, / for He is the Son of God, the Savior of the human race!"

Hymn 4

Irmos: May the divine guardian, / the theologian Habakkuk, stand with us / and show us the light-bearing Angel, / who clearly proclaims: / "On this day—salvation for the world, / for Christ has risen, / as the Almighty."

Refrain: **Christ is risen from the dead.**

Christ appeared / as the One who opened the virgin's womb; / and as the One offered as food, He is called the Lamb; / and as the One unblemished—untouched by defilement— / He is our Passover; / and, as the true God, / He is called perfect.

Refrain: **Christ is risen from the dead.**

Like a one-year-old lamb, / for us—a glorious crown, / the Blessed One, willingly slain for all, / *as* the purifying Passover, / and once again shone upon us from the tomb / as the beautiful Sun of righteousness.

Refrain: **Christ is risen from the dead.**

David, the forefather of God, / leaped and danced before the Ark, as if in a shadow; / but we, the holy people of God, / seeing the fulfillment of the types, / let us rejoice with divine inspiration, / for Christ has risen, the Almighty.

Katavasia: On the divine watch: **And the troparion:** Christ is risen: **(3).**

The Small Ektenia, [Prayer 3], and the exclamation: For You are the good and philanthropic God, and to You we send up glory, to the Father and the Son and the Holy Spirit, now and ever and to the ages of ages.

Hymn 5

Irmos: Let us keep watch from early morning / and, instead of darkness, offer a song to the Lord, / and we shall behold Christ—the Sun of Righteousness, / who radiates life to all.

Refrain: **Christ is risen from the dead.**

Beholding Your boundless mercy, O Christ, / those bound by the chains of hell / hastened toward the light / with joyful steps, / praising the eternal Pascha.

Refrain: **Christ is risen from the dead.**

Let us draw near with lamps in our hands to Christ, / emerging from the tomb like a bridegroom, / and let us celebrate together / with the triumphant *heavenly* hosts / God's saving Pascha.

Katavasia: Let us keep vigil from early morning: **And the troparion:** Christ is risen: **(3).**

The Small Ektenia, [Prayer 10], and the acclamation: For holy and glorified is Your most honored and majestic Name, Father, Son, and Holy Spirit, now and ever, and unto ages of ages. Amen.

Hymn 6

Irmos: You descended into *the* deepest *parts* of the earth / and shattered the eternal bars / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Refrain: **Christ is risen from the dead.**

Leaving the seals intact, O Christ, / You rose from the tomb, / having not harmed the Virgin's *womb* / at Your birth, / and opened to us the gates of paradise.

Refrain: **Christ is risen from the dead.**

My Savior, / living and unslaughtered sacrifice! / Offering Yourself, as God, / willingly to the Father, / You raised with You / the common progenitor Adam, / having risen from the tomb.

Katavasia: You descended into *the* deepest *parts* of the earth: **And the troparion:** Christ is risen: **(3).**

The Lesser Ektenia, [Prayer 6], and the acclamation: For You are the King of the world and the Savior of our souls, and to You we send up glory, to the Father and the Son and the Holy Spirit, now and ever and to the ages of ages.

Kontakion, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women, "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Ikos: The Sun *that existed* before the sun, / who once descended into the tomb, / having come even before the dawn, / was sought by the myrrh-bearing virgins as the light of day, / and they called out to one another: / "O friends, let us anoint with fragrant oils the body, / which breathes forth life and lies buried, / the flesh *of Him who* raises fallen Adam, / lying in the tomb. / Let us go, let us hurry like the Magi and worship, / and let us bring myrrh as gifts / to Him wrapped no longer in swaddling clothes, but in a shroud; / and let us shed tears and cry out: / 'O Lord, arise, / You who grant resurrection to the fallen!'

Synaxarion.

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the one and only sinless One. / We worship Your Cross, Christ, / and we sing of and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(3)**

Then: Jesus rose from the tomb, / as He had foretold, / granting us eternal life / and great mercy. **(3)**

Hymn 7

Irmos: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Refrain: **Christ is risen from the dead.**

The God-wise women / hurried after You with fragrant spices. / But *the One* whom they sought with tears as a mortal, / *they* joyfully worshiped *as* the living God, / and proclaimed the mysterious Passover / to Your disciples, O Christ.

Refrain: **Christ is risen from the dead.**

We celebrate the defeat of death, / the destruction of hell, / the beginning of another—eternal—life, / and with joy we sing *of* the One who brought this about— / the One blessed / God of our fathers and the Most Glorified.

Refrain: **Christ is risen from the dead.**

Truly holy / and worthy of every celebration / is this night, salvific and radiant, / the harbinger of the light-filled day of the Resurrection, / in which the eternal Light / shone forth from the tomb in the flesh for all.

Katavasia: He who delivered the youths from the furnace: **And the troparion:** Christ is risen: **(3).**

The Small Ektenia, [Prayer 7], and the acclamation: May the power of Your Kingdom be blessed and glorified, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

Hymn 8

Irmos: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

Chorus: **Christ is risen from the dead.**

Come, *let us taste* the new fruit / of the vine, / divine joy, / on this glorious day of the Resurrection, / and let us share in the Kingdom of Christ, / singing His praises as God forever and ever.

Refrain: **Christ is risen from the dead.**

Lift up your eyes, Zion, / and look around: / for behold, your children have gathered to you, / like divinely shining stars, / from the west, and the north, / and the sea, and the east, / blessing Christ in you forever and ever.

Refrain: **Most Holy Trinity, our God, glory to You.**

Trinity Hymn: The Father Almighty, and the Word, and the Spirit, / One Being in Three Persons, / Most High and Most Divine! / In You we are baptized / and we bless You for all ages.

Katavasia: This long-awaited and holy day: **And the troparion:** Christ is risen: **(3).**

The Small Ektenia, [Prayer 8], and the acclamation: For blessed is Your all-holy Name, and glorified is Your Kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

Hymn 9

Rejoice, my soul, / in Christ, the Giver of Life, / who rose from the tomb on the third day.

And the irmos: Shine, shine, New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

And the second choir sings the same refrain and irmos.

Then the first choir sings the second refrain: Praise, O my soul, / Him who suffered willingly, and was buried, / and rose from the tomb on the third day.

And the irmos: Shine, shine, New Jerusalem:

And the second choir sings the same refrain and irmos.

Then the first voice sings the third stanza: Christ is the new Passover, / the living sacrifice, the Lamb of God, / who takes away the sin of the world.

O divine, O beloved, / O sweetest is Your word! / For You did not promise in vain / to be with us until the end of the age, Christ! / Clinging to Him *as* the anchor of *our* hope, / we, the faithful, rejoice!

And the second choir sings the same refrain and troparion.

Then the first voice sings the fourth stanza: The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!) **And the troparion:** O divine one, O beloved:

And the second tone sings the same refrain and troparion.

Then the first voice: Having fallen asleep, You awakened those who had been dead since the beginning of time, / with a majestic and mighty voice, / like a lion *descended* from Judah. **And the troparion:** O Divine One, O Beloved:

And the second choir: Mary Magdalene ran to the tomb / and, seeing Christ, / began to ask Him, as if He were the gardener. **And the troparion:** O Divine One, O Beloved:

First scene: The angel, surrounded by radiance, cried out to the women: / "Stop weeping, / for Christ is risen!"

O Great and Most Holy Pascha, Christ! / O Wisdom, and Word of God, and Power! / Grant us to be more perfectly united with You / in the eternally bright day of Your Kingdom.

Second Verse: Christ is risen, having conquered death / and raised the dead *with Him*. / Rejoice, O people! **And the troparion:** O Great and Most Holy Pascha:

First Tone: On this day, all creation / rejoices and exults, / for Christ is risen and hell is vanquished. **And the troparion:** O Great and Most Holy Pascha:

Second Tone: On this day the Lord has conquered Hades, / raising up the captives / whom Hades had held from time immemorial and kept firmly bound. **And the troparion:** O Great and Most Holy Pascha:

First Tone: Praise, O my soul, the power / of the indivisible Trinity. **And the troparion:** O Great and Most Holy Pascha:

Second Tone: Rejoice, O Virgin, rejoice! / Rejoice, O Blessed One, rejoice, O Glorified One: / for Your Son has risen / on the third day from the tomb. **And the troparion:** O Great and Most Holy Pascha:

At the end, the first tone sings the first refrain: Rejoice, my soul, / in Christ, the Giver of Life, / who rose from the tomb on the third day.

And the irmos: Shine, shine, New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Then the second choir sings the second refrain: Praise, O my soul, / Him who suffered willingly, and was buried, / and rose from the tomb on the third day. **And the irmos:** Shine, shine:

Then both choirs sing together the irmos and the troparion: Christ is risen from the dead: **(3).**

The Small Ektenia, [prayer 11], and the acclamation: For all the heavenly powers praise You, and we send up glory to You, to the Father and the Son and the Holy Spirit, now and always, and forever and ever.

Exapostilarion

Having fallen asleep in the flesh as a mortal, / You, O King and Lord, / rose on the third day, / raising Adam from corruption and abolishing death. / The Pascha of incorruption, / the salvation of the world! **(3)**

At "Praise"
Sunday stichera, in the 4th tone, tone 1

Praise Him for His might, / praise Him for the multitude of His greatness.

We sing of Your / saving sufferings, Christ, / and we glorify Your Resurrection.

Praise Him with the sound of trumpets, / praise Him with psalteries and lyres.

You who endured the Cross, abolished death, / and rose from the dead, bring peace to our lives, O Lord, / as the One and Only Almighty.

Praise Him with the timpani and in the choir, / praise Him with strings and the organ.

You who conquered hell and raised man to life / through Your resurrection, Christ, / grant us, with a pure heart, / to sing of You and glorify You.

Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!

Glorifying Your condescension, fitting for God, / we sing to You, Christ: / You were born of the Virgin and were never separated from the Father; / You suffered as a man / and willingly endured the Cross; / You rose from the tomb, emerging *from it* as from a palace, to save the world. / O Lord, glory to You!

Then both choirs sing together:

Easter Sticheras, Tone 5

Stich: **May God arise / and may His enemies be scattered.**

Holy Easter has appeared to us on this day, / – a new, holy Easter, / a mysterious Easter, an Easter revered by all. / Easter—Christ the Savior; / Easter, spotless, / Easter, glorious, / Easter of the faithful, / Easter that has opened the gates of paradise to us, / Easter that sanctifies all the faithful.

Verse: **As smoke vanishes, / so may they vanish.**

Go forth after the vision, you women who bring the good news, / and proclaim to Zion: / "Receive from us the joy of the good news of Christ's Resurrection!" / Rejoice, exult, and be glad, Jerusalem, / having seen Christ the King, like a bridegroom, / emerging from the tomb.

Verse: **May the sinners perish from the presence of God, / and may the righteous rejoice.**

The myrrh-bearing women, early in the morning, / having come to the tomb of the Giver of Life, / found an Angel seated on the stone, / and he, turning to them, proclaimed: / "Why do you seek the Living One among the dead? / Why do you mourn the Incorruptible as though *He were subject to* decay? / Go back and tell His disciples!"

Verse: **This is the day the Lord has made; / let us rejoice and be glad in it!**

Joyful Easter, / Easter, the Lord's Easter, / the most holy Easter has dawned for us. / Easter! Let us joyfully embrace one another. / O, Easter—deliverance from sorrow! / For on this day, from the tomb, / shining forth as from a bridal chamber, Christ / filled the women with joy, saying: / "Go and tell the Apostles!"

Glory, and now, Tone 5: The Day of the Resurrection! / And let us shine with joy / and embrace one another; / let us say: "Brothers!" / And to those who hate us, /—we will forgive all for the sake of the Resurrection / and thus proclaim: / "Christ is risen from the dead, / having conquered death by death, / and granted life to those in the tombs!"

Then: Christ is risen from the dead: **(3), and we sing this repeatedly during the kissing of the cross.**

And the brethren kiss one another. After the kissing of the priests and deacons in the sanctuary, the rector comes out, carrying the Holy Cross, and stands before the Royal Doors. Likewise, the other priests and deacons stand to his right, holding the Holy Gospel and icons in their hands. And everyone in the church approaches one by one, bows to the rector, and kisses the Holy Cross and the rector himself on the lips, saying, "Christ is risen," and he replies, "Truly He is risen." In the same way, they kiss the others, standing to the right of the rector. Silence reigns in the church, and after the kissing, everyone stands listening to

our Holy Father John,
Archbishop of Constantinople, Chrysostom,
as he delivers his homily on this holy and radiant day
of the glorious and salvific Resurrection
of Christ, our God

Whoever is devout and loves God—let him rejoice in this beautiful and radiant celebration. Whoever is a wise servant, let him joyfully enter into the joy of his Lord. If anyone has labored by fasting, let him now receive his denarius. If anyone has worked from the first hour, let him receive his just wages today. If anyone arrived after *the* third *hour*, let him begin to celebrate joyfully. If anyone arrived after the sixth, let him have no doubt, for he loses nothing. If anyone was late and arrived at the ninth, let him approach without any hesitation. If anyone has only made it by the eleventh hour, let him not fear that he has delayed, for the Master, being generous, receives the last *just* as He does the first: He provides a place of rest for *the one who came* at *the* eleventh *hour*, just as He does for the one who worked from the first; and He has mercy on the last, and cares for the first; He gives to one and bestows upon the other; He accepts deeds and welcomes desire; He values action and praises intention. So enter, all of you, into the joy of our Lord—and both the first and the second will receive their reward. Rich and poor, rejoice together. The self-disciplined and the careless, honor this day. You who have fasted and you who have not, rejoice today. The table is full—let all partake. The feast is great—let no one leave hungry. Let all enjoy the feast of faith; let all partake of the riches of goodness. Let no one lament poverty, for the Kingdom has come for all. Let no one grieve over sins,

for forgiveness has shone forth from the tomb. Let no one fear death, for the Savior's death has set us free: He who was held captive by death has destroyed it. He who descended into hell has triumphed over hell. He has filled with sweetness the one who tasted His flesh. And Isaiah, foreseeing this, exclaimed: "Hell," he said, "suffered bitterly when it met You in the underworld." Bitterly, for it was abolished; bitterly, for it was despised; bitter, for he was put to death; bitter, for he was destroyed; bitter, for he was bound. He took on flesh, and *suddenly* encountered God; he took on earth, and met Heaven; he took on what he saw, and fell because of what he did not see. Death, where is your sting? Hell, where is your victory? Christ is risen—and you are defeated. Christ is risen—and the demons have fallen. Christ is risen—and the angels rejoice. Christ is risen—and life comes into its own. Christ is risen—and not a single dead person remains in the grave. For Christ, having risen from the dead, has become the firstfruits of those who have fallen asleep. To Him be glory and power forever and ever. Amen.

Troparion, Tone 8, to Saint John Chrysostom

The grace of your lips, shining like a fiery light, / has enlightened the universe; / you have gathered for the world the treasure of non-covetousness, / and shown us the heights of humility. / But, instructing us with your words, / Father John Chrysostom, / pray to the Word, Christ our God, for the salvation of our souls.

Then the litany: Have mercy on us, O God; and Let us offer our morning prayer to the Lord:

Deacon: Wisdom.

Choir: Bless.

Priest: Blessed is Christ, our God, always: now and ever and unto ages of ages.

Choir: Amen. Strengthen, O God, the holy Orthodox faith and the Orthodox Christians for ever and ever.

Then the priest, holding the cross, instead of: "Glory to You, Christ God," **sings:** "Christ is risen from the dead, trampling down death by death."

Choir: And to those in the tombs, He has granted life.

Dismissal

Christ, who is risen from the dead, who by death has destroyed death and granted life to those in the tombs, our true God, through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, and all the saints, may He have mercy on us and save us, as He is good and loves mankind.

Then, raising the cross, he says: Christ is risen! **(3)**

Chorus: He is truly risen! **(3)**

And we sing the conclusion: Christ is risen from the dead: **three times, the entire troparion. And we conclude the singing:** And He has granted us eternal life; / we worship His three-day Resurrection.

Then the choir: Our great lord and father **(name)**, His Holiness the Patriarch of Moscow and All Russia, and our lord His Eminence **(name)**, Metropolitan **(or: Archbishop, or: Bishop—title of the see)**, our God-protected Russian land, the abbot and the brethren of this holy monastery **(or: the rector, the brethren, and the parishioners of this holy church)**, and all Orthodox Christians—O Lord, preserve them for many years to come.

And we kiss the Holy Cross held in the priest's hands.

THE HOURS FOR HOLY EASTER

Beginning on this day of Holy and Great Week of Easter until Saturday, the Hours, Midnight Office, and Vespers are chanted as follows:

The priest proclaims: Blessed be our God always, now and ever and unto ages of ages.

And we respond: Amen. Christ is risen from the dead, / having conquered death by death, / and granted life / to those in the tombs. **(3)**

Easter Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(3)**

Ipakoï, Tone 4

The women who came with Mary before dawn / and found the stone rolled away from the tomb / heard from the Angel: "He who dwells in eternal light— / why do you seek Him among the dead as a man? / Look at the burial cloths; / run and proclaim to the world / that the Lord has risen, having put death to death, / for He is the Son of God, the Savior of the human race!"

Kontakion, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women: "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Troparion

In the tomb in the flesh, yet in Hades with Your soul as God, / and in Paradise with the thief, / and on the throne You were, Christ, with the Father and the Spirit, / filling all things, the Boundless One.

Glory: The bearer of life, truly more beautiful than paradise, / and brighter than any royal palace— / such was Your tomb, Christ, / the source of our resurrection.

And now, to the Mother of God: O divine and sanctified Tabernacle of the Most High, rejoice! / For through You, O Mother of God, joy is given to those who cry out: / "Blessed are You among women, / O all-pure Sovereign!"

Lord, have mercy **(40)**, **Glory, and now:**

We magnify You, who, with the highest honor of the Cherubim / and the incomparable glory of the Seraphim, / gave birth as a virgin to God the Word, / the true Mother of God.

Bless us in the name of the Lord, Father.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

And we say: Amen.

And again we sing: Christ is risen from the dead: **(3)**, Glory, and now: Lord, have mercy **(3)**, Bless us.

And the dismissal of the first hour.

In the same manner, it is sung for the third and sixth hours before the Liturgy. Likewise before Vespers, for the ninth hour; and once during Matins; and also during Midnight Office.

If the Liturgy is not being celebrated, instead of the icon songs we sing: Christ is risen from the dead: (3), Having beheld the Resurrection of Christ: (1), The women who came with Mary before dawn: (1), Glory, Kontakion: Though You descended into the tomb, O Immortal One: And now: The Only-Begotten Son and the Word of God: Then the "Blessed Are" with the troparia from the canon, canticles 3 and 6. Priest: Wisdom. Reading from the Epistle and the Gospel. Then: Remember us, O Lord: Heavenly Choir: The Creed, "Forgive, pardon, and remit": The Lord's Prayer: Kontakion: Though You descended into the tomb, O Immortal One: Glory, and now: The Theotokos: The Divine and Sanctified Tabernacle: O Lord, have mercy (40). Then: One Holy, One Lord, Jesus Christ, to the glory of God the Father. Amen. Then, instead of: "May the name of the Lord be blessed": "Christ is risen from the dead": (3), and Psalm 33, up to the words: "they shall not lack any good thing," and the dismissal.

AT THE LITURGY

The deacon begins: Bless, Your Grace.

Priest: Blessed be the kingdom of the Father and of the Son and of the Holy Spirit, now and always, and forever and ever. Amen.

Choir: Amen.

And the presider, together with those in the sanctuary, sings:

Troparion, Tone 5

Christ is risen from the dead, / having conquered death by death, / and granted life / to those in the tombs.

And the congregation sings the same troparion three times.

Then the presider proclaims the verses:

Verse 1: May God arise, and may His enemies be scattered, / and may those who hate Him flee from His presence.

And after each verse, we sing the troparion once:

Troparion: **Christ is risen from the dead:**

Stanza 2: As smoke vanishes, so may they vanish, / as wax melts before the fire.

Troparion: **Christ is risen from the dead:**

Stanza 3: So may the sinners perish from the presence of God, / and may the righteous rejoice.

Troparion: **Christ is risen from the dead:**

Verse 4: This is the day the Lord has made; / let us rejoice and be glad in it!

Troparion: **Christ is risen from the dead:**

Glory:

Troparion: **Christ is risen from the dead:**

And now:

Troparion: **Christ is risen from the dead:**

Then the presider sings in a loud voice: Christ is risen from the dead, / having conquered death by death.

Choir: And to those in the tombs, He has granted life.

Then the Great Litany: Let us pray to the Lord for the world: **and so on.**

Prayer 1, antiphon, and acclamation: For all glory is due to You:

Choir: Amen.

Antiphon 1, Tone 2

Verse 1: Shout to the Lord, / all the earth!

Through the prayers of the Mother of God, Savior, / save us.

Verse 2: Shout to the Lord, all the earth; / sing to His name, give Him glory with praise! Ps 65:1–2

Through the prayers of the Mother of God, Savior, / save us.

Verse 3: Say to God: How awesome are Your works! / By the greatness of Your power, Your enemies will submit to You. Psalm 65:3

Through the prayers of the Mother of God, Savior, / save us.

Verse 4: Let the whole earth bow down to You and sing to You, / let them sing to Your name, O Most High! Psalm 65:4

Through the prayers of the Mother of God, Savior, / save us.

Glory, and now: Through the prayers of the Mother of God, Savior, / save us.

Antiphon 2, Tone 2

Verse 1: O God, have mercy on us / and bless us.

Save us, O Son of God, who rose from the dead, / as we sing to You: Alleluia.

Verse 2: O God, have mercy on us and bless us, / let the light of Your face shine upon us and have mercy on us. Psalm 66:2

Save us, O Son of God, who rose from the dead, / as we sing to You: Alleluia.

Verse 3: So that on earth they may know Your way, / and among all nations—Your salvation. Psalm 66:3

Save us, O Son of God, who rose from the dead, / as we sing to You: Alleluia.

Verse 4: May the nations glorify You, O God, / may all the nations glorify You. Psalm 66:4

Save us, O Son of God, who rose from the dead, / to whom we sing: Alleluia.

Glory, and now: The Only-Begotten Son:

Antiphon 3, Tone 5

Verse 1: May God arise, / and may His enemies be scattered. Ps 67:2

Troparion, Tone 5

Christ is risen from the dead, / having conquered death by death / and granted life / to those in the tombs.

Verse 2: May God arise, and may His enemies be scattered; / and may those who hate Him flee from His presence.

Troparion: **Christ is risen from the dead:**

Stanza 3: As smoke vanishes, so let them vanish, / as wax melts before the fire. Psalm 67:3A

Troparion: **Christ is risen from the dead:**

Verse 4: So may the sinners perish from God's presence, / and may the righteous rejoice, / and be glad before God. Psalm 67:3B–4

Troparion: **Christ is risen from the dead:**

Entrance Verse

Bless God in the assemblies, / the Lord, from the springs of Israel. Psalm 67:27

Troparion: **Christ is risen from the dead:**

Ipakoï, Tone 4

The women who came with Mary before dawn / and found the stone rolled away from the tomb / heard from the Angel: "He who dwells in eternal light— / why do you seek Him among the dead as a man? / Look at the burial cloths, / run and proclaim to the world / that the Lord has risen, having put death to death, / for He is the Son of God, the Savior of the human race!"

Glory, and now, the kontakion, tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women: "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Instead of the Trisagion: As many of you as have been baptized into Christ, / you have *all* been clothed in Christ. / Alleluia. **(3)**

[The Paschal beginning of the Liturgy, the antiphons, "As many of you as have been baptized into Christ:" the Communion verse, and the entire Paschal conclusion of the Liturgy are sung throughout Bright Week.]

Prokeimenon, Tone 8

This is the day the Lord has made; / let us rejoice and be glad in it.

Verse: Praise the Lord, for He is good; His mercy endures forever. Psalm 117:24, 1

Acts of the Holy Apostles, beginning 1A

I wrote the first book to you, Theophilus, about everything that Jesus did and taught from the beginning until the day He was taken up to heaven, after He had given instructions through the Holy Spirit to the apostles He had chosen—to whom He also showed Himself alive after His suffering by many convincing proofs, appearing to them over a period of forty days and speaking about the kingdom of God. And when He had gathered them together, He commanded them, "Do not leave Jerusalem, but wait for the promise of the Father, which you have heard from Me; for John baptized with water, but in a few days you will be baptized with the Holy Spirit." So they gathered together and asked Him, saying, "Lord, is this the time when You will restore the kingdom to Israel?" But He said to them, "It is not for you to know the times or dates that the Father has set by His own authority; but you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Acts 1:1–8

Alleluia, Tone 4

Verse: When You arise, You will have mercy on Zion.

Verse: The Lord has looked down from heaven upon the earth. Psalm 101:14A, 20B

The Gospel of John, beginning 1

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made; and without Him nothing was made that has been made. In Him was life, and that life was the light of men. And the light shines in the darkness, and the darkness has not overcome it. There was a man sent from God; his name was John. He came as a witness to testify about the Light, so that all might believe through him. He was not the Light, but was sent to testify about the Light. The true Light, which enlightens every person coming into the world, was coming. He was in the world, and the world came into being through Him, yet the world did not recognize Him. He came to His own, and His own did not receive Him. But to all who did receive Him, who believed in His name, He gave the right to become children of God—children born not of blood, nor of the will of the flesh, nor of the will of a man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; and we beheld His glory, the glory as of the only begotten of the Father. John testifies about Him and exclaims, "This was the One of whom I said, 'He who comes after me has become ahead of me, because He was before me.'" And from His fullness we have all received, grace upon grace; for the Law was given through Moses, but grace and truth came through Jesus Christ.

John 1:1–17

The Gospel is read by all the officiating priests and deacons together with the rector, one after another, by sections, as assigned by the rector.

Instead of "It is truly meet"

The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!)

And the irmos, tone 1: Shine, shine, New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

We sing this until the end of the Paschal season, except on Mid-Pentecost and its conclusion.

Communion

Receive the Body of Christ, / and partake of the Fountain of immortality. / Alleluia. **(3)**

Troparion: Christ is risen from the dead: sung

❖ **After the presider says, "Approach with the fear of God and faith," instead of "Blessed is He who comes in the name of the Lord:"**

❖ **During Communion, instead of "Receive the Body of Christ:"**

❖ **After the presider's words: "Save, O God, Your people," instead of "We have seen the true light,"**

❖ **After the presider says, "Always, now and ever, and unto ages of ages," instead of "May our lips be filled with,"**

After the prayer behind the ambo, the artos is carried out before the Royal Doors, incensed three times, and the following prayer is read by the presiding priest:

Prayer for the Consecration of the Artos

Almighty God, Lord of Hosts! Through Your servant Moses, You commanded that, at the Exodus of Israel from Egypt and the liberation of Your people from the bitter slavery of Pharaoh, a lamb be sacrificed—a foreshadowing of the Lamb who was willingly slain for us on the Cross, who takes away the sins of the whole world, Your beloved Son, our Lord Jesus Christ, through whom we have received deliverance and liberation from eternal slavery to the enemy and deliverance from the unbreakable bonds of hell. So we, Your servants, in honor and glory, and in remembrance of the glorious Resurrection of Your Son, our Lord Jesus Christ, now on this all-luminous, most glorious, and salvific day of Pascha, as we present this bread before Your majesty, humbly beseech You: look upon this bread, bless it, and sanctify it. As for us who have brought it, who kiss it, and who partake of it, make us partakers of Your heavenly blessing, and by Your power remove every sickness and infirmity from us, granting health to all. For You are the source of blessings and the Giver of healing, and to You we send up glory, to the Father without beginning, with Your Only-Begotten Son, and Your Most Holy and Good Life-Giving Spirit, now and always, and forever and ever. Amen.

And he sprinkles the bread three times with holy water, saying: This bread is blessed and sanctified by the sprinkling of this holy water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Instead of "May the name of the Lord be…" and Psalm 33, the troparion "Christ is risen from the dead" is sung 12 times or more, until the abbot distributes the antidoron and prosphora.

Before the dismissal, the abbot sings, instead of "Glory to You, Christ God," "Christ is risen from the dead, trampling down death by death," and the choir responds, "And bestowing life upon those in the tombs." The dismissal is the same as at Matins, with a mention of St. John Chrysostom.

The Royal Doors are not closed during Bright Week .

Back to Table of Contents

MONDAY OF HOLY WEEK

DURING HOLY AND GREAT EASTER WEEK
AT GREAT VESPERS

At "O Lord, I have cried out," stichera in tone 6.
Resurrection stichera, tone 2

Let us worship the Word of God, born of the Father before all ages, / who was incarnated of the Virgin Mary, / for He, having endured the Cross, / delivered Himself to burial, as He Himself willed, / and having risen from the dead, / saved me—a wayward man.

Christ, our Savior, / having nailed the charge against us to the Cross, has blotted it out / and abolished the power of death. / We worship His Resurrection on the third day.

Together with the Archangels, let us sing of Christ's Resurrection; / for He is the Redeemer and Savior of our souls, / and in awesome glory and with mighty power / He is coming again to judge the world He created.

Eastern Sticheras

Of You, O Lord, who were crucified and buried, / an angel announced to the women and proclaimed: / "Come, see where the Lord lay; / for He, according to *His* word, has risen as the Almighty!" / Therefore we worship You, the One who is Immortal: / Christ, the Giver of life, have mercy on us!

By Your Cross You have abolished / the curse *that befell us* through the tree, / by Your burial You have put to death the power of death, / and by Your Resurrection You have enlightened the human race. / Therefore we cry out to You: / "Christ our God, our Benefactor, glory to You!"

The gates of death have opened before You, O Lord, / in fear, / and the gatekeepers of hell, seeing You, were terrified; / for You have shattered the gates of bronze, / and broken the iron bars, / and brought us out of darkness and the shadow of death, / and torn asunder our bonds.

Glory: Singing the song of salvation, / let us proclaim with *one* voice: / "Come, all of you, let us fall down in the house of the Lord, / turning *to Him*: / 'You who were crucified on the Cross, who rose from the dead, / and who dwell in the bosom of the Father, / have mercy on our sins!'"

And now, O Mother of God: The shadow of the Law has passed away, / for grace has appeared; / for just as the burning bush was not consumed by the flames, / so You, O Virgin, gave birth and remained a virgin. / Instead of the pillar of fire, / the Sun of Righteousness has shone forth; / instead of Moses—Christ, / the salvation of our souls.

Entrance with the Gospel. "The Joyful Light."

Great Prokeimenon, Tone 7

Who is a God as great as our God? / You are the God who works wonders.

Verse: You have revealed Your power among the nations.

Verse: And I said, "Now I have come to *understand*: this change comes from the right hand of the Most High."

Verse: I have recalled the works of the Lord; for I will remember Your wonders from the beginning.

And again: Who is a God as great as our God? / You are the God who performs wonders.

Ps 76:14B–15A, 15B, 12

After the prokeimenon, the deacon proclaims: That we may be deemed worthy to hear the Holy Gospel, let us pray to the Lord God.

Choir: O Lord, have mercy **(3)**.

The Gospel according to John, beginning 65B

On the evening of that first day of the week, when the doors of the house where His disciples were gathered were locked for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you!" Having said this, He showed them His hands and His feet and His side. The disciples rejoiced when they saw the Lord. Jesus said to them a second time, "Peace be with you! Just as the Father has sent Me, so I send you." Having said this, He breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven; whose sins you retain are retained." Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the nail marks in his hands and put my finger into the nail marks, and put my hand into his side, I will not believe."

John 20:19–25

After the Litany: Let us all say: **"And** grant us, O Lord, this evening…" **Then:** Let us offer the evening prayer:

Resurrection stichera, tone 2

Your Resurrection, Christ the Savior, / has enlightened the entire universe, / and You have called Your creation to Yourself: / Almighty Lord, glory to You!

And the Paschal stichera, tone 5

Verse: **May God arise / and His enemies be scattered.**

Holy Pascha has appeared to us on this day, /—a new Pascha, a holy Pascha, / a mysterious Pascha, a Pascha honored by all. / Easter—Christ the Savior; / Easter, spotless, / Easter, great, / Easter of the faithful, / Easter that has opened the gates of paradise to us, / Easter that sanctifies all the faithful.

Verse: **As smoke vanishes, / so may they vanish.**

Go forth after the vision, you women who bring the good news, / and proclaim to Zion: / "Receive from us the joy of the good news of Christ's Resurrection!" / Rejoice, exult, and be glad, Jerusalem, / having seen Christ the King, like a bridegroom, / emerging from the tomb.

Verse: **May the sinners perish from the presence of God, / and may the righteous rejoice.**

The myrrh-bearing women, early in the morning, / having come to the tomb of the Giver of Life, / found an Angel seated on the stone, / and he, turning to them, proclaimed: / "Why do you seek the Living One among the dead? / Why do you mourn the Incorruptible as though *He were subject to* decay? / Go back and tell His disciples!"

Verse: **This is the day the Lord has made; / let us rejoice and be glad in it!**

Joyful Easter, / Easter, the Lord's Easter, / the most holy Easter has dawned for us. / Easter! Let us joyfully embrace one another. / O, Easter—deliverance from sorrow! / For on this day, from the tomb, / shining forth as from a bridal chamber, Christ / filled the women with joy, saying: / "Go and tell the Apostles!"

Glory, and now, Tone 5: The Day of the Resurrection! / And let us shine with joy / and embrace one another; / let us say: "Brothers!" / And to those who hate us, /—we will forgive all for the sake of the Resurrection / and thus proclaim: / "Christ is risen from the dead, / having conquered death by death, / and granted life to those in the tombs!"

Then: Christ is risen from the dead: **(3), three times, except at the end of the stichera.**

Deacon: Wisdom. **We:** Bless us. **Priest:** Blessed is He who is—Christ our God: **And we:** Strengthen us, O God: **The Rector, instead of: Glory to You, Christ our God: proclaims:** Christ is risen from the dead,

having conquered death by death. **And we:** And having granted life to those in the tombs. **And he pronounces the dismissal:** Christ, who is risen from the dead:

AT MATINS

The presider, making the sign of the cross with the censer, proclaims: Glory to the Holy, Consubstantial, Life-giving, and Indivisible Trinity, always, now and ever, and to the ages of ages.

Choir: Amen.

Then the rector sings three times:

Troparion, Tone 5

Christ is risen from the dead, / having conquered death by death, / and granted life / to those in the tombs.

And the choir sings the same troparion three times.

Then the abbot proclaims the verses:

Verse 1: May God arise, and may His enemies be scattered, / and may those who hate Him flee from His presence.

And after each verse, we sing the troparion once:

Troparion: **Christ is risen from the dead:**

Stanza 2: As smoke vanishes, so may they vanish, / as wax melts before the fire.

Troparion: **Christ is risen from the dead:**

Stanza 3: So may the sinners perish from the presence of God, / and may the righteous rejoice.

Troparion: **Christ is risen from the dead:**

Verse 4: This is the day the Lord has made; / let us rejoice and be glad in it!

Troparion: **Christ is risen from the dead:**

Glory:

Troparion: **Christ is risen from the dead:**

And now:

Troparion: **Christ is risen from the dead:**

Then the presider sings in a loud voice: Christ is risen from the dead, / having conquered death by death.

Choir: And to those in the tombs, / He has granted life.

Then the Great Litany: Let us pray to the Lord for the world: **and so on.**

And after the exclamation, we sing the Paschal Canon in 14 stanzas, with the irmos: "The Day of the Resurrection," **twice, and the troparia in 10 stanzas, with the refrains:** "Christ is risen." **At "Glory:" and "And now:" we add the Theotokia, composed by the Venerable Theophanes and Joseph. Katavasia:** "The Day of the Resurrection"; **and afterward:** "Christ is risen," **three times. We celebrate in this manner throughout the entire week.**

CANON.
A composition by St. John of Damascus, Tone 1.
Song 1

Irmos: The day of the Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Refrain: **Christ is risen from the dead.**

Let us purify our senses and see / Christ shining / with the unapproachable light of the Resurrection, / and clearly hear Him saying, "Rejoice!" / as we sing *the song* of victory.

Refrain: **Christ is risen from the dead.**

Let the heavens rejoice as is fitting, / let the earth be glad, / and let the whole world celebrate, / *both* the visible and the invisible: / for Christ is risen, the joy that never ends.

The Theotokos hymns, written by the Venerable Theophanes and Joseph

Glory: You have broken the bonds of death, / bearing in your womb eternal life, Christ, / who shone forth from the tomb on this day, / O ever-virgin, / and who enlightened the world.

And now: Having seen Your Son and God risen, / rejoice with the Apostles, O God-blessed, Pure One! / And You, O ever-virgin Mother of God, were the first to receive *the word* "Rejoice," as the cause of joy for all.

Katavasia: The Day of the Resurrection: **And the troparion:** Christ is risen from the dead: **(3).**

Hymn 3

Irmos: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Refrain: **Christ is risen from the dead.**

Now all is filled with light, / heaven, earth, and the underworld: / let all creation celebrate the Resurrection of Christ, / upon whom it is established.

Refrain: **Christ is risen from the dead.**

Yesterday I was buried with You, Christ, /—with You, who have risen, I rise this day; / yesterday I was crucified with You: / glorify me with Yourself, Savior, / in Your Kingdom!

Glory: To a life of purity / I pass on this day, / through the goodness of Him who was born of You, O Pure One, / and who has illuminated the ends *of the world* with His light.

And now: Having seen God, Whom in the flesh / You bore in Your womb, O Pure One, / risen from the dead, as He said, rejoice, / and as God, O Immaculate One, magnify Him.

Katavasia: Come, let us drink the new drink: **And the troparion:** Christ is risen from the dead: **(3).**

The Small Ektenia.

Ipakoi, Tone 4

The women who came with Mary before dawn / and found the stone rolled away from the tomb / heard from the Angel: "He who dwells in eternal light— / why do you seek Him among the dead as a man? / Look at the burial cloths, / run and proclaim to the world / that the Lord has risen, having put death to death, / for He is the Son of God, the Savior of the human race!"

Hymn 4

Irmos: May the divine guardian, / the theologian Habakkuk, stand with us / and show us the light-bearing Angel, / who clearly proclaims: / "On this day—salvation for the world, / for Christ has risen, / as the Almighty."

Chorus: **Christ is risen from the dead.**

Christ appeared as the husband who opened the virgin's womb; / and as the one offered as food, He is called the Lamb; / and as the spotless one—unblemished by defilement— / He is our Passover; / and, as the true God, / He is called perfect.

Refrain: **Christ is risen from the dead.**

Like a one-year-old lamb, / a blessed crown for us, / the Blessed One was willingly slain for all, / *as* a purifying Passover, / and shone forth anew to us from the tomb / as the beautiful Sun of righteousness.

Refrain: **Christ is risen from the dead.**

David, the forefather of God, / leaped and danced before the ark, as if before a shadow; / but we, the holy people of God, / seeing the fulfillment of the types, / let us rejoice with divine inspiration, / for Christ has risen, the Almighty.

Glory: He who created Adam, your forefather, O Pure One, / is created through You, / and on this day He abolished, through His own death, / the death *that came* through him, / and illuminated all / with the divine radiance of the Resurrection.

And now: Seeing Christ, whom You bore in Your womb, O Pure One, / who has shone forth gloriously from the dead / on this day for the salvation of all, / O glorious, spotless, and beautiful among women, / rejoice with the Apostles and glorify Him.

Katavasia: On the divine watch: **And the troparion:** Christ is risen from the dead: **(3).**

Hymn 5

Irmos: Let us keep watch from early morning / and, instead of darkness, offer a song to the Lord, / and we shall behold Christ—the Sun of Righteousness, / who radiates life to all.

Refrain: **Christ is risen from the dead.**

Beholding Your boundless mercy, O Christ, / those bound by the chains of hell / hastened toward the light / with joyful steps, / praising the eternal Pascha.

Refrain: **Christ is risen from the dead.**

Let us draw near with lamps in our hands to Christ, / emerging from the tomb like a bridegroom, / and let us celebrate together / with the triumphant *heavenly* hosts / God's saving Pascha.

Glory: Illuminated by the divine / and life-giving rays / of Your Son's Resurrection, Most Pure Mother of God, / the assembly of the pious is filled with joy.

And now: You did not open the gates of virginity at the Incarnation, / nor did You break the seals of the tomb, O King of creation, / and therefore, seeing You risen, / the Mother rejoiced.

Katavasia: Let us keep vigil from early morning: **And the troparion:** Christ is risen from the dead: **(3).**

Song 6

Irmos: You descended into *the* deepest *places* of the earth / and shattered the eternal bolts / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Refrain: **Christ is risen from the dead.**

Leaving the seals intact, Christ, / You rose from the tomb, / having not harmed the Virgin's *womb* / at Your birth, / and opened the gates of paradise to us.

Refrain: **Christ is risen from the dead.**

My Savior, / living and unslaughtered sacrifice! / Offering Yourself, as God, / willingly to the Father, / You raised with You / our common progenitor Adam, / rising from the tomb.

Glory: From time immemorial held captive / by death and decay, / raised to incorruptible and eternal life / by Him who was incarnate from Your most pure womb, / O Virgin Mother of God.

And now: He descended into *the* deepest *parts* of the earth / into Your depths, O Pure One; He who descended / and dwelt there, and was incarnate beyond all understanding; / and He raised Adam with Him, / rising from the tomb.

Katavasia: You descended into *the* deepest *parts* of the earth: **And the troparion:** Christ is risen from the dead: **(3).**

The Small Ektenia.

Kontakion, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women: "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Ikos: The Sun *that existed* before the sun, / who once descended into the tomb, / having come even before the dawn, / was sought by the myrrh-bearing virgins as the light of day, / and they called out to one another: / "O friends, let us anoint with spices the body, / which breathes forth life and lies buried, / the flesh *of Him who* raises fallen Adam, / lying in the tomb. / Let us go, let us hurry like the Magi and worship, / and let us bring myrrh as gifts / to Him wrapped no longer in swaddling clothes, but in a shroud; / and let us shed tears and cry out: / 'O Lord, arise, / You who grant resurrection to the fallen!'

Synaxarion.

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the one and only sinless One. / We worship Your Cross, Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(3)**

Then: Jesus rose from the tomb, / as He had foretold, / granting us eternal life / and great mercy. **(3)**

Hymn 7

Irmos: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Refrain: **Christ is risen from the dead.**

The God-wise women / hurried after You with fragrant spices. / But *the One* whom they sought with tears as a mortal, / *they* joyfully worshiped *as* the living God, / and proclaimed the mysterious Passover / to Your disciples, O Christ.

Refrain: **Christ is risen from the dead.**

We celebrate the defeat of death, / the destruction of hell, / the beginning of another—eternal—life, / and in rapture we sing *of* the One who brought this about /—the One blessed / God of our fathers and the Most Glorified.

Refrain: **Christ is risen from the dead.**

Truly sacred / and worthy of every celebration / is this night, salvific and radiant, / the harbinger of the light-filled day of the Resurrection, / in which the eternal Light / shone forth from the tomb in the flesh for all.

Glory: Having put death to death on this day, / Your Son, O All-Pure One, / has granted to all mortals life / that endures forever and ever, / the One and Only blessed / God of the fathers and the Most Glorified.

And now: Reigning over all creation, / having become man, / He dwelt in Your womb, O God-blessed One, / and having endured crucifixion and death, / He rose again as befits God, / raising us up with Him, as the Almighty.

Katavasia: He who delivered the youths from the furnace: **And the troparion:** Christ is risen from the dead: **(3).**

Hymn 8

Irmos: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

Refrain: **Christ is risen from the dead.**

Come, *let us taste* the new fruit / of the vine, / divine joy, / on this glorious day of the Resurrection, / and let us share in the Kingdom of Christ, / singing His praises as God, forever and ever.

Refrain: **Christ is risen from the dead.**

Lift up your eyes, Zion, / and look around: / for behold, your children have gathered to you, / like divinely shining stars, / from the west, and the north, / and the sea, and the east, / blessing Christ in you forever and ever.

Refrain: **Most Holy Trinity, our God, glory to You.**

Trinity Hymn: The Father Almighty, and the Word, and the Spirit, / One Being in three Persons, / Most High and Most Divine! / In You we are baptized / and we bless You for all ages.

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

The Creator came into the world / through You, O Virgin Mother of God, / and, having broken the bonds of hell, / granted us mortals the resurrection. / Therefore, we bless Him forever.

Now and ever and to the ages of ages. Amen.

Having cast down all the power of death, / Your Son, O Virgin, / through His resurrection, as the mighty God, / has raised us up with Him and made us alive. / Therefore, we sing His praises forever.

Katavasia: This long-awaited and holy day: **And the troparion:** Christ is risen from the dead: **(3).**

Hymn 9

Rejoice, my soul, / in Christ, the Giver of Life, / who rose from the tomb on the third day.

And the first voice sings the irmos: Shine, shine, New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / at the Resurrection of Him whom you bore.

Then the second tone sings the second stanza: Praise, O my soul, / Him who suffered willingly, and was buried, / and rose from the tomb on the third day. **And the irmos:** Shine, shine:

Then the first voice sings the third refrain: Christ is the new Passover, / the living sacrifice, the Lamb of God, / who takes away the sin of the world.

O divine, O beloved, / O sweetest of Your words! / For You did not promise in vain / to be with us until the end of the age, Christ! / Clinging to Him *as* the anchor of *our* hope, / we, the faithful, rejoice!

And the second voice sings the same refrain and troparion.

Then the first voice sings the fourth refrain: The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!) **And the troparion:** O divine one, O beloved:

And the second voice sings the same refrain and troparion.

And we also sing the other eight refrains once each with the troparia:

Then the first voice: Having fallen asleep, You awakened those who had been dead since the beginning of time, / with a majestic and mighty voice, / like a lion *descended* from Judah. **And the troparion:** O Divine One, O Beloved:

Second tone: Mary Magdalene ran to the tomb / and, seeing Christ, / began to ask Him, as if He were the gardener.

O great and most holy Pascha, Christ! / O Wisdom, and Word of God, and Power! / Grant that we may be more perfectly united with You / in the eternally bright day of Your Kingdom.

Then the first verse: The Angel, surrounded by radiance, cried out to the women: / "Stop weeping, / for Christ is risen!" **And the troparion:** O Great and Most Holy Pascha:

Second tone: Christ is risen, having trampled down death / and raised the dead *with Him*. / Rejoice, O people! **And the troparion:** O Great and Most Holy Pascha:

First Tone: On this day, all creation / rejoices and exults, / for Christ is risen and hell is vanquished. **And the troparion:** O Great and Most Holy Pascha:

Second Tone: On this day the Lord has conquered Hades, / raising up the captives / whom Hades had held from time immemorial and kept firmly bound. **And the troparion:** O Great and Most Holy Pascha:

First strophe: Magnify, O my soul, the power / of the indivisible Trinity.

We, the faithful, in unison / glorify You, O Virgin: / "Rejoice, O Gate of the Lord; / rejoice, O Living City; / rejoice, for through You / on this day has shone upon us / the light of the Resurrection from the dead / of Him who was born of You."

Second Verse: Rejoice, O Virgin, rejoice! / Rejoice, O Blessed One, rejoice, O Glorified One: / for Your Son rose / on the third day from the tomb.

Rejoice *and* be glad, Divine Gate of Light! / For Jesus, having entered the tomb, / arose, shining brighter than the sun / and illuminating all the faithful, / O Lady, rejoiced by God!

Then both choirs sing the refrain together: Praise, O my soul, / Christ, the Giver of Life, / who rose from the tomb on the third day.

And the irmos: Shine, shine, New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

And the troparion: Christ is risen from the dead: **(3) and the litany.**

Exapostilarion

Having fallen asleep in the flesh like a mortal, / You, King and Lord, / rose on the third day, / raising Adam from decay and abolishing death. / The Pascha of incorruption, / the salvation of the world! **(3)**

On "Praise Him," the Sunday stichera, Tone 2

Praise Him for His might, / praise Him for the multitude of His greatness.

Every living thing and all creation / glorify You, O Lord; / for by the Cross You abolished death, / to reveal to mankind Your resurrection from the dead, / as the sole Lover of mankind.

Praise Him with the sound of trumpets, / praise Him with psalteries and lyres.

Let the Jews answer: / How did the soldiers who guarded the King lose *Him*? / Why did the stone fail to preserve the Stone of Life? / Or let them return the One who was buried, / or let them worship the Risen One, / proclaiming with us: / "Glory to the abundance of Your mercy, / our Savior, glory to You!"

Praise Him on the timpani and in the dance, / praise Him on the strings and the organ.

Rejoice, people, and be glad! / The angel who sat upon the stone of the tomb / has announced joy to us, crying out: / "Christ is risen from the dead, the Savior of the world, / and has filled all things with fragrance. / Rejoice, people, and be glad!"

Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!

Before Your conception, O Lord, / an angel brought *the greeting* "Rejoice" to the Blessed One; / and at Your Resurrection, / an angel rolled away the stone from Your glorious tomb. / The first, instead of sorrow, / revealed a sign of joy; / the second, instead of death, / proclaimed to us the Lord, the Giver of life. / Therefore we cry out to You: / "Benefactor of all, O Lord, glory to You!"

And the Paschal stichera, tone 5

Stich: **May God arise / and may His enemies be scattered.**

Holy Pascha has appeared to us on this day, /—a new Pascha, a holy Pascha, / a mysterious Pascha, a Pascha honored by all. / Easter—Christ the Savior; / Easter, spotless, / Easter, great, / Easter of the faithful, / Easter that has opened the gates of paradise to us, / Easter that sanctifies all the faithful.

Verse: **As smoke vanishes, / so may they vanish.**

Go forth after the vision, you women who bring the good news, / and proclaim to Zion: / "Receive from us the joy of the good news of Christ's Resurrection!" / Rejoice, exult, and be glad, Jerusalem, / having seen Christ the King, like a bridegroom, / emerging from the tomb.

Verse: **May the sinners perish from the presence of God, / and may the righteous rejoice.**

The myrrh-bearing women, early in the morning, / having come to the tomb of the Giver of Life, / found an Angel seated on the stone, / and he, turning to them, cried out: / "Why do you seek the Living One among the dead? / Why do you mourn the Incorruptible as though *He were subject to* decay? / Go back and tell His disciples!"

Verse: **This is the day the Lord has made; / let us rejoice and be glad in it!**

Joyful Easter, / Easter, the Lord's Easter, / the most holy Easter has dawned for us. / Easter! Let us joyfully embrace one another. / O, Easter—deliverance from sorrow! / For on this day, from the tomb, / shining forth as from a bridal chamber, Christ / filled the women with joy, saying: / "Go and tell the Apostles!"

Glory, and now, Tone 5: The Day of the Resurrection! / And let us shine with joy / and embrace one another; / let us say: "Brothers!" / And to those who hate us, /—we will forgive all for the sake of the Resurrection / and thus proclaim: / "Christ is risen from the dead, / having conquered death by death, / and granted life to those in the tombs!"

Then: Christ is risen from the dead: **three times. The Ektenia and the dismissal.**

AT THE LITURGY

Antiphons as on Easter Sunday.

Prokeimenon, Tone 8:

Their voice has gone out into all the earth, / and their words to the ends of the universe. **Verse:** The heavens declare the glory of God; the firmament proclaims the work of His hands. Psalm 18:5, 2

The Acts of the Holy Apostles, Chapter 2

In those days, the Apostles returned to Jerusalem from the mountain called the Mount of Olives, which is near Jerusalem, a Sabbath day's journey away. And when they arrived, they went up to the upper room, where they were staying: Peter and James, John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas, the brother of James. All of them were continually devoting themselves to prayer, together with some women and Mary, the mother of Jesus, and His brothers. And in those days Peter stood up among the disciples and said (for there were about one hundred twenty people gathered there): "Brothers, it was necessary that the prophecy of the Holy Spirit, spoken through David's mouth in the Scriptures, concerning Judas—who became the leader of those who arrested Jesus—be fulfilled. He was numbered among us and received his share in this ministry." Therefore, one of those who have been with us the whole time the Lord Jesus lived and ministered among us—beginning from the baptism by John until the day He was taken up from us—must become a witness with us of His resurrection. So they nominated two men: Joseph, called Barsabbas, who was also known as Justus, and Matthias; and they prayed and said,

"You, Lord, who know the hearts of all, show us which of these two You have chosen to take the lot of this ministry and apostleship, from which Judas fell away, so that he might take his place." And they cast lots for them, and the lot fell to Matthias, and he was numbered among the eleven Apostles.

Acts 1:12–17; 21–26

Alleluia, Tone 1

Verse: The heavens proclaim Your wonders, O Lord, and Your truth—in the assembly of the saints. **Verse:** We glorify God in the assembly of the saints. Psalm 88:6, 8A

The Gospel according to John, beginning 2

No one has ever seen God; the only Son, who is in the bosom of the Father, He has made Him known. And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it; he confessed, "I am not the Christ." So they asked him, "What then? Are you Elijah?" He said, "No." "Are you the Prophet?" He answered, "No." They said to him, "Who are you, then, so that we may give an answer to those who sent us? What do you say about yourself?" He said, "I am the voice of one crying out in the wilderness: 'Make straight the way of the Lord,' as the prophet Isaiah said." Now those who had been sent were from the Pharisees; And they asked him, "What then are you baptizing with, if you are neither the Christ, nor Elijah, nor a prophet?" John answered them, "I baptize with water; but there stands among you One whom you do not know. He is the One who comes after me, yet He is ahead of me. I am not worthy to untie the strap of his sandal." This took place at Bethabara by the Jordan, where John was baptizing.

John 1:18–28

Partaker

Receive the Body of Christ, / and partake of the Fountain of immortality. / Alleluia. **(3)**

Back to Table of Contents

ANTIPASCHA SUNDAY
ST. THOMAS THE APOSTLE

ON SATURDAY EVENING

After the blessing of the presiding priest, we sing "Christ is Risen" **(3) and read the Ninth Hour according to the usual order. During this service, we sing the Sunday troparion in Tone 8 and the Paschal kondakion.**

Easter Troparion, Tone 8

From on high You descended, O Merciful One, / and deigned to remain three days in the tomb, / to deliver us from our passions— / our life and resurrection, O Lord, glory to You!

Easter Kondakion, same tone

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women: "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

ON SATURDAY AT SMALL VESPERS

After the opening acclamation "Christ is risen!" **(3), we read the introductory psalm.**

At "O Lord, I have cried out," stichera in 4, tone 1
Similar to: "Of the heavenly hosts:"

Out of love for humanity, Christ endured even physical suffering, / just as He had previously endured the cross and an unjust murder: / He rose from the tomb on the third day, / even though the tomb had been sealed, / and, with the doors locked, / appeared to His disciples as the Almighty. **(2)**

The resurrection of the God-Man—salvation for the world— / confirms Thomas's unbelief from the depths of hell: / to convince the *whole* world, / *he* boldly touched the wounds in His hands and feet / with his probing right hand.

When the assembled apostles *were* in fear, / *caused by* Your suffering, / and the doors were locked, / You suddenly entered their midst, / bestowing peace and offering Thomas the chance to touch / the sacred wounds in Your side.

Glory, and now, Tone 2: After Your Resurrection, O Lord, / when Your disciples were gathered together and the doors were locked, / You stood in their midst, offering them peace. / Then Thomas also believed, *and* upon seeing Your hands and Your side, / he confessed You as Lord and God, / the Savior of those who hope in You, O Lover of mankind.

"A joyful light:" and the prokeimenon "The Lord has reigned:"

Stichera at the psalter, tone 2,
Similar to: "The House of Euphrates:"

With pure lips / sing, mortals, together with the Angels / of Him who rose from the tomb on the third day / and established peace with *Himself*.

Verse: Praise the Lord, O Jerusalem; / praise your God, O Zion. Ps 147:1

You appeared, O Savior, behind locked doors / to Your holy Apostles, / renewing in us through them / Your Divine Spirit.

Verse: **For He has strengthened the bars of your gates, / and blessed your sons within you.**

Psalm 147:2

Now, not with our eyes / have we seen You, O King of all, / but with the love of our hearts, believing *in You as* God, / we magnify *You* in our hymns.

Glory, and now, just as before

You grant, O Redeemer, / peace to Your people / and the forgiveness of sins / through the intercession of the All-Pure and Only-Begotten Mother of God!

Troparion, Tone 7

Though the tomb was sealed, / You, the Life, shone forth from the tomb, Christ our God; / and when the doors were locked, / You, the Resurrection of all, / appeared to the disciples, / renewing the Holy Spirit within us through them / by Your great mercy.

Special Litany and Dismissal.

ON SATURDAY AT GREAT VESPERS

After the opening acclamation, we sing "Christ is Risen" (3). Then the introductory psalm: "Bless the Lord, O my soul." And after its completion, we sing: "Blessed is the man," and the entire first kathisma. We sing "O Lord, I have cried out" in the first tone, and the stichera in the 10th tone.

Easter stichera, by John the Monk, tone 1

At the doors of the disciples gathered in seclusion, / You entered suddenly, almighty Jesus, our God, / and, standing in their midst *and* giving *them* peace, / You filled *them* with the Holy Spirit; / and You commanded them to wait and not to leave Jerusalem, / until they were clothed with power from on high. / Therefore we cry out to You: / "Enlightenment, Resurrection, and our peace, glory to You!" **(2)**

Anatolia: Eight days after Your Resurrection, O Lord, / You appeared to Your disciples / in the place where they were gathered, / and, crying out to them, "Peace be with you!" / You showed Your hands and Your most pure side to the unbelieving disciple. / And he, having believed, cried out to You: / "My Lord and my God, glory to You!" **(2)**

John the Monk: Thomas, called the Twin, / was not with them when You, Christ, / entered behind closed doors. / That is why he did not believe what was told to him, / even as they sought to strengthen his faith in the face of *his* unbelief. / But You, O Good One, did not refuse *him* / to show him Your most pure side / and the wounds on Your hands and feet. / He, having touched and seen, / confessed You as God, *yet* not incorporeal, / and as man, *yet* not ordinary, and proclaimed: / "My Lord and my God, glory to You!" **(2)**

When the disciples were in doubt, / on the eighth day the Savior appeared, / where they were gathered, / and, having given them peace, He said to Thomas: / "Come, Apostle, touch the hands / that were pierced by nails." / O wonderful unbelief of Thomas! / He led the faithful hearts to the fullness of knowledge, / and cried out in awe: / "My Lord and my God, glory to You!" **(2)**

Tone 2

After Your Resurrection, O Lord, / when Your disciples were gathered together and the doors were locked, / You stood in their midst, offering them peace. / Then Thomas also believed, *and* upon seeing Your hands and Your side, / he confessed You as Lord and God, / the Savior of those who hope in You, O Lover of mankind.

Anatolius: Appearing to the disciples behind locked doors, / Jesus granted them fearlessness and peace, / and then said to Thomas: / "Why do you not believe Me that I have risen from the dead? / Reach out your hand and place it in My side, and see. / Yet because of your unbelief, all will come to know / My suffering and My resurrection / and will cry out with you: / 'My Lord and my God, glory to You!'"

Glory, and now, Tone 6, John the Monk

When the doors were locked, / You came, Christ, to *Your* disciples. / Then, providentially, Thomas was not with them. / For he said: / "I will never believe unless I too see the Lord; / *unless* I see the side from which the blood *and* water of baptism flowed; / *unless* I see the wound from which / the great affliction of mankind was healed; / *unless* I see that He was not like a spirit, / but *had* flesh and bones!" / You who conquered death and convinced Thomas, / O Lord, glory to You!

Entrance. Joyful Light: **Prokeimenon of the Day:** The Lord has reigned:

Stichera for the Litany, Tone 4

Lord, in the unbearable radiance of Your Divinity, / You appeared when the doors were locked, / and, standing in the midst of Your disciples, You revealed *Your* side; / and showing the marks of the wounds on Your hands and feet, / and dispelling their timid despondency, You proclaimed clearly: / **"**Since, O friends, you see Me in the flesh that *I* have taken upon Myself, / I do not possess *only* the nature of the spirit!**"** / And You urge the wavering disciple / to touch *You* with awe, saying: / "Having examined all things, look on henceforth and do not doubt!" / He, feeling with his hand the duality of Your nature, / proclaimed faithfully in awe, moved by faith: / **"**My Lord and my God, glory to You!**"**

Tone 8: "Touch My side with your hand, Thomas," says Christ, / "and come near, feel the marks of the nails, / examine with faith and be faithful to Me, / and do not be unbelieving!" / And Thomas, when he touched the Lord with his finger, cried out loudly: / "You are my God and my Lord! / O Merciful One, glory to You!"

Glory, even now, Tone 8, Anatolius

You, O Savior, appeared at the door to the disciples who had gathered / where they were together, / and, standing in their midst, said to Thomas: / "Come, sit down, and look at the marks of the nails; / stretch out your hand and touch My side; / and do not be unbelieving, but proclaim with faith / My resurrection from the dead!"

Stichera at the psalter, tone 4

O wondrous miracle! / Unbelief gave birth to firm faith. / For Thomas said, "Unless I see, I will not believe!" / But having touched His side, he speaks of the Incarnate One, / *of* the Son of God Himself; / *he* knew *Him* as one who had suffered in the flesh, / *yet* he proclaimed Him the risen God / and cried out with a loud voice: / "My Lord and my God, glory to You!"

Verse: **Praise the Lord, O Jerusalem; / praise your God, O Zion.** Psalm 147:1

O wondrous miracle! / The straw, having come into contact with the Fire, remained unharmed: / for Thomas, having placed *his* hand / into the fiery side of Jesus Christ, God, / was not scorched by *this* touch. / And behold, he transformed the unbelief of his soul / into fervent faith / and cried out from the depths of his soul: / "You are my Lord and my God, risen from the dead; glory to You!"

Verse: **For He has strengthened the bars of your gates, / and blessed your children within you.**

Psalm 147:2

O wondrous miracle! / John pressed himself to the bosom of the Word, / while Thomas was deemed worthy to touch *His* side. / And behold, one of them, through a sight that strikes awe, / drew forth the depths of theology, / while the other was deemed worthy to introduce us to the mystery of the building of the Church, / for he clearly presents / the evidence of His Resurrection, proclaiming: / "My Lord and my God, glory to You!"

Glory, and now, Tone 5: Great and incomparable / are the multitudes of Your mercies, O Lover of Mankind; / for You were long-suffering, scourged by the Jews, touched by the Apostles, / and thoroughly examined by those who rejected You: / how did You become incarnate, how were You crucified, O Sinless One? / But teach us, as You taught Thomas, to cry out to You: / "My Lord and my God, glory to You!"

Troparion, Tone 7, three times

Though the tomb was sealed, / You, the Life, shone forth from the tomb, Christ our God; / and when the doors were locked, / You, the Resurrection of all, / appeared to the disciples, / renewing the Holy Spirit within us through them / by Your great mercy.

AT MATINS

After the Sixth Psalm, the Great Ektenia and "O God, the Lord": **in Tone 7.**

Troparion, Tone 7, three times

Though the tomb was sealed, / You, the Life, shone forth from the tomb, Christ our God; / and when the doors were locked, / You, the Resurrection of all, / appeared to the disciples, / renewing the Holy Spirit within us through them / by Your great mercy.

After the 1st stichera, the sedalen, tone 1

When the disciples were hiding out of fear of the Jews / and were gathered on Mount Zion, / You entered among them, O Good One; / and with the doors locked, You stood in their midst, bringing *them* joy, / and showed them the wounds in Your most pure hands and side, / saying to the unbelieving disciple: / "Reach out your hand and see / that it is I Myself, who suffered for your sake!"

Glory, and now: **we repeat the same. And the reading for the feast.**

After the 2nd stichera of the Sedalen, Tone 1

You appeared, O Life, to Your disciples behind closed doors / and showed them Your side, Your hands, / and Your feet, O Christ, / confirming Your resurrection from the tomb. / But Thomas was not there *at the time*, for he had said: / "Unless I see Him, / I will not believe your words!"

Glory, and now: **we repeat the same. And the reading for the feast.**

Magnification

We magnify You, / Giver of life, Christ, / who descended into hell for our sake / and raised us all up with You.

Selected Psalm

1 Chorus: The Lord has ascended the throne; He is clothed in splendor. 2 The Lord is clothed in strength; He has girded Himself with might. 1 For He has established the world, and it shall not be moved. 2 Who can declare the might of the Lord, or make known all His praises? 1 Let them declare to the Lord His lovingkindness and His wonders—to the children of men. 2 And You have brought us out of darkness and the shadow of death. 1 For He has shattered the gates of bronze and broken the iron bars. 2 And He has delivered them from their transgressions and torn their bonds asunder. 1 For the Lord has heard the poor. 2 And He has not despised His captives. 1 And the Lord awoke as one who sleeps, and struck down His enemies. 2 Behold, the eyes of the Lord are upon those who hope in His mercy. 1 To hear the groans of the captives. 2 To set free the children of the slain. 1 May God arise, and

may His enemies be scattered; may they flee from His presence. 2 This is the day that the Lord has made; let us rejoice and be glad in it. 1 Arise, O Lord my God; let Your hand be exalted; do not forget Your poor forever. 2 O Lord, my God, I will praise You forever.

Ps 92:1A, 1B, 1C; 105:2; 106:15; 106:14; 106:16, 20, 14; 68:34; 77:65–66; 32:18; 101:21; 67:2; 117:24; 9:33; 29:13

Glory, and now: Alleluia **(3)**.

At the Polyeleos, Sedalen, Tone 1

"Having seen My side and the wounds from the nails, / why do you not believe, Thomas, in My Resurrection?"— / proclaimed the Lord, having risen from the tomb / and appearing to the Apostles in an indescribable manner. / But the twin, having believed, cried out to the Creator: / "You are my God and my Lord!"

Glory, and now: **we repeat the same. And the reading for the feast.**

The Graduals. 1st Antiphon of the 4th Tone

From my youth / many passions have waged war against me; / but You Yourself defend / and save me, my Savior.

You who hate Zion, be put to shame before the Lord: / for you will be consumed / like grass by fire.

Glory: Every soul is enlivened by the Holy Spirit / and exalted through purification, / and enlightened in the sacred mystery / by the Triune Unity.

And now: **And we repeat the same.**

Prokeimenon, Tone 4

Praise the Lord, O Jerusalem, / praise your God, O Zion. **Verse:** For He has strengthened the bars of your gates.

Ps 147:1, 2A

First Sunday Gospel, from Matthew, beginning 116

In those days, the eleven disciples went to Galilee, to the mountain where Jesus had told them to go, and when they saw Him, they worshiped Him, though some doubted. Then Jesus came near and said to them, "All authority in heaven and on earth has been given to Me." "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you always, even to the end of the age." Amen.

Matthew 28:16–20

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(3)**

Psalm 50. The Kissing of the Gospel.

Glory: Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

And now: Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

Then, Tone 6: Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your tender mercies, blot out my iniquity.

And the stichera: Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

And the prayer: Save, O God, Your people:

The Canon of the Feast, composed by John the Monk. Tone 1. Irmos—twice, and 12 troparia. Katavasia: The Day of the Resurrection:

The Canon of John the Monk, Tone 1
Song 1

Irmos: Let us sing, all people, / to Him who delivered Israel / from bitter slavery to Pharaoh, / and led them through the depths of the sea / with dry feet, / a song of victory, for He has been glorified.

Today is spring for our souls, / for Christ, rising from the tomb / like the sun on the third day, / has driven away the gloomy winter of our sin. / Let us sing to Him, for He has been glorified.

Spring, the queen of the seasons, / like the resplendent retinue / of the light-filled day *of the Resurrection* / and the King *of all* days, / gladdens the chosen people of the Church, / ceaselessly singing of the Risen Christ.

Neither the gates of death, O Christ, / nor the seals of the tomb, / nor the locks on the doors could withstand You; / but, having risen, You appeared to Your friends, O Lord, / bestowing peace that surpasses all understanding.

Katavasia: The day of the Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Hymn 3

Irmos: Establish me, Christ, / upon the (unshakable) rock of Your commandments / and enlighten me with the light of Your face: / for there is none *so* holy / as You, Lover of mankind.

Having made us new instead of old, / and imperishable instead of perishable / through Your Cross, O Christ, / You have rightfully commanded us / to live in a renewed life.

Enclosed in the tomb / by Your limited flesh, / You rose again, boundless Christ, / and with the doors locked, / You appeared to Your disciples, Almighty One.

Your wounds, O Christ, / which You willingly endured for our sake, / preserving *them* for Your disciples, / You revealed *as* a testimony / to Your glorious resurrection.

Katavasia: Come, let us drink the new drink, / not miraculously drawn from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Ipakoï, Tone 6

Just as You appeared in the midst of Your disciples, / O Savior, granting them peace, / come also to us and save us.

Hymn 4

Irmos: Great is the mystery / of Your, O Christ, household! / And behold, beholding it from on high, / in divine contemplation, Habakkuk cried out to You: / "You have gone forth for the salvation of Your people, O Lover of mankind!"

Christ tasted gall, / healing the ancient *sinful* taste, / but now—honey in the combs— / bestowing enlightenment upon the forefather, / and sweet communion with Himself.

You rejoice when You are examined; / therefore, Lover of Mankind, / You urge Thomas to do so, / showing Your side to the unbeliever, / *and* confirming to the world / Your resurrection on the third day, O Christ.

Having drawn riches / from the inexhaustible treasury— / through the spear that pierced Your divine side, O Benefactor, / the Twin fills the world / with wisdom and knowledge.

Your all-blessed tongue / is extolled, O Twin: / for it was the first to piously proclaim / Jesus, the Giver of life, / as both God and Lord, / having been filled with grace through *His* touch.

Katavasia: May the divine guardian, / the theologian Habakkuk, stand with us / and reveal the light-bearing Angel, / who clearly proclaims: / "On this day—salvation to the world, / for Christ is risen, / as the Almighty."

Hymn 5

Irmos: From night until dawn / we sing to You, Christ, / Co-eternal with the Father and Savior of our souls: / grant peace to the world, O Lover of Mankind!

Appearing to His friends, who were downcast in spirit, / the Savior, by His appearance, / dispels all despondency / and inspires them to rejoice in His Resurrection.

O truly praiseworthy *and* awe-inspiring / deed undertaken by Thomas: / for he boldly touched Your side, / shining with divine fire.

You revealed Thomas's unbelief, O Christ, / which gives birth to faith in us: / for with all Your wisdom / You work for our good, as the Lover of mankind.

Katavasia: We will keep watch from early morning / and, instead of darkness, offer a song to the Lord, / and we will behold Christ—the Sun of Righteousness, / who radiates life to all.

Hymn 6

Irmos: You saved the prophet from the whale, O Lover of mankind, / and lift me up, I pray, / from the depths of my sins.

You did not leave Thomas, Lord, / to sink into the depths of unbelief, / but stretched out *Your* hands *to him* as a test.

Our Savior proclaimed: / "Touch Me *and* look at Me, / I have flesh and bones; / I have not changed!"

Thomas touched Your side and, having believed, / gained knowledge, / though he was not present at Your first coming, / our Savior.

Katavasia: You descended into *the* deepest *places* of the earth / and shattered the eternal bars / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Kontakion, Tone 8

With an inquisitive hand, / Thomas examined Your life-giving side, Christ our God; / and then, when You entered through the locked doors, / he and the other Apostles cried out to You: / "You are my Lord and my God!"

Ikos: Who then kept the disciple's hand from being scorched / when he touched the Lord's fiery side? / Who gave it the boldness / to touch the flaming bone? / Surely, the tangible One Himself! / For if the rib had not given strength to the frail right hand, / how could *it* have touched / that which, shaken by sufferings, transcends both heaven and earth? / Such grace was given to Thomas, / that he might touch it and proclaim to Christ: / "You are my Lord and my God!"

Synaxarion.

Song 7

Irmos: When music, *resounding* in harmony, served the *golden* image and summoned the nations, / the children of David, singing the songs of Zion in the manner of their fathers, / overthrew the tyrant's wicked decree / and turned the flame into dew, singing the hymn: / "Exalted God of our fathers and our God, / blessed are You!"

As the first and most glorious of days / this one is, radiant with light, / on which it is fitting for / the new and divine people to rejoice with awe; / for it bears *within itself* the image of the age to come, / as the culmination of the octave. / Exalted God of our fathers and ours, / blessed are You!

The one who showed boldness / and, through his doubting faith, / bestowed grace upon us, Thomas the Twin, / dispels the gloomy ignorance / of all the ends *of the earth* with faithful doubt, / and weaves a crown for himself, clearly proclaiming: / "You are the Lord, the God of our fathers, exalted and our God, / blessed are You!"

Though Thomas rightly doubted Your resurrection, / he was not cast aside; / but he strove to demonstrate it beyond doubt / to all nations, O Christ. / Therefore, having convinced all through *his own* unbelief, / he taught *them* to proclaim: / "You are the Lord, the One exalted by the fathers and our God, / blessed are You!"

Placing his hand with fear / into Your life-giving side, Christ, / Thomas felt with trembling / the dual action of the two natures, / united in You, Savior, without confusion, / and with faith he exclaimed, saying: / "You are the Lord, the One exalted by the fathers and our God, / blessed are You!"

Katavasia: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Song 8

Irmos: To Him who preserved the children / in the fiery flames of the furnace / and descended to them in the form of an Angel, / sing praises to the Lord, / and exalt Him for all ages!

Desiring *to behold* Your joyful countenance, / Thomas at first did not believe; / but, having been deemed worthy, / he called You God and Lord, O Master, / Whom we exalt for all ages.

To the Lord who overcame Thomas's unbelief, / and showed *him His* side, / and allowed him to touch Him with his own hand, / sing and exalt Him forever.

Thomas has revealed to us / Your wondrous hidden treasure: / for, speaking the language of the godly, / "Sing to Christ," he proclaimed, / "and exalt *Him* forever!"

Katavasia: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

For the 9th ode, we sing not the "Highest Honor" but the irmos.

Ode 9

Irmos: We extol You in our hymns, / O radiant lamp / and Mother of God, / wondrous glory, / and the highest of all creation.

Your radiant day / and brightest, O Christ, / the all-illuminating grace, / in which You, blooming with beauty, / appeared to Your disciples, / we extol in our hymns.

We extol You in our hymns, Christ, / whose side was pierced by a mortal hand / yet was not scorched / by the fire of Your incorporeal divine nature.

You, Christ, who rose from the tomb as God—/ though we did not see You with our eyes, / but believed through the love of our hearts—/ we extol You in our hymns.

Katavasia: Shine, shine, New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Then: Holy is the Lord, our God: **three times in Tone 1.**

Exapostilarion, Tone 1

Having touched the wounds on My body / with your own hand, / do not be, Thomas, an unbeliever toward Me, / who bore these wounds for your sake; / be of one mind with the *other* disciples / and proclaim the living God. **(2)**

Glory, and now: On this day, spring fills the air with its fragrance, / and the new creation rejoices. / On this day, the locks of the doors and of unbelief are removed, / when Thomas, the friend *of Christ*, cries out: / "My Lord and my God!"

On "Praise": stichera in the 4th tone, tone 1

After Your awe-inspiring / resurrection from the tomb, O Giver of Life, / You, Christ, just as You did not break the seals of the tomb, / so You entered through locked doors to Your glorious Apostles, / filling them with joy, / and bestowing Your Holy Spirit upon them, / through *Your* boundless mercy. **(2)**

Thomas, also known as the Twin, was not in the house / when You appeared to *Your* disciples, O Lord. / Therefore, he did not believe in Your Resurrection / and proclaimed to those who had seen You: / "Unless I put my finger into His side and into the nail wounds, / I will not believe that He has risen!"

"As you wish, believe," / Christ said to Thomas, / "put out your hand and know Me, / who have bones and an earthly body, / and do not be an unbeliever, / but be convinced along with the others!" / And he cried out: "You are my God and my Lord; / glory to Your resurrection!"

Glory, Tone 6: Eight days after Your Resurrection, / Jesus, King, the Only-Begotten Word of the Father, / You appeared to Your disciples behind locked doors, / bestowing Your peace, / and showed the unbelieving disciple the marks *of Your wounds*: / "Come and touch *My* hands and My feet, / and My incorruptible side!" / And he, having believed, cried out to You: / "My Lord and my God, glory to You!"

And now, Tone 2: Most Blessed are You, Virgin Mother of God:

The Great Doxology and the Dismissal.

AT THE LITURGY

Iconographic; blessed: From the canon, stanzas 3 and 6 in tone 8.

Troparion, Tone 7

Though the tomb was sealed, / You, the Life, shone forth from the tomb, Christ God; / and when the doors were locked, / You, the Resurrection of all, appeared to the disciples, / renewing the Holy Spirit within us through them / by Your great mercy.

Glory, and now, the kontakion, tone 8

With an inquisitive hand, / Thomas, Christ our God, probed Your life-giving side; / and when You entered through the locked doors, / he and the other Apostles cried out to You: / "You are my Lord and my God!"

The Trisagion.

Prokeimenon, Tone 3

Great is the Lord our God, and great is His power, / and His wisdom is beyond measure. **Verse:** Praise the Lord, for it is good to sing psalms; let praise to our God be sweet. Ps 146:5, 1

Acts of the Holy Apostles, beginning of chapter 14

In those days, many signs and wonders were performed among the people through the hands of the Apostles; and they all remained together in Solomon's Portico. No outsider dared to join them, but the people held them in high esteem. More and more believers—men and women—were being added to the Lord's number, so that they would carry the sick out into the streets and lay them on beds and mats, hoping that at least the shadow of Peter passing by might fall on some of them. Many people also came to Jerusalem from the surrounding towns, bringing the sick and those possessed by evil spirits, and all of them were healed. But the high priest and all who belonged to the Sadducee sect were filled with jealousy; they laid hands on the apostles and put them in the public prison. But an angel of the Lord opened the prison doors at night, brought them out, and said, "Go and stand in the temple and speak to the people all these words of life."

Acts 5:12–20

Alleluia, Tone 8

Verse: Come, let us rejoice in the Lord; let us shout for joy to God, our Savior. **Verse:** For the Lord is a great God, and a great King over all the earth. Psalm 94:1, 3

The Gospel of John, beginning at 65A

On the evening of that first day of the week, when the doors of the house where His disciples were gathered were locked for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you!" After saying this, He showed them His hands and His feet and His side. The disciples rejoiced when they saw the Lord. Jesus said to them a second time, "Peace be with you! Just as the Father has sent Me, so I send you." Having said this, He breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven; whose sins you retain are retained." Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the nail marks in his hands and put my finger into the nail marks, and put my hand into his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. Jesus came, even though the doors were locked, stood among them, and said, "Peace be with you!" Then He said to Thomas, "Put your finger here and see My hands; reach out your hand and place it in My side; and do not be unbelieving, but believe." Thomas replied to Him, "My Lord and my God!" Jesus said to him, "Because you have seen Me, you have believed; blessed are those who have not seen and yet have believed." Jesus performed many other signs in the presence of His disciples, which are not recorded in this book. But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.

John 20:19–31

Instead of "It is fitting"

The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!)

And the irmos, tone 1: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the resurrection of Him whom you bore.

Communion Hymn

Praise the Lord, O Jerusalem, / praise your God, O Zion. / Alleluia. **(3)** Ps 147:1

ON THE SUNDAY OF ANTIPASCHA AT VESPERS

After the Ninth Hour, we sing Vespers without the kathisma.

At "O Lord, I have cried out," we sing the stichera of the feast, tone 1

After Your awe-inspiring / rising from the tomb, O Giver of Life, / You, Christ, just as You did not break the seals of the tomb, / so You entered through locked doors to Your glorious Apostles, / filling them with joy, / and bestowing Your Holy Spirit upon them, / through *Your* boundless mercy.

Thomas, also known as the Twin, was not in the house / when You appeared to *Your* disciples, O Lord. / Therefore, he did not believe in Your Resurrection / and proclaimed to those who had seen You: / "Unless I put my finger into His side and into the wounds of the nails, / I will not believe that He has risen!"

"As you wish, believe," / Christ said to Thomas, / "put your hand here and know Me, / who have bones and an earthly body, / and do not be an unbeliever, / but be convinced along with the others!" / And he cried out: "You are my God and my Lord, / glory to Your Resurrection!"

And three stichera from the Menaion. Glory: a stichera to the saint. If there is none,

Glory, and now, of the feast, tone 1: At the doors of the disciples gathered in seclusion, / You entered suddenly, almighty Jesus, our God, / and, standing in their midst and giving peace, / You filled them with the Holy Spirit; / and commanded them to wait and not to depart from Jerusalem, / until they were clothed with power from on high. / Therefore we cry out to You: / "Our enlightenment, our resurrection, and our peace, glory to You!"

Entrance. "O joyful light:"

Great Prokeimenon, Tone 7

Who is a God as great as our God? / You are the God who works wonders.

Verse: With Your mighty arm You have delivered Your people.

Verse: And I said, "Now I have come to understand: this change comes from the right hand of the Most High."

Verse: I recalled the works of the Lord; for I will remember Your wonders from the beginning.

And again: Who is a great God: Ps 76:14B–15A, 16A, 11, 12

At the stichera, the Sunday stichera from the Octoechos, Tone 1

Accept our evening prayers, O Holy Lord, and grant us forgiveness of sins, for You alone have revealed the Resurrection to the world.

Stich: **To You I lift up my eyes, O You who dwell in heaven:**

Since the abyss / of my sins is great, Savior, / and I have sunk miserably to the depths because of my transgressions, / stretch out Your hand to me, as You did to Peter, / and save me, O God, / and have mercy on me!

Verse: **Have mercy on us, O Lord, have mercy on us:**

Through the intercession, O Lord, / of all the saints and the Mother of God, / grant us Your peace / and have mercy on us, O You who alone are Merciful.

Glory, and now, on this feast day, Tone 1: Eight days after Your Resurrection, O Lord, / You appeared to Your disciples / in the place where they were gathered, / and, crying out to them, "Peace be with you!" / You showed Your hands and Your most pure side to the unbelieving disciple. / And he, having believed, cried out to You: / "My Lord and my God, glory to You!"

After the Trisagion, the troparion of the feast: "Though the tomb was sealed:" **If there is a troparion for the saint, it is sung first, followed by the Glory and the "Now and always" of the feast.**

We celebrate the Small Compline. During it, we sing the supplicatory canon to the Mother of God from the Octoechos and the three-song cycle from the Triodion. In those services that include the three-song cycle, the song of the canon to the Mother of God is omitted.

Back to Table of Contents

THIRD SUNDAY AFTER EASTER
THE HOLY WOMEN WHO BROUGHT THE MYRO AND JOSEPH THE JUST

ON SATURDAY AT SMALL VESPERS

At "O Lord, I have cried out," the Resurrection stichera on the 4th tone, tone 2

Let us worship the Word of God, born of the Father before all ages, / who was incarnated of the Virgin Mary, / for He, having endured the Cross, / delivered Himself to burial, as He Himself willed, / and, having risen from the dead, saved me— / a wayward man.

Christ our Savior / nailed the charge against us to the Cross and blotted it out / and abolished the power of death. / Let us worship His Resurrection on the third day.

Together with the Archangels, let us sing of Christ's Resurrection; / for He is the Redeemer and Savior of our souls, / and in awesome glory and with mighty power / He will come again to judge the world He created.

O Lord, who was crucified and buried, / an angel announced to the women and proclaimed: / "Come, see where the Lord lay; / for He, according to *His* word, has risen as the Almighty!" / Therefore we worship You, the One who is Immortal: / Christ, Giver of life, have mercy on us!

Glory, Tone 2: Why, O disciples, / do you mix your tears with myrrh? / The stone has been rolled away, the tomb is empty! / Behold corruption, trampled underfoot by life, / the seals bearing clear witness *to this*, / the guard of the rebellious, overcome by a heavy sleep. / Mortality has been saved by the flesh of God; hell weeps! / Hurry and joyfully proclaim to the Apostles: / "Christ, who has put death to death, the firstborn from the dead, / goes before you to Galilee!"

And now, O dogmatist, the voice remains the same: O greatest mystery! / Seeing miracles, I proclaim the Divinity, / [*yet I do* not deny the humanity]: / for Emmanuel, as a lover of mankind, opened the gates of nature, / yet, as God, He did not break the seals of virginity, / but passed through the womb / just as He had entered *it* through the ear; / thus He became incarnate as He was conceived: / He entered without passion, He came forth in an ineffable manner, / according to the prophet who proclaims: / "These gates shall be shut, / no one shall pass through them, / except the one Lord God of Israel, / who is full of great mercy!"

"A joyful light:" and the prokeimenon "The Lord has reigned:"

At the stichera, the Sunday stichera, tone 2

Your Resurrection, Christ the Savior, / has enlightened the entire universe, / and You have called Your creation to Yourself: / Almighty Lord, glory to You!

And to the Mother of God, in the same tone, similar: "When from the Tree, dead:"

Stich: **They will remember Your name / from generation to generation.** Ps 44:18A

Joy of all who mourn, / and Intercessor for the oppressed, / and sustenance for the afflicted, / comfort for the wayfarer and a staff for the blind, / a visitation for the infirm, / a shelter and care for the weary, / and help for the orphans— / You are the Mother of the Most High God, O Most Pure One; / hasten, we pray, to the salvation of Your servants!

Verse: **Hear, O Daughter, and look, / and incline Your ear.** Ps 44:11A

Every lawless act beyond measure, / every sin without restraint / I, wretched one, have committed; / I have become worthy of every condemnation! / Grant me reasons for repentance, O Virgin, / so that I may appear there without condemnation. / For I choose You as my Intercessor, / I call upon You *as* my Protectress: / do not put me to shame, Bride of God!

Verse: The wealthy among the people / will seek Your favor. Ps 44:13B

We have no other refuge, O Pure One, / before *the face of* the Creator and Lord, / except You, Bride of God! / Do not deprive us of Your fervent intercession, / and do not put to shame those who lovingly take refuge under Your protection. / Mother of our God, hasten, / and grant *us* Your help, / and save us from the present wrath!

Glory, and now, the same voice: The Myrrh-bearers, appearing at dawn, / and hastening to Your tomb, / sought You, Christ, / to anoint Your most pure body with myrrh. / And, having heard the Angel's words, / they proclaimed to the Apostles the joyful tidings, / that the Leader of our salvation, who has conquered death, has risen, / granting the world eternal life and great mercy.

Troparion, Tone 2

Noble Joseph, / having taken Your most pure body down from the tree, / wrapped it in a clean linen cloth and anointed it with fragrant oils, / laid it in a new tomb. / But on the third day You rose, O Lord, / bestowing great mercy upon the world.

Special Litany and Dismissal.

ON SATURDAY AT GREAT VESPERS

After the presider's blessing, "Christ is risen!" (3). Then we sing the introductory psalm: "Bless the Lord, O my soul." And after its completion, we read: "Blessed is the man," and the entire first kathisma. We sing "O Lord, I have cried" in tone 2, and the stichera in tone 10.

The Resurrection stichera are in tone 3, tone 2

Verse: Bring my soul out of the dungeon, so that I may glorify Your name. Psalm 141:8A

Let us worship the Word of God, born of the Father before all ages, / who was incarnated of the Virgin Mary, / for He, having endured the Cross, / gave Himself up to burial as He Himself willed, / and having risen from the dead, saved me— / a wayward man.

Verse: The righteous will wait for me until You reward me. Ps 141:8B

Christ our Savior / nailed the charge against us to the Cross, blotted it out, / and abolished the power of death. / We worship His resurrection on the third day.

Verse: From the depths I have cried out to You, O Lord; O Lord, hear my voice. Psalm 129:1

Together with the Archangels, let us sing of Christ's Resurrection; / for He is the Redeemer and Savior of our souls, / and in awesome glory and with mighty power / He is coming again to judge the world He created.

And the Eastern Chants, Tone 2

Verse: Let Your ears be attentive to the voice of my supplication. Psalm 129:2

O Lord, who was crucified and buried, / an angel announced to the women and proclaimed: / "Come, see where the Lord lay; / for He, according to *His* word, has risen as the Almighty!" / Therefore we worship You, the One who is immortal: / Christ, the Giver of life, have mercy on us!

Verse: If You, O Lord, O Lord, were to mark iniquities, who could stand? But with You there is forgiveness. Psalm 129:3–4

By Your Cross You have abolished / the curse *that befell us* through the tree, / by Your burial You have put to death the power of death, / and by Your resurrection You have enlightened the human race. / Therefore we cry out to You: / "Christ our God, our Benefactor, glory to You!"

Verse: For Your name's sake I have waited for You, O Lord; my soul has hoped in Your word; my soul has trusted in the Lord. Ps 129:5–6A

The gates of death opened before You, O Lord, / in fear, / and the gatekeepers of Hades, seeing You, were terrified; / for You have shattered the gates of bronze, / and broken the iron bars, / and brought us out of darkness and the shadow of death, / and torn apart our bonds.

Verse: From the morning watch until night, from the morning watch, let Israel hope in the Lord. Ps 129:6B

Singing a song of salvation, / let us proclaim with *one* voice: / "Come, all of you, let us bow down *before Him* in the house of the Lord, saying: / 'You who were crucified on the Cross, who rose from the dead, / and who dwell in the bosom of the Father, / have mercy on our sins!'"

Stichera of Anatolius to the Myrrh-Bearers, Tone 2

Stich: For with the Lord is mercy, and with Him is great deliverance; and He will deliver Israel from all its iniquities. Ps. 129:7–8

Early in the morning, the myrrh-bearing women, / having taken spices, reached the Lord's tomb, / and finding what they did not expect, / spoke with reverence of the stone that had been rolled away, / and turned to one another: / "Where are the seals of the tomb? / Where are Pilate's guards and the strict watch?" / Then a messenger appeared to the perplexed women— / an angel, radiant, speaking to them: / "Why do you seek the Living One with tears, / He who has given life to the human race? / Christ, our God, has risen from the dead, almighty, / granting us all incorruptibility and life, / enlightenment and great mercy!"

Verse: Praise the Lord, all nations; extol Him, all peoples. Psalm 116:1

Why, O disciples, / do you mingle your tears with the world? / The stone has been rolled away, the tomb is empty! / Behold decay, trampled by life, / the seals bearing clear witness *to this*, / the guards of the rebellious, enveloped in a heavy sleep. / Mortality has been saved by the flesh of God; hell weeps! / Hurry and joyfully proclaim to the Apostles: / "Christ, who has put death to death, the firstborn from the dead, / goes before you to Galilee!"

Verse: For His mercy is established upon us, and the truth of the Lord endures forever. Psalm 116:2

The Myrrh-Bearers, appearing at dawn, / and hastening to Your tomb, / sought You, Christ, / to anoint Your most pure body with myrrh. / And, having heard the Angel's words, / they proclaimed to the Apostles the joyful tidings, / that the Leader of our salvation, who has conquered death, has risen, / granting the world eternal life and great mercy.

Glory, Tone 6, by Cosmas the Monk: The myrrh-bearing women, having reached Your tomb / and seeing the seals on the tomb, / but not finding Your most pure body, / began to cry out in sorrow and zeal: / "Who has stolen our hope? / Who has taken the dead One, naked, anointed with myrrh, / the sole consolation of His Mother? / O, how has He who revives the dead been put to death? / He who conquered Hades, how has He been buried? / But rise again, Savior, by Your power, / as You foretold, on the third day, / saving our souls!"

And now, O Mother of God, Tone 2: The shadow of the Law has passed away, for grace has appeared; / for just as the thornbush was not consumed by the flames, / so You, O Virgin, gave birth and remained a virgin. / Instead of the pillar of fire, the Sun of Righteousness shone forth, / instead of Moses—Christ, / the salvation of our souls.

Entrance. Joyful Light: **Prokeimenon of the Day:** The Lord has reigned:

During the Litany, the stichera are sung in the same tone, Tone 1

"O myrrh-bearing women, why have you come to the tomb? / Why do you seek the Living One among the dead? / The Lord has risen; take heart**!"**— / cries the Angel.

With fear they came to their wife's tomb, / hastening to anoint Your body with fragrant oils: / and not finding it, they were perplexed among themselves, / unaware of the Resurrection. / But an Angel appeared to them and proclaimed: / "Christ is risen, granting us great mercy**!"**

Mary Magdalene and the other Mary came to the tomb, seeking the Lord, / and saw an angel, like a flash of lightning, / sitting on a stone and proclaiming to them: / "Why do you seek the Living One among the dead? / He has risen, as He said; / you will find Him in Galilee**!"** / *And* we*, too,* will cry out to Him: / "Risen from the dead, O Lord, glory to You**!"**

Glory, Tone 6: Joseph asked for the body of Jesus / and laid it in his new tomb: / for it was fitting for Him / to come forth from the tomb as from a bridal chamber. / You who crushed the power of death / and opened the gates of Paradise to mankind, / O Lord, glory to You!

And now, O Mother of God, in the same tone: My Creator and Redeemer, O All-Pure One, / Christ the Lord, / came forth from Your womb, / taking on *human form* for my sake, / *and* freed Adam from the ancient curse. / Therefore, O All-Pure One, / as Mother of God and true Virgin, / we proclaim "Rejoice" with the Angel without ceasing: / "Rejoice, O Sovereign Lady, our defense, our shelter, / and the salvation of our souls!"

Sunday Sticheron, Tone 2

Your Resurrection, Christ the Savior, / has enlightened the entire universe, / and You have called Your creation to Yourself: / Almighty Lord, glory to You!

And the stichera of Pascha, tone 5

Verse: **May God arise / and may His enemies be scattered.**

Holy Pascha has appeared to us on this day, /—a new Pascha, a holy Pascha, / a mysterious Pascha, a Pascha honored by all. / Easter—Christ the Savior; / Easter, spotless, / Easter, great, / Easter of the faithful, / Easter that has opened the gates of paradise to us, / Easter that sanctifies all the faithful.

Verse: **As smoke vanishes, / so may they vanish.**

Go forth after the vision, you women who bring the good news, / and proclaim to Zion: / "Receive from us the joy of the good news of Christ's Resurrection!" / Rejoice, exult, and be glad, Jerusalem, / having seen Christ the King, like a bridegroom, / emerging from the tomb.

Verse: **May the sinners perish from the presence of God, / and may the righteous rejoice.**

The myrrh-bearing women, early in the morning, / having come to the tomb of the Giver of Life, / found an Angel seated on the stone, / and he, turning to them, cried out: / "Why do you seek the Living One among the dead? / Why do you mourn the Incorruptible as though *He were subject to* decay? / Go back and tell His disciples!"

Verse: **This is the day the Lord has made; / let us rejoice and be glad in it!**

Joyful Easter, / Easter, the Lord's Easter, / the most holy Easter has dawned for us. / Easter! Let us joyfully embrace one another. / O, Easter—deliverance from sorrow! / For on this day, emerging from the tomb, / as if radiant from a bridal chamber, Christ / filled the women with joy, saying: / "Go and tell the Apostles!"

Glory, Tone 5: You, who are clothed in light as in a garment, / Joseph, having taken Him down from the Tree with Nicodemus, / and seeing Him dead, naked, and unburied, / began to mourn with deep compassion, / and cried out with sobs: / "Alas for me, Sweetest Jesus! / When I recently beheld You hanging on the Cross, / the sun was shrouded in darkness, / the earth trembled with fear, / and the veil of the temple was torn. / But now I see You / having willingly accepted death for my sake. / How shall I bury You, my God, / or wrap You in a shroud? / And with what hands shall I touch Your

incorruptible body? / Or what songs shall I sing for Your passing, O Merciful One? / I glorify Your sufferings, / I sing of Your burial and Resurrection, exclaiming: / "Lord, glory to You!"

And now, the same voice proclaims: The Day of Resurrection! / And we will shine with joy / and embrace one another; / we will say, "Brothers!" / and to those who hate us, / we will forgive everything for the sake of the Resurrection / and thus we will proclaim: / "Christ is risen from the dead, / having conquered death by death, / and granted life to those in the tombs!"

And then the "Now You Dismiss Us":

Troparia, Tone 2

When You descended into death, O immortal Life, / You destroyed hell with the radiance of Your Divinity. / And when You raised the dead from Hades, / all the heavenly powers cried out: / "Giver of life, Christ our God, glory to You!"

Glory: Noble Joseph, / having taken Your most pure body down from the tree, / wrapped it in a clean linen cloth and anointed it with fragrant oils, / laid it in a new tomb. / But on the third day You rose, O Lord, / bestowing great mercy upon the world.

And now: To the myrrh-bearing women / who stood before the tomb, the Angel exclaimed: / "Myrrh is fitting for the dead, / but Christ has appeared, not subject to decay; / rather, proclaim: The Lord is risen, / bestowing great mercy upon the world!"

AT MATINS

After the Sixth Psalm, the Great Ektenia and "God the Lord":

Troparia, Tone 2

When You descended into death, O immortal Life, / You destroyed hell with the radiance of Your Divinity. / And when You raised the dead from Hades, / all the heavenly powers cried out: / "Giver of life, Christ our God, glory to You!"

Glory: Noble Joseph, / having taken Your most pure body down from the tree, / wrapped it in a clean linen cloth and anointed it with fragrant oils, / laid it in a new tomb. / But on the third day You rose, O Lord, / bestowing great mercy upon the world.

And now: When the myrrh-bearing women / stood before the tomb, the Angel exclaimed: / "Myrrh is fitting for the dead, / but Christ has appeared, not subject to decay; / rather, proclaim: The Lord is risen, / bestowing great mercy upon the world!"

After the 1st stichera of the Sedalna, Tone 2

Not forbidding the sealing of the tomb's stone, / You, having risen, granted the stone of faith to all. / O Lord, glory to You!

Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end! Ps 9:33

Without leaving the most pure womb *of the Father* in heaven, / You underwent burial and resurrection for all. / O Lord, glory to You!

Glory, and now, to the Mother of God: All are beyond understanding, all are most glorious / are Your mysteries, O Mother of God: / sealed with purity and having preserved Your virginity, / You have appeared as the true Mother who gave birth to the true God. / Pray to Him for the salvation of our souls.

After the 2nd stichera of the Sedalna, Tone 2

The Myrrh-bearers, appearing at dawn, / and seeing the tomb empty, proclaimed to the Apostles: / "The Almighty has cast down corruption / and freed those in Hades from their bonds; / proclaim boldly that Christ God has risen, / bestowing great mercy upon the world!"

Verse: **I will praise You, O Lord, with all my heart, / and proclaim all Your wonders.**

Psalm 9:2

Carrying the spices for Your burial, / the women secretly came to the tomb at dawn, / fearing the tyranny of the Jews / and foreseeing that soldiers *were* standing guard *there*; / yet courage overcame the weakness of the flesh, / for a compassionate nature is pleasing to God. / And behold, they cried out, as was fitting: / "Arise, O Lord, help us / and deliver us for the sake of Your name!"

Glory, and now, to the Mother of God: Most blessed are You, Virgin Mother of God, / for through Him who was incarnate of You, hell has been vanquished, / Adam has been restored *from it*, / the curse has lost its power, / Eve has been set free, death has been put to death, / and we have been filled with life. / Therefore, as we sing, we cry out: / "Blessed is Christ God, who so willed it; glory to You!"

Then the troparia "to the Immaculate Ones" and the Small Ektenia.

Ipakoia, Tone 2

After Your Passion, Your wives, coming to the tomb / to anoint Your body with myrrh, O Christ God, / saw the angels in the tomb and were amazed, / for they heard from them the news that the Lord had risen, / bestowing great mercy upon the world.

The stichera of the second tone, repeated twice.

Antiphon 1

I lift up the eyes of my heart to heaven— / to You, Savior— / save me by Your radiance.

Have mercy on us, who sin before You in many ways / at every hour, O my Christ, / and before our death, show us the way / of repentance before You.

Glory: It is fitting for the Holy Spirit to reign, / to sanctify, to set creation in motion; / for He is God, consubstantial with the Father and the Word.

And now: **we repeat the same.**

Antiphon 2

If the Lord were not among us, / who could remain unharmed / from the enemy and the murderer?

Do not deliver Your servant into their teeth, O Savior; / for like a lion, my enemies rush / against me.

Glory: In the Holy Spirit is the beginning of life and the reward; / for He, as God, strengthens all creation / and preserves it in the Father through the Son.

And now: **we repeat the same.**

Antiphon 3

Those who hope in the Lord are like a holy mountain; / they are not shaken in the least / by the attacks of the dragon.

May those who live according to God's will / not stretch out their hands toward iniquity; / for Christ does not surrender the scepter of His inheritance.

Glory: The Holy Spirit pours forth all wisdom; / from Him comes grace to the apostles, / and the martyrs are crowned with their deeds, and the prophets contemplate.

And now: **we repeat the same.**

Prokeimenon, Tone 2

Awake, O Lord, my God, according to the command You have given; / and the assembly of the nations will surround You. **Verse:** O Lord, my God! In You I trust; save me. Ps 7:7B–8A, 2

Second Prokeimenon: Let everything that breathes / praise the Lord. **Verse:** Praise God in His holy ones; praise Him in the firmament of His power. Ps 150:6, 1

The Third Sunday Gospel, from Mark, beginning at 71

In those days, having risen early on the first day of the week, Jesus appeared first to Mary Magdalene, from whom He had cast out seven demons. She went and told those who had been with Him, who were weeping and mourning; but when they heard that He was alive and that she had seen Him, they did not believe. After this, He appeared in a different form to two of them on the road as they were walking to a village. They returned and told the others, but they did not believe them either. Finally, He appeared to the eleven themselves as they were reclining at supper, and He rebuked them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. And He said to them, "Go into all the world and preach the Gospel to every creature." Whoever believes and is baptized will be saved; but whoever does not believe will be condemned. And these signs will accompany those who believe: In My name they will cast out demons; they will speak in new tongues; they will pick up snakes; and if they drink anything deadly, it will not harm them; they will lay their hands on the sick, and they will recover." And so the Lord, after speaking with them, ascended into heaven and sat down at the right hand of God. And they went out and preached everywhere, with the Lord's help and the power of the word confirmed by the accompanying signs. Amen.

Mark 16:9–20

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the one and only sinless One. / We worship Your Cross, O Christ, / and we sing of and glorify Your Holy Resurrection, / for You are our God; / we know no other besides You; / we call upon Your name. / Come, all the faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(3)**

Psalm 50. The Kissing of the Gospel.

Glory: Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

And now: Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

Then, Tone 6: Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your tender mercies, blot out my iniquity.

And the stichera: Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

And the prayer: Save, O God, Your people:

The Paschal Canon with its irmoses and Theotokia in Tone 6. Then the canon for this week from the Triodion in Tone 8, Tone 2, composed by St. Andrew of Crete. Katavasia: The Day of the Resurrection:

CANON.
Composed by St. John of Damascus, tone 1.
Song 1

Irmos: The Day of the Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Refrain: **Christ is risen from the dead.**

Let us purify our senses and see / Christ shining / with the unapproachable light of the Resurrection, / and clearly hear Him saying, "Rejoice!" / as we sing *the song* of victory.

Refrain: **Christ is risen from the dead.**

Let the heavens rejoice as is fitting, / let the earth be glad, / and let the whole world celebrate, / *both* the visible and the invisible: / for Christ is risen, the joy that never ends.

The Theotokos hymns, written by the Venerable Theophanes and Joseph

Refrain: **Most Holy Mother of God, save us.**

You have broken the power of death, / bearing in your womb eternal life, Christ, / who shone forth from the tomb on this day, / O ever-virgin, / and who enlightened the world.

Refrain: **Most Holy Mother of God, save us.**

Having seen Your Son and God risen, / rejoice with the Apostles, O God-blessed and Pure One! / And You, O All-Pure Mother of God, were the first to receive *the word* "Rejoice," as the cause of joy for all.

Canon to the Myrrh-Bearers by St. Andrew of Crete, Tone 2 Ode 1

Irmos: Beginning the Song of Moses, / cry out, O soul: / "My Helper and Protector has become my salvation; / He is my God, and I will glorify Him!"

You were crucified in the flesh, / impassible by nature, *one* with the Father; / Your side was pierced, pouring out blood and water to the world; / You are our God, and we glorify You.

I honor Your Cross, / and I glorify *Your* burial, O Good One, / and I sing of and worship Your Resurrection, and I cry out: / "You are our God, and we glorify You!"

Though You tasted gall, O Joy of the Church, / You poured out incorruption for us from Your side; / You are our God, and we glorify You.

You were numbered among the dead, O Savior, / You who raised the dead; / You tasted corruption, though You never knew decay; / You are our God, and we glorify You.

Let Zion rejoice, / let heaven rejoice, / Christ has risen, raising the dead, who sing: / "You are our God, and we glorify You."

Wrapping Your body in swaddling clothes, O Christ, / Joseph laid You in a new tomb, / You who are the salvation *of all*; / and You, as God, raised the dead.

When dawn broke, the women saw Christ / and called out to the divine disciples: / "Truly, Christ is risen; / come, sing His praises with us!"

Glory: Most Holy Trinity, one Godhead, / the beginningless Unity: / Father, Son, and Holy Spirit, save the world; / You are our God, and we glorify You!

And now: Having abolished the ancient curse, O Holy One, / You have brought forth a blessing for us in Your womb, giving birth to the Infant. / For He is God, though He takes on flesh.

Katavasia: The day of the Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Hymn 3

Irmos: Come, let us drink the new drink, / not miraculously drawn from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Refrain: **Christ is risen from the dead.**

Now all is filled with light— / heaven, earth, and the underworld: / let all creation celebrate the Resurrection of Christ, / upon whom it is established.

Chorus: **Christ is risen from the dead.**

Yesterday I was buried with You, Christ, /—with You, who have risen, I rise this day; / yesterday I was crucified with You: / glorify me with You, Savior, / in Your Kingdom!

Refrain: **Most Holy Mother of God, save us.**

To a life of purity / I pass on this day, / through the goodness of Him who was born of You, O Pure One, / and who has illuminated all the ends *of the world* with His light.

Refrain: **Most Holy Mother of God, save us.**

Having seen God, Whom in the flesh / You bore in Your womb, O Pure One, / risen from the dead, as He said, rejoice, / and as God, O Immaculate One, exalt Him.

Canon to the Myrrh-Bearers. Irmos: Make my barren mind / fruitful within me, O God, / You who are the Farmer *of* good *deeds*, the Sower of blessings / through Your mercy.

You nailed Your hands to the Cross, Jesus, / *and,* gathering all nations from their error, / You called *them* to know You, Savior.

The Jewish people cry out to Pilate: / "Release the wicked robber to us, / take, take, crucify the Sinless One!"

At Your crucifixion, Christ, the light was darkened, / the earth shook, and many of the dead rose from their graves / in fear of Your power.

Standing before the Cross, Your Lamb, Jesus, / cried out in sorrow: "Where are You going, My Son? / Where are You going, Lamb, slain for all?"

I worship Your Cross, I sing of Your burial, / I honor Your sufferings and the nails *that pierced Your* hands, / and the spear, Jesus, and Your Resurrection.

You have risen, Jesus, *and* the enemy has been defeated; / Adam has been delivered, and Eve with him, / from bondage and decay through Your resurrection.

At Your Resurrection, Christ, / the bolts and gates of hell were shattered, / and the bonds of death were instantly broken / in fear of Your might.

Joseph, the God-bearer, come, / stand with us, crying out: / "Jesus the Redeemer has risen, / raising Adam up by His mercy!"

May the twelve disciples rejoice with us, / together with the myrrh-bearing women and Joseph, / and with the other disciples / and female disciples of Christ.

Glory: To the Father, and to the Son, and to the Holy Spirit— / the one Being—I worship and sing *His* praises, / distinguishing the Persons while uniting the nature.

And now, to the Mother of God: Blessed are you, O Holy One, / who sprang from the root of Jesse, / from whom Christ, the branch and the flower, / *appeared* in the flesh for our sake.

Katavasia: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Kontakion, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women, "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Ikos: The Sun *that existed* before the sun, / who once descended into the tomb, / having come even before the dawn, / was sought by the myrrh-bearing virgins as the light of day /—and they called out to one another: / "O friends, let us anoint with fragrant oils the body, / which breathes forth life and lies buried, / the flesh *of Him who* raises fallen Adam, / lying in the tomb. / Let us go, let us hasten like the

Magi and worship, / and let us bring myrrh as gifts / to Him wrapped no longer in swaddling clothes, but in a shroud; / and let us shed tears and cry out: / 'O Lord, arise, You who grant resurrection to the fallen!'

And the Sedalen, Tone 2

Bringing myrrh with fervent *zeal* / to the tomb, the women / rejoiced in their hearts at the Angel's radiance, / and proclaimed You, Savior, as God *of the* whole *world*, / and cried out to the disciples: / "Truly *He* has risen from the tomb, the Life of all!"

Glory, and now: The host of Your disciples, / together with the myrrh-bearing women, rejoices with one voice; / and we, too, celebrate this common feast with them / in glory and honor of Your Resurrection; / and through their lips we cry out to You: / "O Lord, Lover of Mankind, / grant Your people great mercy!"

Hymn 4

Irmos: May the divine guardian, / the theologian Habakkuk, stand with us / and reveal the light-bearing Angel, / who clearly proclaims: / "On this day—salvation for the world, / for Christ is risen, / as the Almighty."

Refrain: **Christ is risen from the dead.**

Christ appeared as a man, having opened the virgin's womb; / and as one offered as food, He is called the Lamb; / and as one without blemish—untouched by defilement— / He is our Passover; / and, as the true God, / He is called perfect.

Refrain: **Christ is risen from the dead.**

Like a one-year-old lamb, / a blessed crown for us, / the Blessed One was willingly slain for all, / *as* a purifying Passover, / and shone forth to us anew from the tomb / as the beautiful Sun of righteousness.

Refrain: **Christ is risen from the dead.**

David, the forefather of God, / leaped and danced before the ark, as if in a shadow; / but we, the holy people of God, / seeing the fulfillment of the types, / let us rejoice with divine inspiration, / for Christ has risen, the Almighty.

Refrain: **Most Holy Mother of God, save us.**

He who created Adam, your forefather, O Pure One, / is created through you, / and on this day He abolished, through His own death, / the death *that came* through him, / and illuminated all / with the divine radiance of the Resurrection.

Refrain: **Most Holy Mother of God, save us.**

Beholding Christ, whom You bore in Your womb, O Pure One, / who on this day shone forth gloriously from the dead / for the salvation of all, / glorious and spotless among women, and beautiful, / rejoice with the Apostles and glorify Him.

Canon to the Myrrh-Bearers. Irmos: Foreseeing Your birth from the Virgin, / the prophet proclaimed, crying out: / "I heard the news of You and was filled with awe, / for from Teman and from the holy, shady mountain / You came, O Christ!"

By the Cross You conquered the depths of hell, / and raised the dead with *You*, / and abolished the dominion of death; / therefore we, *who are descended* from Adam, / bow down and sing / of Your burial and resurrection, O Christ.

You who, in the mercy of Your heart, / were willing to be nailed to the Cross, our Savior, / and to deliver us from the curse that befell our fathers! / Loosen the bonds of my many sins: / for You can do whatever You will.

You who nailed my ancient curse to the Cross, / and poured out upon me, O Savior, the blessing / of the blood from Your side! / Loosen the bonds of my many sins: / for You can do whatever You will.

Hell, upon encountering You, Savior, / in the underworld, was enraged, / seeing that those whom it had once been able to devour, / it is now forced to surrender, / *and* is subjected to a search in the underworld, / plundered, and deprived of the dead.

Though the stone was sealed and guarded, / O wicked enemies, / the Lord has risen, as He foretold, / loosening the bonds of my many sins: / for He is able to do whatever He wills.

He who rose from the tomb, and plundered hell, / and brought the dead to life, / and granted me incorruptibility through His resurrection! / Loose the bonds of my many sins: / for You can do whatever You will.

Truly, be ashamed, you lawless ones, / for Christ has risen and raised the dead with *Him*, crying out: / "Take heart; I have conquered the world!" / Believe Him, then, or be silent, you deceivers, / who reject His resurrection!

To the Myrrh-Bearers, after rising from the tomb, / He proclaimed: "Rejoice / and proclaim My Resurrection to the Apostles!" / Grant, O Good One, that the bonds of my many sins may be loosed, / for You can do whatever You will.

Let us honor the noble Joseph, the zealous defender of piety, / member of the council and disciple, / *together* with the Myrrh-Bearers and the Apostles, / exclaiming joyfully with them / and singing with faith of the Savior's Resurrection.

Glory: Who can utter the indivisible glory / of the Transcendent Godhead? / For the Trinity, being one in essence, / is praised *as* without beginning, consubstantial, / and is glorified as Unity / in the Three simple Hypostases.

And now, O Mother of God: Having given birth without a husband to Him who dwelt in Your womb, / O pure Virgin Mother, / pray unceasingly, as the Mother of God, / that the bonds of my many sins may be loosed: / for You are able to help *in* whatever You will.

Katavasia: May the divine guardian, / the theologian Abbaqum, stand with us / and reveal the light-bearing Angel, / who clearly proclaims: / "On this day—salvation to the world, / for Christ is risen, / as the Almighty."

Song 5

Irmos: Let us keep watch from early morning / and, instead of darkness, offer a song to the Lord, / and we shall behold Christ—the Sun of Righteousness, / who radiates life to all.

Refrain: **Christ is risen from the dead.**

Beholding Your boundless mercy, O Christ, / those bound by the chains of hell / hastened toward the light / with joyful steps, / praising the eternal Pascha.

Refrain: **Christ is risen from the dead.**

Let us draw near with lamps in our hands to Christ, / emerging from the tomb like a bridegroom, / and let us celebrate together / with the triumphant *heavenly* hosts / God's saving Pascha.

Refrain: **Most Holy Theotokos, save us.**

Enlightened by the divine / and life-giving rays / of Your Son's Resurrection, Most Pure Mother of God, / the assembly of the pious is filled with joy.

Refrain: **Most Holy Theotokos, save us.**

You did not open the gates of virginity at the Incarnation, / nor did You break the seals of the tomb, O King of creation, / and therefore, seeing You risen, / the Mother rejoiced.

Canon to the Myrrh-Bearers. Irmos: Dispelling the darkness of my soul, O my Savior, / enlighten me with the light of Your commandments, / as the one and only King of the world.

You, my ancient garment, / which—alas for me—the sower of sin wove for me, / have taken from me, my Savior, / and clothed Yourself in me.

Leaves of the fig tree / were sewn for me by my sin—alas for me— / for I, my Savior, did not keep Your most pure commandment / at the serpent's counsel.

My soul, wounded / by my wicked thoughts, / was healed, as You appeared and poured out the oil, / Christ, *born* of Mary.

Standing before the Cross, the Immaculate Mother of God / cried out maternally: / "You have left Me alone, / My Son and my God!"

You, O serpent, the source of evil, / have been overthrown by the weapon of Your Cross, / *and by* Your Resurrection You have crushed / the sting of death, O Jesus.

"Where is your sting, O Death? / Where is your victory, O Hell?" / —let Adam also proclaim with us, / —"You are crushed by the resurrection / of Him who raised the dead!"

The myrrh-bearing women, having reached the tomb / of Him who revived those who lay beneath *the earth*, / heard a voice proclaiming: / "Christ is risen!"

As we commemorate the pious myrrh-bearers / and all Your disciples, / on *the day* of Your joyful Resurrection / we sing Your praises, Christ.

Let us all honor *the* noble *Joseph* with due reverence, / *he* who took the Lord's body down from the Cross / and buried it with faith.

Glory: To You, God and Father, and Son, and Holy Spirit, / I bow down—to the three Persons, / and I believe *that* the Three are One, / in the unity of nature.

And now, to the Mother of God: We, the faithful, sing your praises, / you who bore without seed in your womb / *and* gave birth, beyond nature, / to Christ, the One Lord, / who renewed nature.

Katavasia: We will keep vigil from early morning / and, instead of a prayer, we will offer a song to the Lord, / and we will behold Christ—the Sun of Righteousness, / who radiates life to all.

Song 6

Irmos: You descended into *the* deepest *places* of the earth / and shattered the eternal bolts / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Refrain: **Christ is risen from the dead.**

Leaving the seals intact, Christ, / You rose from the tomb, / having not harmed the Virgin's *womb* / at Your birth, / and opened the gates of paradise to us.

Refrain: **Christ is risen from the dead.**

My Savior, / living and unslaughtered sacrifice! / Offering Yourself, as God, / willingly to the Father, / You raised with You / our common progenitor Adam, / rising from the tomb.

Refrain: **Most Holy Theotokos, save us.**

What had long been held captive / by death and decay / has been raised to incorruptible and eternal life / by Him who was incarnate from Your most pure womb, / O Virgin Mother of God.

Refrain: **Most Holy Mother of God, save us.**

He descended into *the* deepest *places* of the earth / into Your depths, O Pure One; He who descended / and dwelt there, and became incarnate beyond all understanding; / and He raised Adam with Him, / having risen from the tomb.

Canon to the Myrrh-Bearers. Irmos: I am always engulfed by the depths of sin, / and I am drowning in the abyss of this life: / but, as You delivered Jonah from the beast, so deliver me from my passions / and save me!

Hell is dead; take heart, you who were born on earth! / For Christ, hanging on the tree, / turned His weapon against it, / and it lies dead, for it has been plundered, / having lost those it once possessed.

"Hell has been plundered and the tombs have opened; / take courage, O dead, arise!" /—Christ proclaims to you from hell, / having come *there* to deliver all / from death and decay.

"The dead whom you once devoured, / now, Hell, I demand you return to Me!" / — proclaims to you the Giver of Life and God, / who has come to deliver all / from your insatiable belly.

O myrrh-bearing women, why are you still hurrying? / And why do you bring myrrh to the Living One? / Christ has risen, just as He foretold. / May your tears cease / *and* be transformed into joy.

Wrapping You in a linen cloth, Christ, / the noble Joseph laid You in the tomb; / and, anointing the temple of Your body, which had been destroyed by death, / he rolled a great stone against the tomb.

The Lord has risen, having vanquished the enemy / and ransomed the captives, / leading all *to salvation*, / including the first Adam, / raising him up as a merciful / and philanthropic God.

Glory: Let us sing of the Trinity in Unity, / glorifying the Father with the Son, O faithful, / and the Spirit, consubstantial with the Son and dwelling in the Father, / the co-eternal and eternal God.

And now, O Mother of God: In Your womb You conceived without seed, O Pure One, / like a vine of incorruption, a Cluster, / from which streams of immortality, / like wine, pour out eternal life to us.

Katavasia: You descended into *the* deepest *places* of the earth / and shattered the eternal bars / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Kontakion, Tone 2

Crying out "Rejoice!" to the myrrh-bearers, / You put an end to the weeping of our foremother Eve through Your Resurrection, Christ God; / and You commanded Your Apostles to proclaim: / "The Savior has risen from the tomb!"

Ikos: As they approached Your tomb, Savior, / the myrrh-bearers wondered in their hearts and said: / "Who will roll away the stone from the tomb for us?" / And, looking up, they saw that the stone had been rolled away; / they marveled at the Angel's appearance and garments, / and, seized with trembling, were already thinking of fleeing. / But the young man called out to them: / "Do not be afraid; the One you seek has risen; / come, see the place / where the body of Jesus lay, / and go quickly to tell the disciples: / 'The Savior has risen from the tomb!'"

Synaxarion of the Menaion and Triodion.

Song 7

Irmos: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Refrain: **Christ is risen from the dead.**

The God-wise women / hurried after You with incense. / But *the One* whom they sought with tears as a mortal, / *they* joyfully worshiped *as* the living God, / and proclaimed the mysterious Pascha / to Your disciples, O Christ.

Refrain: **Christ is risen from the dead.**

We celebrate the defeat of death, / the destruction of hell, / the beginning of another—eternal—life, / and in joy we sing *of* the One who brought *this* about /—the One blessed / God of our fathers and the Most Glorified.

Refrain: **Christ is risen from the dead.**

Truly holy / and worthy of every celebration / is this night, salvific and radiant, / the harbinger of the light-filled day of the Resurrection, / in which the eternal Light / shone forth from the tomb in the flesh for all.

Refrain: **Most Holy Mother of God, save us.**

Having put death to death on this day, / Your Son, O All-Pure One, / has granted to all mortals life / that endures forever and ever, / the One and Only blessed / God of the fathers and the Most Glorified.

Refrain: **Most Holy Mother of God, save us.**

Reigning over all creation, / having become man, / dwelt in Your womb, O God-blessed One, / and having endured crucifixion and death, / rose again as befits God, / raising us up with Him, as the Almighty.

Canon to the Myrrh-Bearers. Irmos: Imitating the cherubim, / the youths rejoiced in the furnace, crying out: / "Blessed are You, O God, / who in truth and in justice brought all this upon us for our sins, / most praiseworthy and glorified forever and ever!"

You, as the Lover of Mankind, / desiring to save all whom You created / from error, / endured crucifixion on the Cross, / so that Your image, buried by the passions, / might be renewed through Your flesh, O Savior, / and, having overthrown hell, / might raise the dead with You.

Exalted on the Cross, / You, the Merciful One, called all to Yourself, / just as You, the Good One, had promised: / for truly, You deigned to endure all this / for our sins. / Therefore, You opened the gates of paradise / to the thief, O Savior.

You raised the destroyed temple of the body / from the tomb on the third day, / as You promised, O Good One, / so that You might truly reveal Your glory, / which You bestow upon us according to *our* faith, / *and* set free the captives / whom hell had previously held *in* chains.

Oh, the folly of the Jews! / Oh, the madness of the lawless! / Why, having seen something untrue, did you not believe in Christ? / Did He *not* raise the infirm with a word? / And did *He* not Himself save the whole world? / Let at least the soldiers convince you / *or* those who have risen from the dead!

Let the dead guards just say / that He was stolen—the One whom they, in their folly, did not see at all! / For if they neither saw nor felt Him after His resurrection, / how could they have known from anywhere that *He* had been stolen? / Let at least this stone convince you / and Christ's burial *shrouds*.

Why are you guarding *Christ* as if He were dead? / Why, Jews, did you seal the stone, / fearing theft? / Behold, the tomb was truly sealed: / how then could He have risen, unless He were God, Christ? / Let those who have risen and appeared to many convince you.

Glory: With the Father we glorify the Son and the Holy Spirit, / crying out with unceasing voice: / "Trinity, one Being, have mercy, save us all! / One in three Persons, have mercy on us, / O God, glorified forever!"

And **now, O Mother of God:** How is it that in Your womb, O Most Pure One, / You bore the Infant, / before Whom the angelic hosts tremble as before God? / Only because He *Himself* willed *it* / *and*, as *He Himself* knows, dwelt *there*, / desiring to save all on earth, born of Adam, / freeing Adam from that curse / which *befell him* because of his bitter transgression.

Katavasia: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Hymn 8

Irmos: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

Refrain: **Christ is risen from the dead.**

Come, *let us taste* the new fruit / of the vine, / divine joy, / on this glorious day of the Resurrection, / and let us share in the Kingdom of Christ, / singing His praises as God, forever and ever.

Refrain: Christ is risen from the dead.

Lift up your eyes, Zion, / and look around: / for behold, your children have gathered to you, / like divinely radiant stars, / from the west and the north, / from the sea and the east, / blessing Christ in you forever.

Refrain: Most Holy Trinity, our God, glory to You.

Trinity Hymn: The Father Almighty, and the Word, and the Spirit, / One Being in three Persons, / Most High and Most Divine! / In You we are baptized / and we bless You for all ages.

Refrain: Most Holy Mother of God, save us.

The Creator came into the world / through You, Virgin Mother of God, / and, having broken the bonds of hell, / granted us mortals the resurrection. / Therefore, we bless Him forever and ever.

Refrain: Most Holy Mother of God, save us.

Having cast down all the power of death, / Your Son, O Virgin, / through His resurrection, as the mighty God, / has raised us up with Him and made us alive. / Therefore, we sing His praises forever.

Canon to the Myrrh-Bearers. Irmos: In the thornbush, sing of the miracle of the Virgin to Moses, / who once foreshadowed Him on Mount Sinai, / praise Him, bless Him, and exalt Him for all ages!

The sun's rays were hidden / in fear of Christ's sufferings, / and the dead arose, and the mountains trembled, / and the earth shook, and hell lost its power.

The thrice-blessed youths, *who* once *dwelt* in the furnace, / raising their hands, prefigured / Your most pure Cross, O Good One, / by which You, O Christ, / overthrew the power of the enemy.

O blind Jews, deceivers and criminals, / you who do not believe in Christ's resurrection—how false you are! / What is there to doubt / in the fact that Christ rose from the dead, / raising the dead *with Him*?

O hostile Jews, if you do not believe us, / ask your own soldiers / what they experienced. / Who rolled the stone away from the tomb with his own hands?

Who withered the fig tree? / And who healed the withered hand? / Who once fed the multitude in the wilderness? / Who is this, if not Christ the God, / who raised the dead!

Who gave sight to the blind / and cleansed the lepers, / and healed the lame, / and walked on the sea as on dry land without getting his feet wet? / Who is this, if not Christ the God, / who raised the dead!

Who raised from the tomb one who *had been* dead *for* four days, just as He raised the widow's son? / Who, like God, strengthened the paralytic on his bed? / *Who is this*, if not Christ the God, / who raised the dead!

Even the stone cries out, the seals proclaim, / those you placed, / having set a guard to watch over the tomb: / "Truly Christ is risen and lives forever!"

Truly Christ is risen, / hell has been plundered, / the serpent has been slain, Adam has been set free, / *those who dwelt* in the underworld have been saved! / Why do you still not believe, / you haters and criminals?

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

Together with the Father, the Son, and the Holy Spirit, / the Holy Trinity in one Godhead, / we glorify Him, proclaiming: / "Holy, holy, holy are You forever!"

Now and ever and to the ages of ages. Amen.

The Theotokos: The Bread of eternal life, in Your womb, O Pure One, / kneaded without mixing with our nature, / You gave birth—unchanged by the union— / to the one Christ God in two natures.

We praise, bless, and worship the Lord, singing His praises and exalting Him for all ages.

Katavasia: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

For the 9th Ode, "The Highest Honor": we do not sing it until the offering of the Paschal Lamb.

Song 9

Irmos: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Refrain: **Christ is risen from the dead.**

O divine, O beloved, / O sweetest of Your words! / For You did not promise in vain / to be with us until the end of time, Christ! / Clinging to Him *as* the anchor *of our* hope, / we, the faithful, rejoice!

Refrain: **Christ is risen from the dead.**

O great and most holy Pascha, Christ! / O Wisdom, and Word of God, and Power! / Grant that we may be more perfectly united with You / in the eternally bright day of Your Kingdom.

Refrain: **Most Holy Mother of God, save us.**

We, the faithful, in unison / glorify You, O Virgin: / "Rejoice, O Gate of the Lord; / rejoice, O Living City; / rejoice, for through You / on this day has shone upon us / the light of the Resurrection from the dead / of Him who was born of You."

Refrain: **Most Holy Mother of God, save us.**

Rejoice *and* be glad, Divine Gate of Light! / For Jesus, having entered the tomb, / rose, shining brighter than the sun / and illuminating all the faithful, / O Lady, rejoiced by God!

Canon to the Myrrh-Bearers. Irmos: We, the faithful, magnify with ceaseless hymns / the Word who shone forth from the Father before time began, / conceived supernaturally in the womb of the Virgin!

The thief, who on the cross recognized God in You, / You made an heir to the incorporeal paradise, / "Remember me," he cried out, "Almighty Savior!"

You endured blows to the face for us / *and* insults from the lawless, Jesus, / You who inscribed the tablets of the law on Mount Sinai / for *Your* servant Moses.

You were given vinegar and gall to drink for our sake, / O Savior, who gave us *Your* Body / and Your precious Blood, / as food and drink of Your eternal life.

Pierced with a spear in Your life-giving side, / You, Christ, poured out Your spotless Blood / and holy water / upon the world, as a fountain of eternal life.

You were numbered among the dead, yet You brought the dead to life; / laid in a tomb, You emptied the tombs; / *and* You plundered Hades, raising Adam from the dead.

You have risen, Jesus; the enemy has been bound, / hell has been plundered, the tombs have been emptied, / those who dwelt in the underworld have been raised up / *and* worship You, Christ.

Who has stolen the dead man—and a naked one at that? / Why are you confused, Jews? / Christ has risen, and the bonds / and bolts of hell have been broken.

Glory to You, Christ the Savior, who poured out life / and revealed the light to those dwelling in the darkness of ignorance, / and illuminated the whole earth with Your Resurrection.

Let us praise the wondrous Joseph, O faithful ones, / together with Nicodemus and the faithful myrrh-bearers, / crying out: "The Lord is truly risen!"

May Joseph, the honorable member of the council, / be praised together with the myrrh-bearing women / and the divine disciples, / for he, too, is a herald / of Christ's Resurrection.

Glory: You are without beginning, O Father; / You are uncreated, O Son; / and the Holy Spirit is co-enthroned: / *These* Three are one in essence, / and in the Three Persons—the one true God.

And now, O Mother of God: Let Jesse rejoice, / let David exult: / for behold, O Virgin, the rod planted by God / has brought forth the flower of eternal life—Christ

Katavasia: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Then "Holy is the Lord our God": **in Tone 2.**

Easter Exapostilarion

Having fallen asleep in the flesh as a mortal, / You, O King and Lord, / rose on the third day, / raising Adam from corruption / and abolishing death. / The Pascha of incorruption, / the salvation of the world! **(1)**

Glory, to the Myrrh-Bearers: O women, hear the voice of joy: / "Having vanquished cruel Hades, / I have raised the world from corruption; / hasten, and proclaim the good news to My friends: / for I wish to illuminate My creation / with joy from that place / from which sorrow once came."

And now: **we repeat the same.**

At "Praise," stichera in tone 8,
Easter stichera in the 4th tone, tone 2

Verse: **To carry out among them the judgment decreed; this glory belongs to all His saints.** Ps 149:9

Every living thing and all creation / glorify You, O Lord; / for by the Cross You abolished death, / to reveal to mankind Your resurrection from the dead, / as the sole Lover of mankind.

Verse: **Praise God in His saints; praise Him in the firmament of His power.** Psalm 150:1

Let the Jews answer: / How did the soldiers who guarded the King lose *Him*? / Why did the stone fail to preserve the Stone of Life? / Either let them return the One who was buried, or let them worship the Risen One, / proclaiming with us: / "Glory to the abundance of Your mercy, / our Savior, glory to You!"

Verse: **Praise Him for His might; praise Him for the abundance of His greatness.** Ps 150:2

Rejoice, O people, and be glad! / The angel who sat upon the stone of the tomb / has announced joy to us, crying out: / "Christ is risen from the dead, the Savior of the world, / and has filled all things with fragrance. / Rejoice, O people, and be glad!"

Verse: **Praise Him with the sound of the trumpet; praise Him with the psaltery and the harp.** Ps 150:3

The angel, before Your conception, O Lord, / brought *the greeting* "Rejoice" to the Blessed One; / and the angel rolled away the stone from Your glorious tomb / at Your Resurrection. / The first revealed a sign of joy instead of sorrow, / while the second proclaimed the Lord—the Giver of life—to us instead of death. / Therefore we cry out to You: / "Benefactor of all, O Lord, glory to You!"

Other stichera in the 4th tone, Eastern, by Anatolius

Stich: **Praise Him with the timpanum and in the choir, praise Him with the strings and the organ.** Ps 150:4

The women poured myrrh with tears / upon Your coffin; / but their lips were filled with joy / when *they* were told, "The Lord has risen!"

Stich: **Praise Him with melodious cymbals, praise Him with resounding cymbals. Let everything that breathes praise the Lord!** Psalm 150:5–6

May the tribes and nations praise Christ our God, / who willingly endured the Cross for our sake / and remained in Hades for three days, / and may they worship His resurrection from the dead, / through which all the ends of the earth have been enlightened.

Verse: Arise, O Lord my God; let Your hand be exalted; / do not forget Your poor to the end!
Ps 9:33

You were crucified *and* buried, Christ, of *Your own* will; / You conquered death and rose in glory, as God and Lord, / granting the world eternal life / and great mercy.

Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.
Psalm 9:2

Truly, you lawless ones, by sealing the *tomb's* stone, / have granted us a greater miracle. / Everyone knows the guards who said: / "On this day He came out of the tomb!" But you told them: / "Say that while we were asleep, / the disciples came and stole Him." / But who would steal a dead man—and a naked one at that? / He rose by His own power, as God, / leaving even His burial *shrouds* in the tomb. / Come, see, O Jews, / how He who overcame death / and grants to the human race / eternal life and great mercy / did not break the seals.

Glory, Tone 2.
Gospel Matins stichera

To the women who had been with Mary, who came with spices / and were perplexed as to how to achieve their desire, / the stone was found rolled away / and the Divine Youth appeared, calming the turmoil of their souls; / "For," He said, "Jesus the Lord has risen; / so tell the heralds, His disciples, / that *they* may hasten to Galilee / and see Him, risen from the dead, / as the Giver of life and the Lord."

And now, the same voice: Most Blessed are You, Virgin Mother of God:

Great Doxology. The Resurrection Troparion, the Ektenia, and the Dismissal.

AT THE LITURGY

Blessed are the voices in Tone 4, Tone 2

Remember us also, O Merciful One, / as You remembered the thief, / in the Kingdom of Heaven.

The tree cast Adam *out of Paradise*, / *but* the Cross brought the thief / into the Kingdom of Heaven.

The tomb received You, Savior, / You who emptied the tombs / and, as God, granted life to the dead.

Glorious Apostles of Christ, / pray earnestly to Him, / that He may save us from our troubles.

And from the canon of the Myrrh-Bearers, Ode 6 in Tone 4.

At the entrance, a troparion, tone 2

When You descended into death, O immortal Life, / then You put hell to death with the radiance of Your Divinity. / And when You raised the dead from Hades, / all the Heavenly Powers cried out: / "Giver of life, Christ our God, glory to You!"

Another, same tone

The noble Joseph, / having taken Your most pure body down from the tree, / wrapped it in a clean linen cloth and anointed it with fragrant oils, / laid it in a new tomb. / But on the third day You rose, O Lord, / bestowing great mercy upon the world.

Glory: Kontakion of the Triodion, Tone 2

"Rejoice," You cried out to the myrrh-bearers, / and by Your Resurrection You put an end to the weeping of our foremother Eve, Christ God; / and You commanded Your Apostles to proclaim: / "The Savior has risen from the tomb!"

And now: the Paschal Kontakion, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / crying out to the myrrh-bearing women, "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Prokeimenon, Tone 6

Save, O Lord, Your people / and bless Your inheritance. **Verse:** To You, O Lord, I cry out. My God, do not be silent, despising me. Ps 27:9, 1A

Acts of the Holy Apostles, Chapter 16

As the number of disciples grew, a complaint arose among the Hellenists against the Jews because their widows were being overlooked in the daily distribution of provisions. Then the Twelve Apostles, having gathered the multitude of disciples, said, "It is not right for us to neglect the word of God to serve tables." "Therefore, brothers, select from among yourselves seven men of good reputation, full of the Holy Spirit and wisdom; we will appoint them to this task, while we devote ourselves to prayer and the ministry of the word." This proposal pleased the whole assembly; and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas of Antioch, a convert from among the Gentiles; they were presented to the apostles, and after praying, the apostles laid their hands on them. And the word of God spread, and the number of disciples increased greatly in Jerusalem; and a great many of the priests became obedient to the faith.

Acts 6:1–7

Alleluia, Tone 8

Verse: You have shown favor, O Lord, to Your land; You have restored the captives of Jacob. **Verse:** Mercy and truth have met; righteousness and peace have kissed. Psalm 84:2, 11

The Gospel according to Mark, beginning at 69B

In those days, Joseph of Arimathea, a prominent member of the Council who himself was waiting for the Kingdom of God, came and dared to go to Pilate and ask for the body of Jesus. Pilate was surprised that He had already died, and, summoning the centurion, asked him how long He had been dead. And when he learned this from the centurion, he gave the body to Joseph. Joseph bought a shroud, took Him down, wrapped Him in the shroud, and laid Him in a tomb that had been hewn out of the rock; then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joseph watched as He was laid to rest. After the Sabbath, Mary Magdalene, Mary the wife of Joseph, and Salome bought spices so that they might go to anoint Him. Very early on the first day of the week, at sunrise, they came to the tomb and said to one another, "Who will roll away the stone from the entrance of the tomb for us?" And when they looked, they saw that the stone had been rolled away—and it was very large. And when they entered the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were terrified. But he said to them, "Do not be terrified. You are looking for Jesus of Nazareth, the one who was crucified; He has risen; He is not here. Here is the place where He was laid. But go, tell His disciples and Peter that He is going ahead of you to Galilee; there you will see Him, just as He told you." And they went out and fled from the tomb; they were overcome with fear and amazement, and they said nothing to anyone, because they were afraid.

Mark 15:43–16:8

Instead of "It is fitting"

The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!)

And the irmos, tone 1: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the resurrection of Him whom you bore.

Communion

Receive the Body of Christ, / taste the Source of immortality. **Another:** Praise the Lord from the heavens, / praise Him in the heights. / Alleluia. **(3)**

ON THE SUNDAY OF THE MYRRH-BEARING WOMEN AT VESPERS

After the Ninth Hour, we sing Vespers without the kathisma.

At "O Lord, I have cried out," we sing the stichera of the feast, tone 5. Similar to: "Rejoice, you who fast:"

Nailed to the cross, / You have blotted out the curse that came from the tree through the Tree, / and, having been laid in the tomb, / You have raised the dead from of old by Your divine power. / We loudly glorify Your might, / Jesus Almighty, our life, the radiance of the Father. / Therefore, all of heaven and earth rejoice together, / singing songs of victory to You, the Victorious Word, / Christ the Almighty, / who bestows great mercy upon the world!

"Is there truly Life among the dead? / And beneath the earth—does the Unfading Sun still dwell even now?" / —the choir of the myrrh-bearers cried out in a mournful song. / —"Let us hurry with zeal / and look upon the holy coffin!" / But when they saw the radiant Angel within it, / they were filled with wonder and bewilderment. / He, turning their weeping into joy, cried out: / "The Giver of Life has risen; do not be afraid, you who are devout, / He reigns, / bestowing great mercy upon the world!"

At dawn, a host of women / began to search for the Sun before the sun itself, / which had then set into the tomb. / But the radiant Angel proclaimed to them: / "The Light has risen, illuminating those who sleep in darkness: / proclaim this to the light-bearing disciples; / turn sorrow into joy, / and regarding the joyful and world-saving Pascha, / clap your hands with hearts free from doubt and rejoice: / Christ is risen, / bestowing great mercy upon the world!"

And three stichera from the Menaion. Glory: a stichera to the saint. If there is none,

Glory, and now, of the feast, tone 1: "O myrrh-bearing women, why have you come to the tomb? / Why do you seek the Living One among the dead? / The Lord is risen; take heart**!"** – / cries the Angel.

"A joyful light:" And the prokeimenon of the day: Bless the Lord now:

At the stichera, the Sunday stichera from the Octoechos, tone 2

Let us worship the Word of God, born of the Father before all ages, / who was incarnated of the Virgin Mary, / for He, having endured the Cross, / delivered Himself to burial, as He Himself willed, / and having risen from the dead, / saved me—a wayward man.

Verse: To You I lift up my eyes, O You who dwell in heaven:

I have sinned before You, Savior, / like the prodigal son; / accept me, Father, as I repent, / and have mercy on me, O God!

Verse: Have mercy on us, O Lord, have mercy on us:

Desiring no earthly pleasures, the passion-bearers / were deemed worthy of heavenly blessings / and became fellow citizens of the angels. / O Lord, through their intercession, / have mercy on us and save us!

Glory, and now of the feast, Tone 1: The women came to the tomb with fear, / hastening to anoint Your body with spices: / and not finding it, they marveled among themselves, / not knowing of the Resurrection. / But an Angel appeared to them and proclaimed: / "Christ is risen, granting us great mercy**!"**

After the Trisagion, the troparia of the feast: "Noble Joseph:" **Glory:** "When You descended into death:" **And now: "To** the myrrh-bearing women:"

If there is a troparion for the saint, it is sung after "Glory to the Father." Throughout the week, at the end of Vespers, the troparia "Noble Joseph" **and** "When You Descended into Death" **are sung alternately.**

The service for a saint whose feast day falls on a Sunday is sung at Matins. After the Trisagion, the kondak from the Triodion is sung.

Back to Table of Contents

FOURTH SUNDAY AFTER EASTER
ON THE PARALYTIC

ON SATURDAY AT SMALL VESPERS

At "O Lord, I have cried out:"
Sunday stichera on the 4th tone, tone 3

By Your Cross, Christ the Savior, / the power of death has been destroyed / and the devil's deception has been vanquished; / and the human race, saved by faith, / ever offers You a song.

The whole *world* has been enlightened / by Your Resurrection, O Lord, / and paradise has been opened once more; / all creation, glorifying You, / offers You a song forever.

I glorify the power of the Father and the Son, / and I sing of the might of the Holy Spirit, /—the indivisible, uncreated Godhead, / the consubstantial Trinity, / reigning forever and ever.

We worship Your holy Cross, Christ, / and we sing of and glorify Your Resurrection; / for by Your wounds we have all been healed.

Glory, Tone 5: Jesus came to Jerusalem to the Pool of the Sheep, / called Bethesda in Hebrew, / which had five covered porticoes; / and in them lay a multitude of the infirm, / for the Angel of God, appearing from time to time, stirred the water, / and healing was granted to those who approached with faith. / And the Lord, seeing a man who had been lying *there* for a long time, / said to him, "Do you want to be healed?" / The sick man replied, "Lord, / I have no one / to put me into the pool when the water is stirred up. / I have spent all my wealth on doctors, / yet I have not been granted any mercy." / But the Healer of souls and bodies said to him: / "Take up your bed and walk, / proclaiming My power and great mercy / to *the* ends *of the earth*!"

And now, Dogmatic Hymn, Tone 3: The greatest miracle: / The Virgin who gives birth, and the One born—God; / a birth foreseen before the ages / and accomplished beyond nature. / O mystery that strikes awe! / Though perceived by the mind, it remains inexplicable, / and though contemplated, it cannot be comprehended. / Blessed are You, Most Pure Virgin, / Daughter of Adam, born on earth, / who appeared as the Mother of the Most High God: / Pray to Him for the salvation of our souls!

"A joyful light:" and the prokeimenon "The Lord has reigned:"

At the stichera, the Sunday stichera, tone 3

By Your sufferings, O Christ, / You darkened the sun, / and by the light of Your Resurrection / You illuminated all things! / Accept our evening hymn, O Lover of mankind.

And to the Mother of God, in the same tone, is similar: "Great is the Cross:"

Stich: Hear, O Daughter, and look, / and incline Your ear. Ps 44:11A

Having received great grace through You, O Most Pure One, / we, *together* with the Angels, glorify Your Son, / who deigned to be born of Your womb / out of His boundless mercy / and who restored the human race.

Verse: They will remember Your name / from generation to generation. Ps 44:18A

You, *O* Pure One, *are* our refuge and divine shelter, / whom all of us sinners have in our lives, O Virgin. / We therefore implore all Your mercy: / do not forsake us, we beg You, / have mercy on us and save us!

Verse: The wealthy among the people / will seek Your face. Ps 44:13B

O Theotokos, Ever-Virgin Mother! / We, Your servants *created* from dust, / offer *You the greeting* "Rejoice!" as is fitting / together with Gabriel, the divine commander; / and truly, You have become the Cause of joy and exultation / for the world.

Glory, and now, Tone 8: In Solomon's portico lay a multitude of the infirm, / and in the midst of the feast / Christ found a man who had been paralyzed for thirty-eight years, / and with an authoritative voice He said to him: / "Do you want to be healed?" / The sick man replied: / "Lord, I have no one / to put me into the pool when the water is stirred up." / And He said to him: "Take up your bed (and walk); / behold, you have been made well; sin no more!" / Through the prayers of the Mother of God, / grant us great mercy!

Troparion, Tone 3

Let *all* in heaven rejoice, / let *all* on earth be glad, / for the Lord has revealed the power of His hand: / He has trampled death underfoot, / He has become the firstborn from among the dead, / He has delivered us from the bowels of Hades / and has granted the world great mercy.

Special Ektenia and Dismissal.

ON SATURDAY AT GREAT VESPERS

"I cried out to the Lord": stichera for the 10th hour. Three Sunday stichera, four Eastern stichera, and two about the paralytic, repeating the first one twice.

Sunday stichera, tone 3

By Your Cross, Christ the Savior, / the power of death has been destroyed / and the devil's deception has been vanquished; / and the human race, saved by faith, / ever offers You a song.

The whole *world* has been enlightened / by Your Resurrection, O Lord, / and paradise has been opened once more; / all creation, glorifying You, / offers You a song forever.

I glorify the power of the Father and the Son, / and I sing of the might of the Holy Spirit, /—the indivisible, uncreated Godhead, / the consubstantial Trinity, / reigning forever and ever.

Eastern Sticheras

We worship Your holy Cross, Christ, / and we sing of and glorify Your Resurrection; / for by Your wounds we have all been healed.

We sing of the Savior, who was incarnate of the Virgin; / for our sake He was crucified / and rose again on the third day, / granting us great mercy.

To those in Hades, Christ, / having descended *to them*, proclaimed joy, / *crying out*: "Take heart, I have now conquered; / I am the Resurrection; I will lead you out, / having destroyed the gates of death."

We, standing unworthily / in Your most pure temple, / sing the evening hymn, / crying out from the depths of our hearts: / "Christ God, who enlightened the world / by Your Resurrection on the third day! / Deliver Your people from the hands of Your enemies, O Lover of Mankind!"

Stichera in the same tone, O the Paralyzed One, Tone 1

With Your most pure hand, You created humankind, / and You came, merciful Christ, to heal the afflicted. / You raised the paralytic at the Pool of the Sheep / with Your word, / and healed the woman with the issue of blood, / had mercy on the suffering daughter of the Canaanite woman, / and did not disregard the centurion's plea. / Therefore we proclaim: / "Almighty Lord, glory to You!" **(2)**

The unburied dead man—the paralytic— / upon seeing You, cried out: / "Have mercy on me, O Lord, for my bed has become a tomb to me." / What use is worldly gain to me? / I have no need of the Pool of the Sheep: / for I have no one / to cast me into it when the waters are stirred. / But I come to

You, the fountain of healing, / so that I too, with all others, may proclaim: / "Almighty Lord, glory to You!"

Glory, Tone 5: Jesus came to Jerusalem to the Pool of the Sheep, / called Bethesda in Hebrew, / which had five covered porticoes; / and in them lay a multitude of the infirm, / for the Angel of God, appearing from time to time, would stir up the water, / and healing was granted to those who approached with faith. / And the Lord, seeing a man who had been lying *there* for a long time, / said to him, "Do you want to be healed?" / The sick man replied, "Lord, / I have no one / to put me into the pool when the water is stirred up. / I have spent all my wealth on doctors, / yet I have not been granted any mercy." / But the Healer of souls and bodies says to him: / "Take up your bed and walk, / proclaiming My power and great mercy / to *the* ends *of the earth*!"

And now, O Mother of God, Tone 3: How can we not marvel / at the birth from You of the God-Man, O Most Holy One! / For without having known a man, O Immaculate One, / You gave birth without a father to the Son in the flesh, / who was begotten of the Father before all ages without a mother, / and who *in doing so* experienced no change, / nor mingling, nor division, / but preserved the properties of each nature / in their entirety. / Therefore, Virgin Mother, Sovereign Lady, / pray to Him for the salvation of the souls / of those who confess You as the Mother of God in the Orthodox faith.

Entrance. Joyful Light: **Prokeimenon of the Day:** The Lord has reigned:

During the Litany, the stichera of the church

Glory, Tone 5: At the Pool of the Sheep / a man lay in infirmity / and, seeing You, O Lord, cried out: / "I have no one to cast me into the water / when it is stirred up; / but when I come, / another precedes me and receives healing, / while I lie here in infirmity". / And immediately, moved with compassion, the Savior said to him: / "For your sake I became man, / for your sake I took on flesh, / and yet you say, 'I have no one'? / Take up your bed and walk!" / All things are possible for You, / all things obey *You*, all things are subject to You. / Remember and have mercy on us all, O Holy One, / as the Lover of mankind.

And now, O Mother of God, the same voice: Temple and gate, palace and throne of the King— / You, O most honorable Virgin; / through You, my Redeemer, Christ the Lord, / appeared to those sleeping in darkness, *like* the Sun of righteousness, / desiring to enlighten those whom He created / by His own hand in His own image. / Therefore, All-Glorified One, / having attained maternal boldness before Him, / intercede ceaselessly / for the salvation of our souls.

At the stichera, the Sunday stichera, tone 3

By Your sufferings, O Christ, / You darkened the sun, / and by the light of Your Resurrection / You illuminated all things! / Accept our evening hymn, O Lover of Mankind.

And the stichera of Pascha, tone 5

Stich: **May God arise / and His enemies be scattered.**

Holy Pascha has appeared to us on this day, /—a new Pascha, a holy Pascha, / a mysterious Pascha, a Pascha honored by all. / Easter—Christ the Savior; / Easter, spotless, / Easter, great, / Easter of the faithful, / Easter that has opened the gates of paradise to us, / Easter that sanctifies all the faithful.

Verse: **As smoke vanishes, / so may they vanish.**

Go forth after the vision, you wives who proclaim the Good News, / and proclaim to Zion: / "Receive from us the joy of the Good News of Christ's Resurrection!" / Rejoice, exult, and be glad, Jerusalem, / having seen Christ the King, like a bridegroom, / emerging from the tomb.

Verse: **May the sinners perish from the presence of God, / and may the righteous rejoice.**

The myrrh-bearing women, early in the morning, / having come to the tomb of the Giver of Life, / found an Angel seated on the stone, / and he, turning to them, cried out: / "Why do you seek the Living

One among the dead? / Why do you mourn the Incorruptible as though *He were subject to* decay? / Go back and tell His disciples!"

Verse: **This is the day the Lord has made; / let us rejoice and be glad in it!**

Joyful Easter, / Easter, the Lord's Easter, / the most holy Easter has dawned for us. / Easter! Let us joyfully embrace one another. / O, Easter—deliverance from sorrow! / For on this day, emerging from the tomb, / as if radiant from a bridal chamber, Christ / filled the women with joy, saying: / "Go and tell the Apostles!"

Glory, Tone 8: In Solomon's Portico lay a multitude of the infirm, / and in the midst of the feast / Christ found a man who had been paralyzed for thirty-eight years, / and with an authoritative voice He said to him: / "Do you want to be healed?" / The sick man replied: / "Lord, I have no one / to put me into the pool when the water is stirred up." / And He said to him, "Take up your bed (and walk); / behold, you have been made well; sin no more!" / Through the prayers of the Mother of God, / grant us great mercy!

And now, Tone 5: The Day of the Resurrection! / And let us shine with joy / and embrace one another; / let us say, "Brothers!" / And to those who hate us, / let us forgive all for the sake of the Resurrection / and thus let us proclaim: / "Christ is risen from the dead, / having conquered death by death, / and granted life to those in the tombs!"

And then: Now You grant us Your blessing:

Dismissal Troparion, Tone 3

Let *all* that is heavenly rejoice, / let *all* that is earthly be glad, / for the Lord has revealed the power of His hand: / He has trampled death by death, / He has become the firstborn from among the dead, / He has delivered us from the bowels of Hades / and has bestowed great mercy upon the world.

Glory, and now, to the Theotokos: We sing of You, O Virgin Mother of God, *as* the Mediatrix of our race's salvation, / for Your Son and our God, who took flesh from You, / having endured suffering on the Cross, / has delivered us from corruption, as the Lover of mankind.

AT MATINS

After the Sixth Psalm, the Great Ektenia and "God the Lord":

The Sunday Troparion twice, Tone 3

Let *all* that is in heaven rejoice, / let *all* that is on earth be glad, / for the Lord has revealed the power of His hand: / He has trampled death underfoot, / He has become the firstborn from among the dead, / He has delivered us from the bowels of Hades / and has bestowed great mercy upon the world.

Glory, and now, to the Theotokos: We sing of You, O Virgin Mother of God, / *as* the Mediatrix of our race's salvation, / for Your Son and our God, / having taken flesh from You, / after suffering on the Cross, / has delivered us from corruption, as the Lover of mankind.

After the 1st stichera of the Sedalen, Tone 3

Christ is risen from the dead, the First to rise from the dead. / Born before *all* creation / and the Creator of all that exists, / He renewed in Himself / the corrupted nature of our race. / Death! You no longer have power, / for the Lord of all has crushed your might.

Verse: **Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!** Psalm 9:33

Having tasted death in the flesh, O Lord, / You destroyed the bitterness of death by Your resurrection, / and have now strengthened mankind against it, / proclaiming the abolition of the ancient curse. / Defender of our life—O Lord, glory to You!

Glory, and now, to the Mother of God: Astonished by the beauty of Your virginity / and Your most radiant purity, / Gabriel cried out to You, Mother of God: / "What praise worthy of You shall I offer? / How shall I call You? / I am perplexed and amazed; / Therefore, as I have been commanded, I cry out to You: / 'Rejoice, Full of Grace!'

According to the 2nd stichos of the sedalen, tone 3

Having taken upon Yourself all that is human, and made all that is ours Your own, / You deigned to be nailed to the Cross, my Creator; / choosing to endure death as a man, / so that, as God, You might deliver human *nature* from death. / Therefore, as the Giver of life, we cry out to You: / "Glory, O Christ, to Your mercy!"

Verse: **I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

Ps 9:2

The incomprehensible crucifixion and the inexpressible resurrection / we, the faithful, confess as an ineffable mystery: / for on this day death and hell have been conquered, / and the human race has been clothed in incorruption. / Therefore we exclaim with gratitude: / "Glory to Your resurrection, Christ!"

Glory, and now, to the Mother of God: *All* of heaven rejoiced with love, / and *all* of earth marveled with awe, / when the most pure voice came to You, O Mother of God; / for one celebration shone forth *for* both of them, / since *the* first-created *Adam* was delivered from death. / Therefore, together with the Angel, we cry out to You: / "Rejoice, O Pure Virgin Mother!"

Then the troparia "To the Immaculate Ones" and the Small Ektenia.

Ipakoï, Tone 3

Striking in appearance, yet speaking with comforting words, / the radiant Angel proclaimed to the Myrrh-bearers: / "Why do you seek the Living One in the tomb? / He has risen, having emptied the tombs; / recognize the Unchanging One who has transformed corruption. / Exclaim to God: How awesome are Your deeds, / for You have saved the human race!"

Stepeny, Tone 3.
Antiphon 1

You have freed the captives of Zion from Babylon, / and draw me, O Word, / from my passions to life!

Those who sow with tears inspired by God / in the south wind / will reap with joy / the ears of eternal life.

Glory: Every good gift comes from the Holy Spirit, / as it shines forth from the Father and the Son: / Through Him all things live and move.

And now: **we repeat the same.**

Antiphon 2

Unless the Lord builds the house of virtue, / our labor is in vain; / if the soul is under His protection, / no one will destroy our city.

The saints are always like the fruit of the womb, / through adoption by the Spirit, / to You, Christ, as *well as* to the Father.

Glory: In the Holy Spirit all holiness *and* wisdom are contemplated; / for He gives being to all creation. / Let us serve Him, for He is God, just as the Father and the Word are.

And now: we repeat the same.

Antiphon 3

Blessed are those who fear the Lord, / for they will walk in the ways of His commandments / *and* partake of every life-giving fruit.

Rejoice, chief shepherd, / seeing around your table your successors, / bearing the branches of good deeds.

Glory: In the Holy Spirit is all the riches of glory; / from Him come grace and life to all creation. / Therefore, He is glorified together with the Father and the Word.

And now: we repeat the same.

Prokeimenon, Tone 3

Proclaim among the nations: "The Lord has ascended the throne," / for He has established the world, and it will not be shaken. **Verse:** Sing a new song to the Lord; sing to the Lord, all the earth! Ps 95:10A, 1

Second Prokeimenon: Let everything that breathes / praise the Lord. **Verse:** Praise God in His holy ones; praise Him in the firmament of His power. Ps 150:6, 1

The Fourth Sunday Gospel, from Luke, beginning at verse 112

In those days, on the first day of the week, very early in the morning, the women came to the tomb, carrying the spices they had prepared, and some others were with them; but they found the stone rolled away from the tomb. And when they entered, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in dazzling garments stood before them. And as they were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? He is not here; He has risen. Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, be crucified, and rise again on the third day." And they remembered His words; and, returning from the tomb, they reported all this to the Eleven and to all the others. These were Mary Magdalene, Joanna, Mary the mother of James, and the others with them, who told the Apostles about this. But their words seemed like nonsense to them, and they did not believe them. Peter, however, got up, ran to the tomb, and, bending over, saw only the linen cloths lying there; then he went back, wondering to himself what had happened.

Luke 24:1–12

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(3)**

Psalm 50. The Kissing of the Gospel.

Glory: Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

And now: Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

Then, Tone 6: Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your tender mercies, blot out my iniquity.

And the stichera: Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

And the prayer: Save, O God, Your people:

The Paschal Canon, with its irmoses and Theotokia. And the Canon of the Paralytic in six parts. Katavasia: The Day of the Resurrection:

CANON.
A composition by St. John of Damascus, tone 1.
Song 1

Irmos: The Day of the Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Refrain: **Christ is risen from the dead.**

Let us purify our senses and see / Christ shining / with the unapproachable light of the Resurrection, / and clearly hear Him saying, "Rejoice!" / as we sing *the song* of victory.

Refrain: **Christ is risen from the dead.**

Let the heavens rejoice as is fitting, / let the earth be glad, / and let the whole world celebrate, / *both* the visible and the invisible: / for Christ is risen, the joy that never ends.

The Theotokos hymns,
written by the Venerable Theophanes and Joseph

Refrain: **Most Holy Mother of God, save us.**

You have broken the bonds of death, / bearing in your womb eternal life, Christ, / who shone forth from the tomb on this day, / O ever-virgin, / and who enlightened the world.

Refrain: **Most Holy Mother of God, save us.**

Having seen Your Son and God risen, / rejoice with the Apostles, O God-blessed and Pure One! / And You, O Immaculate Mother of God, were the first to receive *the word* "Rejoice," as the cause of joy for all.

Canon for the Paralytic, Tone 3
Song 1

Irmos: O wondrous One, who gloriously works miracles, / You, O God, who turned the abyss into dry land, / and covered the chariots *with water*, / and saved the people who sang to You, / as our Deliverer *and* God.

Performing signs, / working wonders, O sole King, / You endured the Cross of *Your own* will, as the Merciful One, / and having put death to death through death, / You have given us life.

On this day of Christ's Resurrection / let us rejoice, O people, with faith: / hell has been vanquished *and* has hastily released / the captives it held, / who sing of God's greatness.

By Your divine power, O Christ, You once strengthened / the man who was paralyzed by Your word, / and commanded him to take up his bed, / though he had long been in infirmity; / heal my sorely afflicted soul.

Once upon a time, an angel / descended to the Baths of Ovechya, / and healed one person at a time; / but now, through divine baptism, / Christ purifies countless multitudes.

To the Archangel Michael: Chief of the Angels, / Archistrategos of the heavenly hosts! / Protect and preserve those gathered in your holy temple / and singing the praises of God / from all temptations.

Glory, to the Trinity: In three Persons, yet of one essence, / let us ceaselessly sing to the beginningless God with the incorporeal ones: / the Father, the Word, and the Spirit, / who possess an indivisible Kingdom and power.

And now, to the Mother of God: This city of yours, O Pure One, / which always honors you with faith, / save it from calamities, from capture by foreigners, / from civil war and the sword, / and from every other danger.

Katavasia: The day of the Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Hymn 3

Irmos: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Refrain: **Christ is risen from the dead.**

Now all is filled with light— / heaven, earth, and the underworld: / let all creation celebrate the Resurrection of Christ, / upon whom it is established.

Refrain: **Christ is risen from the dead.**

Yesterday I was buried with You, Christ, / — with You, who rose on this day, I rise; / yesterday I was crucified with You: / Glorify me with You, Savior, / in Your Kingdom!

Refrain: **Most Holy Mother of God, save us.**

To a life of purity / I pass on this day, / through the goodness of Him who was born of You, O Pure One, / and who has illuminated all the ends *of the world* with His light.

Refrain: **Most Holy Mother of God, save us.**

Having seen God, Whom in the flesh / You bore in Your womb, O Pure One, / risen from the dead, as He said, rejoice, / and as God, O Immaculate One, exalt Him.

Canon of the Paralytic. Irmos: O barren and childless soul, / obtain a glorious fruit; / rejoicing in children, cry out: / "My heart is convinced: / there is no one holy, no one righteous, / except You, O Lord!"

Seeing You once / hanging on the Tree, O Word, / the sun hid its light, and the whole earth trembled; / *but* the dead rose again / when You became dead, O Almighty One.

When You came with Your soul / into the womb of the earth, / the souls held captive by hell / He hastened to release, / and they sang a song of thanksgiving / to Your power, O one and only Lord.

Heal my soul, O Most Blessed One, / which has long been afflicted with severe weakness, / just as You once healed the paralytic, / so that I may walk in Your ways, / which You have revealed to those who love You.

To the Archangel Michael: Together with the heavenly hosts, O Archangel of God, / intercede for those who sing your praises with faith, / protecting and guarding us / as we are caught up in the trials of life.

Glory, Triune: "Glory to the Father,"—let us proclaim—"to the Son and to the Holy Spirit!" /—for God is one in essence, / Whom all the heavenly powers glorify with awe, /—"Holy, Holy, Holy!"—crying out.

And now, to the Mother of God: Your conception was without seed / and Your birth beyond understanding, O pure Virgin Mother: / a wondrous work, the greatest miracle, / honored by the angels and glorified by mortals, / O Virgin Sovereign!

Katavasia: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in Whom we are established.

Easter Kontakion, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women, "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Ikos: The Sun *that existed* before the sun, / who once descended into the tomb, / having come even before the dawn, / was sought by the myrrh-bearing virgins as if it were the light of day— / and they called out to one another: / "O friends, let us anoint with incense the body, / which exudes life and lies buried, / the flesh *of Him Who* raises fallen Adam, / lying in the tomb. / Let us go, let us hasten like the Magi and worship, / and let us bring myrrh as gifts / to Him wrapped no longer in swaddling clothes, but in a shroud; / and let us shed tears and cry out: / 'O Lord, arise, You who grant resurrection to the fallen!'

And the Sedalen, Tone 3

A single word strengthened the paralytic, / when the universal word resounded / from Him who, out of mercy, appeared on earth for our sake. / Therefore, the afflicted man went on his way, carrying his bed, / while the scribes could not bear to look upon what had taken place, / possessed by the vice of envy, / which paralyzes the soul.

Glory, and now, to the Mother of God: Astonished by the beauty of Your virginity / and Your most radiant purity, / Gabriel cried out to You, Mother of God: / "What praise worthy of You shall I offer? / How shall I call You? / I am perplexed and amazed; / Therefore, as I have been commanded, I cry out to You: / 'Rejoice, O Full of Grace!'

Hymn 4

Irmos: May the divine guardian, / the theologian Habakkuk, stand with us / and reveal the light-bearing Angel, / who clearly proclaims: / "On this day—salvation for the world, / for Christ is risen, / as the Almighty."

Refrain: **Christ is risen from the dead.**

Christ appeared as a man, having opened the virgin's womb; / and as one offered as food, He is called the Lamb; / and as one without blemish—untouched by defilement— / He is our Passover; / and, as the true God, / He is called perfect.

Refrain: **Christ is risen from the dead.**

Like a one-year-old lamb, / a blessed crown for us, / the Blessed One was willingly slain for all, / *as* a purifying Passover, / and shone forth to us anew from the tomb / as the beautiful Sun of righteousness.

Refrain: **Christ is risen from the dead.**

David, the forefather of God, / leaped and danced before the ark, as if in a shadow; / but we, the holy people of God, / seeing the fulfillment of the types, / let us rejoice with divine inspiration, / for Christ has risen, the Almighty.

Refrain: **Most Holy Mother of God, save us.**

He who created Adam, your forefather, O Pure One, / is created through you, / and on this day He abolished, through His own death, / the death *that came* through him, / and illuminated all / with the divine radiance of the Resurrection.

Refrain: **Most Holy Mother of God, save us.**

Beholding Christ, whom You bore in Your womb, O Pure One, / who has shone forth gloriously from the dead / on this day for the salvation of all, / glorious and spotless among women, and beautiful, / rejoice with the Apostles and glorify Him.

Canon of the Paralyzed Man. Irmos: Abbaqum beheld the shadowy mountain— / Your immaculate womb, O Pure One. / Therefore he cried out: / "God will come from Teman, / and the Holy One—from the mountain casting its shadow over the thicket!"

A crowd of Jews, consumed by envy, / crucified You on the tree, O Lord; / but having annulled *our* sentence of death, / You, as the Mighty One, rose again, / establishing peace with Yourself.

"Why, O women, do you seek the inexhaustible myrrh / with fragrant oils? / He has risen," *the Angel*, seated in white *robes*, proclaimed / to the myrrh-bearers, / "*and* has filled the heavens / with an incorporeal fragrance!"

Taking the form of a servant / through boundless mercy, / You, the Word of God, came on foot and restored to health / one who had lain ill for a long time, / commanding him to rise even from his bed.

The Angel of the Lord, descending from time to time, / stirred the waters at *the Pool* of the Sheep, / healing a single person; / but Christ saves a countless multitude / through divine baptism.

To the Archangel Michael: Leader of the angels and guide of those who have strayed, / Archistrategos of the Lord, / appear among us at this hour / and bring the prayers of all / to the One Creator and Lord.

Glory, to the Holy Trinity: United in essence, / yet distinct in Persons, the Holy Trinity: / the Father, who is beyond all creation and co-eternal with the Son, / and the Holy and One Almighty Spirit.

And now, to the Mother of God: "O Pure One, how do You nourish with milk? / And how did You give birth to the Infant, the most ancient Adam? / How do You carry Your Son in Your arms, / He who is borne upon the shoulders of the cherubim? / —'As He Himself knows, as is known to Him, / who brought all things into being!'"

Katavasia: On divine watch / may the theologian Abbaqum stand with us / and reveal the light-bearing Angel, / clearly proclaiming: / "On this day—salvation to the world, / for Christ is risen, / as the Almighty."

Song 5

Irmos: Let us keep watch from early morning / and, instead of darkness, offer a song to the Lord, / and we shall behold Christ—the Sun of Righteousness, / who radiates life to all.

Refrain: **Christ is risen from the dead.**

Seeing Your boundless mercy, O Christ, / those bound by the chains of hell / rushed toward the light / with joyful steps, / praising the eternal Passover.

Refrain: **Christ is risen from the dead.**

Let us draw near with lamps in our hands to Christ, / emerging from the tomb like a bridegroom, / and let us celebrate together / with the triumphant *heavenly* hosts / God's saving Passover.

Refrain: **Most Holy Theotokos, save us.**

Enlightened by the divine / and life-giving rays / of Your Son's Resurrection, Most Pure Mother of God, / the assembly of the pious is filled with joy.

Refrain: **Most Holy Theotokos, save us.**

You did not open the gates of virginity at the Incarnation, / nor did You break the seals of the tomb, O King of creation, / and therefore, seeing You risen, / the Mother rejoiced.

Canon for the Paralytic. Irmos: With Your unfading light, Christ, / illuminate my humble soul, / and guide *me* toward the fear of You, / for Your commandments are light.

You were lifted up on the Cross / and lifted up the whole world with *You*; / and, finding Yourself among the dead, O God, / You raise up those who have been dead from of old.

Christ has risen, as He foretold, / having emptied all the royal palaces of Hades, / and appears to the Apostles, / bestowing eternal joy.

A radiant Angel appeared to the women, clothed in white, and proclaimed: / "Do not weep; your Life has risen, / having brought the dead who lay in their graves back to life!"

Just as You raised up the paralytic, O Christ, / so grant health to my soul, / which is worn out by my sins, / and help me to walk in Your straight paths.

To the Archangel Michael: Michael, supreme leader of the angels, / who gathers the people in Your sanctuary on this day / and proclaims the great deeds of God, save us.

Glory, to the Trinity: We equally honor the Unity in three Persons, / truly distinct in Hypostases, / yet united in nature: / the Father, the Son, and the Holy Spirit.

And now, O Mother of God: We sing of Your seedless conception, O Pure One, / and of the incomprehensible birth of Christ, / calling You blessed, / as the Mother of the Creator and Lord of all.

Katavasia: We will keep vigil from early morning / and, instead of sleep, offer a song to the Lord, / and we will behold Christ—the Sun of Righteousness, / who radiates life to all.

Song 6

Irmos: You descended into *the* deepest *places* of the earth / and shattered the eternal bolts / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Refrain: **Christ is risen from the dead.**

Leaving the seals intact, Christ, / You rose from the tomb, / having not harmed the Virgin's *womb* / at Your birth, / and opened the gates of paradise to us.

Refrain: **Christ is risen from the dead.**

My Savior, / living and unslaughtered sacrifice! / Offering Yourself, as God, / willingly to the Father, / You raised with You / our common progenitor Adam, / rising from the tomb.

Refrain: **Most Holy Theotokos, save us.**

What had long been held captive / by death and decay / has been raised to incorruptible and eternal life / by Him who was incarnate from Your most pure womb, / O Virgin Mother of God.

Refrain: **Most Holy Mother of God, save us.**

He descended into *the* deepest *places* of the earth / into Your depths, O Pure One; He who descended / and dwelt there, and became incarnate beyond all understanding; / and He raised Adam with Him, / having risen from the tomb.

Canon of the Paralytic. Irmos: The depths of my passions have risen up against me / and a storm of adverse winds; / but You, Savior, come quickly to my aid, / save me and deliver me from destruction, / just as You saved the prophet from the beast.

You were lifted up on the Tree of *Your own* will, / laid in the tomb as one who was dead, / and, Christ, having revived all the dead / who dwelt in Hades, / You raised them up by Your divine power.

Hell, upon encountering You, O Merciful One, in the underworld, raged, / yet hastily released its captives, / who sang of Your awe-inspiring / Resurrection, O Savior, / with voices that never ceased.

The divine disciples, beholding Christ, / the life of all, risen from the tomb, / with great love, righteous thoughts, / and joy in their hearts, / worshiped *Him*.

He who once lay on the bed of suffering / for a long time, / *but* was healed by Your command, O Christ, / now glorifies Your mercy in song, / O Giver of life.

To the Archangel Michael: Michael, supreme leader of the angels, / standing before the throne of the Lord, / stand among us, guiding us along the paths of life / as we have found in you a fervent intercessor.

Glory, to the Trinity: I honor You as the Trinity in Persons, / yet proclaim You as one in essence, / Father without beginning, Son, and Holy Spirit, God of all, / together with the awesome heavenly hosts.

And now, O Mother of God: You who bear all by divine providence, / hold the Virgin Mother of God in Your embrace, / delivering all of us from the hand of the evil one / and from his bondage, O Merciful One.

Katavasia: You descended into *the* deepest *places* of the earth / and shattered the eternal bars / that held the prisoners in chains, Christ, / and on the third day, as Jonah did from the whale, / You rose from the tomb.

Kontakion, Tone 3

O Lord, raise up my soul, which is sorely weakened / by all manner of sins and by unrighteous deeds, / through Your divine care, / just as You once raised up the paralytic, / so that I, having been saved, may cry out to You: / "Glory, O Merciful Christ, / to Your might!"

Ikos: Holding the ends *of the world* / in the palm of Your hand, / Jesus, God, *like* the Father without beginning, / and reigning over all *together* with the Holy Spirit, / You appeared in the flesh, healing infirmities; / and drove away passions; You gave sight to the blind, / and raised the paralytic with Your divine word, / suddenly commanding him to walk / and to lift the bed that bore him onto his shoulders. / Therefore, we all sing with him and cry out: / "Glory to You, Merciful Christ, / to Your might!"

Synaxarion.

Hymn 7

Irmos: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Refrain: **Christ is risen from the dead.**

The God-wise women / hurried after You with spices. / But *the One* whom they sought with tears as a mortal, / *they* joyfully worshiped *as* the living God, / and proclaimed the mysterious Passover / to Your disciples, O Christ.

Refrain: **Christ is risen from the dead.**

We celebrate the defeat of death, / the destruction of hell, / the beginning of another—eternal—life, / and with joy we sing *of* the One who brought this about— / the One blessed / God of our fathers and the Most Glorified.

Refrain: **Christ is risen from the dead.**

Truly holy / and worthy of every celebration / is this night, salvific and radiant, / the harbinger of the light-filled day of the Resurrection, / in which the eternal Light / shone forth from the tomb in the flesh for all.

Refrain: **Most Holy Mother of God, save us.**

Having put death to death on this day, / Your Son, O All-Pure One, / has granted to all mortals life / that endures forever and ever, / the One and Only blessed / God of the fathers and the Most Glorified.

Refrain: **Most Holy Mother of God, save us.**

Reigning over all creation, / having become man, / He dwelt in Your womb, O Full of Grace, / and having endured crucifixion and death, / He rose again as befits God, / raising us up with Him, as the Almighty.

Canon for the Paralytic. Irmos: You who quenched the flames of the furnace / and preserved the youths unburned, / blessed are You forever, O Lord, / God of our fathers.

When the sun beheld You stretched out on the Tree, / it dimmed its light, unable to shine upon the world, / while You, King of all, entered of Your own free will / to enlighten all nations.

You rose again, emptying the tombs / and plundering hell with Your almighty power; / therefore we sing, Christ, / of Your holy and divine Resurrection.

"Why do you seek the Living One as though He were dead? / He has risen; He is not in the tomb!"— / Thus cried out to the Myrrh-bearers / the divine Angel, radiant in appearance.

To the man who had lain paralyzed for a long time, / You, having healed him with a word, cried out: / "Take up your bed and walk, / singing of God's greatness!"

To the Archangel Michael: Michael, Archistrategos of the Lord, / guide those who gather in faith at your divine sanctuary / to the praise of God / and protect them from all evil / through your intercession.

Glory, to the Trinity: O Trinity! Save those who sing of You with faith, / as the God of all and the Lord, / from every affliction, / and make them partakers of Your blessings.

And now, O Mother of God: You remain a virgin, having given birth beyond all understanding / to the One born before all ages / from the beginningless Father, not according to earthly laws; / therefore, O Pure One, we call You blessed.

Katavasia: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Hymn 8

Irmos: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

Refrain: **Christ is risen from the dead.**

Come, *let us taste* the new fruit / of the vine, / divine joy, / on this glorious day of the Resurrection, / and let us share in the Kingdom of Christ, / singing His praises as God, forever and ever.

Refrain: **Christ is risen from the dead.**

Lift up your eyes, Zion, / and look around: / for behold, your children have gathered to you, / like divinely shining stars, / from the west, and the north, / and the sea, and the east, / blessing Christ in you forever and ever.

Refrain: **Most Holy Trinity, our God, glory to You.**

Trinity Hymn: The Father Almighty, and the Word, and the Spirit, / One Being in three Persons, / Most High and Most Divine! / In You we are baptized / and we bless You for all ages.

Refrain: **Most Holy Mother of God, save us.**

The Creator came into the world / through You, Virgin Mother of God, / and, having broken the bonds of hell, / granted us mortals the resurrection. / Therefore, we bless Him forever and ever.

Refrain: **Most Holy Mother of God, save us.**

Having vanquished all the power of death, / Your Son, O Virgin, / through His resurrection, as the mighty God, / has raised us up with Him and made us alive. / Therefore, we sing His praises forever.

Canon for the Paralytic. Irmos: The God whom the angels in the highest ceaselessly glorify, / the heavens of the heavens, the earth, and the mountains, / and the hills, *and* the depths, / and the whole human race, / bless Him with hymns as Creator and Redeemer / (and exalt Him for all ages!)

The veil was torn / at Your crucifixion, our Savior, / and death released the dead whom it had swallowed up, / and Hades lost *its power*, seeing You appear / in *the* deepest *places* of the earth.

Where is your sting, O Death? / Where is your victory now, O Hades? / At the King's Resurrection, you were slain and destroyed; / you no longer reign, / for the Almighty has taken those / whom you held captive.

"Run quickly, and tell / the Apostles of the Resurrection," /—cried the young man who appeared to the myrrh-bearers—/ "The Lord has risen, and with Him / the dead from of old, in glory!"

For many years, lying there in a state of lethargy, / he cried out: "Have mercy, Deliverer, / on me, who am tormented by despair!" / And He commands him / to rise from *his* bed at once / and walk upright.

To the Archangel Michael: As the leader of the incorporeal Hosts, / intercede with them for us, Archistrategos, / for deliverance from sins, for a life of righteousness, / and for the enjoyment of eternal blessings in the life to come.

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

Uncreated, indivisible Nature, / the Godhead in three Persons: / the Father, the God without beginning, / and the Son, and the Holy Spirit—let us sing in unison, / proclaiming the seraphic / song that strikes awe.

And now, O Mother of God: You, Ever-Virgin, were beheld in ancient times / by Isaiah as a scroll, / upon which the eternal Word / was written by the finger of the Father, / saving us from all folly, / through the sacred words of those who sing Your praises.

We praise, bless, and worship the Lord, singing His praises and exalting Him for all ages.

Katavasia: This long-awaited and holy day, / the first after Saturday, majestic and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day,* we bless Christ forever!

For the 9th song, "The Highest Honor": we do not sing.

Ode 9

Irmos: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Refrain: **Christ is risen from the dead.**

O divine, O beloved, / O sweetest of Your words! / For You did not promise in vain / to be with us until the end of the age, Christ! / Clinging to Him *as* the anchor of *our* hope, / we, the faithful, rejoice!

Refrain: **Christ is risen from the dead.**

O great and most holy Pascha, Christ! / O Wisdom, and Word of God, and Power! / Grant that we may be more perfectly united with You / in the eternally bright day of Your Kingdom.

Refrain: **Most Holy Mother of God, save us.**

We, the faithful, in unison / glorify You, O Virgin: / "Rejoice, O Gate of the Lord; / rejoice, O Living City; / rejoice, for through You / on this day has shone upon us / the light of the Resurrection from the dead / of Him who was born of You."

Refrain: **Most Holy Mother of God, save us.**

Rejoice *and* be glad, Divine Gate of Light! / For Jesus, having entered the tomb, / rose, shining brighter than the sun / and illuminating all the faithful, / O Lady, rejoiced by God!

Canon of the Paralytic. Irmos: On Mount Sinai / Moses saw You in the burning bush, / You who received the fire of the Godhead within Your womb without being consumed; / Daniel, too, beheld You *as* an unshakable mountain; / a shoot sprouting, *as* Isaiah exclaims, / from the root of David.

Jesus, lifted up on the Cross, / You have lifted us up with *You*, / and, having been laid in the tomb of Your own free will, / You have raised us from the tombs of all the dead, / as we sing of Your incomprehensible power / and Your invincible might.

Most beautiful, You shone forth from the tomb, / like a bridegroom from the bridal chamber, / the most beautiful Word, / and You dispelled the gloom of hell, / and raised up the captives, who cried out in unison: / "Glory to Your glory, / glory, Jesus God, to Your Resurrection!"

Bearing sighs and tears / along with incense, / the women hastened to the all-holy tomb, / and were taught to believe / in the glorious Resurrection of Christ, / which we celebrate, / rejoicing with joy in our hearts.

Physical healing followed / by Your command, Christ, / and *all* saw *how* the man who had just been healed / walked briskly, carrying the bed / on which he had lain for many years, / *and* sang of Your great power.

To the Archangel Michael: Intercede for us to receive enlightenment, / O greatest Archistrategos, / who ever stands before the great Light, / and bring peace to our lives, / which are constantly shaken by the serpent's ceaseless attacks / and the misfortunes of this life, / O one worthy of wonder!

Glory: As Light and Lights, / and Life and Lives, I glorify You with all reverence, / Father, Word, and Holy Spirit, / Unity in three Persons, indivisible power, / unconfused Divinity, / *and* I proclaim: "Holy, Holy, Holy!" / together with Your Powers.

And now, O Mother of God: From Your light-bearing womb came forth / the great Sun— Christ— / and He enlightened the world, O Most Pure One, with His radiant light, / and dispelled the darkness of sin; / therefore we sing Your praises, / as the source of all that is good, Bride of God.

Katavasia: Shine, shine, New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Then: Holy is the Lord our God: **three times.**

Easter Exapostilarion

Having fallen asleep in the flesh as a mortal, / You, O King and Lord, / rose on the third day, / raising Adam from corruption / and abolishing death. / Pascha of incorruption, / salvation of the world!

Glory, another Exapostilarion: The Philanthropist and All-Merciful Lord appeared / at the Pool of the Sheep to heal *our* infirmities; / and *there* He found a man who had been lying there for many years, / and cried out to him: / "Take up your bed, / *and* walk in the ways of righteousness!"

And now: **we repeat the same.**

At "Praise," stichera in tone 8.
Sunday stichera, tone 3

Come, all nations, / and know the awe-inspiring power of the mystery: / for Christ, our Savior, the Word who was in the beginning, / was crucified for our sake and buried of His own free will, / and rose from the dead to save all. / Let us worship Him!

Those who guarded You, O Lord, / have told of all Your wonders; / but the foolish Sanhedrin, having filled their hands with bribes, / sought to conceal Your Resurrection, / which the world glorifies. Have mercy on us!

All was filled with joy, / having received confirmation of the Resurrection. / For Mary Magdalene came to the tomb / *and* found an Angel *in* dazzling garments, / sitting on the stone and proclaiming: / "Why do you seek the Living One among the dead? / He is not here, but He has risen, as He said, / and goes before you to Galilee!"

In Your light, O Lord, Lover of Mankind, / we shall see the light: / for You have risen from the dead, / granting salvation to the human race, / so that all creation may glorify You— / the One who is without sin. Have mercy on us.

Other stichera, Eastern

Like the morning song of the myrrh-bearing women, / they brought tears, O Lord: / for, holding fragrant spices in their hands, / they came to Your tomb, / hastening to anoint Your most pure body with myrrh. / *But* the Angel, seated on the stone, proclaimed the good news to them: / "Why do you seek the Living One among the dead? / For, having conquered death, He has risen, as God, / bestowing great mercy upon all!"

The radiant Angel at Your life-giving tomb / proclaimed to the myrrh-bearers: / "The Redeemer has made the tombs empty, / He has conquered hell and risen on the third day, / as the one and almighty God!"

Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end! Psalm 9:33

Mary Magdalene came to seek You in Your tomb / on *the* first *day* of the week, / but finding You not, she grieved, crying out: / "Woe is me! How have they stolen You, my Savior, the King of all?" / And two life-giving Angels / from within the tomb proclaimed: / "Why are you weeping, O woman?" – / "I am weeping," she said, / "because they have taken my Lord from the tomb, / and I do not know where they have laid Him." / But, turning around and seeing You, / she immediately exclaimed: / "My Lord and my God! Glory to You!"

Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders. Psalm 9:2

The Jews shut up Life in a tomb, / but the thief opened *the way* to bliss, / exclaiming and proclaiming with his lips: / "The Crucified One hung on the Tree with me for my sake / and appeared to me seated on the throne with the Father; / for He is Christ, our God, / who has great mercy!"

Glory, Tone 8: O Lord, it was not the bath that healed the paralytic, / but Your word that restored him, / and even a long-standing illness did not hinder him; / for the power of Your voice proved to be the strongest, / and he cast off his unbearable burden, / and bore the weight of *his* bed, / as a testimony to Your many mercies! Glory to You!

And now, Tone 2: Most Blessed are You, O Virgin Mother of God: **Great Doxology and Dismissal.**

Priest: Glory to You, who have shown us the light.

Great Doxology.

Sunday Troparion

On this day the salvation of the world was accomplished! / Let us sing of Him who rose from the tomb / and is the Prince of our life, / for by destroying death through death, / He has granted us victory and great mercy.

And the dismissal.

AT THE LITURGY

Blessed are the voices, Tone 3, on Tone 4

Christ, You cast out from Paradise / our forefather Adam, who rejected Your commandment; / but, O Merciful One, You instilled in him the thief / who confessed You on the Cross *and* cried out: / "Remember me, Savior, in Your Kingdom!"

Rising from the dead, You have raised us up from our passions / through Your Resurrection, O Lord, / and have destroyed all the power of death. / Therefore, with faith we cry out to You, Savior: / "Remember us also in Your Kingdom!"

Through Your three-day burial, / You, as God, gave life to those who lay dead in Hades / and raised them up with You; / and, as the Good One, You bestowed immortality upon us all, / as we cry out to You in faith, always: / "Remember us also in Your Kingdom!"

We who have sinned, You, the Giver of life and the Lord, / condemned us to death by Your curse, / but having suffered innocently in Your flesh, O Lord, / You have given life to mortals who cry out: / "Remember us also in Your Kingdom!"

And from the sixth ode of the canon, in the fourth tone.

At the entrance
the Sunday troparion, tone 3

Let *all* that is heavenly rejoice, / let *all* that is earthly be glad, / for the Lord has revealed the might of His hand: / He has trampled death by death, / He has become the firstborn from among the dead, / He has delivered us from the bowels of Hades / and has bestowed great mercy upon the world.

Glory: Kontakion from the Triodion, Tone 3

O Lord, raise up my soul, which is sorely weakened by all manner of sins / and by unrighteous deeds, / through Your divine care, / just as You once raised up the paralytic, / so that I, having been saved, may cry out to You: / "Glory to You, O Merciful Christ, / for Your might!"

And now: the Paschal Kontakion, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women: "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Prokeimenon, Tone 1

May Your mercy, O Lord, be upon us, / as we place our hope in You. **Verse:** Rejoice, you righteous, in the Lord—praise is fitting for the righteous. Ps 32:22, 1

Acts of the Holy Apostles, Chapter 23

In those days, Peter, going from place to place, came to the saints living in Lydda. There he found a man named Aeneas, who had been bedridden for eight years with paralysis. Peter said to him, "Aeneas, Jesus Christ heals you; rise from your bed." And he rose immediately. And all who lived in Lydda and Sharon saw him, and they turned to the Lord. In Joppa there was a disciple named Tabitha, which means "gazelle"; she was full of good deeds and gave generously to the poor. It happened in those days that she fell ill and died. They washed her body and laid her in an upper room. Since Lydda was near Joppa, the disciples, upon hearing that Peter was there, sent two men to him, asking him not to delay in coming to them. Peter got up and went with them; and when he arrived, they led him into the upper room, and all the widows stood before him weeping, showing him the tunics and dresses that Serna had made while she lived with them. Peter sent everyone out, knelt down, and prayed; then, turning to the body, he said, "Tabitha, get up." And she opened her eyes, and when she saw Peter, she sat up. He took her by the hand and helped her to her feet; then, calling the saints and the widows, he presented her alive to them. This became known throughout Joppa, and many came to believe in the Lord.

Acts 9:32–42

Alleluia, Tone 5

Verse: I will sing of Your mercy, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation. **Verse:** For You have said, "Mercy is established forever"—Your truth is firmly established in heaven. Psalm 88:2, 3

Gospel of John, beginning 14A

In those days, Jesus came to Jerusalem. Now there is a pool in Jerusalem near the Sheep Gate, called Bethesda in Hebrew, with five covered porticoes. In them lay a great multitude of the sick—the blind, the lame, and those withered—waiting for the moving of the water; for from time to time an angel of the Lord would come down into the pool and stir up the water, and whoever stepped in first after the water was stirred up would be healed, no matter what disease he had. There was a man there who had been ill for thirty-eight years. When Jesus saw him lying there and learned that he had been there for a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Yes, Lord; but I have no one to put me into the pool when the water is stirred up; and while I am coming, another steps down before me." Jesus said to him, "Get up, take your mat, and walk." And he was healed at once; he took up his mat and walked. Now this happened on the Sabbath. Therefore the Jews said to the man who had been healed, "Today is the Sabbath; you must not carry your mat." He replied to them, "The one who healed me told me, 'Take up your mat and walk.'" They asked him, "Who is this man who told you, 'Take up your mat and walk'?" But the man who had been healed did not know who it was, for Jesus had slipped away into the crowd that was there. Later, Jesus found him in the temple and said to him, "See, you have been made well; do not sin anymore, lest something worse happen to you." The man went away and told the Jews that it was Jesus who had healed him.

John 5:1–15

Instead of "It is truly meet"

The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!)

And the irmos, tone 1: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the resurrection of Him whom you bore.

Communion

Receive the Body of Christ, / taste the Source of immortality. **Another:** Praise the Lord from the heavens, / praise Him in the heights. / Alleluia. **(3)**

ON THE SUNDAY OF THE PARALYTIC AT VESPERS

After the Ninth Hour, we sing Vespers without the kathisma.

At "O Lord, I have cried out," we sing the stichera of the feast, tone 8. Similar: "O, glorious wonder:"

O wondrous miracle! / The Creator of all things, having taken on flesh, / became poor, clothed in our nature, / of His own free will, out of kindness; / and living among people, He performed many miracles for the Jews. / That is why He once healed the paralytic, / saying to him, "Take up your bed," / when He came to the pool of Bethesda.

Savior, my God and Lord, / desiring to raise up fallen humanity, / You walked the earth as a man, healing all infirmities / through Your great mercy. / Therefore, visiting the portico at the Sheep Gate, / You, by Your word, restored to health the man who had once been paralyzed, / who had lain there for thirty-eight years.

The Jews, consumed by envy, / took Your beneficence, O Most Blessed Lord, / as a pretext and fuel for their madness; / they themselves, who always transgressed the Law, / sought to kill You, the true Life, because of the Sabbath, / when You restored the man to full health, / who had previously been paralyzed.

And three stichera from the Menaion. Glory: a stichera to the saint. If there is none,

Glory, and now, for the feast, tone 5: At the Pool of the Sheep / a man lay in infirmity / and, seeing You, O Lord, cried out: / "I have no one to cast me into the water / when it is stirred up; / but when I come, / another precedes me and receives healing, / while I lie here in infirmity." / And immediately, moved with compassion, the Savior says to him: / "For your sake I became man, / for your sake I took on flesh, / and yet you say, 'I have no one'? / Take up your bed and walk!" / All things are possible for You, / all things obey You, all things are subject to You. / Remember and have mercy on us all, O Holy One, / as the Lover of mankind.

"A joyful light:" And the prokeimenon of the day: Bless the Lord now:

At the stichera, the Sunday stichera from the Octoechos, tone 3

By Your Cross, Christ the Savior, / the power of death has been destroyed / and the devil's deception has been vanquished; / and the human race, saved by faith, / always offers You a song.

Verse: I have lifted up my eyes to You, who dwells in heaven:

We offer You the Vespers hymn, Christ, / with incense and spiritual songs: / have mercy, Savior, on our souls!

Verse: Have mercy on us, O Lord, have mercy on us:

Great is the power of Your Cross, O Lord: / for it was erected at Golgotha / and works in the world, / and from fishermen You raised up the Apostles, / and from the Gentiles—martyrs, / that they may intercede for our souls.

Glory, and now on this feast day, Tone 1: You who created man with Your most pure hand, / You came, merciful Christ, to heal the sick. / You raised the paralytic at the Pool of the Sheep / with Your word, / and healed the woman with the issue of blood, / had mercy on the suffering daughter of the Canaanite woman, / and did not despise the centurion's plea. / Therefore we proclaim: / "Almighty Lord, glory to You!"

After the Trisagion, the Sunday troparion: "Let all heaven rejoice:" **Glory: to the saint, if applicable, and Now: to the Mother of God. Then the double ektenia and the dismissal**

Back to Table of Contents

MID-PENTECOST

ON TUESDAY, , AT GREAT VESPERS

The beginning is as usual.

At "O Lord, I have cried out," stichera in tone 6.
Stichera for the Midpoint of Pentecost, Tone 4

The middle of the days has come, / beginning with the saving Resurrection, / and culminating in the divine Pentecost / as a seal; / and these *days* shine brightly, / illuminated from both sides, / connecting two *great feasts*, / and are exalted, / *as* they herald the coming / of *the* glorious *day* of the Lord's Ascension. **(2)**

Zion heard and rejoiced / at the good news of Christ's Resurrection, / and His faithful children rejoiced upon seeing Him; / and they prepare to wash away the stain of Christ's murder by the Spirit, / celebrating *these* joyful *days*— / the midpoint of *these* two *events*. **(2)**

"The abundant outpouring of the divine Spirit upon all has drawn near, / as it is written," /—so proclaims the fulfillment, now reached at its midpoint, / of the promise given by Christ to His disciples after His death, burial, and resurrection— / a promise that is true, / revealing the appearance of the Comforter. **(2)**

Glory, and now, Tone 6: In the midst *of* the feasts / of Your Resurrection, O Christ, / and the divine descent of Your Holy Spirit, / we have gathered to sing of the mysteries of Your wonders; / grant us Your great mercy during these *days*!

Entrance. "A light of joy:" Prokeimenon of the day. And the readings:

1. A reading from the Prophecy of Micah

Thus says the Lord: "The law will go forth from Zion, and the word of the Lord from Jerusalem. He will judge among many peoples and will arbitrate for strong nations as far as the ends of the earth. For all peoples will walk, each in his own way; but we will walk in the name of the Lord our God forever."

Thus says the Lord Almighty: "Hear this, you hills, [the judgment of the Lord], and you valleys, the foundations of the earth; for the Lord has a case against His people, and He will contend with Israel, saying: 'My people! What have I done to you, or how have I grieved you, [or troubled you]? Answer Me. For I brought you out of the land of Egypt and redeemed you from the house of slavery, and I sent Moses and Aaron (and Miriam) before you. My people! (Consider) what your enemies have plotted against you? Has it not been made known to you, O man, what is good? And what does the Lord require of you—only *this:* to do justice, to love mercy, and to walk humbly with your God? Then the Lord will be exalted in strength and will shepherd His flock in peace to the ends of the earth.

Micah 4:2b–3a, 5; 6:2–5; 8; 5:4

2. Reading from the Prophecies of Isaiah

Thus says the Lord: "All you who are thirsty, come to the waters; and *all* you who have no silver, come, buy and eat—buy wine and milk without silver and without cost. For thus says the Lord of Hosts to you: 'O My people, Draw water with joy from the springs of salvation!" And on that day you will say: "Sing to the Lord, proclaim His name; make known His glory among the nations; declare that His name has been exalted!"

My people! Listen to Me and taste what is good, and your soul will delight in abundance. Give ear with your ears and follow My ways; obey Me, and your soul will live in prosperity; I will make an everlasting covenant with you, and you will call *upon Me*; but when you draw near to Me, let the wicked forsake his ways, and the lawless man his schemes; turn to Me, and I will have mercy on you and forgive your sins.

"For My thoughts are not your thoughts," says the Lord. But as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts higher than your thoughts. For just as rain or snow comes down from heaven and does not return there until it has watered the earth, *making* it bring forth and sprout, yielding seed to the sower and bread to the eater, so shall My word be: once it goes out from My mouth, it will not return to Me empty, but it will accomplish what I desire and achieve the purpose for which I sent it. For you will go out with joy and be taught with gladness; for the mountains and the hills will burst into song, welcoming you with joy, and all the trees of the field will clap their branches. And instead of the thornbush, the cypress will grow, and instead of the nettle, the myrtle will grow; and the Lord will be a name and an everlasting sign—(and will not fail)—says the Lord God, the Holy One of Israel.

Isa. 55:1; 12:3–4; 55:2–3, 6–13

3. Reading from Proverbs

Wisdom has built herself a house; she has set up its seven pillars; she has slaughtered her sacrifices and mixed her wine in her cup; she has set her table; she has sent out her servants, calling out with a loud proclamation to the cup: "Let everyone who is simple come to me!" And to the simple-minded she said: "Come, taste my bread and drink the wine I have mixed for you; forsake folly, and you will live, and seek understanding, that you may live and attain wisdom in knowledge." He who instructs the wicked will bring disgrace upon himself, and he who rebukes the wicked will bring shame upon himself. Do not rebuke the wicked, lest they hate you; rebuke the wise, and he will love you; give the wise a reason, and he will become even wiser; speak to the righteous, and he will pay attention. The beginning of wisdom is the fear of the Lord, and the counsel of the saints is understanding; to know the Law is *the attribute* of a good mind: for in this way you will live a long time, and the years of your life will be increased.

Proverbs 9:1–11

Stichera on the psalter, self-vocal, tone 1

[By John the Monk:] The middle of the days of Pentecost has come, / when Christ, revealing a little of His divine power, / strengthened the paralytic with a word, / lifting him from his bed; / and, performing miracles befitting God / in a body formed from clay, / granted people eternal life / and great mercy.

Verse: **Remember Your people, / whom You acquired from the beginning.** Ps 73:2A

You, the Wisdom of God, came into the sanctuary / in the midst of the feast, / teaching and rebuking the rebellious Jews, Pharisees, and scribes, / and calling out to them boldly: / "Let anyone who is thirsty come to Me / and drink the water of eternal life, / and they will never thirst again. / From the heart of those who believe in My goodness / rivers of eternal life will flow!" / O Your goodness and mercy, / Christ our God, glory to You!

Verse: **But God, our King from before the ages, / has wrought salvation in the midst of the earth.** Psalm 73:12

Voice 2: When the festival was in full swing, / Jesus entered the sanctuary / and taught the rebellious Jews, proclaiming: / "Let anyone who is thirsty come to Me / and drink the life-giving, eternal water, / and they will never thirst again. / From the heart of those who believe in Me / rivers will flow, / and they will have the light of life!"

Glory, and now, tone 8: In the middle of the feast, / when You were teaching, O Savior, / the Jews said: / "How does He know the Scriptures, having never been taught?" /—not knowing that You are the Wisdom who created the world, / glory to You!

Troparion, Tone 8

In the midst of the feast, / quench my soul's thirst for piety with waters, / for to all, O Savior, You have called out: / "Let whoever is thirsty come to Me and drink." / Source of (our) life, Christ our God, glory to You!

ON THE MIDPOINT OF THE FESTIVAL
AT MATINS

At "God the Lord:"
Troparion of the feast three times, tone 8

In the midst of the feast, / quench my soul's thirst for piety with Your waters, / for to all, O Savior, You have called out: / "Let anyone who is thirsty come to Me and drink." / O Christ our God, the Source of life, glory to You!

After the 1st stichera of the Sedalen, Tone 4

Knowing the thoughts of all hearts, / standing in the midst of the sanctuary, He cried out, / proclaiming the truth to the liars: / "Why do you seek to kill Me, the Giver of life?" /—in the midst of the feast *He* cried out boldly, /—"Do not judge by outward appearances, you lawless ones!"

Glory, and now: **we repeat the same. And the reading for the feast.**

After the 2nd stichera of the Sedalen, Tone 5

The Lord of all, standing in the temple / in the midst of the holy feast of Pentecost, / addressing the Jews, clearly denounces / with great boldness, as the true King and God, / their high-handed insolence, / while to all of us, through *His* mercy, / He grants great grace.

Glory, and now: **we repeat the same.**

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the one and only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

And Psalm 50.

There are two canons for the feast with irmoses in the 14th tone: the first canon with an irmos in the 8th tone, the second in the 6th. Then the katavasia—the irmos of the second canon.

Canon, composed by the Venerable Theophanes, tone 4.
Song 1

Irmos: Having crossed the depths of the Red Sea / with feet unsoaked, / ancient Israel, / by Moses' hands *outstretched* in the shape of a cross, / put Amalek's army to flight in the wilderness.

Great and beyond comprehension, O Lord, / the blessings of Your divine Incarnation shine upon us: / gifts and graces, and divine revelations, / pouring forth in grace.

You appeared, Christ, / radiating the splendor of the Godhead, / clearly in the midst of the feast: / for You Yourself are the joyful feast of the saved / and the One who brings us salvation.

Through wisdom, righteousness, / and redemption, given by God, / You, O Lord, have become for us, / leading us from the earth to heavenly heights / and bestowing the Divine Spirit.

Your flesh did not see decay in the tomb, O Lord, / but, having been formed without seed, / it did not share in corruption, / being supernaturally immune to the natural order.

Another canon,
a composition by the Venerable Andrew of Crete, tone 8.
Song 1

Irmos: You have stilled the sea:

Nations, clap your hands; Jews, weep for joy: / for Christ, the Giver of life, / has broken the bonds of hell, / raised the dead, / and healed infirmities with His word; / He is our God, who has given life / to those who believe in His name.

You have shown a miracle, O Lord— / turning water into wine, / transforming the rivers of Egypt into blood; / and You have raised the dead, / performing this second sign. / Glory, O Savior, to Your ineffable plan; / glory to Your humility, / by which You have renewed us.

Ever-flowing stream of true life, / You, O Lord, are our Resurrection; / by Your own will You grew weary, my Savior, / and willingly endured thirst, / obeying the laws of nature; / and, coming to Sychar in the flesh, / You asked the Samaritan woman for water to drink.

You blessed the loaves, / multiplied the fish, O incomprehensible God, / and generously fed the people, / and promised the inexhaustible fountain of wisdom / to those who thirst. / You are the Savior, our God, / who gave life to those who believe in Your name.

Glory, Triune: I glorify the Three, equally eternal and co-throned: / the Father, the eternal God, / and the Son, equally eternal, / and the Spirit, equal in eternity to the Son, / a single Being in three Persons; / I sing of the one Beginning, supreme above every beginning, / I honor the Beginningless in Divinity and nature.

And now, O Mother of God: You alone conceived in Your womb, / O Mother of God, Your Creator, / and gave birth to Him in the flesh in an ineffable manner, / and remained a Virgin, without defiling Your virginity in any way. / O Pure One, as Your Son and God, / pray unceasingly for Your flock at all times.

Katavasia: You thickened the sea, / submerging the chariots of the boastful Pharaoh, / and saved the people, whose feet were not wet, O Lord, / and led them to the holy mountain, as they cried out: / "Let us sing a song of victory to You, / our God, mighty in battle!"

Song 3

Irmos: Your Church rejoices in You, Christ, crying out: / "You are my strength, O Lord, / my refuge, and my support!"

You have opened the life-giving springs / of the Church, O Good One, crying out: / "If anyone is thirsty, / let him come with zeal and drink!"

You spoke openly / of Your ascension from earth to heaven, / and from heaven You promised to send / the Holy Spirit.

The Lord, life-giving by nature / and born of the Virgin, / has granted immortality to all the faithful, / as the Merciful One.

Another canon. Irmos: My heart is established in the Lord:

"Do not judge by outward appearances, O Jews,"— / teaching, the Lord proclaimed, / when He came into the sanctuary, as it is written, / in the midst of the feast.

Do not judge by appearances, O Jews, / for Christ has come, / He whom the prophets called the One coming from Zion / and calling the world *to Himself*.

Even if you do not believe the words, O Jews, / believe in the Lord's deeds; / why are you going astray by rejecting the Holy One, / of whom Moses wrote in the Law?

If the Messiah was to come in any case, / and Christ has now come *as* the Messiah, / why are you going astray, Jews, by rejecting the Righteous One, / about whom Moses wrote in the Law?

Glory to the Trinity: We worship You, O Father, / being without beginning, / and we reverently sing of Your Son, who is without beginning, and of the Most Holy Spirit, / the Three—as one God in essence.

And now, Theotokos: You, O Lord, being One of the Trinity, / became visible by taking on flesh, / without changing Your nature, / and without scorching the womb of the Immaculate Mother, / though You are wholly God and fire.

Katavasia: My heart is established in the Lord; / my horn is exalted in my God; / my mouth is wide open against my enemies: / I rejoice in Your salvation.

Sedalen, Tone 8

Standing in the midst of the sanctuary at the height of the festival / You proclaimed, inspired by God: / "Let whoever is thirsty come to Me and drink: / for whoever drinks of this divine water / will pour forth from his innermost being the rivers of My commandments, / and whoever believes in Me, / sent by the divine Father, / will be glorified with Me!" / Therefore we cry out to You: / "Glory to You, Christ God, / for You have poured out abundantly / the waters of Your love for mankind upon Your servants!"

Glory, and now: Pouring forth the water of wisdom and life upon the world, / You call upon all, O Savior, / to draw from the streams of salvation: / for, having accepted Your divine law, / man quenches with it the embers of error; / therefore, for all eternity, he will never thirst, / nor will he ever cease to be satisfied by You, Lord, Heavenly King. / Therefore, we glorify Your might, Christ God, / asking that You bestow the remission of sins / abundantly upon Your servants.

Hymn 4

Irmos: Having seen You exalted on the Cross, / O Sun of Righteousness, / the Church stood in her place, crying out worthily: / "Glory to Your power, O Lord!"

Having shattered the gates of death with Your power, / You have made known the path of life / and opened the doors of immortality to those who cry out in faith: / "Glory to Your power, O Lord!"

Ruling over the middle and the end of all things, / and sustaining the beginning as the One without beginning, / You stood in the midst, calling out: "Come, you who are wise in God, / and enjoy the divine gifts!"

As God, having authority over all, / who, as the Mighty One, has overthrown the power of death, / You promised, O Christ, to send the Holy Spirit, / who proceeds from the Father.

Theotokos: You bestow grace abundantly / upon those who sing of You and of Him born of You— / the pre-eternal Word, O Mother who knew not marriage, / as they ask for the remission of their sins, O All-Pure One.

Another canon. Irmos: The Prophet Habakkuk:

If it is fitting for the Messiah to come, / *then* the Messiah is Christ, *O* lawless ones! / Why do you not believe in Him? / Behold, He has appeared, and His deeds bear witness *to this*: / He turned water into wine, / and strengthened the paralytic with a word.

Not understanding the Scriptures, / you are all led astray, lawless Jews! / For Christ has truly come and enlightened everyone, / and has shown many signs and wonders among you, / yet you in vain renounce true life.

"I have shown you one miracle, / and yet you are all already amazed," / Christ cried out to the Jews. / "You circumcise a man even on the Sabbath," He said, / "so why do you still accuse Me, / who healed the paralytic with a word?"

"I have done many works; for which of them / are you stoning Me?" /—Christ cried out to the Jews, rebuking *them*—/ *"Is it* because I made a whole man well with a word? / Do not judge by appearances, people!"

Christ, the Beginningless Begetting of the Father's Nature, / who acts through the apostles / and dwells with the Spirit in the prophets! / You have led the nations to know You / through Your signs.

Glory to the Trinity: The Trinity, the indivisible Unity, / the beginningless Father, Son, and Holy Spirit! / In Unity—the Trinity, equal in glory, one in throne, / life-giving, uncreated God, / save those who sing Your praises, / and deliver us from misfortunes and sorrows!

And now, to the Mother of God: You who conceived God in Your womb / in an inexpressible manner, Bride of God, / pure Virgin Mother! / Do not cease to intercede for us, / so that with Your help we may be delivered from calamities, / for we always take refuge in You.

Katavasia: The prophet Habakkuk, with the eyes of his mind, / foresaw, O Lord, Your coming, / and therefore exclaimed: / "God will come from Teman!" / Glory to Your glory, Christ, / glory to Your coming!

Hymn 5

Irmos: You, my Lord, have come into the world as light, / holy light, turning those who sing of You with faith / away from the darkness of ignorance.

Having reached the midpoint of the divine feasts, / let us adorn ourselves with perfect divine virtue, O godly ones.

How truly sacred is this present celebration: / for it marks the midpoint of the greatest feasts / and shines on both sides!

Theotokos: The mind of the archangel is powerless to comprehend / Your ineffable and most pure birth from the Virgin, / O Most Merciful Savior!

Another canon. Irmos: O Lord, our God, grant us peace:

You adorned Your Apostles with miracles, / exalted Your disciples with wondrous deeds, / glorifying them throughout the world, our Savior, / and granting them Your Kingdom.

The disciples enlightened all the ends of the earth / through miracles and teachings, / and in various ways proclaimed, O Christ the Savior, / the word of Your Kingdom.

We send up praise to Your Kingdom / and offer songs to You, / who appeared on earth for our sake, / who enlightened the world, / and who called Adam *to Yourself*.

Glory, in the Trinity: Glory to You, Holy Father, God who was not born! / Glory to You, Word beyond time, only-begotten! / Glory to You, Divine Spirit, co-enthroned, / and of one essence with the Father and the Son!

And now, to the Mother of God: Your womb, O Mother of God, / has become a holy table bearing the heavenly Bread, / and none who partake of Him shall die, / as He, the Nourisher of all, has said.

Katavasia: O Lord, our God, grant us peace; / O Lord, our God, take us to Yourself; / O Lord, apart from You we know no other, / we call upon Your name.

Hymn 6

Irmos: "I will offer You a sacrifice / with a voice of praise, O Lord," / the Church cries out to You, / having been cleansed from the blood of demons / by the blood that flowed from Your side / through Your mercy.

The middle of Pentecost has come on this day, / on the one hand illuminated by the divine radiance of the divine Passover, / and on the other, shining with the grace of the Comforter.

You spoke, O Christ, standing in the temple, / revealing Your glory to the crowds of Jews / and manifesting Your unity with the Father.

Theotokos: Be my protection and an unshakable wall, / O sole Mother of God, / delivering me from worldly temptations / and illuminating me with the outpouring of divine light.

Another canon. Irmos: Like the waters of the sea:

Carefully preserving all the ends *of the world*, / You ascended into the sanctuary, Jesus, / and taught *the multitudes* the word of truth / in the midst of the feast, / as John proclaims.

You opened Your mouth, O Lord, / and proclaimed to the world the timeless Father and the All-Holy Spirit, / preserving Your kinship with Both even after the Incarnation.

You completed the Father's work, / confirming Your words with deeds, Savior, / performing healings and miracles: / raising the paralytic, cleansing the lepers, / and raising the dead.

The begotten Son found a beginning, / having taken on our nature, He became incarnate, / and in the midst of the feast He taught, proclaiming: / "Come to the ever-flowing spring, / to draw life!"

Glory, Triune: The One Godhead in the Trinity, / The Being in three Persons, / uncreated and indivisible—we all glorify: / the Father, and the Son, and the Holy Spirit, / existing as Three and One.

And now, to the Mother of God: We sing of You, O Virgin after childbirth, / We glorify You, O Virgin and Mother— / You, the one and only, Pure / Bride of God, Virgin, / for from You God was truly incarnate, / renewing us.

Katavasia: Like the waters of the sea, O Lover of mankind, / the waves of life's storm carry me away. / Therefore, like Jonah, I cry out to You, O Word: / "Deliver my life from destruction, / O merciful Lord!"

Kontakion, Tone 4

In the midst of the feast of the Law, / You, Creator *of the* whole *world* and Lord, / proclaimed to those present, Christ God: / "Come and draw water of immortality!" / Therefore, we fall down before You and cry out with faith: / "Grant us Your mercies, / for You are the source of our life!"

Ikos: My soul, parched by lawless sins, / water it with streams of Your blood, / and make *it* bear the fruit of virtues; / for You have told all to come to You, all-holy Word of God, / and to draw the water of incorruption, living and cleansing the sins / *of those* who sing of Your glorious and divine Resurrection; / bestowing, O Good One, the power of the Spirit, which has truly descended from on high, / upon Your disciples who acknowledge You as God, / for You are the source of our life.

Synaxarion of the Menaion and Triodion.

Hymn 7

Irmos: The children of Abraham in the Persian furnace, / inflamed by love for piety more than by the flames, cried out: / "Blessed are You in the temple of Your glory, O Lord!"

By Your power, O Savior, having destroyed the power of death, / You revealed the way of life to mortals, / who exclaim to You in gratitude: / "Blessed are You in the temple of Your glory, O Lord!"

Seeing You in human form, / the Jewish crowds did not recognize *in You* the Word of God; / but we sing to You: / "Blessed are You in the temple of Your glory, O Lord!"

Theotokos: Divine and sanctified Tabernacle of the Most High, rejoice! / For through You, O Theotokos, joy is given to those who cry out: / "Blessed are You among women, / O all-pure Lady!"

Another canon. Irmos: The Chaldean furnace:

You grew weary in the flesh, O Rest of All; / You willingly endured thirst, O Source of Miracles; / You asked for water, O Jesus, who proclaimed the living water!

You spoke with the Samaritan woman, O Lord, / exposing the folly of the lawless Jews: / for she believed in You as the Son of God, / while they rejected *You*.

You promised to give living water, flowing water, the water of immortality, / the source of eternal life, / to those who receive Your Spirit by faith, Savior, / who proceeds from the Father.

With five loaves You fed thousands of the hungry, / and the leftovers *after* they were satisfied / You multiplied for tens of thousands more, / revealing Your glory to Your holy disciples.

Whoever partakes of Your Body / will live forever, / and whoever drinks Your Blood / abides in You, my Savior, / and You abide in him / and will raise him up at the last moment.

You have revealed Your plan for the world in a wondrous way, O Lord, / confirming Your divine power with miracles, / driving out diseases, raising the dead, / *and* granting sight to the blind, as God.

You cleansed the lepers, raised up the lame, / strengthened the paralytics, and healed the woman with the issue of blood; / You walked upon the sea, revealing / Your glory to Your holy disciples.

Glory, O Trinity: We worship You, O Lord, / the timeless Father / and the grace of the Spirit, / which You, the true God Yourself, bestowed upon Your Apostles, / sending them out to preach.

And now, O Mother of God: In Your womb You contained / the Word, who cannot be contained; / from Your breasts You nourished the Nourisher of the world; / in Your arms You carried the Creator of all things, / O Pure Mother of God.

Katavasia: The Chaldean furnace, kindled by fire, / was watered by the Spirit according to God's providence; / *and* the youths sang: / "Blessed are You, God of our fathers!"

Song 8

Irmos: Daniel stretched out his hands / *and* blocked the lions' mouths in the den; / and they quenched the fierce flame, / girded with virtue, / the youths, zealous for piety, crying out: / "Bless the Lord, all the works of the Lord!"

Rising in splendor from the tomb, / adorned with the glory of Divinity, / You appeared to Your Apostles, O Lord, / promising to send the power of the Spirit / to them as they cried out: / "All creatures, sing praises to the Lord!"

Having put death to death, as the God who is the source of all life, / You poured out eternal life upon all, / the life that these luminous days of joy / now depict most clearly / as they cry out: "All creatures, sing praises to the Lord!"

Appearing, O Christ, as the sun of righteousness, / You sent forth Your rays to the world—Your Apostles, / who bear You, the incomprehensible Light, / dispelling the darkness of ignorance and crying out: / "All creation, sing praises to the Lord!"

Theotokion: Behold, now the ruling prince of the tribe of Judah is no more; / for You, the All-Pure One, have given birth / to Him who was predestined— / the hope of the nations, Christ, / to Whom we sing: / "Bless the Lord, all the works of the Lord!"

Another canon. Irmos: Angels and heavens! / On the throne of glory:

Come, behold, O people, / Him who sits upon the throne of glory, / yet slandered by lawless men; / and, having seen Him, sing praises to the Messiah, / foretold in *the writings* of the prophets.

You are truly Christ, / coming into this world, / from Whom comes salvation / and the forgiveness of our forefathers' sins; / You are truly life to those who believe in You.

The Wisdom of God appeared in the sanctuary in the midst of the feast / and taught, as it is written; / for truly He was the Messiah, / Christ, in whom is salvation.

Christ, on the Sabbaths and every day, / performed signs—*His* works— / healing those afflicted with various ailments; / but the wayward people raged in indignation.

"The man who had been paralyzed and bedridden *for* many years, / He, they say, healed on the Sabbath / and transgressed the Law," /—the Jews severely rebuked Christ.

"Was it not Moses who gave you the Law, / commanding you to perform circumcision? / And you circumcise a man on the Sabbath, / so that the Law of the fathers may not be violated in any way," /—Christ said to the Jews.

Ungrateful in every way, / though in ancient times they lived as settlers in the desert, / they attacked their Benefactor with hostility, / uttering blasphemies with their unrighteous tongues, / and hatching futile schemes.

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

Truly, the Trinity is the One God: / neither did the Father become the Son, / nor did the Son change into the Father, / *but* each *of the Persons* in Himself / and *all* together *They* are Light; / I glorify God *in* Three for ever and ever.

And now, O Mother of God: Tell us, how did you give birth / to Him who shone forth from the Father before all time / and is glorified with the Holy Spirit? / Yet this is known only to Him— / who deigned to be born of you, O Mother of God.

We praise, bless, and worship the Lord, singing His praises and exalting Him for all ages.

Katavasia: Angels and heavens! / To Him who sits on the throne of glory / and is ceaselessly glorified as God, / bless, sing, and exalt Him for ever and ever!

We do not sing the 9th ode, "With the highest honor."

Song 9

Irmos: The cornerstone / from the unsplit mountain—You, O Virgin, / were hewn without the aid of hands, /—Christ, who united the divided natures. / Therefore, with joy we magnify You, O Mother of God.

Having learned from Christ / a new and unprecedented way of life, / we will strive to preserve it carefully to the very end, / so that we may rejoice in the coming of the Holy Spirit.

You, the Giver of Life, have clothed my mortal nature / with the garment of immortality and incorruption through Your grace, O Savior; / You have raised me up with You and brought me to the Father, / putting an end to Your long-standing enmity toward me.

Called anew to the heavenly life / by the power of the mediation of Him who humbled Himself / even to the likeness of a servant and exalted us, / let us worthily exalt Him.

Theotokos: As the root, source, and cause of incorruption, / we, all the faithful, having come to know You, O Virgin, / glorify You with praises: / for You have poured forth for us the Hypostatic Immortality.

Another canon. Irmos: Virginity is foreign to mothers:

In the midst of the Jewish feast / You entered, my Savior, into Your sanctuary, and taught everyone; / But the Jews marveled and said, / "How does He know the Scriptures, having never been taught?"

Bestowing gracious healings, my Deliverer, / You performed miracles and wonders, / driving away infirmities and healing the infirm; / but the Jews were driven to fury / by the multitude of Your miracles.

Rebuking the rebellious Jews, / You, my Redeemer, cried out: / "Do not judge by appearances, but judge with righteous judgment: / for the Law itself commands that even on the Sabbath / every man be circumcised."

O Savior, You enabled Your disciples *to perform* greater miracles, / as You had promised, / sending *them* to the Gentiles to proclaim Your glory; / and they proclaimed to the world Your Resurrection, / Your grace, and Your Incarnation.

"If you circumcise a man on the Sabbath / so that the Law might not be violated in any way, / why are you now indignant with Me / for making the whole man whole by a word? / 'You judge by the flesh,'" / Christ says to the Jews.

You who healed the withered hand with Your word! / Having healed the long-parched soil of my heart, / make me fruitful, O Word, / so that I too may bear fruit, O Savior, / in fervent repentance.

Having cleansed my leprous heart / and enlightened the eyes of my soul, / raise me up, O Word, as I lie on my bed of suffering, / just as You raised the paralytic / who lay on his bed.

Glory, to the Trinity: It is foreign to the lawless to honor the beginningless Trinity—/ the Father, as well as the Son, and the Holy Spirit, / the uncreated omnipotence, / by Whom the whole world is sustained / through the power of Her might.

And now, O Mother of God: You conceived in Your womb, O Virgin Mother, / One of the Trinity—Christ, the Giver of Life, / Whom all creation extols / and before Whom the heavenly Thrones tremble. / Pray to Him, O All-Blessed One, for the salvation of our souls.

Katavasia: Virginity, foreign to mothers, / and childbirth, uncharacteristic of virgins— / both were accomplished in You, Mother of God: / therefore all of us, the peoples of the earth, / ceaselessly magnify You.

Exapostilarion

O Possessor of the cup of inexhaustible gifts! / Grant me a drink of water for the remission of sins, / for I am tormented by thirst, / O Merciful One, O Compassionate One! **(3)**

At "Praise": stichera in the 4th as on a feast day, tone 4

Wisdom and Power, Radiance of the Father, / Eternal Word and Son of God, / appeared in the flesh in the sanctuary and taught / the crowds of frenzied and foolish Jews; / and they marveled at the richness of His wisdom, crying out: / "How does He know the Scriptures, / having been taught by no one?"**(2)**

He silenced the scribes, / and the Messiah—the Lord—rebuked the Jews, calling out to them: / "Do not judge by appearances, you lawless ones; do not judge as the unrighteous do! / For I raised the paralytic on the Sabbath, / and therefore I am the Lord of the Sabbath and of the Law. / Why do you seek to kill Me, / I who have raised the dead?"

A frenzied and lawless / crowd of ungrateful Jews *sought* to stone Moses; / Isaiah, however, was sawed in two with a wooden saw, / and the wise Jeremiah was cast into the mud; / But when they lifted the Lord onto the Cross, they cried out: / "You who destroy the temple, save Yourself, / and we will believe!"

Glory, and now, Tone 4, Anatolius: Having been enlightened, brothers, / by the Resurrection of Christ the Savior / and having reached the midpoint of the Lord's feast, / let us sincerely keep God's commandments, / so that we may be worthy to celebrate the Ascension, / and to welcome the coming of the Holy Spirit!

The Great Doxology, the troparion of the feast, the ektenias, the dismissal, and the First Hour.

AT THE LITURGY

The Blessing of the Feast: from the first canon—the third ode in tone 4, and from the second—the sixth ode in tone 4.

At the Entrance, the troparion of the feast, tone 8

In the midst of the feast, / quench my soul's thirst for piety with the waters of life, / for to all, O Savior, You have called out: / "Let the one who thirsts come to Me and drink." / Source of (our) life, Christ our God, glory to You!

Glory, and now: the kontakion, tone 4

In the midst of this lawful feast, / You, Creator *of the* whole *world* and Lord, / proclaimed to those present, Christ God: / "Come and draw water of immortality!" / Therefore, we fall down before You and cry out with faith: / "Grant us Your mercies, / for You are the fountain of our life!"

Prokeimenon, Tone 3

Great is our Lord, and great is His power, / and His wisdom is beyond measure. **Verse:** Praise the Lord, for it is good to sing psalms; let the praise of our God be sweet. Ps 146:5, 1

Acts of the Holy Apostles, Chapter 34

In those days, Paul and Barnabas went to the Lycaonian cities of Lystra and Derbe and their surrounding areas, and there they preached the gospel. In Lystra there was a man who was unable to use his feet; he was lame from birth and had never walked. He was listening to Paul as he spoke. Paul looked at him and, seeing that he had faith to be healed, said in a loud voice, "I command you in the name of the Lord Jesus Christ: Stand up straight on your feet." And immediately he leaped up and began to walk. When the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, "The gods have come down to us in human form." And they called Barnabas "Zeus" and Paul "Hermes," because he was the chief speaker. The priest of the idol Zeus, who was located outside their city, brought oxen to the city gates and laid wreaths there, intending to offer a sacrifice together with the crowd. But when the apostles Barnabas and Paul heard of this, they tore their clothes and, rushing into the crowd, cried out in a loud voice: "Men! What are you doing? We, too, are human beings just like you, and we are bringing you the good news so that you may turn away from these false gods to the living God, who created the heavens and the earth, the sea, and everything in them, Who in past generations allowed all nations to walk in their own ways, though He never ceased to bear witness to Himself through His good deeds, giving us rain from heaven and fruitful seasons, and filling our hearts with food and joy." And having said this, they barely persuaded the crowd not to offer sacrifices to them and to go home.

Acts 14:6–18A

Alleluia, Tone 1

Verse: Remember Your people, whom You acquired from the beginning. **Verse:** But God, our King from before the ages, has brought salvation to the earth. Psalm 73:2A, 12

Gospel of John, beginning 26

On the fifteenth day of the Feast of Weeks, Jesus went into the temple and began to teach. The Jews were amazed and said, "How does He know the Scriptures without having studied?" Jesus answered them, "My teaching is not My own, but comes from the One who sent Me; whoever is willing to do His will will know whether this teaching is from God or whether I speak on My own. The one who speaks on his own seeks his own glory; but the One who seeks the glory of the One who sent Him—He is true, and there is no unrighteousness in Him. Did not Moses give you the Law? Yet none of you keeps the Law. Why then are you seeking to kill Me?" The crowd replied, "Are you possessed

by a demon? Who is seeking to kill you?" Jesus continued, saying to them, "I have done one work, and you are all amazed. Moses gave you circumcision—though it is not from Moses but from the fathers—and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath so that the law of Moses may not be broken, do you take offense at Me because I healed a man completely on the Sabbath? Do not judge by appearances, but judge with righteous judgment." Then some of the people from Jerusalem said, "Isn't this the man they are trying to kill? Look, he is speaking openly, and they are not saying a word to him. Have the authorities not confirmed that he is truly the Christ? But we know where He comes from; when the Christ comes, no one will know where He comes from." Then Jesus cried out in the temple as He taught and spoke: "You know Me, and you know where I come from; and I have not come on My own, but the One who sent Me is true, whom you do not know. I know Him, because I am from Him, and He sent Me." They sought to arrest Him, but no one laid a hand on Him, because His hour had not yet come.

John 7:14–30

Instead of "It is fitting," we sing the irmos, tone 8

Virginity, foreign to mothers, / and childbirth, uncharacteristic of virgins— / both were fulfilled in You, Mother of God: / therefore all of us, the peoples of the earth, / ceaselessly magnify You.

Communion

"Whoever eats My Flesh and drinks My Blood abides in Me, and I in him," said the Lord. / Alleluia **(3).** John 6:56

Back to Table of Contents

FIFTH SUNDAY AFTER EASTER, ABOUT THE SAMARITAN WOMAN

ON SATURDAY AT SMALL VESPERS

At "O Lord, I have cried out:" Sunday stichera on the 4th tone, tone 4

Bowing ceaselessly before Thy life-giving Cross, O Christ God, / we glorify Thy Resurrection on the third day; / for by it Thou hast renewed the fallen human nature, O Almighty One, / and shown us the path of ascent to heaven, / as the One who is Good and Lover of mankind.

You have abolished the punishment for the tree of disobedience, O Savior, through the tree of the Cross, / *to which* You were willingly nailed; / and, having descended into Hades, O Almighty One, / You, as God, have broken the bonds of death. / Therefore we worship Your resurrection from the dead, / crying out with joy: / "Almighty Lord, glory to You!"

You have shattered the gates of Hades, O Lord, / and by Your death You have destroyed the kingdom of death, / while freeing the human race from corruption, / granting life and immortality to the world, / and great mercy.

Come, people, let us sing / of the Savior's resurrection on the third day, / through which we have been delivered / from the unbreakable chains of hell / and have all received incorruption and life, *and* we exclaim: / "Crucified, and Buried, and Risen! / Save us by Your resurrection, / O sole Lover of mankind!"

Glory, Tone 6: Finding the Samaritan woman at Jacob's well, / Jesus asks her for water, / He who covers the earth with clouds. / O wonder! Bearing upon the cherubim, / He conversed with a woman of ill repute; / He who hung the earth upon the waters asked for water; / He sought water / He who pours forth springs and lakes of water, / truly desiring to draw her near, she who was ensnared by the enemy, / and to quench her with living water, / she who was sorely scorched by her wicked *deeds*, / as the One who is Merciful and Lover of Mankind.

And now, Dogmatic Hymn, Tone 4: Without seed, You conceived / and bore in Your womb, in a manner beyond words, / He who cast down rulers from their thrones / and exalted the humble, / and raised up the power of His anointed ones, / who glorify the Cross of Christ and His burial, / and His glorious Resurrection. / Therefore, O Mother of God, / Giver of such great blessings, / we call you blessed in unceasing hymns, / as one who ever intercedes / for the salvation of our souls.

"A Light of Joy:" and the prokeimenon "The Lord Has Reigned:"

At the stichera, the Sunday stichera, tone 4

You, O Lord, having ascended the Cross, / have removed the curse *that came* upon us *from* our first parents; / and having descended into Hades, You have freed those who had been imprisoned *there* from time immemorial, / granting incorruptibility to the human race. / Therefore, as we sing, we glorify / Your life-giving and salvific Resurrection.

And to the Mother of God, in the same tone, is similar: "Called from on high:"

Verse: They will remember Your name / throughout every generation and age. Ps 44:18A

From the Father without beginning /—the Son, *born* outside of time, / for the sake of *His* Incarnation and the salvation of humankind, / though He was God, became man, / to grant—for He is eager for reconciliation, / – to restore paradise to *Adam* the first-created, / – *and at the same time* to

deliver all creation / from the serpent's deception / and to save *His* fallen image. / Therefore, He made *His* Mother / the Bride who gave birth to Him—the Pure *and* Immaculate One, / Whom we all / have as an anchor for our souls.

Verse: Hear, O Daughter, and look, / and incline Your ear. Ps 44:11A

You bore in your womb the Creator of all, who became incarnate—blessed in God—who restored the image of man, who had previously fallen into sin at the serpent's *instigation*. For you gave birth to God for us in a way beyond words, and through *His* birth from you, you freed all decaying nature from corruption. / Therefore we sing and glorify / Your grace, O Virgin who knew no marriage, / praying for deliverance through Your *intercession* / from every punishment!

Verse: The wealthy among the people / will entreat Your face. Ps 44:13B

To reveal to us all the abundance of Your mercy / and the boundless depths of Your goodness, / blot out all the sins of Your servants: / for You, All-Pure One, / as the true Mother of God, have authority over creation / and rule over all as You will, by Your power. / For the grace of the Holy Spirit, which has clearly dwelt within You, / assists You in all things at all times, O All-Blessed One!

Glory, Tone 8: When You appeared on earth, Christ God, / by Your ineffable providence, / the Samaritan woman, having heard Your word, O Lover of mankind, / left *her water* jar by the well, / and ran, proclaiming to those in the city: / "Come, see the One who knows the heart; / is He not the Christ we have been waiting for, / the One who has great mercy?"

And now, the same voice: In the midst of the feast, / when You were teaching, O Savior, / the Jews said: / "How does He know the Scriptures, having never been taught?" /—not knowing that You are the Wisdom who ordained the world, / glory to You!

Sunday Troparion, Tone 4

Having learned the joyful news of the Resurrection from the Angel, / and having been freed from the condemnation of our first parents, / the Lord's disciples proclaimed to the Apostles, rejoicing: / "Death is cast down; Christ God is risen, / bestowing great mercy upon the world!"

Glory, and now:
Troparion of the Midpoint, Tone 8

In the midst of the feast, / quench my thirsty soul with the waters of piety, / for to all, O Savior, You have called out: / "Let whoever is thirsty come to Me and drink." / Source of (our) life, Christ God, glory to You!

The Double Litany and the Dismissal.

ON SATURDAY AT GREAT VESPERS

"O Lord, I have cried out," stichera for the 10th hour. And we sing the three Sunday stichera, one Eastern stichera, three similar to those of the Mid-Eve service, and three self-vocal stichera of the Samaritan woman.

Easter stichera, tone 4

As we ceaselessly worship Your life-giving Cross, O Christ our God, / we glorify Your resurrection on the third day; / for through it You have renewed the fallen human nature, O Almighty One, / and shown us the path of ascent to heaven, / as the One who is Good and Lover of Mankind.

You have abolished the punishment for the tree of disobedience, Savior, through the tree of the Cross, / *to which* You were willingly nailed; / and, descending into Hades, Almighty One, / You, as God, have broken the bonds of death. / Therefore we worship Your resurrection from the dead, / crying out with joy: / "Almighty Lord, glory to You!"

You have shattered the gates of Hades, O Lord, / and by Your death You have destroyed the kingdom of death, / while freeing the human race from corruption, / granting life and immortality to the world, / and great mercy.

Eastern Sticheron, Tone 4

Come, people, let us sing / of the Savior's Resurrection on the third day, / through which we have been delivered / from the unbreakable bonds of hell / and have all received incorruption and life, *and* we exclaim: / "Crucified, and Buried, and Risen! / Save us by Your Resurrection, / O sole Lover of mankind!"

Stichera of the Midpoint, Tone 4

The middle of the days has come, / beginning with the saving Resurrection, / and culminating in the divine Pentecost / as a seal; / and these *days* shine forth, / illuminated from both sides by radiance, / uniting *the* two *great feasts*, / and are exalted, / *as* they foreshadow the coming / of *the* glorious *day* of the Lord's Ascension.

Zion heard and rejoiced / at the good news of Christ's Resurrection, / and His faithful children rejoiced upon seeing Him; / and they prepare to wash away the stain of Christ's murder by the Spirit, / celebrating *these* joyful *days*— / the midpoint of *these* two *events*.

"The abundant outpouring of the divine Spirit upon all has drawn near, / as it is written," /—*so* proclaims the time, now reached at its midpoint, / *of the fulfillment*—following Christ's death, burial, and resurrection— / of the unfailing promise He gave to His disciples, / revealing the appearance of the Comforter.

Stichera to the Samaritan Woman, in the same tone, Tone 1

You came to the spring, O Source of miracles, / at the sixth hour, to catch the fruit of Eve: / for at that hour Eve left Paradise, deceived by the serpent. / And behold, the Samaritan woman approached to draw water, / *and,* seeing her, the Savior said: / "Give Me a drink of water, / and I will satisfy you with living water!" / And, running into the city, the chaste *woman* / immediately proclaimed *to the* crowd: / "Come, see Christ the Lord, / the Savior of our souls!"

Voice 2

When the Lord came to the well, / the Samaritan woman asked the Merciful One: / "Give me the water of faith, / and I shall receive the streams of baptism, joy, and deliverance!" / Giver of life, O Lord, glory to You!

Co-eternal and co-existent / Son and Word of the Father, / He came to the spring, the Source of healing, / and a woman from Samaria appeared to draw water. / Seeing her, the Savior said: / "Give Me a drink, / and go, call your husband." / She, however, speaking as if to a man and not to God, / trying to conceal the truth, said: / "I have no husband!" / And the Teacher said to her: / "You have spoken the truth when you said, 'I have no husband,' / for you have had five husbands, / and the one you now have is not your husband." / She, however, astonished by these words, / ran into the city / and proclaimed to the crowd, saying: / "Come, see Christ, / the One who bestows great mercy upon the world!"

Glory, Tone 6: Finding the Samaritan woman at Jacob's well, / Jesus asks her for water, / He who covers the earth with clouds. / O wonder! Bearing upon the cherubim, / He conversed with a woman of ill repute; / He who hung the earth upon the waters asked for water; / He sought water / He who pours forth springs and lakes of water, / truly desiring to draw her near, she who was ensnared by the enemy, / and to quench her with living water, / she who was sorely scorched by her unworthy *deeds*, / as the One who is Merciful and Lover of Mankind.

And now, to the Mother of God, Tone 4: Through you, O Mother of God, / the prophet David, *who became* the forefather of God, / proclaimed of you in melodious tones / *before* Him who created your majesty: / "The Queen stands at your right hand." / For God made You the Mother, the bearer of life, / having deigned to be incarnated from You without a father, / to renew *in us His* image, which had been destroyed by passions, / and, having found the sheep that had strayed in the mountains, / to

carry it on His shoulders to the Father, / and, by His own will, to unite it with the heavenly Powers and save the world— / Christ, who possesses great and abundant mercy.

Entrance. Joyful Light: **Prokeimenon of the Day:** The Lord has reigned:

During the Litany, the stichera of the church

Glory, and now, tone 3: Let heaven and earth rejoice on this day, / for Christ appeared in the flesh as a man, / to deliver Adam and all *his* descendants from the curse. / And He is wondrously glorified through His miracles, having come to Samaria; / and He appeared to the woman, asking *her for* water, / He who fills the clouds with water. / Therefore, let us all, the faithful, worship / Him who willingly became poor for our sake / according to *His* merciful will.

At the Stichera, the Sunday stichera, Tone 4

You, O Lord, having ascended the Cross, / have removed the curse *that came* upon us *from* our first parents; / and having descended into Hades, You have freed those who had been imprisoned *there* from time immemorial, / granting incorruptibility to the human race. / Therefore, singing, we glorify / Your life-giving and salvific Resurrection.

And the Paschal stichera, Tone 5

Stich: **May God arise / and may His enemies be scattered.**

Holy Easter has appeared to us on this day, / – a new, holy Easter, / a mysterious Easter, an Easter revered by all. / Easter—Christ the Savior; / Easter, spotless, / Easter, glorious, / Easter of the faithful, / Easter that has opened the gates of paradise to us, / Easter that sanctifies all the faithful.

Verse: **As smoke vanishes, / so may they vanish.**

Go forth after the vision, you women who bring the good news, / and proclaim to Zion: / "Receive from us the joy of the good news of Christ's Resurrection!" / Rejoice, exult, and be glad, Jerusalem, / having seen Christ the King, like a bridegroom, / emerging from the tomb.

Verse: **May the sinners perish from the presence of God, / and may the righteous rejoice.**

The myrrh-bearing women, early in the morning, / having come to the tomb of the Giver of Life, / found an Angel seated on the stone, / and he, turning to them, cried out: / "Why do you seek the Living One among the dead? / Why do you mourn the Incorruptible as though *He were subject to* decay? / Go back and tell His disciples!"

Verse: **This is the day the Lord has made; / let us rejoice and be glad in it!**

Joyful Easter, / Easter, the Lord's Easter, / the most holy Easter has dawned for us. / Easter! Let us joyfully embrace one another. / O, Easter—deliverance from sorrow! / For on this day, emerging from the tomb, / as if radiant from a bridal chamber, Christ / filled the women with joy, saying: / "Go and tell the Apostles!"

Glory, Tone 8: When You appeared on earth, Christ our God, / by Your ineffable providence, / the Samaritan woman, having heard Your word, O Lover of mankind, / left *her water* jar by the well, / and ran, proclaiming to those in the city: / "Come, see the One who knows the heart; / is He not the Christ we have been waiting for, / the One who has great mercy?"

And now, Tone 5: The Day of the Resurrection! / And let us shine with joy / and embrace one another; / let us say, "Brothers!" / and to those who hate us, /—let us forgive all for the sake of the Resurrection / and thus let us proclaim: / "Christ is risen from the dead, / having conquered death by death, / and granted life to those in the tombs!"

And then: Now You grant us leave:

Easter Troparion, Tone 4

Having learned the joyful news of the Resurrection from the Angel, / and having been freed from the condemnation of our first parents, / the Lord's disciples proclaimed to the Apostles, rejoicing: / "Death is cast down; Christ God is risen, / bestowing great mercy upon the world!"

Glory, and now:
Troparian of the Mid-Feast, Tone 8

In the midst of the feast, / quench my thirsty soul with the waters of piety, / for to all, O Savior, You have called out: / "Let whoever is thirsty come to Me and drink." / Source of (our) life, Christ God, glory to You!

AT MATINS

After the Sixth Psalm, the Great Litany and "God the Lord:" **in the fourth tone.**

Sunday Troparion, Tone 4, twice

Having learned the joyful news of the Resurrection from the Angel, / and having been freed from the condemnation of our first parents, / the Lord's disciples proclaimed to the Apostles, rejoicing: / "Death is cast down; Christ God is risen, / bestowing great mercy upon the world!"

Glory, and now:
Troparion of the Mid-Feast, Tone 8

In the midst of the feast, / quench my soul's thirst for piety with the waters of life, / for to all, O Savior, You have called out: / "Let whoever is thirsty come to Me and drink." / Source of (our) life, Christ God, glory to You!

Then the usual stichera.

After the first stichera, the sedalen, tone 4

Gazing upon the entrance to the tomb and unable to bear the Angel's radiance, / the myrrh-bearers marveled in awe, exclaiming: / "Has He who opened Paradise to the thief been stolen? / Has He not risen before, He who foretold the Resurrection through His sufferings?" / Truly Christ God has risen, / granting life and resurrection to those who dwelt in Hades.

Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end! Psalm 9:33

You have risen from the tomb, O Savior, as the immortal One; / You have raised up Your world through Your resurrection, O Christ, our God; / You have crushed the power of death with Your might, / and revealed the resurrection to all, O Merciful One. / Therefore, we glorify You, the only Lover of mankind.

Glory, and now, to the Mother of God: The mystery hidden from ages past / and unknown even to the angels, / has been revealed through You, O Theotokos, *to those living* on earth— / God, incarnate in the unconfused union *of two natures*, / who willingly accepted the Cross for our sake— / through it He raised *the* first *Adam* from the dead / *and* saved our souls from death.

According to the 2nd stichos of the Sedalen, Tone 4

Having descended from the heavenly heights / and approached the rock where the Stone of Life *lay*, / Gabriel, clothed in white, cried out to those who wept: / "Cease your mournful wailing, you who are ever filled with compassion; / take heart! The One you seek with tears has truly risen. / Therefore, proclaim to the apostles that the Lord has risen. / (Having received joy, worship the Risen One; / take courage, and may Eve also take courage.")

Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.

Psalm 9:2

By Your own free will / You, O Savior, endured the Cross, / and mortal men laid You in a new tomb, / thus setting limits upon the Creator *of the world*. / Therefore, the enemy was bound, / death suffered a terrible defeat, / and all who dwelt in Hades / cried out at Your life-giving Resurrection: / "Christ is risen—the Giver of life, who lives forever!"

Glory, and now, to the Mother of God: Joseph was struck with wonder at the supernatural, / and with his mind he comprehended Your seedless conception, O Mother of God, / the rain that fell on the fleece, the thornbush that was not consumed by fire, / and Aaron's rod that blossomed. / And he, Your betrothed and guardian, / testifying before the priests, exclaimed: / "A virgin gives birth and remains a virgin even after childbirth!"

Then the troparia "to the Immaculate Ones" and the Small Ektenia.

Ipakoia, Tone 4

The events of Your wondrous Resurrection / were proclaimed by the myrrh-bearers as they rushed to the Apostles, / that You have risen, Christ, as God, / bestowing great mercy upon the world.

Stichera, Tone 4
Antiphon 1

From my youth / many passions have waged war against me; / but You Yourself defend and save me, / my Savior.

You who hate Zion, be put to shame before the Lord: / for you will be consumed / like grass by fire.

Glory: Every soul is enlivened by the Holy Spirit / and exalted through purification, / enlightened in the sacred mystery / by the Triune Unity.

And now: **we repeat the same.**

Antiphon 2

I have cried out to You, O Lord, with fervor / from the depths of my soul / and may Your divine ears / be attentive to me.

Everyone who hopes in the Lord / is above all sorrows.

Glory: Streams of grace pour forth from the Holy Spirit, / watering all creation / to give it life.

And now: **we repeat the same.**

Antiphon 3

May my heart be lifted up to You, O Word, / and may nothing of the world's pleasures / lead me astray to *my own* humiliation.

Just as everyone loves their mother, / *so too* must we *have* the warmest love / for the Lord.

Glory: Through the Holy Spirit—the wealth of the knowledge of God, contemplation, and wisdom; / for through Him the Word reveals / all the Father's commandments.

And now: **we repeat the same.**

Prokeimenon, Tone 4

Arise, O Lord, help us / and deliver us for the sake of Your name! **Verse:** O God, we have heard with our ears, and our fathers have told us. Ps 43:27, 2A

Second Prokeimenon: Let everything that breathes / praise the Lord. **Verse:** Praise God in His holy ones; praise Him in the firmament of His power. Ps 150:6, 1

The 7th Sunday Morning Gospel, from John, beginning 63

In those days, on the first day of the week, Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been rolled away from the tomb. So she ran and went to Simon Peter and the other disciple, whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid Him." Immediately Peter and the other disciple went out and made their way to the tomb. They both ran together, but the other disciple outran Peter and reached the tomb first. He bent down and saw the linen cloths lying there, but he did not go into the tomb. Simon Peter followed him and went into the tomb. He saw the linen cloths lying there, and the face cloth, which had been on His head, not lying with the linen cloths but folded up by itself in a separate place. Then the other disciple, who had reached the tomb first, also went in, and he saw and believed. For they did not yet understand from the Scriptures that He must rise from the dead. So the disciples went back to their homes.

John 20:1–10

Sunday Hymn

Having seen the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all the faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(3)**

Psalm 50 and others.

The Paschal Canon with irmoses and Theotokia in 6; for the Mid-Easter service in 4 and the Samaritan woman in 4. Katavasia: The Day of the Resurrection:

CANON.
Composed by St. John of Damascus, Tone 1.
Song 1

Irmos: The Day of the Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Refrain: **Christ is risen from the dead.**

Let us purify our senses and see / Christ shining / with the unapproachable light of the Resurrection, / and clearly hear Him saying, "Rejoice!" / as we sing *the song* of victory.

Refrain: **Christ is risen from the dead.**

Let the heavens rejoice as is fitting, / let the earth be glad, / and let the whole world celebrate, / *both* the visible and the invisible: / for Christ is risen, the joy that never ends.

The Theotokos hymns, written by the Venerable Theophanes and Joseph

Refrain: **Most Holy Mother of God, save us.**

You have broken the power of death, / bearing in your womb eternal life, Christ, / who shone forth from the tomb on this day, / O ever-virgin, / and who enlightened the world.

Refrain: **Most Holy Mother of God, save us.**

Having seen Your Son and God risen, / rejoice with the Apostles, O God-blessed and Pure One! / And You, O All-Pure Mother of God, were the first to receive *the word* "Rejoice," as the cause of joy for all.

Canon for the Mid-Triduum, composed by St. Andrew of Crete, tone 8
Ode 1

Irmos: You thickened the sea:

Nations, applaud; Jews, weep for joy: / for Christ, the Giver of Life, / has broken the bonds of hell, / raised the dead, / and healed infirmities with His word; / He is our God, who has given life / to those who believe in His name.

You have performed a miracle, O Lord— / turning water into wine, / transforming the rivers of Egypt into blood; / and You have raised the dead, / performing this second sign. / Glory, O Savior, to Your ineffable plan; / glory to Your humility, / by which You have renewed us.

Ever-flowing stream of true life, / You, O Lord, are our Resurrection; / by Your own will You grew weary, my Savior, / and willingly endured thirst, / obeying the laws of nature; / and, coming to Sychar in the flesh, / You asked the Samaritan woman for water to drink.

The Theotokos: You alone conceived in Your womb, / O Mother of God, Your Creator, / and gave birth to Him in the flesh in an ineffable manner, / and remained a Virgin, without defiling Your virginity in any way. / O Pure One, as Your Son and God, / pray unceasingly for Your flock at all times.

Canon to the Samaritan Woman, composed by the Venerable Joseph, Tone 4
Song 1

Irmos: You who struck down Egypt / and cast Pharaoh, the tormentor, into the sea, / You saved the people from slavery, / who sang a song of victory with Moses, / for You were glorified.

Having been buried, You rose again / *and* raised up the human race with You: / let all creation rejoice, / and let the spiritual clouds on this day / clearly shower down righteousness.

Having willingly endured the Cross in the flesh, / You rose from the dead on the third day, / O Lord, the Prince of Life, / having emptied the storehouses of Hades / and brought forth the bound souls.

Upon seeing the Angel's radiant form, / the myrrh-bearers retreated from the tomb in fear; / but upon learning of Christ's resurrection, / they hasten to the disciples.

Covering the heavenly palaces with waters, / You, O Lord, the Water of Life, / bestowed Your sacred streams / upon the Samaritan woman who asked for them, / who came to know Your mercy.

Glory, in the Trinity: O Trinity: Father, Son, and Holy Spirit! / Save those who glorify You with pure faith, / as the Creator of all, / and grant us forgiveness of our sins, / as the Most Blessed One.

And now, to the Mother of God: Rejoice, fiery Throne! / Rejoice, Lamp, all of gold! / Rejoice, Cloud of Light! / Rejoice, Palace of the Word and incorporeal Table, / who worthily bore / the Bread of Life—Christ!

Katavasia: It is the Day of Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Hymn 3

Irmos: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Refrain: **Christ is risen from the dead.**

Now all things are filled with light, / the heavens, the earth, and the underworld: / let all creation celebrate the Resurrection of Christ, / upon which it is founded.

Refrain: **Christ is risen from the dead.**

Yesterday I was buried with You, Christ, /—with You, who have risen, I rise this day; / yesterday I was crucified with You: / glorify me with Yourself, Savior, / in Your Kingdom!

Refrain: **Most Holy Mother of God, save us.**

To a life of purity / I pass on this day, / through the goodness of Him who was born of You, O Pure One, / and who has illuminated all the ends *of the world* with His light.

Refrain: **Most Holy Mother of God, save us.**

Having seen God, Whom in the flesh / You bore in Your womb, O Pure One, / risen from the dead, as He said, rejoice, / and as God, O Immaculate One, exalt Him.

Midpoint. Irmos: My heart is steadfast in the Lord:

"Do not judge by appearances, O Jews,"—/ teaching, the Lord proclaimed, / when He came into the sanctuary, as it is written, / in the middle of the feast.

Do not judge by appearances, O Jews, / for Christ has come, / He whom the prophets called the One coming from Zion / and calling the world *to Himself*.

Even if you do not believe the words, O Jews, / believe in the Lord's deeds; / for you are mistaken in rejecting the Holy One, / of whom Moses wrote in the Law?

Theotokos: You, O Lord, being One of the Trinity, / became visible by taking on flesh, / without changing Your nature, / and without scorching the womb of the Immaculate Mother, / though You are wholly God and fire.

To the Samaritan Woman. Irmos: My heart is established in the Lord, / who grants the prayer of the one who prays, / for the bow of the mighty has grown weak, / while the feeble have been girded with strength.

You voluntarily ascended the Tree, O Word, / and, seeing *this*, the rocks crumbled, / and all creation trembled, / and the dead awoke from their tombs as from sleep.

When they saw You, Word, who came to Hades with *Your own* soul, / all the souls of the righteous / were freed from their eternal bonds, singing / of Your power that surpasses the mind.

"Why are you amazed, / you women, that you seek the Lord / with spices at the tomb? / He has risen and taken peace with Him,"— / the radiant Angel addressed the myrrh-bearers.

You (O Lord) are life / and the source of immortality; / You sat by the spring, O Merciful One, / and filled the Samaritan woman with Your waters of wisdom, / as she asked of You and sang Your praises.

Glory, Triune: One God above all is praised in the Trinity: / the Father, the Son, and the Holy Spirit, / whom the heavenly hosts glorify with awe, / clearly proclaiming: "Holy, Holy, Holy are You, O Lord!"

And now, to the Mother of God: Having conceived in Your womb, in a way beyond explanation, / God Himself, O Virgin Mother, / You gave birth to Him beyond all thought and word, / remaining a Virgin, as before Your childbirth, the Bride of God.

Katavasia: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in Whom we are established.

Kontakion for the Midpoint of the Fast, Tone 4

In the midst of the lawful feast, / You, Creator *of the* whole *world* and Lord, / proclaimed to those present, Christ God: / "Come and draw water of immortality!" / Therefore, we prostrate ourselves before You and cry out with faith: / "Grant us Your mercies, / for You are the source of our life!"

Ikos: My soul, parched by lawless sins, / water it with the streams of Your blood, / and make *it* bear the fruit of virtues; / for You have told all to come to You, all-holy Word of God, / and to draw the water of incorruption, living and cleansing the sins / *of those* who sing of Your glorious and divine Resurrection; / bestowing, O Good One, the power of the Spirit, who has truly descended from on high, / upon Your disciples who acknowledge You as God, / for You are the source of our life.

Sedalen to the Samaritan Woman, Tone 4

Let heaven rejoice, / let all things on earth exult, / for Christ, having appeared from the Virgin as a man, / delivered all humanity from corruption through His death; / and shining forth with miracles as He asked the Samaritan woman for water, / He grants her the fountain of healing, / as the one and only Immortal.

Glory, and now, Tone 4: Giver of Wisdom and Lord, / at the onset of the appointed feast / You took Your seat in the sanctuary and taught, proclaiming to all: / "Come, all who thirst, drink the water / that I now give; / through it, all people, you will enjoy / divine life and bliss!"

Hymn 4

Irmos: May the divine guardian, / the theologian Abbaqum, stand with us / and reveal the light-bearing Angel, / who clearly proclaims: / "On this day—salvation for the world, / for Christ is risen, / as the Almighty."

Refrain: **Christ is risen from the dead.**

Christ appeared as a man, having opened the virgin's womb; / and as one offered as food, He is called the Lamb; / and as one without blemish—untouched by defilement— / He is our Passover; / and, as the true God, / He is called perfect.

Refrain: **Christ is risen from the dead.**

Like a one-year-old lamb, / a blessed crown for us, / the Blessed One was willingly slain for all, / *as* a purifying Passover, / and shone forth to us anew from the tomb / as the beautiful Sun of righteousness.

Refrain: **Christ is risen from the dead.**

David, the forefather of God, / leaped and danced before the ark, as if in a shadow; / but we, the holy people of God, / seeing the fulfillment of the types, / let us rejoice with divine inspiration, / for Christ has risen, the Almighty.

Refrain: **Most Holy Mother of God, save us.**

He who created Adam, your forefather, O Pure One, / is created through you, / and on this day He abolished, through His own death, / the death *that came* through him, / and illuminated all / with the divine radiance of the Resurrection.

Refrain: **Most Holy Mother of God, save us.**

Beholding Christ, whom You bore in Your womb, O Pure One, / who has shone forth gloriously from the dead / on this day for the salvation of all, / glorious and spotless among women, and beautiful, / rejoice with the Apostles and glorify Him.

Midpoint. Irmos: The Prophet Habakkuk:

If it is fitting for the Messiah to come, / *then* the Messiah is Christ, *O* lawless ones! / Why do you not believe in Him? / Behold, He has appeared, and His deeds bear witness *to this*: / He turned water into wine, / and strengthened the paralytic with a word.

Not understanding the Scriptures, / you are all led astray, lawless Jews! / For Christ has truly come and enlightened everyone, / and among you He has shown many signs and wonders, / yet you in vain renounce true life.

"I have shown you one deed, / and yet you are all already amazed,"— / Christ cried out to the Jews. / "You circumcise a man even on the Sabbath,"—He said,— / "so why do you still accuse Me, / who raised the paralytic with a word?"

(**"**I have done many works, and for which of them / are you stoning Me?" /—Christ cried out to the Jews, rebuking *them*—/ *"Is it* because I made a whole man well with a word? / Do not judge by appearances, people!"**)**

[To the Mother of God: You who conceived God in Your womb / *in an* inexpressible *way*, Bride of God, / pure Virgin Mother! / Do not cease to intercede for us, / so that with Your *help* we may be delivered from our afflictions, / for we always take refuge in You.**]**

To the Samaritan Woman. Irmos: I have heard, O God, the news of You and been filled with awe; / I have understood Your deeds and been amazed, (O Lord): / for the earth is filled with Your praise.

Let the heavens rejoice, / let all creation celebrate: / the Lord has risen and appeared / to all His most wise Apostles.

Death has been swallowed up, / your dominion by Christ's death, / *and* the dead, as if from the depths of hell, / came forth from their tombs *at* His Resurrection.

"Why do you weep, O women? / Why do you seek the Immortal One with spices? / He has risen, just as He said!"— / the Angel told the myrrh-bearers.

To the Samaritan woman, O Lord, who asked *of You*, / You gave the water of the knowledge of Your power; / therefore she will never again / thirst, as she sings Your praises.

Glory, Triune One: O Trinity, beyond all substance: / Father, Word, and Divine Spirit, / one in power, equally without beginning! / Save us all who sing of You with faith!

And now, O Mother of God: Like the burning bush that was not consumed, / the Lawgiver saw You in ancient times, / while Daniel beheld You as a holy mountain, / O Virgin Mother, Sovereign Lady.

Katavasia: May the divine guardian, / the theologian Habakkuk, stand with us / and reveal the light-bearing Angel, / who clearly proclaims: / "On this day—salvation to the world, / for Christ is risen, / as the Almighty."

Song 5

Irmos: Let us keep watch from early morning / and, instead of darkness, offer a song to the Lord, / and we shall behold Christ—the Sun of Righteousness, / who radiates life to all.

Refrain: **Christ is risen from the dead.**

Beholding Your boundless mercy, O Christ, / those bound by the chains of hell / hastened toward the light / with joyful steps, / praising the eternal Pascha.

Refrain: **Christ is risen from the dead.**

Let us draw near with lamps in our hands to Christ, / emerging from the tomb like a bridegroom, / and let us celebrate together / with the triumphant *heavenly* hosts / God's saving Pascha.

Refrain: **Most Holy Theotokos, save us.**

Enlightened by the divine / and life-giving rays / of Your Son's Resurrection, Most Pure Mother of God, / the assembly of the pious is filled with joy.

Chorus: **Most Holy Mother of God, save us.**

You did not open the gates of virginity at the Incarnation, / nor did You break the seals of the tomb, O King of creation, / and therefore, seeing You risen, / the Mother rejoiced.

Midpoint. Irmos: O Lord, our God, grant us peace:

You adorned Your Apostles with miracles, / You exalted Your disciples with wondrous deeds, / glorifying them throughout the world, our Savior, / and granting them Your Kingdom.

The disciples enlightened all the ends of the earth / through miracles and teachings, / and in various ways proclaimed, O Christ the Savior, / the word of Your Kingdom.

We send up praise to Your Kingdom / and offer songs to You, / who appeared on earth for our sake, / and enlightened the world, / and called Adam *to Yourself*.

Theotokos: Your womb, O Mother of God, / has become a holy table bearing the heavenly Bread, / and none who partake of Him die, / as He, the Nourisher of all, has said.

To **the Samaritan Woman. Irmos:** May the light of Your commandments rise upon me, O Lord, / for from dawn my spirit longs for You / and sings Your praises: for You are our God, / and to You I have fled, O King of the world!

Having reached Your holy tomb at dawn, / the myrrh-bearers saw a radiant youth / and were amazed, hearing the message / of Your divine resurrection, Christ.

Death has been vanquished, hell has been conquered, / those who were in chains have been set free / through Christ's Resurrection; / let us rejoice and clap our hands, celebrating with joy.

Apostles, rejoice / and Angels, exult! / All who are born on earth, rejoice: / the Lord has risen, corruption has been cast out, / sorrow has ceased, and Adam rejoices.

O Lord, Source of life, / You once granted the water of forgiveness and knowledge / to the woman— / the Samaritan woman who asked for it. / Therefore, we sing of / Your ineffable mercies.

Glory to the Trinity: Unity in three Persons, the consubstantial Trinity: / We honor the Father, the Word, and the Holy Spirit, / the one God, indivisible in nature— / the Creator, the Lord, and the Ruler of all.

And now, O Mother of God: We call you an impassable door, / and uncultivated ground, / and an ark containing manna, / and a vessel holding it, and a lamp, / and a censer of incorporeal Coal, / O Pure One.

Katavasia: We will keep vigil from early morning / and, instead of dawn, offer a song to the Lord, / and we will behold Christ—the Sun of Righteousness, / who radiates life to all.

Song 6

Irmos: You descended into *the* deepest *places* of the earth / and shattered the eternal bolts / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Refrain: **Christ is risen from the dead.**

Leaving the seals intact, Christ, / You rose from the tomb, / having not harmed the Virgin's *womb* / at Your birth, / and opened the gates of paradise to us.

Refrain: **Christ is risen from the dead.**

My Savior, / living and unslaughtered sacrifice! / Offering Yourself, as God, / willingly to the Father, / You raised with You / our common progenitor Adam, / rising from the tomb.

Refrain: **Most Holy Theotokos, save us.**

What had long been held captive / by death and decay / has been raised to incorruptible and eternal life / by Him who was incarnate from Your most pure womb, / O Virgin Mother of God.

Refrain: **Most Holy Mother of God, save us.**

He descended into *the* deepest *places* of the earth / into Your depths, O Pure One; He who descended / and dwelt there, and became incarnate beyond all understanding; / and He raised Adam with Him, / having risen from the tomb.

Midpoint. Irmos: Like the waters of the sea:

Carefully preserving all the ends *of the world*, / You ascended into the sanctuary, Jesus, / and taught *the multitudes* the word of truth / in the midst of the feast, / as John proclaims.

You completed the Father's work, / confirmed Your words with deeds, O Savior, / performing healings and miracles: / raising up the paralytic, cleansing the lepers, / and raising the dead.

The Son without beginning found a beginning, / having taken on our nature, He became incarnate, / and in the midst of the feast He taught, proclaiming: / "Come to the ever-flowing spring, / to draw life!"

To the Mother of God: We sing of You, O Virgin, after Your childbirth, / We glorify You, O Virgin and Mother— / You, the one and only, Pure / Bride of God, Virgin, / for from You God was truly incarnate, / renewing us.

To the Samaritan Woman. Irmos: May the storm on the waters not overwhelm me / and may the depths not swallow me up: / for I am cast into the depths, / into the heart of the sea of my evils. / Therefore I cry out, like Jonah: / "May my life rise from destruction / to You, O God!"

The lawless nailed You to the Cross, Jesus, / and pierced You with a spear, Christ; / and Joseph the noble buries You in a new tomb: / rising from it in glory, / You have raised all creation, Savior, / which sings of Your might.

You have powerfully shattered the bars and gates of hell, O Lord, / and risen, as God, / and, meeting the women, cried out to them, "Rejoice!" / and sent them to proclaim to the disciples: / "The Living One has risen and has been seen by us, / He who enlightens the ends of the world!"

"Why are you weeping, why are you carrying, O women, / incense as for a mortal? Christ has risen," / "leaving the shrouds empty!" /—cried the young man who had appeared, shining brightly— / "Go, tell His friends of the Resurrection!"

Lord, abundant stream of life, / and abyss of mercy, O Good One! / As You journey, You sit near the well of the oath / and call out to the Samaritan woman: "Give Me water to drink, / so that you may receive streams of forgiveness!"

Glory to the Trinity: I sing with faith, together with the incorporeal Powers, / of the Father without beginning, and the Son who shares the throne, / and the Spirit of the same substance—one Being, / one Nature, one Glory, and one Kingdom / of the one God and Creator, the Sustainer of all.

And now, O Mother of God: We sing to You without doubt, O Virgin who gave birth to One / and kept Your womb unharmed, / O Pure One, like the throne of the Lord, / and the door, and the mountain, and the incorporeal lamp, / the brightest palace of God and the tabernacle of Glory, / and the ark, and the vessel of manna and the table.

Katavasia: You descended into *the* deepest *places* of the earth / and shattered the eternal bolts / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Kontakion, Tone 8

The Samaritan woman, who came to the well in faith, / saw You, the water of wisdom. / Abundantly quenched by it, / she inherited the Kingdom on High for ever, O Glorious One.

Ikos: Let us hear of the sacred mysteries, / as John teaches us, / that took place in Samaria: / how He conversed with the woman, asking *her for* water, / the Lord, who gathered water into their vessels, / co-seated with the Father and the Spirit: / for He came, seeking His own image, / as the One who is glorious forever.

Synaxarion of the Menaion and Triodion.

Hymn 7

Irmos: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Refrain: **Christ is risen from the dead.**

The God-wise women / hurried after You with fragrant spices. / But *the One* whom they sought with tears as a mortal, / *they* joyfully worshiped *as* the living God, / and proclaimed the mysterious Pascha / to Your disciples, O Christ.

Refrain: **Christ is risen from the dead.**

We celebrate the defeat of death, / the destruction of hell, / the beginning of another—eternal—life, / and in joy we sing *of* the One who brought *this* about /—the One blessed / God of our fathers and the Most Glorified.

Refrain: **Christ is risen from the dead.**

Truly holy / and worthy of every celebration / is this night, salvific and radiant, / the harbinger of the light-filled day of the Resurrection, / in which the eternal Light / shone forth from the tomb in the flesh for all.

Refrain: **Most Holy Mother of God, save us.**

Having put death to death on this day, / Your Son, O All-Pure One, / has granted to all mortals life / that endures forever and ever, / the One and Only blessed / God of the fathers and the Most Glorified.

Refrain: **Most Holy Mother of God, save us.**

Reigning over all creation, / having become man, / dwelt in Your womb, O God-blessed One, / and having endured crucifixion and death, / rose again as befits God, / raising us up with Him, as the Almighty.

Midpoint. Irmos: The Chaldean furnace:

You grew weary in the flesh, O Rest of All; / You willingly endured thirst, O Source of Miracles; / You asked for water, O Jesus, who proclaimed the living water!

You spoke with the Samaritan woman, O Lord, / exposing the folly of the lawless Jews: / for she believed in You as the Son of God, / while they rejected *You*.

We who partake of the Bread—the Lord's flesh— / and receive the Blood from the Lord's side / will live our lives in the renewal of the Spirit, / enlivened by grace.

Theotokos: In Your womb You contained / the incomprehensible Word, / from Your breasts You nourished the Nourisher of the world, / in Your arms You carried the Creator of all, / O Pure Mother of God.

To the Samaritan Woman. Irmos: Do not forsake us to the end for the sake of Your name, / and do not destroy Your Covenant, / and do not take Your mercy away from us, / O Lord, God of our fathers, exalted forever!

O Merciful Christ, / You were willingly numbered among the lawless / during Your divine suffering; / and seeing this, the earth trembled, / and the rocks were shattered by Your almighty gesture, O Incomprehensible One, / and *those who had been* dead from time immemorial arose.

Descending with Your soul into the deepest depths of hell, / You courageously led out all the captives / whom death, the cruel tormentor, had held from time immemorial, / and they cried out to You, Christ God: / "Glory to Your awe-inspiring providence!"

"Why do you seek the One who lives forever among the dead? / He has risen, just as He said; / Behold, as you see, the shrouds are empty, and the tomb is empty," /—cried out the young man who appeared to the myrrh-bearers—/ "Hurry back and tell the Apostles!"

"You are the water of life," the Samaritan woman cried out to Christ, "/ give me to drink, O Word, for I am ever thirsty / for Your divine grace, / so that I, O Lord Jesus, / may no longer be consumed by the heat of ignorance, / but may proclaim Your greatness!"

Glory to the Trinity: We sing of the Father and the Son / and the divine Spirit, / the Trinity, indivisible by nature, / yet distinct in Persons, / one nature, consubstantial, without beginning, / the Creator of all and God, / whom all the heavenly hosts sing of.

And now, to the Mother of God: After the awe-inspiring Nativity, / You remained a pure Virgin, Holy Mother of God; / therefore all the hosts of angels / and all generations of people / sing Your praises with unceasing voices, / O pure Vessel of the Inconceivable.

Katavasia: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Hymn 8

Irmos: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

Refrain: **Christ is risen from the dead.**

Come, *let us taste* the new fruit / of the vine, / divine joy, / on this glorious day of the Resurrection, / and let us share in the Kingdom of Christ, / singing His praises as God, forever and ever.

Refrain: **Christ is risen from the dead.**

Lift up your eyes, Zion, / and look around: / for behold, your children have gathered to you, / like divinely shining stars, / from the west, and the north, / and the sea, and the east, / blessing Christ in you forever and ever.

Refrain: **Most Holy Trinity, our God, glory to You.**

Trinity: The Father Almighty, the Word, and the Spirit, / One Being in three Persons, / Most High and Most Divine! / In You we are baptized / and we bless You for all eternity.

Refrain: **Most Holy Mother of God, save us.**

The Creator came into the world / through You, Virgin Mother of God, / and, having broken the bonds of hell, / granted us mortals the resurrection. / Therefore, we bless Him forever.

Refrain: **Most Holy Mother of God, save us.**

Having overthrown all the power of death, / Your Son, O Virgin, / through His resurrection, as the mighty God, / has raised us up with Him and given us life. / Therefore, we sing His praises forever.

Midpoint. Irmos: Angels and heavens! / On the throne of glory:

Come, behold, O people, / Him who sits upon the throne of glory, / yet slandered by lawless men; / and, having seen Him, sing praises to the Messiah, / foretold in *the writings* of the prophets.

You are truly Christ, / coming into this world, / from Whom comes salvation / and the forgiveness of our ancestral sins; / You are truly life to those who believe in You.

The Wisdom of God appeared in the sanctuary / in the midst of the feast and taught, as it is written; / for truly He was the Messiah, / Christ, in whom is salvation.

Theotokos: Tell us, how did You give birth / to Him who shone forth from the Father before all time / and is glorified with the Holy Spirit? / Yet this is known only to Him— / who deigned to be born of You, O Mother of God.

To the Samaritan Woman. Irmos: You, O Lord, created all things by Your wisdom, / and You established the earth as well, as *You Yourself* know, / setting *it* upon the waters as its foundation; / therefore, we all exclaim in song: / "Bless the Lord unceasingly, / *all* the works of the Lord!"

You, the one and only Immortal, voluntarily endured death, / conquered hell, shattered its bronze gates, O King of Heaven, / and delivered the prisoners who had been held there since time immemorial, / who ceaselessly sing / of the power of Your goodness.

You were raised upon the Tree of Your own free will, O Long-suffering One, / and the rocks split asunder, and the sun was darkened, / and the veil of the temple was torn, / and the earth shook, and hell—worthy of all scorn—trembled, / and released all *its* captives.

You appeared, O Lord, to those sitting in darkness, / You—the light that never sets and the life of all. / Therefore, when the host of the righteous saw You, O Word, / they rejoiced and cried out: / "You have come to free all from their bonds; / we sing of Your might!"

You sat by the spring, Savior, at the sixth hour, / and granted the Samaritan woman living water / and streams of knowledge through Your great mercy. / Together with her, we all exclaim in song: / "Bless the Lord unceasingly, / *all* the Lord's creatures!"

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

We sing of the Father without beginning, / the Son, likewise without beginning, *and* the Holy Spirit, / the Three—*as* one God, / unconfused, indivisible, Creator of all, / equal in power and sovereign might, and we proclaim: / "Bless the Lord unceasingly, / *all* the Lord's creatures, the Lord!"

And now, O Mother of God: Isaiah is purified by the *burning* coal, / foreshadowing the incorporeal Coal, / who is incarnated from You, O Virgin beyond comprehension, / who consumes all the material sins of mortals / and, through *His* mercy, deifies / our nature, O All-Pure One.

We praise, bless, and worship the Lord, singing His praises and exalting Him for all ages.

Katavasia: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

We do not sing the "Highest Honor" at the 9th ode.

Ode 9

Irmos: Shine, shine, New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Refrain: **Christ is risen from the dead.**

O divine, O beloved, / O sweetest of Your words! / For You did not promise in vain / to be with us until the end of the age, Christ! / Clinging to Him *as* the anchor of *our* hope, / we, the faithful, rejoice!

Refrain: **Christ is risen from the dead.**

O great and most holy Pascha, Christ! / O Wisdom, and Word of God, and Power! / Grant that we may be more perfectly united with You / in the eternally bright day of Your Kingdom.

Refrain: **Most Holy Mother of God, save us.**

We, the faithful, in unison / glorify You, O Virgin: / "Rejoice, O Gate of the Lord; / rejoice, O Living City; / rejoice, for through You / on this day has shone upon us / the light of the Resurrection from the dead / of Him who was born of You."

Refrain: **Most Holy Mother of God, save us.**

Rejoice *and* be glad, Divine Gate of Light! / For Jesus, having entered the tomb, / rose, shining brighter than the sun / and illuminating all the faithful, / O Lady, rejoiced by God!

Mid-Service. Irmos: Virginity is foreign to mothers:

In the midst of the Jewish feast, / You, my Savior, entered Your sanctuary and taught everyone; / But the Jews were amazed and said, / "How does He know the Scriptures, having never been taught?"

Bestowing gracious healings, my Deliverer, / You performed miracles and signs, / driving out infirmities and healing the infirm; / but the Jews were driven to fury / by the multitude of Your miracles.

The carnal Jew, understanding the Scriptures according to the flesh, / stumbles over the letter / and once again opposes the Spirit of Truth; / but we, having rejected his *approach*, / think as the Spirit wills.

Theotokos: You conceived in Your womb, O Virgin Mother, / One of the Trinity—Christ, the Giver of Life, / Whom all creation extols / and before Whom the heavenly Thrones tremble. / Pray to Him, O All-Blessed One, for the salvation of our souls.

To the Samaritan Woman. Irmos: He has done mighty deeds with His hand, / for He has cast down rulers from their thrones / and exalted the humble, the God of Israel, / when the rising Sun visited us from on high / and guided us onto the path of peace.

Behold, we saw Christ, the Life of all, / hanging voluntarily on the Tree; / and as we gazed upon this, the earth shook / and the bodies of many renowned departed saints rose from the dead, / and the dungeon of hell trembled.

You emerged from the tomb in splendor, / like a bridegroom from the bridal chamber, / having destroyed the dominion of death, Christ, / and shattered the gates of hell with divine power, / and having enlightened the world / with the incorporeal light of Your Resurrection.

Let us now form spiritual circles / and cry out: "The Lord is risen! / Let the earth rejoice, let heaven be glad, / let the clouds pour down upon us showers of righteousness, / as we joyfully celebrate and sing to Christ.

The Lord, the life of the living and the source of all good things, / abundantly sprinkling us *with the water* of His teachings, / calls out to the woman: "Give Me a drink, / so *that* I may give you water / that will dry up the springs of your sins!"

Glory to the Trinity: Light, One and indivisible, / the tri-solar Unity, / the beginningless Father, Son, and Holy Spirit— / the one Godhead, the life and Creator of all. / Let us sing to Him, O faithful, together with the incorporeal ones, / offering sacred praise with thrice-holy hymns.

And now, to the Mother of God: Having become the dwelling place of the Light, O Pure One, / enlighten the eyes of my soul, / darkened by the enemy's many wiles, / and grant that I may clearly see with a pure heart / the Light that has shone forth from You, beyond all understanding.

Katavasia: Shine, shine, New Jerusalem, / for the glory of the Lord has risen upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Then: "Holy is the Lord, our God:" **three times.**

Easter Exapostilarion

Having fallen asleep in the flesh as a mortal, / You, O King and Lord, / rose on the third day, / raising Adam from corruption / and abolishing death. / The Pascha of incorruption, / the salvation of the world!

Glory, to the Samaritan Woman: You came to Samaria, my almighty Savior, / and, speaking with the woman, asked for water to drink, / You who brought forth water for the Jews from a sheer rock. / You drew her to faith in You, / and now she enjoys eternal life / in heaven.

And now, at the Midpoint of the Feast: In the middle of the feast / You came, O Lover of Mankind, into the sanctuary and proclaimed: / "All who are thirsty, come to Me / and draw living water that gushes forth: / through it you will all enjoy bliss and grace, / and immortal life!"

At "Praise": stichera in tone 8
Sunday stichera, tone 4

You who endured the cross and death / and rose from the dead, almighty Lord! / We glorify Your Resurrection.

By Your Cross, O Christ, / You have freed us from the ancient curse; / and by Your death / You have cast out the devil, who tormented our nature, / and by Your Resurrection You have filled all things with joy. / Therefore we cry out to You: / "Risen from the dead, O Lord, glory to You!"

By Your Cross, Christ our Savior, / guide us to Your truth / and deliver us from the snares of the enemy. / You who have risen from the dead! Raise us up, who have fallen through sin; / stretch out Your hand *to us*, O Lord who loves mankind, / through the prayers of Your saints.

Without leaving the bosom of Your Father, / the only-begotten Word of God, / You came to earth out of love for mankind, / becoming truly human; / and You endured the Cross and death in the flesh, / though untouched by suffering in Your Divinity; / and having risen from the dead, / You granted immortality to the human race, / as the one and only Almighty.

Other stichera, Eastern

You accepted death in the flesh, / granting us immortality, O Savior; / and You entered the tomb, / to deliver us from hell by raising us up with You, / having suffered as a man but risen as God. / Therefore we cry out: / "Glory to You, O Life-Giver, Lord, / the One who loves mankind!"

The rocks were split, Savior, / when Your Cross was erected at *Golgotha*; / the gatekeepers of hell trembled, / when You were laid in the tomb as a mortal; / and indeed, having abolished the power of death, / You granted immortality to all the dead through Your Resurrection, Savior. / O Lord, Giver of Life, glory to You!

Other stichera, to the Samaritan woman, tone 3

Stich: **Be strengthened, and flourish, and reign / for the sake of truth, meekness, and righteousness.** Ps 44:5A

Let heaven and earth rejoice on this day, / for Christ appeared in the flesh as a man, / to deliver Adam and all *his* descendants from the curse. / And He is wondrously glorified through His miracles, having come to Samaria; / and He appeared to the woman, asking *her for* water, / He who fills the clouds with water. / Therefore, let us all, the faithful, worship / Him who willingly emptied Himself for our sake / according to *His* merciful will.

Tone 6

Verse: **You have loved righteousness and hated wickedness.** Ps 44:8A

Thus says the Lord to the Samaritan woman: / "If you knew the gift of God, / and who it is that says to you, 'Give Me a drink,' / you would have asked Him, / and He would have given you a drink, / so that you would never thirst again," says the Lord!

Glory, Tone 6: The life-giving Spring, / Jesus our Savior, / coming to the well of the patriarch Jacob, / asked the Samaritan woman for water to drink. / When she mentioned her animosity toward the Jews, / the wise Creator drew her with sweet words toward what is best— / toward a request for water *that flows* eternally; / and, having received it, she proclaimed to all, saying: / "Come, see the One who knows the hidden things / —the God who came in the flesh for the salvation of mankind!"

And now, Tone 2: Most Blessed are You, Virgin Mother of God:

Great Doxology and Dismissal.

Glory, and now:
Gospel Matins stichera, tone 7

Here—darkness and the early morning. / And why do you stand by the tomb, Mary, / with deep gloom in your mind? / That is why you are searching for where Jesus was laid; / but look at the disciples running together, / how through the shrouds and the cloth / they were assured of the

Resurrection / and recalled the Scriptures concerning it. / Together with them, having come to faith through them, / we sing to You—Christ, the Giver of Life.

And the final dismissal.

AT THE LITURGY

Blessed Are They, Tone 4

Because of the tree, Adam / was cast out of Paradise, / but through the Tree of the Cross / the thief entered Paradise; / the first, having tasted the fruit, rejected the Creator's commandment; / but the second, crucified with You, / confessed the Hidden One as God, crying out: / "Remember me in Your Kingdom!"

Crucified, yet risen, / as the Almighty from the tomb on the third day, / and having raised the first Adam from the dead, the One and Only Immortal! / And having turned me to repentance, O Lord, / grant that with all my heart and with fervent faith / I may constantly cry out to You: / "Remember me, Savior, in Your Kingdom!"

Truly Christ is risen, / and the tomb bears witness *to this*, *O* lawless ones; / for He, having cast off His burial *shrouds*, rose on the third day. / The stone was sealed, and a guard stood before the tomb; / hell has been plundered, death has been put to death, / (Christ was not stolen away;) / so believe with us in His Resurrection!

To Him who rose from the dead, / who cast down the power of hell, / and who appeared to the myrrh-bearing women, saying to them, "Rejoice," / let us pray, O faithful, for the deliverance of our souls from destruction, / ceaselessly crying out to Him with the voice of the wise thief: / "Remember us also in Your Kingdom!"

And from the Canon to the Samaritan Woman, Ode 3, and from the Feast, Ode 6.

Sunday Troparion, Tone 4

Having learned the joyful news of the Resurrection from the Angel, / and having been delivered from the condemnation of our first parents, / the Lord's disciples proclaimed to the Apostles, rejoicing: / "Death is cast down; Christ God is risen, / bestowing great mercy upon the world!"

And at Mid-Feast, Tone 8

In the midst of the feast, / quench my soul's thirst for piety with the waters of life, / for to all, O Savior, You have called out: / "Let whoever is thirsty come to Me and drink." / O Christ God, the Source of (our) life, glory to You!

Glory, Kontakion to the Samaritan Woman, Tone 8

The Samaritan woman, who came to the well with faith, / saw You, the water of wisdom. / Abundantly quenched by it, / she inherited the Kingdom on High for ever, O Glorious One.

And now, at the Midpoint of Lent, Tone 4

In the midst of the lawful feast, / You, Creator *of the* whole *world* and Lord, / proclaimed to those present, Christ God: / "Come and draw water of immortality!" / Therefore, we fall down before You and cry out with faith: / "Grant us Your mercies, / for You are the source of our life!"

Prokeimenon, Tone 3

Sing to our God, sing, / sing to our King, sing. **Verse:** All nations, clap your hands; shout to God with a voice of joy. Ps 46:7, 2

Acts of the Holy Apostles, Chapter 28

In those days, the disciples, scattered by the persecution that followed the martyrdom of Stephen, went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one except the Jews. But there were some among them who were Cypriots and Cyrenians; and when they came to Antioch, they spoke to the Greeks, proclaiming the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. News of this reached the church in Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw the grace of God, he rejoiced and encouraged everyone to remain faithful to the Lord with a sincere heart; for he was a good man, full of the Holy Spirit and of faith. And a large number of people were added to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. For a whole year they met in the church and taught a considerable number of people, and it was in Antioch that the disciples were first called "Christians." Then the disciples decided, each according to his means, to send relief to the brothers living in Judea, which they did, sending what they had collected to the elders through Barnabas and Saul.

Acts 11:19–26; 29–30

Alleluia, Tone 4

Verse: Be strong and prosper, and reign for the sake of truth, meekness, and righteousness. **Verse:** You have loved righteousness and hated wickedness. Ps 44:5B, 8A

The Gospel of John, Chapter 12

In those days, Jesus came to a town in Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. There was a well of Jacob's there. Jesus, weary from the journey, sat down by the well. It was about the sixth hour. A woman from Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone into the town to buy food. The Samaritan woman said to Him, "How is it that You, a Jew, ask me, a Samaritan woman, for a drink? For Jews do not associate with Samaritans." Jesus answered her, "If you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where then do you get this living water? Are you greater than our father Jacob, who gave us this well and drank from it himself, as did his children and his livestock?" Jesus answered her, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst; but the water I give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty again and will not have to come here to draw water." Jesus said to her, "Go, call your husband, and come back here." The woman replied, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband,' for you have had five husbands, and the man you now have is not your husband; what you have said is true." The woman said to Him, "Sir, I can see that You are a prophet. Our fathers worshiped on this mountain, but you say that the place where people should worship is in Jerusalem." Jesus said to her, "Believe Me, the time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You do not know what you are worshiping, but we know what we are worshiping, for salvation comes from the Jews. But the time is coming—and has already come—when true worshipers will worship the Father in spirit and truth, for such worshipers the Father seeks. God is spirit, and those who worship Him must worship in spirit and truth. The woman said to Him, "I know that the Messiah—that is, the Christ—is coming; when He comes, He will explain everything to us." Jesus said to her, "I am He who is speaking with you." Just then His disciples came, and they were surprised to find Him talking with a woman; yet none of them said, "What do You want?" or "What are You talking about with her?" Then the woman left her water jar and went into the town, and said to the people, "Come, see a man who told me everything I have ever done. Could this be the Christ?" They left the town and went to him. Meanwhile, the disciples urged him, saying, "Rabbi, eat." But He said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Has someone brought Him something

to eat?" Jesus said to them, "My food is to do the will of the One who sent Me and to complete His work. Do you not say, 'There are still four months until the harvest'? But I tell you: Lift up your eyes and look at the fields, for they are already white for harvest. The reaper receives a reward and gathers fruit for eternal life, so that both the sower and the reaper may rejoice together; for in this case the saying is true: 'One sows and another reaps.' I have sent you to reap what you have not labored for; others have labored, and you have entered into their labor. And many Samaritans from that city believed in Him because of the woman's testimony that He had told her everything she had done. So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And even more believed because of His word. They said to the woman, "We no longer believe because of what you said; for we have heard for ourselves, and we know that He is truly the Savior of the world, the Christ."

John 4:5–42

Instead of "It is fitting"

The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!)

And the irmos, tone 1: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Communion

Receive the Body of Christ, / and partake of the Fountain of immortality. **Another:** Praise the Lord from the heavens, / praise Him in the heights. / Alleluia. **(3)**

ON THE SUNDAY OF THE SAMARITAN WOMAN AT VESPERS

After the Ninth Hour, we sing Vespers without the kathisma.

At "I cried out to the Lord": we sing the stichera for the Mid-Service, tone 8 Similar to: Rejoice, ascetics:

On this day, the all-holy midday of the Savior's Resurrection has dawned, radiant and joyful, / like a bright noon / illuminating the world with divine grace. / Shining with the wonders of Christ's Resurrection, / it glows with signs of incorruption / and reveals the Ascension on high, / manifesting the most gracious coming of the Spirit— / the most radiant feast of the most holy Pentecost. / Therefore, it bestows peace / and great mercy upon our souls.

Like a river of divine glory, / now, in the midst of the feast, / the Lord, bestowing streams of mercy upon all, proclaims: / "All who thirst, come and draw water!" / For, being Himself the source of compassion and the abyss of mercy, / He pours out forgiveness upon the world, / washes away sins and frees us from infirmities, / saves those who celebrate His Resurrection, / covers with love those who honor His glorious Ascension, / and grants our souls peace / and great mercy!

Standing in the midst of the sanctuary / the boundless God and Lord— / for He was God by nature, / though, for our sake, having become incarnate, / He appeared limited in the flesh— / He poured out life-giving words to all, proclaiming to everyone: / "Purify your souls and cool the heat of your passions; / let no one be deprived of this drink, O people! / For I bestow the divine grace / of the immortal, the best, and the (highest) Kingdom: / let everyone partake of Me, the Creator, / and be glorified!"

And three stichera from the Menaion. Glory: a stichera to the saint. If there is none,

Glory, and now, on this feast day, Tone 8: In the midst of the feast, / before Your Passion and holy Resurrection, O Lord, / You were the Good One in the sanctuary, / teaching the rebellious Jews, the Pharisees, and the scribes, / and calling out to them: / "Let whoever is thirsty come to Me and drink! / Out of the heart of the one who believes in Me, / rivers of the Divine Spirit will flow!" / O ineffable wisdom of Your judgment! / Our God who fills all things, glory to You!

"A joyful light:" And the prokeimenon of the day: Bless the Lord now:

At the stichera, the Sunday stichera from the Octoechos, tone 4

Bowing ceaselessly before Your life-giving Cross, Christ our God, / we glorify Your Resurrection on the third day; / for by it You have renewed the decayed human nature, Almighty One, / and shown us *the path* of ascent to heaven, / as the One who is Good and Lover of mankind.

Verse: I have lifted up my eyes to You, who dwell in heaven:

I *would like* to wash away with tears / the record of my sins, O Lord, / and *spend the* remainder of my life / pleasing You in repentance, / but the enemy deceives me / and attacks my soul. / O Lord, before I perish completely, / save me!

Verse: Have mercy on us, O Lord, have mercy on us:

Glorified through the remembrance / of Your saints, Christ our God! / Through their intercession, / grant us Your great mercy.

Glory, and now, of the feast, tone 6: In the midst of the feasts / of Your Resurrection, O Christ, / and the divine descent of Your Holy Spirit, / we have gathered to sing of the mysteries of Your wonders; / grant us great mercy in these days!

After the Trisagion, the troparion for the Mid-Feast: In the midst of the feast: **If there is a troparion for the saint, we sing it first;** Glory, and now: **Mid-Feast. Then the double ektenia and the dismissal.**

Back to Table of Contents

SIXTH WEEK AFTER EASTER, ABOUT THE BLIND MAN

ON SATURDAY AT SMALL VESPERS

At "O Lord, I have cried out:" Sunday stichera on the 4th tone, tone 5

By Your Holy Cross, O Christ, / You put the devil to shame, / and by Your Resurrection You blunted the sting of sin / and saved us from the gates of death. / We glorify You, Only-Begotten One.

The Giver of the Resurrection to the human race / was led like a lamb to the slaughter. / The princes of hell were terrified of Him, / and the gates of sorrow were thrown open; / for the King of Glory—Christ—entered, / crying out to those in bonds, "Come out," / and to those in darkness, "Be enlightened."

A great miracle! The Creator of the unseen, / having suffered in the flesh out of love for mankind, / rose again *as* the Immortal One. / Come, all nations, let us worship Him; / for we, having been delivered from error by His mercy, / have learned to sing of the one God in three Persons.

We offer You evening worship—to You, the unfading Light, / who at the end of the ages shone forth for the world through the flesh, *as* in a mirror, / and who even descended into hell, / and dispelled the darkness there, / and revealed the light of the Resurrection to the nations. / O Lord, Giver of light, glory to You!

Glory, Tone 5: O Lord, as You walked along the road, / You found a man blind from birth; / and, filled with wonder, / Your disciples asked You, saying: / "Teacher, who sinned: / he or his parents, that he was born blind?" / But You, my Savior, cried out to them: / "Neither he nor his parents sinned, / but *this is* so that the works of God might be revealed in him. / I must do the works of Him who sent Me, / which no one else can do." / And having said this, You spat on the ground, / and made a mixture *of saliva*, / and anointed his eyes, saying to him: / "Go, wash in the pool of Siloam." / And after he had washed, he was healed and cried out to You: / "I believe, Lord!"—and he worshiped You. / Therefore, we too cry out: "Have mercy on us!"

And now, dogmatist, the same voice: Let us honor the God-pleasing and holy Virgin, / with the highest honor of the Cherubim: / for the Creator of all things, desiring to become incarnate, / dwelt within her in an ineffable manner. / O unprecedented deeds and wondrous mysteries! / Who would not be amazed, upon hearing this, / that God became man, / and yet no change came upon Him? / And He passed through the gates of virginity, / *yet* no loss befell her, / as the prophet says: / "No man shall ever pass through them, / only the Lord, the God of Israel, / who is full of great mercy!"

"A joyful light:" and the prokeimenon "The Lord has reigned:"

At the stichera, the Sunday stichera, tone 5

We magnify You, Christ the Savior who became incarnate, / and did not forsake heaven, / with the voices of our hymns; / for You accepted the Cross and death for our sake, / as a God who loves mankind; / having destroyed the gates of hell, You rose on the third day, / saving our souls.

And to the Mother of God, in the same tone, is similar: "Rejoice, O ascetics:"

Verse: **They will remember Your name / from generation to generation.** Ps 44:18A

Rejoice, seal of the prophets, / preaching of the God-bearing apostles: / for You gave birth to God, who truly exists, / incarnate beyond the mind and the word. / Having received from Him once more

our ancient nobility / and rejoicing in heavenly bliss, / we honor You, the Giver of such splendor, / with hymns; / and we possess riches—through You, All-Holy One, / our gracious Intercessor, / who implores eternal life *from* Your Son, / who generously bestows great mercy.

Verse: **Listen, O Daughter, and look, / and incline Your ear.** Ps 44:11A

Rejoice, O wise heaven, / in which God, having become incarnate, has taken up residence; / vessel of divine manna, / lamp of the Sun, God's shady mountain, / palace that has contained God, / life-giving table, / golden lampstand, light-bearing paradise, / burning bush that is not consumed, ark of the sanctuary, / heavenly ladder, living cloud / – O Virgin, who brought forth the Branch from the root of Jesse! / Pray to Christ / to bestow great mercy upon our souls.

Verse: **The wealthy among the people / will implore Your face.** Ps 44:13B

Rejoice, O Mother of God, / who conceived Him in an inexpressible manner, All-Pure One, / and gave birth to Him, / who truly took on flesh like ours from Your blood, / yet possesses a rational and free soul: / for, having fully clothed Himself in *the nature* of Adam, / He saved mankind by recreating *it*. / Therefore, in two natures, Christ is proclaimed to us, / revealing in Himself the workings of both. / We who sing Your praises pray to Him / to grant us His great mercy.

Glory, Tone 8: O incorporeal Sun of righteousness, Christ our God, / who, from the womb *of a mother* devoid of light, / enlightened it in two ways by Your most pure touch! / And having enlightened the eyes of our souls, / make *us* children of the day, / so that we may cry out to You with faith: / "Great and ineffable is Your mercy toward us; / Lover of mankind, glory to You!"

And now, O Mother of God, Tone 5: Temple and door, palace and throne of the King— / You, O most honorable Virgin; / through You, my Redeemer, Christ the Lord, / appeared to those sleeping in darkness *as* the Sun of righteousness, / desiring to enlighten those whom He created / by His own hand in His own image. / Therefore, All-Glorious One, / having attained a mother's boldness before Him, / intercede unceasingly / for the salvation of our souls.

Sunday Troparion, Tone 5

The Word, without beginning, *like* the Father and the Spirit, / born of the Virgin for our salvation, / let us sing, O faithful, and worship *Him*, / for He deigned to take on flesh, to ascend the Cross, / to endure death, and to raise the dead / through His glorious Resurrection.

The Double Ektenia and the Dismissal.

ON SATURDAY AT GREAT VESPERS

At "O Lord, I have cried out," stichera for the 10th tone. And we sing three Resurrection stichera, four Eastern stichera, and two about the blind man, repeating the first one.

Easter stichera, tone 5

By Your Holy Cross, O Christ, / You put the devil to shame, / and by Your Resurrection You blunted the sting of sin / and saved us from the gates of death. / We glorify You, Only-Begotten.

The Giver of Resurrection to the human race / was led like a lamb to the slaughter. / The princes of hell were terrified of Him, / and the gates of sorrow were thrown open; / for the King of Glory—Christ—entered, / crying out to those in bonds: "Come out," / and to those in darkness: "Be enlightened."

A great miracle! The Creator of the unseen, / having suffered in the flesh out of love for mankind, / rose again *as* the Immortal One. / Come, all nations, let us worship Him; / for we, having been delivered from error by His mercy, / have learned to sing of the one God in three Persons.

Eastern Sticheras

We offer evening worship / to You—the unfading Light, / who at the end of the ages shone forth for the world through the flesh, *as* in a mirror, / and who even descended into hell, / and dispelled the darkness there, / and revealed the light of the Resurrection to the nations. / O Lord, Giver of light, glory to You!

Let us glorify Christ, the Author of our salvation; / for through His resurrection from the dead / the world was saved from error; / the host of angels rejoices, / the deception of the demons flees, / fallen Adam has risen, / *and* the devil is powerless.

The guards were instructed by the lawless *thus*: / "Hide the fact of Christ's Resurrection: / take the money and say / that while we were sleeping, the dead man was stolen from the tomb." / Who has ever seen or heard of a dead man being stolen, / much less one anointed with myrrh and naked, / who left in the tomb / even his burial *shrouds*? / Do not be deceived, Jews; / understand the words of the prophets and know / that He is truly the Savior of the world and the Almighty.

O Lord, who has conquered hell / and vanquished death, our Savior, / who has enlightened the world with Your holy Cross! / Have mercy on us.

Other stichera in the same tone about the blind man, Tone 2

Born blind, / he reasoned *thus* in his mind: / "Was I born without eyes because of my parents' sins? / Was I born as a rebuke *to the* nations because of their unbelief? / I can no *longer* ask: when is night, when is day? / My feet can no *longer* stumble over stones: / for I have seen neither the shining sun, / nor my Creator in *human* form. / But I pray to You, Christ God, / look upon me and have mercy on me!" **(2)**

As Jesus was passing by the temple, / He found a man who had been blind from birth, / and, moved with compassion, He placed *a mixture of* clay on his eyes / and said to him, "Go, wash in Siloam." / And when he had washed, he received his sight, giving glory to God. / His neighbors then asked him, / "Who opened your eyes, / since no one who could see *was able* to heal you?" / He cried out, saying, / "The man called Jesus told me, / 'Wash at Siloam,' and I received my sight." / He is truly the One / of whom Moses spoke in the Law as the Christ the Messiah; / He is the Savior of our souls!"

Glory, Tone 5: O Lord, as You walked along the road, / You found a man blind from birth; / and, filled with wonder, / Your disciples asked You, saying: / "Teacher, who sinned: / he or his parents, that he was born blind?" / But You, my Savior, cried out to them: / "Neither he nor his parents sinned, / but *this is* so that the works of God might be revealed in him. / I must do the works of Him who sent Me, / which no one else can do." / And having said this, You spat on the ground, / and made a paste *of saliva*, / and anointed his eyes, saying to him: / "Go, wash in the pool of Siloam." / And when he had washed, he was healed and cried out to You: / "I believe, Lord!"—and he worshiped You. / Therefore, we too cry out: "Have mercy on us!"

And now, O Mother of God, the same voice speaks: In the Red Sea / the image of the Bride, who had never known marriage, / was once inscribed. / There—Moses, the divider of the waters; / *here*—Gabriel, the minister of the miracle. / Then Israel crossed the depths *of the sea* without wetting *their feet*; / now the Virgin has given birth to Christ without a seed. / The sea remained impassable after Israel's crossing; / the Immaculate One, the Mother of Emmanuel, remained unharmed. / *O God* Who Is— / Who existed before all things and appeared as a man, / have mercy on us!

Stichera of the Church for the Litany

Glory, Tone 4: Considering his whole life a night, / the blind man cried out to You, O Lord: / "Open my eyes, O Son of David, our Savior, / so that I too may sing of Your power with all!"

And now, O Mother of God, the same voice: Hear the supplications of Your servants, O All-Pure One, / putting an end to the troubles that arise against us, / delivering us from every sorrow, / for You alone are our firm and sure support, / and in You we have found protection. / May we not be put to

shame, O Lady, as we call upon You! / Hasten *to fulfill* the prayer of those who cry out to You in faith: / "Rejoice, O Lady, help of all, / joy, protection, and salvation of our souls!"

At the stichera, the Sunday stichera, tone 5

We magnify You, Christ the Savior who became incarnate, / and did not forsake heaven, / with the voices of our hymns; / for You accepted the Cross and death for our sake, / as a God who loves mankind; / having destroyed the gates of hell, You rose on the third day, / saving our souls.

And the Paschal stichera, Tone 5

Stich: May God arise / and may His enemies be scattered.

Holy Pascha has appeared to us on this day, /—a new Pascha, a holy Pascha, / a mysterious Pascha, a Pascha honored by all. / Easter—Christ the Savior; / Easter, spotless, / Easter, great, / Easter of the faithful, / Easter that has opened the gates of paradise to us, / Easter that sanctifies all the faithful.

Verse: As smoke vanishes, / so may they vanish.

Go forth after the vision, you women who bring the good news, / and proclaim to Zion: / "Receive from us the joy of the good news of Christ's Resurrection!" / Rejoice, exult, and be glad, Jerusalem, / having seen Christ the King, like a bridegroom, / emerging from the tomb.

Verse: May the sinners perish from the presence of God, / and may the righteous rejoice.

The myrrh-bearing women, early in the morning, / having come to the tomb of the Giver of Life, / found an Angel seated on the stone, / and he, turning to them, cried out: / "Why do you seek the Living One among the dead? / Why do you mourn the Incorruptible as though *He were subject to* decay? / Go back and tell His disciples!"

Verse: This is the day the Lord has made; / let us rejoice and be glad in it!

Joyful Easter, / Easter, the Lord's Easter, / The most holy Easter has dawned upon us. / Easter! Let us joyfully embrace one another. / O, Easter—deliverance from sorrow! / For on this day, rising from the tomb, / as if shining forth from a bridal chamber, Christ / filled the women with joy, saying: / "Go and tell the Apostles!"

Glory, Tone 8: O incorporeal Sun of righteousness, Christ our God, / who, from the womb *of the mother* of light, / enlightened it in two ways by Your most pure touch! / And having enlightened the eyes of our souls, / You have made *us* children of the day, / so that we may cry out to You with faith: / "Great and ineffable is Your mercy toward us; / Lover of mankind, glory to You!"

And now, Tone 5: The Day of the Resurrection! / And let us shine with joy / and embrace one another; / let us say: "Brothers!" / And to those who hate us, /—let us forgive all for the sake of the Resurrection / and thus let us proclaim: / "Christ is risen from the dead, / having conquered death by death, / and granted life to those in the tombs!"

And then: Now You grant us leave:

Easter Troparion, Tone 5

The Word, without beginning, *like* the Father and the Spirit, / born of the Virgin for our salvation, / let us sing, O faithful, and worship *Him*, / for He was pleased to take on flesh, to ascend the Cross, / to endure death, and to raise the dead / through His glorious Resurrection.

Glory, and now, to the Mother of God, in the same tone: Rejoice, impenetrable gate of the Lord! / Rejoice, wall and shelter for those who take refuge in You! / Rejoice, tranquil harbor and *Virgin* who knew not marriage, / who gave birth in the flesh to Your Creator and God! / Do not cease to intercede for those who sing / and honor the One born of You.

AT MATINS

After the Sixth Psalm, the Great Ektenia and "God the Lord":

The Sunday Troparion twice, tone 5

The Word, without beginning, *like* the Father and the Spirit, / born of the Virgin for our salvation, / let us sing, O faithful, and worship *Him*, / for He was pleased to take on flesh, to ascend the Cross, / to endure death, and to raise the dead / through His glorious Resurrection.

Glory, and now, to the Theotokos, in the same tone: Rejoice, impenetrable gate of the Lord! / Rejoice, wall and shelter for those who take refuge in You! / Rejoice, tranquil harbor and *Virgin* who knew not marriage, / who gave birth in the flesh to Your Creator and God! / Do not cease to intercede for those who sing / and honor the One born of You.

According to the first tone of the Sunday sedalnia, tone 5

Let us praise the Cross of the Lord, / honor His holy burial with hymns, / and glorify His Resurrection; / for He raised the dead from their tombs with *Himself*, as God, / destroying the power of death and the might of the devil, / and bestowing light upon those who dwelt in Hades.

Verse: Arise, O Lord my God, let Your hand be exalted; / do not forget Your poor ones forever! Psalm 9:33

O Lord! You were declared dead, having put death to death; / You were laid in a tomb, having made the tombs empty. / On earth, soldiers guarded *Your* tomb, / in Hades You raised the dead from of old. / Almighty and incomprehensible Lord, glory to You!

Glory, and now, to the Mother of God: Rejoice, holy mountain, traversed by God *alone*! / Rejoice, living and unburned thornbush! / Rejoice, the world's only bridge to God, / leading mortals to eternal life! / Rejoice, immaculate Virgin, / who, having known no man, gave birth / to the Savior of our souls!

According to the second meter of the sedalen

O Lord! Amid the condemned, / the lawless nailed You *to the Cross* / and pierced Your side with a spear, O Merciful One. / You underwent burial, having destroyed the gates of hell, / and rose again on the third day. / The women came running to see You *in the tomb*, / but they announced Your resurrection to the apostles. / Exalted Savior, praised by the angels, / blessed Lord, glory to You!

Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders. Ps 9:2

Your wondrous mystery, my Savior, / has become the salvation of the world: / for, having risen from the tomb with divine *glory*, / You raised up the fallen with You, as God; / Life of all, O Lord, glory to You!

Glory, and now, to the Mother of God: Bride who knew no marriage, Mother of God, / who turned Eve's sorrow into joy! / We, the faithful, sing *Your* praises and worship You; / for You have delivered us from the ancient curse. / And now, All-Glorious *and* All-Holy One, / pray unceasingly for our salvation.

Then the troparia "to the Immaculate Ones" and the Small Ektenia.

Ipakoia, Tone 5

Amazed in mind by the angelic apparition / and enlightened in soul through the divine Resurrection, / the Myrrh-bearers proclaimed to the Apostles: / "Proclaim among the nations the Resurrection of the Lord, / who assists *you* with miracles / and bestows great mercy upon us!"

Stepeny, Tone 5.
Antiphon 1

In my sorrow, like David, / I sing to You, my Savior: / "Deliver my soul from the deceitful tongue!"

The life of the desert fathers is blessed, / as they are inspired by divine love.

Glory: The Holy Spirit reigns over all, / both the visible and the invisible; / for He is self-existent / and truly One of the Trinity.

And now: we repeat the same.

Antiphon 2

Let us ascend the mountains, O soul, / let us go there, / from whence help comes.

May Your right hand, / touching me, O Christ, / preserve me from every snare.

Glory: To the Holy Spirit, as we speak of God, let us proclaim: / "You are God, life, love, light, and mind; / You are goodness; You reign forever!"

And now: we repeat the same.

Antiphon 3

To those who said to me, "Let us go to the courts of the Lord," / I, filled with great joy, / offer up my prayers.

A terrible thing is taking place in the house of David: / for there is a fire that scorches / every corrupted mind.

Glory: The Holy Spirit *possesses* life-giving power: / from Him every living creature is animated, / as by the Father, and together with the Word.

And now: we repeat the same.

Prokeimenon, Tone 5

Arise, O Lord my God, and let Your hand be exalted, / for You reign forever. **Verse:** I will praise You, O Lord, with all my heart; I will proclaim all Your wonders.

Cf. Ps 9:33A, 37B, 2

Second Prokeimenon: Let everything that breathes / praise the Lord. **Verse:** Praise God in His holy ones; praise Him in the firmament of His power. Ps 150:6, 1

Sunday Morning Gospel, 8th, from John, reading 64

In those days, Mary stood by the tomb weeping. As she wept, she bent over the tomb and saw two angels in white robes sitting where Jesus' body had lain—one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid Him." Having said this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Thinking He was the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him." Jesus said to her, "Mary." She turned toward Him and said, "Rabboni"—which means "Teacher." Jesus said to her, "Do not hold on to Me, for I have not yet ascended to My Father; but go to My brothers and tell them, 'I am ascending to My Father and your Father, to My God and your God.'" Mary Magdalene went and announced to the disciples that she had seen the Lord and that He had said these things to her.

John 20:11–18

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(3)**

Psalm 50.

The Paschal Canon, with irmoses and Theotokia in the 8th mode and a blind canon in the 6th mode.

CANON.
Composition by St. John of Damascus, Tone 1.
Song 1

Irmos: The day of the Resurrection! Let us rejoice, O people! / Pascha! The Lord's Pascha! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Refrain: **Christ is risen from the dead.**

Let us purify our senses and see / Christ shining / with the unapproachable light of the Resurrection, / and clearly hear Him saying, "Rejoice!" / as we sing *the song* of victory.

Refrain: **Christ is risen from the dead.**

Let the heavens rejoice as is fitting, / let the earth be glad, / and let the whole world celebrate, / *both* the visible and the invisible: / for Christ is risen, the source of eternal joy.

The Theotokos hymns,
written by the Venerable Theophanes and Joseph

Refrain: **Most Holy Mother of God, save us.**

You have broken the power of death, / bearing in your womb eternal life, Christ, / who shone forth from the tomb on this day, / O ever-virgin, / and who enlightened the world.

Refrain: **Most Holy Mother of God, save us.**

Having seen Your Son and God risen, / rejoice with the Apostles, O God-blessed and Pure One! / And You, O All-Pure Mother of God, were the first to receive *the word* "Rejoice," as the cause of joy for all.

Canon for the Blind,
composed by the Venerable Joseph, Tone 5
Ode 1

Irmos: The land upon which the sun never shone / nor ever cast its gaze, / the abyss that the naked expanse of heaven never beheld, / Israel crossed without wetting *its feet*, O Lord; / and You led them up the mountain of Your sanctuary, / singing *and* playing a song of victory.

Having willingly accepted the crucifixion in the flesh, O Savior, / You poured out blessing and life upon the world, O Lord, / the One who is all-blessed and the Creator of all. / Therefore we bless You, sing to You, and glorify You, / singing *and* playing the song of victory.

In the deepest pit, / You, Christ the Long-Suffering One, / who were made to appear dead, / were laid by the noble Joseph, / and a stone was set against the door of the tomb. / But You rose again, O Glorious One, and raised the world with You, / singing and playing the song of victory.

"Why do you bring incense with tears?" /—cried the Angel who appeared to the venerable women—/ "Christ is risen. Run and tell the godly disciples, / who are grieving and weeping, / that they may rejoice and exult with joy!"

Performing glorious miracles, / You, the Savior, healed even the man blind from birth, / anointing his eyes with a mixture of earth and saying: / "Go and wash in Siloam, / that you may know Me, God, walking upon the earth, / taking on flesh out of the compassion of My heart."

Glory, O Trinity: Honoring the One Being in Three Persons, / let us, the faithful, glorify the Father, and the Son, and the Holy Spirit, / the Creator, and the Lord, and the Redeemer of all, / the one uncreated God, / crying out with the incorporeal ones: / "Holy, Holy, Holy are You, O King!"

And now, O Mother of God: Into Your womb, which knew no marriage, / the Lord took up residence, O Pure One, / out of the compassion of His heart, / desiring to save mankind, / which had perished because of the enemy's wiles. / Pray, then, that He may save this city / from every captivity and from the invasion of enemies.

Katavasia: To God the Savior, / who led His people across the sea with dry feet / and drowned Pharaoh with his entire army— / to Him alone let us sing, / for He has been glorified.

Song 3

Irmos: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Refrain: **Christ is risen from the dead.**

Now all is filled with light, / heaven, earth, and the underworld: / let all creation celebrate the Resurrection of Christ, / upon whom it is established.

Refrain: **Christ is risen from the dead.**

Yesterday I was buried with You, Christ, /—with You, who have risen, I rise this day; / yesterday I was crucified with You: / glorify me with Yourself, Savior, / in Your Kingdom!

Refrain: **Most Holy Mother of God, save us.**

To a life of purity / I pass on this day, / through the goodness of Him who was born of You, O Pure One, / and who has illuminated all the ends *of the world* with His light.

Refrain: **Most Holy Mother of God, save us.**

Having seen God, Whom in the flesh / You bore in Your womb, O Pure One, / risen from the dead, as He said, rejoice, / and as God, O Immaculate One, exalt Him.

Canon of the Blind Man. Irmos: O Lord, my heart, / tossed by the waves of life, steady it / and guide it to a peaceful harbor, as God does.

You have steadied the hearts of those who waver, / having shaken the whole earth, O Long-suffering One, / through Your holy crucifixion, / which You endured in the flesh.

In a new tomb, O Merciful One, / the noble Joseph laid You; / but on the third day You rose from the dead, / renewing us.

"Why do you seek the Lord as though He were dead? / He has risen, just as He said," /—the angel proclaimed to the women, / shining with a divine countenance.

Once, the man blind from birth, / who turned to You, You healed, O All-Merciful One, / *and he began* to glorify Your providence and Your miracles.

Glory to the Trinity: We worship God the Father, without beginning, / the Son, and the Divine Spirit, / the wholly uncreated Nature in three Persons, / the one God of all.

And now, to the Mother of God: From a virgin's womb / You gave birth to God incarnate; / implore Him, All-Holy Lady, / to show compassion toward us.

Katavasia: By the power of Your Cross, O Christ, / strengthen my resolve, / that I may sing and glorify / Your saving Ascension.

Easter Kontakion, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women, "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Ikos: The Sun *that existed* before the sun, / who once set in the tomb, / having come even before the dawn, / was sought by the myrrh-bearing virgins as the light of day /—and they called out to one another: / "O friends, let us anoint with fragrant oils the body, / which breathes forth life and lies buried, / the flesh *of Him who* raises fallen Adam, / lying in the tomb. / Let us go, let us hasten like the Magi and worship, / and let us bring myrrh as gifts / to Him wrapped no longer in swaddling clothes, but in a shroud; / and let us shed tears and cry out: / 'O Lord, arise, You who grant resurrection to the fallen!'

Sedalen, Tone 8

The Lord and Creator of all, passing by, / found a blind man sitting by the roadside, / weeping and saying: / "I have never in my life seen the shining sun, / nor the moon, which illuminates all with its light. / Therefore I cry out to You: / You who were born of the Virgin to enlighten all! / Enlighten me, O Merciful One, / so that I may cry out, falling down before You, Lord Christ God: / Grant me forgiveness of my sins, / according to the abundance of Your mercy, O One and Only Lover of Mankind!"

Glory, and now: we repeat the same.

Hymn 4

Irmos: May the divine guardian, / the theologian Habakkuk, stand with us / and reveal the light-bearing Angel, / who clearly proclaims: / "On this day—salvation to the world, / for Christ is risen, / as the Almighty."

Refrain: **Christ is risen from the dead.**

Christ appeared as a man, having opened the virgin's womb; / and as one offered as food, He is called the Lamb; / and as one without blemish—untouched by defilement— / He is our Passover; / and, as the true God, / He is called perfect.

Refrain: **Christ is risen from the dead.**

Like a one-year-old lamb, / a blessed crown for us, / the Blessed One was willingly slain for all, / *as* a purifying Passover, / and shone forth to us anew from the tomb / as the beautiful Sun of righteousness.

Refrain: **Christ is risen from the dead.**

David, the forefather of God, / leaped and danced before the ark, as if in a shadow; / but we, the holy people of God, / seeing the fulfillment of the types, / let us rejoice with divine inspiration, / for Christ has risen, the Almighty.

Refrain: **Most Holy Mother of God, save us.**

He who created Adam, your forefather, O Pure One, / is created from you, / and on this day He abolished, through His own death, / the death *that came* through him, / and illuminated all / with the divine radiance of the Resurrection.

Refrain: **Most Holy Mother of God, save us.**

Beholding Christ, whom You bore in Your womb, O Pure One, / who has shone forth gloriously from the dead / on this day for the salvation of all, / glorious and spotless among women, and beautiful, / rejoice with the Apostles and glorify Him.

Canon of the Blind Man. Irmos: I heard, O Lord, / the news of You and was filled with awe; / I understood Your plan / and glorified You, / the only Lover of mankind.

Me, who died from *eating of* the tree, / You, who are Life, have revived once more, / having been stretched out on the Tree through Your great mercy; / therefore, O Word, I glorify You.

While You were miraculously present with Your disciples, / You said to them, O Lord: / "Go, proclaim everywhere / My resurrection!"

Confirming, O Lord, Your resurrection from the tomb, / You spent many days in fellowship with those who love You, Christ, / filling them with joy.

You gave sight, O Lord, / to the man born blind from the womb, saying: / "Go, wash yourself, and see, / glorifying My Divinity."

Glory to the Trinity: The Trinity, co-eternal and equal in glory, / indivisible in essence but distinct in Persons, / save all who faithfully glorify You with reverence.

And now, O Mother of God: We glorify the supernatural birth of Christ / from You, O Pure One, / calling You blessed with faith, O Immaculate One, / as the Mother of God of all.

Katavasia: I heard the news / of the power of Your Cross, / that paradise was opened by it, / and I cried out: "Glory to Your power, O Lord!"

Song 5

Irmos: Let us keep watch from early morning / and, instead of darkness, offer a song to the Lord, / and we shall behold Christ—the Sun of Righteousness, / who radiates life to all.

Refrain: **Christ is risen from the dead.**

Beholding Your boundless mercy, O Christ, / those bound by the chains of hell / rushed toward the light / with joyful steps, / praising the eternal Pascha.

Refrain: **Christ is risen from the dead.**

Let us draw near with lamps in our hands to Christ, / emerging from the tomb like a bridegroom, / and let us celebrate together / with the triumphant *heavenly* hosts / God's saving Pascha.

Refrain: **Most Holy Theotokos, save us.**

Enlightened by the divine / and life-giving rays / of Your Son's Resurrection, Most Pure Mother of God, / the assembly of the pious is filled with joy.

Refrain: **Most Holy Theotokos, save us.**

You did not open the gates of virginity at the Incarnation, / nor did You break the seals of the tomb, O King of creation, / and therefore, seeing You risen, / the Mother rejoiced.

Canon of the Blind Man. Irmos: My wretched soul, / which struggles at night against the darkness of passions, / present it soon, have mercy, / and kindle, O incorporeal Sun, / the rays that bring day within me, / so that night may give way to dawn.

You were lifted up on the Tree, O Merciful One, / and lifted up all mortals with *You*, / and slew the hostile serpent, / and revived the creation of Your hands, / as the one God of all.

You were laid in the tomb, / having willingly become dead, O immortal King, / and You emptied all the royal palaces of Hades, / raising the dead through Your resurrection.

You, the Word, who performed great miracles on earth, / were delivered over to death by the race of the lawless; / but You Yourself, O Lord, the One who is mighty, / rose from the dead, O Christ, as You had foretold.

You opened the eyes of one who had not seen the light of this world, / and enlightened the gaze of his soul, / so that his deeds might glorify You— / he who recognized in You the Creator, / who, out of mercy, became man.

Glory to the Trinity: The Trinity in Unity, / and Unity in the Trinity— / we, the faithful, all give glory: / to the Father, and the Son, and the Holy Spirit, / the one true God, the Creator of all.

And now, to the Mother of God: How did You give birth, blessed by God, / O pure Virgin Mother, / without having known a husband? / How do You nourish Him who nourishes all creation? / – As He alone knows, / the Creator of all things and God.

Katavasia: Watching from dawn, / we cry out to You, O Lord: / "Save us, for You are our God; / apart from You we know no other!"

Hymn 6

Irmos: You descended into *the* deepest *places* of the earth / and shattered the eternal bars / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Refrain: **Christ is risen from the dead.**

Leaving the seals intact, Christ, / You rose from the tomb, / having not harmed the Virgin's *womb* / at Your birth, / and opened the gates of paradise to us.

Refrain: **Christ is risen from the dead.**

My Savior, / living and unslaughtered sacrifice! / Offering Yourself, as God, / willingly to the Father, / You raised with You / our common progenitor Adam, / rising from the tomb.

Refrain: **Most Holy Theotokos, save us.**

What had long been held captive / by death and decay / has been raised to incorruptible and eternal life / by Him who was incarnate from Your most pure womb, / O Virgin Mother of God.

Refrain: **Most Holy Mother of God, save us.**

He descended into *the* deepest *places* of the earth / into Your depths, O Pure One; He who descended / and dwelt there, and became incarnate beyond all understanding; / and He raised Adam with Him, / having risen from the tomb.

Canon of the Blind Man. Irmos: Just as You delivered the prophet from the beast, O Lord, / so deliver me from the depths / of uncontrollable passions, I pray, / so that I may once more behold / Your holy temple.

Crucified with the thieves, O Lord, / You delivered us from the evil thieves—the soul-destroying passions— / all who sing in unison of Your crucifixion and resurrection, / O Lord, lover of mankind.

They laid You in the tomb, lifeless and dead, / O Christ, You who breathe life into all the dead; / but You rose again, O Lord, emptying the tombs, / by Your divine power, O Word.

After Your Resurrection, Christ, / You said to *Your* friends: / "Remain now in Jerusalem, / until you are clothed from on high with invincible strength / and sure help!"

Having made a mixture from the earth, / You anointed the eyes of the man blind from birth *with it* / and granted him sight, / so that he might sing of Your ineffable power, O Word, / by which You saved the world.

Glory, O Trinity: Unity in three Persons: / The unbegotten Father, the begotten Son, and the proceeding Spirit, / O thrice-holy Lord, one Being and Power, / save all Your people!

And now, O Mother of God: Who can proclaim Your greatness, O Pure One? / For You gave birth to God in the flesh in a supernatural manner, / and through You, O ever-virgin, / the world is delivered from every sin.

Katavasia: The abyss engulfed me, / the whale became my tomb, / but I cried out to You, Lover of mankind, / and Your right hand saved me, O Lord.

Kontakion, Tone 4

With the eyes of my soul impaired, / I come to You, Christ, / like one blind from birth, / crying out to You in repentance: / "You are the most radiant light to those dwelling in darkness!"

Ikos: Grant me a stream of ineffable wisdom / and heavenly knowledge, Christ, / Guide to those dwelling in darkness and those who have gone astray, / so that I may proclaim / what the divine book of the Gospel of peace has clearly taught— / the miracle of the blind man: / how he who was blind from birth / receives both physical and spiritual sight, crying out in faith: / "You are the most radiant light for those dwelling in darkness!"

Synaxarion of the Menaion and Triodion.

Song 7

Irmos: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Refrain: **Christ is risen from the dead.**

The God-wise women / hurried after You with incense. / But *the One* whom they sought with tears as a mortal, / *they* joyfully worshiped *as* the living God, / and proclaimed the mysterious Pascha / to Your disciples, O Christ.

Chorus: **Christ is risen from the dead.**

We celebrate the defeat of death, / the destruction of hell, / the beginning of another—eternal—life, / and with joy we sing *of* the One who brought *this* about— / the One blessed / God of our fathers and the Most Glorified.

Refrain: **Christ is risen from the dead.**

Truly holy / and worthy of every celebration / is this night, salvific and radiant, / the harbinger of the light-filled day of the Resurrection, / in which the eternal Light / shone forth from the tomb in the flesh for all.

Refrain: **Most Holy Mother of God, save us.**

Having put death to death on this day, / Your Son, O All-Pure One, / has granted to all mortals life / that endures forever and ever, / the One and Only blessed / God of the fathers and the Most Glorified.

Refrain: **Most Holy Mother of God, save us.**

Reigning over all creation, / having become man, / He dwelt in Your womb, O God-blessed One, / and having endured crucifixion and death, / He rose again as befits God, / raising us up with Him, as the Almighty.

Canon for the Blind. Irmos: Extinguisher of fire—the prayer of the youths, / Proclaimer of the miracle—the furnace that waters, / Neither scorching nor burning those who sing / Of God, our fathers.

When You were hung upon the Tree, Savior, / the sun was darkened, the earth trembled, / all creation was shaken, / and the dead rose from their tombs.

When You rose from the dead, O King, / the souls who slept there rose with You, / and glorified Your power, / by which the bonds of death were broken.

At dawn, a host of women came to anoint You with myrrh; / but when they learned that You had risen, O Lord, / they rejoiced with Your holy disciples; / through their prayers, show us Your mercy, / delivering us from evil.

With a mixture of earth, You anointed the blind man's eyes, / and commanded him to go to Siloam; / and after washing, he received his sight, / singing Your praises, Christ, King of all.

Glory, in the Trinity: Let us glorify in song the Father without beginning / with the Son of the same beginning / and the Holy Spirit: / "Holy, Holy, Holy are You, O God, King of all!"

And now, to the Mother of God: Through your womb you were revealed as a Virgin, O Pure One, / for you gave birth to God, who renewed the laws of nature / by His power, O Most Pure One; / pray to Him always for our salvation.

Katavasia: He who saved the young singers / from the fiery furnace, / blessed be the God of our fathers.

Hymn 8

Irmos: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

Refrain: **Christ is risen from the dead.**

Come, *let us taste* the new fruit / of the vine, / divine joy, / on this glorious day of the Resurrection, / and let us share in the Kingdom of Christ, / singing His praises as God, forever and ever.

Refrain: **Christ is risen from the dead.**

Lift up your eyes, Zion, / and look around: / for behold, your children have gathered to you, / like divinely shining stars, / from the west, and the north, / and the sea, and the east, / blessing Christ in you forever and ever.

Refrain: **Most Holy Trinity, our God, glory to You.**

Trinity: The Father Almighty, the Word, and the Spirit, / One Being in three Persons, / Most High and Most Divine! / In You we are baptized / and we bless You for ever and ever.

Refrain: **Most Holy Mother of God, save us.**

The Creator came into the world / through You, Virgin Mother of God, / and, having broken the bonds of hell, / granted us mortals the resurrection. / Therefore, we bless Him forever.

Refrain: **Most Holy Mother of God, save us.**

Having cast down all the power of death, / Your Son, O Virgin, / through His resurrection, as the mighty God, / has raised us up with Him and made us alive. / Therefore, we sing His praises forever.

Canon of the Blind Man. Irmos: Host of angels, assembly of people, / sing praises to the King and Creator of all; / priests, bless Him; Levites, / people, exalt Him for all ages!

The ranks of angels, beholding You, / Christ, King of all, hanging on the Cross, / and all creation, trembling in fear, / were amazed, singing of Your love for mankind.

Hell groaned upon seeing You in the underworld / and hastily released the dead, / who had been held there in custody from time immemorial, O Christ, / as they sang of Your love for mankind.

Performing extraordinary miracles, Christ, / You were willingly lifted up on the Cross, / and united Yourself with the dead, O Destroyer of Hades, / and courageously set all captives free.

You granted sight to the blind man / who fled to You, Christ, / commanding him to go *to* the Pool of Siloam, wash, and see, / and to proclaim You as God, / who appeared in the flesh for the salvation of the world.

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

The indivisible Trinity, the inseparable Unity, / God of all and Creator of all, / save those who sing Your praises and worship Your might with faith / from every kind of trial.

And now, O Mother of God: Most Pure Virgin, favored by God, / pray always to Your Son, / that He may not put me to shame on the Day of Judgment, / but may count me among the chosen sheep.

We praise, bless, and worship the Lord, singing His praises and exalting Him for all ages.

Katavasia: The Son and God, / begotten of the Father before the ages, / and in these last days incarnate of the Virgin Mother, / let the priests sing, / let the people exalt Him forever and ever!

For the 9th Ode, "The Highest Honor": we do not sing.

Song 9

Irmos: Shine, shine, O New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, O Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Refrain: **Christ is risen from the dead.**

O divine, O beloved, / O sweetest of Your words! / For You did not promise in vain / to be with us until the end of the age, Christ! / Clinging to Him *as* the anchor of *our* hope, / we, the faithful, rejoice!

Refrain: **Christ is risen from the dead.**

O great and most holy Pascha, Christ! / O Wisdom, and Word of God, and Power! / Grant that we may be more perfectly united with You / in the eternally bright day of Your Kingdom.

Refrain: **Most Holy Mother of God, save us.**

We, the faithful, in unison / glorify You, O Virgin: / "Rejoice, O Gate of the Lord; / rejoice, O Living City; / rejoice, for through You / on this day has shone upon us / the light of the Resurrection from the dead / of Him who was born of You."

Refrain: **Most Holy Mother of God, save us.**

Rejoice *and* be glad, Divine Gate of Light! / For Jesus, having entered the tomb, / rose, shining brighter than the sun / and illuminating all the faithful, / O Lady, rejoiced by God!

Canon of the Blind Man. Irmos: Since the Almighty has wrought great things through You, / revealing You as a pure Virgin after Your conception, / for *You* gave birth to Your Creator without seed, – / therefore we magnify You, Mother of God.

You were nailed to the Cross, Christ God, / and triumphed over all the opposing powers of the enemy, / and destroyed the former curse, Savior; / therefore we rightly magnify You.

When hell saw You, the Word, with the soul in the underworld, / it groaned and, in fear, released all the dead, / who had come to know the power of Your authority; / therefore, we rightly magnify You.

Seeing Him perform awesome signs and wonders, / the crowd of Jews, out of envy, condemned *Him* to death, / *He who* conquered hell by His resurrection, / and raised all with Him as the Mighty One.

You rose, as You said, from the dead, O Giver of life, / and appeared to Your holy disciples after Your resurrection, / You who performed signs and gave sight to the blind; / with them we magnify You forever.

Glory, in the Trinity: I honor the Light—the Father, / I glorify the Light—the Son, / I sing of the Light—the Holy Spirit, / the one, indivisible Light, / known in three distinct persons— / God, King of all creation.

And now, O Mother of God: Appearing vaster than the heavens, O pure Virgin, / You embraced the boundless God in the flesh, / and carried Him in Your womb for the salvation of all, / who sing Your praises with unshakable faith.

Katavasia: You, *who* beyond all understanding and speech / *became* the Mother of God, / who in the time of the Timeless One gave birth in an ineffable manner, / we, the faithful, unanimously magnify You.

Easter Exapostilarion

Having fallen asleep in the flesh as a mortal, / You, O King and Lord, / rose on the third day, / raising Adam from corruption / and abolishing death. / Pascha of incorruption, / salvation of the world!

Glory to the Blind Man: My spiritual eyes, / marred by dark sin, / enlighten, O Lord, / by instilling humility *in* me, O Merciful One, / and washing away my repentance with tears.

And now: As He passed by, our Savior / found a man blind, without eyes. / Spitting on the ground and making a paste, He anointed him, / *and* sent him to Siloam to wash *there*. / And he, having washed, came, / seeing Your light, my Christ.

At "Praise": stichera in tone 8
Sunday stichera, tone 5

O Lord! Though Your tomb was sealed by the lawless, / You emerged from the tomb *just as* You were born of the Theotokos. / Your incorporeal Angels did not recognize how You became incarnate; /

the soldiers guarding You did not notice when You rose. / For both *these* wonders are hidden from the inquisitive, / yet revealed to those who worship *this* mystery with faith; / grant us, who sing of it, / joy and great mercy.

O Lord! Having shattered the eternal bars / and broken the chains, You rose from the tomb, / leaving Your burial *shrouds* / as a testimony to the truth of Your three-day burial, / and were *already* ready to meet us in Galilee, / *while still* in the cave, guarded by *soldiers*. / Great is Your mercy, / unfathomable Savior! Have mercy on us.

O Lord! The women hurried to Your tomb / to see You, Christ, who suffered for our sake; / and when they arrived, they found an angel sitting on the stone, / having rolled it away from *the* dreadful *sight*. / And he cried out to them, saying, "The Lord has risen; / tell *His* disciples that He has risen from the dead, / the Savior of our souls!"

O Lord! Just as You emerged from the sealed tomb, / so You entered, even though the doors were locked, to Your disciples, / revealing to them the sufferings of *Your* body, / which You endured, O long-suffering Savior. / As *one descended* from the seed of David, You endured wounds, / and as the Son of God, You set the world free. / Great is Your mercy, / unfathomable Savior! Have mercy on us.

Other stichera, Eastern

O Lord, King of the ages and Creator of all, / who for our sake endured crucifixion and burial in the flesh, / to deliver us all from hell! / You are our God; / apart from You, we know no other!

O Lord! Who can describe Your most glorious miracles? / Or who can proclaim Your awe-inspiring mysteries? / For by becoming incarnate for our sake, as You Yourself willed, / You revealed the might of Your power: / for by Your Cross You opened paradise to the thief, / and by Your burial You shattered the gates of hell, / and by Your resurrection You enriched all. / O Merciful One (Lord), glory to You!

The myrrh-bearing women, having reached Your tomb early in the morning, / sought to anoint You with myrrh— / the immortal Word and God; / but upon hearing the Angel's words, they returned with joy, / to proclaim openly to the apostles / that You have risen, the Life of all, / and grant the world purification / and great mercy.

Verse: **Look upon me / and have mercy on me.** Ps 24:16A

Another stichera, for the blind, tone 8

Christ God, who became incarnate out of the mercy of Your heart, / to one deprived of light from *his mother's* womb, / through the unspeakable compassion of *Your* mercy / You granted the radiance of the divine, / touching his eyes with Your fingers that formed him *from* the dust; / You Yourself, O Giver of light, / enlighten now the feelings of our souls, / as the One who generously bestows.

Glory, Tone 8: Who can utter Your might, O Christ, / or who can count the multitude of Your wonders? / For You are twofold, having appeared on earth out of goodness, / and You bestowed twofold healing upon the afflicted: / for You opened not only the physical eyes / of the one blind from *his mother's* womb, but also the eyes of the soul. / Therefore, he confessed You as the hidden God, / and the Giver of great mercy to all.

And now, Tone 2: Most Blessed are You, Virgin Mother of God:

Great Doxology and Dismissal.

Gospel Matins stichera, tone 8

Mary's fervent tears / are not shed in vain; / for behold—she is deemed worthy of the Angels' instruction, / and of beholding You, O Jesus! / Yet she still thinks of earthly things, like a frail woman, / and therefore is not permitted to touch You, Christ; / yet as a herald she is sent to Your disciples, / to whom she brought the good news, / proclaiming *Your* ascension to the Father's inheritance. / Grant us also, through her, the grace of Your appearance, / O Lord and Master!

AT THE LITURGY

Blessed Are They, Tone 5

The thief on the cross, / having believed in You, Christ, as God, / confessed You with a pure heart, crying out: / "Remember me, O Lord, in Your Kingdom!"

On the wood of the Cross, / let us sing with one voice to Him who gave life to our race / and abolished the curse *brought about* by the tree, / as Savior and Creator.

When You were crucified, Christ, / between two condemned thieves, / one who reviled You was justly condemned, / while the other, who confessed You, / entered paradise.

Coming to the assembly of the apostles, / the devout women cried out: / "Christ is risen! Let us worship Him, / as Lord and Creator!"

And then, from the canon for the blind, ode 6

Crucified with the thieves, O Lord, / You have delivered us from the evil thieves—the soul-destroying passions— / all who sing in unison of Your crucifixion and resurrection, / O God who loves mankind.

They laid You in the tomb, lifeless and dead, / O Christ, Giver of life to all the dead; / but You rose again, O Lord, emptying the tombs, / by Your divine power, O Word.

After Your resurrection, Christ, / You said to *Your* friends: / "Remain now in Jerusalem, / until you are clothed from on high with invincible strength / and sure help!"

Having made a mixture from the earth, / You anointed the eyes of the man blind from birth *with it* / and granted him sight, / so that he might sing of Your ineffable power, O Word, / through whom You saved the world.

Glory to the Trinity: Unity in three Persons: / the unbegotten Father, the begotten Son, and the proceeding Spirit, / thrice-holy Lord, one Being and Power, / save all Your people!

And now, to the Mother of God: Who can proclaim Your greatness, O Pure One? / For You gave birth to God in the flesh in a supernatural manner, / and through You, O All-Pure Virgin, / the world is delivered from every sin.

Upon entering, the Sunday troparion, tone 5

The Word, without beginning, *like* the Father and the Spirit, / born of the Virgin for our salvation, / let us sing, O faithful, and worship *Him*, / for He was pleased to take on flesh, to ascend the Cross, / to endure death, and to raise the dead / through His glorious Resurrection.

Glory, Kontakion for the Blind, Tone 4

With the eyes of my soul impaired, / I come to You, Christ, / like one blind from birth, / crying out to You in repentance: / "You are the most radiant light to those dwelling in darkness!"

And now, the Kontakion of Pascha, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women: "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Prokeimenon, Tone 8

Pray and fulfill / your vows to the Lord, our God. **Verse:** God is known in Judea; His name is great in Israel. Ps 75:12, 2

Acts of the Holy Apostles, Chapter 38

In those days, as the Apostles were going to the place of prayer, we met a certain servant girl who was possessed by a spirit of divination and who, through her divination, brought her masters a great

deal of profit. Following Paul and us, she cried out, saying, “These men are servants of the Most High God, who proclaim to us the way of salvation.” She did this for many days. Paul, becoming indignant, turned and said to the spirit, “In the name of Jesus Christ, I command you to come out of her.” And the spirit came out at that very moment. Then her masters, seeing that their hope of profit had vanished, seized Paul and Silas and dragged them to the marketplace before the magistrates. And when they had brought them before the magistrates, they said, “These men, who are Jews, are causing an uproar in our city and are preaching customs that we Romans ought neither to accept nor practice.” The crowd also rose up against them, and the magistrates, having stripped them of their clothes, ordered them to be beaten with rods; and after they had inflicted many blows on them, they threw them into prison, commanding the jailer to guard them closely. Having received this order, he put them in the inner cell and fastened their feet in the stocks. Around midnight, Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; immediately all the doors flew open, and everyone’s chains came loose. The jailer, waking up and seeing that the prison doors were open, drew his sword and was about to kill himself, thinking that the prisoners had escaped. But Paul cried out in a loud voice, saying, “Do not harm yourself, for we are all here.” He asked for a torch, ran into the dungeon, and, trembling, fell at the feet of Paul and Silas. Then, leading them out, he said, “Sirs, what must I do to be saved?” They replied, “Believe in the Lord Jesus Christ, and you will be saved—you and your entire household.” And they preached the word of the Lord to him and to all who were in his house. And taking them that very hour of the night, he washed their wounds; and immediately he and all his household were baptized. And bringing them into his house, he set a meal before them and rejoiced with his whole household because he had come to believe in God.

Acts 16:16–34

Alleluia, Tone 8

Verse: Look upon me and have mercy on me. **Verse:** Guide my steps according to Your word.

Psalm 118:132A, 133A

The Gospel of John, beginning at verse 34

In those days, as Jesus was walking along, He saw a man who had been blind from birth. His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but this happened so that the works of God might be displayed in him. “I must do the works of Him who sent Me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world.” Having said this, He spat on the ground, made mud with the saliva, and anointed the blind man’s eyes with the mud. Then He said to him, “Go, wash in the pool of Siloam”—which means “Sent.” He went and washed, and came back seeing. Then his neighbors and those who had previously seen him as a blind man said, “Isn’t this the man who used to sit and beg?” Some said, “It is he,” while others said, “No, he just looks like him.” But he himself said, “I am the one.” Then they asked him, “How were your eyes opened?” He replied, “A man called Jesus made mud, anointed my eyes, and told me, ‘Go to the pool of Siloam and wash.’ I went, washed, and received my sight.” Then they asked him, “Where is He?” He replied, “I do not know.” They brought the man who had been blind to the Pharisees. Now it was the Sabbath when Jesus made the mud and opened his eyes. The Pharisees also asked him how he had received his sight. He told them, “He put mud on my eyes, and I washed, and now I see.” Then some of the Pharisees said, “This man is not from God, because he does not keep the Sabbath.” Others said, “How can a sinner perform such miracles?” And there was a division among them. They asked the blind man again, “What do you say about him, since he opened your eyes?” He said, “He is a prophet.” The Jews did not believe that he had been blind and had received his sight until they summoned the parents of the man who had received his sight and asked them, “Is this your son, about whom you say he was born blind? How is it, then, that he now sees?” His parents answered them, “We know that this is our son and that he was born blind; but how he now sees, we do not know, nor do we know who opened

his eyes. He is of age; ask him; let him speak for himself." His parents answered this way because they were afraid of the Jews; for the Jews had already agreed that anyone who acknowledged Him as the Christ would be expelled from the synagogue. That is why his parents said, "He is of age; ask him." So they called the man who had been blind a second time and said to him, "Give glory to God; we know that this man is a sinner." He replied, "Whether He is a sinner, I do not know; one thing I do know: I was blind, and now I see." They asked him again, "What did He do to you? How did He open your eyes?" He answered them, "I have already told you, and you did not listen; why do you want to hear it again? Do you also want to become His disciples?" They rebuked him and said, "You are His disciple, but we are disciples of Moses. We know that God spoke to Moses; as for this man, we do not know where He comes from." The man who had received his sight replied, "This is what is astonishing: you do not know where He comes from, yet He opened my eyes." But we know that God does not listen to sinners; but He does listen to anyone who honors God and does His will. It has never been heard of since the world began that anyone has opened the eyes of a man born blind. If He were not from God, He could do nothing." They replied to him, "You were born entirely in sin—and are you the one to teach us?" And they drove him out. When Jesus heard that they had cast him out, and found him, He said to him, "Do you believe in the Son of God?" He answered and said, "Who is He, Lord, that I may believe in Him?" Jesus said to him, "You have seen Him, and He is speaking with you." He said, "I believe, Lord!" and he worshiped Him.

John 9:1–38

Instead of "It is fitting"

The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!)

And the irmos, tone 1: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the resurrection of Him whom you bore.

Communion

Receive the Body of Christ, / and partake of the Fountain of immortality. **Another:** Praise the Lord from the heavens, / praise Him in the heights. / Alleluia. **(3)**

ON THE SUNDAY OF THE BLIND MAN AT VESPERS

After the Ninth Hour, we sing Vespers without the kathisma.

At "O Lord, I have cried out," we sing the stichera of the feast, tone 5. Similar: "Rejoice, ascetics:"

You are the light to all mankind / and the eye of this world, God and Word, / and once again, as the Creator and Maker of the eye, You reveal Yourself. / And now, from a mixture of earth and saliva, / You bestow sight upon the blind in an ineffable way, / anointing him with Your fingers and clay, and granting him sight. / And having received it, he who was previously known / as one who, among the born, had never seen the sun, / now beholds You, the sweet Sun, / having seen the likeness of the One who created us / through inexpressible mercy.

Rich only in the infirmity of his limbs / and the disorder of his physical form, / having been born blind from his mother's womb, / he did not even imagine / that the deprivation of his sight was the work of Providence, / because of which his legs and most of his limbs / were injured as he stumbled over stones. / But having received this gift from You, / he sees the light of the world, / and proclaims You, the Ruler of the lights, / as God and Lord of all creation / and Creator of the entire world.

The former blind man confessed with his lips, soul, and mind / the One who creatively bestowed / the pupils of the eyes from dust and saliva / and the light common to all, / as the universal Preserver and Ruler of creation, / who, out of His mercy alone toward His creation, became incarnate, / and proclaimed Him as the almighty God. / Unable to bear seeing His zeal / or hearing His conversation with them, / the scribes condemned him to expulsion from the synagogue, / suffering from even greater blindness / than he once did, blind in both / spirit and body.

And three stichera from the Menaion. Glory: a stichera to the saint. If there is none,

Glory, and now, on this feast day, Tone 2: Born blind, / he reasoned thus in his mind: / "Was I born without eyes because of my parents' sins? / Was I born as a rebuke to the nations because of their unbelief? / I can no longer ask: when is night, when is day? / My feet can no longer stumble over stones: / for I have seen neither the shining sun, / nor my Creator in human form. / But I pray to You, Christ God, / look upon me and have mercy on me!"

"A comforting light:" And the prokeimenon of the day: Bless the Lord now:

At the stichera, the Sunday stichera from the Octoechos, tone 5

With Your Holy Cross, Christ, / You put the devil to shame, / and by Your Resurrection You blunted the sting of sin / and saved us from the gates of death. / We glorify You, Only-Begotten.

Stich: To You I lift up my eyes, O You who dwell in heaven:

Lord, I do not cease to sin; / though I am deemed worthy of Your love, I am unaware of *it*. / Overcome my insensitivity, / O Only Good One, and have mercy on me!

Verse: Have mercy on us, O Lord, have mercy on us:

Having despised all earthly things / and courageously enduring torments, / you were not deceived in your blessed hopes, / but became heirs to the Kingdom of Heaven, / O all-praised martyrs. / Having boldness before God, the Lover of mankind, / ask for peace for the world / and great mercy for our souls.

Glory, and now, on this feast day, Tone 2: As Jesus was passing by the temple, / He found a man blind from birth, / and, moved with compassion, He placed a mixture of clay on his eyes / and said to him, "Go, wash in Siloam." / And when he had washed, he received his sight, giving glory to God. / His neighbors then asked him: / "Who opened your eyes, / which no one who could see would have been able to heal?" / He cried out, saying: / "The man called Jesus—He told me, / 'Wash at Siloam'—and I received my sight." / He is truly the One / of whom Moses spoke in the Law as the Christ the Messiah; / He is the Savior of our souls!"

After the Trisagion, the Sunday troparion: "The Word, without beginning, *is like* the Father and the Spirit:" **Glory: the troparion to the saint, if there is one; And now: the Theotokos. Then the double ektenia and the dismissal.**

Back to Table of Contents

EASTER CELEBRATION

ON TUESDAY AT VESPERS

After the 9th hour, the priest begins Vespers with the Royal Doors open, holding a censer and a candle, and sings: "Christ is Risen," **with the verses. After the verses, the psalm:** "Bless the Lord, O my soul," **followed by the Ektenia. The customary kathisma is also sung.**

At "O Lord, I have cried out," the stichera of the week about the blind man, in the 6th tone, tone 2

The man born blind reasoned *thus* in his mind: / "Was I born without eyes because of my parents' sins? / Was I born as a rebuke *to the* nations because of *their* unbelief? / I can no *longer* ask: when is night, when is day? / My feet can no *longer* stumble over stones: / for I have seen neither the shining sun, / nor my Creator in *human* form. / But I pray to You, Christ God, / look upon me and have mercy on me!"

As Jesus was passing by the temple, / He found a man who had been blind from birth, / and, moved with compassion, He placed *a mixture of* clay on his eyes / and said to him, "Go, wash in Siloam." / And when he had washed, he received his sight, giving glory to God. / His neighbors then asked him, / "Who opened your eyes, / since no one who could see *was able* to heal you?" / He cried out, saying, / "The man called Jesus told me, / 'Wash at Siloam,' and I received my sight." / He is truly the One / of whom Moses spoke in the Law as the Christ the Messiah; / He is the Savior of our souls!"

Voice 4: Considering his whole life to be a night, / the blind man cried out to You, O Lord: / "Open my eyes, Son of David, our Savior, / so that I too may sing of Your power with all the people!"

Tone 5: Lord, as You were walking along the road, / You found a man blind from birth; / and, filled with wonder, / Your disciples asked You, saying: / "Teacher, who sinned: / he or his parents, that he was born blind?" / But You, my Savior, declared to them: / "Neither he nor his parents sinned, / but *this happened* so that the works of God might be revealed in him. / I must do the works of Him who sent Me, / which no one else can do." / And having said this, You spat on the ground, / and made a paste *of saliva*, / and anointed his eyes, saying to him: / "Go, wash in the pool of Siloam." / And after he had washed, he was healed and cried out to You: / "I believe, Lord!"—and he worshiped You. / Therefore, we too cry out: "Have mercy on us!"

Tone 8: Invisible Sun of righteousness, Christ our God, / who, from the womb *of a mother* deprived of light, / enlightened it in two ways by Your most pure touch! / And having enlightened the eyes of our souls, / make *us* children of the day, / so that we may cry out to You with faith: / "Great and inexpressible is Your mercy toward us; / Lover of mankind, glory to You!"

Christ, God, who took flesh out of the kindness of Your heart, / for the one deprived of light from *his mother's* womb, / through the mercy *of Your* ineffable compassion / You granted him the radiance of the divine, / touching his eyes with Your fingers that formed him *from* the dust; / You Yourself, O Giver of Light, / enlighten now the feelings of our souls, / as the One who generously bestows all things.

Glory, now, Tone 8: Who can utter Your might, O Christ, / or who can count the multitude of Your wonders? / For You are twofold, having appeared on earth out of goodness, / and bestowing two kinds of healing upon the afflicted: / for You opened not only the physical eyes / of the blind man from *his mother's* womb, but also the eyes of the soul. / Therefore, he confessed You as the hidden God, / and the Giver of great mercy to all.

Prokeimenon of the Day.

At the stichera, the Sunday stichera, tone 5

We magnify You, Christ the Savior who became incarnate, / and did not forsake heaven, / with the voices of our hymns; / for You accepted the Cross and death for our sake, / as a God who loves mankind; / having destroyed the gates of hell, You rose on the third day, / saving our souls.

And the Paschal stichera, Tone 5

Stich: May God arise / and may His enemies be scattered.

Holy Pascha has appeared to us on this day, /—a new Pascha, a holy Pascha, / a mysterious Pascha, a Pascha honored by all. / Easter—Christ the Savior; / Easter, spotless, / Easter, great, / Easter of the faithful, / Easter that has opened the gates of paradise to us, / Easter that sanctifies all the faithful.

Verse: As smoke vanishes, / so may they vanish.

Go forth after the vision, you women who bring the good news, / and proclaim to Zion: / "Receive from us the joy of the good news of Christ's Resurrection!" / Rejoice, exult, and be glad, Jerusalem, / having seen Christ the King, like a bridegroom, / emerging from the tomb.

Verse: May the sinners perish from the presence of God, / and may the righteous rejoice.

The myrrh-bearing women, early in the morning, / having come to the tomb of the Giver of Life, / found an Angel seated on the stone, / and he, turning to them, cried out: / "Why do you seek the Living One among the dead? / Why do you mourn the Incorruptible as though *He were subject to* decay? / Go back and tell His disciples!"

Verse: This is the day the Lord has made; / let us rejoice and be glad in it!

Joyful Easter, / Easter, the Lord's Easter, / the most holy Easter has dawned for us. / Easter! Let us joyfully embrace one another. / O, Easter—deliverance from sorrow! / For on this day, from the tomb, / shining forth as from a bridal chamber, Christ / filled the women with joy, saying: / "Go and tell the Apostles!"

Glory, and now, Tone 5: The Day of the Resurrection! / And let us shine with joy / and embrace one another; / let us say: "Brothers!" / And to those who hate us, /—we will forgive all for the sake of the Resurrection / and thus proclaim: / "Christ is risen from the dead, / having conquered death by death, / and granted life to those in the tombs!"

Now you dismiss us: The Trisagion after the Lord's Prayer:

Easter Troparion, Tone 5

The Word, without beginning, *like* the Father and the Spirit, / born of the Virgin for our salvation, / let us sing, O faithful, and worship *Him*, / for He was pleased to take on flesh, to ascend the Cross, / to endure death, and to raise the dead / through His glorious Resurrection.

Glory, and now, to the Mother of God, in the same tone: Rejoice, impenetrable gate of the Lord! / Rejoice, wall and shelter for those who take refuge in You! / Rejoice, peaceful haven and *Virgin* who knew not marriage, / who gave birth in the flesh to Your Creator and God! / Do not cease to intercede for those who sing / and honor the One born of You.

And the litany: Have mercy on us, O God: And the customary dismissal is pronounced: He who rose from the dead: without the cross, with mention of the holy day, then we sing "Many Years."

ON WEDNESDAY OF THE 6TH WEEK AFTER EASTER
AT MATINS

After the exclamation "Glory to the Holy One, and of one essence," **the priest performs the Paschal rite with the censer and the verses, just as at Vespers. Afterward, the abbot or reader proclaims:** "Glory to God in the highest," **and the Six Psalms are recited according to custom.**

At "God the Lord:"
the Sunday troparion is sung twice, tone 5

The Word, without beginning, *like* the Father and the Spirit, / born of the Virgin for our salvation, / let us sing, O faithful, and worship *Him*, / for He was pleased to take on flesh, to ascend the Cross, / to endure death, and to raise the dead / through His glorious Resurrection.

Glory, and now, to the Theotokos, in the same tone: Rejoice, impenetrable gate of the Lord! / Rejoice, wall and shelter for those who take refuge in You! / Rejoice, tranquil harbor and *Virgin* who knew not marriage, / who gave birth in the flesh to Your Creator and God! / Do not cease to intercede for those who sing / and honor the One born of You.

According to the first tone of the Sunday Sedal, Tone 5

Let us praise the Cross of the Lord, / honor His holy burial with hymns, / and glorify His Resurrection; / for He raised the dead from their tombs with *Himself*, as God, / destroying the power of death and the might of the devil, / and bestowing light upon those who dwelt in Hades.

Verse: **Arise, O Lord my God, let Your hand be exalted; / do not forget Your poor ones forever!** Psalm 9:33

O Lord! You were declared dead, having put death to death; / You were laid in a tomb, having made the tombs empty. / On earth, soldiers guarded *Your* tomb, / in Hades You raised the dead from of old. / Almighty and incomprehensible Lord, glory to You!

Glory, and now, to the Mother of God: Rejoice, holy mountain, traversed by God *alone*! / Rejoice, living and unburned thornbush! / Rejoice, the world's only bridge to God, / leading mortals to eternal life! / Rejoice, immaculate Virgin, / who, having known no man, gave birth / to the Savior of our souls!

And the reading.

After the 2nd stanza of the Sedalen, Tone 5

Without beginning, like the Father and the Spirit, / clothed in light as in a garment, / out of love for humanity, He took on our nature, / and, dispelling the infirmities of mortals as God, / He enlightened even the eyes / of those deprived of light from their mother's womb. **(2)**

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(3)**

Psalm 50.

Canons: For Pascha with irmoses in 6, for the Blind in 4, and for the vigil of the Ascension in 4.

CANON.
Composition by St. John of Damascus, Tone 1.
Song 1

Irmos: The day of the Resurrection! Let us rejoice, O people! / Easter! The Lord's Easter! / For from death to life and from earth to heaven / Christ God has brought us, / as we sing *a song* of victory.

Refrain: **Christ is risen from the dead.**

Let us purify our senses and see / Christ shining / with the unapproachable light of the Resurrection, / and clearly hear Him saying, "Rejoice!" / as we sing *the song* of victory.

Refrain: **Christ is risen from the dead.**

Let the heavens rejoice as is fitting, / let the earth be glad, / and let the whole world celebrate, / *both* the visible and the invisible: / for Christ is risen, the source of eternal joy.

The Theotokos hymns, written by the Venerable Theophanes and Joseph

Refrain: **Most Holy Mother of God, save us.**

You have broken the power of death, / bearing in your womb eternal life, Christ, / who shone forth from the tomb on this day, / O ever-virgin, / and who enlightened the world.

Refrain: **Most Holy Mother of God, save us.**

Having seen Your Son and God, the Risen One, / rejoice with the Apostles, O God-blessed and Pure One! / And You, O Immaculate Mother of God, were the first to receive *the words* "Rejoice," the source of joy for all.

Canon for the Blind, composed by the Venerable Joseph, Tone 5
Song 1

Irmos: The land upon which the sun did not shine:

Having willingly accepted the Cross in the flesh, O Savior, / You poured out blessing and life upon the world, O Lord, / the One who is all-blessed and the Creator of all. / Therefore we bless You, sing to You, and glorify You, / singing *and* playing the song of victory.

In the deepest pit / the noble Joseph laid You, Christ the Long-Suffering One, / who had become as one dead, / and rolled a stone against the door of the tomb. / But You rose again, O Glorious One, and raised the world with You, / singing and playing the song of victory.

"Why do you bring incense with tears?" /—cried the Angel who appeared to the honorable women—/ "Christ has risen. Run and tell the godly disciples, / who are grieving and weeping, / that they may rejoice and exult with joy!"

Performing glorious miracles, / You, the Savior, healed even the man blind from birth, / anointing his eyes with a mixture of earth and saying: / "Go and wash in Siloam, / that you may know Me, God, walking upon the earth, / bearing flesh out of the compassion of My heart."

The Canon for the Eve of the Ascension has an acrostic based on the alphabet, tone 5.
Ode 1

Irmos: The Horse and the Rider:

Christ ascends on high to the Father / and brings the flesh He took from us: / let us glorify Him today with hymns of praise, / singing a song of victory. **(2)**

Glory: The books of the divinely inspired Scriptures, / and the sermons of the theological sages, / have clearly reached their conclusion: / for the Lord ascends after the Resurrection / with glory into *the* heavenly *realms*.

And now: The earth rejoices in mystery, / and *all* heaven is filled with joy / at the Ascension of Christ, / who, through His grace, has reunited what was once divided / and has torn down the wall of hostility.

Katavasia: To God the Savior, / who led His people across the sea without their feet getting wet / and drowned Pharaoh with his entire army— / to Him alone let us sing, / for He has been glorified.

Hymn 3

Irmos: Come, let us drink the new drink, / not miraculously brought forth from a barren rock, / but the fountain of immortality, / poured forth from the tomb by Christ, / in whom we are established.

Refrain: **Christ is risen from the dead.**

Now all is filled with light, / heaven, earth, and the underworld: / let all creation celebrate the Resurrection of Christ, / upon whom it is established.

Refrain: **Christ is risen from the dead.**

Yesterday I was buried with You, Christ, /—with You, who have risen, I rise this day; / yesterday I was crucified with You: / glorify me with Yourself, Savior, / in Your Kingdom!

Refrain: **Most Holy Mother of God, save us.**

To a life of purity / I pass on this day, / through the goodness of Him who was born of You, O Pure One, / and who has illuminated all the ends *of the world* with His light.

Refrain: **Most Holy Mother of God, save us.**

Having seen God, Whom in the flesh / You bore in Your womb, O Pure One, / risen from the dead, as He said, rejoice, / and as God, O Immaculate One, exalt Him.

Canon of the Blind Man. Irmos: My heart, O Lord:

You have strengthened the hearts of the wavering, / having shaken the whole earth, O Long-suffering One, / through Your holy crucifixion, / which You endured in the flesh.

In a new tomb, O Merciful One, / the noble Joseph laid You; / but on the third day You rose from the dead, / renewing us.

"Why do you seek the Lord as though He were dead? / He has risen, just as He said," /—the angel proclaimed to the women, / shining with a divine countenance.

Once, the man blind from birth, / who turned to You, You healed, O All-Merciful One, / *and he began* to glorify Your providence and Your miracles.

Canon of the Forefeast. Irmos: He who established the earth upon nothing:

By binding death with Your own death, O Word, / You rose from the dead in full glory on the third day, / and ascended in glory to *the* heavenly *realms,* O Savior, / while the incorporeal ones sang *in honor* / of Your ineffable providence.

Glory: You came to those on earth, Christ, without a body / and took on flesh; / You endured the Cross and rose from the dead; / You ascended in glory to the source of light—Your Father— / having brought peace to all.

And now: Having sought out the lost sheep on earth, O Christ, / You have united it with those who have not strayed, O Word; / and, having ascended into heaven, You have taken Your seat in glory / at the right hand of Your Father. / Glory to Your great mercy!

Katavasia: By the power of Your Cross, O Christ, / strengthen my mind, / that I may sing and glorify / Your saving Ascension.

Kontakion of the Blind Man, Tone 4

With the eyes of my soul impaired, / I come to You, Christ, / like one blind from birth, / crying out to You in repentance: / "You are the most radiant light to those dwelling in darkness!"

Ikos: Grant me a stream of ineffable wisdom / and heavenly knowledge, Christ, / Guide to those dwelling in darkness and those who have gone astray, / so that I may proclaim / what the divine book of the Gospel of the world has clearly taught— / the miracle of the blind man: / how one who was blind from birth / receives both physical and spiritual sight, crying out in faith: / "You are the most radiant light for those dwelling in darkness!"

Sedalen, Tone 1

You gave eyes, O Christ, / to one born blind from the womb, / revealing to the Jews, my Savior, / Your ineffable glory, / and that You are the light of all. / But those whose minds were corrupted / by envy plotted against You, / seeking to kill the Giver of life.

Glory, and now: You were born, O Savior, as You Yourself willed; / You appeared, as You Yourself were pleased, / and suffered as a man, but rose again as God. / You ascended into heaven in glory, and / You raised human nature *there*, / and adorned it with Your glory.

Hymn 4

Irmos: May the divine guardian, / the theologian Habakkuk, stand with us / and reveal the light-bearing Angel, / who clearly proclaims: / "On this day—salvation for the world, / for Christ is risen, / as the Almighty."

Refrain: **Christ is risen from the dead.**

Christ appeared as a man, / having opened the virgin's womb; / and as one offered as food, He is called the Lamb; / yet, being spotless—as one untouched by defilement— / He is our Passover; / and, as the true God, / He is called perfect.

Chorus: **Christ is risen from the dead.**

Like a one-year-old lamb, / a crown of goodness for us, / the Blessed One, willingly slain for all, / *like* a purifying Passover, / and once again shone upon us from the tomb / as the beautiful Sun of Righteousness.

Refrain: **Christ is risen from the dead.**

David, the forefather of God, / leaped and danced before the ark, as if in a shadow; / but we, the holy people of God, / seeing the fulfillment of the types, / let us rejoice with divine inspiration, / for Christ has risen, the Almighty.

Refrain: **Most Holy Mother of God, save us.**

He who created Adam, your forefather, O Pure One, / is created from you, / and on this day He abolished by His death / the death *that came* through him, / and illuminated all / with the divine radiance of the Resurrection.

Refrain: **Most Holy Mother of God, save us.**

Beholding Christ, whom You bore in Your womb, O Pure One, / who on this day shone forth gloriously from the dead / for the salvation of all, / glorious and spotless among women, and beautiful, / rejoice with the Apostles and glorify Him.

Canon for the Blind. Irmos: I have heard, O Lord:

Me, who had died from *eating of* the tree, / You, being Life, have revived once more, / having been stretched out on the Tree through Your great mercy; / therefore, O Word, I glorify You.

Dwelling with Your disciples in a wondrous way, / You said to them, O Lord: / "Go, proclaim everywhere / My Resurrection!"

Confirming, O Lord, Your resurrection from the tomb, / You spent many days in fellowship with those who love You, Christ, / filling them with joy.

You gave sight, O Lord, / to the man born blind from the womb, saying: / "Go, wash yourself, and see, / glorifying My Divinity."

Canon of the Pre-Feast. Irmos: Having comprehended Your divinity:

Our nature, once condemned for sin, / has been shown mercy *through Your* acceptance, *O* King of all: / *and* in song *it* glorifies Your Resurrection / and *Your* divine Ascension with awe.

The hosts of the incorporeal ones marvel, / as they contemplate You, Christ, taking on human nature, / ascending upon a cloud, / and rising to *the* heavenly *realms*.

Glory: Beholding Your crimson robes, / Christ, King of all, / the angelic hosts were amazed at Your ascension / and worshiped You with fear and joy.

And now: Let us clap our hands: / The Lord, having risen from the dead, ascended into heaven, / *and* the Angels submitted to Him, / as to our Creator and God!

Katavasia: I heard the news / of the power of Your Cross, / that paradise was opened by it, / and I cried out: "Glory to Your power, O Lord!"

Song 5

Irmos: Let us keep watch from early morning / and, instead of mourning, offer a song to the Lord, / and we shall behold Christ—the Sun of Righteousness, / who radiates life to all.

Refrain: **Christ is risen from the dead.**

Beholding Your boundless mercy, O Christ, / those bound by the chains of hell / rushed toward the light / with joyful steps, / praising the eternal Pascha.

Refrain: **Christ is risen from the dead.**

Let us draw near with lamps in our hands to Christ, / emerging from the tomb like a bridegroom, / and let us celebrate together / with the triumphant *heavenly* hosts / God's saving Pascha.

Refrain: **Most Holy Theotokos, save us.**

Enlightened by the divine / and life-giving rays / of Your Son's Resurrection, Most Pure Mother of God, / the assembly of the godly is filled with joy.

Refrain: **Most Holy Theotokos, save us.**

You did not open the gates of virginity at the Incarnation, / nor did You break the seals of the tomb, O King of creation, / and therefore, seeing You risen, / the Mother rejoiced.

Canon for the Blind. Irmos: My wretched soul:

You were lifted up on the Tree, O Merciful One, / and You lifted up all mortals with *You*, / and You slew the hostile serpent, / and You revived the creation of Your hands, / as the one God of all.

You were laid in the tomb, / having willingly become dead, O immortal King, / and You laid waste all the royal palaces of Hades, / raising the dead through Your resurrection.

You, the Word, who performed great miracles on earth, / were delivered over to death by the race of the lawless; / but You Yourself, O Lord, the One who is mighty, / rose from the dead, O Christ, as You had foretold.

You opened the eyes of one who had not seen the light of this world, / and enlightened the gaze of his soul, / so that his deeds might glorify You, / he who recognized in You the Creator, / who, out of mercy, became man.

Canon of the Pre-Feast. Irmos: Clothed in light:

Having abolished the condemnation of humanity, / Christ rose and ascended to *the* heavenly *realms*, / honoring with *His* seat beside the Father / those whom He loved. **(2)**

Glory: Having filled Your disciples with joy through the Resurrection, O Christ, / You ascended on high to Your Father, / from Whom You were never separated, / even while You dwelt among mortals.

And now: Having fulfilled the Law and the divine teachings, / You ascended, O Christ, when a cloud lifted You up, O Savior, / to *the* heavenly *realms*.

Katavasia: Watching from the break of dawn, / we cry out to You, O Lord: / "Save us, for You are our God; / apart from You we know no other!"

Hymn 6

Irmos: You descended into *the* deepest *parts* of the earth / and shattered the eternal bars / that held the prisoners in chains, Christ, / and on the third day, as from the whale Jonah, / You rose from the tomb.

Refrain: **Christ is risen from the dead.**

Leaving the seals intact, Christ, / You rose from the tomb, / having not harmed the Virgin's *womb* / at Your birth, / and opened the gates of paradise to us.

Refrain: **Christ is risen from the dead.**

My Savior, / living and unslaughtered sacrifice! / Offering Yourself, as God, / willingly to the Father, / You raised with You / our common progenitor Adam, / rising from the tomb.

Refrain: **Most Holy Theotokos, save us.**

What had long been held captive / by death and decay / has been raised to incorruptible and eternal life / by Him who was incarnate from Your most pure womb, / O Virgin Mother of God.

Refrain: **Most Holy Mother of God, save us.**

He descended into *the* deepest *places* of the earth / into Your depths, O Pure One; He who descended / and dwelt there, and became incarnate beyond all understanding; / and He raised Adam with Him, / having risen from the tomb.

Canon of the Blind Man. Irmos: As the prophet was delivered from the beast:

Crucified alongside thieves, O Lord, / You have delivered us from the evil thieves—the soul-destroying passions— / all who sing in unison of Your crucifixion and resurrection, / O Lord, lover of mankind.

They laid You in the tomb, lifeless and dead, / You, Christ, who breathe life into all the dead; / but You rose again, O Lord, emptying the tombs, / by Your divine power, O Word.

After Your Resurrection, Christ, / You said to *Your* friends: / "Remain now in Jerusalem, / until you are clothed from on high with invincible strength / and sure help!"

Having made a mixture from the earth, / You anointed the eyes of the man blind from birth *with it* / and granted him sight, / so that he might sing of Your ineffable power, O Word, / by which You saved the world.

Canon of the Forefeast. Irmos: The raging sea:

You appeared as an extraordinary sight / to the Angels, / taking on the form of a mortal / during Your awe-inspiring Ascension, Lover of Mankind: / therefore they sang Your praises with reverence. **(2)**

Glory: The Lord ascends joyfully with all in glory / to His eternal Father: / all creation now celebrates, rejoicing.

And now: Let every tongue cry out on this day: / with the exclamation and the divine sound of the trumpet, / Christ has ascended into heaven, / which He never left.

Katavasia: The abyss engulfed me, / the whale became my coffin, / but I cried out to You, Lover of Mankind, / and Your right hand saved me, O Lord.

Kontakion, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women, "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

Ikos: The Sun *that existed* before the sun, / who once descended into the tomb, / having come even before the dawn, / was sought by the myrrh-bearing virgins as the light of day, / and they called out to

one another: / "O friends, let us anoint with fragrant oils the body, / which breathes forth life and lies buried, / the flesh *of Him who* raises fallen Adam, / lying in the tomb. / Let us go, let us hasten like the Magi and worship, / and let us bring myrrh as gifts / to Him wrapped no longer in swaddling clothes, but in a shroud; / and let us shed tears and cry out: / 'O Lord, arise, / You who grant resurrection to the fallen!'

Synaxarion of the Menaion.

Hymn 7

Irmos: He who delivered the youths from the furnace, / having become man, / suffers as a mortal, / and through *His* suffering / clothes mortality in the beauty of immortality, / the One blessed / God of the fathers and most glorified.

Refrain: **Christ is risen from the dead.**

The God-wise women / hurried after You with fragrant spices. / But *the One* whom they sought with tears as a mortal, / *they* joyfully worshiped *as* the living God, / and proclaimed the mysterious Pascha / to Your disciples, O Christ.

Refrain: **Christ is risen from the dead.**

We celebrate the defeat of death, / the destruction of hell, / the beginning of another—eternal—life, / and with joy we sing *of* the One who brought this about— / the One blessed / God of our fathers and the Most Glorified.

Refrain: **Christ is risen from the dead.**

Truly holy / and worthy of every celebration / is this night, salvific and radiant, / the harbinger of the light-filled day of the Resurrection, / in which the eternal Light / shone forth from the tomb in the flesh for all.

Refrain: **Most Holy Mother of God, save us.**

Having put death to death on this day, / Your Son, O All-Pure One, / has granted to all mortals life / that endures forever and ever, / the One and Only blessed / God of the fathers and the Most Glorified.

Refrain: **Most Holy Mother of God, save us.**

Reigning over all creation, / having become man, / dwelt in Your womb, O God-blessed One, / and having endured crucifixion and death, / rose again as befits God, / raising us up with Him, as the Almighty.

Canon of the Blind Man. Irmos: Extinguisher of the fire:

When You were hung upon the Cross, Savior, / the sun was darkened, the earth trembled, / all creation was shaken, / and the dead rose from their tombs.

When You rose from the dead, O King, / the souls who slept there rose with You, / and glorified Your power, / by which the bonds of death were broken.

At daybreak, a host of women came to anoint You with myrrh; / but when they learned that You had risen, O Lord, / they rejoiced with Your holy disciples; / through their prayers, show us Your mercy, / delivering us from evil.

With a mixture of earth, You anointed the blind man's eyes, / and commanded him to go to Siloam; / and after washing, he received his sight, / singing Your praises, Christ, King of all.

Canon of the Forefeast. Irmos: O Lord, exalted by the fathers:

Having broken down the dividing wall of hostility / through Your Cross and Your Passion, O Lord, / You, borne upon a cloud, ascended in glory / to the Father without beginning.

The Powers cried out in awe: / "Lift up your heads, for Christ has come, / bearing an earthly body / and having slain the great dragon / through divine suffering!"

Glory: "Why are Your garments red, O Lover of Mankind?" / – "I have now trampled the grindstone," – / *thus* Christ cried out to the divine Powers who asked Him / at *His* ascension.

And now: With hymns we joyfully praise Your crucifixion, O Christ, / and Your resurrection, / celebrating with joy *in honor of* Your holy ascension / for all eternity.

Katavasia: In the fiery furnace, / You saved the young singers; / blessed be the God of our fathers.

Hymn 8

Irmos: This long-awaited and holy day, / the first after the Sabbath, royal and supreme, / is the feast of feasts / and the celebration of celebrations. / On this *day* we bless Christ forever!

Refrain: **Christ is risen from the dead.**

Come, *let us taste* the new fruit / of the vine, / divine joy, / on this glorious day of the Resurrection, / and let us share in the Kingdom of Christ, / singing His praises as God, forever and ever.

Refrain: **Christ is risen from the dead.**

Lift up your eyes, Zion, / and look around: / for behold, your children have gathered to you, / like divinely shining stars, / from the west, and the north, / and the sea, and the east, / blessing Christ in you forever and ever.

Refrain: **Most Holy Trinity, our God, glory to You.**

Trinity Hymn: The Father Almighty, and the Word, and the Spirit, / One Being in three Persons, / Most High and Most Divine! / In You we are baptized / and we bless You for all ages.

Refrain: **Most Holy Mother of God, save us.**

The Creator came into the world / through You, Virgin Mother of God, / and, having broken the bonds of hell, / granted us mortals the resurrection. / Therefore, we bless Him forever and ever.

Refrain: **Most Holy Mother of God, save us.**

Having cast down all the power of death, / Your Son, O Virgin, / through His resurrection, as the mighty God, / has raised us up with Him and made us alive. / Therefore, we sing His praises forever.

Canon of the Blind Man. Irmos: Host of angels, assembly of people, / sing praises to the King and Creator of all; / priests, bless Him; Levites, / people, exalt Him for all ages!

The ranks of angels, beholding You, / Christ, King of all, hanging on the Cross, / and all creation, trembling in fear, / were amazed, singing of Your love for mankind.

Hell groaned upon seeing You in the underworld / and hastily released the dead, / who had been held there in custody from time immemorial, O Christ, / as they sang of Your love for mankind.

Performing extraordinary miracles, Christ, / You were willingly lifted up on the Cross, / and united Yourself with the dead, O Destroyer of Hades, / and courageously set all captives free.

You granted sight to the blind man / who had fled to You, Christ, / commanding him to go *to* the Pool of Siloam, wash, and see, / and to proclaim You as God, / who appeared in the flesh for the salvation of the world.

Canon of the Eve of the Feast. Irmos: To You, Creator of all:

You, truly Light from Light, / were lifted up by a luminous cloud from the Mount of Olives; / *and* all Your divine disciples gazed upon You / and sang Your praises for all ages.

Let us begin, according to the psalm, to clap our hands: / Christ, our God, has risen and ascended, / *to the place* from which He came down to us out of love for mankind, / having reconciled what had been divided from time immemorial!

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

Singing, David cries out: / "Christ has ascended upon His Cherubim, / and has flown visibly / on the wings of the rational hosts!" / We exalt Him for all ages.

And now: You appeared to Your disciples / after rising from the tomb, / and led them up to the Mount of Olives: / from there, a cloud of light, lifting You up, Christ, / carried You to the heavens in glory.

Katavasia: The Son and God, / begotten of the Father before all ages, / and in these last days incarnate of the Virgin Mother, / let the priests sing of Him, / and let the people extol Him for all ages!

We do not sing "The highest honor of the Cherubim," but we sing the refrains of Pascha.

Hymn 9

Praise, O my soul, / Christ, the Giver of Life, / who rose from the tomb on the third day.

Praise, O my soul, / Him who suffered willingly, and was buried, / and rose from the tomb on the third day.

Irmos: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Christ is the new Passover, / the living sacrifice, the Lamb of God, / who takes away the sin of the world.

The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!)

Having fallen asleep, You awakened those who had been dead since the beginning of time, / with a majestic and mighty voice, / like a lion *descended* from Judah.

O divine One, O Beloved, / O sweetest of Your words! / For You did not promise in vain / to be with us until the end of the age, Christ! / Clinging to this promise *as* the anchor *of our* hope, / we, the faithful, rejoice!

Mary Magdalene ran to the tomb / and, seeing Christ, / began to ask Him, as if He were the gardener.

An angel, surrounded by a radiance, cried out to the women: / "Stop weeping, / for Christ is risen!"

Christ is risen, having conquered death / and raised the dead *with Him*. / People, rejoice!

On this day, all creation / rejoices and is glad, / for Christ is risen and hell is vanquished.

On this day, the Lord has conquered hell, / raising up the captives / whom it had held from time immemorial and kept firmly *bound*.

O great and most holy Pascha, Christ! / O Wisdom, and Word of God, and Power! / Grant that we may be more perfectly united with You / in the eternally bright day of Your Kingdom.

Exalt, O my soul, the power / of the undivided Godhead in three Persons.

We, the faithful, in unison / glorify You, O Virgin: / "Rejoice, O Gate of the Lord; / rejoice, O Living City; / rejoice, for through You / on this day has shone upon us / the light of the resurrection from the dead / of Him who was born of You."

Rejoice, O Virgin, rejoice! / Rejoice, O Blessed One, rejoice, O Glorified One: / for Your Son rose / on the third day from the tomb.

Rejoice *and* be glad, Divine Gate of Light! / For Jesus, having entered the tomb, / arose, shining brighter than the sun / and illuminating all the faithful, / O Lady, rejoiced by God!

Canon of the Blind Man. Irmos: Just as You created with You:

You were nailed to the Cross, Christ our God, / and triumphed over all the opposing powers of the enemy, / and destroyed the former curse, O Savior; / therefore we rightly magnify You.

When hell saw You, the Word, with the soul in the underworld, / it groaned and, in fear, released all the dead, / who had come to know the power of Your authority; / therefore we magnify You as is fitting.

Seeing Him perform awesome signs and wonders, / the assembly of the Jews, out of envy, handed *Him* over to death, / *He who* conquered hell by His resurrection, / and raised all with Him as the Mighty One.

You rose, as You said, from the dead, O Giver of life, / and appeared to Your holy disciples after Your Resurrection, / You who worked signs and gave sight to the blind; / with them we magnify You forever.

Canon of the Eve of the Feast. Irmos: Isaiah, rejoice:

All creation celebrates / this holy feast / in honor of Your ascension, O Word of God, / when You presented to Your Father / the nature which, beyond all words, / You had taken from us, O Unchanging One!

As God, O Savior, You shattered / the gates and bars of hell / and, having risen from the dead, / ascended in glory to *the* heavenly *realms*, / while the angelic hosts / cried out in amazement: "Open the gates!"

As Your divine disciples / marveled at Your divine ascension, / the angels appeared clearly before them, crying out: / *"The One* whom you see ascending into heaven / will come in glory to judge all!"

Glory: The peace that You, O Christ, bestowed upon Your disciples, / ascending to the heights in days of old, / grant it abundantly to us as well, / uniting us all in love, / so that we may glorify You, our Savior, / in harmony.

And now: You have truly become, O Immaculate and Pure One, / the light-bearing chariot / of the incorporeal Sun: / through Him, those sitting in darkness / have seen the light of knowledge / *and* glorify You as is fitting.

Katavasia: You, who beyond mind and word / *have become* the Mother of God, / who in the time of the Timeless One gave birth in an ineffable manner, / we, the faithful, extol You with one accord.

Easter Exapostilarion

Having fallen asleep in the flesh as a mortal, / You, O King and Lord, / rose on the third day, / raising Adam from corruption and abolishing death. / Pascha of incorruption, / salvation of the world! **(2)**

And the blind

Enlighten, O Lord, my spiritual eyes, / marred by dark sin, / by instilling humility *in* me, O Merciful One, / and washing away my repentance with tears.

At "Praise the Lord," we sing stichera in tone 8: the vowel-less stichera for the blind, 4, tone 2

The man born blind reasoned *thus* in his mind: / "Could it be that I was born without eyes because of my parents' sins? / Was I born as a rebuke *to the* nations because of their unbelief? / I can no *longer* ask: When is night, and when is day? / My feet can no *longer* stumble over stones: / for I have seen neither the shining sun, / nor my Creator in *human* form. / But I pray to You, Christ our God, / look upon me and have mercy on me!"

As Jesus was passing by the temple, / He found a man who had been blind from birth, / and, moved with compassion, He placed *a mixture of* clay on his eyes / and said to him, "Go, wash in Siloam." / And when he had washed, he received his sight, giving glory to God. / His neighbors then asked him, / "Who opened your eyes, / since no one who could see *was able* to heal you?" / He cried

out, saying, / "The man called Jesus told me, / 'Wash at Siloam,' and I received my sight." / He is truly the One / of whom Moses spoke in the Law as the Christ the Messiah; / He is the Savior of our souls!"

Voice 4: Considering his whole life to be a night, / the blind man cried out to You, O Lord: / "Open my eyes, Son of David, our Savior, / so that I too may sing of Your power with all the people!"

Tone 5: Lord, as You were walking along the road, / You found a man blind from birth; / and, filled with wonder, / Your disciples asked You, saying: / "Teacher, who sinned: / he or his parents, that he was born blind?" / But You, my Savior, declared to them: / "Neither he nor his parents sinned, / but *this happened* so that the works of God might be revealed in him. / I must do the works of Him who sent Me, / which no one else can do." / And having said this, You spat on the ground, / and made a paste *of saliva*, / and anointed his eyes, saying to him: / "Go, wash in the pool of Siloam." / And when he had washed, he was healed and cried out to You: / "I believe, O Lord!"—and he worshiped You. / Therefore, we also cry out: "Have mercy on us!"

And the Paschal stichera, tone 5

Stich: **May God arise / and may His enemies be scattered.**

Holy Pascha has appeared to us on this day, /—a new Pascha, a holy Pascha, / a mysterious Pascha, a Pascha honored by all. / Easter—Christ the Savior; / Easter, spotless, / Easter, great, / Easter of the faithful, / Easter that has opened the gates of paradise to us, / Easter that sanctifies all the faithful.

Verse: **As smoke vanishes, / so may they vanish.**

Go forth after the vision, you women who bring the good news, / and proclaim to Zion: / "Receive from us the joy of the good news of Christ's Resurrection!" / Rejoice, exult, and be glad, Jerusalem, / having seen Christ the King, like a bridegroom, / emerging from the tomb.

Verse: **May the sinners perish from the presence of God, / and may the righteous rejoice.**

The myrrh-bearing women, early in the morning, / having come to the tomb of the Giver of Life, / found an Angel seated on the stone, / and he, turning to them, cried out: / "Why do you seek the Living One among the dead? / Why do you mourn the Incorruptible as though *He were subject to* decay? / Go back and tell His disciples!"

Verse: **This is the day the Lord has made; / let us rejoice and be glad in it!**

Joyful Easter, / Easter, the Lord's Easter, / the most holy Easter has dawned for us. / Easter! Let us joyfully embrace one another. / O, Easter—deliverance from sorrow! / For on this day, from the tomb, / shining forth as from a bridal chamber, Christ / filled the women with joy, saying: / "Go and tell the Apostles!"

Glory, and now, Tone 5: The Day of the Resurrection! / And let us shine with joy / and embrace one another; / let us say: "Brothers!" / And to those who hate us, /—we will forgive all for the sake of the Resurrection / and thus proclaim: / "Christ is risen from the dead, / having conquered death by death, / and granted life to those in the tombs!"

And the great doxology.

Easter Troparion, Tone 5

The Word, without beginning, *like* the Father and the Spirit, / born of the Virgin for our salvation, / let us sing, O faithful, and worship *Him*, / for He was pleased to take on flesh, to ascend the Cross, / to endure death, and to raise the dead / through His glorious Resurrection.

Glory, and now, O Mother of God, the same voice: Rejoice, impenetrable gate of the Lord! / Rejoice, wall and shelter for those who take refuge in You! / Rejoice, peaceful haven and *Virgin* who knew not marriage, / who gave birth in the flesh to Your Creator and God! / Do not cease to intercede for those who sing / and honor the One born of You.

The Ektenia and the dismissal without the cross, with mention of the holy day.

The First Hour is celebrated in the narthex, with the usual psalms. At the "Glory": the troparion: "The Word, without beginning"; **"And now": the Theotokion:** "How shall we call upon You?"; **after the Trisagion, the kondakion:** "With the eyes of our souls dimmed"; **and the final dismissal according to custom. We celebrate the other Hours in the same manner before the Liturgy.**

AT THE LITURGY

The beginning of the Liturgy is as on Easter.

The Iconic Hymns are sung, along with the 3rd and 6th songs from the canon.

At the entrance, the Sunday troparion, tone 5

The Word, without beginning, *like* the Father and the Spirit, / born of the Virgin for our salvation, / let us sing, O faithful, and worship *Him*, / for He was pleased to take on flesh, to ascend the Cross, / to endure death, and to raise the dead / through His glorious Resurrection.

Glory, Kontakion for the Blind, Tone 4

With the eyes of my soul impaired, / I come to You, Christ, / like one blind from birth, / crying out to You in repentance: / "You are the most radiant light to those dwelling in darkness!"

And now, the Kontakion of Pascha, Tone 8

Though You descended into the tomb, O Immortal One, / You destroyed the power of hell / and rose as the victor, Christ our God, / proclaiming to the myrrh-bearing women: "Rejoice!" / and granting peace to Your Apostles, / You who grant resurrection to the fallen.

And so on.

Prokeimenon of Pascha, Tone 8

This is the day the Lord has made; / let us rejoice and be glad in it. **Verse:** Give thanks to the Lord, for He is good; His mercy endures forever. Ps 117:24, 1

The Epistle and Gospel of the Day.

Easter Alleluia, Tone 4

Antiphon: When You arise, You will have mercy on Zion. **Antiphon:** The Lord has looked down from heaven upon the earth.

Ps 101:14A, 20B

And the rest of the Sunday service.

Instead of "It is truly meet"

The angel proclaimed to the Blessed One: / "Rejoice, O Pure Virgin! / And again I say: Rejoice! / Your Son rose from the tomb on the third day, / (and raised the dead." / People, rejoice!)

And the irmos, tone 1: Shine, shine, New Jerusalem, / for the glory of the Lord has dawned upon you! / Rejoice now and be glad, Zion! / And you, O Pure Mother of God, rejoice / in the Resurrection of Him whom you bore.

Communion

Receive the Body of Christ, / and partake of the Fountain of immortality. / Alleluia. **(3)**

Let us now sing Psalm 33: "I will bless the Lord." Then the priest pronounces the Easter dismissal with the cross, and we sing the rest of the conclusion of the Liturgy as prescribed for Easter itself. And thus the feast of the holy and life-giving Resurrection of Christ is celebrated.

Back to Table of Contents

THE ASCENSION OF THE LORD AND OF GOD AND OUR SAVIOR JESUS CHRIST

We read the Ninth Hour according to the usual order, beginning it—as with all services on the following days—with the Trisagion.

AT SMALL VESPERS

At "O Lord, I have cried out:" the stichera of the feast, 4th tone, voice 6

The Lord ascended into heaven, / to send the Comforter to the world. / The heavens prepared a throne for Him, / the clouds—His ascent. / The angels marvel, / seeing the Man higher than themselves. / The Father awaits *Him*, / Whom He has had in His bosom from all eternity; / The Holy Spirit commands all His angels: / "Lift up your gates, O princes; / all nations, clap your hands, / for Christ has ascended *to the place* / where He was before!"

Lord, the Cherubim were amazed at Your Ascension, / seeing You, God, seated upon them / ascending on the clouds; / and we glorify You, for Your mercy is good, / glory to You!

Beholding on the holy mountains / Your Ascension, Christ, / the radiance of the Father's glory, / we sing of the light-filled image of Your face, / we worship Your sufferings, / we honor the Resurrection, / glorifying the glorious Ascension. Have mercy on us!

O Lord, having fulfilled the mystery of *Your* providence, / You took Your disciples / and led *them* up to the Mount of Olives; / and *now You Yourself* have passed through the heavenly firmament. / You who became poor for my sake, just as I am, / and who ascended *to the place* from which You never departed, / send down Your All-Holy Spirit, / who enlightens our souls.

Glory, and now, the same voice: Lord, when the Apostles saw You, / Christ, Giver of Life, / ascending on the clouds, / filled with tearful lamentations and sorrow, / they cried out in grief: / "Lord, do not leave us, Your servants, as orphans, / *those* whom You loved out of compassion, as the Merciful One; / but send, as You promised us, Your All-Holy Spirit, / who enlightens our souls!"

"A Light of Comfort:" and the prokeimenon of the day.

At the stichera, tone 1

Having ascended into heaven, / from which You also descended, / do not leave us as orphans, O Lord. / May Your Spirit come, bringing peace to the world. / Show the sons of men the works of Your power, / O Lord, Lover of Mankind!

Verse: All nations, clap your hands, / shout to God with a voice of joy. Ps 46:2

You have ascended, O Christ, to Your eternal Father, / never having departed from His boundless bosom; / and the *Heavenly* Powers have added nothing to *their* praise of the Most Holy Trinity, / but have recognized in You, O Lord, / the only-begotten Son *of* the Father, even after Your incarnation. / By the abundance of Your compassion, have mercy on us!

Verse: God ascended amid shouts of joy, / the Lord—amid the sound of trumpets. Ps 46:6

Your angels, O Lord, proclaimed to the Apostles: / "Men of Galilee, why do you stand gazing up at the sky? / This is Christ the God, who ascended from you into heaven; / He will come again in the same way / as you saw Him departing into heaven; / serve Him in holiness and righteousness!"

Glory, and now, Tone 2: You were born as You Yourself willed; / appeared *to the world* as You willed; / suffered in the flesh, our God; / rose from the dead, having conquered death; / ascended in

glory, You who fill all things, / and sent us the Divine Spirit, / so that *we* might sing and glorify Your Divinity.

Troparion of the Feast, Tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / confirming them with Your blessing / that You are the Son of God, the Redeemer of the world.

Special Ektenia and Dismissal.

AT GREAT VESPERS

At "O Lord, I have cried out," stichera in the 10th tone, tone 6

The Lord ascended into heaven, / to send the Comforter to the world. / Heaven prepared a throne for Him, / and the clouds—His ascent. / The angels marvel, / seeing a Man higher than themselves. / The Father awaits *Him*, / Whom He has held in His bosom from all eternity; / The Holy Spirit commands all His angels: / "Lift up your gates, O princes; / clap your hands, all nations, / for Christ has ascended *to the place* / where He was before!" **(2)**

Lord, the Cherubim were amazed at Your Ascension, / seeing You, God, seated upon them / as You ascended on the clouds; / and we glorify You, for Your mercy is good, / glory to You! **(2)**

Contemplating on the holy mountains / Your Ascension, Christ, / the radiance of the Father's glory, / we sing of the light-filled image of Your face, / we worship Your sufferings, / we honor the Resurrection, / glorifying the glorious Ascension. Have mercy on us! **(2)**

Lord, when the Apostles saw You, / Christ, Giver of Life, / ascending on the clouds, / filled with tearful lamentations and sorrow, / they cried out in grief: / "Lord, do not leave us, Your servants, as orphans, / *those* whom You loved out of compassion, as the Merciful One; / but send, as You promised us, Your All-Holy Spirit, / who enlightens our souls!" **(2)**

Lord, having fulfilled the mystery of *Your* providence, / You took Your disciples / and led *them* up to the Mount of Olives; / and *now You Yourself* have passed through the heavenly firmament. / You who became poor for my sake, just as I am, / and ascended *to the place* from which You never departed, / send down Your Most Holy Spirit, / who enlightens our souls. **(2)**

Glory, and now, the same voice: Without leaving the bosom of the Father, Sweetest Jesus, / and having lived on earth as a man, / on this day You ascended in glory from the Mount of Olives, / and, out of compassion, having exalted our fallen nature, / You seated *it* beside the Father. / Therefore, the heavenly hosts of incorporeal beings, / amazed by the wonder, marveled in awe, / and, seized with trembling, / extolled Your love for humanity. / Together with them, we who are on earth, / glorifying Your coming down to us / and Your ascension from us *to heaven*, pray, crying out: / "You who filled Your disciples and the Mother of God who gave birth to You / with boundless joy at Your Ascension, / grant us also the joy of Your chosen ones through their prayers, / for the sake of Your great mercy!"

Entrance. Prokeimenon of the day. And the readings for the feast:

1. A reading from the Prophecies of Isaiah

Thus says the Lord: In the last days, the mountain of the Lord and the house of God will be revealed on the tops of the mountains, and it will be exalted above the hills, and all nations will come to it. And many nations will come and say, "Come, let us go up to the mountain of the Lord and to the house of the God of Jacob, that He may teach us His ways, and we will walk in His paths!"

Isaiah 2:2–3

2. Reading from the Prophecies of Isaiah

Thus says the Lord: "Go, enter through My gates; prepare My way; make a straight path for My people; remove the stones from the road; raise a banner for the nations! For behold, the Lord has made *this* known to the ends of the earth." Tell the daughter of Zion: "Behold, my Savior has come, bringing His reward with Him, and His work is before Him. He will call them a holy people, redeemed by the Lord; and you will be called a city sought after and not forsaken."

Who is this who comes from Edom, with the redness of his garments from Bozrah? So splendid in his attire, he cries out with great power: "I—I proclaim righteousness and the judgment of salvation!"—Why are your garments red, and your attire as if trampled by the winepress?— *"I am* entirely *stained* by the trampling: I alone have trampled the winepress, and among the nations there was no one with Me."

I recalled the Lord's mercy; I will recount the Lord's mighty deeds, and give praise to the Lord for all that He bestows upon us. The Lord, the gracious Judge of the house of Israel, deals with us according to His mercy and the abundance of His righteousness. And He said, "Are you not My people?—My children, and they will not change!" And He became their salvation from all their afflictions. Neither a messenger nor an angel, but the Lord Himself saved them out of love and compassion for them: He Himself redeemed them, accepted them, and exalted them *for* all generations to come.

Isaiah 62:10–12; 63:1–3, 7–9

3. The Prophecies of Zechariah—A Reading

Thus says the Lord: "Behold, the day of the Lord is coming. And on that day His feet will stand on the Mount of Olives, opposite Jerusalem, toward the rising sun. And on that day living water will flow out from Jerusalem—half of it to the Near Sea and half of it to the Far Sea—in summer and in spring. And the Lord will be King over all the earth; on that day the Lord will be one, and His name one, filling the whole earth and the wilderness from Gibeon to Rimmon, south of Jerusalem; and it will be exalted and remain in its place, from the Gate of Benjamin to the site of the First Gate [the Gate of Gomorrah], and to the Tower of Anameel, and to the Corner Tower, and to the King's Water Tanks. They will dwell in it, and there will be no more curse, and Jerusalem will live in peace.

Zech. 14:4, 8–11

Stichera for the Litany,
Tone 1

Having ascended into heaven, / from which You also descended, / do not leave us as orphans, O Lord. / May Your Spirit come, bringing peace to the world. / Show the sons of men the works of Your power, / O Lord, Lover of mankind!

You ascended, Christ, to Your eternal Father, / never having departed from His boundless bosom; / and the *Heavenly* Powers added nothing to *their* praise of the Most Holy Trinity, / but recognized in You, O Lord, / the only-begotten Son *of* the Father, even after Your incarnation. / By the abundance of Your compassion, have mercy on us!

Your angels, O Lord, proclaimed to the Apostles: / "Men of Galilee, why do you stand gazing up into heaven? / This is Christ the God who ascended from you into heaven; / He will come again in the same way / as you saw Him departing into heaven; / serve Him in holiness and righteousness!"

Tone 4

When You came, Christ, to the Mount of Olives, / to fulfill the Father's good will, / the heavenly angels were filled with awe, and those in Hades were terrified. / The disciples, however, stood in joyful awe / as You spoke with them; / but just as a throne was already prepared before *You*— / the cloud awaiting *You*; / and heaven, opening its gates, revealed *its* beauty, / and the earth unveiled its secrets, / so that Adam's descent *into it* / and his ascent once more might be made known; / but *behold*, *Your* feet *began* to rise *above the earth*, / as if by *the wave* of a hand, / and Your lips blessed aloud, / so

that it could be heard; / the cloud lifted You up, / and heaven received You within. / This great and glorious work / You have accomplished, O Lord, / for the salvation of our souls.

The nature of Adam, which had descended / into the deepest depths of the earth, / You, O God, having renewed it in Yourself, / have exalted it on this day above every principality and power. / For, having loved *him*, You seated *him beside Yourself*, / and, having had mercy on *him*, You united Yourself with *him*; / having united Yourself with him, You endured *what was proper to him*, / *and*, though impassive, yet having suffered, You glorified *him* with *Yourself*. / And *behold*, the incorporeal ones cried out: / "Who is this beautiful Man? / — Yet, He is not merely a man, but God and man, / being both at the same time!" / Therefore, the astonished angels, / *some* flying around the disciples in *their* garments, / (while others stood,) proclaimed: / "Men of Galilee, He who has departed from you, / He, Jesus—is *both* Man *and* God; / He, the God-Man, will come again *as* the Judge of the living and the dead, / and grant the faithful forgiveness of sins / and great mercy!"

When You ascended in glory, Christ our God, / before the eyes of the disciples, / the clouds lifted You up in Your flesh, / the gates of heaven opened, / the host of angels rejoiced with gladness, / the highest Powers exclaimed, saying: / "Lift up your heads, O gates, and the King of Glory will enter!" / The disciples, however, marveling, cried out: / "Do not depart from us, Good Shepherd, / but send us Your All-Holy Spirit, / who instructs and strengthens (and enlightens, / and sanctifies) our souls!"

Glory, and now, the same voice: O Lord, having fulfilled the mystery, hidden from ages and generations, / as the Good One, / You ascended with Your disciples to the Mount of Olives, / taking *with You also* the One who bore You, / the Creator and Maker of all; / For She, who *during* Your Passion / suffered more than anyone else as a mother, / was fitting to enjoy the greatest joy / at the glorification of Your flesh. / And we, having been united with her, / glorify Your great mercy, / which was accomplished for us / at Your ascension into heaven, O Lord!

Stichera at the Stichera Table, Tone 2

You were born as You Yourself willed; / You appeared *to the world* as You Yourself pleased; / You suffered in the flesh, our God; / You rose from the dead, having conquered death; / You ascended in glory, You who fill all things, / and You sent us the Divine Spirit, / so that *we* might sing and glorify Your Divinity.

Verse: All nations, clap your hands, / shout to God with a voice of joy. Ps 46:2

When You ascended, O Christ, from the Mount of Olives, / the *Heavenly* Powers, seeing *this*, cried out to one another: / "Who *is* He?" And it was said to them: / "This is the Mighty Ruler, / this is the Strong One in battle, / He is truly the King of glory!" / — "And why are His garments red?" / — "He has come from Vosor, that is, *in* the flesh!" / But You Yourself, seated as God / at *the* right *hand* of Majesty, / sent the Holy Spirit to us, / that He might instruct and save our souls.

Verse: God ascended amid shouts of joy, / the Lord—to the sound of trumpets. Ps 46:6

You ascended in glory / from the Mount of Olives, Christ our God, / before Your disciples, / and sat down at the right hand of the Father, filling all things with Your Divinity, / and sent them the Holy Spirit, / who enlightens, strengthens, / and sanctifies our souls.

Glory, and now, tone 6: God ascended amid shouts of joy, / the Lord to the sound of trumpets, / to exalt the fallen image of Adam / and to send the Spirit, the Comforter, / for the sanctification of our souls.

Troparion, Tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / having confirmed them by Your blessing / that You are the Son of God, the Redeemer of the world. **(3)**

AT MATINS

"God the Lord": troparion of the feast, tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / confirming them with Your blessing / that You are the Son of God, the Redeemer of the world. **(3)**

After the first stichera, the sedalen, tone 1

While the angels marveled at the wondrous ascension / and the disciples were awestruck by the awe-inspiring ascension, / You ascended in glory as God, / and the gates were lifted up for You, Savior. / Therefore the Heavenly Powers marveled, crying out: / "Glory to Your descent, Savior, / glory to Your Kingdom, / glory to Your ascension, O Only Lover of Mankind!"

Glory, and now: we repeat the same.

According to the 2nd stichos of the Sedalen, Tone 4

The eternal God and the beginningless One / on this day exalted the human nature / which He had taken upon Himself, mysteriously deifying it. / The angels, going before, showed the Apostles / Him ascending into heaven with great glory, / and they, having worshiped Him, proclaimed: / "Glory to God who has ascended!"

Glory, and now: we repeat the same.

Magnification

We magnify You, / Christ, the Giver of life, / and we honor Your divine Ascension / into heaven with Your most pure body.

Selected Psalm

1 Chorus: All nations, clap your hands; shout to God with a voice of joy. 2 For the Lord Most High is awesome, a great King over all the earth. 1 He has subdued nations for us and tribes under our feet. 2 God has ascended amid shouts of joy; the Lord—amid the sound of trumpets. 1 He has ascended on the cherubim and soared. 2 He has soared on the wings of the winds. 1 Lift up your heads, O gates; lift them up, O ancient doors, that the King of Glory may enter. 2 The Lord has established His throne in heaven, and His kingdom rules over all. 1 The Lord said to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet." 2 Bow down to Him, all His angels. 1 God sits on His holy throne. 2 And He will judge the world with righteousness. 1 Your throne, O God, endures forever and ever. 2 For Your splendor is exalted above the heavens. 1 Ascend to the heavens, O God, and let Your glory be over all the earth. 2 Who is like the Lord our God, who dwells on high? 1 Be exalted, O Lord, in Your might! We will sing and praise Your power. 2 Sing to our God, sing; sing to our King, sing.

Ps 46:2, 46:3, 46:4, 46:6, 17:11, 23:7, 102:19, 109:1, 96:7B, 46:9B, 9:9A, 44:7, 8:2B, 56:6, 112:5, 20:14, 46:7.

Glory, and now: Alleluia **(3)**.

After the Polyeleos, the Sedalen, Tone 5

Having come down from heaven to earth, / and having raised with *You*, as God, the image of Adam who lay below under the guard of Hades, / *and* having exalted *him* to heaven through Your ascension, O Christ, / You have granted him to sit upon Your Father's throne, / as the Merciful and Lover of mankind.

Glory, and now: we repeat the same.

Stichera, 1st Antiphon of the 4th Tone

Since my youth, / many passions have waged war against me; / but You Yourself, / protect and save me, my Savior.

You who hate Zion, be put to shame before the Lord: / for you will be consumed / like grass by fire.

Glory: Every soul is enlivened by the Holy Spirit / and exalted through purification, / enlightened in the sacred mystery / by the Triune Unity.

And now: **And we repeat the same.**

Prokeimenon, Tone 4

God has ascended amid shouts of joy, / the Lord amid the sound of trumpets. **Verse:** All nations, clap your hands; shout to God with a voice of joy. Ps 46:2; 6

Second Prokeimenon: Let everything that breathes / praise the Lord. **Verse:** Praise God in His holy ones; praise Him in the firmament of His power. Psalm 150:6, 1

The Gospel of Mark, beginning at verse 71

In those days, having risen early on the first day of the week, Jesus appeared first to Mary Magdalene, from whom He had cast out seven demons. She went and told those who had been with Him, who were weeping and mourning; but when they heard that He was alive and that she had seen Him, they did not believe. After this, He appeared in a different form to two of them on the road as they were walking to a village. They returned and told the others, but they did not believe them either. Finally, He appeared to the eleven themselves as they were reclining at supper, and He rebuked them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. And He said to them, “Go into all the world and preach the Gospel to every creature. Whoever believes and is baptized will be saved; but whoever does not believe will be condemned. And these signs will accompany those who believe: In My name they will cast out demons; they will speak in new tongues; they will pick up snakes; and if they drink anything deadly, it will not harm them; they will lay their hands on the sick, and they will recover.” And so the Lord, after speaking with them, ascended into heaven and sat down at the right hand of God. And they went out and preached everywhere, with the Lord’s help and the power of the word confirmed by the accompanying signs. Amen.

Mark 16:9–20

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death. **(1)**

Psalm 50.

Glory: Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

And now: Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

Then, Tone 6: Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your bounties, blot out my iniquity.

After Psalm 50, a stichera, Tone 6

On this day, the heavenly hosts, / beholding our nature in the heavens, / marveled at the wondrous sight of the Ascension, / speaking to one another in amazement: / "Who is this Who has come?" / And seeing their Lord, / they commanded the gates of heaven to be opened. / Together with them, we ceaselessly sing to You, / the One who comes again from heaven in the flesh, / as the Judge of all and the Almighty God.

CANONS

The first—by St. John of Damascus, tone 5, and the second—by St. Joseph, tone 4; we sing the first with irmoses in tone 8, and the second in tone 6.

Song 1

Canon 1. Irmos: To God the Savior, / who led the people across the sea with their feet unmoistened / and drowned Pharaoh with his entire army— / to Him alone let us sing, / for He has been glorified.

Let us sing, all people, to Christ, / who ascended in glory upon the shoulders of the Cherubim, / and who has seated us with *Himself* at the right hand of the Father, / a song of victory, for He has been glorified.

The Mediator between God and humankind—Christ—/ the hosts of angels, seeing Him in the heights in the flesh, were amazed, / yet in unison they sang a song of victory, / (for He was glorified.)

To God, who appeared on Mount Sinai / and gave the Law to Moses, the man who beheld God, / and who ascended in the flesh from the Mount of Olives— / to Him we will all sing, / for He has been glorified.

Theotokos: Most Pure Mother of God! / Pray unceasingly to God, / who was incarnate from you / and did not depart from the bosom of the Father, / to save from every misfortune / *those* whom He created.

Canon 2. Irmos: I will open my mouth, / and it will be filled with the Spirit; / and I will speak to the Queen and Mother, / and I will appear radiant with joy, / and I will joyfully sing of Her wonders.

You rose on the third day, / immortal by nature, / and appeared to the eleven and to all the disciples, / and ascended to the Father, carried by a cloud, / Christ, Creator of all.

David, inspired by God, cries out most clearly, singing: / "The Lord ascended into heaven / amid shouts of joy and the sound of trumpets / and reached the First Light—the Father."

Glory: The world, worn out by many sins, / You have renewed through Your suffering / and through Your resurrection, O Lord, / and You ascended into heaven, carried by a cloud. / Glory to Your power!

And now, O Mother of God: You conceived the Lord of all, / O All-Pure Lady, / who willingly accepted suffering / and ascended to His Father, / whom He did not forsake, / even though He took on flesh.

Katavasia: *Moses*, the tongue-tied, / veiled by divine darkness, / clearly expounded the law written by God, / for, having cast off the impurity from his spiritual gaze, / he sees the One Who Is and learns the knowledge of the Spirit, / glorifying *Him* with divine songs.

Song 3

Canon 1. Irmos: By the power of Your Cross, O Christ, / strengthen my mind, / that I may sing and glorify / Your saving Ascension.

You ascended, O Life-Giver Christ, to the Father / and exalted our race, O Lover of Mankind, / through Your ineffable mercy.

The angelic hosts, seeing mortal nature / ascending with You, Savior, / sang Your praises unceasingly in wonder.

The hosts of angels marveled, / seeing *You*, Christ, ascended in the flesh, / and sang of Your holy Ascension.

Human nature, which had fallen into corruption, / You restored, O Christ, / and exalted through Your ascension, / and glorified us with Yourself.

Theotokos: Pray unceasingly, O Pure One, / for those who, having come forth from Your womb, / sing of You, O Mother of God, / for deliverance from the devil's deception.

Canon 2. Irmos: O Theotokos, / you are a living and abundant spring / for your singers who have prepared this spiritual feast; / strengthen them, / and in your divine glory / grant them the crowns of glory.

"Lift up the gates of heaven; / behold, Christ has come, King and Lord, / clothed in an earthly body," – / the lower Powers proclaimed to the higher ones.

Having outwitted the serpent who had deceived Adam, / You ascended, Christ, as if clothed in him, / and sat at the right hand of the Father as His co-ruler, / amid the singing of the angels in Your *honor*.

Glory: The earth celebrates and rejoices, / and heaven rejoices as well / at the ascension on this day of the Creator *of all* creation, / who has clearly united what was divided / according to *His* will.

And now, O Mother of God: You who gave birth to the Destroyer of death, / the one and only immortal God, / O all-pure Virgin Mother, / pray to Him unceasingly / to put to death the passions that are killing me / and to save me.

Katavasia: She severed the bonds of the childless womb / and *put an end to* the unbridled arrogance of the mother of many children / in ancient times, through a single prayer of the prophetess Anna, / who had a contrite spirit, / *addressed* to the Ruler and God of knowledge.

Sedalen, Tone 8

Having ascended into the heavenly clouds, / leaving the world to those on earth, / You ascended and sat down at the right hand of the Father, / as consubstantial with Him and the Spirit: / for You appeared in the flesh, / yet remained unchanged. / There You await the coming of the end, / so that, coming to earth, You may judge the whole world. / Righteous Lord, have mercy on our souls, / granting the forgiveness of sins, / as a merciful God, to Your servants.

Glory, and now: **we repeat the same.**

Hymn 4

Canon 1. Irmos: I heard the news / of the power of Your Cross, / that paradise was opened by it, / and I cried out: "Glory to Your power, O Lord!"

You ascended in glory, O King of the Angels, / to send us the Comforter from the Father; / therefore we cry out: / "Glory, O Christ, to Your Ascension!"

When the Savior ascended in the flesh to the Father, / the angelic hosts marveled at Him and cried out: / "Glory to You, Christ, for Your Ascension!"

The *lower* angelic powers cried out to the higher ones: / "Lift up your heads, O gates, for Christ, our King, / Whom we praise together with the Father and the Spirit!"

Theotokos: The Virgin gave birth, yet did not experience *what is proper* to mothers; / yet She is *truly* the Mother, / though She remained a Virgin. / As we sing of Her, we cry out: / "Rejoice, O Mother of God!"

Canon 2. Irmos: Seated in glory / upon the throne of the Godhead, / on a light cloud, / the most divine Jesus came, / *carried by* a spotless hand, / and saved those who cried out: / "Glory, O Christ, to Your power!"

Jesus, the Giver of life, / having taken those whom He loved, / ascends to the Mount of Olives; / and He blessed them, and, carried by a cloud, / reached the Father's bosom, / which He never left.

The whole world, visible and invisible, rejoices; / Angels and people celebrate, / ceaselessly glorifying the Ascension / of Him who, in His goodness, became one with us in the flesh.

Glory: Having destroyed the power of death as the Immortal One, / You, O Lord, have granted immortality to all, O Lover of Mankind, / and ascended in glory / before the eyes of Your holy disciples, / Jesus, the Almighty.

And now, O Mother of God: Blessed is Your womb, O All-Pure One! / For You were deemed worthy, in an inexpressible manner, / to contain Him who miraculously emptied the womb of hell; / pray to Him to save us who sing Your praises.

Katavasia: King of kings, One from the One, / the Only-begotten Word, proceeding from the Father without beginning, / You, the Spirit equal to You, as a benefactor, / truly sent to the Apostles, who sing: / "Glory to Your might, O Lord!"

Song 5

Canon 1. Irmos: Watching from dawn, / we cry out to You, O Lord: / "Save us, for You are our God; / apart from You we know no other!"

Filling all things with joy, O Merciful One, / You came in the flesh / to the heavenly Powers.

The angelic hosts, / seeing You being lifted up, proclaimed: / "Lift up your heads, O gates, / for our King is coming!"

The Apostles, seeing the Savior ascending, / cried out with awe to our King: / "Glory to You!"

To the Mother of God: *As* a Virgin after childbirth, / we sing to You, O Mother of God, / for You gave birth to God the Word in the flesh / to the world.

Canon 2. Irmos: *The* whole *world* marveled / at Your divine glory: / for You, O Virgin who knew no marriage, / bore the Most High God in *Your* womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

You who put death to death / through Your death, O Lord! / Having taken those whom You loved, / You ascended the holy Mount of Olives, / and from there You ascended to Your Father, O Christ, / carried by a cloud.

Your Nativity is wondrous, / Your Resurrection is wondrous, / and Your divine Ascension from the mountain, O Giver of life, / is wondrous and awe-inspiring; / depicting this, Elijah / ascended on four horses, / singing Your praises, O Lover of mankind.

Glory: The angels proclaimed to the watching Apostles: / "Men of Galilee, why are you amazed / at the ascension of Christ, the Giver of Life? / He will come again to earth to judge the whole world, / as the most righteous Judge."

And now, O Mother of God: Christ, who preserved You after childbirth / as a spotless virgin, Mother of God, / ascends to the Father, Whom He never left, / though He took from You flesh with a rational soul / through ineffable mercy.

Katavasia: Through the redemptive cleansing from sins, / receive the fire-breathing dew of the Spirit, / O light-bearing children of the Church; / for now the law has gone forth from Zion— / the grace of the Spirit in the form of tongues of fire.

Song 6

Canon 1. Irmos: The abyss engulfed me, / the whale became my tomb, / but I cried out to You, Lover of mankind, / and Your right hand saved me, O Lord.

The Apostles, seeing the Creator on this day / ascending on high, / rejoiced in the hope *of receiving* the Spirit, / and exclaimed in awe: / "Glory to Your ascension!"

The angels appeared, / calling out to Your disciples, Christ: / "Just as you have seen Christ ascending in the flesh, / *so* will He come *again*, / the righteous Judge of all!"

When the heavenly Powers / saw You, our Savior, / being lifted up in the flesh to the heights, / they cried out, saying: / "Great is Your love for mankind, O Lord!"

Theotokos: We worthily glorify You, the thornbush that is not scorched, / the mountain, the living ladder, / and the gate of heaven, / O glorious Mary, praise of the Orthodox.

Canon 2. Irmos: As we celebrate this divine and universally honored / feast of the Mother of God, / come, God-wise ones, let us begin to applaud, / glorifying the God born of her.

May the clouds from on high shower us with eternal joy: / for Christ, borne by a cloud like the Cherubim, / ascends to His Father on this day.

Appearing in the likeness of flesh, / You, O Lover of Mankind, have reunited what was once divided, / and You, O Merciful One, have ascended into heaven, / *while Your* disciples gazed upon You.

Glory: "Why are the garments so beautiful / of Him who has united Himself with the nature of the flesh?"— / asked the holy Angels, gazing upon Christ, / bearing the divine marks / of His sacred Passion.

And now, to the Mother of God: We sing of Your conception, O Virgin, / we sing of Your ineffable birth, O Pure One, / through which we have been delivered from destruction and calamity, / and from the dark confinement of Hades.

Katavasia: As propitiation and salvation for us, / You shone forth, Lord Christ, from the Virgin, / so that, like the prophet Jonah from the belly of the sea beast, / You might completely deliver from corruption Adam, / who fell along with *his* entire race.

Kontakion, Tone 6

Having fulfilled the entire plan for our *salvation*, / and having united what is on earth with what is in heaven, / You ascended in glory, Christ, our God, / without leaving *us* at all, but remaining inseparably with us / and calling out to those who love You: / "I am with you, and no one is against you!"

Ikos: Having left behind earthly things on earth, / and having returned to dust what is but ashes, / come, let us wake up, mortals, / and lift our eyes and thoughts to the heights, / let us turn our gaze—and our very senses—toward the gates of heaven: / let *us* imagine that we are on the Mount of Olives, / gazing upon the Redeemer, borne upon a cloud. / For from there the Lord ascended into heaven, / and there the Generous One distributed gifts to His Apostles, / having gathered them together as a Father and strengthened them, / instructing them as sons, and saying to them: / "I do not depart from you; / I am with you, and no one is against you!"

Synaxarion.

Hymn 7

Canon 1. Irmos: In the fiery furnace / He saved the young singers; / blessed be the God of our fathers.

Who ascended on a bright cloud / and saved the world, / blessed be the God of our fathers.

Having taken upon Your shoulders our fallen nature, / You, Christ, ascended / and brought *it* to God the Father.

Having ascended in the flesh / to the incorporeal Father, / blessed be the God of our fathers!

Having taken our nature, which had been killed by sin, / You, O Savior, brought it / to Your own Father.

Theotokos: Born of the Virgin, / Whom You made the Mother of God, / blessed are You, God of our fathers.

Canon 2. Irmos: The godly did not honor / the creatures more than the Creator, / but, bravely overcoming the fire that threatened *them*, / they joyfully sang: / "Most praiseworthy Lord and God of our fathers, / blessed are You!"

A radiant cloud lifted You up, / O Lord, the *true* Light, / ascending from the earth in a way beyond comprehension, / and the heavenly hosts, together with the Apostles, / praised You, proclaiming: / "God, blessed are You!"

Let us all begin to clap our hands in joy / *in honor* of Christ's Ascension and exclaim: / "God ascended to the sound of trumpets / and sat down at the right hand of the Father, / as *His* co-ruler, forever!"

Glory: Singing in ancient times, the great Moses cried out: / "May the heavenly angels worship Christ as He ascends," / as the King of all, to Whom we exclaim: / "Lord and God of our fathers, blessed are You!"

And now, O Mother of God: O wondrous miracles! / How did You, filled with the grace of God, / contain the incomprehensible God, who became poor in the flesh, / and who ascended to heaven with great glory on this day, / and who gave life to mankind?

Katavasia: The harmonious melody of *musical* instruments resounded, / *calling us* to honor a lifeless idol cast in gold; / but the light-bearing grace of the Comforter / *moves* us to cry out in reverence: / "Holy Trinity, one, co-equal, and without beginning, / blessed are You!"

Song 8

Canon 1. Irmos: The Son and God, / begotten of the Father before the ages, / and in these last days incarnate of the Virgin Mother, / let the priests sing of Him, / and let the people exalt Him for all ages!

Christ, the Giver of Life, / who in two natures ascended into heaven in glory / and sits *at the right hand* of the Father, / O priests, sing His praises; / O people, exalt Him for all ages.

You who delivered creation from the bondage of idolatry / and presented it free to Your Father, / we sing of You, Savior, / and we exalt You for all ages.

Who, by Your descent, overthrew the enemy / and, by Your ascension, exalted mankind, / O priests, sing His praises; / O people, exalt Him forever and ever.

Theotokos: You appeared as the Most High of the Cherubim, / O pure Mother of God, / who in Your womb bore Him whom they bear, / Whom, *together* with the incorporeal ones, / we mortals glorify for ever and ever.

Canon 2. Irmos: The Child of the Mother of God saved / the pious youths in the furnace: / then as a foreshadowing, now as a reality; / He summons the entire universe to sing to You. / "Sing to the Lord, all creation, / and exalt Him forever and ever!"

At the Ascension, / *heavenly* spirits appeared to the Apostles and proclaimed: / "Why do you stand gazing in wonder? / He who ascends into heaven will come again / to judge those living on earth, / *as* the one and only Judge!"

Let us give glory to God, / let us cry out in praise, / let us sing, rejoice, and clap our hands: / Our God has ascended from earth to heaven, / *and* the angels *and* archangels sang to Him as Lord / and Creator of all.

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

Our nature, which had fallen in antiquity, has been exalted above the angels / and seated in an incomprehensible manner upon the divine throne; / come, let us rejoice and proclaim: / "Sing to the Lord, all creation, / and exalt Him for all ages!"

And now, O Mother of God: Behold, Your Son, O Mother of God, / having conquered death by His Cross, / rose on the third day / and, having appeared to His disciples, ascended into heaven; / worshiping You *together with* Him, / we sing and give glory to Him for ever and ever.

Then: We praise, bless, and worship the Lord, singing and extolling *Him* forever and ever.

Katavasia: The Tri-Luminous Image of the Godhead / breaks the bonds and quenches the flame; / the youths sing, and all creation / blesses the one Savior and Creator of all / as their benefactor.

At the 9th ode, we do not sing "The Highest Glory of the Cherubim," but we sing the feast's refrain: Magnify, O my soul, / Christ—the Giver of Life— / who ascended from earth to heaven.

Song 9

Canon 1. Irmos: You, *who* beyond understanding and speech / *became* the Mother of God, / who in the time of the Timeless One gave birth in an ineffable manner, / we, the faithful, extol You with one mind.

You, the Redeemer of the world, Christ God, / whom the Apostles, seeing divinely exalted, / magnified with reverent joy.

Beholding Your deified flesh, O Christ, / on high, the Angels / pointed to one another, saying: / "This is truly our God!"

Upon seeing You, Christ God, / ascending on the clouds, / the hosts of incorporeal beings exclaimed: / "Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of glory may enter!"

We magnify You, who descended to the very ends of the earth / and saved mankind, / and by Your ascension exalted them.

Theotokos: Rejoice, O Theotokos, Mother of Christ our God! / *Him* whom You bore in Your womb, / on this day, as You beheld Him ascending from the earth with the Angels, / You glorified.

Second Refrain of the Feast: The angels, beholding the Lord's Ascension, marveled / at how He was taken up in glory from the earth to heaven.

Canon 2. Irmos: Let everyone born on earth / rejoice, enlightened by the Spirit; / let the nature of the incorporeal Minds also rejoice, / honoring the sacred feast of the Mother of God, / and let them cry out: / "Rejoice, All-Blessed One, / Pure Mother of God, Ever-Virgin!"

O gifts of the highest understanding! / O awe-inspiring mystery! / For He who reigns over all, / ascending from earth to heaven, / sent the Holy Spirit to His disciples, / who enlightened their minds / and made them ablaze with grace.

The Lord said to the assembly of disciples: / "Remain in Jerusalem, / and I will send you another Comforter, / co-seated with the Father and equal in glory to Me, / *the One* whom you see ascending / and being carried by a bright cloud."

Glory: The splendor of Him who became poor in the flesh / has been clearly exalted above the heavens, / and our fallen nature has been honored / by sitting with the Father: / let us all rejoice, and cry out in unison, / and clap our hands in joy!

And now, O Mother of God: The Light, shining forth from the Light, / has risen from you, O All-Pure One, / and has put an end to all the darkness of godlessness / and enlightened those sleeping in the night; / therefore we all, as is fitting, / magnify you ceaselessly for ever and ever.

Katavasia: Rejoice, O Queen, glory of mothers and virgins! / For no eloquent lips, / however skillfully they speak, / can sing Your praises worthily; / every mind is overwhelmed / as *it strives* to comprehend the birth *of Christ* from You; / therefore, we all praise You in unison.

Exapostilarion

As the disciples gazed upon You, / You ascended to the Father, Christ, *to* sit with *Him*. / *And* the angels, hastening ahead, cried out: / "Lift up your heads, lift them up, / for the King has ascended to the First Light of glory!" **(3)**

On "Praise," stichera in the 4th tone, tone 1

We who *live* in *this* world / rejoice *like* the angels, / to God, enthroned in glory, / proclaiming this hymn: / "Holy are You, Heavenly Father, / Holy are You, the eternal Word, / and the All-Holy Spirit!" **(2)**

The rulers of the angels, / beholding, O Savior, this wondrous ascent, / were perplexed, *saying* to one another: / "What is this sight? / *He* whom *we* see—in the form of a Man, / yet, as God, above the heavens, / He ascends in the flesh!"

The Galileans, seeing You, the Word, / ascending with Your body from *the Mount* of Olives, / heard the angels calling out to them: / "Why do you stand *there* looking? / He will come again in the flesh, / just *as* you have seen Him!"

Glory, and now, Tone 2: You were born as You Yourself willed; / appeared *to the world* as You willed; / suffered in the flesh, our God; / rose from the dead, having conquered death; / ascended in glory, You who fill all things, / and sent us the Divine Spirit, / so that *we* might sing and glorify Your Divinity.

The Great Doxology.

Dismissal

Christ, our true God, who ascended in glory from us to heaven and sits at the right hand of God the Father, through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, and all the saints, will have mercy on us and save us, as He is good and loves mankind.

AT THE LITURGY

Antiphon 1, Tone 2

Verse 1: All nations, clap your hands; / shout to God with a voice of joy. Ps 46:2

Through the prayers of the Mother of God, Savior, / save us.

Verse 2: For the Lord Most High is to be feared, / a great King over all the earth. Psalm 46:3

Through the prayers of the Mother of God, O Savior, / save us.

Verse 3: He has subdued nations for us / and tribes beneath our feet. Psalm 46:4

Through the prayers of the Mother of God, O Savior, / save us.

Verse 4: God ascended amid shouts of joy, / the Lord amid the sound of trumpets. Psalm 46:6

Through the prayers of the Mother of God, O Savior, / save us.

Glory, and now: Through the prayers of the Mother of God, Savior, / save us.

Antiphon 2, Tone 2

Verse 1: Great is the Lord and most worthy of praise / in the city of our God, on His holy mountain. Ps 47:2

Save us, O Son of God, who ascended in glory, / we who sing to You: Alleluia.

Verse 2: The mountains of Zion, the northern slopes— / the city of the great King. Ps 47:3B

Save us, O Son of God, who ascended in glory, / as we sing to You: Alleluia.

Verse 3: God is known in His sanctuaries, / when He helps him. Ps 47:4

Save us, O Son of God, who ascended in glory, / as we sing to You: Alleluia.

Verse 4: For behold, the kings of the earth have gathered, / they have come together. Psalm 47:5

Save us, O Son of God, who ascended in glory, / as we sing to You: Alleluia.

Glory, and now: The Only-Begotten Son:

Antiphon 3, Tone 4

Verse 1: Hear this, all nations; / listen, all who dwell in the universe. Ps 48:2

Troparion, Tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / confirming them with Your blessing, / that You are the Son of God, the Redeemer of the world.

Verse 2: Both the common people and the noble, / the rich and the poor alike. Psalm 48:3

Troparion: **You ascended in glory, Christ our God:**

Stanza 3: My lips shall speak wisdom, / and the thoughts of my heart—understanding. Psalm 48:4

Troparion: **You have ascended in glory, Christ our God:**

Verse 4: I will incline my ear to a parable, / I will reveal my riddle on the psaltery. Psalm 48:5

Troparion: **You have ascended in glory, Christ our God:**

Entrance

God ascended amid shouts of joy, / the Lord—amid the sound of trumpets. Ps 46:6

Troparion, Tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / confirming them with Your blessing, / that You are the Son of God, the Redeemer of the world.

Glory, and now, kontakion, tone 6

Having fulfilled the entire plan for our *salvation*, / and having united what is on earth with what is in heaven, / You ascended in glory, Christ, our God, / without leaving *us* at all, but remaining inseparably with us / and calling out to those who love You: / “I am with you, and no one is against you!”

The Trisagion.

Prokeimenon, Tone 7

Ascend into heaven, O God, / and let Your glory be throughout the earth. **Verse:** My heart is ready, O God, my heart is ready; I will sing and make music to Your glory. Ps 56:12, 8

Acts of the Holy Apostles, beginning 1B

In the first book, Theophilus, I have written an account of all that Jesus began to do and teach from the very beginning, up to the day He was taken up to heaven, after He had given instructions through the Holy Spirit to the apostles He had chosen—to whom He also showed Himself alive after His suffering, appearing to them over a period of forty days and speaking about the Kingdom of God. And while they were at table, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "which you have heard from Me. For John baptized with water, but you will be baptized with the Holy Spirit after these few days have passed." So, when they had gathered together, they asked Him, "Lord, is this the time when You will restore the kingdom to Israel?" And He said to them, "It is not for you to know the times or dates that the Father has set by His own authority. But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." And when He had said this—while they were watching—He was lifted up, and a cloud took Him out of their sight. And as their eyes were fixed on the sky while He was departing, behold, two men in white robes stood before them and said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw Him go into heaven." Then they returned to Jerusalem from the mountain called the Mount of Olives, which is near Jerusalem, a Sabbath day's journey away.

Acts 1:1–12

Alleluia, Tone 2

Verse: Gen od has come with shouts of joy, the Lord with the sound of trumpets. **Verse:** All nations, clap your hands; shout to God with a voice of joy. Psalm 46:6, 2

Gospel of Luke, beginning 114

In those days, Jesus rose from the dead, stood among His disciples, and said to them, "Peace be with you." They were startled and frightened, thinking they were seeing a spirit. But He said to them, "Why are you troubled, and why do such thoughts arise in your hearts?" Look at My hands and My feet; it is I Myself. Touch Me and see; for a spirit does not have flesh and bones, as you see I have." And when He had said this, He showed them His hands and His feet. But while they still did not believe for joy and were marveling, He said to them, "Do you have any food here?" They gave Him a piece of broiled fish and some honeycomb. And He took it and ate it in their presence. Then He said to them, "This is what I told you while I was still with you: everything written about Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled." Then He opened their minds to understand the Scriptures. And He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead on the third day, and for repentance and forgiveness of sins to be proclaimed in His name to all nations, beginning in Jerusalem. You are witnesses of these things. And I will send the promise of My Father upon you; but you are to remain in the city of Jerusalem until you are clothed with power from on high. And He led them out as far as Bethany, and lifting up His hands, He blessed them. And as He blessed them, He began to depart from them and be taken up into heaven. They worshiped Him and returned to Jerusalem with great joy. And they were continually in the temple, praising and blessing God. Amen.

Luke 24:36–53

Instead of "It is truly meet"

Exalt, O my soul, / Christ—the Giver of life— / who ascended from earth to heaven.

Irmos, Tone 5: You, *who* beyond all understanding and speech / *became* the Mother of God, / who in the time of the Timeless One gave birth in an ineffable manner, / we, the faithful, extol you with one mind.

And we sing thus until the Communion.

Communion

God ascended amid shouts of joy, / the Lord—to the sound of trumpets. / Alleluia. (3)

ON THURSDAY OF THE ASCENSION, IN THE EVENING

There is no kathisma at Vespers. If, however, a vigil was not served, we read the regular kathisma.

At "O Lord, I have cried out:" the stichera of the feast, tone 1

Having ascended into heaven, / from which You also descended, / do not leave us as orphans, O Lord. / May Your Spirit come, bringing peace to the world. / Show the children of men the works of Your power, / O Lord, Lover of Mankind!

You ascended, Christ, to Your eternal Father, / never having departed from His boundless bosom; / and the *Heavenly* Powers added nothing to *their* praise of the Most Holy Trinity, / but recognized in You, O Lord, / the only-begotten Son *of* the Father, even after Your incarnation. / By the abundance of Your compassion, have mercy on us!

Your angels, O Lord, proclaimed to the Apostles: / "Men of Galilee, why do you stand gazing up at the sky? / This is Christ the God, who was taken up from you into heaven; / He will come again in the *same* way / as you saw Him go into heaven; / serve Him in holiness and righteousness!"

And three stichera from the Menaion. Glory: to the saint, if there is one. If not:

Glory, and now, Tone 2: You were born as You Yourself willed; / appeared *to the world* as You willed; / suffered in the flesh, our God; / rose from the dead, having conquered death; / ascended in glory, You who fill all things, / and sent us the Divine Spirit, / so that *we* might sing and glorify Your Divinity.

Entrance with the censer. "A light of joy:".

Prokeimenon, Tone 7

Our God in heaven and on earth / has created all that He willed.

Verse: When Israel came out of Egypt, the house of Jacob from a foreign people.

Verse: The sea saw it and fled; the Jordan turned back.

Verse: Why, O sea, did you flee, and why, O Jordan, did you turn back?

And again: Our God is in heaven and on earth / He has created everything He willed. Psalm 113:11, 1, 3, 5

At the stichera, tone 2, similar to: "When from the Tree:"

He who fills all things speaks to His disciples, / having ascended the Mount of Olives: / "The time of the Ascension has drawn near, O My friends. / Go, teach the nations the word / that you have heard from My voice!" / Then He ascended in glory, as on a chariot, /—therefore the Apostles marveled in awe.

Verse: All nations, clap your hands, / shout to God with a voice of joy. Ps 46:2

When *Your* Mother and the disciples / were walking together to Bethany, O Christ, / You raised Your hands to bless them, / and as You blessed them, / a cloud of light from their eyes instantly took You away. / Then You ascended in glory / and truly appeared seated at the right hand of the Father, / receiving worship *together* with Him.

Verse: God ascended amid shouts of joy, / the Lord amid the sound of trumpets. Psalm 46:6

Come, let us ascend together, O faithful, / to the lofty Mount of Olives, / and, as the Apostles ascended there / and lifted their hearts and minds on high, / let us now behold the Lord carried by *a cloud*. / Therefore, we too will joyfully and gratefully proclaim: / "Glory to Your Ascension, O Most Merciful One!"

Glory, and now, Tone 6: Beholding on the holy mountains / Your Ascension, Christ, / the radiance of the Father's glory, / we sing of the light-like image of Your face, / we worship Your sufferings, / we honor the Resurrection, / glorifying the glorious Ascension. Have mercy on us!

Troparion of the Feast, Tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / confirming them with Your blessing, / that You are the Son of God, the Redeemer of the world.

The Double Litany and the Dismissal.

We sing the service for an ordinary saint, celebrated on the day of the Ascension, at Vespers.

Back to Table of Contents

SEVENTH SUNDAY AFTER EASTER
THE HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL

ON SATURDAY AT SMALL VESPERS

At "O Lord, I have cried out:"
Sunday stichera on the 4th tone, tone 6

Having triumphed over hell, / You ascended the Cross, O Christ, / to raise up with You those who dwelt in the darkness of death; / Free among the dead, / the Source of life from Your light, / almighty Savior, have mercy on us! **(2)**

On this day, Christ, having conquered death, / rose again, as He had said, / and granted joy to the world, / so that we might all sing a hymn *to Him*, saying: / "Fountain of life, inaccessible light, / almighty Savior, have mercy on us!"

From You, O Lord, in all of creation, / where can we, sinners, flee? / To heaven? *But* You Yourself dwell *there*. / To hell? *But* You have trampled death underfoot. / To the depths of the sea? / *Even* there is Your hand, O Lord. / We flee to You, falling prostrate before You, and pray: / "You who have risen from the dead, have mercy on us!"

Glory, Tone 6: The mysterious trumpets of the Spirit— / let us praise on this day the God-bearing Fathers, who sang within the Church / the harmonious song of theology, / *who preached* the one Trinity, / unchanging in Essence and Divinity, / the overthrowers of Arius and the defenders *of the* Orthodox *faith*, / who ever pray to the Lord / for the mercy of our souls.

And now, O Dogmatist, the same voice says: It is truly fitting / to glorify You, O Mother of God: / for, having descended into Your most pure womb, the Creator of all, / became flesh without changing His nature, / and *did* not *carry out His* plan in a phantom-like manner, / but united Himself in the Hypostasis / with the rational *and* living flesh received from You. / Therefore, we reverently acknowledge the distinction / of the two natures present in *Him*; / pray, O Most Honorable and All-Holy One, / that He may grant us peace and great mercy.

"A Light of Joy:" and the prokeimenon "The Lord has reigned:"

At the stichera, the Sunday stichera, tone 6

Your Resurrection, Christ the Savior, / the angels sing of in heaven: / and grant us on earth / with a pure heart / to glorify You.

And to the Mother of God, in the same tone, is similar: "Having put everything aside:"

Verse: They will remember Your name / from generation to generation. Ps 44:18A

Just as God, who transcends time, promised with an oath in ancient times / to Your forefather, / *so* in these last days He has fulfilled it, / by coming forth, O Most Pure One, from Your womb as the Divine One. / For truly the Lord has shone forth from You, / holding the ends *of the earth* in *His* hand. / Make Him merciful toward me at the hour of judgment, Virgin Mary, / so that I may attain His Kingdom / through exaltation in virtues / and the mortification of the passions.

Verse: Hear, O Daughter, and look, / and incline Your ear. Ps 44:11A

With a purified mind, Isaiah long ago foretold / that You would give birth to the Creator of all creation, / O Holy One, Most Pure: / for You alone, from all eternity, have been revealed as utterly

beyond prophecy. / Therefore I pray to You: / purify my defiled heart / and make me, O Virgin, / a partaker of the divine radiance of Your Son, / and of standing at His right hand, / when He sits down, as it is written, / to judge the whole world.

Verse: **The wealthy among the people / will seek Your favor.** Ps 44:13B

The destruction of death / was brought about through the birth *of Christ* from You, / for You have become, O Virgin, / the dwelling place of imperishable Life. / Therefore I pray to You: / raise *me* up, O Virgin, as I lie in the tombs of Hades—in my passions— / and lead me to joy and resurrection, / to the blessed reward, / and grant me the imperishable and divine joy, / where there is eternal delight, where the light never fades.

Glory to the Holy Fathers, Tone 4: The annual commemoration of the God-bearing Fathers, / who gathered from throughout the universe / in the glorious city of Nicaea, / we, the Orthodox congregation, celebrate with reverence and faith. / For they overthrew the wicked and godless teaching of the cunning Arius / with their pious minds, / and collectively expelled him from the Catholic Church, / and clearly taught all to confess in the Creed / the Son of God as consubstantial and *equally* eternal, / existing before *all* ages, / having set forth His doctrine accurately and piously. / Therefore, following their divine teachings / and believing firmly, we worship / the Son and the Holy Spirit together with the Father in one Divine Nature, / the consubstantial Trinity.

And now, on this feast day, the same voice proclaims: O Lord, having fulfilled the mystery, hidden from ages and generations, / as the Good One, / You ascended with Your disciples to the Mount of Olives, / taking *with You also* the One who bore You, / the Creator and Maker of all; / For She, who *during* Your Passion / suffered more than anyone else as a mother, / was fitting to enjoy the greatest joy / at the glorification of Your flesh. / And we, having been united with her, / glorify Your great mercy, / which was accomplished for us / at Your ascension into heaven, O Lord!

Sunday Troparion, Tone 6

The angelic hosts—at Your tomb, / and those who guarded *it* fell asleep, / while Mary stood in the tomb / *and* sought Your most pure body. / You emptied Hades, having suffered nothing from it, / You met the Virgin, the Giver of Life. / Risen from the dead, O Lord, glory to You!

Glory, and now, on this feast day, Tone 4: You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / confirming them with Your blessing / that You are the Son of God, the Redeemer of the world.

Special Ektenia and Dismissal.

ON SATURDAY AT GREAT VESPERS

At "O Lord, I have cried out," we sing stichera in Tone 10: 3 for Sunday, 3 for the Ascension, and 4 for the Fathers.

Sunday stichera, tone 6

Having triumphed over hell, / You ascended the Cross, O Christ, / to raise up with You those who dwelt in the darkness of death; / Free among the dead, / the Source of life from Your light, / almighty Savior, have mercy on us!

On this day, Christ, having conquered death, / rose again, as He had said, / and granted joy to the world, / so that we might all sing a hymn *to Him*, saying: / "Source of life, inaccessible light, / almighty Savior, have mercy on us!"

From You, O Lord, in all of creation, / where can we, sinners, flee? / To heaven? *But* You Yourself dwell *there*. / To hell? *But* You have trampled death underfoot. / To the depths of the sea? / *Even* there is Your hand, O Lord. / We flee to You, prostrating ourselves before You, and pray: / "You who have risen from the dead, have mercy on us!"

Stichera for the Ascension, same tone

The Lord ascended into heaven, / to send the Comforter to the world. / The heavens prepared a throne for Him, / the clouds—His ascent. / The angels marvel, / seeing the Man higher than themselves. / The Father awaits *Him*, / Whom He has held in His bosom from all eternity; / The Holy Spirit commands all His angels: / "Lift up your gates, O princes; / all nations, clap your hands, / for Christ has ascended *to the place* / where He was before!"

Lord, the Cherubim were amazed at Your Ascension, / seeing You, God, seated upon them / ascending on the clouds; / and we glorify You, for Your mercy is good, / glory to You!

Beholding on the holy mountains / Your Ascension, Christ, / the radiance of the Father's glory, / we sing of the light-filled image of Your face, / we worship Your sufferings, / we honor the Resurrection, / glorifying the glorious Ascension. Have mercy on us!

Stichera to the Holy Fathers, Tone 6

You were born from the womb before the morning star: / from the Father, without a mother, before *all* ages. / Though Arius considers You a creature and not God, / presuming to count You, the Creator, among the creatures in his madness, / *and thereby* gathering for himself fuel for the eternal fire. / But the Council *gathered* at Nicaea / proclaimed You the Son of God, O Lord, / co-seated with the Father and the Spirit.

"Who tore Your robe, Savior?" /—"Arius," You said, "who split the equally honored Beginning of the Trinity into divisions." / He refused to count You as one of the Trinity, / *and* he teaches, like Nestorius, not to call *Your Mother* the Mother of God. / But the council *gathered* at Nicaea / proclaimed You the Son of God, O Lord, / co-enthroned with the Father and the Spirit.

Arius falls from the precipice of sin, / his eyes closed so as not to see the light, / and, tormented inwardly *as if* on a hook, / is compelled by divine power / to surrender all he had, and his very soul, / becoming another Judas in thought and character. / But the Council *gathered* at Nicaea / proclaimed You the Son of God, O Lord, / co-enthroned with the Father and the Spirit.

The mad Arius / divided the unity of the Most Holy Trinity / into three dissimilar and disparate beings. / Therefore, the God-bearing Fathers, having gathered with zeal, / burning with fervor like Elijah the Tishbite, / strike down with the spiritual sword / the blasphemer who devised *this* disgraceful doctrine, / as the Spirit declared.

Glory, Tone 6: The mysterious trumpets of the Spirit— / let us praise on this day the God-bearing Fathers, who sang in the midst of the Church / a harmonious hymn of theology, / *who preached* the one Trinity, / unchanging in Essence and Divinity, / the overthrowers of Arius and defenders *of the* Orthodox, / who ever pray to the Lord / for the mercy of our souls.

And now, O Mother of God: Who will not glorify You, All-Holy Virgin? / Who will not sing of the virgin birth from You? / For the Only-Begotten Son, who shone forth from the Father before all time, / He Himself was born of You, O Pure One, having become incarnate in an inexpressible manner. / He is God by nature, / and for our sake became man by nature; / He is not divided into two persons, / but is known in two unconfused natures. / Pray to Him, O Holy One, O All-Blessed One, / for the mercy of our souls.

Entrance. Joyful Light: **Prokeimenon of the Day:** The Lord has reigned:

And the readings for the feast:

1. Reading from Genesis

When Abram heard that Lot, his nephew, had been taken captive, he counted his own household—three hundred eighteen—and pursued them as far as Dan. And he attacked them by night, he and his young men with him, and struck them down, and pursued them as far as Hoval, which is to the left of Damascus; and he brought back all the cavalry of Sodom, and brought back his nephew Lot, and all his possessions, and the women, and the people. The king of Sodom went out to meet him as he returned from defeating Hodol-Logomor and the kings *who were* with him in the Valley of

Shaveh—that is, the Plain of the Kings. And Melchizedek, king of Salem, brought out bread and wine—for he was a priest of God Most High. And he blessed him, saying, "Blessed be Abram by God Most High, Creator of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand."

Genesis 14:14–20

2. Deuteronomy reading

In those days, Moses said to the Israelites: "Look, I have set the land before you; go in and take possession of the land that the Lord swore to your fathers—to Abraham, Isaac, and Jacob—to give to them and to their descendants after them." And I said to you at that time, 'I cannot lead you by myself; the Lord your God has multiplied you, and behold, you are today as numerous as the stars of heaven. May the Lord, the God of your fathers, increase you a thousandfold *from* what you are now, and may He bless you, just as He has promised you.' So I chose from among you men who were wise, knowledgeable, and discerning, and appointed them to lead you—as commanders of thousands, of hundreds, of fifties, of tens, and as scribes to serve as your judges. And I commanded your judges at that time, saying, 'Hear *the disputes* between your brothers and judge fairly—between one man and his brother, and between the foreigner *who is with* him. Do not show partiality in judgment; *whether* the person *is* small *or* great, you shall judge him equally. Do not be afraid of anyone, for *this* is God's judgment.'

Deut. 1:8–11; 15–17

3. Reading from Deuteronomy

In those days Moses said to the people of Israel: "Behold, the heavens and the heavens of the heavens, the earth, and everything on it belong to the Lord your God. Yet the Lord set your fathers apart, loving them, and chose you, their descendants, after them from among all the nations, as it is to this day. So circumcise your hardened hearts and do not stiffen your necks any longer; for the Lord your God is the God of gods and the Lord of lords, a great, mighty, and awesome God, who shows no partiality and accepts no bribes, but executes justice for the foreigner, the orphan, and the widow; and He loves the foreigner, providing him with bread and clothing. You, too, shall love the stranger, for you were strangers in the land of Egypt. Fear the Lord your God, serve Him alone, cling to Him, and swear by His name: He is your praise, and He is your God, who has done for you those great and glorious deeds that your eyes have seen.

Deut. 10:14–18, 20–21

At the Litany, the stichera of the church

Having ascended into heaven, / from which You also descended, / do not leave us as orphans, O Lord. / May Your Spirit come, bringing peace to the world. / Show the sons of men the works of Your power, / O Lord, Lover of Mankind!

Glory, Tone 3: You, holy fathers, have proved yourselves to be strict guardians / of the Apostolic traditions: / for having orthodoxly defined the consubstantiality of the Holy Trinity, / you conciliarly rejected the blasphemy of Arius; / having denounced him and Macedonia the spirit-fighter, / you condemned Nestorius, Eutyches, and Dioscorus, / Sabellius, and Severus the headless. / *For* us, having been delivered from their deception, / pray that we may preserve our blameless life in the faith, / we beseech you.

And now, on the Feast of the Ascension, Tone 6: O Lord, having fulfilled the mystery of *Your* providence, / You took Your disciples / and led *them* up to the Mount of Olives; / and *now You Yourself* have passed through the heavenly firmament. / You who became poor for my sake, just as I am, / and ascended *to the place* from which You never departed, / send down Your All-Holy Spirit, / who enlightens our souls.

At the stichera, Sunday stichera, tone 6

Your Resurrection, Christ the Savior, / the angels sing of in heaven: / and grant us on earth / with a pure heart / to glorify You.

Verse: The Lord has reigned, / clothed in splendor. Ps 92:1A

Having shattered the gates of bronze / and broken the bars of hell, as the almighty God, / You have raised up the fallen human race. / Therefore, we too proclaim in song: / "Lord, risen from the dead, glory to You!"

Verse: For He has established the universe, / and it shall not be shaken. Psalm 92:1B

Christ, desiring to restore us from ancient corruption, / was nailed to the Cross and laid in the tomb. / The myrrh-bearing women, seeking Him with tears, wept *and* cried out: / "Alas, Savior of all! / How could You have deigned to enter the tomb? / If You entered of Your own free will, then how were You stolen away? / How were You carried away? / And where has Your life-giving body been hidden? / But, Lord, as You promised us, appear to us, / and put an end to our weeping." / As they wept, an angel called out to them: / "Cease your weeping *and* tell the apostles that the Lord has risen, / granting the world purification and great mercy!"

Verse: Holiness befits Your house, / O Lord, for all time. Ps 92:5B

Crucified of *Your own* will, Christ, / and having conquered death by Your burial, / You rose on the third day, as God, in glory, / granting the world eternal life / and great mercy.

Glory, to the holy fathers, tone 4: The annual commemoration of the God-bearing fathers, / who gathered from all over the universe / in the glorious city of Nicaea, / we, the Orthodox congregation, celebrate reverently and with faith. / For they overthrew the insidious, godless teaching of Arius / with pious reason, / and collectively expelled him from the Catholic Church, / and clearly taught all to confess in the Creed / the Son of God as consubstantial and *equally* eternal, / existing before *all* ages, / having set forth His doctrine accurately and piously. / Therefore, following their divine teachings, / and believing firmly, we worship / the Son and the Holy Spirit together with the Father in one Divine Nature, / the consubstantial Trinity.

And now, on this feast day, the same voice: O Lord, having fulfilled the mystery, hidden from ages and generations, / as the Good One, / You ascended with Your disciples to the Mount of Olives, / taking *with You also* the One who bore You, / the Creator and Maker of all; / For She, who *during* Your Passion / suffered more than anyone else as a mother, / was fitting to enjoy the greatest joy / at the glorification of Your flesh. / And we, having been made partakers with her, / glorify Your great mercy, / which was accomplished for us / at Your ascension into heaven, O Lord!

Troparion to the Holy Fathers, Tone 8

Most glorified are You, Christ our God, / who established our fathers as beacons on earth, / and through them guided us all onto the path of true faith, / O Most Merciful One, glory to You! (2)

And the Troparion of the Ascension, Tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / having confirmed them by Your blessing / that You are the Son of God, the Redeemer of the world.

AT MATINS

Sunday Troparion, Tone 6

The angelic hosts stood by Your tomb, / and those who guarded *it* fell as though dead, / while Mary stood in the tomb / seeking Your most pure body. / You emptied Hades, suffering no harm from it, / You met the Virgin, the Giver of Life. / Risen from the dead, O Lord, glory to You! (2)

Glory to the Holy Fathers, Tone 8

You are most glorified, Christ our God, / who established our fathers as beacons on earth, / and through them guided us all onto the path of true faith, / O Most Merciful One, glory to You!

And now, on the Ascension, Tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / confirming them with Your blessing / that You are the Son of God, the Redeemer of the world.

After the 1st stichera, the sedalen, Tone 6

When the tomb was opened, and hell wept, / Mary cried out to the apostles who had hidden themselves: / "Come forth, workers of the vineyard, / and proclaim the word of the Resurrection: / The Lord has risen, bestowing great mercy upon the world!"

Verse: **Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!** Ps 9:33

O Lord! Mary Magdalene stood before Your tomb, / weeping and crying out, and, mistaking You for the gardener, she exclaimed: / "Where have You hidden eternal Life? / Where have You laid *the One who sits* upon the throne of the cherubim? / For those who guarded Him from fear have perished. / Either give me my Lord, / or cry out with me: / *'You who were* among the dead and raised the dead, / glory to You!'

Glory, and now, O Mother of God: Having named the Blessed One Your Mother, / You came to suffer of Your own free will, / shining forth on the Cross, desiring to find Adam, / *and* proclaiming to the Angels: "Rejoice with Me, / for the lost drachma has been found!" / You who have arranged all things wisely, (our God,) glory to You!

After the 2nd stichera of the Sedalen, in the same tone

Life lay in the tomb, / and a seal was placed upon the stone; / as *if* Christ's soldiers were guarding a sleeping King; / but, having invisibly struck down His enemies, / the Lord rose again.

Verse: **I will praise You, O Lord, with all my heart, / I will proclaim all Your wonders.** Psalm 9:2

Through Your voluntary death / we have attained immortal life, / almighty and one Savior of all: / for at Your holy Resurrection You have called all *to Yourself*, / abolishing the victory of hell and the sting of death.

Glory, and now, to the Mother of God: O Virgin Mother of God! Pray to Your Son, / who was willingly nailed to the Cross / and rose from the dead, Christ our God, / for the salvation of our souls.

Ipakoï, Tone 6

By Your voluntary and life-giving death, O Christ, / having shattered the gates of hell as God, / You have opened to us the ancient paradise / and, having risen from the dead, / have delivered our lives from corruption.

Stepeny, Tone 6.
Antiphon 1

I lift up my eyes to heaven, to You, the Word; / have mercy on me, / that I may live for You.

Have mercy on us who are humbled, / *and* make us vessels / fit for You, O Word.

Glory: The Holy Spirit is the source of salvation for all; / if He breathes upon any of them according to *their* worthiness, / He soon lifts *them* up from earthly *affairs*, / gives them wings, strengthens them, and directs them upward.

And now: we repeat the same.

Antiphon 2

If the Lord were not among us, / none of us could withstand the struggle against the enemy; / for the victorious are lifted up from here.

May their teeth not seize my soul like a little bird, O Word. / *But* woe is me—how can I be delivered from my enemies, / being a lover of sin?

Glory: Through the Holy Spirit—divinization for all, / favor, understanding, peace, and blessing; / for in His works He is equal to the Father and the Word.

And now: we repeat the same.

Antiphon 3

Those who hope in the Lord / are a terror to their enemies and a wonder to all; / for they look upward.

With You, Savior, as their helper, / they do not extend the fruit of their righteous hands / toward iniquity.

Glory: The Holy Spirit reigns over all: / The heavenly hosts worship Him / *together* with every living thing on earth.

And now: we repeat the same.

Prokeimenon, Tone 6

Lord, raise up Your power / and come to save us. **Verse:** Shepherd of Israel, hear us, You who lead us like the sheep of Joseph. Ps 79:3B, 2A

Second Prokeimenon: Let everything that breathes / praise the Lord. **Verse:** Praise God in His holy ones; praise Him in the firmament of His power. Ps 150:6, 1

10th Sunday Morning Gospel, from John, beginning 66

In those days, Jesus appeared to His disciples by the Sea of Tiberias. He appeared in this way: Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two other disciples were together. Simon Peter said to them, "I'm going fishing." They said to him, "We'll go with you." So they went out and got into the boat, but that night they caught nothing. When morning came, Jesus was standing on the shore, but the disciples did not realize it was Jesus. Jesus said to them, "Children, do you have any food?" They answered Him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and they were no longer able to haul the net in because of the great number of fish. Then the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he put on his clothes—for he was naked—and jumped into the sea. The other disciples came in the boat, dragging the net full of fish, for they were not far from shore, about two hundred cubits away. When they came ashore, they saw a fire burning there, with fish and bread on it. Jesus said to them, "Bring some of the fish you have just caught." Simon Peter went and hauled the net ashore, full of large fish—one hundred fifty-three of them—and even with such a large catch, the net did not tear. Jesus said to them, "Come and have breakfast." None of the disciples dared to ask Him, "Who are You?" because they knew it was the Lord. Jesus came, took the bread, and gave it to them, and He did the same with the fish. This was the third time Jesus appeared to His disciples after His resurrection from the dead.

John 21:1–14

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let

us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

Psalm 50. The Kissing of the Gospel.

Glory: Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

And now: Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

Then, Tone 6: Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your tender mercies, blot out my iniquity.

And the stichera: Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

And the prayer: Save, O God, Your people:

Easter Canon, with irmoses in tone 4 and for the Ascension in tone 4, and the Holy Fathers in tone 6.

Easter Canon, Tone 6.
Song 1

Irmos: Just as Israel walked on dry land / through the abyss, / and cried out, seeing Pharaoh, their persecutor, drowning: / "Let us sing a song of victory to God!"

Refrain: **Glory to You, O Lord, for Your holy Resurrection.**

With Your arms outstretched on the Cross, / You fulfilled all the Father's will, O blessed Jesus. / Therefore, we will all sing / a song of victory to You.

With fear, like a slave, / death, obeying Your command, / approaches You, Lord of life, / through whom You have granted us / eternal life and the resurrection.

To the Mother of God: Having received Your Creator as He Himself willed, / from Your seedless womb / incarnate beyond all understanding, O Pure One, / You have truly appeared as the Sovereign of all creation.

Canon of the Ascension, Tone 5.
Song 1

Irmos: To God the Savior:

Let us sing, all people, to Christ, / who ascended in glory upon the shoulders of the Cherubim, / and who has seated us with *Himself* at the right hand of the Father, / a song of victory, for He has been glorified.

Christ, the Mediator between God and mankind, / when the hosts of angels saw Him in the heights in the flesh, they marveled, / yet in unison they sang a song of victory, / (for He has been glorified.)

To God, who appeared on Mount Sinai / and gave the Law to Moses, the man who beheld God, / and who ascended in the flesh from the Mount of Olives— / to Him we will all sing, / for He has been glorified.

To the Mother of God**:** Most Pure Mother of God! / Pray unceasingly to God, who was incarnate from you / and did not separate Himself from the bosom of His Father, / to save from every misfortune / *those* whom He has created.

Canon to the Holy Fathers, Tone 6.
Song 1

Irmos: As Israel passed through the dry land:

As the all-holy assembly praises the holy Fathers, / I cry out to You, Christ, praying / *that* their all-holy insight / may be preserved in me as well. **(2)**

God-bearing Fathers, / gathering like lightning on this day, / clearly confessed You, Christ, as the Only-Begotten Son, / co-eternal and consubstantial with the Father.

Glory: Clothed Your Bride, O Lord, the Church, / in glorious wedding garments, / you, having precisely set forth the definition of the faith, / adorned her as with exquisite golden vessels.

And now, O Mother of God: Adorned with divine glory / and reverently honored as Queen, / she stands before her Son and God, / interceding for the salvation of our souls.

Katavasia: *Moses*, the tongue-tied, / veiled by divine darkness, / clearly expounded the law written by God, / for, having cast off the impurity from his spiritual gaze, / he beholds the One Who Is and learns the knowledge of the Spirit, / glorifying *Him* with divine hymns.

Song 3

Easter Canon. Irmos: There is no one holy / like You, O Lord my God, / who have exalted the dignity of those faithful to You, O Good One, / and have established us upon the rock / of Your confession.

Beholding God crucified in the flesh, / *all* creation trembled with fear; / but by the outstretched arm of the Crucified One, / it was held fast for our sake.

Destroyed by *Christ's* death, / wretched death lies lifeless; / for, unable to withstand the onslaught of Divine Life, / the mighty one is put to death, / and resurrection is granted to all.

Theotokos: The miracle of the divine birth from you, O Pure One, / surpasses every law of nature; / for you supernaturally conceived God in your womb / and, having given birth, remain a Virgin forever.

Canon of the Ascension. Irmos: By the power of Your Cross:

You ascended, Christ, the Giver of Life, to the Father / and exalted our race, O Lover of Mankind, / through Your ineffable mercy.

The angelic hosts, seeing mortal nature / ascending with You, Savior, / sang Your praises unceasingly in wonder.

The hosts of angels marveled, / seeing *You*, Christ, ascended in the flesh, / and sang of Your holy Ascension.

Theotokion: Pray unceasingly, O Pure One, / for those who, having come forth from Your womb, / sing of You, Mother of God, / for deliverance from the devil's deception.

Canon to the Holy Fathers. Irmos: There is none holy like You, O Lord my God:

Attributing changeability, passion, and division / to the divine birth in a godless manner, / the mad and godless Arius / is cut off by the sharp sword of the Fathers. **(2)**

Just as in ancient times the divine Abraham, waging war, / all *the* venerable *Fathers* of the Church / powerfully destroyed Your frenzied enemies, O Good One, / by Your power. **(2)**

Glory: The first assembly, composed / *of* Your clergy, / piously proclaimed You, Savior, consubstantial with the eternal Father, / and the Creator of all things.

And now, O Mother of God: *Neither* the words of mortals nor their tongues / are able to praise You worthily, O Virgin: / for from You, O Most Pure One, Christ, the Giver of Life, / deigned to be incarnated without seed.

Katavasia: The prayer of the prophetess Anna, / who had a contrite spirit, / *offered* in ancient times to the Ruler and God of knowledge, / broke the bonds of the childless womb / and *put an end to* the unbridled arrogance of the child-bearing.

Kontakion of the Ascension, Tone 6

Having fulfilled the entire plan for our *salvation*, / and having united what is on earth with what is in heaven, / You ascended in glory, Christ, our God, / without leaving *us* at all, but remaining

inseparably with us / and calling out to those who love You: / "I am with you, and no one is against you!"

Ikos: Having left earthly things behind, / and having returned to dust what is but ashes, / come, let us sober up, O mortals, / and lift our eyes and thoughts to the heights, / let us turn our gaze—and with it our senses—toward the gates of heaven: / let *us* imagine that we are on the Mount of Olives, / gazing upon the Redeemer, borne upon a cloud. / For from there the Lord ascended into heaven, / and there the Generous One distributed gifts to His Apostles, / having gathered them together as a Father and strengthened them, / instructing them as sons, and saying to them: / "I do not depart from you; / I am with you, and no one is against you!"

Sedalen to the Holy Fathers, Tone 4

As radiant beacons of Christ's truth, / you appeared to the world on earth, / truly blessed fathers, / having dried up the heresies of inglorious babblers / and extinguished the flames of turmoil kindled by blasphemers. / Therefore, as Christ's holy fathers, / intercede for our salvation.

Another sedalen to the holy fathers, in the same tone

Glory: The glorious city of Nicaea / on this day summoned from all over the earth / three hundred and eighteen church leaders / against Arius, who uttered blasphemy / and diminished the One of the Trinity, / the true Son and Word of God; / having deposed this heretic, / they established the faith.

And now, for the Ascension: Having ascended into heaven in glory, / and seated at the right hand of the Father, / from Whom He has never been separated, Christ, lover of mankind, / having promised to send the Holy Spirit to Your wise disciples, / enlighten our minds as well and grant *us* enlightenment, / so that we may ceaselessly sing Your praises, O Lord.

Hymn 4

The Resurrection Canon. Irmos: "Christ is my strength, / God and Lord," /—the holy Church sings reverently, / proclaiming from a pure mind, / rejoicing in the Lord.

The tree of true life has blossomed, O Christ; / for the Cross was raised / and, watered with blood and water / from Your spotless side, / has brought forth life for us.

The serpent no longer offers me / false deification; / for Christ, the Divine Creator of human nature, / has now freely / opened the path of life to me.

Theotokos: How truly ineffable / and incomprehensible are the mysteries / of Your divine womb, O Theotokos, / to those on earth / and in heaven, Ever-Virgin!

Canon of the Ascension. Irmos: I have heard the news:

You ascended in glory, O King of the Angels, / to send us the Comforter from the Father; / therefore we proclaim: / "Glory, O Christ, to Your Ascension!"

When the Savior ascended in the flesh to the Father, / the angelic hosts marveled at Him and cried out: / "Glory to You, Christ, for Your Ascension!"

The *lower* angelic powers cried out to the higher ones: / "Lift up your heads, O gates, for Christ, our King, / Whom we praise *together* with the Father and the Spirit!"

Theotokos: The Virgin gave birth, yet did not experience *what is proper* to mothers; / yet She is *truly* the Mother, / though She remained a Virgin. / As we sing of Her, we cry out: / "Rejoice, O Mother of God!"

Canon to the Holy Fathers. Irmos: Christ is my strength:

Having perverted the Orthodox faith / with a reckless mind, the ill-fated Arius / was expelled from the Church by the voices of the Fathers, / like a rotten limb. **(2)**

The host of the Fathers, fighting on Your behalf, Lord, / has completely disarmed Your enemies, / and has glorified You, who are of one essence with the Father and the Spirit.

Glory: You have become the Mediator, God and man, / between God and mankind, Christ; / therefore, recognizing You as the one Son in two natures, / the godly Fathers proclaimed this.

And now, O Mother of God: The fruit of the tree *of paradise* / revealed me to be dead; / but the Tree of Life, which came forth from You, O All-Pure One, raised me up, / and made me an heir to the delights of paradise.

Katavasia: King of kings, One from the One, / the Only-begotten Word, proceeding from the Father without beginning, / You, as a benefactor, truly sent the Spirit, equal to You, / to the Apostles, who sing: / "Glory to Your might, O Lord!"

Song 5

The Resurrection Canon. Irmos: With Your divine light, O Good One, / illuminate with love the souls that yearn for You from the dawn—I pray— / so that they may know You, the Word of God, the true God, / who calls them from the darkness of sin / *to Yourself*.

Now the Cherubim retreat before me, / and the flaming sword turns away from me, O Lord, / at the sight of You, the Word of God—the true God, / who opened the way to paradise for the thief.

I no longer fear / returning to the earth, Christ the Lord; / for You, in Your great mercy, / have raised me, the forgotten one, from the earth / to the heights of incorruption through Your Resurrection.

Theotokos: Save those who confess You as the Mother of God from the heart, / O gracious Lady of the world, / for *in* You we have an invincible protection, / *as in* the true Mother of God.

Canon of the Ascension. Irmos: Watching from dawn:

Filling all with joy, O Merciful One, / You came in the flesh / to the heavenly Powers.

The angelic hosts, / seeing You being assumed, cried out: / "Lift up the gates for our King!"

The Apostles, seeing the Savior ascending, / cried out with awe to our King: / "Glory to You!"

Theotokos: *As* a Virgin after childbirth, / we sing to You, O Mother of God, / for You gave birth to God the Word in the flesh / to the world.

Canon to the Holy Fathers. Irmos: With Your divine light, O Blessed One:

Truly beautiful are the feet / of those who now proclaim You, Christ, / the Peace, surpassing every mind, / *the mind* of all angels and men, / and uniting the world through the multitude of the world. **(2)**

The divine teachers, sealed by the law of the all-holy priesthood, / having gathered together, reverently proclaimed You / as the Wisdom *and* Power of the Father, / *His* hypostatic Word, O Christ. **(2)**

Glory: Having watered the Church with the pure streams / of Christ's teachings, / you now enjoy the waters of rest, / rejoicing forever.

And now, O Mother of God: To you, the one and only pure Mother of God, / who, like a radiant lamp, O All-Pure One, / brilliantly reveals Christ, the Sun of Righteousness, to all, / we now call upon your intercession.

Katavasia: Through the redemptive cleansing from sins, / receive the fire-breathing dew of the Spirit, / O light-bearing children of the Church; / for now the law has gone forth from Zion— / the grace of the Spirit in the form of tongues of fire.

Hymn 6

The Resurrection Canon. Irmos: Seeing the sea of life / churning with waves of temptation, / I, having taken refuge in Your peaceful harbor, cry out to You: / "Deliver my life from destruction, / O Most Merciful One!"

Crucified by nails, You, O Lord, / have blotted out the curse *that was* against us, / and pierced in the side by a spear, / having torn up the scroll against Adam, / You have set the world free.

Adam, overcome by deceit, / was cast into the abyss of Hell; / but You, God by nature and compassionate, / descended in search *of him*, / and taking him upon *Your* shoulders, / raised him up with You.

Theotokos: All-Pure Lady, / who gave birth to the Lord, the Helmsman of mortals! / Calm the turmoil of my passions, / fickle and terrifying, / and grant peace to my heart.

Canon of the Ascension. Irmos: The abyss has engulfed me:

The Apostles, seeing the Creator on this day / ascending on high, / rejoiced in the hope *of receiving* the Spirit, / and exclaimed with awe: / "Glory to Your ascension!"

The Angels appeared, / calling out to Your disciples, Christ: / "Just as you saw Christ ascending in the flesh, / *so* will He come *again*, / the righteous Judge of all!"

When the heavenly Powers / saw You, our Savior, / being lifted up in the flesh to the heights, / they cried out, saying: / "Great is Your love for mankind, O Lord!"

Theotokos: We worthily glorify You, the thornbush that is not scorched, / the mountain, the living ladder, / and the gate of heaven, / O glorious Mary, praise of the Orthodox.

Canon to the Holy Fathers. Irmos: Beholding the sea of life:

The sower of tares, bearing the name of folly, / could not hide from the ineffable providence: / for, envying Judas, / like him, he was torn apart, most wicked of all. **(2)**

The divine, venerable host of the Fathers / proclaims You, O Lord, / as the Only-Begotten Light, / who shone forth from the essence of the Father / and were born before all ages, O Son.

Glory: The womb, which poured forth a source of wicked heresies— / murky and unfit for drinking— / was torn open, as the figurative saying goes, / by the plow of the prayers of the God-inspired priests, / according to God's providence.

And now, O Mother of God: Moses, the greatest of the prophets, / wrote of You from of old as an ark, / a table, a lampstand, and a vessel of manna, / figuratively pointing to the Incarnation of the Most High / from You, O Virgin Mother.

Katavasia: As propitiation and salvation for us, / You shone forth, Lord Christ, from the Virgin, / so that, like the prophet Jonah from the belly of the sea beast, / You might completely deliver from corruption Adam, / who fell along with *his* entire race.

Kontakion of the Holy Fathers, Tone 8

The preaching of the Apostles and the Fathers established the dogmas / and affirmed the one faith for the Church; / and she, clothed in the garment of truth, / woven from heavenly theology, / rightly teaches and glorifies the great mystery of piety.

Ikos: Let us hear the exalted proclamation / of the Church of God, crying out: / "Let the one who thirsts come to me and drink; / the cup I hold is the cup of wisdom, / in it I have dissolved the drink of truth with the Word, / it pours out not the water of contention, but *the drink* of confession. / From it, the Israel of today drinks / *and* beholds God proclaiming: / "Behold, behold, it is I Myself, and I do not change: / I am God—the First; I am God afterward as well, / and besides Me there is no other at all." / Therefore, those who partake will be satisfied / and will praise the great mystery of piety!"

Synaxarion.

Hymn 7

Sunday Canon. Irmos: The angel made the furnace / fragrant with dew for the pious youths, / and God's command, which scorched the Chaldeans, / compelled the tormentor to cry out: / "Blessed are You, God of our fathers!"

Mourning Your suffering, / the sun was clothed in darkness, / and by day, throughout the whole earth, O Lord, / the light faded, crying out: / "Blessed are You, God of our fathers!"

The underworld was illuminated / by Your descent, O Christ; / and the forefather, appearing filled with joy, / rejoiced with delight, crying out: / "Blessed are You, God of our fathers!"

Theotokion: Through You, Virgin Mother, a brilliant light / has dawned upon the entire universe; / for You gave birth to the Creator of all—God. / Ask Him, O All-Pure One, / that He may bestow upon us, the faithful, His great mercy.

Canon of the Ascension. Irmos: In the fiery furnace:

Having ascended on a bright cloud / and saved the world, / blessed is the God of our fathers.

Taking upon Your shoulders our fallen nature, / You, Christ, having ascended, / brought *it* to God the Father.

Having ascended in the flesh / to the incorporeal Father, / blessed be the God of our fathers!

Taking our nature, which had been killed by sin, / You, O Savior, brought it / to Your own Father.

Canon to the Holy Fathers. Irmos: He made the furnace dewy:

You have triumphed over the madness of the one of the same name—/ Aria, who raved terribly / and uttered unjust words about God from on high: / for he refused to proclaim to the Son: / "Blessed are You, God of our fathers!" **(2)**

Imitating the Son of Thunder, O wondrous ones, / the Word co-eternal with the Father / and seated with Him on one throne, / with your fiery lips / you teach everyone to proclaim: / "Blessed are You, God of our fathers!" **(2)**

Glory: Like winged beings, you have come to the aid of the Word, / O God-blessed ones: / for the Holy Spirit has gathered you from the ends of the universe, so that you might cry out: / "Blessed are You, God of our fathers!"

And now, O Mother of God: The furnace did not consume the three youths, / foreshadowing the birth of Christ from you; / for the Divine Fire, without consuming you, dwelt within you, / and enlightened all, inspiring them to cry out: / "Blessed are you, who bore God in the flesh within your womb."

Katavasia: The harmonious melody of *musical* instruments resounded, / *calling upon us* to honor a lifeless idol cast in gold; / but the light-bearing grace of the Comforter / *moves* us to cry out in reverence: / "The One, Equal, and Eternal Trinity, / blessed are You!"

Song 8

Sunday Canon. Irmos: From the flame You poured forth dew for the pious, / and with water You extinguished the righteous one's sacrifice: / for You accomplish all things, Christ, by *Your* sole will. / We exalt You for all ages.

The Jewish people, *who* in ancient times *were* murderers of the prophets, / have now, through envy, become God-killers, / having hung You, the Word of God, on the Cross, / Whom we exalt for ever and ever.

Without leaving the heavenly vault, / and having descended into hell, / You, Christ, raised up with *You* / all mankind lying in the mire, / who exalt You for ever and ever.

Theotokos: From the Light, the Word—the Giver of light—You conceived, / and having given birth to Him in an ineffable manner, You were glorified, / for the Divine Spirit dwelt within You, O Virgin. / Therefore, we sing Your praises for all ages.

Canon of the Ascension, Irmos: From the Father before the ages:

Christ, the Giver of life, / who ascended into heaven in glory in two natures / and sits *at the right hand* of the Father, / let the priests sing of Him, / let the people extol Him for ever and ever.

You who delivered creation from the bondage of idolatry / and presented it free to Your Father, / we sing to You, Savior, / and we exalt You for ever and ever.

Who, by Your descent, overthrew the enemy / and, by Your ascension, exalted mankind, / O priests, sing His praises; / O people, exalt Him forever and ever.

Theotokos: You appeared as the Most High of the Cherubim, O pure Mother of God, who in Your womb bore Him whom they bear, whom we mortals, *together* with the incorporeal ones, glorify forever and ever.

Canon to the Holy Fathers. Irmos: From the flame You poured forth dew for the pious:

Enkindled by the rays of Your Divinity, / Your good shepherds / confessed You as the Creator and Lord of all that exists, / Whom we exalt for all ages. **(2)**

The choir of shepherds, remembered forever, gathered here today, / divinely and wisely expounding on the uncreated Trinity, / teaches all to proclaim: / "We exalt You for all ages!" **(2)**

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

The hierarchs, shepherds worthy of wonder, / enlighten the Church of Christ, / each, in his own measure, filling her with joy / and exalting her for all ages.

And now, O Mother of God: Mysteriously, in *various* forms, / the prophets of old all beheld / You, who bore the Word in Your womb: / for having taken flesh from You, / He was born *of* two natures; / Him we exalt for ever and ever.

We praise, bless, and worship the Lord, singing His praises and exalting Him forever and ever.

Katavasia: The Tri-Luminous Image of the Godhead / breaks the bonds and quenches the flame; / the youths sing, and all creation / blesses the one Savior and Creator of all / as their benefactor.

Hymn 9

Sunday Canon. Irmos: It is impossible for people to see God, / Whom even the hosts of angels dare not gaze upon; / but through You, All-Pure One, / the Incarnate Word has become visible to mortals. / Glorifying Him, / we, *together* with the heavenly hosts, / praise You.

You remained untouched by suffering, O Word of God, / having shared in suffering according to the flesh, / yet You free man from the passions, / having conquered the passions, O our Savior; / for You alone remain impassible and almighty.

Having accepted mortal destruction, / You preserved Your body untouched by decay, / and Your life-giving and Divine soul, O Lord, / was not left in Hades; / but as You arose from sleep, / You raised us up with You.

Trinity Hymn: We mortals all glorify God the Father *and* the Son, co-eternal, / with pure lips, / and we honor the ineffable and most glorious / power of the All-Holy Spirit; / for You alone are almighty, O indivisible Trinity!

Canon of the Ascension. Irmos: You, beyond the reach of mind and word:

You, the Redeemer of the world, Christ God, / the Apostles, seeing You divinely exalted, / rejoiced with awe and magnified You.

Beholding Your deified flesh, O Christ, / on high, the Angels / pointed to one another, saying: / "This is truly our God!"

Upon seeing You, Christ God, / ascending on the clouds, / the hosts of incorporeal beings exclaimed: / "Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of glory may enter!"

Theotokos: Rejoice, O Theotokos, Mother of Christ the God! / *Him* whom You bore in Your womb, / on this day, as You beheld Him ascending from the earth with the angels, / You exalted.

Canon to the Holy Fathers. Irmos: It is impossible for people to see God:

Having chosen you *as His* companions, He gathered you together, / arming you with the mighty power of the Spirit, / the Word, co-eternal with the Father and co-enthroned, / existing before all ages; / Him you now, most holy ones, / glorify unceasingly with the heavenly hosts. **(2)**

You, as physicians of souls and bodies, put a stop to the spread of Arius's dreadful heresy, / having piously set forth the Symbol of Faith for all; / holding fast to it now, we, the clergy, / ceaselessly glorify your memory. **(2)**

Glory: As the truest Light, / deliver my soul, O Christ, from the mist of passions, / through the intercessions, O Lord, of Your servants, / who have now proclaimed You to be without beginning, / not created, but the Creator of all, / and God, co-eternal with the Father.

And now, O Mother of God: Resurrection has now been granted to the dead / through Your incomprehensible and ineffable conception, O Mother of God, Sovereign: / for Life, clothed in flesh, shone forth from You to all / and clearly dispelled the harshness of death.

Katavasia: Rejoice, O Queen, glory of mothers and virgins! / For no eloquent lips, / however skillfully they speak, / can sing Your praises worthily; / every mind is overwhelmed / as *it strives* to comprehend the birth *of Christ* from You; / therefore we praise You in unison.

Then: Holy is the Lord, our God: **(3)**

Sunday Exapostilarion

On the Sea of Tiberias, the sons of Zebedee— / Nathanael and Peter, along with two others, / and Thomas—were once out fishing. / At Christ's command, having cast *their nets* on the right side, / they drew up a great multitude of fish. / Peter, recognizing Him, swam out to Him. / Appearing to them a third time, / He offered *them* bread and fish roasted on coals.

Glory to the Holy Fathers: As we celebrate the memory of the divine Fathers today, / we pray to You, O All-Merciful One, through their intercession: / "Deliver Your people from every harm of heresy, O Lord, / and grant that all may glorify / the Father, the Word, and the All-Holy Spirit!"

And now, on the Feast of the Ascension: As Your disciples gazed upon You, / You ascended to the Father, Christ, *to* sit with *Him*. / *And* the angels, hastening ahead, cried out: / "Lift up your heads, lift them up, / for the King has ascended to the First Light of glory!"

At "Praise," stichera in tone 8
Sunday stichera, tone 6

Your Cross, O Lord, / is life and resurrection for Your people; / and trusting in it, / we sing to You—our risen God: / "Have mercy on us!"

Your burial, O Lord, / has opened paradise to the human race; / and, delivered from corruption, / we sing to You—our risen God: / "Have mercy on us!"

With the Father and the Spirit, let us sing of Christ, / who rose from the dead, / and let us cry out to Him: / "You are our life and our resurrection. / Have mercy on us!"

On the third day You rose, O Christ, / from the tomb, as it is written, / raising our forefather with *You*. / Therefore, the human race glorifies You / and sings of Your Resurrection.

Other stichera of the Holy Fathers, Tone 6

Having gathered all the wisdom of the soul, / and having conducted their research together with the divine Spirit, / the venerable Fathers inscribed the heavenly and sacred Symbol *of Faith* / with divinely inspired words. / In it they teach *most clearly* / that the Word is co-eternal with the Father / and consubstantial with Him in all truth, / openly following the apostolic teachings, / the glorious, all-blessed, and truly godly Fathers.

Having all received the incorporeal radiance of the Holy Spirit, / the most supernatural prophecy / was uttered by *the* blessed *Fathers*—inspired by God—in concise words and with great wisdom, / as Christ's heralds, / defenders of the Gospel teachings and pious traditions, / having clearly received their revelation from above / and, having been enlightened, set forth the definition *of the faith,* / as taught by God.

Verse: Blessed are You, O Lord, God of our fathers, and Your name is to be praised and glorified forever. Dan 3:26

Having gathered together the art of shepherding / and now, spurred on by the most righteous wrath, / in all justice have driven away / the fierce and destructive wolves, / casting them out of the fullness of the Church with the sling of the Spirit, / as those fallen to death and as those suffering from an incurable disease, / divine shepherds, / as the truest servants of Christ / and the most sacred ministers / of the mysteries of the divine preaching.

Verse: Gather to Him His saints, who have made a covenant with Him concerning sacrifices. Ps 49:5

And again, the first stichera: Having gathered all the wisdom of the soul, / and having conducted their research together with the divine Spirit, / the venerable Fathers inscribed the heavenly and sacred Symbol *of Faith* / with divinely inspired words. / In it they teach *most clearly* / that the Word is co-eternal with the Father / and consubstantial with Him in all truth, / openly following the apostolic teachings, / the glorious, all-blessed, and truly godly ones.

Glory, Tone 8: The host of holy fathers, / gathered from the ends of the universe, / proclaimed as dogma the single nature and essence / of the Father, the Son, and the Holy Spirit, / and clearly conveyed to the Church / the mystery of theology. / Praising them, let us glorify them with faith, crying out: / "O divine host, / theological warriors of the Lord's army, / bright stars of the immaterial firmament, / impregnable towers of mystical Zion, / heavenly flowers fragrant with myrrh, / the lips of the Word, all of gold, / Praise of Nicaea, adornment of the universe! / Intercede earnestly for our souls!"

And now, Tone 2: Most Blessed are You, Virgin Mother of God:

Great Doxology.

Sunday Troparion

Having risen from the tomb, You broke the chains of hell, / You abolished the sentence of death, O Lord, / delivering all from the snares of the enemy; / and appearing to Your Apostles, / You sent them forth to preach / and through them granted peace to the universe, / O One, Most Merciful.

Ektenia and Dismissal.

AT THE FIRST HOUR
Glory, and now:
Gospel Matins stichera 10, tone 6

After Your descent into Hades and Your resurrection from the dead, / grieving, as is natural in separation from You, Christ, / the disciples returned to their work; / and once again—boats, nets, and no catch. / But You, O Savior, appearing as the Lord of all, / commanded them to cast their nets on the

right side of the boat, / and the word was immediately put into action: / a great multitude of fish, / and an extraordinary feast was prepared on land. / Just as Your disciples partook of it then, / so grant that we too may now enjoy it in our hearts, / O Lord, lover of mankind!

And the final dismissal.

AT THE LITURGY

Blessed are the tones, Tone 6

Remember me, O God my Savior, / when You come into Your Kingdom, / and save me, O You who alone love mankind.

Adam, who was deceived by the tree, / You saved once more through the tree of the Cross, / *just as You saved* the thief who cried out: / "Remember me, O Lord, in Your Kingdom!"

Having shattered the gates and bolts of hell, O Giver of Life, / You, the Savior, raised all the dead who cried out: / "Glory to Your Resurrection!"

Remember me, O Conqueror of death by Your burial, / and Filler of all with joy through Your resurrection, / O Merciful One.

And from the Canon of the Ascension
Song 4, in four parts, Tone 5

You ascended in glory, O King of the Angels, / to send us the Comforter from the Father; / therefore we proclaim: / "Glory, O Christ, to Your Ascension!"

When the Savior ascended in the flesh to the Father, / the angelic hosts marveled at Him and cried out: / "Glory to You, Christ, for Your Ascension!"

The *lower* angelic powers cried out to the higher ones: / "Lift up your heads, O gates, for Christ, our King, / Whom we praise *together* with the Father and the Spirit!"

Theotokos: The Virgin gave birth, yet did not experience *what is proper* to mothers; / yet She is *truly* the Mother, / though She remained a Virgin. / As we sing of Her, we cry out: / "Rejoice, O Mother of God!"

And from the Canon of the Fathers
Song 6, in four parts, Tone 6

He could not hide from the work of the ineffable— / the sower of tares, bearing the name of madness: / for, envying Judas, / like him, he broke away, most wicked of all.

The divine, venerable line of Fathers / proclaims You, O Lord, / as the Only-Begotten Light, / who shone forth from the Father's being / and were born before all ages.

Glory: The womb, which poured forth the source / of impious heresies—murky and unfit for drinking— / was torn open, as the figurative saying goes, / by the plow of the prayers of the God-inspired priests, / according to God's providence.

And now, O Mother of God: Moses, the greatest of the prophets, / wrote of You from of old as an ark, / a table, a lampstand, and a vessel of manna, / figuratively pointing to the Incarnation of the Most High / from You, O Virgin Mother.

Upon entering, the Sunday troparion, tone 6

The angelic hosts stood by Your tomb, / and those who guarded *it* fell as though dead, / while Mary stood in the tomb / seeking Your most pure body. / You emptied Hades, suffering no harm from it, / You met the Virgin, the Giver of Life. / Risen from the dead, O Lord, glory to You!

Troparion of the Ascension, Tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / confirming them with Your blessing / that You are the Son of God, the Redeemer of the world.

Troparion to the Holy Fathers, Tone 8

You are most glorified, Christ our God, / who established our fathers as beacons on earth, / and through them guided us all onto the path of true faith, / O Most Merciful One, glory to You!

Glory, Kontakion of the Holy Fathers, Tone 8

The preaching of the Apostles and the Fathers established the dogmas / and the one faith for the Church; / and she, clothed in the garment of truth, / woven from heavenly theology, / rightly teaches and glorifies the great mystery of piety.

And now, Kontakion of the Ascension, Tone 6

Having fulfilled the entire plan for our *salvation*, / and having united what is on earth with what is in heaven, / You ascended in glory, Christ, our God, / without leaving *us* at all, but remaining inseparably with us / and calling out to those who love You: / "I am with you, and no one is against you!"

Prokeimenon, Tone 4, Song of the Fathers

Blessed are You, O Lord, God of our fathers, / and Your name is to be praised and glorified forever. **Verse:** For You are righteous in all that You have done for us. Dan 3:26, 27A

Acts of the Holy Apostles, Chapter 44

In those days, Paul decided to bypass Ephesus so as not to delay his journey through Asia; for he was hurrying to be in Jerusalem, if possible, by the day of Pentecost. From Miletus he sent word to Ephesus and summoned the elders of the church; and when they came to him, he said to them: "Take heed to yourselves and to the whole flock, over which the Holy Spirit has made you overseers, to shepherd the church of God, which He purchased for Himself with His own blood. For I know that after my departure, fierce wolves will come in among you, not sparing the flock; and from among yourselves men will arise who will speak perverse things to draw the disciples after them. Therefore be on guard, remembering that for three years, day and night, I never ceased to instruct each one of you with tears. And now, brothers, I entrust you to God and to the word of His grace, which is powerful enough to build you up further and give you an inheritance among all the sanctified. I have not desired silver, gold, or clothing from anyone; you yourselves know that these hands of mine have provided for my own needs and those of my companions. In everything I have shown you that by working hard in this way, we must support the weak and remember the words of the Lord Jesus, for He Himself said, 'It is more blessed to give than to receive.' Having said this, he knelt down and prayed with them all.

Acts 20:16–18A; 28–36

Alleluia, Tone 1

Verse: The Lord, God of gods, has spoken and summoned the earth from the rising of the sun to its setting. **Verse:** Gather to Him His saints, those who have made a covenant with Him concerning sacrifices. Psalm 49:1, 5

The Gospel of John, Chapter 56

In those days, Jesus lifted up His eyes to heaven and said: "Father, the hour has come; glorify Your Son, that Your Son may glorify You, since You have given Him authority over all flesh, so that He may give eternal life to all whom You have given Him. And this is eternal life: that they may know You, the one true God, and Jesus Christ whom You have sent. I have glorified You on earth; I have

completed the work You gave Me to do. And now, Father, glorify Me in Your presence with the glory I had with You before the world began. I have made Your name known to the people whom You gave Me out of the world; they were Yours, and You gave them to Me, and they have kept Your word. Now they have come to understand that everything You have given Me is from You, for the words that You gave Me, I have given to them, and they have received them and have truly come to understand that I came from You, and they have believed that You sent Me. I pray for them; I do not pray for the whole world, but for those whom You have given Me, because they are Yours. And all that is Mine is Yours, and what is Yours is Mine; and I have been glorified in them. I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name—those whom You have given Me—so that they may be one, just as We are one. While I was with them in the world, I kept them in Your name; those whom You have given Me I have kept, and not one of them has been lost, except the son of perdition, so that the Scripture might be fulfilled. Now I am coming to You, and I say these things in the world so that they may have My joy fulfilled in themselves.

John 17:1–13

Communion

Praise the Lord from the heavens; / praise Him in the heights. **Another:** Rejoice, you righteous, in the Lord— / praise is fitting for the righteous. / Alleluia. **(3)** Ps 148:1, 32:1

ON THE SUNDAY OF THE HOLY FATHERS AT VESPERS

At "O Lord, I have cried out," we sing stichera in tone 6. To the Holy Fathers, tone 6, similar to: "She who had despaired:"

You were born from the womb before the morning star: / from the Father without a mother before *all* ages. / Though Arius considers You a creature and not God, / presuming to count You, the Creator, among the creatures in his madness, / *and thereby* gathering for himself fuel for the eternal fire. / But the Council *gathered* at Nicaea / proclaimed You the Son of God, O Lord, / co-seated with the Father and the Spirit.

"Who tore Your robe, Savior?" /—"Arius," You said, "who split the equally honored Beginning of the Trinity into divisions." / He refused to count You as one of the Trinity; / he *also* teaches, following Nestorius, not to call *Your Mother* the Mother of God. / But the Council held at Nicaea / proclaimed You the Son of God, O Lord, / co-enthroned with the Father and the Spirit.

Arius falls from the precipice of sin, / his eyes closed so as not to see the light, / and, tormented inwardly *as if* on a hook, / is compelled by divine power / to surrender all he had, and his very soul, / becoming another Judas in thought and character. / But the Council *gathered* at Nicaea / proclaimed You the Son of God, O Lord, / co-enthroned with the Father and the Spirit.

And three stichera from the Menaion.

Glory, Tone 6: The mysterious trumpets of the Spirit— / let us praise on this day the God-bearing Fathers, who sang in the midst of the Church / a harmonious hymn of theology, / who preached the one Trinity, / unchanging in Essence and Divinity, / the overthrowers of Arius and defenders of the Orthodox, / who ever pray to the Lord / for the mercy of our souls.

And now, on this feast day, the same tone: Beholding on the holy mountains / Your Ascension, O Christ, / the radiance of the Father's glory, / we sing of the light-like image of Your face, / we worship Your sufferings, / we honor the Resurrection, / glorifying the glorious Ascension. Have mercy on us!

"A light of joy:" And the prokeimenon of the day: Bless the Lord now:

Stichera on the stichera for the Fathers, tone 6

Having gathered together all the wisdom of the heart, / and having conducted their inquiry together with the divine Spirit, / the venerable Fathers inscribed the heavenly and sacred Symbol *of Faith* / with divinely inspired words. / In it they teach *most clearly* / that the Word is co-eternal with the Father / and consubstantial with Him in all truth, / openly following the apostolic teachings, / the glorious, all-blessed, and truly godly ones.

Verse: **Blessed are You, O Lord, God of our fathers, and Your name is to be praised and glorified forever.** Dan 3:26

Having all received the incorporeal radiance of the Holy Spirit, / the most supernatural prophecy / was uttered by *the* blessed *fathers* with few words and great wisdom, / divinely inspired, / as heralds of Christ, / defenders of the Gospel teachings and pious traditions, / having clearly received their revelation from above / and, having been enlightened, defined *the faith,* / as taught by God, they set forth.

Verse: **Gather to Him His saints, who have made a covenant with Him concerning sacrifices.** Ps 49:5

Having gathered all the art of shepherding / and now, spurred on by the most righteous wrath, / in all justice drove away / the fierce and destructive wolves, / casting them out of the fullness of the Church with the sling of the Spirit, / as those fallen to death and as those suffering from an incurable disease, / divine shepherds, / as the truest servants of Christ / and the most sacred ministers / of the divine mysteries of the Gospel.

Glory, Tone 3: You have proved yourselves to be the strict guardians / of the Apostolic traditions, holy fathers: / for having orthodoxly defined the consubstantiality of the Holy Trinity, / you conciliarly rejected the blasphemy of Arius; / having denounced him and Macedonia the spirit-fighter, / you condemned Nestorius, Eutyches, and Dioscorus, / Sabellius, and Severus the headless. / For us, having been delivered from their deception, / pray that we may preserve our blameless life in the faith, / we beseech you.

And now, on this feast day, Tone 6: God ascended amid shouts of joy, / the Lord to the sound of trumpets, / to raise up the fallen image of Adam / and send the Spirit, the Comforter, / for the sanctification of our souls.

After the Trisagion, a troparion to the Holy Fathers, Tone 8

Most glorified are You, Christ our God, / who established our fathers as beacons on earth, / and through them guided us all onto the path of true faith, / O Most Merciful One, glory to You!

Glory: **troparion to the saint, if any.**

And now, on the Ascension, tone 4

You ascended in glory, Christ our God, / filling Your disciples with joy / through the promise of the Holy Spirit, / confirming them by Your blessing / that You are the Son of God, the Redeemer of the world.

Then the Double Ektenia and the Dismissal.

Back to Table of Contents

TRINITY PARENTAL SATURDAY

ON FRIDAY AT GREAT VESPERS

We commemorate all Orthodox Christians who have fallen asleep from the beginning of time, our fathers and brothers.

After the Introductory Psalm and the customary verses, we sing the stichera for Tone 6 on "O Lord, I have cried out": three stichera for the martyrs from the Octoechos, Tone 6, and three from the Triodion:

Tone 6

Your martyrs, O Lord, / did not deny You, / did not stray from Your commandments; / through their intercession, have mercy on us!

Having borne witness / *by* Your *power*, O Christ, / they endured many torments; / through their intercession and prayers, O Lord, / preserve us all.

Martyrs, victors, and citizens of heaven, / while laboring on earth, they endured many torments / and received the perfect crown in heaven; / may they intercede for our souls.

Tone 8

On this day, as we commemorate by name all the departed / who lived piously in the faith, / let us, the faithful, sing to the Savior and Lord, earnestly asking / that He may grant them a favorable answer at the hour of judgment / to our God Himself, / who judges the whole earth, / that they may stand at His right hand in joy, / in the place of the righteous and in the bright inheritance of the saints, / and become worthy of His Heavenly Kingdom.

O Savior, who redeemed mankind with Your blood, / and by Your death delivered us from bitter death, / and who grants us eternal life through Your Resurrection, / grant rest, O Lord, to all who have fallen asleep in piety, / whether in the wilderness, in cities, at sea, / on land, or in any place: / kings, priests, bishops, / monks and laypeople of every age *and* every kind, / and grant them Your Heavenly Kingdom.

Thanks to Your resurrection from the dead, O Christ, / death no longer has power over those who have died in piety. / Therefore, we earnestly pray: / grant rest in Your courts and in the bosom of Abraham to Your servants, / who from Adam until this very day have worshiped You with purity, / our fathers and brothers, / our friends and relatives alike, / every person who served faithfully in life, / and who has departed to You, O God, / *under* various and manifold *circumstances*; / and grant that they *may attain* / Your Heavenly Kingdom.

Glory, Tone 8: I weep and wail, / when *I* imagine death / and see lying in the tombs / our beauty, created in the image of God, / disfigured, disgraced, and unrecognizable. / O wonder! / What is this mystery that has come to pass upon us? / How have we been delivered to corruption? / How have we been united with death? / Truly by the command of God, as it is written, / who grants rest to those who have departed.

And now, O Mother of God, Tone 6: Who will not glorify You, All-Holy Virgin? / Who will not sing of the virgin birth from You? / For the Only-Begotten Son, who shone forth from the Father before all time, / He Himself was born of You, O Pure One, having become incarnate in an inexpressible manner. / He is God by nature, / and for our sake became man by nature; / He is not divided into two persons, / but is known in two unconfused natures. / Pray to Him, O Holy One, O All-Blessed One, / for the mercy of our souls.

Entrance with the censer. "A joyful light:"

Instead of the prokeimenon
we sing Alleluia in tone 8

Alleluia (3)

Verse: Blessed is he whom You have chosen and brought near, O Lord.

Verse: And their memory endures from generation to generation. Cf. Ps 64:5; 44:18A

Stichera at the psalter, tone 6

Your Cross, O Lord, / has become an invincible weapon for the martyrs, / for though they saw death before them, / yet, foreseeing the life to come, / they were strengthened by their hope in You; / through their prayers, have mercy on us!

Verse: **Their souls / shall dwell among the blessed.**

You have honored me, Savior, with Your image— / a creation of Your hands— / by depicting in material form / the likeness of Your incomprehensible nature, / and You have made me a partaker of it, O Word, / granting me full authority to rule over *the creatures* of the earth. / Therefore, Savior, grant Your servants rest in the joy of the living / and in the dwellings of the righteous.

Verse: **Blessed are those whom You have chosen / and drawn near to You, O Lord.**

To grant me the dignity of the life to come, / You planted a garden in Eden, / adorned with various plants, / free from sorrow and worry, / *and* You ordained that I, complex *by nature,* / *should be* a partaker of eternal life, equal to the Angels, / while on earth. / Therefore, Savior, grant rest to Your servants in the land of the living, / in the dwellings of the righteous.

Glory, Tone 6: Your creative command / became my beginning and foundation: / for, desiring to form me, a living being, / from the invisible and visible natures, / You created my body from the earth, / and gave me a soul through Your divine and life-giving breath. / Therefore, Savior, grant rest to Your servants in the land of the living, / in the dwellings of the righteous.

And now, O Mother of God, the same voice: Through the intercessions of She who gave birth to You, Christ, / and of Your martyrs, / Apostles, prophets, hierarchs, / the venerable, the righteous, and all the saints, / grant rest to Your departed servants.

Now the dismissal: The Holy Trinity. Glory, and now: Most Holy Trinity: O Lord, have mercy. (3) Glory, and now: Our Father: Priest: For Thine is the Kingdom: Reader: Amen.

Troparion, Tone 8

With profound wisdom, You govern all with love for humanity / and bestow what is beneficial upon all, / O One Creator; grant rest, O Lord, to the souls of Your servants, / for they have placed their hope in You, / the Creator, the Provider, and our God.

Glory, and now, to the Theotokos: In You we have both a wall and a refuge, / and an Intercessor pleasing to God, / Whom You, O Theotokos, gave birth to without knowing marriage, / the salvation of the faithful.

The Litany and Dismissal.

AFTER THE DISMISSAL OF VESPERS
WE CELEBRATE A MEMORIAL SERVICE IN THE NARTHEX

And we sing the canon for the departed,
composed by the Venerable Theophanes, tone 6

Irmos: Just as Israel walked on dry land / through the depths, / *and,* seeing Pharaoh, their persecutor, drowning, / cried out, “Let us sing a song of victory to God!”

In the heavenly palaces, the valiant martyrs / ceaselessly pray to You, Christ: / grant that Your faithful, whom You have transferred from the earth, / may be deemed worthy of eternal blessings.

Having arranged all things, You created me, a human being, / a living, complex creature, / partaking of both humility and greatness; / therefore, Savior, grant rest to the souls of Your servants.

Glory: *To be* a citizen of paradise and to cultivate *it* / You ordained for me from the beginning, / but for violating Your commandment / You cast me out *of it*. / Therefore, Savior, grant rest to the souls of Your servants.

And now, O Mother of God: He who first created / Eve, our foremother, from a rib, / is clothed in flesh from Your immaculate womb, O Pure One, / through which / He has abolished the power of death.

Hymn 3

Irmos: There is none holy / like You, O Lord my God, / who have exalted the dignity of those faithful to You, O Good One, / and have established us upon the rock / of Your confession.

Your martyrs contended righteously, / O Giver of Life, / and, adorned with the crown of victory from You, / they grant eternal salvation / *to us* who have passed from this life to the faithful.

Having first guided me, who had gone astray, / through many wonders and signs, / You finally, out of compassion, humbled Yourself / and, having sought *me* out, found *me* and saved me.

Glory: Grant that those who have passed from the instability *and* transience *of this* fleeting *world* / to You, O Good One, / may be deemed worthy to live joyfully in the eternal abodes, / having been justified *by their* faith and grace.

And now, O Mother of God: There is none *so* immaculate / as You, All-Pure Mother of God, / for You alone from of old conceived in Your womb the true God, / who abolished the power of death.

Sedalen, Tone 6

Truly, all is vanity, / and *earthly* life is a shadow and a dream; / and, indeed, in vain does everyone / born on earth toil, / as Scripture says: / when we acquire the world, / then we will enter the grave, / where kings and beggars lie together. / Therefore, Christ our God, / grant rest to those who have departed, / as the Lover of mankind.

Glory, and now, to the Mother of God: Most Holy Mother of God, / do not forsake me throughout my life, / do not entrust me to human protection, / but defend and have mercy on me Yourself!

Hymn 4

Irmos: "Christ is my strength, / God and Lord," / the holy Church sings reverently, proclaiming, / with a pure mind / rejoicing in the Lord.

Showing a sign of the most abundant wisdom, / and generous goodness in *the bestowal* of gifts, / You, O Lord, have numbered the choir of martyrs / among the Angels.

Grant, O Christ, that those who have departed to You / may attain Your ineffable glory, / *there* where the dwelling of the joyful is / and the voice of pure rejoicing.

Glory: Accept those who sing of Your divine power, / those whom You have called from the earth, / making them children of light, / *and* cleansing them of the darkness of sin, O Most Merciful One.

And now, O Mother of God: Most pure Vessel, Temple without blemish, / Most holy Ark, / Virgin Place of Consecration, / You, the Beauty of Jacob, have been chosen by the Lord *for Himself*.

Hymn 5

Irmos: With Your divine light, O Good One, / illuminate with love the souls that strive toward You from the dawn—I pray— / so that we may know You, the Word of God, the true God, / who calls us from the darkness of sin / *to Yourself*.

Like sacred burnt offerings / and like the firstfruits of human nature, / the martyrs, offered to the glorified God, / always grant us salvation.

Grant, O Lord, to Your faithful servants who have departed this life / the heavenly abode / and the bestowal of Your gifts, / and grant *them* deliverance from their sins.

Glory: The One who is Life-Giving by nature, / truly an unfathomable Abyss of goodness! / Grant those who have departed Your Kingdom, O Merciful One, / the One and Only Immortal.

And now, O Mother of God: The One born of You, O Mistress of the world, / has become strength, song, and salvation for those who are perishing, / delivering from the gates of hell / those who glorify You with faith.

Hymn 6

Irmos: Seeing the sea of life / churning with waves of temptation, / I, having taken refuge in Your peaceful harbor, cry out to You: / "Deliver my life from destruction, / O Most Merciful One!"

Nailed to the Cross, / You gathered to Yourself the hosts of martyrs, / who imitated Your suffering, O Good One. / Therefore we pray to You: / "Grant rest to those who have now departed to You!"

When You come with Your ineffable glory, / striking awe into all, / to bring judgment upon the whole world, / grant, O Deliverer, that those whom You have taken from the earth— / Your faithful servants— / may joyfully meet You in the clouds.

Glory: True Source of life, O Lord, / who with divine courage / leads captives *to freedom*! / Grant Your servants, who have departed to You in faith, / to dwell in the delights of paradise.

And now, O Mother of God: We have returned to the earth, / having broken God's divine commandment; / but thanks to You, O Virgin, / we have been raised from the earth to heaven, / having cast off mortal decay.

Kontakion, Tone 8

Grant rest with the saints, O Christ, / to the souls of Your servants, / where there is neither pain, nor sorrow, nor groaning, / but eternal life.

Ikos: You alone are immortal, / who formed and created man; / but we, who are mortal, were formed from the earth, / and to that same earth we shall return, / as You commanded when You created me and said to me: / "You are dust, and to dust you shall return," / where all of us mortals shall go, / transforming our mourning at the grave into the song "Alleluia!"

Song 7

Irmos: The angel made the furnace dewy / for the pious youths, / and God's command, which scorched the Chaldeans, / compelled the tormentor to cry out: / "Blessed are You, God of our fathers!"

The martyrs, redeemed by Your Blood from the first transgression / and sprinkled with their own blood, / clearly depict Your sacrifice. / Blessed are You, God of our fathers!

You have put an end to a cruel death, / O Word, the Source of Life, / and now accept the faith of the departed, O Christ, / as they sing and exclaim: / "Blessed are You, God of our fathers!"

Glory: You who gave me, a human being, a soul / through Your divine breath, / O God-begotten Lord! / Make those who have departed worthy of Your Kingdom, Savior, / that they may sing to You: / "Blessed are You, God of our fathers!"

And now, to the Theotokos: Above all creation / you have risen, O Immaculate One, / having conceived God, who crushed the gates of death / and broke down *their* bars; / therefore, O Pure One, we, the faithful, / glorify you in song as the Mother of God.

Hymn 8

Irmos: From the flame You poured forth dew for the godly, / and with water You extinguished the righteous one's sacrifice: / for You accomplish all things, Christ, by *Your* will alone. / We exalt You for all ages.

Having shown steadfastness in your struggles, / you have been crowned with victory, / martyrs of Christ, sufferers for the faith, *and* you exclaim: / "We exalt You, Christ, forever!"

Accept graciously those who have departed this life in reverence / and have passed to You, O Lord, / granting them rest, as You are merciful, / to those who exalt You, O Christ, forever.

Glory: Grant now, Savior, that all who have fallen asleep before us / may dwell on earth in peace, / having been justified by faith in You and by Your grace, / as they exalt You for all ages.

And now, to the Mother of God: We all praise You, All-Blessed One, / who gave birth to the Word, truly Blessed by nature, / who became flesh for our sake; / Him we exalt forever and ever.

Hymn 9

Irmos: It is impossible for people to see God, / Whom even the hosts of angels dare not gaze upon; / but through You, All-Pure One, / the incarnate Word has become visible to mortals. / Magnifying Him, / we, *together* with the heavenly hosts, / praise You.

The hope of the choir of martyrs has strengthened them / and fervently inspired them toward Your love, / having truly foreshadowed for them an unshakable future rest; / grant, O Good One, that the faithful who have departed / may attain it.

Grant that those who have departed in faith / may attain Your bright and divine illumination, O Christ, / and find rest in the bosom of Abraham, / as You, the One and Only Merciful One, bestow upon them / and grant them eternal bliss.

Glory: You who are by nature good and merciful, / and *who* desire mercy *for all*, *O* Abyss of Goodness! / *Those* whom You have carried away from this place of calamity and the shadow of death, / *there* where Your light shines, Savior, / settle them.

And now, O Mother of God: We acknowledge You, O Pure One, / *as* the holy tabernacle, / the ark, and the tablet of the law of grace; / for through You, forgiveness is granted / to those justified by the blood of Him who was incarnate / from Your womb, O All-Pure One.

ON SATURDAY AT MATINS

After the Sixth Psalm we sing Alleluia in tone 8

Alleluia **(3)**

Stich: Blessed is he whom You have chosen and brought near, O Lord.

Verse: And their memory endures from generation to generation.

Cf. Ps 64:5; 44:18A

Troparion, Tone 8, twice

With profound wisdom, You govern all with love / and bestow what is beneficial upon all, / O One Creator; grant rest, O Lord, to the souls of Your servants, / for they have placed their hope in You, / the Creator, the Provider, and our God.

Glory, and now, to the Theotokos: In You we have both a wall and a refuge, / and an Intercessor pleasing to God, / Whom You, O Theotokos, gave birth to without having known marriage, / the salvation of the faithful.

And the usual stichera.

According to the first stichera of the Sedal, Tone 6

Resistance during the struggle *is characteristic* of warriors, / *and* the torment of martyrs *is characteristic* of tyrants; / and the hosts of the incorporeal stood, / holding the rewards of victory. / The wise astonished tyrants and kings, / and overthrew the great one through their confession of Christ. / O Lord, who strengthened them, glory to You!

Verse: **God is wonderful in His saints, / the God of Israel.** Ps 67:36A

Having endured the struggle as ascetics, O saints, / and having received from You the rewards of victory, / they put an end to the schemes of the lawless, / and received crowns of incorruption. / *By* their *prayers*, O God, save our souls.

Antiphon: **The righteous cried out— / and the Lord heard them.** Ps 33:18A

The memory of Your saints, O Lord, / has appeared like the paradise *that once was* in Eden: / for all creation rejoices because of it; / grant us also, through their intercession, / peace and great mercy.

Glory: In the chosen abodes and in the land of the living, / *those* whom You have received, O Jesus, / settle the departed who lived in piety, / as a God swift to reconciliation, / and fill *them* with Your unfading light / and grant them Your heavenly joy.

And now, to the Mother of God: Having named the Blessed One Your Mother, / You came willingly to suffer, / shining forth on the Cross, desiring to find Adam, / *and* proclaiming to the Angels: "Rejoice with Me, / for the lost drachma has been found!" / To You, O God, who have arranged all things wisely, glory be!

We also sing the "Immaculate Ones," dividing them into two stanzas, and at the end of them:

Troparia for the Departed, Tone 5

Refrain: **Blessed are You, O Lord, / teach me Your commandments.**

The choir of the saints has found the source of life and the gate of paradise; / may I, too, find the path of repentance. / I am the lost sheep; / call me, Savior, and save me!

Refrain: **Blessed are You, O Lord, / teach me Your commandments.**

Those who proclaimed the Lamb of God / and were slain like lambs, / and who, O saints, have passed into life that never fades, / and have departed to eternity, / O martyrs, implore Him earnestly / to grant us forgiveness of our sins.

Refrain: **Blessed are You, O Lord, / teach me Your commandments.**

You who have walked the narrow, sorrowful path, / who have borne the cross of life as a yoke, / and who have followed Me in faith, / come and enjoy what / I have prepared for you: / heavenly rewards and crowns!

Refrain: **Blessed are You, O Lord, / teach me Your commandments.**

I am an image of Your ineffable glory, / though I bear the wounds of sin: / have mercy on Your creation, O Lord, / and cleanse me through Your mercy, / and grant me the longed-for homeland, / making me once again / a citizen of paradise.

Refrain: **Blessed are You, O Lord, / teach me Your commandments.**

In ancient times, You created me out of nothing / and honored me with Your divine image, / but because I broke Your commandment, / You returned me once more to the earth / from which I was taken! / Raise me up in Your likeness, / so that *I* may be restored / to my former beauty.

Refrain: **Blessed are You, O Lord, / teach me Your commandments.**

Grant rest, O God, to Your servants, / and settle them in paradise, / where the choirs of the saints, O Lord, / and the righteous shine like the stars; / grant rest to Your departed servants, / despite all their sins.

Glory: Let us reverently sing of the Triune Light / the one Godhead, / crying out: / "Holy are You, Father without beginning, / Son without beginning, and Divine Spirit: / enlighten us who serve You in faith, / and deliver us from the eternal fire.

And now: Rejoice, Most Honorable One, / who gave birth to God in the flesh for the salvation of all; / through You, the human race has found salvation; / may we, through You, attain paradise, / O Pure and Blessed Mother of God.

Alleluia, Alleluia, Alleluia, glory to You, O God. **Three times.**

Then the litany for the departed: Repeated:

The priest prays: O God of spirits: **And we say:** O Lord, have mercy, **(40).**

And after the sedalen, tone 5

Grant rest, O our Savior, to Your righteous servants / and dwell them in Your courts, as it is written, / looking not, as the Good One, upon their sins— / whether willful or unwitting— / nor upon all *that was done*, whether knowingly or unknowingly, O Lover of Mankind.

Glory, and now, to the Mother of God: Christ God, who shone forth to the world from the Virgin, / *and* through her made us sons of Light, / have mercy on us.

Psalm 50.

We sing the church canon for the 6th and the present day's canon for the 8th. Composed by the Venerable Theodore the Studite. In the Troparia for the Trinity and the Theotokos, there is an acrostic: "To the unworthy Theodore," that is, "Theodore the Unworthy." Tone 8.

Song 1

Irmos: Let us raise a song, O people, / to our wondrous God, / who delivered Israel from bondage, / singing a song of victory and crying out: / "We will sing to You, O sole Lord!"

Let us all pray to Christ, / as we commemorate on this day those who have died throughout the ages, / that He may deliver them from the eternal fire, / those who have fallen asleep in faith and hope of eternal life.

By the depth of Your judgments, Christ, / You have predestined for each one, with all wisdom, / the end of life, its limit, and its form. / Therefore, save at the judgment those whom the grave has hidden in every land, / O All-Merciful One.

You have set the limits of our life; / therefore, to those who have fallen asleep after the night of this life, / reveal, O Lord, the sons of the unfading day: / the Orthodox priests with the kings, / and all Your people.

Those whom the waters have engulfed / and whom war has struck down, / whom the earthquake has overtaken and murderers have slain, / and the faithful who have been consumed by fire— / grant them, O Merciful One, a place among the righteous.

Regardless of all earthly sins, our Savior, / place *all people* of every age from the entire human race / before Your judgment seat as those who are not condemned, / as they give account to You, the Creator.

Glory, in the Trinity: I sing of the Three Persons, one in Essence, / *each in* His own Hypostasis: / the unbegotten Father, the begotten Son, and the Holy Spirit— / the beginningless Kingdom, power, and one Divinity.

And now, O Mother of God: Truly, You have appeared as heaven on earth, / greater than the highest vault of the heavens, / for from You, the Virgin who knew no marriage, / the Sun—the Ruler of righteousness—has risen in the world.

Katavasia: Let us raise a hymn, O people:

Song 2

Irmos: Behold, behold, that I am your God, / begotten of the Father before the ages / and conceived of the Virgin in *the* last *days* / without a husband, / and who abolished the sin of our forefather Adam, / as the Lover of mankind!

Behold, behold, I am your God, / who by righteous judgment have established the limits of life, / receiving all the departed from corruption into incorruption / with the hope of eternal resurrection.

From the four corners *of the earth*, O Lord, / You have received those who have died in faith: / in the sea, or on land, or in rivers, / springs, or lakes, or wells, / those who became food for beasts, birds, and reptiles— / grant them all rest.

Holding all things in Your hand, / You have predestined all things, O Lord; / having gathered those scattered across the four elements / at Your coming, raise them up, / forgiving their debts— / all *that was accomplished* in ignorance and in knowledge.

O how awesome is Your Second Coming, O Lord! / For, coming to earth as if in a flash of lightning, / You will bring all that You have created to judgment; / then may those who have lived in faith in You and who meet You / be deemed worthy to be with You.

Glory, O Trinity: The most perfect, most divine / Unity in Three Persons: / the unbegotten Father and the Only-begotten Son, / the Spirit who proceeds from the Father and is revealed through the Son, / one Being and one Nature, / one Lordship, one Kingdom—save us all!

And now, O Mother of God: The miracle of Your conception is beyond words, O Virgin Mother; / for how is it that You give birth while remaining pure? / How do You give birth to a Child, / yet have never known a man? / How—the Word of God, born of You, transcends nature / in an unprecedented way!

Katavasia: Behold, behold, that I am your God:

Song 3

Irmos: You who established the heavens with Your hand! / By the light of Your true knowledge, O Word of God, / strengthen our hearts as well, / we who hope in You.

Grant those who have completed their life's journey / in the glory of piety / to be crowned with the crown of righteousness, O God, / and to enjoy eternal blessings.

Grant rest, O God, to those who were suddenly snatched away by *death*, / consumed by lightning, / and who breathed their last from the cold / and every kind of affliction, / when You put all things to the test by fire.

Grant that those who have crossed the ever-turbulent sea of life / to the harbor of Your imperishable life, O Christ, may arrive, / guided by the Orthodox way of life.

Those whom every kind / *of* sea *creature* and heavenly bird / has consumed as food, Christ, by Your judgment, / raise up, O God, on the last day with glory.

Glory, to the Trinity: With my mind I unite the Divine Unity, / as Three Persons in simplicity, / simultaneously united and distinct: / for with the speed of lightning, shining with a threefold light, / She is contemplated in Unity.

And now, O Mother of God: Your miracle is incomprehensible: / for without a husband You bear in Your womb, / and You preserve Your virginity, O Pure One, even after giving birth. / Therefore, a multitude of angels and the human race / sing Your praises forever.

Katavasia: He who established with His hand:

Sedalen, Tone 5

Who endured the Cross and death for our sake, / and put hell to death, and raised the dead with *You*! / Grant rest, O Savior, to those who have departed from us, / as the God who loves mankind, / and on *the day* of Your awe-inspiring and dreadful / coming, O Giver of life, / as the One who possesses abundant mercy, / make us worthy of Your Kingdom.

Glory: **and we repeat the same.**

And now, O Mother of God: Show Your swift protection, help, / and mercy to Your servants, O Pure One, / and calm the waves of vain thoughts, / and lift up my fallen soul, O Mother of God: / for I know, O Virgin, I know, / that You are able *to do* / whatever You will.

Song 4

Irmos: From the shadowy mountain, the one and only Mother of God, / the Word, who desired to become incarnate—You— / the prophet perceived with a God-enlightened gaze / and with awe glorified Your power.

Fathers and forefathers, ancestors and forebears, / from *those who lived* in the beginning to the very last, / who died observing the Law and in the true faith, / remember them all, our Savior.

On the mountain, along the way, in tombs, in the deserts— / those who ended their lives prematurely in faith, / monks and laypeople, young and old— / with the saints, O Christ, grant them rest.

From sorrow and joy that came beyond all hope, / those who suddenly left this life in faith, / those who endured *such* trials in days of happiness or misfortune, / grant them all rest, our Savior.

Those killed by the cold, or by a runaway horse, / by hail, snow, or a torrential downpour; / those crushed by bricks or buried by earth, / grant them rest, Christ, our Savior.

Glory, Triune: It is wondrous that the Godhead is One and Three; / in each Person, It is wholly and indivisibly present: / for the Father, the Son, and the Holy Spirit / receive worship as one God.

And now, to the Mother of God: Guide us, (Virgin), through Your prayers, / leading us, like a helmsman, as we are tossed by the stormy waves of sin, / to the saving harbors, Mother of the Lord, / delivering us from all misfortunes.

Katavasia: From the Shady Mountain:

Song 5

Irmos: From dawn, / my spirit longs for You, O God, / for the light of the commandment of Your coming; / enlighten our minds with it, O Lord, / and set us on the path of life.

As we commemorate on this day all those who have died throughout the ages in piety, O Lord, we earnestly cry out to You: "Grant rest to all, together with Your saints!"

Those whom You have received from every tribe and nation—/whether kings, princes, or monastics—/*who believed* in the Orthodox faith, deliver, O Merciful One, / from eternal punishment.

Whomever among all whom You have created, O Lord, / You have permitted—knowing what is for their good— / to die unexpectedly from widespread epidemics, / deliver them from every punishment, O our God.

From the fire that burns eternally, and from the darkness that knows no light, / from the gnashing of teeth and the worm that gnaws ceaselessly, / and from every punishment, deliver, our Savior, / all who have died in the faith.

Glory, Triune One: The One of the One Throne, without beginning, the Triune Unity / possessing Unity in division, / and conversely—*one* Nature in the *Three* Persons; / unite us through love for Your commandments.

And now, O Mother of God: You, O Pure One, appeared with the highest honor of the fiery Seraphim, / bearing in Your womb the Savior, inaccessible to them, / who, through *Your* Incarnation, gave life to the human race / born on earth.

Katavasia: From dawn it strives:

Song 6

Irmos: One possessed by many sins / and clinging to Your compassion, / accept me as a prophet, / O God who loves mankind, and save me.

You who put an end to mortal torments through *Your* suffering, / Prince of Life, our God, / grant rest to Your servants who have fallen asleep from of old.

Those whom, *by Your* inscrutable judgments, / the potions *and* poisons *they* drank have killed, / *and those who* choked *to death* on a bone, / grant them rest with the saints, O Lord.

When You judge *the* whole *world*, / standing naked and exposed before Your face, / then have mercy on those who have served You faithfully, / O Merciful God.

When Your Archangel sounds the final trumpet, / *calling* all to the resurrection of life, / then, Christ, grant rest to Your servants.

May the entire human race be deemed worthy, O God, / to glorify You forever alongside those faithful ones whom You have accepted from all eternity, / together with those who serve You.

Glory, Triune One: Holy Trinity, co-enthroned, / Father, Son, and Holy Spirit! / You are my God, who by Your omnipotence / sustains all things.

And now, O Mother of God: Rejoice, Jesse, our forefather: / from your root the Flower of Life has sprung forth: / from the Pure Virgin—Christ God, / the Savior of the world.

Katavasia: For those afflicted by many sins:

Kontakion, Tone 8

Grant rest with the saints, O Christ, / to the souls of Your servants, / where there is neither pain, nor sorrow, nor groaning, / but eternal life.

Ikos: You alone are immortal, / who formed and created man: / but we, mortals, were formed from the earth, / and to that same earth we shall return, / as You commanded when You created me and said to me: / "You are dust, and to dust you shall return," / where all of us mortals shall go, / transforming our mourning at the grave into the song "Alleluia!"

Song 7

Irmos: You who in the beginning laid the foundations of the earth / and established the heavens by Your word, / blessed are You forever, O Lord, / God of our fathers!

As we commemorate / those who have died in piety from ages past, we cry out: / "Blessed are You forever, O Lord, / God of our fathers!"

Those who died suddenly in piety, / and from various things that fell upon them: / wood, iron, and every kind of stone, / grant rest, O God, to the departed faithful.

At Your awesome coming, O Merciful One, / place at Your right hand, with Your sheep, / those who served You faithfully in life, O Christ, / and have departed to be with You.

In the choir, O Christ, place Your chosen ones, / Your servants, that they may cry out to You: / "Blessed are You forever, O Lord, / God of our fathers!"

You who formed flesh from the dust of the earth / *and* quickened *it* with Your Spirit, O merciful Savior, / grant rest, O God, to those whom You have received, / in the life that never ends.

Glory, in the Trinity: May the Divinity be praised as three suns / in a single blend of light: / the Father, the Son, and the Holy Spirit, / One in Nature, yet Three in Persons.

And now, to the Mother of God: We sing David's song to You in harmony, / calling You, O Virgin, the mountain of God, / in whom, having taken flesh, the Word / has spiritually deified us in Himself.

Katavasia: He who founded the earth in the beginning:

Song 8

Irmos: He who was glorified on the holy mountain / and revealed the mystery of the Ever-Virgin to Moses / through the fire in the thorn bush— / sing to the Lord and exalt Him for all ages.

Having first crushed the shadow of death, / and shone forth like the sun from the tomb, / make all who have died in the faith / sons of Your Resurrection, O Lord of glory, / for all eternity.

O Knower of all that is hidden and secret! / When You reveal the works of darkness / and the intentions of our hearts, / then do not demand a *strict* reckoning / from all who have departed in faith.

When You intend to take Your seat on the throne / and command those gathered by the trumpet from the ends of the earth / to appear for judgment, / then have mercy on all, O Christ, / as the Merciful One.

Those who died suddenly from misfortunes: / from a loud cry or a swift flight, / a slap, a blow with a fist or a foot, / those who have departed in faith, O Lord of glory, / set them free for all eternity.

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

As the One Being, I sing Your praises, / and as the Trinity, I honor You in Your Persons: / Father, Son, and Holy Spirit; / I glorify the eternal power of Your Kingdom / forever and ever.

And now, O Mother of God: You have appeared, O Virgin Mother of God, / as a sealed spring of the Living Water; / for having given birth to the Lord without a husband, / You quench the thirst of the faithful with the water of immortality forever.

We praise, bless, and worship the Lord, singing His praises and exalting *Him* for all ages.

Irmos: On the holy mountain of the One who is glorified:

Song 9

Irmos: As was once revealed on the mountain to the Lawgiver / in the fire and the thornbush, / the Nativity *of Christ* from the Ever-Virgin / for the salvation of us, the faithful, / we magnify with ceaseless hymns.

There, where the dwelling place of those who rejoice is—Your saints, O Lord—grant joy to all who have fallen asleep in faith and hope from of old.

Those who were destroyed by God's wrath: / by every deadly calamity, / that came down from heaven, / that burst forth *from* the earth, that surged *from* the sea— / grant rest, O Christ, to all the faithful.

Of every age: the elderly and the young, / the young and those *already* grown, / children and infants *born* before their time, / both male and female, / grant rest, O God, to the faithful whom You have received.

From the poisonous wounds of the departed, / from being devoured by snakes, / from being trampled by horses and suffocated, / and from being strangled *by the hand* of a neighbor, / grant rest to those who served You with faith.

Grant that each one by name—of those who have died in the faith from time immemorial and from generation to generation—may appear before You, O Word, without condemnation, at Your coming.

Glory, Triune: God, One in the Trinity, / unceasing glory be to You! / For though each *of the Three* is God, / He remains one in Essence: / the Father, the Son, and the Holy Spirit, / *distinguished by* their three luminous attributes.

And now, to the Mother of God: Your childbirth is beyond understanding: / for You give birth to the Pre-existent One, / and with Your milk You unspeakably nourish / the Giver of sustenance to the world: / and *in a manger* You lay the One who sustains all, / Christ, our only Redeemer, O All-Pure One!

Katavasia: What was previously revealed on the mountain to the Lawgiver:

Exapostilarion

As we commemorate all who have fallen asleep in Christ, / let us, the faithful, remember the Last Day, / praying always to Christ / both for us and for them.

Glory to you now, O Mother of God: Delight of the angels, joy of the afflicted, / Intercessor of Christians, Virgin Mother of the Lord, / protect us and deliver us from eternal torment.

Stichera on "Praise," in the 4th tone, voice 6

The end of mortal life is dreadful, / and the Lord's judgment strikes terror into our hearts: / for an unquenchable fire is prepared there, / a tormenting worm that never sleeps and the gnashing of teeth, / outer darkness and eternal punishment. / Therefore, let us cry out to the Savior: / "Grant rest to those whom You have chosen from *this* fleeting *life*, / through Your great mercy!"

All who are attached to *this* life, come, / bow down, and behold with horror the worldly deceptions in the graves: / where now are the beauty of the body and the glory of wealth? / Where, then, is the pride of life? / Truly, all is vanity! / Therefore, let us cry out to the Savior: / "Grant rest to those whom You have chosen from *this* fleeting *life* / through Your great mercy!"

Now *he who sat* upon the throne *goes* to the grave; / now *he who once wore* purple is clothed in decay; / for he is no longer on the throne, but lies in the tomb. / Behold, royal power has vanished; / behold, human life passes like a dream. / Therefore, let us cry out to the Savior: / "Grant rest to those whom You have chosen from *this* fleeting *life*, / through Your great mercy!"

All who have departed from here / in the hope of eternal life, / and who have left *this* life in various ways, / of every rank, lineage, and age, / including men, women, and newborn infants, / in the bosom of Abraham, the lover of mankind, Savior, grant them rest / in places of joy / through Your great mercy.

Glory, Tone 2: As a flower fades and a dream passes away, / *so* every human being perishes. / But once more, at the sound of the trumpet, / the dead will all rise, as in an earthquake, / to meet You, Christ our God. / Then, O Lord, those whom You have taken from us, / settle them in Your holy dwellings, / without regard for their sins, O Merciful One!

And now, Tone 6, Theotokos: You are our God, who created all things through Your wisdom and fills all things! You sent the prophets, O Christ, / to foretell Your coming, / and the apostles—to proclaim Your mighty *deeds*. / Some foretold Your coming, / while others enlightened the nations through baptism. / The martyrs, having suffered, attained what they desired, / and their united choir intercedes before You / together with the One who gave birth to You. / Grant rest, O God, to the souls of those whom You have received, / and make us worthy of Your Kingdom, / You who endured the Cross for my sake, O condemned one, / my Redeemer and my God!

Stichera at the Stichera Table, Tone 6

With mercy beyond our comprehension / and an inexhaustible source of divine goodness, O Most Merciful One, / grant that those who have departed this life, O Lord, / may dwell on earth / in the beloved and longed-for abodes, / granting *them* an inheritance that endures forever: / for You, Christ, shed Your blood for all, / and redeemed the world with Your life-giving sacrifice.

Verse: **Their souls / shall dwell among blessings.**

You willingly endured life-giving death and poured out Your life, / and granted eternal joy to the faithful; / grant that those who have fallen asleep in the hope of the resurrection / *may partake of* it, / forgiving all their sins / through Your goodness, as the One who is sinless, / the One who is good and the Lover of mankind, / so that Your name, O Christ, may be sung by all, / and we, who are saved, may glorify / Your love for mankind.

Verse: **Blessed are those whom You have chosen / and drawn near to Yourself, O Lord.**

Knowing that You, Christ, by Your divine authority / rule over the living and reign over the dead, / we beseech *You:* "Your faithful servants, / who have departed to You, the sole Benefactor, / grant them rest with Your chosen ones, O Lover of Mankind, / in places of joy, in the splendor of the saints, / for You desire mercy *for all* / and, as God, You save / those whom You created in Your image, / O One and Only Most Merciful!"

Glory, same tone: It became a misfortune for Adam / to eat from the tree in Eden in ancient times, / when the serpent poured out *its* venom: / for because of it, death entered the world, / devouring man and all *his* kind. / But the Lord, having come, cast down the dragon / and granted us rest. / Let us therefore cry out to Him: / "Have mercy, Savior, on those whom You have received, / and grant them rest with Your chosen ones, (as the Lover of Mankind!)"

And now, O Mother of God, the same voice proclaims: You have appeared as a dwelling worthy of God, All-Holy One, / and You have conceived and given birth to God, having never known marriage, / God in two natures, in two essences, / yet in a single Hypostasis, O Pure One. / Pray to Him, the Only-Begotten and Firstborn, / who preserved You as a spotless Virgin even after childbirth, / that He may grant rest to the souls of the faithful departed / in pure joy and bliss.

Troparion, Tone 8

With the deepest wisdom, governing all with love for humanity / and bestowing what is beneficial upon all, / O One Creator, grant rest, O Lord, to the souls of Your servants, / for they have placed their hope in You, / the Creator, the Provider, and our God.

Glory, and now, to the Theotokos: In You we have both a wall and a refuge, / and an Intercessor, pleasing to God, / Whom You, O Theotokos, gave birth to without knowing marriage, / the salvation of the faithful.

And the customary dismissal.

AT THE LITURGY

Blessed Are They, from the Triodion canon, stanzas 3 and 6 on tone 8.

Troparion, Tone 8

With profound wisdom, You govern all with love for humanity / and bestow what is beneficial upon all, / O One Creator; grant rest, O Lord, to the souls of Your servants, / for they have placed their hope in You, / the Creator, the Provider, and our God.

Glory, Kontakion, same tone

Grant rest, O Christ, with the saints, / to the souls of Your servants, / where there is neither pain, nor sorrow, nor groaning, / but eternal life.

And now, O Mother of God, same tone

In You we have both a wall and a refuge, / and an Intercessor, pleasing to God, / Whom You, O Mother of God, gave birth to without having known marriage, / the salvation of the faithful.

Prokeimenon, Tone 6

Their souls / shall dwell among the blessed. **Verse:** To You, O Lord, I lift up my soul, my God.

Acts of the Holy Apostles, Chapter 51A

At that time, having been saved, those who were with Paul learned that the island was called Melita. The natives showed us great kindness, for, because of the rain and the cold, they built a fire and welcomed us all. But when Paul had gathered a large amount of brushwood and was piling it on the fire, a viper, driven out by the heat, fastened itself to his hand. When the locals saw the snake hanging from his hand, they said to one another, "This man must surely be a murderer, since God has not spared him, even though he has been saved from the sea." But he shook the snake into the fire and suffered no harm. They had expected him to break out in a fever or to fall down dead suddenly; but after waiting a long time and seeing that no harm had come to him, they changed their minds and said that he was a god. Near that place were the estates of the island's governor, named Publius; he welcomed us and treated us hospitably for three days. Publius's father was lying ill with a fever and stomach pain; Paul went in to him, prayed, and, laying his hands on him, healed him. After this event, others on the island who were sick came and were healed; they showed us great honor and, upon our departure, provided us with what we needed. Three months later, we set sail on an Alexandrian ship named the Dioscuri, which had spent the winter on that island, and, arriving at Syracuse, we stayed there for three days. Sailing from there, we arrived in Riga; and since a southerly wind blew the next day, we arrived at Puteoli on the second day, where we found the brothers, and were asked to stay with them for seven days, after which we went on to Rome. The brothers there, having heard about us, came out to meet us as far as the Appian Way and the three inns. When Paul saw them, he gave thanks to God and took heart. When we arrived in Rome, the centurion handed the prisoners over to the commander, and Paul was permitted to live on his own with a soldier who guarded him. Three days later, Paul summoned the leading men among the Jews, and when they had gathered, he said to them: "Men and brothers! Without having done anything against our people or our ancestral traditions, I was bound in chains and handed over from Jerusalem to the Romans. After examining my case, they wanted to release me, since there was no charge against me worthy of death; but because the Jews objected, I was compelled to appeal to Caesar—not, however, to bring any charge against my own people. For this reason I have summoned you, so that I might see you and speak with you, for it is because of the hope of Israel that I am bound with these chains." They replied, "We have received no letters about you from Judea, nor has any of the brothers who have come here reported anything about you or spoken ill of you." Nevertheless, we would like to hear from you what your views are, for we know that this teaching is being debated everywhere." And after setting a day for him, a great many people came to see him at the inn; and from morning till evening he explained to them the kingdom of God, presenting evidence and proving to them the things concerning Jesus from the Law of Moses and the Prophets. Some were convinced by his words, but others did not believe. Since they were divided among themselves, they left when Paul said the following: "The Holy Spirit spoke well to our fathers through the prophet Isaiah: 'Go to this people and say: "You will hear with your ears but not understand, and you will look with your eyes but not see."' For the hearts of these people have grown callous; they have difficulty hearing with their ears, and they have closed their eyes, so that they may not see with their eyes, nor hear with their ears, nor understand with their hearts, and turn back—and I would heal them. Therefore, know this: God's salvation has been sent to the Gentiles; they will hear it." When he had said this, the Jews went away, arguing fiercely among themselves. And Paul stayed there for two full years, supporting himself, and welcoming all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

Acts 28:1–31

And for the repose of the soul,
First Epistle to the Corinthians, beginning 163

Brothers, the first man is from the earth, a man of dust; the second man is the Lord from heaven. As is the man of dust, so are those who are of the dust; and as is the heavenly one, so are those who are heavenly. And just as we have borne the image of the man of dust, so shall we bear the image of the heavenly one. But this I tell you, brothers: flesh and blood cannot inherit the Kingdom of God, nor does the perishable inherit the imperishable. I tell you a mystery: we will not all die, but we will all be changed—in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body has put on imperishability and this mortal body has put on immortality, then the word that is written will be fulfilled: "Death has been swallowed up in victory." O death, where is your sting? O Hades, where is your victory? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ!

1 Cor 15:47–57

Alleluia, Tone 4

Verse: Blessed are those whom You have chosen and brought near, O Lord. **Verse:** And their memory endures from generation to generation.

The Gospel of John, beginning at verse 67

In those days, Jesus appeared to His disciples after His resurrection from the dead, and said to Simon Peter, "Simon son of John, do you love Me more than these?" Peter said to Him, "Yes, Lord!" You know that I love You." Jesus said to him, "Feed my lambs." He asked him again a second time, "Simon son of John, do you love Me?" Peter said to Him, "Yes, Lord! You know that I love You." Jesus said to him, "Tend my sheep." He asked him a third time, "Simon son of John, do you love Me?" Peter was grieved that He had asked him a third time, "Do you love Me?" and said to Him, "Lord, You know everything; You know that I love You." Jesus said to him, "Feed My sheep." "Truly, truly, I say to you: when you were young, you used to gird yourself and walk wherever you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." He said this to indicate by what kind of death Peter would glorify God. And after saying this, He said to him, "Follow Me." Peter turned and saw the disciple whom Jesus loved following behind him—the one who, at the supper, had leaned back against Jesus' chest and asked, "Lord, who is going to betray you?" When Peter saw him, he said to Jesus, "Lord, what about him?" Jesus said to him, "If I want him to remain until I come, what is that to you? You follow Me." And the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; rather, He said, "If I want him to remain until I come, what is that to you?" – This disciple is the one who testifies to these things and has written them down; and we know that his testimony is true. Jesus did many other things as well; but if they were all written down in detail, I suppose the world itself could not contain the books that would be written. Amen.

John 21:14–25

And from John, the 21st chapter

The Lord said to the Jews who had come to Him: "I am the bread of life; whoever comes to Me will never hunger, and whoever believes in Me will never thirst. But I have told you that even though you have seen Me, you do not believe." Everyone whom the Father gives Me will come to Me, and I will not cast out anyone who comes to Me, for I have come down from heaven not to do My own will, but the will of the Father who sent Me. And this is the will of the Father who sent Me, that I should lose none of all that He has given Me, but raise them all up on the last day.

John 6:35–39

Participant

Blessed are those whom You have chosen and brought near to You, O Lord, / and their memory endures from generation to generation. / Alleluia. **(3)**

Back to Table of Contents

, HOLY TRINITY DAY.
PENTECOST

ON SATURDAY AT SMALL VESPERS

On "O Lord, I have cried out," stichera in the fourth tone, tone 1

We celebrate Pentecost / and the coming of the Spirit, / and *the fulfillment* of the promise, / and the realization of our hope. / And what a mystery! / How great and venerable! / Therefore we cry out to You: / "Creator of all things, O Lord, glory to You!" **(2)**

Through the languages of foreign peoples, / You renewed Your disciples, O Christ, / so that through them they might proclaim You, / the immortal Word and God, / who bestows great mercy upon our souls.

The Holy Spirit does all things: / He pours forth prophecies, ordains priests, / taught the simple wisdom, / made fishermen into theologians, / and establishes the entire Church's constitution. / Consubstantial and co-seated with the Father and the Son, / Comforter, glory to You!

Glory, and now, Tone 8: When You sent Your Spirit, O Lord, / *at* the gathering of the Apostles, / then the sons of the Jews, seeing this, were filled with awe, / for they heard them speaking / in other, foreign tongues, as the Spirit enabled them; / for though they were uneducated, they were filled with wisdom / and, drawing the nations to the faith, / they spoke eloquently of the divine. / Therefore we too cry out to You: / "You who appeared on earth and saved us from error, / O Lord, glory to You!"

Stichera at the Stichera, Tone 2

We have seen the true light, / received the heavenly Spirit, / found true faith / by worshiping the indivisible Trinity, / for She has saved us.

Verse: **Create in me a clean heart, O God, / and renew a right spirit within me.**

Ps 50:12

Through the prophets You have revealed to us the way of salvation, / and in the Apostles, O our Savior, the grace of Your Spirit has shone forth; / You are God—the First; You are God—even afterward, / and forever You are our God!

Verse: **Do not cast me away from Your presence / and do not take Your Holy Spirit from me.**

Psalm 50:13

In Your courts I will sing to You, Savior of the world, / and, bending my knees, I will bow down before Your invincible power, / in the evening, and in the morning, and at noon, / and at all times I will bless You, O Lord!

Glory, and now, in the same tone: Let us sing of the consubstantial Trinity—the Father and the Son with the Holy Spirit—for this is what all the prophets and the Apostles with the martyrs have proclaimed.

Now the dismissal: **The Threefold Holy One after** the Lord's Prayer:

Troparion, Tone 8

Blessed are You, Christ our God, / who revealed the fishermen as wise, / sending down the Holy Spirit upon them / and through them catching the whole world. / Lover of mankind, glory to You!

Special Ektenia and Dismissal.

AT GREAT VESPERS

At "O Lord, I have cried out," stichera in tone 10
St. John of Damascus, Tone 1

We celebrate Pentecost / and the coming of the Spirit, / and *the fulfillment* of the promise, / and the realization of our hope. / And what a mystery! / How great and venerable! / Therefore we cry out to You: / "Creator of all things, O Lord, glory to You!" **(2)**

In the languages of the Gentiles / You have renewed Your disciples, O Christ, / so that through them they might proclaim You, / the immortal Word and God, / who bestows great mercy upon our souls.

The Holy Spirit gives all things: / He pours forth prophecies, ordains priests, / taught the simple wisdom, / made fishermen into theologians, / and establishes the entire Church's canon. / Consubstantial and co-throned with the Father and the Son, / Comforter, glory to You!

Tone 2

We have seen the true light, / received the heavenly Spirit, / found true faith / by worshiping the indivisible Trinity, / for She has saved us. **(2)**

Through the prophets You have revealed to us the way of salvation, / and in the Apostles, O our Savior, the grace of Your Spirit has shone forth; / You are God—the First; You are God—even afterward, / and forever You are our God!

In Your courts I will sing to You, Savior of the world, / and, bending my knees, I will bow down before Your invincible power, / in the evening, and in the morning, and at noon, / and at all times I will bless You, O Lord!

In Your courts, O Lord, we, the faithful, / bowing the knees of soul and body, / sing Your praises, O Father without beginning, / Son of the same essence, / and the equally eternal and all-holy Spirit, / who enlightens and sanctifies our souls.

Let us sing of the consubstantial Trinity— / the Father and the Son with the Holy Spirit, / for thus have all the prophets / and the Apostles with the martyrs proclaimed.

Glory, and now, Tone 8, Emperor Leo VI

Come, all you people, / let us worship the Godhead in three Persons— / the Son in the Father with the Holy Spirit; / for the Father, before all time, begot / the Son, who is equally eternal and co-throned, / and the Holy Spirit was in the Father, glorified with the Son; / One Power, One Being, One Godhead. / As we worship Him, we all proclaim: / "Holy God, who created all things through the Son with the assistance of the Holy Spirit! / Holy and Mighty One, through Whom we have come to know the Father / and through Whom the Holy Spirit came into the world! / Holy and Immortal Comforter—the Spirit, / proceeding from the Father and resting in the Son! / Holy Trinity, glory to You!"

Entrance. Prokeimenon of the day. And the readings for the feast:

Reading from Numbers

The Lord said to Moses: "Gather for Me seventy men from among the elders of Israel, whom you know to be the elders of the people and their scribes. Bring them to the Tent of the Testimony, and they shall stand there with you. And I will come down and speak with you there, and I will take some of the Spirit that is upon you and place it upon them, and they will share the burden of the people with you, so that you will not have to bear it alone." So Moses gathered seventy men from among the elders of the people and set them around the Tabernacle. Then the Lord came down in the cloud and spoke with Moses; He took some of the Spirit that was on him and placed it on the seventy elders. When the Spirit rested on them, they prophesied in the camp, but they did not continue to do so.

Two men, however, had remained in the camp—one named Eldad and the other named Modad—and the Spirit rested upon them. They were among *those* who had been listed, but they had not gone

to the tent; and they began to prophesy in the camp. A young man ran and told Moses, saying, "Eldad and Modad are prophesying in the camp!" Then Joshua *son* of Nun, Moses' aide and his chosen one, replied, *"My* lord Moses! Stop them!" And Moses said to him, "Are you jealous on my behalf? Would that all the Lord's people *were* prophets, that the Lord would put his Spirit upon them!"

Numbers 11:16–17, 24–29

2. The Prophecies of Joel—Reading

Thus says the Lord: O children of Zion, rejoice and be glad in the Lord your God, for He has given you food for righteousness and will send you the early and late rains, as before. The granaries will be filled with wheat, and the winepresses will overflow with wine and oil. I will repay you for *the* years that the locusts, the grasshoppers, the caterpillars, and the cutworms—My great army that I sent against you—devoured. You will eat your fill and be satisfied, and you will praise the name of the Lord your God, who has done wondrous things for you; and my people will never again be put to shame. You will know that I am in the midst of Israel, and that I am the Lord your God, and there is none besides Me; and my people will never again be put to shame.

And afterward, I will pour out My Spirit on all flesh; your sons and your daughters will prophesy, your old men will dream dreams, and your young men will see visions. Even on My male and female servants I will pour out My Spirit in those days, and they will prophesy. I will display wonders in the heavens above and signs on the earth below: blood, fire, and billows of smoke. The sun will be turned to darkness and the moon to blood before the great and glorious Day of the Lord comes. And it will come to pass that everyone who calls on the name of the Lord will be saved.

Joel 2:23–32

3. The Prophecies of Ezekiel—Reading

Thus says the Lord: I will take you from among the nations, gather you from all the lands, and bring you into your own land. I will sprinkle clean water on you, and you will be cleansed of all your impurities and of all your idols, and I will cleanse you. I will give you a new heart and put a new spirit within you; I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my Spirit within you and cause you to walk in my statutes and be careful to observe my ordinances. You will dwell in the land that I gave to your fathers, and you will be my people, and I will be your God.

Ezekiel 36:24–28

Stichera for the Litany, Tone 2

Through the prophets You have revealed to us the way of salvation, / and in the Apostles, O our Savior, the grace of Your Spirit has shone forth; / You are God—the First; You are God—even afterward, / and forever You are our God!

In Your courts I will sing to You, Savior of the world, / and, bending my knees, I will bow down before Your invincible power, / in the evening, and in the morning, and at noon, / and at all times I will bless You, O Lord!

In Your courts, O Lord, we, the faithful, / bowing the knees of soul and body, / sing Your praises, O Father without beginning, / Son co-eternal, / and the equally eternal and all-holy Spirit, / who enlightens and sanctifies our souls.

Glory, and now, Tone 8: When You sent Your Spirit, O Lord, / *at* the gathering of the Apostles, / then the sons of the Jews, seeing this, were filled with dread, / for they heard them speaking / in other, foreign tongues, as the Spirit enabled them; / for though they were uneducated, they were filled with wisdom / and, drawing the nations to the faith, / they spoke eloquently of the divine. / Therefore we also cry out to You: / "You who appeared on earth and saved us from error, / O Lord, glory to You!"

Stichera at the Stichera, Tone 6

The nations, not understanding the power of the All-Holy Spirit, / manifested in Your Apostles, O Lord, / mistook the changing of tongues for drunkenness. / But we, strengthened by them, / ceaselessly proclaim thus: / "Do not take Your Holy Spirit from us, / we pray to You, Lover of mankind!"

Verse: **Create in me a clean heart, O God, / and renew a right spirit within me.**

Ps 50:12

O Lord! The coming of the Holy Spirit, / which filled Your Apostles, / gave *them* the ability to speak in other tongues. / And behold, *this* extraordinary *event* / appeared to the unbelievers as drunkenness, / but to the faithful—as a source of salvation. / Grant us, too, a share in His radiance, / we pray to You, Lover of Mankind!

Verse: **Do not cast me away from Your presence / and do not take Your Holy Spirit from me.**

Ps 50:13

Heavenly King, / Comforter, Spirit of Truth, / who dwells everywhere / and fills all things, / Treasure House of blessings / and Giver of life, / come and dwell within us, / and cleanse us from every defilement, / and save, O Good One, our souls.

Glory, and now, Tone 8: Once tongues were confused / because of the audacity of building the Tower *of Babel*; / but now the tongues of wisdom are filled / through the glory of the knowledge of God. / There God condemned the wicked for their sin; / here Christ enlightened the fishermen with the Spirit. / Then the inability to communicate was a punishment; / now, *however,* harmony is restored / for the salvation of our souls.

Troparion, Tone 8

Blessed are You, Christ our God, / who made the fishermen wise, / sending down the Holy Spirit upon them / and through them catching the whole universe. / Lover of mankind, glory to You! (3)

AT MATINS

To God the Lord: troparion of the feast, tone 8

Blessed are You, Christ our God, / who revealed the fishermen as wise, / sending down the Holy Spirit upon them / and through them catching the whole world. / Lover of mankind, glory to You! (3)

After the first stichera, the sedalen, tone 4

Let us celebrate joyfully, O faithful, / this last and final feast; / this is Pentecost, the fulfillment of the promise / and of *all* that was predestined *for us*; / for on this *day* the fire of the Comforter / suddenly descended upon the earth as if in the form of tongues, / and enlightened the disciples, / and revealed them as initiated into the mysteries of heaven. / The light of the Comforter has come and enlightened the world!

Glory, and now: we repeat the same.

According to the 2nd verse of the Sedalen, Tone 4

The Source of the Spirit, having come to earth, / dividing mentally into fiery rivers, / watered the Apostles, raising *them* up to the light. / And the fire became for them a dewy cloud, / enlightening them and pouring out its flame as rain; / from them we *too* have received grace / through fire and *through* water. / The light of the Comforter has come and enlightened the world.

Glory, and now: we repeat the same.

Magnification

We magnify You, / Christ, Giver of life, / and we honor Your All-Holy Spirit, / Whom You sent from the Father / to Your divine disciples.

Selected Psalm

1 The heavens declare the glory of God; the firmament proclaims the work of His hands. 2 By the breath of His lips—all their host. 1 The Lord looked down from heaven and saw all the children of men. 2 Fire blazes before Him, and a mighty storm surrounds Him. 1 Coals of fire blaze from Him. And He bowed the heavens and came down. 2 From the radiance before Him passed clouds, hail, and fiery coals. 1 All the ends of the earth will remember and turn to the Lord. 2 And all the tribes of the nations will worship before Him. 1 The Lord's testimony is true, giving wisdom to little children. 2 The earth trembled, and the heavens melted away before the God of Sinai. 1 You will pour out abundant rain, O God, upon Your inheritance. 2 You will establish them as rulers throughout the earth. 1 Their voice has gone out into all the earth, and their words to the ends of the universe. 2 You will send forth Your Spirit—and they will be created—and You will renew the face of the earth. 1 Your good Spirit will lead me into the land of righteousness. 2 Create in me a pure heart, O God, and renew a right spirit within me. 1 Do not cast me away from Your presence, and do not take Your Holy Spirit from me. 2 Restore to me the joy of Your salvation, and uphold me with Your sovereign Spirit. 1 The Lord will give the evangelists a message with great power. 2 The Lord will give strength to His people; the Lord will bless His people with peace.

Ps 18:2, 32:6, 32:13, 49:3B, 17:9C–10A, 17:13, 21:28A, 21:28B, 18:8B, 67:9A, 67:10A, 44:17B, 18:5, 103:30, 142:10B, 50:12, 50:13, 50:14, 67:12, 28:11.

Glory, and now: Alleluia **(3)**.

After the Polyeleos, the Sedalen, Tone 8

Through *Your* Resurrection, O Christ, from the tomb / and Your divine Ascension to the heavenly heights, / You bestowed Your glory upon those who behold God, O Merciful One, / renewing the Holy Spirit within Your disciples; / therefore, like a musical lyre, / they mysteriously made known to all / *their* exclamations under divine inspiration / and Your, O Savior, building of the Church.

Glory, and now: **we repeat the same.**

Stepenna, 1st Antiphon of the 4th Tone

From my youth / many passions have waged war against me; / but You Yourself defend / and save me, my Savior.

You who hate Zion, be put to shame before the Lord: / for you will be consumed / like grass by fire.

Glory: Every soul is enlivened by the Holy Spirit / and exalted through purification, / enlightened in the sacred mystery / by the Triune Unity.

And now: **And we repeat the same.**

Prokeimenon, Tone 4

Your good Spirit / will lead me into the land of righteousness. **Verse:** O Lord, hear my prayer; give ear to my supplication. Ps 142:10B; 1A

Second Prokeimenon: Let everything that breathes / praise the Lord. **Verse:** Praise God in His holy ones; praise Him in the firmament of His power. Psalm 150:6, 1

Gospel of John, beginning 65B

On the evening of that first day of the week, when the doors of the house where His disciples were gathered were locked for fear of the Jews, Jesus came and stood among them and said to them, "Peace

be with you!" After saying this, He showed them His hands and His feet and His side. The disciples rejoiced when they saw the Lord. Then Jesus said to them a second time, "Peace be with you! Just as the Father has sent Me, so I am sending you." Having said this, He breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

John 20:19–23

We do not sing about Christ's Resurrection, but immediately read Psalm 50. Then, as usual:

Glory: Through the prayers of the apostles, O Merciful One, blot out our many sins.

And now: Through the prayers of the Mother of God, O Merciful One, blot out our many sins.

Then, Tone 6: Have mercy on me, O God; according to Your great mercy and the abundance of Your kindness, blot out my iniquity.

After Psalm 50, a stichera, Tone 6

Heavenly King, / Comforter, Spirit of Truth, / who dwells everywhere and fills all things, / Treasure of all good things and Giver of life, / come and dwell within us, / and cleanse us from every defilement, / and save, O Good One, our souls.

Canons

First—St. Cosmas of Maium, tone 7, and the second—by John of Arkli (others: St. John of Damascus), tone 4; the irmoses of both canons are sung twice, all troparia are sung in tone 12, then the first choir sings the first irmos, and the second choir sings the other irmos.

Song 1

Canon 1. Irmos: You covered Pharaoh and his chariots with the sea / You who crush in battle with Your mighty arm; / let us sing to Him, for He has been glorified.

Indeed, as You had promised Your disciples long ago, / by sending the Comforter, the Holy Spirit, O Christ, / You have illuminated the world with Your light, O Lover of Mankind.

What was foretold in ancient times / by the Law and the prophets has been fulfilled, / for the grace of the Divine Spirit / has been poured out upon all the faithful on this day.

Canon 2. Irmos: *Moses*, the tongue-tied, / veiled by divine darkness, / clearly expounded the law written by God, / for, having cast off the impurity from his spiritual gaze, / he sees the One Who Is and learns the knowledge of the Spirit, / glorifying *Him* with divine songs.

The holy and venerable lips declared: / *"I* shall not be separated from you, my friends; / for, seated upon the Father's highest throne, / I will pour out the abundant grace of the Spirit / upon those who desire to be enlightened.

Having crossed the threshold, the most faithful Word / fills the heart with stillness; / for having completed His work, Christ rejoiced *His* friends, / bestowing the Spirit, as He had promised, / in a mighty rushing wind and tongues of fire."

Song 3

Canon 1. Irmos: "Remain in Jerusalem," / —You said to Your disciples, Christ, / —"until you are clothed with power from on high; / and I will send another Comforter like Myself, / My Spirit and the Spirit of the Father, / in whom you will be established."

The power of the Divine Spirit that descended / divinely united into a single harmony / the speech that had been divided in ancient times by those who conspired for evil, / instructing the faithful in the knowledge of the Trinity, / in Whom we have been established.

Canon 2. Irmos: The bonds of the childless womb were broken / and the unbridled arrogance of the woman with many children *was put to an end* / in ancient times by a single prayer of the prophetess Anna, / who had a contrite spirit, / *addressed* to the Ruler and God of knowledge.

The incomprehensible, most divine *Trinity*, / for She has made the uneducated eloquent, / silencing the multitude of sages with a single word / and drawing countless people out of the deep night / by the lightning of the Spirit.

There was a Light proceeding from the Unborn Light— / an all-powerful, active, and inexhaustible Light— / Whose Radiance, from the Father's nature, / akin to Him, is now revealed to the nations through the Son / as a fiery roar upon Zion.

Sedalen, Tone 8

Those who love the Savior were filled with joy / and those who were recently timid gained courage, / when the Holy Spirit descended from on high upon the disciples' house on this day, / and each *of them* spoke a different language to the people; / for tongues were divided, / appearing as *if* they were fire, / and they did not burn them, but, on the contrary, watered them.

Glory, and now: we repeat the same.

Hymn 4

Canon 1. Irmos: Contemplating Your coming / in *the* last *days*, O Christ, the prophet cried out: / "I have heard of Your might, O Lord, / that You have come to save all Your anointed ones."

He who spoke of old through the prophets / and was revealed in the Law to imperfect *people,* / *as* the true God, the Comforter, is revealed on this day / to the ministers and witnesses of the Word.

The Spirit, bearing the mark of the Godhead, / was divided in fire among the Apostles on this day / and appeared in strange tongues, / for He is the Divine Power, / proceeding from the Father, self-existent.

Canon 2. Irmos: King of kings, One from the One, / the Only Word, proceeding from the beginningless Father, / You, as a benefactor, truly sent the Spirit, / equal to Yourself, to the Apostles, who sing: / "Glory to Your might, O Lord!"

Having dissolved the divine font of rebirth with the Word, / You, who are complex in nature, / pour out upon me a stream like rain / from Your pierced, incorruptible side, O Word of God, / sealing *this* with the effusion of the Spirit.

All bow the knee before the Comforter, / and the Son of the Father, consubstantial with the Father in all things, / for all have beheld in the Three Persons the true, / inaccessible, timeless, and one Being: / for the grace of the Spirit has shone forth *like* light.

Be filled with the Most Divine One, / all *of you*, *however many there may be,* ministers / of the thrice-luminous Being, / for He supernaturally makes *all* perfect, as a benefactor, / and Christ enlightens with fiery light unto salvation, / bestowing all the grace of the Spirit.

Song 5

Canon 1. Irmos: Through Your fear, O Lord, / the Spirit of salvation, conceived in the womb of the prophets / and born upon the earth, / makes the hearts of the Apostles pure / and, being righteous, is renewed in the faithful, / for light and peace are Your commandments.

The power that has descended on this day / is the good Spirit, the Spirit of God's Wisdom, / the Spirit proceeding from the Father / and revealed to us, the faithful, through the Son, / imparting to those in whom He dwells by nature / the holiness in which He is beheld.

Canon 2. Irmos: Through the redemptive purification from sins, / receive the fire-breathing dew of the Spirit, / O light-bearing children of the Church; / for now the law has gone forth from Zion— / the grace of the Spirit in the form of tongues of fire.

As He willed of His own accord, / the Spirit, who is not subject to any authority, descends from the Father, / endowing the Apostles with wisdom through their tongues, / with the power of the Father, as one in harmony with Him, / sealing the life-giving word / which the Savior spoke.

He healed the minds of the Apostles from sin, / and made *of them* for Himself / a most pure dwelling place, the almighty God-Word; / and now the light of the Spirit, / who is equal *to Him* and of the same substance, dwells *there*.

Hymn 6

Canon 1. Irmos: Afflicted amid the turmoil of life's cares, / overwhelmed by the sins that accompany *me*, / and cast down into the jaws of the soul-devouring beast, / like Jonah I cry out to You, Christ: / "Lift me up from the deadly depths!"

From Your Spirit You have poured out abundantly / upon all flesh, as You said, O Lord, / and all have been filled with the knowledge of You: / that You, the Son, were born of the Father not according to earthly laws, / and the Spirit proceeds indivisibly *from Him*.

Canon 2. Irmos: Through atonement and salvation for us / You shone forth, Lord Christ, from the Virgin, / so that, like the prophet Jonah from the belly of the sea beast, / You might completely deliver from corruption Adam, / who fell along with *his* entire race.

O longed-for, righteous Spirit, / renew us within, O Almighty One, / so that we may receive Him forever, / through the procession from the Father, perfectly united *with Him*, / burning away the defilements of hostile matter, / and purifying the impurity of minds.

As a cherished treasure for the Apostles, / the citizens of Zion who awaited Your coming, / You, O Spirit, fire-inspired, establish within them the knowledge / of the Word born of the Father, / swiftly exposing the cruel rhetoric / of pagan deceptions.

Kontakion, Tone 8

When the Most High descended *and* confused the tongues, / He *thereby* divided the nations; / but when He distributed the tongues of fire, / He called all to unity, / and we in harmony glorify the All-Holy Spirit.

Ikos: Grant swift and sure comfort / to Your servants, Jesus, / when our spirits are downcast. / Do not forsake our souls in sorrow, / do not turn away from our thoughts in times of trouble, / but always come to our aid. / Draw near to us, draw near, O Omnipresent One, / just as You were always with Your Apostles, / so unite Yourself with those who love You, O Merciful One, / so that, united with You, / we may sing and glorify Your All-Holy Spirit.

Synaxarion.

Hymn 7

Canon 1. Irmos: Cast into the fiery furnace, / the pious youths / turned the fire into dew through their singing, crying out: / "Blessed are You, O Lord, / God of our fathers!"

When the Apostles proclaimed / the great *deeds* of God, / to the unbelievers the work of the Spirit—which reveals the Trinity, / the one God of our fathers—seemed like intoxication.

We preach Orthodox theology / concerning the indivisible nature— / God the Father, without beginning, / the Word and the Spirit, with the same authority, crying out: / "Blessed are You, God of our fathers!"

Canon 2. Irmos: The harmonious melody of *musical* instruments resounded, / *calling upon people* to worship a lifeless idol cast in gold; / but the light-bearing grace of the Comforter / *moves* us to cry out in reverence: / "One Trinity, co-equal, without beginning, / blessed are You!"

The foolish, failing to understand the voice that spoke through the prophets, / when they heard the extraordinary words of the Apostles, / said *that it was* intoxication caused by wine; / but we, the devout, cry out to You, inspired by God: / "Renewer of all things, blessed are You!"

With a divine voice thundered / the divinely inspired prophet Joel, / when the Word spoke thus through him: / "Those upon whom I will pour out the Spirit / of the Most High God will cry out together: / 'Triune Nature, blessed are You!'"

At the third hour, yet on this one Lord's Day, / He has now bestowed His grace upon *us*, / to persuade us to honor the Three Hypostases / in the indivisibility of *Their* power; / Son, Father, and Spirit, blessed are You!

Hymn 8

Canon 1. Irmos: The thornbush on Sinai, unconsumed by fire, / revealed God / to Moses, who was slow of speech and spoke indistinctly; / and God's zeal in the fire / showed the three youths to be unshakable singers: / "All creation, sing to the Lord / and exalt Him for all ages!"

When the life-giving, powerful breath / of the All-Holy Spirit from on high / swept with a roar over the fishermen / in the form of tongues of fire, / then they extolled *the* great *deeds* of God: / "All creation, sing to the Lord / and exalt Him for all eternity!"

Like those ascending a mountain / that cannot be touched, / without fear of the terrifying fire, / come, let us stand upon Mount Zion, / in the city of the living God, / now rejoicing with the spirit-filled disciples: / "All creation, sing to the Lord / and exalt Him for all eternity!"

Canon 2. Irmos: The Tri-Luminous Image of the Godhead / breaks the bonds and quenches the flame; / the youths sing, and all creation / blesses the one Savior and Creator of all / as their benefactor.

In remembrance of the words of salvation for mankind, / which, having heard them from the Father, / Christ spoke to the Apostles, / the Spirit creates, descending in the form of tongues of fire; / *and* creation, *once* alienated, / but *now* drawn near *to You*, / sings Your praises, O Blessed One.

Coming in a saving and sovereign manner, / appearing as the self-shining Light that bestows enlightenment, / You, the Spirit, came, filling the Apostles, / like a precious breath. / Remain, then, ever with Your servants!

The lips of the prophets, filled with the Spirit, sang / of Your incarnate coming, O King, / and of the Spirit, proceeding from the bosom of the Father, / uncreated, co-creator, and co-enthroned / with You, who sends *Him to* the faithful, / that *they may* revere / *Your* incarnation.

In the 9th ode, "The Highest Glory of the Cherubim," we do not sing, but we sing the refrain:

The Apostles, seeing the descent of the Comforter, marveled, / as the Holy Spirit descended in the form of tongues of fire.

Ode 9

Canon 1. Irmos: Having borne Him in her womb without losing her virginity / and having given flesh to the all-wise Word, / the Mother who knew no man, the Virgin Theotokos, / the vessel of the Inconceivable, / the dwelling place of Your Boundless Creator, / we magnify You.

On a blazing chariot of fire, / joyfully carried in ancient times, / the zealous and fire-inspired *Elijah* / revealed the breath from on high, which now illuminates the Apostles; / enlightened by it, / they revealed the Trinity to all.

Contrary to the laws of nature, / something extraordinary was heard: / for when the disciples spoke with one voice, / by the grace of the Spirit, peoples, tribes, and languages / were proclaimed in various ways / of *the* great *deeds* of God, / being initiated into the knowledge of the Trinity.

Canon 2. Irmos: Rejoice, O Queen, glory of mothers and virgins! / For no eloquent lips, / however skillfully they speak, / can sing Your praises worthily; / every mind is overwhelmed / *as it strives* to comprehend the birth *of Christ* from You; / therefore we praise You in unison.

It is fitting to sing of the Virgin full of life, / for She alone concealed in her depths the Word, / who heals the ailing nature of mortals, / Who, now seated at *the* right *hand* of the Father, / has sent *us* the grace of the Spirit. /

All of us upon whom the grace poured forth from God has breathed, / shining, radiant, transformed / by an extraordinary and most glorious transformation, / having come to know the co-equal, indivisible, all-wise, / thrice-luminous Being, we glorify *Him*.

Exapostilarion

All-Holy Spirit, proceeding from the Father / and coming through the Son to the unlettered disciples, / who recognized You *as* God, / save and sanctify us all. **(2)**

Glory, and now: The Father is light, the Word is light, and the Holy Spirit is light, / He who was sent to the Apostles in tongues of fire; / Through Him the whole world is enlightened / to honor the Holy Trinity.

At "Praise," stichera on the 6th tone, tone 4

On this day, all nations / witnessed an incredible sight in the City of David, / when the Holy Spirit descended in tongues of fire, / as Luke the Theologian proclaimed; / for he recounts: / "When Christ's disciples were gathered together, / there came a sound like a mighty rushing wind, / and it filled the house where they were, / and they all began to speak extraordinary words, / extraordinary teachings, / extraordinary instructions of the Holy Trinity." **(2)**

The Holy Spirit has always been, is, and will be, / having no beginning and no end, / but is always placed alongside the Father and the Son and counted *among Them*: / Life and Life-Giver, / Light and Giver of light, / Goodness Itself and Source of goodness. / Through Him the Father is known and the Son is glorified, / and by all is comprehended / one power, one union, / one worship of the Holy Trinity. **(2)**

The Holy Spirit—light and life, / and a living, rational source. / The Spirit of wisdom, the Spirit of understanding, / good, righteous, thinking, ruling, / purifying sins; / God and the One who is worshiped; / Fire proceeding from Fire; / speaking, acting, distributing gifts. / Through Him all the prophets / and God's Apostles with the martyrs were crowned. / *This* is *something* extraordinary to the ear, / extraordinary to behold: / Fire that divides itself to bestow gifts! **(2)**

Glory, and now, Tone 6: Heavenly King, / Comforter, Spirit of Truth, / who dwells everywhere / and fills all things, / Treasure of good things / and Giver of life, / come and dwell within us, / and cleanse us from every defilement, / and save, O Good One, our souls.

The Great Doxology.

Dismissal

Christ, our true God, who sent down from heaven the Most Holy Spirit in the form of tongues of fire upon His holy disciples and Apostles, through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, and all the saints, will have mercy on us and save us, as He is good and loves mankind.

AT THE LITURGY

Antiphon 1, Tone 2

Verse 1: The heavens declare the glory of God; / the firmament proclaims the work of His hands. Psalm 18:2

Through the prayers of the Mother of God, Savior, / save us.

Verse 2: Day to day pours forth speech, / and night to night reveals knowledge. Psalm 18:3

Through the prayers of the Mother of God, O Savior, / save us.

Verse 3: There are no dialects or languages / in which their voices are not heard. Psalm 18:4

Through the prayers of the Mother of God, O Savior, / save us.

Verse 4: Their voice has gone out into all the earth, / and their words to the ends of the universe. Psalm 18:5

Through the prayers of the Mother of God, Savior, / save us.

Glory, and now: Through the prayers of the Mother of God, Savior, / save us.

Antiphon 2, same tone

Verse 1: May the Lord hear you in the day of trouble; / may the name of the God of Jacob protect you. Psalm 19:2

Save us, O gracious Comforter, / we who sing to You: Alleluia.

Verse 2: May He send you help from His sanctuary / and sustain you from Zion. Psalm 19:3

Save us, O gracious Comforter, / we who sing to You: Alleluia.

Verse 3: May He remember all your offerings, / and may He make your burnt offerings rich. Psalm 19:2

Save us, O gracious Comforter, / we who sing to You: Alleluia.

Verse 4: May the Lord grant you what your heart desires, / and may He fulfill all your plans. Psalm 19:5

Save us, O gracious Comforter, / we who sing to You: Alleluia.

Both choirs together: Glory, and now: The Only-Begotten Son:

Antiphon 3, Tone 8

Verse 1: O Lord, by Your strength / the king shall rejoice. Ps 20:2A

Troparion, Tone 8

Blessed are You, Christ our God, / who revealed the fishermen as wise, / sending down the Holy Spirit upon them / and through them catching the whole world. / Lover of mankind, glory to You!

Verse 2: O Lord, by Your power the king will rejoice, / and he will greatly exult in Your salvation. Ps 20:2

Troparion: Blessed are You, Christ our God:

Verse 3: You have granted him the desire of his heart, / and You have not withheld from him what his lips have asked. Psalm 20:3

Troparion: Blessed are You, Christ our God:

Verse 4: For You have met him with the favor of Your goodness, / and set upon his head a crown of precious stones. Psalm 20:4

Troparion: Blessed are You, Christ our God:

Entrance

Be exalted, O Lord, in Your might! / We will sing and praise Your power.

Psalm 20:14

Troparion, Tone 8

Blessed are You, Christ our God, / who revealed the fishermen as wise, / sending down the Holy Spirit upon them / and through them catching the whole universe. / Lover of mankind, glory to You!

Glory, and now, the kontakion, in the same tone

When the Most High descended and confused the languages, / He thereby divided the nations; / but when He distributed the tongues of fire, / He called all to unity, / and we in harmony glorify the All-Holy Spirit.

Instead of the Trisagion

However many of you have been baptized into Christ, / you have *all* been clothed in Christ. / Alleluia. **(3)**

Prokeimenon, Tone 8

Their voice has gone out into all the earth, / and their words to the ends of the universe. **Verse:** The heavens declare the glory of God; the firmament proclaims the work of His hands. Ps 18:5, 2

Acts of the Holy Apostles, Chapter 3

In those days, when the day of Pentecost came, all the apostles were together in one place. Suddenly there came a sound from heaven like a mighty rushing wind, and it filled the entire house where they were sitting. And there appeared to them tongues as of fire, distributed among them, and one rested on each of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit enabled them to speak. Now there were Jews in Jerusalem—devout men from every nation under heaven. When this sound occurred, the crowd gathered and was bewildered, for each one heard them speaking in his own language. And they were all amazed and astonished, saying to one another, "Are not all these who are speaking Galileans? How is it that we hear them speaking in our own native languages, the languages in which we were born? Parthians, Medes, Elamites, and residents of Mesopotamia, Jews and Cappadocians, Pontians and Asians, Phrygians and Pamphylians, Egyptians and those from parts of Libya near Cyrene, and visitors from Rome—both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own languages about the mighty works of God!"

Acts 2:1–11

Alleluia, Tone 1

Verse: By the word of the Lord the heavens were established, and by the breath of His lips—all their host. **Verse:** The Lord looked down from heaven and saw all the children of men. Psalm 32:6, 13

Gospel of John, beginning at verse 27

On the last and greatest day of the festival, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink." Whoever believes in Me, as the Scripture has said, rivers of living water will flow from within him. He said this about the Spirit, whom those who believed in Him were to receive; for the Holy Spirit had not yet been given, because Jesus had not yet been glorified. Many of the people, upon hearing these words, said, "He is certainly a prophet." Others said, "This is the Christ." Still others said, "Will the Christ come from Galilee? Does not the Scripture say that the Christ will come from the line of David and from Bethlehem, the town where David was from?" So there was a division among the people concerning Him. Some of them wanted to arrest Him, but no

one laid a hand on Him. Then the temple guards returned to the chief priests and the Pharisees, and they asked them, “Why didn’t you bring Him?” The temple guards replied, “No one has ever spoken like this Man.” The Pharisees said to them, “Have you also been deceived? Has any of the rulers or the Pharisees believed in Him? But this crowd does not know the law; they are accursed.” Nicodemus, who had come to Him by night and was one of them, said to them, “Does our law judge a man without first hearing him and finding out what he is doing?” They replied, “Aren’t you from Galilee, too? Look into it, and you’ll see that no prophet comes from Galilee.” Jesus spoke to the crowd again and said to them, “I am the light of the world; whoever follows me will not walk in darkness, but will have the light of life.”

John 7:37–52; 8:12

Instead of “It is fitting”

The apostles, seeing the descent of the Comforter, marveled / at how the Holy Spirit descended in the form of tongues of fire.

Irmos, Tone 4: Rejoice, O Queen, glory of mothers and virgins! / For no eloquent lips, / no matter how skillfully they speak, / can sing Your praises worthily; / every mind is overwhelmed / *as it strives* to comprehend the birth *of Christ* from You; / therefore, we all praise You in unison.

Communion Hymn

Your good Spirit will guide me to the land of righteousness. / Alleluia. **(3)** Ps 142:10B

Back to Table of Contents

ON THE SUNDAY OF HOLY PENTECOST
AT GREAT VESPERS

After the dismissal of the Liturgy, we read the Ninth Hour [it may also be read before the Liturgy].

Then the opening acclamation of Vespers: "Blessed be our God":

Then the reader: "O King of Heaven," **and Psalm 103.**

The Great Ektenia

Deacon: Let us pray to the Lord in peace.

Choir: O Lord, have mercy.

Let us pray to the Lord for peace from on high and for the salvation of our souls.

Let us pray to the Lord for peace throughout the world, for the prosperity of God's holy Churches, and for the unity of all.

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

Let us pray to the Lord for our great lord and father, His Holiness the Patriarch **(name)**, and for our lord, His (Most) Eminent Metropolitan **(or: Archbishop, or: Bishop—name)**, the venerable presbytery, the deacons in Christ, the entire clergy, and the people *of God*.

Let us pray to the Lord for our God-protected country, its authorities, and its armed forces.

Let us pray to the Lord for this city **(or: this settlement, or: this holy monastery)**, for every city and country, and for those who live in them by faith.

Let us pray to the Lord for favorable weather, for an abundance of the earth's fruits, and for times of peace.

Let us pray to the Lord for those at sea, those traveling, the sick, the suffering, the captives, and for their salvation.

After the petition "For those at sea:" [Greek: "For those under God's protection:"], we add the following petitions:

For those standing before the Lord, awaiting the grace of the Holy Spirit, let us pray to the Lord.

Let us pray to the Lord for those who bow their hearts and knees before Him.

Let us pray to the Lord that He may strengthen us to attain perfection in pleasing God.

For the outpouring of His abundant mercies upon us, let us pray to the Lord.

Let us pray to the Lord that He may accept our kneeling as incense before Him.

For those in need of His help, let us pray to the Lord.

Let us pray to the Lord that He may deliver us from all sorrow, anger, [danger], and need.

Defend, save, have mercy on, and preserve us, O God, by Your grace.

Having commemorated our Most Holy, Most Pure, Most Blessed, and Glorious Lady, the Mother of God and Ever-Virgin Mary, together with all the saints, let us entrust ourselves, one another, and our whole lives to Christ our God.

Choir: To You, O Lord.

The Priest proclaims: For all glory, honor, and worship are due to You, to the Father, the Son, and the Holy Spirit, now and always, and forever and ever.

Choir: Amen.

[After the Ektenia, we read the Lamp-Lighting Prayers 1, 2, 4, 5, and 6.]

At "O Lord, I have cried out," stichera in tone 4, mode 6

An incredible sight on this day / was witnessed by all nations in the City of David, / when the Holy Spirit descended in tongues of fire, / as Luke the Theologian proclaimed; / for he recounts: / "When Christ's disciples were gathered together, / there came a sound like a mighty rushing wind, / and it filled the house where they were, / and they all began to speak extraordinary words, / extraordinary teachings, / extraordinary instructions of the Holy Trinity." (2)

The Holy Spirit has always been, is, and will be, / having no beginning and no end, / but is always placed alongside the Father and the Son and counted *among Them*: / Life and Life-Giver, / Light and Giver of light, / Goodness Itself and Source of goodness. / Through Him the Father is known and the Son is glorified, / and by all is comprehended / one power, one union, / one worship of the Holy Trinity. (2)

The Holy Spirit—light and life, / and a living, rational source. / The Spirit of wisdom, the Spirit of understanding, / good, righteous, thinking, ruling, / purifying sins; / God and the One who makes us godlike; / Fire proceeding from Fire; / speaking, acting, distributing gifts. / Through Him, all the prophets / and God's Apostles, together with the martyrs, were crowned. / *This* is *something* extraordinary to the ear, / extraordinary to behold: / Fire that divides itself to bestow gifts! (2)

Glory, and now, Tone 6: Heavenly King, / Comforter, Spirit of Truth, / who dwells everywhere / and fills all things, / Treasure of good things / and Giver of life, / come and dwell within us, / and cleanse us from every defilement, / and save, O Good One, our souls.

Entrance with the censer. "A light of joy:"

Great Prokeimenon, Tone 7

Who is a God as great as our God? / You are the God who works wonders.

Verse: You have delivered Your people by Your mighty arm.

Verse: And I said: "Now I have begun to understand: this change comes from the right hand of the Most High."

Verse: I recalled the works of the Lord; for I will remember Your wonders from the beginning.

And again: Who is a great God: Ps 76:14B–15A, 16A, 11, 12

First Prayer

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

Choir: Lord, have mercy. (3)

Most Pure, Blameless, Eternal, Invisible, Incomprehensible, Unfathomable, Unchanging, Invincible, Immeasurable, and Benevolent Lord, the only One who possesses immortality, dwelling in unapproachable light, who created the heavens, the earth, the sea, and all that is created within them, who grants to all what they ask for even before they ask, we pray to You and call upon You, O Lord, Lover of Mankind, through our Lord and God and Savior Jesus Christ, who for our sake, as human beings, and for our salvation came down from heaven and was incarnate by the Holy Spirit and the Ever-Virgin Mary, the most glorious Mother of God. He, first teaching with words and then demonstrating through His deeds as He endured His saving suffering, gave us—Your humble, sinful, and unworthy servants—an example of how to offer prayers with bowed heads and knees, both for our own sins and for the sins of the people born of ignorance. You Yourself, O Most Merciful and Lover of Mankind, hear us, on whatever day we call upon You, but especially on this day of Pentecost, on which, after the Ascension of our Lord Jesus Christ into heaven, *when He* sat down at Your right *hand*, God and the Father, and sent down the Holy Spirit upon His holy disciples and Apostles, Who rested upon each of them, and they were filled with His inexhaustible grace and began to speak in other tongues of Your great *deeds* and to prophesy. So now, hear us who pray, and remember us, the humble and the condemned, and deliver our souls from captivity, having *Your* own compassion as our intercessor. Accept us as we fall down before You and cry out, "We have sinned!" We have been

entrusted to You from our mother's womb; from the womb of our mother, You are our God. But since our days have passed in vanity, we are left without Your help and deprived of all justification; yet, boldly hoping in Your mercy, we cry out: "Do not remember the sins of our youth and our ignorance, and cleanse us of our secret *deeds*; do not reject us in our old age, nor forsake us when our strength fails; before we return to the earth, grant us repentance toward You and look upon us with favor and mercy; measure our iniquities with Your mercy; set the depths of Your mercy against the multitude of our sins; look down from Your holy heights upon Your people, who stand around You and await Your abundant mercy. Visit us in Your goodness, deliver us from the violence of the devil, and strengthen our lives with Your holy and sacred laws. Entrust Your people to the angel, their faithful guardian; gather us all into Your Kingdom; grant forgiveness to those who hope in You; forgive their sins and ours; purify us through the power of the Holy Spirit; and destroy the enemy's schemes against us.

Let us now add this prayer as well

Blessed are You, O Lord, Almighty Ruler, who have illuminated the day with the light of the sun and the night with the radiance of fire, and who have granted us to pass through the length of the day and draw near to the beginning of the night. Hear our supplications and those of all Your people, and, having forgiven us all our voluntary and involuntary sins, accept our evening prayers; pour out Your abundant mercy and compassion upon Your inheritance. Protect us, as with a wall, by Your holy angels; arm us with the weapons of Your righteousness; shield us with Your truth; preserve us by Your power; deliver us from every attack and every wile of the enemy; and make this evening and the coming night perfect, holy, peaceful, sinless, free from temptation, and free from vain thoughts—as may all the days of our lives be, through the prayers of the Holy Mother of God and all the saints who have pleased You from of old.

Deacon: Defend, save, have mercy on, raise up, and preserve us, O God, by Your grace.

Choir: Lord, have mercy.

Having commemorated our Most Holy, Most Pure, Most Blessed, and Glorious Lady, the Mother of God and Ever-Virgin Mary, together with all the saints, let us entrust ourselves, one another, and our entire lives to Christ our God.

Choir: To You, O Lord.

For You have mercy on us and save us, our God, and to You we send up glory—to the Father, and to the Son, and to the Holy Spirit—now and always, and forever and ever.

Choir: Amen.

Special Ektenia

Deacon: Let us all cry out with all our hearts and with all our minds.

Choir: Lord, have mercy.

O Lord Almighty, God of our fathers, we pray to You: hear us and have mercy on us.

Chorus: Lord, have mercy.

Have mercy on us, O God, according to Your great mercy; we pray to You, hear us and have mercy.

Chorus: Lord, have mercy **(3)**.

We also pray for our Great Lord and Father, His Holiness the Patriarch **(name)**, and for our lord, His Eminence the Metropolitan **(or:** Archbishop, **or:** Bishop—**name)**, and for all our brothers and sisters in Christ.

Chorus: O Lord, have mercy **(3)**.

We also pray for our God-protected country, its authorities, and its armed forces, that we may lead a peaceful and serene life in all piety and purity.

Chorus: O Lord, have mercy **(3)**.

We also pray for the blessed and ever-memorable founders of this holy temple **(or: this holy monastery)**, and for all our fathers and brothers who have departed before us, both here and everywhere, who are Orthodox.

Chorus: O Lord, have mercy **(3)**.

We also pray for mercy, life, peace, health, salvation, visitation, forgiveness, and the remission of sins for the servants of God, the brethren {and parishioners} of this holy church **(or: this holy monastery)**.

Chorus: O Lord, have mercy **(3)**.

We also pray for those who offer gifts and do good deeds in this holy and most sacred church, for those who labor, sing, and stand in worship here, awaiting Your great and abundant mercy.

Chorus: O Lord, have mercy **(3)**.

The Priest proclaims: For You are a merciful and loving God, and to You we send up glory, to the Father and the Son and the Holy Spirit, now and always, and forever and ever.

Choir: Amen.

[And Prayer 2]

Second Prayer

Deacon: Once again, kneeling, let us pray to the Lord.

Choir: Lord, have mercy. **(3)**

Lord Jesus Christ, our God, who revealed Your peace and the gift of the Most Holy Spirit to humanity even during *Your earthly* life while You were with us, always bestowing *this* as an inalienable inheritance upon the faithful, but who on this day in particular bestowed this grace upon Your disciples and Apostles and endowed their lips with tongues of fire. Through them, we *too*—the entire human race—having heard *and* received the knowledge of God in our own language *with our own* ears, have been enlightened by the light of the Spirit; and, having been delivered from error as from darkness, and through the outpouring and supernatural working of the fiery tongues perceptible to the senses, we have learned to believe in You and have been enlightened to acknowledge You as God, together with the Father and the Holy Spirit, in one Divinity, power, and authority. You, the radiance of the Father, the unchanging and unshakable image of His being and nature, the source of wisdom and grace, open my sinful lips as well and teach me how to pray properly and for what I should pray. For You know the great multitude of my sins, but Your mercy will overcome their immeasurability. For behold, I stand before You in fear, having cast the despair of my soul into the abyss of Your mercy: guide my life as a helmsman, You who with a *single* word direct all creation by the ineffable power of Your wisdom, the peaceful harbor for those tossed by storms, and show me the path I must follow. Imbue my thoughts with the Spirit of Your wisdom, granting the Spirit of reason to my folly; May the Spirit of reverence for You overshadow my deeds; may the Spirit of righteousness renew my inner being; and may the Spirit of authority strengthen the instability of my mindset, so that, guided by Your good Spirit toward what is beneficial, I may be deemed worthy each day to fulfill Your commandments and always remember Your glorious coming, which will judge us for what we have done. And do not allow me to be beguiled by the perishable joys of this world, but strengthen us in our desire to enjoy the treasures to come. For You have said, Lord, that whatever anyone asks in Your name, he will receive without hindrance from Your co-eternal God and Father; therefore I, a sinner, on *the day* of the coming of Your Holy Spirit, implore Your goodness: whatever I may ask, grant it to me for my salvation! Yes, O Lord, generously benevolent and gracious Giver of every good gift, for You bestow abundantly what we ask! You are compassionate and merciful, having sinlessly taken part in our flesh, and lovingly bowing down to those who kneel before You, and having become the atonement for our sins! Show, then, O Lord, Your mercy toward Your people; hear us from Your holy heaven; sanctify us by the power of Your saving right hand; shelter us under the shadow of Your wings: do not despise the works of Your hands. Before You alone do we sin, but to You alone do we serve. We do not know how to bow down to a foreign god, nor to stretch out our hands, O Lord, to any other god. Forgive us our sins, and, having accepted our supplications as we

kneel before You, extend Your helping hand to us all; accept the prayer of all as a pleasing incense offered before Your most blessed Kingdom.

Let us now add this prayer as well:

O Lord, O Lord, who has delivered us from every arrow flying by day, deliver us also from every danger lurking in the darkness; accept the evening sacrifice—the offering of our hands. Grant us, then, to walk the night's path blamelessly, without experiencing evil, and deliver us from every confusion and fear that befalls us from the devil. Grant our souls contrition and our thoughts concern for the trial at Your judgment, which is dreadful and righteous. Nail our flesh to the cross with fear of You and put our earthly members to death, so that even in the silence of sleep we may be enlightened by the contemplation of Your judgments. Remove from us every unseemly dream and every pernicious desire, and raise us up at the hour of prayer, steadfast in faith and prospering in the fulfillment of Your commandments.

Deacon: Defend, save, have mercy on, raise up, and preserve us, O God, by Your grace.

Choir: Lord, have mercy.

Having commemorated our Most Holy, Most Pure, Most Blessed, and Glorious Lady, the Mother of God and Ever-Virgin Mary, together with all the saints, let us entrust ourselves, one another, and our entire lives to Christ our God.

Chorus: To You, O Lord.

Through the goodwill and kindness of Your Only-Begotten Son, with whom You are blessed, and through Your all-holy, good, and life-giving Spirit, now and always, and forever and ever.

Choir: Amen.

Reader: Grant us, O Lord:

Third Prayer

Deacon: Once again, kneeling, let us pray to the Lord.

Chorus: Lord, have mercy. **(3)**

Inexhaustible, life-giving, and enlightening Source, creative Power co-eternal with the Father, who perfectly accomplished the entire plan for the salvation of mankind, Christ our God, who broke the unbreakable bonds of death and the gates of hell, who have vanquished a multitude of evil spirits, who offered Yourself as a spotless sacrifice for us, who offered up Your most pure Body—untouched and inaccessible to any sin—and through this awesome and ineffable sacrament have granted us eternal life; who descended into hell and shattered its eternal gates, and showed those sitting in darkness the way *to* return *from there*; who caught the instigator of evil, the serpent of the abyss, with a divine trap, bound *him* in Tartarus with the chains of darkness, and confined him in unquenchable fire and outer darkness by Your boundless power; O Wisdom of the Father, of great renown, who appeared as a great Helper to those under attack, enlightening those who sat in darkness and the shadow of death. You, Lord of inexhaustible glory and beloved Son of the Most High Father, eternal Light from eternal Light, Sun of Righteousness, hear us as we pray to You, and grant rest to the souls of Your servants—our departed fathers and brothers, and other relatives by blood, and all our brothers and sisters in the faith—whom we now commemorate, for You have power over all things and hold all the ends of the earth in Your hand. Almighty Lord, God of our fathers and Lord of mercy, Creator of both the mortal and the immortal, and of all human nature, which is formed and then dissolves; *Creator* of life as well as death, of our sojourn here and our passing on to the hereafter, who measures out the years of the living and determines the time of death, who brings down to Hades and brings up *from it*, who binds with infirmity and sets free with authority, who arranges the present according to the needs *of all* and directs the future for our benefit; reviving those struck by the sting of death with the hope of resurrection! You Yourself, the Lord of all, our God and Savior, the hope of all the ends of the earth and of those far out at sea, on this last, great, and salvific day of Pentecost, You have

revealed to us the mystery of the Holy, consubstantial, and co-eternal, indivisible, and unconfused Trinity; You have poured out the coming and manifestation of Your Holy and Life-giving Spirit in the form of tongues of fire upon Your holy Apostles, making them heralds of our pious faith and revealing them as confessors and proclaimers of true theology; You, who on this final and salvific feast have deigned to accept our supplications for those held in Hades, and who grant us great hope for the bestowal upon the departed of relief from their oppressive sorrows and consolation from You! Hear us, who are humble and in need of Your compassion, and grant rest to the souls of Your servants who have departed before us in a place of light, a place of bliss, a place of joy, from which all pain, sorrow, and groaning have been removed, and settle their spirits in the dwellings of the righteous, and grant them peace and relief; for it is not the dead who praise You, O Lord, nor those in Hades who dare to offer You their confession, but we who are alive bless You and pray, and offer You supplications and sacrifices for their souls.

Let us now add this prayer as well

O great and eternal God, holy and merciful, who has deemed us worthy even at this hour to stand before Your unapproachable glory to sing and praise Your wonders! Have mercy on us, Your unworthy servants, and grant us the grace, with contrite hearts and without hesitation, to offer You the thrice-holy doxology and thanksgiving for Your great gifts, which You have bestowed and continue to bestow upon us. Remember, O Lord, our weakness, and do not destroy us because of our iniquities, but show us Your great mercy through our humility, so that, having escaped the darkness of sin, we may walk in the light of righteousness and, clothed in the armor of light, remain protected from every harmful snare of the evil one, and with boldness glorify You for all things, the one true and philanthropic God. For truly and indeed, O Lord of all and Creator, Your mystery is great: both the temporary dissolution of Your creations and, thereafter, their union and rest for all eternity! We give You thanks for everything: for our entry into this world and for our departure *from it*, which, according to Your unfailing promise, strengthens in us our hope for the resurrection and the incorruptible life, which we shall enjoy at Your second coming. For You are both the Author of our resurrection and the incorruptible and merciful Judge of the living, and the Ruler and Lord of retribution, and the One who, out of the utmost condescension, became like us, partaking of flesh and blood, and who, in Your profound mercy, willingly accepted our innocent sufferings, and through what You Yourself endured while being tempted, became a willing helper to us who are tempted; therefore, You have brought us *all* together into Your impassibility. Accept, then, O Lord, our supplications and prayers, and *grant* rest *to* all our fathers—each one *of us*—and to our mothers, brothers, sisters, children, and other relatives and kinsmen, as well as to all souls who have previously departed in the hope of the resurrection *and* eternal life; and inscribe their spirits and names in the Book of Life, in the bosom of Abraham, Isaac, and Jacob, in the land of the living, in the Kingdom of Heaven, in the sweet paradise, leading *them* all through Your radiant angels into Your holy dwellings, and raising our bodies together on the day You have appointed, according to Your holy and unfailing promises. This is not death for Your servants, O Lord, when we depart from the body and return to You, O God, but *it is merely* a transition from what is more burdensome to what is better and more pleasant, to rest and joy. If, then, we have sinned in any way before You, be merciful to us and to them, for no one is free from defilement before You—even if his life lasted but a single day—except for You alone, who appeared on earth without sin, our Lord Jesus Christ, through whom we all hope to receive mercy and the forgiveness of sins. Therefore, as a good and loving God, have mercy on us and on them; forgive and pardon our sins—*whether committed* willingly or unwittingly, knowingly or in ignorance, open or hidden—in deed, in thought, in word, and in all our way of life and *inner* movements. And grant freedom and relief to those who have departed; and bless us who are here, granting us a good and peaceful passing, as well as to all Your people, and revealing to us the depths of *Your* mercy and love for humanity at Your dreadful and awesome coming, and make us worthy of Your Kingdom.

Let us also add this prayer

O great and most high God, the only One who possesses immortality, dwelling in unapproachable light, who created all things with wisdom, who separated light from darkness and set the sun to rule

over the day, and the moon and the stars to rule over the night, who has deemed us sinners worthy even at this hour to stand before Your face with praise and to offer You evening praise! You Yourself, O philanthropic Lord, direct our prayer like incense before Your face; accept it as a pleasing fragrance; grant us a peaceful evening and night to come, clothe us in the armor of light, deliver us from the fear of the night and from every danger lurking in the darkness, and make the sleep You have granted to refresh our weaknesses free from all devilish temptations. Yes, Lord of all, Giver of all good things—may we, as we lie in our beds, remember Your name at night and, enlightened by meditation on Your commandments, rise with joy in our souls to glorify Your goodness, offering supplications and prayers to You, the Merciful One, for our sins and those of all Your people, whom You graciously visit through the prayers of the Holy Mother of God.

Deacon: Defend, save, have mercy on, raise up, and preserve us, O God, by Your grace.

Choir: Lord, have mercy.

Having commemorated our Most Holy, Most Pure, Most Blessed, and Glorious Lady, the Mother of God and Ever-Virgin Mary, together with all the saints, let us entrust ourselves, one another, and our entire lives to Christ our God.

Choir: To You, O Lord.

For You are the rest of our souls and bodies, and to You we send up glory—to the Father, and to the Son, and to the Holy Spirit—now and always, and forever and ever.

Choir: Amen.

The Litany of Supplication

Deacon: Let us offer our evening prayer to the Lord.

Choir: Lord, have mercy.

Protect, save, have mercy on, and preserve us, O God, by Your grace.

Choir: Lord, have mercy.

We ask the Lord for this perfect, holy, peaceful, and sinless evening.

Choir: Grant it, O Lord.

We ask the Lord for the Angel of Peace, our faithful guide and guardian of our souls and bodies.

Chorus: Grant it, O Lord.

We ask the Lord for forgiveness and the remission of our sins and transgressions.

Chorus: Grant it, O Lord.

We ask the Lord for what is good and beneficial for our souls and for peace in the world.

Chorus: Grant it, O Lord.

We ask the Lord to allow us to spend the remainder of our lives in this world in repentance.

Chorus: Grant it, O Lord.

We ask for a Christian death—painless, honorable, and peaceful—and for a favorable judgment at Christ's Last Judgment.

Chorus: Grant it, O Lord.

Having commemorated our Most Holy, Most Pure, Most Blessed, and Glorious Lady, the Mother of God and Ever-Virgin Mary, together with all the saints, let us entrust ourselves, one another, and our entire lives to Christ our God.

Choir: To You, O Lord.

The priest proclaims: For You are a good and merciful God, and we send up glory to You, to the Father, the Son, and the Holy Spirit, now and always, and forever and ever.

Choir: Amen.

Priest: Peace be with you all.

Choir: And to your spirit.

Deacon: Let us bow our heads before the Lord.

Choir: To You, O Lord.

Prayer of Bowing the Head

Priest: O Lord our God, who bowed down the heavens and descended for the salvation of the human race! Look upon Your servants and Your inheritance, for before You, the awesome and merciful Judge, Your servants have bowed their heads and submitted themselves to You, not trusting in human help, but awaiting Your mercy and hoping for salvation from You. Preserve them at all times, and this evening and throughout the coming night, from every enemy, from every opposing work of the devil, from vain thoughts and deceitful memories.

The priest proclaims: May the power of Your Kingdom be blessed and glorified, Father, Son, and Holy Spirit, now and always, and forever and ever.

Choir: Amen.

Stichera at the psalter, tone 3

Now tongues have clearly become a sign to all: / for the Jews, from whom Christ came according to the flesh, / having fallen into the sickness of unbelief, have fallen away from God's grace; / but we, *called* from *all* nations, / have been deemed worthy of the divine light, / strengthened by the words of the disciples, / who proclaim the glory of God, the Benefactor of all. / Bowing our hearts and knees with them, / let us worship the Holy Spirit with faith, / strengthened by the Savior of our souls.

Verse: **Create in me a clean heart, O God, / and renew a right spirit within me.**

Ps 50:12

Now the Comforter, the Spirit, has been poured out upon all flesh: / for having begun the rejoicing through the Apostles, / through them, by the sacrament, He has extended His grace to *all* the faithful, / and confirms His mighty coming in a fiery form, / bestowing tongues upon the disciples for singing and *for* the glory of God. / Therefore, with hearts enlightened by wisdom, / and strengthened in faith by the Holy Spirit, we pray / for the salvation of our souls.

Verse: **Do not cast me away from Your presence / and do not take Your Holy Spirit from me.**

Ps 50:13

Now the Apostles are clothed from on high with the power of Christ: / for the Comforter renews them, / being Himself renewed in them, through the mysterious renewal of knowledge. / Proclaiming Him with extraordinary and exalted voices, / they teach us to honor / the eternal and simple nature in three Persons / of God, the benefactor of all. / Therefore, enlightened by their teachings, / let us worship the Father with the Son and the Spirit, / praying for the salvation of our souls.

Glory, and now, Tone 8: Come, all people, / let us worship the Godhead in three Persons— / the Son in the Father with the Holy Spirit; / for the Father, outside of time, begot / the Son, who is equally eternal and co-throned, / and the Holy Spirit was in the Father, glorified with the Son; / One Power, One Being, One Godhead. / Worshiping Him, we all proclaim: / "Holy God, who created all things through the Son / with the assistance of the Holy Spirit! / Holy and Mighty One, through Whom we have come to know the Father / and through Whom the Holy Spirit came into the world! / Holy and Immortal Comforter—the Spirit, / proceeding from the Father and resting in the Son! / Holy Trinity, glory to You!"

"Now You grant us rest:" and the Trisagion following the "Our Father."

Troparion, Tone 8

Blessed are You, Christ our God, / who revealed the fishermen as wise, / sending down the Holy Spirit upon them / and through them catching the whole universe. / Lover of mankind, glory to You!

Dismissal

Having humbled Yourself outside the divine bosom of the Father, and having descended from heaven to earth, and having taken upon Yourself our entire human nature, and having deified it, and having thereafter ascended again into heaven, and having sat down at the right hand of God the Father; and who sent down the Divine, Holy, Consubstantial, Co-powerful, and Co-glorious Spirit upon His holy disciples and Apostles, and through Him enlightened them, and through them—the entire universe, Christ, our true God, through the prayers of His Most Pure and Immaculate Holy Mother, the holy, glorious, and all-praised Preachers of God and spirit-bearing Apostles, and all the saints, will have mercy on us and save us, as He is good and loves mankind.

Chorus: Amen.

Back to Table of Contents

MONDAY OF THE HOLY SPIRIT

AT VESPERS

We sing the canon to the Holy Spirit. Tone 1. Composed by the Venerable Theophanes. Two irmoses, troparia in Tone 4.

Song 1

Irmos: Delivered from bitter slavery, Israel / crossed *the* impassable *sea* as if on dry land; / seeing the enemy drowned, / it sings a song to God, its Benefactor, / who works wonders with His mighty arm, / for He has been glorified.

Refrain: **Glory to You, our God, glory to You.**

Divine Holy Spirit, / who distributes gifts to all / and creates all things by *Your* will! / Breathe into me Your light-bearing gift, / that I may glorify You, / united with the Father and the Son.

You who bestow upon the heavenly powers the grace / of Your sanctifying breath, O Comforter, / having cleansed the defilements of my mind, as the Good One, / show *me* to be filled with Your holiness.

Glory: Source of life, known through faith, / and a stream of goodness by nature, / Holy Spirit of God! / Having revived my deadened mind, / raise *me* up by Your power / to sing of Your Divinity.

And now, to the Mother of God: O Virgin, who became the Temple of God by the inspiration of the Spirit, / Who granted *You* the ability to give birth / through *His* creative power, O Full of Grace! / *Through* His *action,* You gave birth in the flesh / to the Word without beginning.

Song 3

Irmos: To the Son, born of the Father before the ages / not according to earthly laws, / and in *the* last *days* incarnate of the Virgin / without seed, / let us cry out to Christ God: / "You who have exalted our dignity, / holy are You, O Lord!"

Possessing by nature / the desire to unite *all things* and the power to do so, / the Holy Spirit, having created, as God, / the heavenly Hosts that transcend the world, / ceaselessly teaches *them* to cry out: / "Holy are You, O Lord!"

With ceaseless songs / we glorify the grace of the Spirit, / which illuminated the theological apostles in their fervent breath, / crying out with the incorporeal choirs: / "Holy are You, O Lord!"

Glory: Comprehending with our minds / the one authority, / the one Divinity, and the one power, / the one origin and the Kingdom of the Holy Trinity, / we sing, / crying out with the thrice-holy acclamation: / "Holy are You, O Lord!"

And now, to the Mother of God: *You are* the light-bearing chariot and the radiant dwelling place, / O All-Pure One, highest of the Cherubim: / for *You* carried God in Your arms! / Therefore we all cry out to You, O Pure One: / "Rejoice, O All-Blessed One!"

Hymn 4

Irmos: A branch from the root of Jesse / and a flower from it, / You came forth from the Virgin, Christ; / You came, O Praiseworthy One, / from the mountain shaded by thickets, / having been incarnated from her who knew no man, / the Incorporeal One and God. / Glory to Your power, O Lord!

The Holy Spirit, who bestows great gifts upon us, / descended upon the apostles as Divine, / as the Good One, as the One who accomplishes all things, / as the One who deifies, as the One who sanctifies, / as the All-creating, sovereign, and almighty One.

Seated on the Father's throne, Christ the Savior, / You sent down, according to Your promise, / the Comforter to Your disciples, as God who has come; / and You send *Him,* who does not oppose *You*, / as the Creator of all, proceeding from the Father.

Glory: The All-Holy Spirit taught the prophets of old / to proclaim the future in tongues; / and through the tongues of the wise apostles / He speaks of God's great *deeds* / now, amid the roar of the tempestuous wind, / abiding in *His* very Being.

And now, O Mother of God: We call You the Gates of the Incorporeal Light, / O Mother of God: / through them Christ entered among us, / appearing in the splendor of His Divinity, / clothed in the garment of the flesh—invisible in His Divinity, / but now visible in our *nature*.

Hymn 5

Irmos: You, God of peace and Father of mercy, / have sent us the Herald of Your great plan, / the Giver of peace. / Therefore, having been brought to the light of the knowledge of God, / greeting the dawn after the night, / we glorify You, Lover of mankind.

O Spirit of wisdom and the fear of God, / of truth, counsel, and understanding! / You who bestow peace, dwell within us, / so that, sanctified by Your indwelling, / as we greet the dawn after the night, / we may glorify You, Lover of mankind.

O Lord, who sustains all and is true to all, / preserving creation from decay! / Grant us sanctification and enlightenment, / so that, having been filled with the light You bestow, / as we greet the dawn after the night, / we may glorify You, O Lover of Mankind.

Glory: In ancient times, He who inscribed the Law upon Moses / clearly sets forth the commandments of the New Covenant / and the Law of Grace, / having written them in the hearts of the apostles, / the Divine Comforter who came, the Lover of mankind.

And now, O Mother of God: The curse of Eve, the mother of all, / You have abolished through Your childbirth, O Virgin, / revealing to the world the blessing—Christ. / Therefore, with joy, with our lips and minds, / confessing You as the true Mother of God, / we call You blessed.

Hymn 6

Irmos: From Jonah's womb, the sea monster spewed forth the infant / just as it had received him; / but the Word, having dwelt in the Virgin and taken on flesh, / passed through *her*, preserving *her* incorrupt; / for just as He *Himself* was not subject to ordinary conception, / *so* He kept her who gave birth to Him unharmed.

Fulfilling the promise You made to Your disciples, / You, Christ, sent them the Spirit, / who works great miracles / and bestows tongues of fire, / so that through their knowledge of You / they might fill the flocks of the Gentiles.

Come to us, Holy Spirit, / making *us* partakers of Your holiness, / and of unfading light, and of divine life, / and of the most fragrant gift: / for You are the river of the Godhead, / proceeding from the Father through the Son!

Glory: Save, O Comforter, those who with faith sing of / Your coming, worthy of God, / and purify them from every defilement, as You are merciful, / and make them worthy of Your illumination, / and by Your most divine light, / make them mirrors free from impurity.

And now, to the Mother of God: The entire prophetic choir, / mysteriously instructed by God, / foretold the mystery of the ineffable and divine / incarnation of the Word of God from You, Virgin Mother: / for You revealed the truest and most ancient / *plan* of God.

Sedalen, Tone 8

The All-Holy Spirit, having now descended / upon the Apostles in the form of fire, / filled the assemblies of the nations with awe: / for from those speaking in tongues of fire, / each heard his own language, O Lover of Mankind. / Therefore, *this* miracle appeared / to the unbelievers as a state of intoxication, / but to the faithful *as* truly salvific. / Therefore we glorify Your power, Christ our God, / asking that You bestow the forgiveness of sins / abundantly upon Your servants.

Hymn 7

Irmos: The youths, raised in piety, / having disregarded the command of the wicked, / were not afraid of the threatening fire, / but, standing in the midst of the flames, sang: / "God of our fathers, blessed are You!"

Now the time of Christ's promise is fulfilled: / for the division of tongues revealed to the disciples / the coming of One of the Trinity— / the Divine Spirit—who illuminated *them*.

In ancient times, the reckless harmony among the nations fell apart; / but now they have clearly gathered together in one common rejoicing, / moved by the Most Holy and Divine Spirit, / one of the Most Holy Trinity.

Glory: When the breath of the Holy Spirit / came down from on high, / Christ's apostles proclaimed with glory / *the* great *deeds* of God, singing in unison: / "God of our fathers, blessed are You!"

And now, O Mother of God: The three youths in the furnace / revealed the image of *Christ's* birth through You: / for just as they remained unharmed in the fire, / *so* You preserved Your purity, / having received into Your womb the unbearable Fire— / the God of the fathers, the Blessed One.

Hymn 8

Irmos: The furnace, sprinkled with dew, / presented the image of a supernatural miracle: / for it does not burn the youths *it* has taken *in*, / just as the fire of the Divinity did not burn the Virgin's womb, / into which He descended. / Therefore, let us sing a hymn: / "May all the Lord's creation bless Him / and exalt Him for all eternity!"

Holy Spirit, proceeding from God! / Grant holiness to all who believe in You: / for You are Holy, and the Giver of holiness to mankind. / Therefore, let us sing: / "May all the Lord's creation bless Him / and exalt Him forever and ever!"

You, as a Benefactor, generously bestow the gift of goodness / upon those who sing Your praises, O Comforter: / for You are the bestower of blessings and the fount of goodness. / Therefore, let us sing: / "May all the Lord's creation bless Him / and exalt Him for ever and ever!"

Glory: The Spirit is the life-giving Lord, / self-acting, self-ruling, / distributing the gifts as He wills, / Himself reigning, commanding, without beginning. / Therefore, let us sing a hymn: / "May all the Lord's creation bless Him / and exalt Him forever and ever!"

And now, O Mother of God: Who does not marvel at the great abundance of Your mercy, O Word without beginning? For for our sake You became poor, though You were rich, and dwelt in the womb of the Holy Virgin. Therefore, let us sing this hymn: "Let all the Lord's creation bless Him and exalt Him forever and ever!"

Hymn 9

Irmos: Rejoice, praise of virginity, / rejoice, Most Pure Mother, / whom we *and* all creation / extol with divine hymns.

Behold, You have sent us another Comforter, / the Word, consubstantial with You, / and co-enthroned with Your Father.

Save from temptation, O Comforter, / those who acknowledge You as God, / and who glorify Your pre-eternal being.

Glory: Come to us, Comforter, / filling us with Your comfort / as we meditate on Your ineffable glory.

And now, O Mother of God: O Immaculate Bride of God! / Deliver those who praise You and honor You as You deserve / from temptation through Your prayers.

Instead of "It is fitting," we sing the same irmos.

After the Trisagion
we sing the kontakion of the feast, tone 8

When the Most High descended and confused the languages, / He thereby divided the nations; / but when He distributed the tongues of fire, / He called all to unity, / and we in harmony glorify the All-Holy Spirit.

AT MATINS

At "God the Lord": the troparion of the feast, tone 8

Blessed are You, Christ our God, / who revealed the fishermen as wise, / sending down the Holy Spirit upon them / and through them catching the whole universe. / Lover of mankind, glory to You! **(3)**

After the first stichera, the sedalen, tone 4

Let us celebrate joyfully, O faithful, / the last and final feast; / this is Pentecost, the fulfillment of the promise / and *of all* that was predestined *for us*; / for on this *day* the fire of the Comforter / suddenly descended upon the earth as if in the form of tongues, / and enlightened the disciples, / and revealed them as initiated into the mysteries of heaven. / The light of the Comforter has come and enlightened the world! **(2)**

After the second verse of the sedalen, tone 8

The Source of the Spirit, having come to earth, / dividing mentally into fiery rivers, / watered the Apostles, raising *them* up to the light. / And the fire became for them a dewy cloud, / enlightening them and pouring out its flame as rain; / from them we *too* have received grace / through fire and *through* water. / The Light of the Comforter has come and enlightened the world. **(2)**

Then both canons of the feast: Tone 7 with an irmos in Tone 8, and Tone 4 with an irmos in Tone 6. Katavasia: *Moses*, the tongue-tied one, hidden by divine darkness:

Canon of St. Cosmas of Maiuma, Tone 7.
Song 1

Irmos: You covered Pharaoh and his chariots with the sea / You who crush in battle with Your mighty arm; / let us sing to Him, for He has been glorified.

Indeed, as You had promised Your disciples, / by sending the Comforter, the Spirit, O Christ, / You have illuminated the world with light, O Lover of mankind.

What was foretold in ancient times / by the Law and the prophets has been fulfilled, / for the grace of the Divine Spirit / has been poured out upon all the faithful on this day.

Another Canon by St. John of Arkli (or: St. John of Damascus), Tone 4

Irmos: *Moses*, though slow of speech, / veiled by divine darkness, / clearly set forth the law written by God, / for, having cast off the impurity from his spiritual gaze, / he beholds the One Who Is and learns the knowledge of the Spirit, / glorifying *Him* with divine hymns.

The holy and venerable lips spoke: / *"I* shall not be separated from you, my friends; / for, seated upon the Father's highest throne, / I will pour out the abundant grace of the Spirit / upon those who desire to be enlightened."

Having crossed the threshold, the most faithful Word / fills the heart with stillness; / for having completed His work, Christ rejoiced *His* friends, / bestowing the Spirit, as He had promised, / in a mighty rushing wind and tongues of fire."

Song 3

Canon 1. Irmos: "Remain in Jerusalem," / —You said to Your disciples, Christ, / —"until you are clothed with power from on high; / and I will send another Comforter like Myself, / My Spirit and the Spirit of the Father, / in whom you will be established."

The power of the Divine Spirit that descended / divinely united into a single harmony / the speech of those who had conspired for evil, / which had been divided in ancient times, / instructing the faithful with the knowledge of the Trinity, / in Whom we are established.

Canon 2. Irmos: The bonds of the childless womb were broken / and the unbridled arrogance of the woman with many children *was put to an end* / in ancient times by a single prayer of the prophetess Anna, / who had a contrite spirit, / *addressed* to the Ruler and God of knowledge.

The incomprehensible, most divine *Trinity*, / for She has made the uneducated eloquent, / silencing the multitude of sages with a single word / and drawing countless people out of the deep night / by the lightning of the Spirit.

There was a Light proceeding from the Unborn Light— / an all-powerful, active, and inexhaustible Light— / Whose Radiance, by nature of the Father, / being consubstantial with Him, is now revealed to the nations through the Son / as a fiery clamour upon Zion.

After the 3rd song, the Sedalen, Tone 8

All-Holy Spirit, having now descended / upon the Apostles in the form of fire, / filled the assemblies of the nations with awe: / for from those speaking in fiery tongues, / each heard his own language, O Lover of Mankind. / Therefore, *this* miracle appeared / to the unbelievers as intoxication, / but to the faithful *as* truly salvific. / Therefore we glorify Your power, Christ our God, / asking that You bestow the remission of sins / abundantly upon Your servants. **(2)**

Hymn 4

Canon 1. Irmos: Contemplating Your coming / in *the* last *days*, Christ, the prophet cried out: / "I have heard of Your might, O Lord, / that You have come to save all Your anointed ones.

He who spoke through the prophets of old / and was revealed in the Law to imperfect *people,* / *as* the true God, the Comforter, is revealed on this day / to the ministers and witnesses of the Word.

The Spirit, bearing the mark of the Godhead, / was divided in fire among the Apostles on this day / and appeared in strange tongues, / for He is the Divine Power, / proceeding from the Father, self-existent.

Canon 2. Irmos: King of kings, One from the One, / the Only Word, proceeding from the beginningless Father, / You, as a benefactor, truly sent the Spirit, / equal to Yourself, to the Apostles, who sing: / "Glory to Your might, O Lord!"

Having dissolved the divine font of rebirth with Your word, / You, who are complex in nature, / pour out upon me a stream like rain / from Your pierced, incorruptible side, O Word of God, / sealing *this* with the effusion of the Spirit.

All bow the knee before the Comforter, / and the Son of the Father, in all things one with the Father, / for all have beheld in the three Persons the true, / unapproachable, timeless, and one Being: / for the grace of the Spirit has shone forth *like* light.

Be filled with the Most Divine One, / all *of you*, *however many there may be,* ministers / of the tri-luminous Being, / for He supernaturally makes *all* perfect, as a benefactor, / and Christ enlightens with fiery light unto salvation, / bestowing all the grace of the Spirit.

Song 5

Canon 1. Irmos: Through Your fear, O Lord, / the Spirit of salvation, conceived in the womb of the prophets / and born upon the earth, / makes the hearts of the Apostles pure / and, being righteous, is renewed in the faithful, / for light and peace are Your commandments.

The power that has descended on this day / is the good Spirit, the Spirit of God's Wisdom, / the Spirit proceeding from the Father / and revealed to us, the faithful, through the Son, / imparting to those in whom He dwells by nature / the holiness in which He is beheld.

Canon 2. Irmos: Through the redemptive purification from sins, / receive the fire-breathing dew of the Spirit, / O light-bearing children of the Church; / for now the law has gone forth from Zion— / the grace of the Spirit in the form of tongues of fire.

As He willed of His own accord, / the Spirit, who is not subject to any authority, descends from the Father, / endowing the Apostles with wisdom through their tongues, / with the power of the Father, as one in harmony with Him, / sealing the life-giving word / which the Savior spoke.

He healed the minds of the Apostles from sin, / and made *of them* for Himself / a most pure dwelling place, the almighty God-Word; / and now the light of the Spirit, / who is equal *to Him* and of the same substance, dwells *there*.

Hymn 6

Canon 1. Irmos: Afflicted amid the turmoil of life's cares, / overwhelmed by the sins that accompany *me*, / and cast down into the jaws of the soul-devouring beast, / like Jonah I cry out to You, Christ: / "Lift me up from the deadly depths!"

From Your Spirit You have poured out abundantly / upon all flesh, as You said, O Lord, / and all have been filled with the knowledge of You: / that You, the Son, were born of the Father not according to earthly laws, / and the Spirit proceeds indivisibly *from Him*.

Canon 2. Irmos: As propitiation and salvation for us, / You shone forth, Lord Christ, from the Virgin, / so that, like the prophet Jonah from the belly of the sea beast, / You might completely deliver us from the corruption of Adam, / who fell along with *his* entire race.

O longed-for, righteous Spirit, / renew us within, O Almighty One, / so that we may receive Him forever, / through the procession from the Father, perfectly united *with Him*, / burning away the defilements of hostile matter, / and purifying the impurity of minds.

As a cherished treasure for the Apostles, / the citizens of Zion who awaited Your coming, / You, O Spirit, fire-inspired, establish within them the knowledge / of the Word born of the Father, / swiftly exposing the cruel rhetoric / of pagan deceptions.

Kontakion, Tone 8

When the Most High descended *and* confused the tongues, / He *thereby* divided the nations; / but when He distributed the tongues of fire, / He called all to unity, / and we in harmony glorify the All-Holy Spirit.

Ikos: Grant swift and sure comfort / to Your servants, Jesus, / when our spirits are downcast. / Do not forsake our souls in sorrow, / do not turn away from our thoughts in times of trouble, / but always come to our aid. / Draw near to us, draw near, O Omnipresent One, / just as You were always with Your Apostles, / so unite Yourself with those who love You, O Merciful One, / so that, united with You, / we may sing and glorify Your All-Holy Spirit.

Synaxarion.

Song 7

Canon 1. Irmos: Cast into the fiery furnace, / the pious youths / turned the fire into dew through their singing, crying out: / "Blessed are You, O Lord, / God of our fathers!"

When the Apostles proclaimed / the great *deeds* of God, / to the unbelievers the work of the Spirit—which reveals the Trinity, / the one God of our fathers—seemed like intoxication.

We profess the Orthodox faith / in the indivisible nature— / God the Father, without beginning, / the Word and the Spirit, with the same power, crying out: / "Blessed are You, God of our fathers!"

Canon 2. Irmos: The harmonious melody of *musical* instruments resounded, / *calling upon people* to worship a lifeless idol cast in gold; / but the light-bearing grace of the Comforter / *moves* us to cry out in reverence: / "One Trinity, co-equal, without beginning, / blessed are You!"

The foolish, failing to understand the voice that spoke through the prophets, / when they heard the extraordinary words of the Apostles, / said *that it was* intoxication caused by wine; / but we, the devout, cry out to You, inspired by God: / "Renewer of all things, blessed are You!"

With a divine voice thundered / the divinely inspired prophet Joel, / when the Word spoke thus through him: / "Those upon whom I will pour out the Spirit / of the Most High God will cry out together: / 'Trinity, blessed are You!'"

At the third hour, yet on this one Lord's Day, / He has now bestowed His grace upon *us*, / to persuade us to honor the Three Hypostases / in the indivisibility of *Their* power; / Son, Father, and Spirit, blessed are You!

Hymn 8

Canon 1. Irmos: The thornbush on Sinai, unconsumed by fire, / revealed God / to Moses, who was slow of speech and spoke indistinctly; / and God's zeal in the fire / showed the three youths to be unshakable singers: / "All creation, sing to the Lord / and exalt Him for all ages!"

When the life-giving, mighty breath / of the All-Holy Spirit from on high / swept with a roar over the fishermen / in the form of tongues of fire, / then they extolled *the* great *deeds* of God: / "All creation, sing to the Lord / and exalt Him for all eternity!"

Like those ascending a mountain / that cannot be touched, / without fear of the terrifying fire, / come, let us stand on Mount Zion, / in the city of the living God, / now rejoicing with the spirit-filled disciples: / "All creation, sing to the Lord / and exalt Him for all eternity!"

Canon 2. Irmos: The Tri-Luminous Image of the Godhead / breaks the bonds and quenches the flame; / the youths sing, and all creation / blesses the one Savior and Creator of all / as their benefactor.

In remembrance of the words of salvation for mankind, / which, having heard them from the Father, / Christ spoke to the Apostles, / the Spirit creates, descending in the form of tongues of fire; / *and* creation, *once* estranged, / but *now* drawn near *to You*, / sings Your praises, O Blessed One.

Coming in a saving and sovereign manner, / appearing as the self-shining Light that bestows enlightenment, / You, the Spirit, came, filling the Apostles, / like a precious breath. / Remain, then, ever with Your servants!

The lips of the prophets, filled with the Spirit, / sang of Your incarnate coming, O King, / and of the Spirit, who proceeded from the bosom of the Father, / uncreated, co-creator, and co-enthroned / with You, who sends *Him* to the faithful, / that *they may* revere / *Your* incarnation.

We will not sing the 9th canticle, "The Highest Glory of the Cherubim."

Hymn 9

Canon 1. Irmos: Having borne Him in her womb without losing her virginity / and having given flesh to the all-wise Word, / the Mother who knew no husband, the Virgin Mother of God, / the vessel of the Inconceivable, / the dwelling place of Your Boundless Creator, / we magnify You.

On a blazing chariot of fire, / joyfully carried in ancient times, / the zealous and fire-inspired *Elijah* / revealed the breath from on high, which now illuminates the Apostles; / enlightened by it, / they revealed the Trinity to all.

Contrary to the laws of nature, / something extraordinary was heard: / for when the disciples spoke with one voice, / by the grace of the Spirit, peoples, tribes, and languages / were proclaimed in various ways / of *the* great *deeds* of God, / being initiated into the knowledge of the Trinity.

Canon 2. Irmos: Rejoice, O Queen, glory of mothers and virgins! / For no eloquent lips, / however skillfully they speak, / can sing Your praises worthily; / every mind is overwhelmed / *as it strives* to comprehend the birth *of Christ* from You; / therefore we praise You in unison.

It is fitting to sing of the Virgin full of life, / for She alone concealed in her depths the Word, / who heals the ailing nature of mortals, / Who, now seated at *the* right *hand* of the Father, / has sent *us* the grace of the Spirit. /

All of us upon whom the grace poured forth from God has breathed, / shining, radiant, transformed / by an extraordinary and most glorious transformation, / having come to know the co-equal, indivisible, all-wise, / thrice-luminous Being, we glorify *Him*.

Exapostilarion

All-Holy Spirit, proceeding from the Father / and coming through the Son to the unlettered disciples, / who recognized You *as* God, / save and sanctify us all. **(2)**

Glory, and now: The Father is light, the Word is light, the Holy Spirit is light, / He who was sent to the Apostles in tongues of fire; / through Him the whole world is enlightened / to honor the Holy Trinity.

At "Praise": stichera in the 4th tone, tone 2

Through the prophets You have revealed to us the way of salvation, / and in the Apostles, O our Savior, the grace of Your Spirit has shone forth; / You are God—the First; You are God—even afterward, / and forever You are our God!

In Your courts I will sing of You, Savior of the world, / and, bending my knees, I will bow down before Your invincible power, / in the evening, and in the morning, and at noon, / and at all times I will bless You, O Lord!

In Your courts, O Lord, / we, the faithful, bowing the knees of soul and body, / sing Your praises, O Father without beginning, / Son co-eternal, and the equally eternal and all-holy Spirit, / who enlightens and sanctifies our souls.

Glory, and now, Tone 8: Once, tongues were confused / because of the audacity of building the Tower *of Babel*; / but now the tongues of wisdom are filled / through the glory of the knowledge of

God. / There God condemned the wicked for their sin; / here Christ enlightened the fishermen with the Spirit. / Then the inability to communicate was a punishment; / now, *however,* harmony is restored / for the salvation of our souls.

The Great Doxology, the troparion of the feast, and the ektenia.

And the festive dismissal

Christ, our true God, who sent down from heaven the Most Holy Spirit in the form of tongues of fire upon His holy disciples and Apostles, through the prayers of His Most Pure Mother, the holy, glorious, and all-praised Apostles, and all the saints, will have mercy on us and save us, as He is good and loves mankind.

And the First Hour.

AT THE LITURGY

We sing the Hymns of the Feast: the Blessed ones from the feast's canon, hymns 3 and 6.

Then the priest or deacon says: "Wisdom! Let us stand in reverence!"

And the entrance hymn

Be exalted, O Lord, in Your might! / We will sing and praise Your power.

Ps 20:14

Troparion, Tone 8

Blessed are You, Christ our God, / who revealed the fishermen as wise, / sending down the Holy Spirit upon them / and through them catching the whole universe. / Lover of mankind, glory to You!

Glory, and now, the kontakion, in the same tone

When the Most High descended and confused the languages, / He thereby divided the nations; / but when He distributed the tongues of fire, / He called all to unity, / and we in harmony glorify the All-Holy Spirit.

The Trisagion.

Prokeimenon, Tone 6

Save, O Lord, Your people / and bless Your inheritance. **Verse:** To You, O Lord, I cry out. My God, do not remain silent, despising me. Ps 27:9, 1A

Epistle to the Ephesians, beginning 229

Brothers and sisters, live as children of the light, for the fruit of the Spirit consists in all goodness, righteousness, and truth. Test what is pleasing to God, and do not take part in the unfruitful works of darkness, but rather expose them. For it is shameful even to mention what they do in secret. But whatever is exposed is made manifest by the light, for whatever is made manifest is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ will shine on you." So then, be careful how you live—not as unwise people but as wise, making the most of the time, because the days are evil. Therefore, do not be foolish, but understand what the will of God is. And do not get drunk with wine, which leads to debauchery; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.

Eph 5:8b–19

Alleluia, Tone 2

Verse: Have mercy on me, O God, according to Your great mercy. **Verse:** Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Ps 50:3A, 13

Gospel of Matthew, beginning at verse 75

The Lord said: "See that you do not despise any of these little ones; for I tell you that their angels in heaven always see the face of My heavenly Father. For the Son of Man came to seek and to save the lost." What do you think? If anyone had a hundred sheep and one of them went astray, would he not leave the ninety-nine in the mountains and go in search of the one that went astray? And if he happens to find it, truly I tell you, he rejoices over it more than over the ninety-nine that did not go astray. Thus, it is not the will of your Father in heaven that even one of these little ones should perish. If your brother sins against you, go and rebuke him, just between the two of you; if he listens to you, you have won your brother back; but if he does not listen, take one or two others along with you, so that every word may be confirmed by the testimony of two or three witnesses; and if he does not listen to them, tell it to the church; and if he does not listen even to the church, let him be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Truly I also tell you that if two of you agree on earth to ask for anything, it will be granted to you by my Father in heaven; for where two or three are gathered in my name, there am I among them.

Matthew 18:10–20

Communion

Your good Spirit will lead me into the land of righteousness. / Alleluia. **(3)**

Back to Table of Contents

ALL SAINTS' WEEK

ON SATURDAY AT LITTLE VESPERS

At "O Lord, I have cried out:"
Sunday stichera in the 4th tone, tone 8

We offer to You, O Christ, the evening hymn / and a reasonable service; / for You have been pleased to have mercy on us through the Resurrection.

Lord, Lord! / Do not cast us away from Your presence, / but deign to have mercy on us through the Resurrection.

Rejoice, holy Zion, / mother of churches, dwelling place of God! / For you were the first to receive / the remission of sins through the Resurrection.

The Word, born of God the Father before all ages, / *and* the *same* Word, in the last days, / incarnate of *the Virgin* who knew no husband, / suffered death by crucifixion of *His own* will / and saved mankind, once dead, / through His resurrection.

Glory, Tone 6: O divine host of martyrs, / foundation of the Church, fulfillment of the Gospel! / You have fulfilled the Savior's words through your deeds: / for through you the gates of hell, which had opened against the Church, were shut; / the flow of your blood / dried up the idolatrous libations; / your sacrifice brought forth a multitude of the faithful. / You have amazed the incorporeal ones, / and stand before God as crowned ones; / intercede before Him unceasingly / for our souls.

And now, Dogmatic Hymn, Tone 8: How shall we glorify You, O Mother of God? / And how shall we sing of You, O Most Blessed One, / the incomprehensible mystery of Your conception? / For the Creator of the ages / and the Maker of our nature, / having taken pity on His own image, / humbled Himself to an inexpressible degree. / He who dwells in the incorporeal depths of the Father / took up residence in your womb, O Pure One, / and became flesh without change, / from you, who knew no marriage, / while remaining who He was—God by nature. / Therefore we worship Him, / the perfect God and the perfect man, / the *very* Same in each of His forms: / for each nature is truly present in Him. / We proclaim as dual / all His natural attributes, / honoring two actions and two wills / in accordance with the two natures: / for, being consubstantial with God the Father, / He freely manifests His will and acts as God; / but, being consubstantial with us, / He freely manifests His will and acts as a man. / Pray to Him, O Most Blessed One, who is holy and revered, / for the salvation of our souls.

"A Light of Joy:" and the prokeimenon "The Lord has reigned:"

At the stichera, the Sunday stichera, tone 8

You ascended the Cross, O Jesus, / having come down from heaven; / You came to death—the immortal Life, / to those dwelling in darkness—the true Light, / to the fallen—the Resurrection of all. / Our Enlightenment and Savior, glory to You!

And to the Mother of God, in the same tone, similar: "O most glorious wonder:"

Verse: **They will remember Your name / from generation to generation.** Ps 44:18A

Hail, Most Holy Mother of God! / Hail, fountain that pours forth Life to the faithful! / Rejoice, Sovereign of all / and Lady of creation, Blessed One! / Rejoice, All-Immaculate, Glorified One! / Rejoice, All-Pure One! / Rejoice, palace, rejoice, divine tabernacle! / Rejoice, Pure One, rejoice, Virgin Mother! / Rejoice, Bride of God!

Verse: **Hear, O Daughter, and look, / and incline Your ear.** Ps 44:11A

Rejoice, Most Pure Mother of God! / Rejoice, Hope of the faithful! / Rejoice, Purification of the world! / Rejoice, Deliverer of Your servants / from every sorrow! / Rejoice, comfort of mankind! / Rejoice, life-giving Care! / Rejoice, stronghold for those who call upon You! / Rejoice, divine dwelling place of God / and holy mountain!

Verse: The wealthy among the people / will seek Your face. Ps 44:13B

Rejoice, O Mother of God, Sovereign! / Rejoice, the only Hope and Care of mortals! / Rejoice, Refuge and Lamp, ever shining! / Rejoice, consecrated Lamp! / Rejoice, Palace; rejoice, Paradise! / Rejoice, divine Tabernacle! / Rejoice, Spring, pouring forth streams / to those who flee to You!

Glory, and now, O Mother of God, the same voice: He whom heaven cannot contain / was contained without constraint in Your womb, O Virgin Mother of God, / and You remained pure, by an ineffable word, / without defiling Your virginity in any way. / For You alone among women / became both Mother and Virgin. / And You alone, All-Pure One, / nursed at Your breast the Son, the Giver of Life, / and carried in Your arms the Sleepless Eye. / Yet He did not leave the bosom of the Father, / as He pre-existed before the ages, / but *was* wholly God on high with the Angels, / and wholly on earth, *born* of You, with mankind, / and *was* everywhere in an inexpressible way! / Pray to Him, all-holy Lady, / for the salvation of those who confess You / as the pure Mother of God in the Orthodox faith!

Sunday Troparion, Tone 8

You descended from on high, O Merciful One, / and deigned to remain three days in the tomb, / to deliver us from our passions— / our life and resurrection, O Lord, glory to You!

Glory, and now, to the Mother of God: Born of the Virgin for our sake / and having endured the crucifixion, / having overthrown death by death / and revealed the Resurrection as God, / do not despise, O Good One, those created by Your hand; / show Your love for mankind, O Merciful One, / accept the Mother of God who gave birth to You, interceding for us, / and save, O our Savior, those who have lost all hope.:

The Double Ektenia and the Dismissal.

ON SATURDAY AT GREAT VESPERS

At "O Lord, I have cried out," stichera for the 10th hour; and we sing three Sunday stichera, three Eastern stichera, and four stichera for all the saints.

Easter stichera

We offer to You, O Christ, the evening hymn / and the rational service; / for You have deigned to have mercy on us through the Resurrection.

Lord, Lord! / Do not cast us away from Your presence, / but deign to have mercy on us through the Resurrection.

Rejoice, holy Zion, / mother of churches, dwelling place of God! / For you were the first to receive / the remission of sins through the Resurrection.

Eastern Sticheras

The Word, born of God the Father before the ages, / *and* in *these* last days / incarnate from *the Virgin* who knew no husband, / suffered death by crucifixion of *His own* will / and saved mankind, once dead, / through His resurrection.

We glorify Your resurrection from the dead, O Christ, / by which You freed / the race of Adam from the dominion of hell / and granted to the world, as God, / eternal life and great mercy.

Glory to You, Christ the Savior, / the only-begotten Son of God, / who was nailed to the Cross / and rose from the tomb on the third day!

Stichera to All the Saints, Tone 6

Spiritual orators, disciples of the Savior, / who became instruments of the Spirit through faith, / scattered to the ends of the earth, / sowing the sacred preaching in the Orthodox faith; / from them, *through* divine cultivation and the grace of the martyrs, sprang forth a host / who sacredly depicted *Christ's* sufferings / through manifold wounds from torture and fire, / and who boldly intercede / for our souls.

Burning with the fire of the Lord's love, / the holy martyrs spurned the flames / and, blazing like divine embers, / consumed the haughty deception in Christ as if it were kindling; / and they silenced the beasts' jaws with wise invocations to God; / and, bowing their heads to the sword, / they cut down all the enemy's armies; / and, patiently shedding streams of blood, / they watered the Church, enlightened by faith.

Fighting against the beasts, struck down by the sword, / torn by claws, deprived of their hands and tortured, / the steadfast martyrs, / and mercilessly scorched by physical fire, / and pierced, and cut limb from limb, / endured it *all* with complete steadfastness, / foreseeing their future reward, / and the imperishable crowns, and the glory of Christ, / before Whom they boldly intercede / for our souls.

Let us rightly praise with sacred hymns / the holy assembly of those who labored in faith in all corners of the earth: / the Apostles, the martyrs, the godly priests, / and the devout women; / for they, though earthly, have been united with the heavenly ones, / and through their sufferings have attained dispassion by the grace of Christ; / and now, like unmoving stars illuminating us, / they intercede boldly / for our souls.

Glory, same tone: O divine host of martyrs, / foundation of the Church, fulfillment of the Gospel! / You have fulfilled the Savior's words through your deeds: / for through you the gates of hell, which had opened against the Church, have been shut; / the flow of your blood / has dried up the idolatrous libations; / your sacrifice has brought forth a multitude of the faithful. / You have amazed the incorporeal ones; / you stand before God as crowned ones; / intercede before Him unceasingly / for our souls.

And now, O Mother of God, Tone 8: The Heavenly King / appeared on earth out of love for mankind / and dwelt among men; / for, having taken flesh from the pure Virgin / and being born of her in this flesh, / He remains the one Son, / dual in nature but not in Hypostasis. / Therefore, proclaiming Him truly / to be fully God and fully man, / we confess Christ as our God. / Pray to Him, O Mother who knew no marriage, / for the mercy of our souls.

Entrance. "Joyful Light": Prokeimenon of the Day: The Lord has reigned: And the readings for the feast:

1. A reading from the Prophecies of Isaiah

Thus says the Lord: All the nations have been gathered together, and their rulers will also be gathered. Who will proclaim this [among them]? Or who will make known to us what has been from the beginning? Let them bring their witnesses, so that they may be vindicated; let them listen and speak the truth. Be My witnesses: I am the witness, says the Lord God, and My Servant whom I have chosen, so that you may know and believe Me, and understand that it is I: before Me there was no other God, and after Me there will be none. I am God, and there is no Savior besides Me. I have declared and saved; I have rebuked—and there was no foreign *god* among you. You are My witnesses, and I am the Lord God. For from the beginning I have existed, and there is no *one who can* deliver from My hand. I will act, and who can reverse it? Thus says the Lord God, your Redeemer, the Holy One of Israel.

Isaiah 43:9–14

2. Reading from the Wisdom of Solomon

The souls of the righteous are in God's hand, and no torment shall touch them. In the eyes of the foolish they seemed to have died, and their departure was counted as a calamity, and their departure from us as destruction; but they dwell in peace. For though they were punished in the eyes of men, their hope is full of immortality. And though they were punished a little, they will be greatly blessed,

for God tested them and found them worthy of Himself. He tested them as gold is tested in the furnace and accepted them as a burnt offering. And at the time of their visitation, they will shine forth and, like sparks among straw, will run their course. They will judge the tribes and rule over the nations, and the Lord will reign over them forever. Those who hope in Him will understand the truth, and those faithful in love will abide with Him; for grace and mercy are with His saints, and His providence is for His chosen ones.

Wisdom 3:1–9

3. Reading from the Wisdom of Solomon

The righteous live forever, and their reward is in the Lord; the Most High cares for them. Therefore, they will receive the kingdom of glory and the crown of beauty from the hand of the Lord, for with His right hand He will shield them and with *His* arm He will protect them. He will take up the full armor—His zeal—and make *all* creation a weapon for vengeance against His enemies; He will clothe Himself in armor—righteousness—and put on a helmet—impartial judgment; He will take up an invincible shield—holiness; and He will sharpen His stern wrath like a sword, *and* the *whole* world will rally with Him against the fools. Swift arrows of lightning will fly, and from the clouds, as from a tightly drawn bow, they will fly toward their target. And, *as* from *a catapult,* hail full of fury will pour down; the sea will rage against them, and the rivers will fiercely drown them; the spirit of power will rise up against them and, like a whirlwind, scatter them. Thus lawlessness will lay waste the whole earth, and wickedness will overthrow the thrones of rulers. Therefore, listen, you kings, and take heed; learn, you judges of the ends of the earth! Pay attention, you who possess great wealth and are proud before the multitudes of peoples: for authority is given to you by the Lord, and power comes from the Most High.

Wisdom 5:15–24; 6:1–3

During the litany, the stichera of the church, and the auto-melodic stichera for all the saints, tone 1

A universal celebration of the faith / of those who have pleased God from of old: / the honor of the patriarchs, the assembly of the prophets, / the adornment of the Apostles, the host of martyrs, / the praise of the ascetics, the remembrance of all the saints / we celebrate spiritually, / for they intercede unceasingly, / that peace may be granted to the world / and great mercy to our souls.

Come, all you faithful, / let us extol the glorious memory of all the saints / in psalms, hymns, and spiritual songs; / reverently glorifying the godly assembly of / *our* Savior the Baptist, / the Apostles, prophets, and martyrs, / hierarchs, teachers, and venerable ones, / ascetics, the righteous, and holy women, / let us cry out in unison: / "O Most Blessed Christ, our God, through their intercession, / grant peace to Your churches, / victory over enemies to the pious king, / and great mercy to our souls!"

Come, all of you, let us rejoice spiritually / on *this day* of remembrance of the saints: / for behold, it has come, bringing us / spiritual gifts that multiply abundantly. / Therefore, with a voice of joy and a clear conscience, let us exclaim, saying: / "Rejoice, assembly of prophets, / who proclaimed Christ's coming to the world / and foresaw what was far off *as if* it were near! / Rejoice, choir of Apostles, / gatherers of nations and catchers of men! / Rejoice, host of martyrs, / gathered from the ends of the earth into one faith, / who endured suffering in torment / and received the perfect crown for your feat! / Rejoice, beekeepers of the fathers, / who exhausted your bodies through asceticism / and put to death the passions of the flesh! / Having set your minds alight with divine love, / you soared to heaven / and, rejoicing with the angels, you enjoy eternal blessings. / But O prophets, apostles, and martyrs, together with the ascetics! / Pray earnestly to Him who has crowned you / for deliverance from invisible and visible enemies / as we, with faith and love, celebrate / your ever-revered memory!"

Glory, Tone 5: For the sake of this celebration / let us gather, O faithful, / for a spiritual feast is set before us / and a mystical cup, filled with delightful delicacies— / the joy of the martyrs' virtues. / For they, patient in spirit, / the flower of every age, / having endured extreme bodily sufferings in manifold ways, / offered a rational sacrifice to God from the ends of the earth; / some *by having* their

heads cut off, / others by having their hands severed and their entire bodies torn apart, / all became partakers in the sufferings of Christ. / But, O Lord, You have granted them crowns as a reward for their sufferings! / Grant that we, *too*, as the Lover of Mankind, / may follow in their footsteps in this life.

And now, O Mother of God, the same voice proclaims: Temple and gate, palace and throne of the King— / You, O most honorable Virgin; / through You, my Redeemer, Christ the Lord, / appeared to those sleeping in darkness *as* the Sun of righteousness, / desiring to enlighten those whom He created / with His own hand in His own image. / Therefore, All-Glorious One, / having attained a mother's boldness before Him, / intercede ceaselessly / for the salvation of our souls.

At the stichera, Sunday stichera, tone 8

You ascended the Cross, O Jesus, / having come down from heaven; / You came to death—the immortal Life, / to those dwelling in darkness—the true Light, / to the fallen—the Resurrection of all. / Our Enlightener and Savior, glory to You!

Stich: The Lord has reigned, / clothed in splendor. Ps 92:1A

Let us glorify Christ, who has risen from the dead. / For He, having taken on soul and body, / shared *their* sufferings with one another: / then the most pure soul descended into Hades and conquered it, / while the holy Body of the Savior of our souls / did not see corruption in the tomb.

Verse: For He has established the universe, / and it shall not be shaken. Ps 92:1B

With psalms and hymns we glorify, O Christ, / Your resurrection from the dead, / by which You have freed us / from the dominion of hell / and, as God, have granted us eternal life / and great mercy.

Verse: Holiness befits Your house, / O Lord, for all time. Ps 92:5B

O Lord of all, incomprehensible, / Creator of heaven and earth! / Having suffered on the Cross, You poured out dispassion upon me; / and having been buried and risen in glory, / You raised Adam with *You* by Your almighty hand. / Glory to Your Resurrection on the third day, / through which You have granted us eternal life / and the forgiveness of sins, O One and Only Merciful One!

Glory, Tone 6: Come, faithful ones, / let us begin our joyful celebration on this day, / let us rejoice reverently, / and honor the glorious and holy memory of all the saints, proclaiming: / "Rejoice, glorious Apostles, / prophets, martyrs, and hierarchs! / Rejoice, hosts of the venerable and the righteous! / Rejoice, assembly of honorable women, / and intercede before Christ for peace, / that He may grant [the King] victory over the barbarians / and bestow great mercy upon our souls!"

And now, O Mother of God: My Creator and Redeemer, O All-Pure One, / Christ the Lord, / came forth from Your womb, / taking on *human* form for my sake / *and* delivering Adam from the ancient curse. / Therefore, O All-Pure One, / as Mother of God and true Virgin, / we proclaim "Rejoice" with the Angel without ceasing: / "Rejoice, O Sovereign Lady, our defense, our shelter, / and the salvation of our souls!"

Then: "Now You Forgive": **The Trisagion following the "Our Father":**

Sunday Troparion, Tone 8

You descended from on high, O Merciful One, / and deigned to remain three days in the tomb, / to free us from our passions— / our life and resurrection, O Lord, glory to You!

Troparion to All the Saints, Tone 4

Glory: Clothed, as with purple and fine linen, / in the blood of Your martyrs *who have suffered* throughout the world, / Your Church cries out to You *through* their *lips*, Christ God: / "Send down Your mercies upon Your people, / grant peace to Your people, / and bestow great mercy upon our souls!"

And now, O Mother of God: The mystery hidden from ages past / and unknown even to the angels, / has been revealed through You, O Mother of God, to *those living* on earth— / God, incarnate

in the unconfused union *of two natures*, / who willingly accepted the Cross for our sake— / through Him He raised *the* first *Adam* from the dead / *and* saved our souls from death.

AT MATINS

After the Sixth Psalm, the Great Ektenia and "God the Lord":

Sunday Troparion, Tone 8, twice

You descended from on high, O Merciful One, / and deigned to remain three days in the tomb, / to deliver us from our passions, /—our life and resurrection, O Lord, glory to You!

Troparion to All the Saints, Tone 4

Glory: Clothed, as with purple and fine linen, in the blood of Your martyrs *who have suffered* throughout the world, / *through* their *lips* Your Church cries out to You, Christ God: / "Send down Your mercies upon Your people, / grant peace to Your people, / and bestow great mercy upon our souls!"

And now, O Mother of God: The mystery hidden from ages past / and unknown even to the angels, / has been revealed through You, O Mother of God, to *those living* on earth— / God, incarnate in the unconfused union *of two natures*, / who willingly accepted the Cross for our sake— / through Him He raised *the* first *Adam* from the dead / *and* saved our souls from death.

After the 1st stichera
the Sunday Sedalen, Tone 8

You have risen from the dead, O Life of all, / and the radiant Angel proclaimed to the women: / "Cease weeping! Proclaim the good news to the Apostles, / and sing with joy that Christ the Lord has risen, / who, as God, was pleased to save / the human race!"

Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones forever! Psalm 9:33

People sealed Your tomb, Savior, / *but* an angel rolled away the stone from *its* entrance. / The women saw Him risen from the dead / and themselves proclaimed the good news to Your disciples on Zion, / that You, the Life of all, have risen, / and the bonds of death have been broken. / Lord, glory to You!

Glory, and now, to the Mother of God: You who were born of the Virgin for our sake / and endured the crucifixion, / who by death overthrew death / and revealed the resurrection as God, / do not despise, O Good One, those created by Your hand; / show Your love for mankind, O Merciful One, / accept the Mother of God who gave birth to You, as she intercedes for us, / and save, O our Savior, those who have lost all hope**.**

After the 2nd stichera
the Sunday Sedalion, Tone 8

Gabriel, clothed in white, / appeared *like* a flash of lightning before Christ's shining tomb, / and rolled away the stone from the tomb, / and great fear seized those who were guarding You, / and suddenly they all became as though dead. / Be ashamed, you lawless ones, who guarded the tomb and the sealed stone; / know that Christ has risen!

Having truly risen from the tomb, / You commanded the devout women / to proclaim the Resurrection to the apostles, as it is written. / And Peter, hurrying, came to the tomb / and, seeing the light within, was astonished; / and so he saw only the linen cloths, / lying there without the Divine Body, / and, having believed, he cried out: "Glory to You, Christ God, / for You save all, our Savior; / for You are the radiance of the Father!"

Glory, and now, to **the Mother of God:** All creation rejoices in You, O Full of Grace: / the host of angels and the human race. / *You* are the sanctified temple and the spiritual paradise, / the glory of virginity, from whom God became incarnate and became a Child— / our God, who existed before *all* ages. / For He transformed Your womb into a throne / and made Your womb vaster than the heavens. / All creation rejoices in You, O Full of Grace, / glory to You!

Then the troparia "To the Immaculate Ones" and the Small Ektenia.

Ipakoia, Tone 8

O Myrrh-bearers, having come to the tomb of the Giver of life, / you sought the immortal Lord among the dead / and, having received the joy of the good news from the Angel, / you proclaimed to the apostles that the Lord has risen, / bestowing great mercy upon the world.

Stichera, Tone 8.

Antiphon 1

From my youth, the enemy has tempted me, / inflaming me with pleasures; / but, trusting in You, O Lord, / I put him to flight.

May those who hate Zion become / like grass before *it* is uprooted; / for Christ will sever their necks / with painful blows.

Glory: All things live through the Holy Spirit; / He is the Light from the Light, the great God. / Let us sing of Him *together* with the Father and the Word.

And now: **we repeat the same.**

Antiphon 2

May my heart be covered with Your fear, acting with humility, / so that, having been lifted up, / it may not fall away from You, O All-Merciful One.

Whoever places his hope in the Lord / will not be afraid / when He tests all things with fire and suffering.

Glory: Through the Holy Spirit, everyone who *has become* godlike / contemplates, prophesies, and performs the greatest miracles, / singing the praises of God, one in three *Persons*; / for although the Divinity shines *with a* threefold *light*, / *it* reigns as one.

And now: **we repeat the same.**

Antiphon 3

I have called upon You, O Lord; / hear me, incline Your ear to me who call, / and purify *me* before You take me from here.

Everyone who returns to his mother—the earth— / will return again to receive / either punishment or honor, according to *the life* he has lived.

Glory: The Holy Spirit—the doctrine of the One in the Holy Trinity: / for the Father is without beginning, from whom the Son was born before time began, / and the Spirit, like *Him* and co-seated with Him, / shone forth from the Father together *with Him*.

And now: **we repeat the same.**

Antiphon 4

Behold, what is so beautiful, or what is so pleasant, / as for brothers to live together! / For in this the Lord / has promised eternal life.

He who adorns the lilies of the field commands / that we should not worry / about our clothing.

Glory: By the Holy Spirit, *as* the sole Source, / all things are sustained and preserved in the world; / for He is God, truly consubstantial / with the Father and the Son.

And now: **we repeat the same.**

Prokeimenon, Tone 8

The Lord will reign forever, / your God, O Zion, from generation to generation. **Verse:** Praise the Lord, O my soul. I will praise the Lord all the days of my life. Ps 145:10, 1–2A

Second Prokeimenon: Let everything that breathes / praise the Lord. **Verse:** Praise God in His holy ones; praise Him in the firmament of His power. Psalm 150:6, 1

First Sunday Gospel, from Matthew, beginning at 116

In those days, the eleven disciples went to Galilee, to the mountain where Jesus had told them to go, and when they saw Him, they worshiped Him, though some doubted. Then Jesus came near and said to them, "All authority in heaven and on earth has been given to Me." "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you always, even to the end of the age." Amen.

Matthew 28:16–20

Sunday Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

Psalm 50. The Kissing of the Gospel.

Glory: Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

And now: Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

Then, Tone 6: Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your tender mercies, blot out my iniquity.

And the stichera: Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

And the prayer: Save, O God, Your people:

Four canons: the Sunday Canon, tone 8, with an irmos in tone 4; the Cross and Resurrection Canon in tone 2; the Theotokos Canon in tone 2; and the Canon to All the Saints in tone 6.

Sunday Canon, Tone 8
Ode 1

Irmos: The charioteer of Pharaoh's chariot was overwhelmed / by Moses' once-miraculous staff, / which parted the sea with a cross-shaped stroke, / and saved the fleeing Israelites, those on foot, / who sang a song to God.

Refrain: **Glory, O Lord, to Your holy Resurrection.**

How can we fail to marvel at / the almighty Divinity of Christ, / who, through His sufferings, pours out / dispassion and incorruptibility upon all the faithful, / and who brings forth from the sides of the saints a fountain of incorruptibility / and from the tomb—eternal life.

What a beautiful Angel / has now appeared to the women! / And he, bearing clear signs / of natural, incorporeal purity / and revealing through his appearance / the light of the Resurrection, / exclaims: "The Lord is risen!"

Theotokos: Glorious things are spoken of You throughout all generations, / O Virgin Mother of God, who conceived the Word of God in *Your* womb / yet remained pure; / therefore we all honor You, / our Protectress, *second* only to God.

Canon of the Exaltation of the Cross

The gates of sorrow were thrown open, / and the gatekeepers of hell trembled, / seeing in *the* deepest *places* / *Him who dwells* on high, / beyond the bounds of all nature.

The angelic hosts were amazed, / seeing seated on the Father's throne / fallen human nature, / which had *previously* been confined to the depths of the earth.

Canon to the Most Holy Theotokos

Most Pure Mother of God, / who supernaturally gave birth / to the eternal and most divine Word made flesh! / We sing your praises.

You, Christ—the life-giving cluster, / exuding the sweetness of universal salvation— / were born of the Virgin.

Canon to All the Saints, Tone 8

Irmos: The charioteer of Pharaoh's chariot was cast down:

As I sing of the ranks of Your saints, / I pray, through their intercession, / that Your light may illuminate my soul: / for You are the inaccessible light, / dispelling the darkness of ignorance with Your radiance, / the Word of God, Christ, the Giver of light. **(2)**

When You were exalted on the Cross, / You drew all the peoples of the earth to know You, / O Lord, / and enlightened them with the light of the Holy Trinity / through Your holy Apostles, / by whom You drove away deception.

Convinced by Your law, Christ, / Your Apostles piously renounced all earthly things / and illuminated the entire universe with the light of grace, O glorious ones, / proclaiming the good news about You.

Glory: O Martyrs, having joyfully taken up Your Cross, / and steadfastly imitating Your sacred suffering, / you, O valiant ones, feared neither the threats of tyrants, / nor fire, nor the sword, nor wounds; / nor even hunger or death itself!

And now, O Mother of God: Having truly embraced a courageous mindset, / they steadfastly endured the martyr's struggles / and, according to the psalm, following You, O All-Pure Virgin, / were led together to Your Son, the King of all, / rejoicing with divine inspiration.

Katavasia: I will open my mouth, / and it will be filled with the Spirit; / and I will speak to the Queen and Mother, / and I will appear radiant with joy, / and I will joyfully sing of Her wonders.

Song 3

Canon 1. Irmos: You who in the beginning established the heavens with wisdom / and founded the earth upon the waters! / Establish me, O Christ, upon the rock of Your commandments, / for there is no one holy but You, / the only Lover of mankind.

Adam, condemned for eating *the fruit*, / was justified from sin by the saving suffering / of Your flesh, O Christ; / for You Yourself, being beyond the trial of death, / appeared sinless.

My God, Jesus, You kindled the light of the Resurrection / for those who dwelt in darkness and the shadow of death, / and, having bound the strong one with Your Divinity, / You plundered his spoils.

Theotokos: You have been revealed as higher than the Cherubim and Seraphim, / O Theotokos; / for You alone received into Your womb / the boundless God, O Immaculate One. / Therefore, all of us, the faithful, / call You blessed in our hymns.

Canon 2

Adam, who had previously disobeyed the commandment / of my true Creator, / You, O Lord, sent into exile; / but having taken on his form and taught him obedience, / You united him to Yourself through the crucifixion.

O Lord, who foresaw all things through Your wisdom / and created *the* underworld with Your mind, / You did not refuse, through Your descent *there*, O Word of God, / to raise up *the one created* in Your image.

Canon 3

Grant us help / through Your intercessions, O All-Pure One, / warding off *from us* the blows / of terrible calamities.

Through the redemption of our foremother Eve, / You have become, O Mother of God, / the Source of life for the *whole* world, / having borne Him in Your womb.

Canon to All the Saints. Irmos: You who established the heavens with wisdom in the beginning:

Clergy and shepherds, Christ, / clothed with the sacred gift of the priesthood, / and governing wisely by its *aid*, / have adorned the word of teaching worthily, / having truly been enriched from on high. **(2)**

Adorned with the beauties of primordial splendor, / and appearing as unmoving luminaries, / you have made Christ's Church like the heavens, O saints, / each of you adorning it in your own distinct way. **(2)**

Glory: O blessed hosts, obeying Your Law, / illuminated by manifold virtues, / have inherited the heavenly dwellings, (Lord,) rejoicing: / for each has filled his own—all of them—worthily.

And now, O Mother of God**:** From your virginal womb you gave birth to the Word of God, *born* of God, / whom the pure virgins loved in a manner worthy of God / and all, following in your footsteps, / openly followed Him.

Katavasia: Your hymnographers, O Theotokos, /—a living and abundant spring— / who have arranged this spiritual feast, strengthen them / and, in Your divine glory, / grant them the crowns of glory.

Sedalen, Tone 8

The forefathers, fathers, and patriarchs, / the Apostles, martyrs, and prophets, / Your holy hierarchs and venerable ones, / the ascetics and the righteous, / and every name recorded in the Book of Life— / as we celebrate their holy memory, O Christ our God, / we urge them all to intercede, praying: / "Through their prayers, pacify Your world, O Lover of Mankind, / so that we may all cry out to You: / 'O God, glorified in the host of Your saints, / You Yourself have truly and worthily / glorified their memory!'"

Glory: **we repeat the same.**

And now, to the Mother of God: Let us sing of the heavenly gate and ark, the all-holy mountain, / the radiant cloud, / the heavenly ladder, the spiritual paradise, / Eve's deliverance, the great treasure of the entire universe; / for through Her the salvation of the world was accomplished / and the forgiveness of ancient sins. / Therefore we cry out to Her: / "Intercede before Your Son and God, / that He may grant forgiveness of sins / to those who reverently worship / the all-holy birth *of Christ* from You."

Hymn 4

Canon 1. Irmos: You are my stronghold, O Lord, / You are my strength, / You are my God, You are my joy, / who did not forsake the Father's bosom / but visited us in our poverty. / Therefore, with the prophet Habakkuk, I proclaim to You: / "Glory to Your power, Lover of mankind!"

You have loved me, who was at enmity *with You*, / with a steadfast love; / You, having humbled Yourself *in an* extraordinary *way*, / came down to earth, O merciful Savior, / without turning away from my utter insolence; / and, remaining in the heights of Your ineffable glory, / You have glorified *me*, who was once despised.

Who, O Lord, is not now amazed, / seeing death destroyed by suffering, / corruption fleeing from the Cross, / and hell, deprived of *its* riches by death? / *This* is the wondrous work of Divine power, / O You who were crucified, Lover of mankind!

Theotokos: You are the praise of the faithful, having known no marriage; / You are the protector, the refuge of Christians, / a wall and a shelter; / for to Your Son, O All-Pure One, You bring petitions and save from misfortune / those who acknowledge You with faith and love / as the pure Mother of God.

Canon 2

The descendants of the lawless nailed / You to the Cross, O Lover of Mankind; / *but* You, in Your mercy, saved them, / those who glorify Your sufferings.

Rising from the tomb, / You raised with *You* all the dead *who were* in Hades / and enlightened, in Your mercy, / those who glorify Your Resurrection.

Canon 3

The uncultivated field—the Mother of God— / who brought forth the life-giving Ear of Corn, / who grants life to the world, / save those who sing Your praises!

We all, enlightened, acknowledge You as the Mother of God, O All-Pure One; / for You bore in Your womb / the Sun of Righteousness, O Ever-Virgin.

Canon to All the Saints. Irmos: You are my strength, O Lord:

The assembly of Your saints, united by love, / and rejoicing in You, / celebrates with sincere and pure joy / an endless feast / together with the Angels, / around You, the All-Seeing One, / God of all and Lord. **(2)**

Like young men, O glorious holy martyrs, / you were crowned with the martyr's wreath, / having first been adorned / with the divine anointing of the priesthood, O all-blessed ones. / Therefore, having worthily received your double crowns, / you rejoice eternally with Christ.

You truly subdued all carnal thoughts / to the Spirit, O God-bearing ones, / having dried up their unbridled desires through ascetic fasting; / and now, illuminated by the light of dispassion, / you have received your reward for your labors.

Glory: As witnesses of Christ, the First Witness, / you endured torments / with extraordinary steadfastness and valor, / as if laboring in foreign bodies, O glorious ones; / and now, having become heirs to the Kingdom, / you bestow healing upon the faithful.

And now, O Mother of God: You have become the Bride of God, O Mother of God, / for You gave birth to His eternal Word in the flesh for us; / in Him, the women who lived holy lives / and were adorned with every kind of virtue, thanks to You, / have made amends for the fall of our first mother.

Katavasia: Seated in glory / upon the throne of the Godhead, / on a light cloud, / the most divine Jesus came, / *carried* by a spotless hand, / and saved those who cried out: / "Glory, O Christ, to Your power!"

Song 5

Canon 1. Irmos: Why have You cast me away / from Your presence, O Unquenchable Light, / and why has foreign darkness covered me, the wretched one? / But turn me back to the light of Your commandments / and direct my paths, I pray.

You endured being clothed in a *crimson* robe / amid the mockery preceding Your Passion, Savior, / covering the shameful nakedness of the first man, / and *were* nailed to the Cross naked, / so that You might strip *from him*, Christ, / the garment of death.

From mortal dust You recreated my fallen nature / by rising from the dead, / and made *it* unfading, O Christ, / revealing *it* anew, as it were, in a royal image, / shining with the light of incorruption.

Theotokos: Having maternal boldness / toward Your Son, O All-Pure One, / do not pass us by with Your maternal care, we pray; / for we, Christians, direct You and *You* alone / to appease the Lord with Your favor.

Canon 2

Strengthen us with the power of Your Cross, Christ, /—for it is for its sake that we take refuge in You—/ *and* grant us Your peace, Lover of Mankind.

Steer our lives now *as a helmsman*, / our God, / as we sing of Your Resurrection, / and grant us peace, O Lover of Mankind.

Canon 3

Calm the unbearable storm of my passions, / O you who bore God in your womb— / the Helmsman and the Lord.

The hosts of angels and the assemblies of mortals / revere the birth *of Christ* from You, / O Most Pure Mother of God.

Canon to All the Saints. Irmos: Why have You cast me away from Your presence:

Having been granted the gift of foresight, / like the divine prophets, / of the future you longed for, / through nobility of soul *and* a life of piety / you purified yourselves, O God-bearers, / enlightened by the power of the Spirit. **(2)**

The choir of the saints now shines / with divine gifts: / all—the patriarchs *who lived* before the Law, / the prophets, the Apostles, and the hosts of martyrs, / as well as the ascetics, the teachers, and the righteous / together with the holy martyrs. **(2)**

Glory: Beholding on this day the assembly of Your saints, / radiant with Your splendor, O Savior, / and with the inextinguishable lamps of grace, / we ceaselessly sing of Your divine abundance of blessings and Your generosity, / O Lover of Mankind.

And now, to the Mother of God: Having loved the wondrous birth *of Christ* from You, / these venerable women / regarded the joys of this life as nothing, O All-Pure One, / desiring with love only His beauty / and divine radiance.

Katavasia: *The* whole *world* marveled / at Your divine glory: / for You, the Virgin who knew no marriage, / bore the Most High God in *Your* womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

Song 6

Canon 1. Irmos: Have mercy on me, Savior, – / for my transgressions are many, – / and deliver me from the depths of evil, I pray; / for I have cried out to You, – and hear me, / O God of my salvation!

Through the tree, the author of evil crushed me severely; / but You Yourself, Christ, hung upon the Cross, / cast him down even more severely, / exposing him to shame, / and raising up the fallen.

You, having risen from the tomb, had mercy on Zion, / making *it* new out of the old, / as the Merciful One, through Your divine blood, / and now You reign in it, Christ, forever and ever.

Theotokos: May we be delivered from grave sins / through Your intercessions, O pure Mother of God, / and may we attain, O All-Pure One, divine illumination / from the Son of God, who was ineffably incarnate through You!

Canon 2

You stretched out Your hands on the Cross, / healing the hand of the first man / that had been recklessly stretched out in Eden, / and You tasted the bitter tree / of gall, O Christ, / and saved, as the Mighty One, / those who glorify Your sufferings.

The Redeemer tasted death, / to destroy both the ancient sentence / and the realm of corruption; / and coming *to those who* dwelt in Hades, He raised them up, / and, as the Mighty One, saved / those who sing of His Resurrection.

Canon 3

We, the faithful, proclaim You, O Mother of God, / to be the Temple of God and the Ark, / the living Palace, / and the Gate of Heaven.

Having become the destroyer of idols, like God, / Your Child, Mary, Bride of God, / receives worship together with the Father and the Spirit.

Canon to All the Saints. Irmos: Have mercy on me, Savior:

Like a precious, chosen, / cornerstone laid upon Zion, / having found in You, O Lord, an unshakable foundation, / the saints, like chosen stones, / have built themselves upon it. **(2)**

The drops of blood mingled with life-giving water / that flowed from Your pierced side / have renewed the world / and summoned the divine assembly of all the saints / to You, O Benefactor. **(2)**

Glory: We sing with all reverence / to the divine cloud of martyrs, / shining with grace and radiant in the brightest manner / with the crimson of blood and the purple / of their steadfast suffering.

And now, to the Mother of God: We all acknowledge You, O All-Pure One, / as the Mother of God in all truth. / Strengthened by You, the female nature / suffered for Christ**, /** and was revealed as filled with every virtue / and piety

Katavasia: As we celebrate this divine and universally honored / feast of the Mother of God, / come, O God-wise ones, / let us begin to applaud, / glorifying the God born of Her.

Kontakion, Tone 8

Just as the universe offers the first fruits of nature / to the Creator of *all* creation, / so it offers to You, O Lord, the God-bearing martyrs. / Through their prayers *and the intercession* of the Mother of God, / preserve Your Church—Your people— / in profound peace, O Most Merciful One.

Ikos: Those who have endured martyrdom throughout the earth / and have departed to heaven, / who imitated Christ's sufferings / and deliver us *from* our passions, / gather here today, revealing the Church of the firstborn, / *the one that* bears the image of *the* heavenly *Church* and cries out to Christ: / "You are my God; *through the intercessions* of the Mother of God, / preserve me, O Most Merciful One!"

Synaxarion.

Hymn 7

Canon 1. Irmos: At God's descent, / the fire in Babylon was once put to shame; / therefore the youths in the furnace, with joyful steps / rejoicing as if in a meadow, sang: / "Blessed are You, God of our fathers!"

The glorious self-emptying, the divine riches / of Your poverty, O Christ, / astound the Angels, / who, seeing You nailed to the Cross / for our salvation, cry out in faith: / "Blessed is the God of our fathers!"

At Your divine descent, / *the places* beneath the earth were filled with light, / and the darkness that had previously pursued *us* was driven away. / Therefore, the eternal captives rose, exclaiming: / "Blessed is the God of our fathers!"

Trinity Hymn: Lord of all, / yet Father of only one—the only-begotten Son— / we proclaim You, teaching orthodox theology, / acknowledging also the one Holy Spirit proceeding from You, / equal to *You* in nature and eternity.

Canon 2

You have accomplished salvation, according to the prophecy, / in the midst of the universe, O God; / for, having been lifted up on the Tree, You have called all *to Yourself*, / those who cry out in faith: / "O God of our fathers, blessed are You!"

Rising from the tomb as from sleep, O Merciful One, / You have delivered all from corruption; / and *all* creation is strengthened in faith / through the Apostles who proclaim the Resurrection. / God of our fathers, blessed are You!

Canon 3

Having been incarnated from a virgin's womb, / You appeared for our salvation. / Therefore, acknowledging Your Mother as the Mother of God, / we exclaim with gratitude: / "God of our fathers, blessed are You!"

Like a branch, O Virgin, / You sprang forth from the root of Jesse, most blessed one, / blossoming *and* bearing saving fruit / as those who cry out with faith to Your Son: / "God of our fathers, blessed are You!"

Canon to All the Saints. Irmos: The fire of God's descent was once put to shame in Babylon:

The hosts of the saints, who ceaselessly glorify / *the God* who rests in the saints, / now enjoy divine bliss, / and rejoice joyfully, singing: / "Blessed is the God of our fathers!"

By divine rays, / streaming forth from the Tri-Solar Light, / the hosts of saints, sacredly illuminated, / piously expound on the Unity expressed in the number three: / on the Father, and the Son, who is equally without beginning, / and on the Holy Spirit.

With Your ineffable glory, / when You appear as God among the gods, / bestowing rewards—to each his own, / and [distributing gifts, and] granting crowns, / then [, Savior,] grant that all may sing to You: / "Blessed be the God of our fathers!"

Glory: Rejoicing, let us sing, O assembly of all the saints, / composed of every kind, / and together—of every calling and way of life— / and with them let us proclaim praise: / "Blessed be the God of our fathers!"

And now, to the Mother of God: To the Most Pure Mary / and the All-Holy Mother of God, / all you maidens, / joining together in a divine dance, / proclaim with a loud voice: / "Rejoice, O source of joy flowing forth to us!"

Katavasia: The godly did not honor / the creations more than the Creator, / but, bravely overcoming the fire that threatened *them*, / they joyfully sang: / "O most praiseworthy Lord and God of our fathers, / blessed are You!"

Song 8

Canon 1. Irmos: Seven times the Chaldean ruler / set the furnace ablaze in a frenzy / against those who honored God; / but seeing them saved by a higher power, / he cried out to the Creator and Savior: / "You youths, bless Him; you priests, sing His praises; / you people, exalt Him for all ages!"

The super-divine power of Jesus / shone forth in a godly manner in *the work* of our *salvation*; / for He, having tasted the death of the cross in the flesh for all, / destroyed the power of hell. / Young men, bless Him unceasingly; priests, sing His praises; / people, exalt Him forever and ever!

The Crucified One has risen; the arrogant have fallen; / the fallen and the broken have been restored; / corruption has been cast out, and incorruption has flourished: / for life has swallowed up death. / Young men, bless Him; priests, sing His praises; / people, exalt Him forever and ever!

Trinity Hymn: The Triune Godhead, shining with a single radiance / from a single nature in three Persons— / the Father without beginning, / and the Word of the Father, equal *to Him* in nature, / and the Spirit, reigning with *Them* and of one essence, /—young men, bless Him; priests, sing His praises; / people, exalt Him for all ages!

Canon 2

On the Tree, He who stretched out His hands / to me, the naked one, / and called me *to Himself*, / to warm me with His glorious nakedness, / bless the Lord, all creation, / and exalt Him forever.

He who lifted me up, a fallen one, / from the deepest hell, / and honored the Lord with glory / upon the high throne *of His* Father, / bless Him, all creation, / and exalt Him forever.

Canon 3

Extinguish the deceptive and fiery arrows / of our adversaries *aimed* against us, / so that we may sing Your praises, O Pure One, forever.

Supernaturally, O Virgin, you gave birth to the Creator and Savior— / God the Word; / therefore we sing your praises for all ages.

Canon to All the Saints. Irmos: The Chaldean ruler's furnace seven times:

Rejoice, martyrs, prophets, and Apostles, / venerable host of holy martyrs, / righteous ones, venerable ones, and divine choir of teachers, / singing sweetly with the myrrh-bearing women: / "You young men, bless; you priests, sing; / you people, exalt Him forever!"

Filled with a radiance that surpasses the mind, O saints, / filled with divine joy and gladness, / you are regarded as gods because of your closeness to God: / partaking in the divine splendor, / and enlightened by the rays of ineffable glory, / you exalt Christ for all ages.

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

Having appeared, O saints, like radiant luminaries, / you illuminate the heavenly church / with diverse gifts and varied beauties, / crying out in righteousness, chastity, courage, and wisdom: / "Priests, sing praises; / people, exalt Christ forever!"

And now, O Mother of God: With joy, all the godly women, / who have attained perfection in Christ through the Spirit, / now surrounding the Most Pure Virgin— / the true Mother of God, / who has delivered us from the curse of our foremother Eve— / sing / of Her Fruit forever!

We praise, bless, and worship the Lord, singing His praises and exalting Him for all ages.

Katavasia: The Child of the Mother of God saved / the pious youths in the furnace: / then as a foreshadowing, now as a reality; / He calls the entire universe to sing to You. / Sing to the Lord, O creatures, / and exalt Him forever and ever!

Then we sing "With the highest honor of the Cherubim:"

Song 9

Canon 1. Irmos: Heaven was amazed at this, / and the ends of the earth were terrified, / that God appeared to men in the flesh, / and Your womb became vaster than the heavens. / Therefore, O Mother of God, / the hosts of angels and men magnify You.

By Your divine and eternal nature, You were simple, / yet You became complex by taking on flesh / *and* uniting it to Your Hypostasis, the Word of God; / and, though You suffered as a man, / You remained untouched by suffering as God. / Therefore, we magnify You in two natures / that are indivisible and unconfused.

Your Father, by Your divine nature / and as *You Yourself* became human by nature, / You called God, the Most High, having come down to Your servants; / *and* having risen from the tomb, You proclaimed God and Lord by nature / to those born on earth by grace, / with Whom we all glorify You.

Hymn to the Mother of God: You have appeared, O Virgin, as the Mother of God, / having supernaturally given birth in the flesh to the Good One—the Word, / whom the Father, as the Good One, poured forth from His heart before all ages; / and even now we consider Him to be supreme *over all* that is corporeal, / even though He is clothed in the flesh.

Canon 2

We know You, by the nature of the Son of God, / conceived in the womb of the Mother of God / and made man for our sake, / and lifted up on the Cross; / suffering according to human nature, / yet remaining, as God, untouched by suffering.

The gloomy darkness has been dispelled, / for the Sun of Righteousness has risen from Hades— / Christ, who enlightens all the ends of the earth, / shining with the light of the Godhead, / —the heavenly Man, the earthly God, / Whom we magnify in His two natures.

Canon 3

The memory of You is filled with joy and gladness, / bestowing healing *upon* those who take refuge in *You* / and upon those who reverently confess You / as the Mother of God.

In the psalms we sing of You, O Full of Grace, / and ceaselessly offer *You the greeting* "Rejoice"; / for You have poured out joy upon all.

Canon to All the Saints. Irmos: Heaven was amazed at this, and the ends of the earth were astonished:

Armed with hope and love, / and shielded by faith, the chosen host! / All the threats of tyrants, / torments and wounds *you* endured with joy, / having been gloriously enriched by Christ, / who grants victory in suffering, / you, the first witnesses of the truth!

The harbor of salvation—the Forerunner, / the Apostles, prophets, and martyrs with the ascetics, / the divine teachers and priests, / the assembly of patriarchs and the glorious holy martyrs, / the God-loving women, the venerable and the righteous— / let us now worthily praise them.

Glory: Tested by the fire of temptations / and not seduced by worldly pleasures, / you rejoice purely, O glorious ones, / before the luminous throne of the Lord / in heaven, the host of saints: / for you, the dim mirrors have already vanished, / the shadow has passed, and the truth has appeared.

And now, O Mother of God: You have appeared as the unifier of the divided; / for through You, people have truly become fellow dwellers with the angels in heaven, / and the hosts of all the saints bear witness *to this*, / now singing with them in praise of Him Who was born of You, O Virgin Mother of God, / in eternal hymns.

Katavasia: Let everyone born on earth / rejoice, enlightened by the Spirit; / let the nature of the incorporeal Minds also rejoice, / honoring the sacred feast of the Mother of God, / and let them cry out: / "Rejoice, All-Blessed One, / Pure Mother of God, Ever-Virgin!"

Then: Holy is the Lord, our God: **(3)**

Sunday Exapostilarion

We shall gather with the disciples on the Mount of Galilee, / to behold Christ by faith, / as He proclaims *His* receiving of authority over heaven and earth; / we shall learn how He commands the baptism of all nations / in the name of the Father, and of the Son, and of the Holy Spirit, / and how He promised to remain with those initiated into *His* mysteries / until the end *of the age*.

Light of All Saints

Glory: John the Baptist and Forerunner, / the Apostles, prophets, martyrs, and holy hierarchs, / ascetics and venerable ones, / the holy martyrs together with their God-loving wives, / and all the righteous, and the hosts of angels— / let us crown them, as is fitting, with hymns, / praying to Christ the Savior / that we may attain their glory.

And now, O Mother of God: Divinely glorified in heaven by the angels, / without ever having departed from the Father's bosom in an ineffable manner, / dwelt among the earthly, O Most Pure One: / You, too, became the minister of this salvation, / from Your pure blood, O Immaculate One, / giving Him flesh beyond all understanding. / Pray to Him to grant Your servants / deliverance from their sins.

At "Praise," stichera for the 10th Sunday stichera, tone 8

Lord, though You stood before the tribunal, judged by Pilate, / You did not forsake the throne *where* You sit with the Father. / And, having risen from the dead, / You freed the world from the enemy's bondage, / as the Merciful and Lover of Mankind.

Lord, though You were laid in a tomb in Judea as a mortal, / yet, as a sleeping King, / soldiers guarded You, / and, as the treasure of life, they sealed You with a seal. / But You rose again and granted immortality to our souls.

Lord, *as* a weapon against the devil, / You have given us Your Cross: / for *the enemy* fears and trembles, / not daring to look upon its power; / for it raises the dead and has destroyed death. / Therefore, we worship Your burial and Your resurrection.

Your angel, O Lord, / who proclaimed the Resurrection, struck fear into the guards, / and announced to the women, saying: / "Why do you seek the living among the dead? / He has risen, *as* the true God, / and has granted life to the universe."

Other stichera, Eastern, same tone

You suffered on the Cross, impassible in Your Divinity, / and deigned to remain in the tomb for three days, / so that You might free us from the enemy's bondage / and, having granted us immortality, give us life, Christ our God, / through Your Resurrection, O Lover of Mankind.

Other stichera for all the saints, tone 4

The Lord has marvelously glorified the saints *who lived* on earth: / for they endured His wounds and sufferings in the flesh, adorning themselves with them, / and being clearly filled with divine beauties; / let us sing of them as unfading flowers, / as the unmoving stars of the Church, / as voluntary sacrifices.

Verse: **The righteous cried out— / and the Lord heard them.** Ps 33:18A

With the prophets—the Apostles, / with the reverend ones—the teachers, / with the holy martyrs—all the righteous, / and the multitude of holy women, / who suffered and labored with love, / and the ranks of the reverend ones, let them be praised with sacred hymns, / as heirs of the heavenly Kingdom, / as inhabitants of paradise.

Verse: **God is wonderful in His saints, / the God of Israel.** Ps 67:36A

They who made the earth like the heavens / through the radiance of their virtues, / who imitated Christ's death, / who walked the path leading to immortality, / who purified mortal passions with the

healing grace, / who suffered valiantly with one heart throughout the world— / may the martyrs be praised.

Gospel Matins stichera, tone 1

Glory: To the disciples who ascended the mountain, / the Lord appeared from the earth before *His* Ascension. / And *they,* having worshiped Him / and learned of the authority given to Him over all things, / were sent into the world to proclaim / *His* resurrection from the dead and His ascension into heaven. / Christ God, who is far from falsehood, / and Savior of our souls, promised to abide with them forever.

And now, Tone 2: Most Blessed are You, O Virgin Mother of God:

A great doxology.

Sunday Troparion

Having risen from the tomb, You broke the chains of hell, / You abolished the sentence of death, O Lord, / delivering all from the snares of the enemy; / and appearing to Your Apostles, / You sent them out to preach / and through them granted peace to the universe, / O One, Most Merciful.

Ektenia and Dismissal.

AT THE LITURGY

Blessed are those who rise on Sunday, 4th Tone, Tone 8

Remember us, Christ, Savior of the world, / as You remembered the thief on the cross, / and grant us all, O One and Merciful One, / Your Heavenly Kingdom.

Nailed to the Cross, our Savior, of *Your own* will, / You redeemed Adam from the curse *that came* through the tree, / restoring *to him*, in Your mercy, / that which *was in him* in *Your* image / and the dwelling place of paradise.

Listen, Adam, and rejoice *together* with Eve: / for he who once stripped *you* both / and took us captive *through* deceit / has been stripped of his power by the Cross of Christ.

On this day, Christ rose from the tomb, / granting immortality to all the faithful, / and He renews the joy of the Myrrh-Bearers / after *His* Passion and Resurrection.

And from the Canon to All the Saints, Ode 6, in the fourth tone.

Prokeimenon, Tone 8

Pray and fulfill / your vows to the Lord, our God. **Verse:** God is known in Judea; His name is great in Israel. Ps 75:12A, 2

And to the saints, tone 4

God is awesome among His saints, the God of Israel. Ps 67:36A

Epistle to the Hebrews, beginning 330

Brethren, all the saints through faith conquered kingdoms, worked righteousness, received promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, were strengthened in weakness, were mighty in battle, put foreign armies to flight; women received their dead raised to life; while others were tortured, refusing to accept release so that they might obtain a better resurrection; still others endured insults and beatings, as well as chains and imprisonment; they were stoned, sawed in two, put to the torture, put to death by the sword; they wandered about in skins of lambs and goats, suffering want, afflictions, and mistreatment; those whom the whole world was

not worthy of wandered through deserts and mountains, through caves and the ravines of the earth. And all these, having been commended for their faith, did not receive what had been promised, because God had provided something better for us, so that they would not be made perfect apart from us. Therefore, since we are surrounded by such a great cloud of witnesses, let us lay aside every weight and the sin that so easily entangles us, and let us run with perseverance the race set before us, looking to Jesus, the author and perfecter of our faith.

Heb 11:33–12:2A

Alleluia, Tone 4

Verse: The righteous cried out—and the Lord heard them, and delivered them from all their troubles. **Verse:** Many are the troubles of the righteous—but the Lord delivers them from them all.

Psalm 33:18, 20

Gospel of Matthew, beginning 38A

The Lord said to His disciples: "Whoever confesses Me before men, I will also confess him before My Father in heaven; but whoever denies Me before men, I will also deny him before My Father in heaven. Whoever loves a father or mother more than Me is not worthy of Me; and whoever loves a son or daughter more than Me is not worthy of Me; and whoever does not take up his cross and follow Me is not worthy of Me. Then Peter said to Him, "Look, we have left everything and followed You; what then will there be for us?" Jesus said to them, "Truly I tell you, you who have followed Me—in the age to come, when the Son of Man sits on the throne of His glory, you also will sit on twelve thrones to judge the twelve tribes of Israel. And everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for My name's sake will receive a hundredfold and inherit eternal life. But many who are first will be last, and the last will be first."

Matthew 10:32–33, 37–38; 19:27–30

Communion

Praise the Lord from the heavens; / praise Him in the heights. **Another:** Rejoice, you righteous, in the Lord— / praise is fitting for the righteous. / Alleluia. **(3)**

Ps 148:1, 32:1

Back to Table of Contents

SERVICE TO ALL THE SAINTS WHO SHONE IN THE LAND OF RUSSIA

In the first week following the commemoration of All Saints—that is, on the first Sunday of the Fast of the Glorious and All-Praised Apostles Peter and Paul—we commemorate all the saints who shone forth in the land of Russia.

ON SATURDAY AT SMALL VESPERS

At "O Lord, I have cried out:" Sunday stichera on the 4th tone, tone 1

Accept our evening prayers, / O Holy Lord, / and grant us forgiveness of sins, / for You alone / have revealed the Resurrection to the world. **(2)**

Gather round, O people, around Zion / and embrace it, / and within it give glory to Him who rose from the dead, / for He is our God, / who has redeemed us from our iniquities.

Come, people, let us sing and worship Christ, / glorifying His resurrection from the dead, / for He is our God, / who has redeemed the world from the enemy's deception.

Glory, Tone 4: Divine Fathers, / you have become the spiritual flowers of the Russian land, /—our praise and our strength / and a quiet refuge for all: / for our land boasts of you, / having acquired you as an inexhaustible treasure. / And now, though your physical voices have fallen silent, / miracles bear witness to the Lord who has glorified you; / pray to Him to grant / great mercy to our souls.

And now, O Mother of God, the same voice: Mother of God, Queen of all, / praise of the Orthodox! / Put an end to the turmoil of the heretics, / and cover their faces with shame, /—those who do not worship or honor, O Most Pure One, / Your holy image.

"A Joyful Light:" and the prokeimenon "The Lord Has Reigned:"

At the stichera, the Sunday stichera, tone 1

Through Your suffering, O Christ, / we have been freed from our passions, / and through Your Resurrection / we have been delivered from corruption. / O Lord, glory to You!

And the hymn to the saints, tone 8, similar to: "O most glorious wonder:"

Verse: **God is our refuge and strength, / a helper in the afflictions that have befallen us so heavily.** Ps 45:2

O most glorious wonder! / Joy in heaven and on earth / has shone forth on this day in memory of all the Russian saints: / they are crowned with praise from the angels / and receive hymns from mankind. / O how they labored in our land, / how they pleased God! / Through them the wicked enemy fell, / for Christ has conquered him!

Verse: **The Lord of hosts is with us; the God of Jacob is our refuge.** Ps 45:12

O most glorious miracle! / With rays of wonder brighter than the sun, / our holy forebears / always shine to the ends of the Russian land, / illuminated by unfading Light. / By their radiance, / the clouds of barbarism are driven away from our land, / and demons are vanquished.

Glory, same tone: O most glorious miracle! / The thrice-blessed host of Russian saints, / who labored for Christ's sake, / always appears to the enemies of Holy Russia / as a double-edged sword, / cutting down their pride. / Therefore, let us cry out to them: / "Our holy kinsmen, protect us now as well, / we who honor you with faith and love always!"

And now, Tone 8: The land of Russia always / boasts of You and rejoices, / having You, the unashamed Intercessor / and an unbreakable wall. / Do not cease, O Lady, / to deliver Your people from all misfortunes!

Sunday Troparion, Tone 1

Though the stone was sealed by the Jews, / and soldiers guarded Your most pure Body, / You rose on the third day, O Savior, / granting life to the world. / Therefore, the heavenly powers cried out to You, the Giver of life: / "Glory to Your Resurrection, Christ; / glory to Your Kingdom; / glory to Your providence, O One and Only Lover of mankind!"

Glory, troparion to the saints, tone 8

As the beautiful fruit of Your saving sowing, / the land of Russia offers to You, O Lord, / all the saints who have shone forth in it. / Through their prayers and *the intercession* of the Mother of God, / preserve our Church and our country in deep peace, O Most Merciful One.

And now, O Son of the Virgin, in the same tone

Born of the Virgin for our sake / and having endured the crucifixion, / having overthrown death by death / and revealed the Resurrection as God, / do not despise, O Good One, those created by Your hand; / show Your love for mankind, O Merciful One, / accept the Mother of God who gave birth to You, interceding for us, / and save, O our Savior, those who have lost all hope**.**

The Double Ektenia and the Dismissal.

ON SATURDAY AT GREAT VESPERS

At "O Lord, I have cried out," stichera of the 10th tone; and we sing four Sunday stichera of the first tone and six stichera of the saints.

Easter stichera, Tone 1

Accept our evening prayers, / Holy Lord, / and grant us forgiveness of sins, / for You alone / have revealed the Resurrection to the world.

Gather round, O people, around Zion / and embrace it, / and within it give glory to Him who rose from the dead, / for He is our God, / who has redeemed us from our iniquities.

Come, all you people, / let us sing and worship Christ, / glorifying His resurrection from the dead, / for He is our God, / who has redeemed the world from the deception of the enemy.

Eastern Sticheron

Rejoice, O heavens! / Sound the trumpet, O foundations of the earth! / Proclaim joy, O mountains! / For behold, Emmanuel has nailed our sins to the Cross, / and, granting life, has put death to death, / raising Adam from the dead, as the Lover of mankind.

Stichera to the Saints, Tone 1

Come, multitudes of Russia, / let us praise the saints who labored in our land: / the venerable ones, the hierarchs, and the faithful princes, / the martyrs and holy martyrs, / those who feigned madness for Christ's sake, / and the assembly of holy women— / both those known by name and those unknown; / for they truly, through their deeds, words, and varied lives, / and through the gifts bestowed by God, / became saints, / and gave Russia the right to be called holy, / and God has glorified their tombs with miracles. / And now, standing face to face before Christ who glorified them, / they pray earnestly for us, / who celebrate their glorious feast with love.

Tone 2

With what beautiful songs / shall we praise the godly Russian saints, / the radiant adornment of Christ's Church, / the crowns of the priesthood, the rule of piety, / inexhaustible sources of divine

healings, / an outpouring of spiritual gifts, / rivers of many miracles, / bringing joy to the land of Russia *with their* flow, / zealous helpers to the faithful; / for their sake, Christ, who is full of great mercy, has cast down the enemies of the ascension.

Tone 8

The earth rejoices and heaven exults, / O venerable fathers, / as we praise your feats and labors, / your spiritual strength and purity of mind, / for the laws of nature did not overcome you. / O holy assembly and divine host! / You are truly the strength of our land.

Blessed, God-wise princes of Russia, / radiant with Orthodox wisdom, / and shining with the brightness of virtue, / you illuminate the faithful in their fullness, / driving away the darkness of the demons. / Therefore, as partakers of unfading grace / and flawless guardians of your legacy, / we honor you, O worthy of wonder!

Most blessed Martyrs of Christ, / you surrendered yourselves to voluntary sacrifice, / and sanctified the land of Russia *with streams* of your blood, / and illuminated the air with *your* passing; / now you live in Heaven in unfading light, / always praying for us, you who have beheld God.

Your virtuous deeds / have enlightened the hearts of the faithful, / you holy fools and righteous ones who shone forth in Russia for Christ's sake: / for who, upon hearing of your boundless humility and patience, would not be amazed? / To all *you showed* meekness and kindness, / to the sorrowful—mercy, and to those in distress—swift help. / *To* those at sea, *you* are a peaceful haven, / and to travelers, a kind hand. / You have all accomplished wondrous deeds, worthy of admiration, / and now you have been crowned with unfading crowns / by the hand of God the Almighty. / Pray to Him for the salvation of our souls.

Glory, Tone 5: Rejoice, faithful realm of Russia! / Rejoice, pious Prince Vladimir, most blessed, / rejoice, chosen Olga: / for you are our foremost intercessors before the Lord of all, / and the leaders of Orthodoxy, / and guides to the true faith! / Rejoice, every place, land, and city, / that have raised up citizens of the Heavenly Kingdom! / They, the saints, have appeared as lights to our souls; / through the dawn of miracles, their deeds, and their signs, / they have shone spiritually to all corners of the earth, / and now they pray to Christ for the salvation of our souls.

And now, O Mother of God, Dogmatic Hymn, Tone 1: Let us sing of the universally glorious One, / who came from among men / and gave birth to the Lord—the Virgin Mary, / the gate of heaven, / the song of the incorporeal, and the adornment of the faithful. / For she appeared as heaven and the temple of the Divinity. / She, having torn down the hostile barrier, / established peace and opened the Kingdom. / Therefore, clinging to Her, the pillar of *our* faith, / we have as our Protector the Lord born of Her. / Take courage, then, take courage, people of God, / for He will defeat the enemies as the Almighty.

Entrance. "Joyful Light": Prokeimenon of the Day: The Lord has reigned: And the readings for the feast:

1. A reading from the Prophecies of Isaiah

Thus says the Lord: All the nations have been gathered together, and their rulers will also be gathered. Who will proclaim this [among them]? Or who will make known to us what has been from the beginning? Let them bring their witnesses, so that they may be vindicated; let them listen and speak the truth. Be My witnesses: I am the witness, says the Lord God, and My Servant whom I have chosen, so that you may know and believe Me, and understand that it is I: before Me there was no other God, and after Me there will be none. I am God, and there is no Savior besides Me. I have declared and saved; I have rebuked—and there was no foreign *god* among you. You are My witnesses, and I am the Lord God. For from the beginning I have existed, and there is no *one who can* deliver from My hand. I will act, and who can reverse it? Thus says the Lord God, your Redeemer, the Holy One of Israel.

Isaiah 43:9–14

2. Reading from the Wisdom of Solomon

The souls of the righteous are in God's hand, and no torment shall touch them. In the eyes of the foolish they seemed to have died, and their departure was counted as a calamity, and their going from us as destruction; yet they abide in peace. For though they were punished in the eyes of men, their hope is full of immortality. And though they were punished a little, they will be greatly blessed, for God tested them and found them worthy of Himself. He tested them as gold is tested in the furnace and accepted them as a burnt offering. And at the time of their visitation, they will shine forth and, like sparks among straw, will run their course. They will judge the tribes and rule over the nations, and the Lord will reign over them forever. Those who hope in Him will understand the truth, and those faithful in love will abide with Him; for grace and mercy are with His saints, and His providence is for His chosen ones.

Wisdom 3:1–9

3. Reading from the Wisdom of Solomon

The righteous live forever, and their reward is in the Lord; the Most High cares for them. Therefore, they will receive the kingdom of glory and the crown of beauty from the hand of the Lord, for with His right hand He will shield them and with *His* arm He will protect them. He will take up the full armor—His zeal—and make *all* creation a weapon for vengeance against His enemies; He will clothe Himself in armor—righteousness—and put on a helmet—impartial judgment; He will take up an invincible shield—holiness; and He will sharpen His stern wrath like a sword, *and* the *whole* world will rally with Him against the fools. Swift arrows of lightning will fly, and from the clouds, as from a tightly drawn bow, they will fly toward their target. And, *as* from *a catapult,* hail full of fury will pour down; the sea will rage against them, and the rivers will fiercely drown them; the spirit of power will rise up against them and, like a whirlwind, scatter them. Thus lawlessness will lay waste the whole earth, and wickedness will overthrow the thrones of rulers. Therefore, listen, you kings, and take heed; learn, you judges of the ends of the earth! Pay attention, you who possess great wealth and are proud before the multitudes of peoples: for authority is given to you by the Lord, and power comes from the Most High.

Wisdom 5:15–24; 6:1–3

During the litany, the stichera of the church, and a stichera to the saints, tone 8

Rejoice with us, all the faces of the saints / and all the leaders of the angelic hosts! / United in spirit, let us come and sing / a song of thanksgiving to Christ our God. / For behold, the countless host of our kinsmen, who have pleased God, / stand before the King of Glory and intercede for us in prayer. / They are the pillars and the beauty of the Orthodox faith; / they have glorified the Church of God through their deeds, / through their shed blood, their teachings, and their works; / they have strengthened the faith in Christ through miracles and signs; / they shone forth from every corner of our land, / and planted the Orthodox faith within them, / and carried *it* to other lands with apostolic zeal; / others adorned deserts and cities with holy monasteries, / displaying an angelic way of life. / Many of the sons of this age were tested by insults, wounds, / and a cruel death; / many others, through various feats of valor, / labored in every calling; / and all *of them* pray to the Lord / for the deliverance of our fatherland from calamities / and offer us an example of patience and steadfastness in suffering.

Glory, and now, the same voice: All the rulers of the incorporeal hosts rejoice with us, / forming a spiritual choir, / at the sight of the Queen and Sovereign of all, / glorified by the faithful with many names. / The spirits of the righteous also rejoice, / having become witnesses to this vision: / *She* prayerfully extends Her most holy hands in the air, / asking for peace for the world, / for the strengthening of the Russian land, / and for the salvation of our souls.

At the stichera, Sunday stichera, Tone 1

By Your suffering, O Christ, / we have been freed from our passions, / and by Your Resurrection / we have been delivered from corruption. / O Lord, glory to You!

Stich: The Lord has reigned, / clothed in splendor. Ps 92:1A

Let all creation rejoice, let the heavens be glad, / let the nations clap their hands with joy; / for our Savior Christ / has nailed our sins to the Cross / and, having put death to death, has granted us life, / raising up fallen Adam with all his race, / as the Lover of Mankind.

Verse: For He has established the universe, / and it shall not be moved. Ps 92:1B

As King of heaven and earth, You, the Incomprehensible One, / were willingly crucified out of love for mankind. / Hades, encountering You in the underworld, raged, / while the souls of the righteous, having received You, rejoiced; / And Adam, seeing You, the Creator, in the underworld, was raised to life. / O wonder! How did the Life of all taste death? / Only because He desired to enlighten the world, / crying out and calling: / "Lord, risen from the dead, glory to You!"

Verse: Holiness befits Your house, / O Lord, for all time. Ps 92:5B

The myrrh-bearing women, carrying myrrh, / hurried to Your tomb, weeping; / and finding Your most pure Body absent, / but learning from the Angel of a new and wondrous miracle, / proclaimed to the apostles: / "The Lord has risen, / bestowing great mercy upon the world!"

Glory, Tone 4: As we commemorate our holy relatives / on this day, / let us praise them as they deserve. / For they have truly passed through all the Lord's blessings: / for though they became poor, they were enriched in spirit; / and having become meek, they inherited the land of the meek; / weeping, they were comforted; / hungering for righteousness, they were filled; / having shown mercy, they were shown mercy; / pure in heart, they beheld God as much as possible; / making peace, they were deemed worthy of divine sonship; / and though persecuted and tormented for righteousness and piety, / they now rejoice and are glad in heaven / and earnestly pray to the Lord / for mercy upon our fatherland.

And now, O Mother of God, Tone 5: Let us sound the trumpet of song, / let us sing in unison to the Intercessor of our land, / the Queen, the Mother of God: / "Rejoice, You who have crowned our fatherland with Your favor since ancient times / and who pour out Your grace upon it! / Therefore, our Russian Church joyfully celebrates / Your all-holy Protection / and the memory of Your countless miracles. / Do not withhold Your mercy from us now, O Sovereign Lady: / look upon our sorrows and afflictions / and lift us up with Your mighty intercession!"

Then: "Now You dismiss us": **The Trisagion following the "Our Father":**

Troparion to the Russian Saints, Tone 8

As the beautiful fruit of Your saving sowing, / the land of Russia offers to You, O Lord, all the saints who have shone forth in it. / Through their prayers and *the intercession* of the Mother of God, / preserve our Church and our country in deep peace, O Most Merciful One.

AT MATINS

After the Sixth Psalm, the Great Ektenia and "God the Lord":

Sunday Troparion, Tone 1

Though the stone was sealed by the Jews, / and soldiers guarded Your most pure Body, / You rose on the third day, Savior, / granting life to the world. / Therefore the heavenly powers cried out to You, Giver of life: / "Glory to Your Resurrection, Christ; / glory to Your Kingdom; / glory to Your providence, O One who loves mankind!" **(2)**

Glory, Troparion to the Russian Saints, Tone 8

As the beautiful fruit of Your saving sowing, / the land of Russia offers to You, O Lord, all the saints who have shone forth in it. / Through their prayers and *the intercession* of the Mother of God, / preserve our Church and our country in deep peace, O Most Merciful One.

And now, O Son of the Virgin, in the same tone: You who were born of the Virgin for our sake / and endured the crucifixion, / who by death overthrew death / and revealed the resurrection as God, / do not despise, O Good One, those created by Your hand; / show Your love for mankind, O Merciful One, / accept the Mother of God who gave birth to You, interceding for us, / and save, O our Savior, those who have lost all hope.

At the kathismas, the Sunday sedalens of the 1st tone. One stichera from each sedal

The soldiers who guarded Your tomb, O Savior, / stood as though dead from the radiance of the Angel who appeared, / announcing the Resurrection to the women. / We glorify You, the Destroyer of corruption, / we prostrate ourselves before You, who rose from the tomb, / and before our one God.

Verse: **Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!** Psalm 9:33

Voluntarily nailed to the Cross, You, the Merciful One, / laid in a tomb as a mortal—the Giver of Life, / crushed *the enemy's* power through Your death, / for before You the gatekeepers of hell trembled: / You raised with You those who had died from the beginning of time, / as the one and only Lover of Mankind.

Glory, and now, to the Mother of God: We all know You, Mother of God, / who truly appeared as a virgin and after giving birth, / turning with love to Your goodness; / for in You we sinners find protection / and in You have obtained salvation in times of temptation, / O You who are wholly immaculate.

According to the 2nd stichos of the sedalen

The women came to the tomb early in the morning / and, seeing the angels, were terrified. / Life shone forth *from* the tomb, / *and* they were amazed by *this* miracle; / therefore, having gone to the disciples, / they proclaimed the Resurrection *to them*. / Christ, the One who is mighty and strong, has conquered hell, / and has raised up with Himself all who had perished, / destroying the fear of condemnation by the power of the Cross.

Verse: **I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.** Psalm 9:2

Nailed to the Cross, the Life of all, / and counted among the dead, O immortal Lord, / You rose on the third day, O Savior, and raised Adam from corruption. / Therefore the heavenly powers cried out to You, Giver of life: / "Glory to Your sufferings, Christ; / glory to Your resurrection; / glory to Your mercy, O sole Lover of mankind!"

Glory, and now, to the Mother of God: Mary, sacred vessel of the Lord! / Raise us up, who have fallen into the abyss of dreadful despair, / and of sins, and of sorrows; / for You have become the salvation of sinners, / and their help, and their strong defense, / and You save Your servants.

During the Polyeleos, the Magnification

We magnify you, / all the saints who shone forth in the land of Russia, / and we honor your holy memory, / for you intercede for us / before Christ our God.

Selected Psalm

1 Chorus: Hear this, all nations; listen, all who dwell in the universe. 2 My mouth will speak wisdom, and the meditation of my heart—understanding. 1 Come, children, listen to me; I will teach you the

fear of the Lord. 2 I have proclaimed the truth in the great assembly. 1 I have declared Your truth and Your salvation. 2 I will proclaim Your name to my brothers; in the midst of the assembly I will sing Your praises. 1 So that I may hear the sound of Your praise and tell of all Your wonders. 2 O Lord, I love the beauty of Your house and the place where Your glory dwells. 1 I hate the assembly of evildoers, and I will not sit with the wicked. 2 For I have kept the ways of the Lord and have not strayed into wickedness from my God. 1 The mouth of the righteous speaks wisdom, and his tongue proclaims justice. 2 His righteousness endures forever and ever. 1 Your priests will be clothed in righteousness, and Your saints will rejoice with gladness. 2 Blessed are those who dwell in Your house; they will praise You forever and ever.

Ps 48:2, 48:4, 33:12, 39:10A, 39:11B, 21:23, 25:7, 25:8, 25:5, 17:22, 36:30, 110:3B, 131:9, 83:5.

Glory, and now: Alleluia **(3)**.

Then the troparia "To the Blameless" and the Small Ektenia.

Ipakoï, Tone 1

The thief's repentance gained entry into paradise, / while the weeping of the myrrh-bearers heralded joy, / that You have risen, Christ God, / bestowing great mercy upon the world.

Sedals of the Saints

Tone 8: Illuminated by the lightning of the saints, / as *if* entering the beautiful paradise, / we have enjoyed a flood of sweetness. / And beholding their valor with wonder, / let us emulate their virtues, crying out to the Savior: / "By their prayers, O God, / make us partakers of Your Kingdom!"

Tone 1: Like the bright sun, like the shining morning star, / the sacred memory of the saints, who shone forth in the land of Russia, has risen, / illuminating us all and warming our hearts, / *inspiring us* to imitate their divine way of life / and to be zealous for the faith.

Glory, Tone 8: On the day of remembrance of Your saints, O Lord, / all the faithful people of Russia celebrate: / the heavens rejoice and the ends of our land are glad. / Through their prayers, grant our souls Your great mercy.

And now, in the same tone: Looking down *mercifully* from heaven, receiving the poor, / visit us, who are weary from our sins, O All-Merciful Lord: / through the prayers of the Mother of God and all the Russian saints, / grant our souls great mercy.

Stepenny, Tone 1.
Antiphon 1

In my sorrow / hear my anguish, O Lord; / I cry out to You.

Those who live in seclusion / are constantly filled with a divine longing, / *as if* they were outside the vain world.

Glory: Honor and glory are due to the Holy Spirit, / as to the Father, and together with the Son: / therefore let us sing / to the Triune God.

And now: **we repeat the same.**

Antiphon 2

You have exalted me to the heights of Your laws; / adorn *me* with virtues, O God, / that I may sing Your praises.

Taking me by Your right hand, O Word, / preserve me *and* protect me, / so that the fire of sin may not consume me.

Glory: Through the Holy Spirit, all creation is renewed, / returning to its original state; / for He is equal to the Father and the Word.

And now: **we repeat the same.**

Antiphon 3

When they said to me, "Let us go to the courts of the Lord," / my spirit rejoiced, / *and* my heart rejoiced with *it*.

In the house of David there is great awe; / for there, before the thrones set in place, / all will be judged: the tribes of the earth and the nations.

Glory: Honor, worship, glory, and power / are to be rendered to the Holy Spirit, as is fitting for both the Father and the Son; / for the Trinity is one in essence, but not in Persons.

And now: we repeat the same.

Prokeimenon, Tone 1

"Now I will arise," says the Lord, / "I will reveal salvation in Myself; I will make it known plainly." **Verse:** The words of the Lord are pure. Ps 11:6B, 7A

Second Prokeimenon: Let everything that breathes / praise the Lord. **Verse:** Praise God in His holy ones; praise Him in the firmament of His power. Ps 150:6, 1

Second Sunday Morning Gospel, from Mark, beginning 70

In those days, after the Sabbath had passed, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus. Very early on the first day of the week, at sunrise, they came to the tomb and said to one another, "Who will roll away the stone for us from the entrance of the tomb?" And looking up, they saw that the stone had been rolled away; and it was very large. And when they entered the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were terrified. But he said to them, "Do not be terrified. You are looking for Jesus of Nazareth, the one who was crucified; He has risen; He is not here. Here is the place where He was laid. But go, tell His disciples and Peter that He is going ahead of you to Galilee; there you will see Him, just as He told you." So they went out and fled from the tomb; they were overcome with fear and amazement, and they said nothing to anyone, because they were afraid.

Mark 16:1–8

Easter Hymn

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the one and only sinless One. / We worship Your Cross, O Christ, / and we sing of and glorify Your Holy Resurrection, / for You are our God; / we know no other besides You; / we call upon Your name. / Come, all you faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

Psalm 50.

Glory: Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

And now: Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

Then, Tone 6: Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your tender mercies, blot out my iniquity.

And the stichera: Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

And the prayer: Save, O God, Your people:

The Resurrection Canons, in Tone 6, with an irmos in Tone 4, a Theotokos stichera in Tone 2, and a saints' stichera in Tone 8.

Easter Canon, Tone 1.
Song 1

Irmos: Your victorious right hand, O Immortal One, / has been glorified by divine power: / for, being almighty, it has crushed the enemies, / and has paved a new path for the Israelites / through the depths.

Refrain: **Glory, O Lord, to Your holy Resurrection.**

You, who with Your most pure hands formed me from the dust / by divine power in the beginning, / stretched out Your hands on the Cross, / calling my mortal body—which You received from the Virgin— / from the earth to Yourself.

He endured death for my sake / and surrendered His own soul to death, / He who breathed the divine breath into me; / and, having freed me from eternal bonds and raised me up with Himself, / He has glorified *me* with immortality.

The Theotokos: Rejoice, fountain of grace; / rejoice, ladder and gate of heaven; / rejoice, lamp and golden vessel / and unshakable mountain, / who gave birth to Christ, the Giver of life, to the world.

Canon to the Most Holy Theotokos, Tone 1.
Song 1

What song worthy of You / can we offer in our weakness, / other than the joyful one that Gabriel secretly taught us: / "Rejoice, Virgin Mother of God, / Mother who knew no marriage!"

To the Ever-Virgin and Mother of the King of the Heavenly Hosts, / from the purest of hearts, as faithful ones, / we shall spiritually exclaim: / "Rejoice, O Virgin Mother of God, / Mother who knew no marriage!"

Canon to the Saints, Tone 8
Song 1

Irmos: Let us raise a song, O people, / to our wondrous God, / who delivered Israel from bondage, / singing a song of victory and crying out: / "We will sing to You, O sole Lord!"

Refrain: **All the saints of the Russian land, pray to God for us.**

Let us all sing in unison in spiritual hymns / in honor of our divine fathers, who shone with piety, / whom every place and region of the Russian land brought forth, / and whom the Russian Church nurtured.

Rejoice, O seven holy bishops: / Basil, Ephrem, Eugene, Elpidius, / Agathodorus, Epherius, and Capito, / who served as bishops in Chersonesus / and sanctified our land with the streams of your blood.

Come, faithful lovers of the martyrs, / let us honor with songs the first martyrs of Russia: / Theodore and the young John, / who did not serve the idols / and gave their blood for Christ.

You are our glory and praise, Olga, the God-wise, / for through you we have been freed from demonic deception. / Do not cease to pray even now for the people / whom you have led to God.

Rejoice and be glad, servant of Christ, / the great and wise Prince Vladimir, our enlightener: / for through you we have all been delivered / from soul-destroying idolatry. / Therefore we cry out to you, "Rejoice!"

God's hierarch Michael shines like a star in the heavens, / having enlightened the land of Russia with the light of knowledge of the divine faith / and having brought a new people to the Lord, / renewed by the font of baptism.

Glory: O blessed Passion-bearers of Christ, / Princes Boris, Gleb, and Igor, / and Michael with Boyar Theodore! / Do not forget your fatherland: / drive away famine and calamities, / and deliver us, who place our hope in you, / from civil strife and every sin.

And now, O Mother of God: Together with the hosts of angels, O Sovereign Lady, / with the prophets, the Apostles, and all the saints, / pray to God for us sinners, / who have glorified the feast of Your Protection in the Russian land.

Katavasia: I will open my mouth, / and it will be filled with the Spirit; / and I will speak to the Queen and Mother, / and I will appear radiant with joy, / and I will joyfully sing of Her miracles.

Song 3

Irmos: You alone, who know the frailty of mortal nature, / and who, out of compassion, took on its form! / Gird me from on high with strength, that I may cry out to You: / "Holy is the living temple / of Your most pure glory, Lover of Mankind!"

Being my God, You, O Good One, / took pity on me, a fallen one, / and deigned to come down to me, / exalting me through Your crucifixion, / so that I might cry out to You: / "Holy is the Lord of glory, / incomprehensible in His goodness!"

Being the Incarnate Life, You, Christ, / yet clothed Yourself in me, the lost one, as a merciful God, / *and* descending into the dust of death, O Lord, / You broke *the bonds* of death / and, rising on the third day, / clothed the dead in immortality.

Hymn to the Mother of God: Having conceived God in Your womb by the Holy Spirit, / You, O Virgin, remained unburned: / for the burning bush, which burned but was not consumed, / clearly foreshadowed You to the lawgiver Moses, / as the One who would receive the unbearable fire.

Canon to the Mother of God

We do not call You, O Virgin, / a light cloud in vain, / following the prophetic sayings: / for through You the Lord came, / to overthrow the false idols of Egypt / and to enlighten those who served them.

The prophetic choir has truly called You a sealed spring / and a closed door— / *these are* symbols clearly inscribed for us / of Your virginity, All-Glorified One, / which You preserved even after giving birth.

Canon to the Saints. Irmos: There is no one holy like the Lord, / and no one righteous like our God, / to whom all creation sings: / "There is no one more righteous than You, O Lord!"

The great Lavra of the Caves, which received its foundation through you, / the venerable and glorious Father Anthony, / the forefather of all Russian monks, / proclaims gloriously and proclaims louder than a trumpet; / and the house of the Mother of God rejoices, singing to God: / "I am established by You, O Lord!"

Let us joyfully sing of him who was remarkable in miracles and great in virtues, / the pioneer of monastic communal life in Rus', / the glorious servant of Christ and the Most Pure Theotokos, the blessed Theodosius, / along with him, Nestor, the chronicler of memorable deeds, / and Alipius, the founder of painting in Rus'.

You are a spiritual paradise, Holy Mountain of the Caves, / which has multiplied the trees of wisdom—the blessed fathers; / we are unable to count them all by name, / and for all of them together we will offer praise and song / to the one Lord.

Anthony the Martyr, and steadfast Eustathius, together with John, / the adornment of the land of Lithuania, / who brought down the pride of Olgerd! / Protect your fellow tribesmen and all of us / from the malicious speculations of those of other faiths.

Intercede for your earthly homeland, / Athanasius, the holy martyr, and you, the youth Gabriel! / Teach us, too, to boldly profess the Orthodox faith / and not to fear the enemy.

May the Venerable Job, / the adornment of the Pochaiv Lavra, / be honored, together with all the saints and miracle-workers of Volhynia, / who have gloriously illuminated / the far reaches of our land with their deeds and miracles.

Glory: With sacred hymns let us praise / Athanasius, the Holy One of Constantinople, / who brought his blessing to the Russian land / and left us his holy relics / as a pledge of unity with the Universal Church.

And now, O Mother of God: Behold, the time for the intercession of the Most Holy Theotokos has come, / for temptations have multiplied; / behold, the time for our sighs to her, O brethren; / let us therefore cry out with all our hearts: / "O Lady, O Lady, help Your people!"

Katavasia: Your hymnographers, O Mother of God, /—a living and abundant spring, / who have prepared this spiritual feast—strengthen them / and, in Your divine glory, / grant them the crowns of glory.

Kontakion to the Saints, Tone 3

On this day, the host of saints who pleased God in our land stands before Him in the temple / and invisibly prays to God for us. / Angels glorify Him with them, / and all the saints of Christ's Church celebrate— / for together they all pray to the Eternal God on our behalf.

Ikos: Like the fruitful and beautiful trees / of the Garden of Eden, the saints have appeared, / bearing the fragrant flowers of their teachings and the fruits of their deeds: / from them our souls are nourished, / and our spiritual hunger is satisfied. / Come, then, let us take refuge under their shade / and praise them as the joy and adornment of our land, / and as a model of life and an example for us: / for they have received imperishable crowns / from the Eternal God.

Sedalen, Tone 4

The Sun of Righteousness—Christ— / has sent you forth as rays / to enlighten the Russian land, / God's saints, who have shone forth from our own people; / therefore, illuminate my darkened soul / with your divine prayers, / you who are blessed in God!

Glory, and now, the same voice: Let us take refuge, O faithful, / in the divine and healing robe of our Savior God, / who deigned to wear it upon His own body / and to shed His holy Blood upon the Cross, / by which He redeemed us from the bondage of the enemy. / Therefore, with gratitude, we cry out to Him: / "Save our fatherland, and our bishops, and our city, / and protect all people with Your holy robe / and save our souls, O Lover of Mankind!"

Hymn 4

Irmos: You, *like* a mountain overshadowed by divine grace, / were beheld by Habakkuk with his discerning eyes, / who foretold that from You would come the Holy One of Israel / for our salvation and renewal.

Who is this Savior who has come from Edom, / with a crown of thorns, clad in crimson, hanging on the Tree? / It is the Holy One of Israel, *who has come* / for our salvation and renewal.

Behold, you rebellious people, and be ashamed: / for He whom you, like a criminal, / foolishly begged Pilate to nail to the Cross, / having destroyed the power of death, / has divinely risen from the tomb.

To the Mother of God: We acknowledge You, O Virgin, as the Tree of Life; / for from You sprang forth the Fruit, / bringing not death to those who partake of it, / but the joy of eternal life / for the salvation of us who sing Your praises.

Canon to the Mother of God

Hear of the wonders, O heaven, / and you, O earth, give ear: / The daughter of Adam, *created* from dust and fallen, / is named the Mother of God and of her Creator / for our salvation and renewal.

We sing of Your great / and awe-inspiring mystery; / for in secret from the highest orders of the world, / He Who Is descended upon You, / like rain upon fleece, All-Glorified One, / for our salvation and renewal.

Canon to the Saints. Irmos: From the shadowy mountain, the one and only Mother of God, / the One desiring to become incarnate—You, the Word— / the prophet perceived You with a gaze enlightened by God / and with awe glorified Your power.

The Lord revealed you, Blessed Prince Daniel, / as the founder and builder of the city of Moscow; / praying ceaselessly to Him, protect your city, / save our land from calamities, / and never cease to visit the Orthodox people with Your mercy.

We pray to you, Holy Hierarchs of Christ—Peter, Alexius, Jonah, and Philip; Photius, Cyprian, and Theognostus; and all the other Moscow miracle-workers: dispel the turmoil in our souls and the storm of our sorrows, and grant us peace through your prayers to God.

You were the Primate of the Russian Church / and a confessor of the Orthodox faith, / a rebuker of the sinful and rebellious, / and a builder of our realm, Saint Hermogenes; / and for this you were tormented by imprisonment and hunger / and, having received from God an unfading crown, / you now rejoice with the saints and martyrs.

Now the glorious city of Moscow rejoices, / and all of Russia is filled with joy, / trusting in your prayers, God-blessed Sergius; / and your monastery shines with glory, housing your holy relics, / as an inexhaustible and wondrous treasure.

Let us praise with sacred hymns / the Venerable Nikon, the zealous observer of obedience; / let us sing with him of Michael, Savva, and Dionysius, / Stephen, Andronicus, and Savva, / and all the venerable disciples / and companions of the great Sergius, / through whose prayers the sons of Russia are saved.

O most wise Basil, Maximus, and John of Moscow, / and all the Russian holy fools for Christ's sake, wondrous in life and wisdom! / We beseech you, blessed ones: / pray to Christ our God for your earthly homeland, / and implore salvation for all the faithful.

Glory: You appeared as a new pillar in the wilds of Kaluga, / Venerable Tikhon, / and together with the Venerable Paphnutius, a strict defender of monasticism, / and the Blessed Lawrence, / you paved a faithful path to the Heavenly City in your land; / protect us as well on this path through your prayers.

And now, O Mother of God: Through the likeness of the Iveron Icon, / not only is Mount Athos enlightened, / but the city of Moscow is adorned, / and other cities and villages are sanctified, / receiving miraculous help from it / and finding in it a source of healing; / and open to us, O gracious Gatekeeper, the gates of paradise.

Katavasia: Seated in glory / upon the throne of the Godhead, / on a light cloud, / the most divine Jesus came, / *carried* by a spotless hand, / and saved those who cried out: / "Glory, O Christ, to Your power!"

Song 5

Irmos: Christ, who has illuminated the ends of the world with the radiance of Your coming, / and purified them with Your Cross! / Enlighten the hearts of those / who sing of You in the Orthodox faith with the light of Your divine knowledge.

The great Shepherd of the sheep and Lord / of the Jews was put to death on the wood of the Cross; / but He, like the sheep buried in Hades, / delivered them from the dominion of death.

Having preached the Gospel to the world through Your Cross / and proclaimed, O my Savior, the release of the captives, / You put the ruler to shame, O Christ, / revealing him to be defenseless *and* powerless / through Your Divine Resurrection.

To the Theotokos: Do not despise the petitions offered with faith, / O All-Glorious One, / but accept them and present them to Your Son, O Most Pure One, / to God, the sole Benefactor, / for we have You as our Protectress.

Canon to the Mother of God

The heavenly powers rejoice as they gaze upon You, / and the assembly of mortals rejoices with them: / for they have been united, O Virgin Mother of God, / through the birth *of Christ* from You, / which we worthily glorify.

May all human tongues and thoughts be moved / to praise the true adornment of mankind; / the Virgin is clearly present *with us*, glorifying / those who sing of Her miracles with faith.

Canon to the Saints. Irmos: Delivering me from the mist of passions, / as from the deepest night, / grant that my spirit may keep watch from dawn, I pray, / by the light of the day of Your commandments, Christ.

The first shepherds of Veliky Novgorod: Nikita, Nifont, John, Theoktist, / Moses, Euthymius, Jonah, and Serapion / and other wondrous saints, / you flourished in the house of God's Wisdom like palm trees, / through fruitful words and blameless lives.

May the princes of Novgorod be joyfully praised: / Vladimir, the wondrous founder of Saint Sophia Cathedral, / with his mother Anna, and Mstislav and Theodore; / along with them, all those of the Russian princely lineage who shone through their God-pleasing lives, / may they sing divine hymns.

Who among mortals will worthily glorify the wondrous Barlaam, the glory and adornment of Veliky Novgorod, / the lamp of all Russia, / and the glorious Anthony, who sailed from Rome on a rock across the waves of the sea, / as well as Savva, Ephrem, and Michael?

Come, let us behold the flowers of the Garden of Eden— / eternally living and nurtured by God— / the fathers who shone through their deeds within the borders of Novgorod, / whom the One Lord has cultivated.

The meek Vsevolod and Dovmont, the impregnable wall of Pskov, / and the blessed Nicholas, and the venerable Cornelius, / who enlightened the Livonian Chuds through holy baptism, / let them sing in praise.

Those who preached the Orthodox faith before the Latins, / and ascended to the eternal abodes: / Isidore the Presbyter and with him the assembly of martyrs in Yuryev, the city of Livonia. / Now standing before the King of kings, / they pray for us who honor their memory.

Glory: Abraham the God-bearer, the adornment of Smolensk, / and Euphrosyne, the joy of Polotsk and the enlightenment of virgins, / we present to You, my Christ, as intercessors; / for their sake, save us.

And now, O Mother of God: You once became a warm Intercessor for Veliky Novgorod, / a Hope for the hopeless, and a Helper for those in distress. / And now, look upon us with a merciful eye / and, seeing our sorrows and hearing our sighs, / show us a sign of Your mercy, O Most Pure One.

Katavasia: *The* whole *world* marveled / at Your divine glory: / for You, the Virgin who knew no husband, / bore the Most High God in *Your* womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

Hymn 6

Irmos: The deepest abyss has engulfed us, and there is no one to deliver us: / we have been counted as sheep destined for slaughter. / Save Your people, our God; / for You are the strength of the weak and our restoration.

By the sin of the first man, O Lord, / we were grievously stricken; / but we have been healed by Your wounds, / with which You were stricken for our sake, Christ; / for You are the strength of the weak and our healing.

You have raised us up from hell, O Lord, / having vanquished the all-devouring whale, O Almighty, / and destroyed its power with Your might; / for You are life, and light, and resurrection.

Theotokos: The forefathers of *our* race rejoice in You, Most Pure Virgin, / having regained through You the Garden of Eden, / which they had lost because of their transgression; / for You are immaculate before the ages and in Your birth.

Canon to the Mother of God

Like servants, the heavenly hosts stand / at Your birth, / marveling in awe at Your seedless conception; / for You, Ever-Virgin, are immaculate / both before birth and after birth.

From You, Most Pure One, / the Word, who was formerly incorporeal, / was incarnated—He who creates all by His own will, / who brought the hosts of incorporeal beings out of non-existence, / as the Almighty.

Canon to the Saints. Irmos: One who is afflicted by many sins / and who clings to Your compassion, / accept me as a prophet, / O philanthropic Lord, and save me.

Having loved Christ according to the Gospel, / the venerable Zosima, Savvatiy, German, / Irinarh, Eleazar, and the other Solovetsky miracle-workers, turned away from the world; / having come to the inaccessible and desolate Solovetsky Islands, / you acquired every form of virtue, / likened to the wise bee, / and became, O most wise ones, / a dwelling worthy to receive the Holy Spirit.

Let us sing of the great miracles of the Venerable Trifon, / the Enlightener of Loparia, / who shone forth in the farthest reaches of the northern land, / who delivered the people from the bitter bondage of demons, / and who enlightened them through holy baptism.

Rejoice, O desert, once barren and uninhabited, / but then, like a lily, flourishing / and bringing forth a multitude of monks! / Rejoice, O mountains of Balaam, and all the trees of the oak groves, / praising Sergius and Herman, / and together with them Arsenius of Konev and Alexander of Svir, / the all-praised fathers.

You, Venerable Cyril, / crossed the stormy depths of this life with serenity, / with the Mother of God as your helmsman; / and you, Joseph, the pride of Volotsk, / and Nil, the unworldly one; / by the tranquil waters and on the pasture of self-denial / you wisely shepherded the flock of your disciples, / and now, together with them, pray / for those who honor your memory.

Like great stars you shone among the ranks of the monastics, / Anthony of Siy and Trifon of Vyatka, / Demetrius of Priluka, Dionysius, and Amphilochius, the Glory of Glushitsa, / Gregory of Pelshem, Paul, Sergius, and Cornelius of Vologda, / shining like rays with the virtues of your lives, O venerable ones.

Having lived in a manner pleasing to God, you transformed the deserts into cities, / Macarius, Barnabas, and Tikhon, Abraham, and Gennadius. / Therefore, together with the other fathers / who shone forth in the regions of Kostroma and Yaroslavl, / we praise you and pray: / "Pray to the Lord that He may not deprive us of the divine vision / which you now enjoy / in the eternal city of the Heavenly King!"

Glory: Rejoice, Russian Thebaid, / Rejoice, deserts and wildernesses of Olonets, Beloozero, and Vologda, / which have brought forth a holy and glorious host of fathers, / who, by their wondrous lives, instruct all not to cling to the world, / but to take up their cross / and follow in the footsteps of Christ.

And now, O Mother of God: Through Your most venerable Tikhvin Icon, / which great Russia / has reverently received from on high as a divine gift, / always cover and intercede for our land, O Lady and Queen, Mother of God, / saving it from all the attacks of the enemy.

Katavasia: As we celebrate this divine and universally honored / feast of the Mother of God, / come, O God-wise ones, / let us clap our hands, / glorifying the God born of Her.

Sunday Kontakion, Tone 1

You rose, O God, from the tomb in glory / and raised the world with You. / And human nature, as God, sang Your praises, / and death vanished. / Adam rejoices, O Lord, / and Eve now, freed from her bonds, rejoices, crying out: / "You, O Christ, grant resurrection to all!"

Ikos: Let us sing of Him who rose on the third day / as the almighty God, / who crushed the gates of hell, / who raised all from the tomb from time immemorial, / who appeared to the myrrh-bearers as He Himself willed, / saying "Rejoice" to them first, / and proclaiming joy to the apostles, / as the sole Giver of life. / Therefore, the women, with faith, proclaim / the signs of victory to the disciples; / and hell groans; and death weeps; / but the world rejoices, and all together are glad: / for You, Christ, have granted the Resurrection to all.

Hymn 7

Irmos: We, the faithful, acknowledge You, O Mother of God, / as a spiritual furnace; / for just as the Exalted One saved the three youths, / *so* He renewed my whole being, O man, in Your womb— / the God of the fathers, praised and glorified.

The earth trembled, the sun was hidden, / and the light was darkened; / the divine veil of the Temple was torn asunder, / and the rocks split apart, for the Righteous One was hung upon the Cross, / the God of the fathers, praised and glorified.

You, the Exalted One, willingly / became, as it were, helpless / and wounded among the dead for our sake, / have set us all free and, with Your mighty hand, / raised us up with You, /—the God of our fathers, praised and glorified.

Theotokos: Rejoice, fountain of the stream of eternal life! / Rejoice, paradise *full* of delight! / Rejoice, wall of the faithful! / Rejoice, you who knew no marriage! / Rejoice, joy of the whole world, through whom the / Praised God of the fathers and the Most Glorified One was revealed to us!

Canon to the Mother of God

You, O Mother of God, were prophetically foreshadowed by Jacob on the ladder; / for through You the Exalted One appeared on earth, / and dwelt among men as He Himself willed, / the praised God of the fathers and the glorified One.

Rejoice, O Holy One! From you came forth the Exalted One, / the Shepherd who truly clothed Himself in the flesh of Adam, /—in my whole being, O man—by His unfathomable mercy, / the God of the fathers, praised and glorified.

Canon to the Saints. Irmos: Once, in the field of Deira, / a tyrant set up a furnace to torment the God-bearers: / in it, three youths glorified the One God in song, / singing in unison *and* proclaiming: / "God of our fathers, blessed are You!"

Leontius, Isaiah, and Ignatius, James and Theodore, / sacred vessels of the Spirit and the adornment of Rostov, / Abraham, who led those who worshiped idols to Christ, / and Prince Peter and Irinarch, the voluntary sufferer, / Cassian and Paisius, Prince Roman and Prince Dimitri, / and all the miracle-workers of Rostov and Uglich / may they sing with divine songs.

May the victor of Nevsky, the faithful Prince Alexander, be glorified; / may the brave George be extolled, / who laid down his life in battle for the Church of God and for his people; / may Andrew, the organizer of the Russian land, be praised, / together with his chaste son Gleb, / and Abraham the Martyr, who, like the merchant in the Gospel, purchased the Kingdom of Heaven through his sufferings— / the glory of the city of Vladimir, the defenders of the Russian land, / and the adornment of the Orthodox Church.

Glory to John and Theodore, the luminaries of Suzdal, / to Simon and Dionysius; / let Euthymius, the greatest in his deeds and companion of the great Sergius, / and Euphrosyne, the most radiant star of Suzdal, / and together with them Cosmas, who labored on the Yakhroma River, rejoice with them.

May Nikita be honored, the model of repentance, / who endured trials on the pillar and met his death at the hands of his own kin, / and Daniel, the buryer of the dead; / and with them, Andrew, who renounced the glory of princely rule / and ended his life as a beggar, / the miracle-workers of Pereyaslav.

Constantine, apostle and enlightener of the Murom region, / with your noble sons Theodore and Michael, / and Peter, the brave and pious one, who vanquished the serpent of pride, / with your wise wife Fevronia / and the righteous and merciful Juliana, the intercessors of Murom, / together with Basil the Holy and Prince Roman, the glory of Ryazan, / pray to Christ for us.

The glory of Tver, Saint Arsenius, / Michael, prince and martyr, and Anna, the treasure of the city of Kashin; / the Venerable Nil and Macarius, / Ephrem, the enlightener of the city of Torzhok, / together with Arcadius and Juliana, the flower of chastity, / pray to Christ for us.

Glory: With the weapon of your prayers, faithful and venerable princes, / Theodore, David, and Constantine, / and Basil and Constantine, the glory of Yaroslavl, / you defeated the demons and received from heaven the grace / to heal illnesses and drive away evil spirits from those who call out: / "Blessed are You, O God of our fathers!""

And now, O Mother of God: As a grace-filled treasure, You bestowed upon Holy Rus' / Your Vladimir Icon, / through which You bestowed countless and manifold blessings upon our fathers. / Do not cease now, O Mother of God, / to quell the calamities that rise up against us, / and save the land of Rus'.

Katavasia: The godly did not honor / the creations more than the Creator, / but, having bravely overcome the fire that threatened *them*, / they joyfully sang: / "The most praiseworthy Lord and God of our fathers, / blessed are You!"

Song 8

Irmos: In the furnace, the youths of Israel, as in a crucible, / shone with the beauty of piety brighter than gold, proclaiming: / "Bless the Lord, all creation, / sing His praises and exalt Him for all eternity!"

You—who by Your will create and transform all things, / turning the shadow of death into eternal life / through Your suffering, O Word of God; / we *and* all creation ceaselessly / sing Your praises and exalt You as Lord for all ages.

You have destroyed oppression, Christ, / and torment at the gates and strongholds of hell, / having risen from the tomb on the third day. / All creation ceaselessly / sings Your praises and exalts You as Lord for all ages.

Theotokos: We will sing of You, who, without seed and supernaturally, / gave birth from the Divine lightning / to the precious pearl—Christ— / proclaiming: "Bless the Lord, all creation, / sing His praises and exalt Him forever and ever!"

Canon to the Mother of God

O radiant palace, from which Christ, / the Lord of all, came forth as a bridegroom, / let us all sing, crying out: / "All the Lord's creatures, sing to the Lord / and exalt Him forever and ever!"

Rejoice, glorious throne of God! / Rejoice, wall of the faithful! / Through You, Christ the Light / has shone upon those in darkness, / who glorify You and cry out: / "All creatures, sing to the Lord / and exalt Him forever and ever!"

Canon to the Saints. Irmos: Having become victors over the tyrant and the flames / through Your grace, / the youths, devoted to Your commandments, / cried out: / "Bless the Lord, all the works of the Lord!"

Rejoice, City of Kazan, for you have your own intercessors, / the venerable holy hierarchs Gurius, Varsonofius, and Herman, / who drove away from you the darkness of unbelief, / and John the Martyr,

and Stephen, and Peter, / who renounced their fathers' wickedness / and, by the sword of their own people, passed into the Heavenly Fatherland.

Having been instructed in Holy Scripture from your youth, / God-bearing Stephen, enlightener of the Perm region, / with the plow of your words you tilled the parched hearts of the Zyrians, / and sowed the divine seed within them. / Now, together with the holy successors to your work—/ Gerasim, Pitirim, and Jonah—/ protect your flock and all the Russian land / through your prayers.

Rejoice, land of Siberia: / for in you the Lord has revealed His saints: / the righteous Simeon of Verkhoturye / and the Holy Hierarchs of Irkutsk: Innocent and Sophronius, / and John of Tobolsk, / new and wondrous luminaries and miracle-workers.

Rejoice, Iberia, and all the land of Georgia; / rejoice, Armenia, / as you sing the praises of the Equal-to-the-Apostles Nina and Tamara, / Gregory the Enlightener, and many others / who preached the faith of Christ in the lands of the Caucasus / and who now pray to Christ for your earthly homeland.

O wise Hierarch Demetrius, compiler of the lives of the saints / and zealous defender of their virtuous *deeds*, / through your prayers, make us partakers / of their glory.

Holy Father Mitrofan, / the first shepherd of Voronezh, / who displayed great courage, / who feared neither the tsar's threats nor death, / and who saved his soul through simplicity, / pray to God for us.

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

Like a bee gathering sweet honey / from flowers that quickly fade, / you, Father Tikhon, have gathered / from this transitory world a spiritual treasure, / with which you delight us all.

And now, O Mother of God: Let us praise the zealous Intercessor / and worship Her holy icon, / through which She established the true faith in the newly enlightened land / and saved the city of Moscow in times of trouble. / This *icon* is both a great treasure of the city of Saint Peter / and the glorious wealth of our entire land.

We praise, bless, and worship the Lord, singing His praises and exalting Him for all ages.

Katavasia: The Child of the Mother of God saved / the pious youths in the furnace: / then as a foreshadowing, now as a reality; / He calls the entire universe to sing to You. / Sing to the Lord, O creatures, / and exalt Him forever and ever!

Then we sing "With the highest honor of the Cherubim:"

Hymn 9

Irmos: The thornbush, burning yet unconsumed, / foreshadowed the pure birth *of Christ* through You; / and now we beseech *You* to quench / the furnace of temptation raging against us, / so that we may ceaselessly glorify You, O Mother of God.

O, how the lawless, / the rebellious, and those who plotted evil / justified the criminal and the wicked, / yet condemned the Righteous One to the Cross—the Lord of glory, / Whom we worthily magnify.

Savior, spotless Lamb, / who took *upon Yourself* the sin of the world! / We glorify You, who rose on the third day, / *together* with the Father and Your Divine Spirit, / and, confessing You as the Lord of glory, we magnify You.

The Theotokos: Save Your people, O Lord, / whom You have redeemed with Your precious blood, / granting the king a stronghold against his enemies, / and bestowing peace upon Your churches, O Lover of Mankind, / through the prayers of the Theotokos.

Canon to the Mother of God

From the root of David, the Father of God, / You sprang forth, O Virgin, according to the prophecy; / but You have truly glorified David as well, / having given birth to the Lord of glory foretold by the prophets, / Whom we worthily magnify.

All hymns of praise pale in comparison / to the majesty of Your glory, Most Pure One. / But accept, O Lady, from Your unworthy servants, / this hymn of praise offered to You, O Mother of God, / with love and devotion.

Canon to the Saints. Irmos: O Mother of God, the pinnacle of virginity, who with glorious hymns exalt / the feasts *in honor of* Your grace-filled *deeds*! / And now, as we recall *the* virgin *birth* of the Word through You, / by the mysterious inspiration *of the Spirit*, adorn / those who magnify You on this *day*.

O blessed enlightener and gentle Angel of the Tambov Church, Saint Pitirim, / rejoice over your flock and all of Russia, / for in it a new and eternal joy has flourished, Venerable Seraphim, / wondrous minister of our salvation.

O God-wise Saints Theodosius and Joasaph, / glorified by the Lord with wondrous incorruption! / Through you, we too—the children of the Orthodox Church—are exalted, / in which even to this day the Lord performs wondrous *deeds* / and glorifies His servants.

O new miracle-worker Joseph, saint and martyr! / The city of Astrakhan and the entire Volga region / take pride in you and honor you, / for you valiantly suffered for the truth / at the hands of godless rebels.

O steadfastness and courage of the glorious company of martyrs, / slain for Christ by fierce pagans in China! / For they have adorned the Orthodox Church / and have given their blood to their land as the seed of faith, / and may they be honorably commemorated together with all the saints.

O most sublime words and beyond all praise / are the feats of the new passion-bearers! / They endured the cruel malice of the godless / and the brazen fury of the apostates, / holding fast to the faith of Christ as a shield against the teachings of this world, / and worthily presenting to us / an example of patience and steadfastness in suffering.

O our great kinsmen, / known by name and unknown, / revealed and unrevealed, / who have reached Heavenly Zion and received great glory from God! / Intercede for us who dwell in sorrow, / restore our faltering faith and gather the scattered people, / accepting from us this song of thanksgiving as a gift.

Glory: O Most Holy Trinity! / Accept, as firstfruits / and as the finest incense, / all those in the Russian land who have pleased *You*—both in ancient times and in recent times, / those known *to us* and those unknown to us— / and through their prayers, preserve the land from all harm.

And now, O Mother of God: O Gracious Virgin! / You have enriched our cities and villages / with images of Your holy face, / as signs of Your favor! / Accept our thanksgiving, / and deliver our homeland from grievous misfortunes: / for we all extol You as the almighty Protection / of our land.

Katavasia: Let everyone born on earth / rejoice, enlightened by the Spirit; / let the nature of the incorporeal Minds also rejoice, / honoring the sacred feast of the Mother of God, / and let them cry out: / "Rejoice, All-Blessed One, / Pure Mother of God, Ever-Virgin!"

Then: Holy is the Lord, our God: **(3)**

The Sunday Hymn

Seeing the stone rolled away, / the myrrh-bearers rejoiced, / for they beheld a young man sitting in the tomb, / and he announced to them: / "Behold, Christ has risen; tell Peter and *all* the disciples: / Hurry to the Mount of Galilee, / there He will appear to you, / as He foretold to *His* friends."

Glory to the saints: In our hymns let us praise the never-setting lights of the Russian land, / initiated into the mysteries of the Divine Word, / glorifying Christ, who enlightened and loved them, / and gave them to us as helpers in our sorrow.

And now, O Mother of God: The angel greeted the Virgin *with* "Rejoice" / before Your conception, O Christ; / *and* the angel rolled away the stone from Your tomb. / The first—instead of sorrow—*revealing* a sign of unspeakable joy, / while the second—instead of death—proclaiming

You, the Giver of life, / and glorifying *You,* and announcing the Resurrection / to the women and to those initiated into *Your* mysteries.

At "Praise"
Sunday stichera on the 4th tone, tone 1

Stichos: To carry out among them the judgment decreed; / this glory belongs to all His saints. Ps 149:10

We sing of Your / saving sufferings, Christ, / and we glorify Your Resurrection.

Stich: Praise God in His saints, / praise Him in the firmament of His power. Psalm 150:1

You who endured the cross, abolished death, / and rose from the dead, bring peace to our lives, O Lord, / as the One and Only Almighty.

Verse: Praise Him for His might, / praise Him for the multitude of His greatness. Psalm 150:2

You who conquered Hades and raised man / through Your resurrection, Christ, / grant us, with a pure heart, / to sing of You and glorify You.

Verse: Praise Him with the sound of the trumpet, / praise Him with the psaltery and the harp. Psalm 150:3

Glorifying Your mercy, which is fitting for God, / we sing to You, Christ: / You were born of the Virgin and were never separated from the Father; / You suffered as a man / and willingly endured the Cross; / You rose from the tomb, coming forth *from it* as from a palace, to save the world. / O Lord, glory to You!

And stichera to the saints, 4, tone 1

Stich: Praise Him with the timbrel and in the dance, / praise Him with the strings and the organ. Ps 150:4

Your Spirit, O Lord, / You sent into the wise soul of Prince Vladimir, / *so that he* might come to know You, the one God in the Trinity. / Therefore, having enlightened through baptism / the people You had chosen and entrusted to him, / he led *them* through faith into Your Church, / *so that they* might cry out: / "Our Savior, glory to You!"

Tone 2

Verse: Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord! Psalm 150:5

Lights of the Russian land: the most praiseworthy martyrs, / our holy hierarchs, enlighteners, and upholders of the faith, / the venerable ones, dwellers of the desert, and teachers of piety, / let us gather together and praise them in unison, crying out to them: / "Reverend ones, martyrs, righteous ones, and all the saints of Russia, / pray to Christ our God / to grant us His great mercy!"

Verse: The righteous cried out— / and the Lord heard them. Ps 33:18A

Reverend Fathers! / You have become the spiritual flowers of the Russian land, / our praise and our strength, / and a peaceful refuge for all, / for our land boasts of you, / having acquired you as an inexhaustible treasure. / And now, though your earthly voices have fallen silent, / yet miracles bear witness to the Lord who has glorified you. / Pray to Him, that He may grant great mercy to our souls!

Tone 4

Verse: Blessed are all who fear the Lord, / who walk in His ways. Psalm 127:1

Having heard the voice of the Gospel / and being inflamed with apostolic zeal, / you set out to instruct the unbelieving pagans, / the God-blessed and equal-to-the-apostles / Kuksha, Leontius, Stephen, and Gurias, / and the wondrous Innocent, / apostle of the great land of Siberia, / and pioneer of the evangelization / of the new lands beyond the sea! / Therefore, together with all the others / who labored in the preaching of the Gospel of Christ, / *we* rightly praise you.

Gospel Matins Sticheron, Tone 2

Glory: To the women who had been with Mary, who came with spices / and were perplexed, / not knowing how to achieve their desire, / the stone was rolled away / and the Divine Youth appeared, calming the turmoil of their souls; / "For," he said, "Jesus the Lord has risen; / so tell the heralds, His disciples, / that *they* may hasten to Galilee / and see Him, risen from the dead, / as the Giver of life and the Lord."

And now, the same voice: Most Blessed are You, Virgin Mother of God:

A great doxology.

Easter Troparion

On this day, the salvation of the world was accomplished! / Let us sing of Him who rose from the tomb / and the Prince of our life, / for by destroying death through death, / He has granted us victory and great mercy.

And the dismissal.

AT THE LITURGY

The Sunday Blessing of the First Tone, Verse 6

Remember us, O Lord, in Your Kingdom, when You come into Your Kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they shall inherit the earth. Matt. 5:3–5

Through food, the enemy drove Adam out of Paradise; but Christ, through the Cross, brought into it the thief who cried out, "Remember me when You come into Your Kingdom!"

Verse: **Blessed are those who hunger and thirst for righteousness, for they will be filled.** Matthew 5:6

I worship Your sufferings / and glorify Your Resurrection; / *together* with Adam and the thief / I cry out to You with a loud voice: / "Remember me, O Lord, when You come into Your Kingdom!"

Verse: **Blessed are the merciful, for they shall obtain mercy.** Matthew 5:7

You were willingly crucified, O Sinless One, / and laid in a tomb; / but You rose again as God, / raising with You Adam, who cried out: / "Remember me when You come into Your Kingdom!"

Verse: **Blessed are the pure in heart, for they shall see God.** Matthew 5:8

Having raised the temple of Your body / on the third day after Your burial, / You, Christ God, raised Adam and those descended from Adam, / who cried out: "Remember us, O Lord, / when You come into Your Kingdom!"

Verse: **Blessed are the peacemakers, for they shall be called children of God.** Matthew 5:9

The myrrh-bearers came with tears / to Your tomb, Christ God, early in the morning / and found an Angel, seated in white *robes and* crying out, / "What are you seeking? Christ has risen; / weep no more!"

Verse: **Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.** Matthew 5:10

Your Apostles, O Lord, / having come to the mountain where You, the Savior, commanded them, / saw You and worshiped You. / You sent them out to the nations— / to teach them and baptize them.

Blessed Are the Saints, Tone 8

Verse: Blessed are you when they revile you and persecute you and utter all kinds of evil against you falsely on My account. Matthew 5:11

It was not by the sword that we inherited our land, / but by Your right hand, and by Your arm, / and by the radiance of Your Face. / And through the tears, deeds, and labors of Your saints, / through their blood and teachings, / our homeland was established.

Verse: Rejoice and be glad, for your reward in heaven is great. Matthew 5:12

When we turned away from You / and did not keep Your commandments, / then You rejected us and brought us low, / and we have become the least of all nations; / but have mercy on us, O God our Savior, / through the intercession of Your saints.

Glory: O Most Holy Trinity! / Restore us from captivity, / heal our infirmities and sorrows, / rouse our spirits from sloth and the sleep of sin, / that we may be worthy of our fathers and brothers, / who, through their deeds in our land, / have glorified Your name.

And now: Gather together those who are scattered, bring back those who are separated, / turn back *to the* Orthodox *faith* those who have fallen away from *it*, / comfort those who weep and mourn, / heal the brokenness of our shaken land, O Full of Grace, / as you intercede for us before God with our holy forefathers.

Sunday Troparion, Tone 1

Though the stone was sealed by the Jews, / and soldiers guarded Your most pure Body, / You rose on the third day, Savior, / granting life to the world. / Therefore, the heavenly powers cried out to You, the Giver of life: / "Glory to Your Resurrection, Christ; / glory to Your Kingdom; / glory to Your providence, O One and Only Lover of mankind!"

Troparion to the Saints, Tone 8

As the beautiful fruit of Your saving sowing, / the land of Russia offers to You, O Lord, / all the saints who have shone forth in it. / Through their prayers and *the intercession* of the Mother of God, / preserve our Church and our country in deep peace, O Most Merciful One.

Sunday Kontakion, Tone 1

You rose, as God, from the tomb in glory / and raised the world with You. / And human nature, as God, sang Your praises, / and death vanished. / Adam rejoices, O Lord, / and Eve now, freed from her bonds, rejoices, crying out: / "You, Christ, grant resurrection to all!"

Kontakion to the Saints, Tone 3

On this day, the host of saints who pleased God in our land stands before Him in the temple / and invisibly prays to God for us. / Angels glorify Him with them / and all the saints of Christ's Church celebrate— / for together they all pray to the Eternal God on our behalf.

Prokeimenon, Tone 1

May Your mercy, O Lord, be upon us, / as we place our hope in You. **Verse:** Rejoice, you righteous, in the Lord—praise is fitting for the righteous! Ps 32:22, 1

And the Prokeimenon of the Saints, Tone 7

Precious in the sight of the Lord is the death of His saints. Psalm 115:6

Epistle. Epistle to the Romans, beginning 81B

Brothers, glory, honor, and peace to everyone who does what is right—first to the Jew, then to the Greek! For God shows no partiality. Those who have sinned without the Law will perish under the Law; but those who have sinned under the law will be condemned by the law (for it is not those who hear the law who are righteous before God, but those who do the law will be justified; for when

Gentiles, who do not have the law, do by nature what the law requires, they are a law to themselves, even though they do not have the law: they show that the work of the law is written on their hearts, their conscience bearing witness to it, and their thoughts sometimes accusing and sometimes defending one another)—on the day when, according to my gospel, God will judge the secret things of men through Jesus Christ.

Romans 2:10–16

And to the saints.
Epistle to the Hebrews, beginning 330

Brethren, all the saints through faith conquered kingdoms, worked righteousness, received promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, were strengthened in weakness, were mighty in battle, put foreign armies to flight; women received their dead raised to life; while others were tortured, refusing to accept release so that they might obtain a better resurrection; still others endured insults and beatings, as well as chains and imprisonment; they were stoned, sawed in two, put to the torture, put to death by the sword; they wandered about in skins of lambs and goats, suffering want, afflictions, and mistreatment; those whom the whole world was not worthy of wandered through deserts and mountains, through caves and the ravines of the earth. And all these, having been commended for their faith, did not receive what had been promised, because God had provided something better for us, so that they would not be made perfect apart from us. Therefore, since we are surrounded by such a great cloud of witnesses, let us lay aside every weight and the sin that so easily entangles us, and let us run with perseverance the race set before us, looking to Jesus, the author and perfecter of our faith.

Heb 11:33–12:2A

Alleluia, Tone 1

Verse: God avenges me and subdues the nations for me. **Verse:** He saves the king in majesty and shows mercy to His anointed, David, and to his descendants forever. Ps 17:48, 51

And to the saints, Tone 8

Rejoice in the Lord, and be glad, you righteous. Psalm 31:11A

Sunday Gospel (Ordinary),
from Matthew, chapter 9

In those days, as Jesus was walking along the Sea of Galilee, He saw two brothers—Simon, called Peter, and Andrew, his brother—casting their nets into the sea, for they were fishermen. He said to them, “Follow Me, and I will make you fishers of men.” And immediately they left their nets and followed Him. Going on from there, He saw two other brothers, James the son of Zebedee and John his brother, in a boat with Zebedee, their father, mending their nets, and He called them. And immediately they left the boat and their father and followed Him. And Jesus went throughout all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every affliction among the people.

Matthew 4:18–23

And to the saints.
The Gospel According to Matthew, Chapter 10A

In those days, large crowds followed Jesus from Galilee, the Decapolis, Jerusalem, Judea, and from across the Jordan.

When He saw the crowd, He went up the mountain; and when He sat down, His disciples came to Him. And He opened His mouth and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for

they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven; for so they persecuted the prophets who were before you.

Matthew 4:25–5:12

Communion

Praise the Lord from the heavens; / praise Him in the heights. **Holy ones:** Rejoice, you righteous, in the Lord— / praise is fitting for the righteous. / Alleluia. **(3)** Ps 148:1, 32:1