THE SERVICES

OF THE

HOURS

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THE

GREAT

BOOK

OF THE

HOURS

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GREAT

HOROLOGION

Ottawa, Ontario
2002-2007-
2017-2025
USDAOC, ed

T H E S E R V I C E o f
M O R N I N G P R A Y E R
(THAT IS, M A T I N S)

✢ *If Morning Prayer be served alone, not preceded by another service, then we begin here.*

Presbyter : Blessed is our God, Always, now, and ever, and unto the ages of ages.

– *or* – **Reader :** Through the prayers of our holy *fathers*, O Lord, Jesus Christ our God, have mercy on us.

Reader : Amen.

Glory be to You, our God, Glory be to You.

- *or* - Glory be to You, O Christ, our God, our Hope, glory be to You.

***** O Heavenly King, the Comforter, the Spirit of Truth, everywhere present and fulfilling all things ; Treasury of good things, and Provider of Life, come, and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

***** [We do not read "Heavenly King" in paschaltide. We say "Christ is risen..". (three times). From Ascension to Pentecost, we read the tropar of Ascension.]

✢ *If it be Great Lent, and Morning Prayer be preceded by another service, then we begin here.*

Reader : Holy God, Holy Strong, Holy Immortal, have mercy on us. (*three times*) (*three metanias*)

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, be propitious to our sins. O Master, pardon our iniquities. O Holy One, visit, and heal our infirmities, for Your Name's sake.

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

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Our Father, who are in the heavens, hallowed be Your Name, Your Kingdom come, Your will be done, on earth as it is in Heaven ; give us this day our daily bread, and forgive us our debts as we forgive our debtors ; and bring us not to the test, but rescue us from the evil one.

Presbyter : For Yours are the Kingdom, and the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

Reader : Lord, have mercy. (*twelve times*)
Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

✢ *If it be not Great Lent, and not a vigil, but Morning Prayer be preceded by Vespers or Nocturns, then we begin here* (*unless the Royal Beginning be omitted*).

✣[[**"ROYAL BEGINNING"** [1]

Reader : O come, let us worship God our King ; come let us worship, and fall down before Christ, our King, and our God ; come let us worship, and fall down before Christ Himself, our King, and our God.
(*with three metanias*)

✢ *In Pascha-tide, if Morning Prayer follow another service immediately, then we say instead "Christ is risen ..." three times, at the beginning of the second service.*

These psalms are read rather slowly during the censing :

Reader : **PSALM 19**

May the LORD listen to you on the day of affliction ; may the name of the God of Jacob protect you. May He send out help to you from His holy place ; and from Sion may He support you. May He remember your every sacrifice, and may your burnt-offering grow fat. May He give you according to your heart, and fulfil all your counsel ; we shall exult in your salvation, and in the name of our God shall we be magnified. May the LORD fulfil all your requests. Now I know that the LORD has saved His christ ; He will listen to him from His holy Heaven ; salvation is in the mighty deeds of His right hand. Some trust in chariots, some in horses. As for us, it is in the name of the LORD our God that we shall be magnified. Those were fettered, and fell, but we rose, and stood upright. O LORD, save the king, and listen to us on the day we call upon You.

Psalm 20

O Lord, in Your power the king shall be glad, and in Your salvation he shall exceedingly exult. You gave him the

[1] The "Royal Beginning" anticipates the presence of an Orthodox monarch. Thus in secular republics and non-orthodox monarchies the tendency is to omit this section, or to modify the wording.

craving of his heart, and You did not deprive him of the wish of his lips ; for You have been before him with blessings of loving-kindness ; You placed on his head a crown of precious stones. Life did he ask of You, and You gave him length of days, unto an age of an age. Great is his glory in Your salvation : glory and magnificence will You set upon him. Blessing will You give to him, unto an age of an age : with Your Face will You gladden him with joy ; for the king hopes on the Lord, and because of the mercy of the Most High, he shall not be shaken. May Your hand be found by all Your enemies : may Your right hand find all those hating You. You will put them into a fiery oven, at the time of Your Face ; the Lord, in His anger, will throw them into confusion, and the fire shall devour them. Their fruit You will destroy from the earth, and their seed from amongst the sons of Men, for they have bent their bad things against You. They reasoned about counsels, which they shall not be able to confirm, for You will make them turn their back ; in those remaining, You will prepare their face. Be exalted, O Lord, in Your power. We shall sing and we shall chant about Your mighty deeds.

Reader : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Holy God, Holy Strong, Holy Immortal, have mercy on us. (*three times*)
Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
O Most Holy Trinity, have mercy on us. O Lord, be propitious to our sins. O Master, pardon our iniquities. O Holy One, visit, and heal our infirmities, for Your Name's sake.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Our Father, who are in the heavens, hallowed be Your Name, Your Kingdom come, Your will be done, on earth as it is in Heaven ; give us this day our daily bread, and forgive us our debts as we forgive our debtors ; and bring us not to the test, but rescue us from the evil one.

Presbyter : For Yours are the Kingdom, and the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Reader : Amen.

And these tropars :

Reader : O Lord, save Your people, and bless Your inheritance. Grant victory to the Faithful over their adversary, and by virtue of Your Cross, guard Your dominion.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As You were voluntarily raised on the Cross for our sake, grant Your mercy to the new people who are called by Your Name, O Christ our God. Make all Orthodox Christians glad by Your power, granting them victories over their adversaries, by assisting them with the invincible Trophy, Your weapon of peace.
Now, and ever, and unto the ages of ages. Amen.
O dread Champion who cannot be put to confusion, despise not our supplications, O good one. Strengthen the Orthodox Christian people, O all-praised Theotokos. Save your people, and provide them victory from Heaven, for you gave birth to God, O only-blessed One.

Presbyter : Have mercy on us, O God, according to Your great mercy, we pray You, hear us, and have mercy.

Response : Lord, have mercy. Lord, have mercy. Lord, have mercy.

And so, after each petition.

Presbyter : Again we pray for our (*Patriarch, Metropolitan, Archbishop, Bishop*), *n*.
Again we pray for all our brothers, and sisters, and for all Christians.

Presbyter : For You are a merciful God, and You love Man, and to You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.]] ✣

Reader : In the Name of the Lord, holy Master, bless.

✣ *If the Royal Beginning have been omitted, then we continue (or in Pascha-tide we here begin) with the following blessing, which the presbyter pronounces, while holding the censer, and making with it the sign of the Cross :*

Presbyter : Glory be to the Holy, Consubstantial, Life-giving, and Undivided Trinity, always, now, and ever, and unto the ages of ages.

Response : Amen.

✣ *If it be All-night Vigil, and the previous blessing have been pronounced at*

Vespers, and the Royal Doors closed, then the reader (or, perhaps, the singers) begin(s) immediately as follows :

Reader(s) : Glory be to God in the highest, and on earth peace, goodwill amongst men. (*three times*)
O Lord, You shall open my lips, and my mouth shall declare Your praise. (*two times*)

In Pascha-tide the reader, instead of these, says the Paschal Tropar (Christ is risen ....) three times.

The Nocturn

Reader : **SIX PSALMS**

Psalm 3

O Lord, why have those afflicting me multiplied ? Many are rising against me ; many are saying to my soul, "There is no salvation for him in his God". But You, O Lord, You are my Support, my Glory, and the One exalting my head. With my voice I cried out to the Lord, and He listened to me from His holy mountain. As for me, I lay down and I slept ; I awoke, for the Lord will support me. I shall not fear myriads of people, who together are setting upon me round about. Arise, O Lord ; save me, O my God. Because it is You that have smitten all those who vainly are at enmity with me, You shattered the teeth of sinners. Salvation is of the Lord, and upon Your people is Your blessing.
As for me, I lay down and I slept ; I awoke, for the Lord will support me.

Psalm 37

O Lord, do not reprove me in Your fury, nor in Your anger instruct me ; for Your arrows have stuck fast in me, and You have pressed Your hand upon me. There is no healing in my flesh, because of the face of Your anger ; there is no peace in my bones, because of the face of my sins ; for my lawless acts have gone over my head ; just as a heavy burden they weighed down upon me. My wounds became foul and festered because of the face of my foolishness. I have been miserable and bent down until the end ; I was walking the whole day long, with a sad countenance ; for my loins were filled with mockings, and there is no healing in my flesh. I have been mistreated, and utterly humbled ; I was roaring, from the groaning of my heart. O Lord, in Your presence is all my craving, and my groaning was not hidden from You. My heart has been stirred up ; my strength abandoned me, and the light of my eyes, it also is not with me. My friends and my neighbours opposite me

drew near, and stood, and my kinsfolk stood afar off. Those seeking my soul were forcing me out, and those seeking bad things against me spoke futilities, and on deceits they ruminated the whole day long. But as for me, just as one deaf, I was not hearing, just as one speechless, not opening his mouth. I became just as a Man not hearing, and not having reproofs in his mouth ; for on You, O Lord, have I hoped ; it is You that will hear me, O Lord my God ; for I said, "Perhaps my enemies may rejoice over me". When my feet were slipping, then they spoke boastfully against me ; for I am ready for scourges, and my suffering is before my face continually ; for I shall announce my lawlessness, and I shall be anxious about my sin. But my enemies live, and they have become strong, more than I, and they have multiplied – those hating me unjustly. They were slandering me – those requiting me with bad things for good, since I was closely pursuing goodness. Do not abandon me, O Lord ; O my God, do not stand away from me ; give heed to my help, O Lord of my salvation.

Do not abandon me, O Lord ; O my God, do not stand away from me ; give heed to my help, O Lord of my salvation.

Psalm 62

O God, my God, to You do I arise at day-break. My soul has thirsted for You ; and how many times has my flesh also thirsted for You, in a wilderness-land both untrodden and waterless. So have I appeared to You in the holy place, to see Your power and Your glory ; for Your mercy is better than lives ; my lips shall praise You. So I shall bless You in my life ; in Your Name I shall raise my hands. As from fat and marrow may my soul be filled up, and with exultant lips my mouth shall praise You. If I was remembering You on my bed, then at day-break I was ruminating on You ; for You have become my Helper, and in the shelter of Your wings shall I exult. My soul has cleaved to You ; Your right hand has supported me. But as for them, in futility they sought my soul ; they shall go into the lowest parts of the earth. They shall be handed over into the hands of the sword ; they shall be the portion of foxes. But the king shall be glad in God – everyone swearing by Him shall be praising ; for the mouth speaking unrighteous things has been stopped up. At day-break I was ruminating on You ;

for You have become my Helper, and in the shelter of Your wings shall I exult.

My soul has cleaved to You ; Your right hand has supported me.

Reader : Glory be to the Father, and to the Son, and to the Holy

Spirit ; now, and ever, and unto the ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory be to You, O Lord. (*three times*)
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Glory be to the Father, and to the Son, and to the Holy Spirit ;

Reader : Now, and ever, and unto the ages of ages. Amen.

The presbyter comes before the Royal Doors, and he reads the Morning Prayers quietly.

Reader : **Psalm 87**

O Lord God of my salvation, in Your presence I cried out by day, and at night. Let my prayer come before Your Face ; incline Your ear to my supplication ; for my soul has been filled with bad things, and my life has drawn near to Hadēs. I have been reckoned amongst those going down into the pit. I have become just like a helpless Man, free amongst the dead, just like the wounded, lying in the tomb, whom You no longer remembered ; and they were pushed away from Your hand. They placed me in the lowest pit, in dark places, and in the shadow of death. You kept my acquaintances far from me ; they made me a loathsome thing to themselves. I have been handed over, and I was not walking away. My eyes became weak from poverty. I cried out to You, O Lord, the whole day long ; I spread out my hands to You. Surely You will not do wonders amongst the dead ? or shall physicians raise them up, and shall they confess You ? Surely no-one shall recount Your mercy in the tomb, and Your truth in Perdition ? Surely Your wonders shall not be known in the darkness, and Your righteousness in a land of oblivion ? As for me, I cried out to You, O Lord ; and in the morning shall my prayer be before You. Why, O Lord, do You push away my soul, and turn Your Face away from me ? I am poor, and in labours from my youth ; but although once exalted, I have been humbled, and in great trouble. Your angers came upon me ; Your terrors greatly agitated me. They surrounded me, just as water, the whole day long ; at once they encompassed me. You have kept far from me friend and neighbour and my acquaintances, because of my misery.

O Lord God of my salvation, I have cried out before You in the day, and in the night. Let my prayer come into Your presence ; incline Your ear to my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me, bless His holy Name. Bless the Lord, O my soul, and forget not all His

recompense – the Lord, being propitious to all your lawless acts, healing all your diseases, redeeming your life from decay, crowning you with mercy and compassion, fulfilling your craving with good things. Your youth shall be renewed as an eagle's. It is the Lord, doing mercy and judgement towards all those being wronged. He made known His ways to Moses, His will to the sons of Israel. The Lord is compassionate and merciful, long-suffering and greatly merciful. He will not be angry unto the end, nor will He cherish wrath unto the age. Not in accordance with our lawless acts has He wrought with us, nor in accordance with our sins has He requited us ; for as high as is Heaven from the earth, so has the Lord made strong His mercy upon all those fearing Him. As far as east is from west, so far has He removed our lawless acts from us. Even as a father has compassion on his sons, so has the Lord had compassion on those fearing Him ; for He knows our fashioning ; He remembers that we are dirt. Man, his days are just like grass ; just as a flower of the field, so shall he flourish ; for breath has passed through him, and he shall not exist, and he shall recognise his place no longer. But the mercy of the Lord is from the age, and until the age, upon those fearing Him, and His righteousness upon the sons of sons, to those keeping His Covenant, and remembering His commandments, to do them. The Lord prepared His throne in Heaven, and His Kingdom rules over all. Bless the Lord, all you His angels, powerful in strength, doing His word, to hear the voice of His words. Bless the Lord, all you His powers, His ministers, doing His will. Bless the Lord, all you His works, in every place of His dominion.

Bless the Lord, O my soul.
In every place of His dominion.
Bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer ; give ear to my supplication in Your truth ; hear me in Your righteousness. Do not enter into fair-judgement with Your bond-servant, for no-one living shall be found righteous before Your Face ; for the enemy closely pursued my soul. He humbled my life to the earth ; he made me sit in dark places, like those long dead. My spirit within me fell into accidie ; within me, my heart was stirred up. I remembered days of old. I ruminated on all Your works – on the works of Your hands was I ruminating. I spread out my hands towards You ; my soul was to You like a waterless land. Be swift to hear me, O Lord ; my spirit has fainted. Do not turn away Your Face from me, or I shall become like those

going down into the pit. Make me hear Your mercy in the morning, for on You have I hoped. Make known to me, O Lord, the way in which I shall walk, for to You have I raised my soul. Set me free from my enemies, O Lord, for I have fled to You for refuge. Teach me to do Your will, for You are my God. Your good Spirit will lead me on the way, in the land of uprightness. For the sake of Your Name, O Lord, You will make me live ; in Your righteousness You will lead my soul out of affliction. In Your mercy You will exterminate my enemies, and You will destroy all those afflicting my soul, for I am Your bond-servant. Hear me, O Lord, in Your righteousness. Do not enter into fair-judgement with Your bond-servant.

Hear me, O Lord, in Your righteousness.
Do not enter into fair-judgement with Your bond-servant.
Your good Spirit will lead me on the way, in the land of uprightness.

Reader : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory be to You, O Lord. (*three times*)

The deacon comes to stand before the Royal Doors for the litany. The presbyter returns to the Altar. If there be no deacon, then the presbyter remains for the litany, and "The Lord is God...".[2]

The Litany of Peace (*Great Litany*)

Deacon : In peace, let us pray to the Lord.
Response : Lord, have mercy. (*and so, after each petition*)
Deacon : For the peace from above, and for the salvation of our souls, let us pray to the Lord.
For the peace of the whole world ; for the stability of the holy Churches of God ; and for the union of all, let us pray to the Lord.
For this holy house, and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.
For our Metropolitan *n* ___, for our father, (*Arch*)Bishop *n* ___, for the honourable priesthood, for the diaconate in Christ, for all the clergy, and the people, let us pray to the Lord.
For the *King/Queen*, for all civil authorities of our country, and for the public service, let us pray to the Lord.
For this *city* (*town, village, countryside, holy monastery*), for every city, and countryside, and for the Faithful dwelling in them, let us

[2] However, for some, the priest goes into the Altar for the litany.

pray to the Lord.
For favourable weather ; for abundance of the fruits of the earth ; and for peaceful times, let us pray to the Lord.
For travellers by land, by water,, and by air ; for the sick, and the suffering ; for captives, and the salvation of them all, let us pray to the Lord.
For our rescue from all affliction, wrath, danger, and distress, let us pray to the Lord.
Help us, save us, have mercy on us, and keep us, O God, by Your Grace.
Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos[3] and Ever-virgin Mary with all the saints, let us commend ourselves, and each other, and all our life unto Christ our God.

Response : To You, O Lord.

Presbyter : For unto You are due all glory, honour, and worship, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

The Lord is God[4]

(*In ordinary time, on Sundays, on feast-days*)

The deacon turns towards the icon of the Saviour.
On lenten days, we sing instead : "Alleluia". *(See the following)*

Deacon : In the __ Tone :
The Lord is God, and has revealed Himself to us. Blessed is He that comes in the Name of the Lord. (*Psalm 117:27 &c*)
O confess the Lord, for He is good, for eternal is His mercy.

Refrain : The Lord is God, and has revealed Himself to us. Blessed is He that comes in the Name of the Lord.

Deacon : All the nations surrounded me, and in the Name of the Lord I warded them off.

Refrain : The Lord is God, and has revealed Himself to us. Blessed is He that comes in the Name of the Lord.

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[3] "Theotokos" is Greek for "God-bearer", that is, the one who gave birth to God. It is an OCA custom to use the Greek word, since "God-birth-giver" is not easier to say.

[4] This is the word-order of the psalter. The other frequently-used word-order is "God is the Lord ". It is strongly asserted by some translators that the word-order of the psalter serves as an anti-Arian credal statement. It is asserted that it is stronger to use this word-order, since it insists, in the context of the Hebrew Tetragrammaton (the יהוה, the never-pronounced Name of God that is always rendered as "the Lord"), that it is indeed the Lord who is God.

Deacon : I shall not die, but I shall live, and I shall recount the works of the Lord.
Refrain : The Lord is God, and has revealed Himself to us. Blessed is He that comes in the Name of the Lord.
Deacon : The stone which the builders rejected, this has become the head of the corner. From the Lord has this come about, and wonderful in our eyes.
Refrain : The Lord is God, and has revealed Himself to us. Blessed is He that comes in the Name of the Lord.

Verses used in some Greek communities :

Confess to the Lord, invoke His holy name.
All the nations surround me, and in the Name of the Lord I warded them off.
From the Lord has this come about, and it is wonderful in our eyes.

Tropars, and Theotokos-Hymns

As appointed, according to the Octoechos of the Tone, and the Menaion. On Sundays we sing the resurrectional tropar twice, Glory ..., the tropar of the saint, Now, and ever ..., and the resurrectional Theotokos-Hymn. If there be two from the Menaion, then we sing the resurrectional tropar only once, then the first saint's tropar, and the rest, as above.
On feast-days of the Theotokos, there is no Theotokos-Hymn.
On Great Feast-days we sing the festal tropar twice, Glory ..., now, and ever ..., and again the tropar.

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Alleluia

Sung on *Lenten weekdays, instead of "The Lord is God".*

Deacon : In the ___ tone :
Alleluia. Alleluia. Alleluia.
My spirit yearns for You in the night, O God, for Your commandments are a light on the earth.
Response : Alleluia. Alleluia. Alleluia.
Deacon : Learn righteousness, O dwellers upon the earth.
Response : Alleluia. Alleluia. Alleluia.
Deacon : The zeal of God shall take hold of an uninstructed people, and fire shall now devour the enemy. *Isaiah 26:11*
Response : Alleluia. Alleluia. Alleluia.
Deacon : Add more evils upon them, O Lord, add more evils upon the nobles upon the earth.
Response : Alleluia. Alleluia. Alleluia.

✠ ***Trinity Hymns with Alleluia***

In the proper tone. See the Matins Appendix.

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Then come the Sessions of Psalms with their Sessional Hymns.
After these, we read Psalm 50, and we start reading the Canon(s), and the nine Odes ; or, we sing only some verses of the Odes according to the day, and quantity of the Canon Tropars.

SESSIONS OF PSALMS

As appointed, two or three.

A session begins thus :

Reader : Lord, have mercy. Lord, have mercy. Lord, have mercy.
Glory be to the Father, and to the Son, and to the Holy Spirit ;

Reader : Now, and ever, and unto the ages of ages. Amen.

And we read the session of psalms as appointed.

FIRST SESSION OF PSALMS

The first two stations conclude thus :

Reader : Glory be to the Father, and to the Son, and to the Holy Spirit ;

Reader : Now, and ever, and unto the ages of ages. Amen.

Reader : Lord, have mercy. Lord, have mercy. Lord, have mercy.
Glory be to the Father, and to the Son, and to the Holy Spirit ;

Reader : Now, and ever, and unto the ages of ages. Amen.

Reader : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory be to You, O Lord. (*three times*)

Reader : Glory be to the Father, and to the Son, and to the Holy Spirit ;

Reader : Now, and ever, and unto the ages of ages. Amen.

The third station concludes thus :

Reader : Glory be to the Father, and to the Son, and to the Holy Spirit ;

Reader : Now, and ever, and unto the ages of ages. Amen.

Reader : Lord, have mercy. Lord, have mercy. Lord, have mercy.
Glory be to the Father, and to the Son, and to the Holy Spirit ;

Reader : Now, and ever, and unto the ages of ages. Amen.

Reader : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory be to You, O Lord. (*three times*)

The deacon begins the Little Litany :

LITTLE LITANY

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

Response : Lord, have mercy.

Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your Grace.

Response : Lord, have mercy.

Deacon : Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos, and Ever-virgin Mary with all the saints, let us commend ourselves, and each other, and all our life, unto Christ our God.

Response : To You, O Lord.

Presbyter : For Yours is the strength ; and Yours are the Kingdom, and the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

SESSIONAL HYMN

(as appointed)

SECOND SESSION OF PSALMS

We read the second session of psalms, in the same manner as before.

After the second session of psalms and its conclusion, there follows :

LITTLE LITANY

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

Reader : Lord, have mercy.

Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your Grace.

Reader : Lord, have mercy.

Deacon : Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos, and Ever-virgin Mary with all the saints, let us commend ourselves, and each other, and all our life unto Christ our God.

Reader : To You, O Lord.

Presbyter : For Your are a good God, O Lover of Man, and to You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Reader : Amen.

SESSIONAL HYMN

(as or if appointed)

THIRD SESSION OF PSALMS

We read the second session of psalms, in the same manner as before.

The third session of psalms concludes as follows :

Reader : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Alleluia. Alleluia. Alleluia. Glory be to You, O Lord. (*three times*)

If it be not a Vigil, or a Sunday or Festal Matins, then after the Sessional Hymns, the reader straightaway begins to read Psalm 50.



On some Sundays, and festal days, the Polyelei (and perhaps the Magnification) replace the Third Session as such.
On Sundays (and for some on Saturdays), immediately after Psalm 118 or its substitute, the Tropars on Psalm 118 are chanted.

Evlogitaria ("Blessed are You hymns") on Psalm 118 *Tone 5*

✣ **On Saturdays :** *For the Departed*

Tropars on Psalm 118

Rerfrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : The choir of the saints have found the spring of life, and the door of paradise. May I also find the way through repentance. I am a lost sheep ; call me again, O Saviour, and save me.
Refrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : You fashioned me of old out of nothingness, and with Your Image Divine, You did honoured me ; but because of the transgressions of Your commandments, You returned me again to the earth from whence I was taken. Lead me back to be refashioned into that ancient beauty of Your likeness.
Refrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : For preaching the Lamb of God, you holy Martyrs, like lambs, were slain. You have been translated into life everlasting, and without decay. Now, earnestly entreat the Lord to grant us release from reproach.
Refrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : You that have walked the narrow way of oppression in life ; you that have borne the Cross as your yoke ; you that have followed Me in faith, come, and enjoy the prizes, and heavenly crowns that I have prepared for you.
Refrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : I am the image of Your ineffable glory, although I bear the scars of my stumblings. Have compassion upon me, the work of Your hands, O Master, and purify me through Your compassion. Grant me the homeland of my heart's desire, by making me a citizen of Paradise.
Refrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : Of old, You had fashioned me from non-being, and honoured me as Your divine icon, and You have returned me to the earth from which I had been taken through the transgression of Your commandment. Bring me back to Your likeness, so that my former beauty may be formed again.

Refrain : Blessed are You, O Lord. Teach me Your statutes.

Readers : Give rest O God to the souls of Your servant(s), and appoint for him/her/them a place in Paradise, where the choirs of the saints, and of the righteous, O Lord, will shine like stars. Give rest to Your servant(s) who has/have fallen asleep, overlooking all his/her/their offences.

Readers : Glory be to the Father, and to the Son, and to the Holy Spirit.

To the Trinity

Readers : Let us hymn with piety the threefold splendour of the One Godhead, acclaiming, "Holy are You, O eternal Father, and Son also eternal, and Spirit Divine". Illumine us who serve You with faith, and rescue us from fire eternal.

Readers : Now, and ever, and unto the ages of ages. Amen.

Theotokos-Hymn

Readers : Rejoice, O gracious Lady, who bore God in the flesh for the salvation of all. Through You, may the the human race find salvation. Through You, may we find Paradise, O pure, and blessed Theotokos.

Alleluia. Alleluia. Alleluia. Glory be to You, O God. (*3 times*)

And then the Little Litany.

✣ **On Sundays :** *For the Resurrection*

Evlogitaria ("Blessed are You hymns") on Psalm 118

Refrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : The company of the Angels was amazed, seeing you numbered among the dead, yet destroying the power of death, O Saviour, raising Adam with yourself and freeing all from Hadēs.
Refrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : A radiant angel in the tomb cried out to the Myrrh-bearers, "Why do you women mingle myrrh with your compassionate tears ? Look at the tomb, and understand. The Saviour is risen from the tomb".
Refrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : Very early in the morning, the Myrrh-bearing Women ran lamenting to Your tomb ; but an angel stood before them, and said, "The time for lamentation has come to an end. Do not weep, but announce the Resurrection to the Apostles".
Refrain : Blessed are You, O Lord. Teach me Your statutes.
Readers : The Myrrh-bearing Women came near to Your tomb ; but they heard an angel openly say to them, "Why do you number the Living amongst the dead ? As God, He is risen from the tomb".
Readers : Glory be to the Father, and to the Son, and to the Holy Spirit.
To the Trinity
Readers : We worship the Father, and His Son, and the Holy Spirit – the Holy, Co-essential Trinity, as we cry out with the Seraphim, "Holy, Holy, Holy are You, O Lord".
Readers : Now, and ever, and unto the ages of ages. Amen.
Theotokos-Hymn
Readers : Since you gave birth to the Giver of Life, O Virgin, you redeemed Adam from his sin. You brought joy to Eve instead of sorrow ; for He who was incarnate from you, who is both God and Man, has guided back to life those who had fallen from life.
Alleluia, Alleluia, Alleluia. Glory be to you, O God. (*3 times*)

✣

After the third session of psalms, or its replacement, there follows :

LITTLE LITANY

Deacon : Again, and again, in peace let us pray to the Lord.
Response : Lord, have mercy.
Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your Grace.
Response : Lord, have mercy.

Deacon : Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos, and Ever-virgin Mary with all the saints, let us commend ourselves, and each other, and all our life unto Christ our God.

Response : To You, O Lord.

Presbyter : For blessed is Your Name, and glorified is Your Kingdom, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

Sessional Hymn

(as appointed)

Synaxarion Reading

(if, and as appointed to be read at this time)

✣ *On Sundays only, the Jerusalem Tropar (Hypakoë) in the tone of the week is read or sung :*

The Jerusalem Tropar (Hypakoë)

TONE 1

By repentance the thief stole paradise, and by lamentation the Myrrh-bearing Women brought to light the joy that You are risen, O Christ, granting the world great mercy.

TONE 2

After the Passion, the women went to the grave to anoint Your body, O Christ our God. They saw angels in the tomb, and were afraid ; for they heard them say that the Lord was risen, granting the world great mercy.

TONE 3

The Myrrh-bearing Women wondered when they beheld the radiant angel, and the dew of his words fell upon them as he said, "Why do you seek the living amongst the dead ? He that has emptied the tomb is risen, and as the changeless One has changed corruption". Sing to God, "How fearful are Your works" ; for He has saved Man.

TONE 4

The Myrrh-bearing Women hastened to proclaim to the apostles the glad tidings of Your inconceivable Resurrection, announcing that You are risen as God, O Christ, granting the world great mercy.

TONE 5

The sight of the angel dazzled the minds of the Myrrh-bearing Women, and their spirits were enlightened by Your divine Resurrection. They preached the good tidings to the apostles, "Announce to the nations the Lord's Resurrection". He has wrought wonders, and He grants us great mercy.

TONE 6

As God, You have shattered the gates of Hadēs, O Christ, and by Your voluntary, and life-giving death You have opened to us the former paradise. By rising from the dead, You have rescued our lives from corruption.

TONE 7

Save me by Your Resurrection, O Christ our God, who have put on our human form, and suffered on the Cross in the flesh, because You love Man.

TONE 8

Before the dawn, the Myrrh-bearing Women came, and found the stone rolled away from the tomb. They heard the angelic voice, "Why do you seek amongst the dead as a Man the One who is everlasting light? Behold the clothes in the grave. Go, and proclaim to the world, 'The Lord is risen. He has slain death, as He is the Son of God, saving the race of Men'".

– or – The Myrrh-bearers, standing by the tomb of the Life-giver, were looking for the Master, the Immoral, amongst the dead, and receiving the joyful news from the angel, they announced to the Apostles that the Lord is risen, granting

the world great mercy.





✣ *On the Lord's Day (Sunday), there follows the Gradual Hymn (Hymn of Ascent, or Hymn of the Stairs) in the tone of the week.*

Gradual Hymn *Sundays, feast-days*

(Hymn(s) of Ascent ; Hymn(s) of the Steps)

In the tone of the week (*Sundays*)

For some, on Sundays as on Feast-days, only the first antiphon from Tone 4 is used :

Readers : From my youth, many passions have fought against me ; but help me, and save me O my Saviour. You that hate Sion shall be put to shame by the Lord. You shall be withered up like grass by the fire.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
The Holy Spirit gives life to every soul. He is exalted in purity, illumined by the Triune Unity, in a sacred mystery.

On Sundays, the Gradual Hymns are provided for in eight tones.
See the Matins Appendix.

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✣ *On Sundays, and Feast-days, the Gospel reading sequence is prescribed to follow after the Gradual (Antiphons of Ascent), beginning with the* Prokeimenon (*as appointed*), *and followed by the other customary preparatory dialogue. This is not used in the daily order.*

The Gospel Sequence

The Matins Prokeimenon (*as appointed*)

Deacon : Wisdom. Let us attend.
The prokeimenon in the ___ tone :

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Sundays :

Tone 1 : "Now I will arise," says the Lord ; * "I will place them in salvation, and in that I will speak openly". *Psalm 11:5*
V : The teachings of the Lord are pure teachings.

Tone 2 : Awake, O Lord my God, in the ordinance which You commanded, * and a gathering of the peoples shall surround You. *Psalm 7:7*
V : O Lord my God, on You have I hoped. Save me.

Tone 3 : Say amongst the nations, "The Lord established His Kingship, * indeed, He upheld the world, which shall not be shaken". *Psalm 95:10*
V : Sing to the Lord, and new song. Sing to the Lord, all the earth.

Tone 4 : Arise, O Lord ; help us, * and redeem us for the sake of Your Name. *Psalm 43:27, 2*
V : O God, we have heard with our ears, and our fathers have announced to us.

Tone 5 : Arise, O Lord my God ; let Your hand be lifted up ; * and do not forget the needy. *Psalm 9:33*
V : I shall confess You, O Lord, with my whole heart ; I shall recount all Your wonders.

Tone 6 : O God, turn us about ; make Your Face shine, * and we shall be saved. *Psalm 79:4*
V : O You, shepherding Israel, give heed – You, leading Joseph on the way, just as sheep.

Tone 7 : Arise, O Lord my God ; let Your hand be lifted up, * and do not forget the needy. *Psalm 9:33*
V : I shall confess You, O Lord, with my whole heart : I shall recount all Your wonders.

Tone 8 : The Lord will establish His Kingship unto the age, * your God, O Sion, unto generation and generation. *Psalm 145:10*
V : Praise the Lord, O my soul. I shall praise the Lord in my life.

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And then the continuation of the Gospel Sequence : ☞

Continuation of the Gospel Sequence.....

Deacon : Let us pray to the Lord.[5]

Response : Lord, have mercy.

Presbyter : For You are holy, O Lord, who rest in the saints, and to You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

Deacon : Let every breath * praise the Lord. *Psalm 145:6*

Response : Let every breath praise the Lord.

Deacon : Praise God in His holy ones ; praise Him in the firmament of His power.

Response : Let every breath praise the Lord.

Deacon : Let every breath

Response : praise the Lord.

Deacon : And that we may be accounted worthy of listening to the Holy Gospel, let us pray to the Lord God.

Response : Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon : Wisdom. Let us attend. Let us listen to the Holy Gospel.

Presbyter : Peace be to all.

Response : And to your spirit.

Presbyter : The reading from the Holy Gospel according to _*n*_.

Response : Glory be to You, O Lord, glory be to You.

Deacon : Let us attend.

Presbyter : *Reads the Holy Gospel.*

(*If a bishop preside, then he reads the Holy Gospel.*)

Response : Glory be to You, O Lord, glory be to You.

And then on the Lord's day, the post-Gospel hymns of Sunday (including the Resurrectional Hymn), or those of the Feast Day.

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[5] In current (at least in North America) practice, among the Greeks it has become customary for this "Gospel Sequence" section (from this time until the completion of the Intercession) to be transferred to the end of the Eighth Ode of the Canon. Since the Gospel Book will have been brought out to the solea for this, it is convenient immediately at its conclusion to proceed directly to the doors of the temple in order to greet the bishop, whose arrival precedes the Ninth Ode.

✣ **Resurrection Hymn** *Tone 6*

Sung on Sundays, daily from Pascha until Ascension, and on the Exaltation of the Holy Cross.

Readers : 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 hymn, and glorify Your holy Resurrection ; for You are our God, and we know no other than You. We call on Your name. Come, all you Faithful, let us worship Christ's holy Resurrection ; for behold, through the Cross, joy has come into all the world. Let us ever bless the Lord, singing His Resurrection ; for by enduring the Cross for us, He has destroyed death by death.

Reader : ***Psalm 50*** (***Daily***)

Have mercy on me, O God, in accordance with Your great mercy, and in accordance with the multitude of Your compassions, blot out my transgression of the law. Wash me thoroughly from my lawlessness, and from my sin cleanse me ; for I know my lawlessness, and my sin is before my face continually. Against You alone have I sinned, and evil have I done before Your Face ; so that You may be shown to be righteous in Your words, and to be victorious when You are judged ; for behold, I was conceived in lawlessness, and in sins did my mother crave to conceive me ; for behold, You have loved truth ; the unseen and hidden things of Your wisdom have You shown me. You will sprinkle me with hyssop, and I shall be cleansed ; You will wash me, and I shall be made whiter than snow. You will make me hear exultation and gladness : my humbled bones shall exult. Turn Your Face away from my sins, and blot out all my lawless acts. Build a pure heart in me, O God, and renew an upright spirit in my inward parts. Cast me not away from Your Face, and take not Your Holy Spirit away from me. Render to me the exultation of Your salvation, and with Your guiding Spirit set me fast. I shall teach the lawless Your ways, and the impious shall turn about to You. Rescue me from blood, O God, O God of my salvation. My tongue shall exult in Your righteousness. O Lord, You will open my lips, and my mouth shall announce Your praise ; for if You had wished for a sacrifice, I would have given it. With whole-burnt-offerings You will not be well-pleased. The sacrifice to God is a shattered spirit : a shattered and humbled heart, God will not reckon as nothing. Do good, O Lord, to Sion in Your good-pleasure, and let the walls of Jerousalem be built. Then You will be well-pleased with a sacrifice of righteousness : an offering and whole-burnt-offerings ; then they

shall offer young bulls upon Your altar.

✣ **Ordinary Sundays, and Feast-days :**

Post-Gospel Verses *Tone 6*

Readers : Glory be to the Father, and to the Son, and to the Holy Spirit.
*****Through the intercessions of the Apostles, O Merciful One, blot out the multitude of my transgressions.
Now, and ever, and unto the ages of ages. Amen.
Through the intercessions of the Theotokos, O Merciful One, blot out the multitude of my transgressions.
Have mercy on me, O God, according to Your great mercy ; and according to the fulness of Your compassion, blot out my transgressions.

And, on Sundays only :

Jesus, having risen from the tomb as He foretold, granted us eternal life, and great mercy.

** At Vigils or Polyelei-rank service, we sing these hymns using one of these following :*

Through the intercessions of the Theotokos, O Merciful One ….
– or – ” ” ” ” ” the holy Bishop _n_, O Merciful One ….
” ” ” ” ” the holy Martyr _n_, O Merciful One ….

On Sundays of the Triodion : *Tone 6*

Readers : Glory be to the Father, and to the Son, and to the Holy Spirit.
Open to me the doors of repentance, O Giver of life, for my spirit rises early to pray towards Your holy Temple, and bearing the temple of my body all stained. But in Your compassion purify me by Your compassionate mercy.
Now, and ever, and unto the ages of ages. Amen.
Direct me on the paths of salvation, O Theotokos, for I have fouled my soul with shameful sins, and have wasted my life in thoughtlessness. But by your intercessions rescue me from all impurity.
Have mercy on me, O God, according to Your great mercy, and according to Your compassion, blot out my transgressions.
When I think of the many grievous things I have done, wretch that I am, I tremble at the fearful day of judgement. But finding courage in the mercy of Your compassion, like David I cry out to You, “Have mercy on me, O God, according to Your great mercy”.

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The Prayer of Rogation (*Daily*)[6]

Deacon : O God, save Your people, and bless Your inheritance. Visit Your world in mercy, and compassion. Exalt the estate of Orthodox Christians, and send down upon us Your rich mercies, through the prayers of our most pure Lady, the Theotokos, and Ever-virgin Mary ; by the protection of the precious, and Life-giving Cross ; through the protection of the honourable Bodiless Powers of Heaven ; through the supplications of the honourable, and glorious Prophet, Forerunner, and Baptist of the Lord John (*if a prophet be commemorated, add the name*) ; of the holy, glorious, and all-laudable Apostles (*if an apostle be commemorated, add the name*) ; of our Fathers amongst the saints, hierarchs, and ecumenical Teachers – Athanasius, and Cyril of Alexandria, Basil the Great, Gregory the Theologian, and John Chrysostom, *of Ignatius of Antioch, Polycarp of Smyrna, Irenaeus of Lyons, and Cyprian of Carthage* ; of our fathers amongst the saints, the hierarchs – Nicholas, Archbishop of Myra in Lycia, the wonderworker, *of Leo, and Gregory of Rome, of Ambrose of Milan, of Patrick of Ireland, the confessor, of David of Wales, of Ninian of Scotland, of Raphael of Brooklyn* ; of the Holy Equals to the Apostles – of Methodius, and Cyril, the Teachers of the Slavs, *of the Great Prince Vladimir, of the Great Princess Ol'ga, of Nina of Georgia, of Nicholas, enlightener of Japan,* of Innocent, Metropolitan of Moscow, enlightener of the Aleuts, and North America, of the righteous presbyter Jacob, enlightener of the Aleut, Yupik, and Athabascan peoples of Alaska *; of our fathers amongst the saints, the patriarchs, and metropolitans of Moscow* – Michael, Peter, Alexis, Cyprian, Jonah, Philip, Macary, Dimitry, Metrophan, Tikhon, Theodosius, Joasaph, Germogen, Pitirim, of Tikhon, the new confessor, and enlightener of North *America, of Clement of Ochrid, Sava of Serbia, of Euthemius of Trnovo* ; *of our fathers amongst the saints, the metropolitans of Kyiv*[7] – Michael, Ilarion, Ivan, Constantine, Maxim, Peter, Aleksy, Cyprian, Photius, Macary, the hieromartyrs Alexander, and Vladimir ; of Eprhem of Pereaslav, and Dimitry of Rostov ; of the holy, glorious, and right-victorious martyrs – of the Great Martyr, and Healer Panteleimon, of the Great Martyrs George the Trophy-bearer, Dimitrius of Thessalonika, of Thecla, Blandina, Lucy, Suniva, Catherine, and Barbara ; of the Priestmartyrs Juvenaly, Alexander, and John ; of the Martyr Peter (Chunagnac) the Aleut ; of the righteous presbyter Alexis of Wilkes-Barre, the new confessor ; of our venerable, and God-bearing fathers – of Anthony the Great, Pachomius, John Cassian, Benedict of Nursia, Athanasius of Mount Athos, Anthony, and Theodosius of the Caves in Kiev, Sergius of Radonezh, Job of Pochaev, Seraphim of Sarov, *Sergius, and Herman of Valaam, Macarius of Corinth, Nectarius of Aigina, Nicodemus of the Holy*

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[6] On certain occasions, the Prayer of Rogation is not read.

[7] *Kyiv, or Kiev*

Mountain, Cosmas the Aitolian ; of our venerable father Herman, elder, and wonder-worker of Alaska, and all America ; of Holy Matushka Olga of Kwethluk ; of __*n*__, patron of this holy *temple* ; of __*n*__, whose memory we celebrate today ; of the holy, and righteous Ancestors of God, Joachim, and Anna ; and of all the saints, hear us sinners who pray unto You, and have mercy on us.

Response : Lord, have mercy. (*twelve times*)

Presbyter : Through the mercy, and compassion, and love for Man of Your Only-begotten Son, with whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

If there have been a reading of the Holy Gospel, at this time we would usually come to venerate it, and/or the festal icon. For some, this veneration begins at Psalm 50.

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According to Antiochian service books, the bishop is received into the Temple at this time ; and after his entrance prayers, it is he that, having ascended the throne, intones the Canon, or at least the Katavasia.

The Scriptural Canticles, and Canon (*Daily, Festal, Resurrectional*)

The Canon

On Sundays, the canons of the Resurrection in the weekly tone ; of the Cross, and Resurrection ; and of the Theotokos are prescribed. There are canons also for each weekday, found in the Octoechos.
On Feast-days the canon(s) as found in the Menaion.
It is the custom of some to read the Biblical Canticles (which are the main source of the meditation in the Odes of the Canon). See the Matins appendix, #2.

After Ode 3 :

LITTLE LITANY

Deacon : Again, and again, in peace let us pray to the Lord.
Response : Lord, have mercy.
Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your Grace.
Response : Lord, have mercy.
Deacon : Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos, and Ever-virgin Mary, with all the saints, let us commend ourselves, and each other, and all our life unto Christ our God.
Response : To You, O Lord.
Presbyter : For You are our God, and to You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.
Response : Amen.

Sessional Hymn

After Ode 6 :

LITTLE LITANY

Deacon : Again, and again, in peace let us pray to the Lord.
Response : Lord, have mercy.
Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your Grace.
Response : Lord, have mercy.
Deacon : Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos, and Ever-virgin Mary, with all the saints, let us commend ourselves, and each other, and all our life, unto Christ our God.
Response : To You, O Lord.
Presbyter : For You are the King of Peace, and the Saviour of our souls, and to You we send up glory, to the Father, the Son, and the Holy Spirit, now, and

ever, and unto the ages of ages.

Response : Amen.

Synaxarion

(*if prescribed for this place*)

Kontak, and Ikos

At the conclusion of the eighth ode, before the eighth katavasia, in place of Glory... now, and ever..., we sing :

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

Readers : We praise, bless, and worship the Lord, singing, and exalting Him throughout all ages.

Canticle 9 : a) Magnificat *Saint Luke 1:46-55*

The deacon, censing, comes before the icon of the Theotokos on the iconostas. At the conclusion of the eighth ode, the deacon intones either the introductory festal exaltation, or the following :

Deacon : The Theotokos, and the Mother of the Light, let us honour, and magnify in song.

If it be a feast, then we sing the special ode instead of the following.
If it be a Sunday or a regular weekday, then we sing the following :

Readers : My soul magnifies the Lord, and my spirit exults in God my Saviour.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Readers : For He has looked upon the lowliness of His handmaiden, for behold, henceforth all generations shall call me blessed.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Readers : For He that is powerful has done great things for me, and holy is His Name. And His mercy is on those who fear Him, from generation to generation.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Readers : He has shown strength with His arm, He has scattered the proud in the imagination of their hearts.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to

God the Word. True Theotokos, we magnify you.

Readers : He has brought down the mighty from their thrones, and exalted those of low degree ; He has filled the hungry with good things, and the rich He has sent empty away.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Readers : He has supported His servant Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham, and his posterity forever.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

And then :

b) Canticle of Zecharias (*Benedictus*) *Saint Luke 1:68-79*

If there be tropars from the Canon to insert, then we begin after the first verse, as follows :

Readers : Blessed be the Lord God of Israel, for He has visited, and achieved the redemption of His people ;

V. Tropar

Readers : and has raised up a horn of salvation for us in the house of His servant David,

V. Tropar

Readers : as He spoke by the mouth of His holy prophets from of old, that we might be saved from our enemies, and from the hand of all who hate us ;

V. Tropar

Readers : to perform the mercy promised to our fathers, and to remember His holy covenant ;

V. Tropar

Readers : the oath which He swore to our father Abraham, to grant us ; that we being rescued from the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life.

V. Tropar

Readers : And you, child, shall be called the prophet of the Most High, for you shall go before the face of the Lord to prepare His ways,

V. Tropar

Readers : to give knowledge of salvation to His people, in the forgiveness of their sins,

V. Tropar

Readers : through the tender mercy of our God, whereby the Orient from on high has visited us,

V. Tropar

Readers : to illumine those who sit in darkness, and in the shadow of death,

V. Tropar

Readers : and to direct our feet into the way of peace.

V. Tropar

Readers : Glory be to the Father, and to the Son, and to the Holy Spirit.

V. Tropar

Readers : Now, and ever, and unto the ages of ages. Amen.

V. Tropar

And if there be other tropars remaining, then we begin to say :

Glory be to You, our God, glory be to You.

between them, and we conclude by singing the prescribed Katavasia. And then :

c) It is truly meet (Daily)

After the Katavasia of the Canon (*on ordinary days without polyelei or doxology*)*, we sing in Tone 8 :*

Readers : It is truly meet to bless you, O Theotokos, ever blessed, and most pure, and the Mother of our God.
More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

After Ode 9 :

LITTLE LITANY

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

Response : Lord, have mercy.

Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your Grace.

Response : Lord, have mercy.

Deacon : Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos, and Ever-virgin Mary, with all the saints, let us commend ourselves, and each other, and all our life, unto Christ our God.

Response : To You, O Lord.

Presbyter : For all the powers of Heaven praise You, and to You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

✣ **On Sundays only :**

Deacon : Holy is the Lord our God.

Response : Holy is the Lord our God.

Deacon : For Holy is the Lord our God.

Response : Holy is the Lord our God.

Deacon : Over all people is our God.

Response : Holy is the Lord our God.

The Hymn of Light

Following the or Lenten cycle (*see the Matins Appendix*)

– or –

The Exaposteilary Hymn (*Dismissal Hymn*)

✣

Sunday : The Eleven Exaposteilary Hymns

These hymns were written in accordance with the cycle of the eleven Gospel Readings at Resurrectional Matins.[8]
The Exaposteilary Hymns are by the Emperor Constantine ; the Theotokos-Hymns are by his father, the Emperor Leo the Wise.

✣ **1. Exaposteilary Hymn** *Saint Matthew 28:16-20*

Let us go up with the disciples into a mountain of Galilee, with faith to behold Christ, saying: Let us learn to receive power over things above, and things below ; how to teach all the peoples, and to baptise them in the name of the Father, the Son, and the Holy Spirit ; and, as was promised : I shall be even unto the end of the world with those who know the mysteries.

Glory be to the Father ... ; now, and ever ....

Theotokos-Hymn

O Virgin Theotokos,you have rejoiced with the disciples, at seeing Christ rising on the third day from the tomb, as He clearly said. And He has appeared to them, teaching, and disclosing the better things, commanding them to baptise in the Father, Son, and Spirit, for us to believe in His rising, and to glorify you, O Maiden.

✣ **2. Exaposteilary Hymn** *Saint Mark 16:1-8*

The women bearing myrrh rejoiced at beholding the stone rolled away ; for they saw a young man, seated upon the tomb, and he said to them, "Lo, tell the disciples with Peter that Christ is risen. Press forward into the mountain of Galilee ; there, He will appear to you, as He said to His friends".

Glory be to the Father ... ; now, and ever ....

Theotokos-Hymn

An angel brought the virgin the salutation before her conception of Christ, and an angel rolled away the stone of Your tomb ; for the one, instead of sorrow, brought tokens of ineffable joy ; and the other, instead of death, proclaimed,

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[8] To find the number of the Exaposteilary, as to find the number of the Resurrectional Matins Gospel : Divide the number of the Sunday after Pentecost by 11. The remainder is the number of the Exaposteilary, and of the Sunday Matins Gospel. #P/11=R R (i.e. remainder) is the number of the Gospel, and of the Exaposteilary.

and magnified You, the Bestower of life, declaring the Resurrection to the women, and to those knowing the Mysteries.

✣ **3. Exaposteilary Hymn** *Saint Mark 16:12-20*

Let no Man not believe that Christ is risen ; for He appeared to Mary, and afterwards was seen by those walking in the country ; and He again appeared, as they reclined, to the eleven, who knew the mysteries ; and having sent them out to baptise, He was received up into Heaven from whence He came down, confirming their preaching with a multitude of signs.

Glory be to the Father … ; now, and ever ….

Theotokos-Hymn

O Sun, having risen upon the tomb today, as a bridegroom from the bridal changer, having harrowed Hadēs, and dashed death down, by the intercession of her, who bore You, You have sent us light – light that has enlightened our hearts, and our souls, light that has directed us all to walk in the paths of Your commandments, and the ways of peace.

✣ **4. Exaposteilary Hymn** *Saint Luke 24:1-12*

Lightning-bright with the virtues, we see standing upon the life-bearing tomb, a Man in shining garments, while the women bearing myrrh bowed down their faces to the earth. Let us learn of the rising of Him, who reigns over Heaven, and let us hasten with Peter to Life in the tomb ; and wondering at that which has happened, let us stay, to behold Christ.

Glory be to the Father … ; now, and ever ….

Theotokos-Hymn

Uttering loud and clear the sound, "Rejoice", You, O Lord, have changed the sorrow of the forefathers, bringing to the world in its stead, the joy of Your Resurrection. Then, O Giver of life, through her who brought You forth, O Light that has enlightened hearts, send down the light of Your mercies, that we may cry out to You, "Glory be to Your Resurrection, O God, and Man, Lover of Man".

✣ **5. Exaposteilary Hymn** *Saint Luke 24:12-25*

Christ, the Life, and the Way, risen from the dead, accompanied Cleopas, and Luke on their way ; and He was made known to them at Emmaus, at the breaking of the bread. And their souls, and hearts were on fire, when He spoke to them on the way, and He interpreted to them the Scriptures, and the things He had endured. Let us cry out with them, "He is risen, and he has appeared to Peter".

Glory be to the Father … ; now, and ever ….

Theotokos-Hymn

I sing the praises of Your mercy with out measure, O my Maker ; for You have

emptied Yourself to suffer, and save the nature of mortal Man, grown evil. And, being God, You have been pleased to be born of the pure Maiden of God, according to my likeness, and You have gone down even into Hadēs, wishing by the intercession of her, who bore You, to save me, O Word, You all-powerful Master.

✣ **6. Exaposteilary Hymn** *Saint Luke 24:36-53*

Showing that You are Man in essence, O Saviour, You have risen from the tomb. And You have partaken of food, and stood in their midst, to preach repentance ; and You have straightway ascended to the Father, and promised to send the disciples the Comforter. O most divine God, and Man, glory be to Your Resurrection.

Glory be to the Father … ; now, and ever ….

Theotokos-Hymn

The Maker of the creation, and God of all, has taken mortal flesh from Your uncorrupted blood, O all-holy Virgin. And my thoroughly corrupt nature has He made new, leaving You the same after, as before childbirth. Therefore, we all praise You with faith, crying out, "Rejoice, O Queen of the world".

✣ **7. Exaposteilary Hymn** *Saint John 20:1-10*

Mary, having said that they had taken the Lord away, Simon Peter, and the other friend of Christ, whom He loved, ran to the tomb ; and they both found the grave-clothes lying alone therein, and the napkin, that had been about His head, not with them, but apart. They therefore kept silence again, until they saw Christ.

Glory be to the Father … ; now, and ever ….

Theotokos-Hymn

O my most merciful Christ, You have done great, and exceedingly strange things for me ; for ineffably have You been born of a virgin maiden, and have accepted the Cross, and endured death, and have risen in glory, to set our nature free from death. Glory be to Your glory, O Christ ; glory be to Your strength.

✣ **8. Exaposteilary Hymn** *Saint John 20:11-18*

Seeing two angels inside the tomb, Mary was truck with wonder. And not knowing Christ, she asked Him, supposing Him to be the gardener, "Where, O Lord, have you laid the body of my Jesus ?" And recognising by His call, that He was the Saviour Himself, she heard, "Touch me not. Tell the brethren, I go to my Father".

Glory be to the Father … ; now, and ever ….

Theotokos-Hymn

O Maiden, unutterably, you have borne One of the Trinity – two by nature, two in operation, one in person. Entreat Him, then, for us, who venerate you with faith, ever to be delivered from all enemy intent ; for we all now take refuge in you, O Lady Theotokos.

✣ **9. Exaposteilary Hymn** *Saint John 20:19-31*

The doors were shut as You entered, O Master, and have filled the Apostles with the Holy Spirit, by peacefully breathing upon them ; and You have said to them that they would bind, and set loose sins ; and after eight days, You have shown Thomas Your side, and Your hands. With him we cry out, "You are Lord, and God".

Glory be to the Father … ; now, and ever ….

Theotokos-Hymn

O Bride of God, as you beheld, on the third day, your own Son, risen from the tomb, O all-holy Virgin, you set aside all affliction that you endured as a mother, on beholding Him suffering, and you were filled with joy ; and honouring Him with His disciples, you sing His praises.

✣ **10. Exaposteilary Hymn** *Saint John 21:1-14*

At the sea of Tiberias, with the sons of Zebedee, with Nathaniel, and Peter, the two other disciples of old ,with Thomas were fishing. Casting to the right at the command of Christ, they drew a multitude of fish. And Peter, recognising Him, cast himself into the water after Him. This was the third time He appeared to them, and He showed them bread, and fish upon the coals.

Glory be to the Father … ; now, and ever ….

Theotokos-Hymn

O Virgin, pray to the Lord, risen from the tomb on the third day, for those who praise you, and who bless you with love ; for we all have you as a saving refuge, and a mediatrix before Him. We have, indeed, become your heritage, and your servants, O Theotokos ; and we all look to your defence.

✣ **11. Exaposteilary Hymn** *Saint John 21:15-25*

After the divine Resurrection, the Lord, asking Peter three times, "Do you love me ?" proposed him as chief shepherd of His own sheep. Seeing him, whom Jesus loved, following in His footsteps, he asked the Master, "What is this ?" said He, "If I wish for him to tarry till I come again, what is that to you, friend Peter ?"

Glory be to the Father … ; now, and ever ….

Theotokos-Hymn

O fearful mystery. O strange, and glorious wonder. Through death is death utterly destroyed. Who, then, does not praise, who then does not venerate, Your Resurrection, O Word, and the Theotokos who has in purity borne You in

the flesh ? By her intercessions, deliver us all from Gehenna.



[END OF EXAPOSTEILARY HYMNS OF SUNDAY]

✣

DAILY EXAPOSTEILARY HYMNS

(when none is provided by the Menaion)

MONDAY : *Tone 3*

O God, You adorn the heavens with stars, and through Your angels with light guide all the earth. O Creator of all things, save those who sing praises to You.

Glory ... Now, and ever ....

O Virgin Mother of the Lord, the delight of angels, the joy of all the oppressed, and the advocate of Christians, support, and rescue me from eternal torment.

TUESDAY : *Tone 3*

Let us all shout in praise of John the Forerunner, and Baptist of the Saviour – the Prophet amongst the prophets, the offshoot of the desert, the offspring of Elisabeth.

Glory ... Now, and ever ....

O Virgin Mother of the Lord, the delight of angels, the joy of all the oppressed, and advocate of Christians, support, and rescue me from eternal torment.

WEDNESDAY : *Tone 2*

The Cross is the guardian of all the world. The Cross is the beauty of the Church. The Cross is the foundation of kings. The Cross is the Support of the Faithful. The Cross is the glory of angels, and the wound of demons.

Glory ... Now, and ever .... *Cross-Theotokos-Hymn*

Standing by the Cross, she who bore You without seed cried out lamenting, "Alas, Sweetest Child, how do You decline away before my eyes ? How are You numbered amongst the dead ?"

THURSDAY : (*Special melody, Tone 2 : Hearken, you women ....*)

O Apostles of the Saviour, running everywhere under the sun, you have truly preached Christ's holy incarnation through the Virgin. You have turned the nations away from error, and you have illumined them, and taught all to venerate the Holy Trinity.

Glory ....

We shout in praise of the great chief shepherd, and hierarch of all, the bishop of Myra in Lycia, Nicholas ; for he saved many men who were to die unjustly. He appeared to the king with Ablabius in a dream, annulling the unjust sentence.

Now, and ever ....

O most pure Mary, the Golden Censer that became the recipient of the Uncontainable Trinity, in you, the Father was well-pleased ; in you the Son abode ; and over you the Holy Spirit spread His shadow, O Maiden, and showed you to be the Theotokos.

FRIDAY : *Tone 2* *Cross-Theotokos-Hymn*

The Cross is the guardian of all the world. The Cross is the beauty of the Church. The Cross is the foundation of kings. The Cross is the Support of the Faithful. The Cross is the glory of angels, and the wound of demons.

Glory ... Now, and ever ....

Standing by the Cross, she who bore You without seed cried out lamenting, "Alas, O Sweetest Child, how do You decline away before my eyes ? How are You numbered amongst the dead ?"

SATURDAY : *Tone 3*

O Creator of all things, who as God have authority over the living, and the dead, and through Your saints guide with light all the earth, save those who sing praise to You.

Glory ... Now, and ever ....

We boast in you, O Theotokos, and we have you as an advocate before God. Stretch out your invincible hand, and wound our enemies. Send down help to your servants from the Holy One.

✣

[END OF DAILY EXAPOSTEILARY HYMNS]

The Praises (Daily, Festal, Resurrectional)

(*Lauds*)

On Sundays, and on Vigil, Polyelei, and Doxology days, we begin singing the introduction as follows, with the bracketed refrain, which we may sing antiphonally (even through to the verses, if it be blessed).

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Readers : Let every breath praise the Lord. Praise the Lord from the heavens. Praise Him in the highest.

Refrain : To You, O God, is due a song.

Readers : Praise Him, all you His angels. Praise Him, all you His powers.

Refrain : To You, O God, is due a song.

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On other days, we omit the above, and begin reading the psalms as follows :

Psalm 148

Reader : Praise the Lord from the Heavens ; praise Him in the highest. Praise Him, all you His angels ; praise Him, all you His powers.

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In either case, we continue as follows :

Reader : Praise Him, O sun and moon ; praise Him, all the stars and the light. Praise Him, the Heavens of the Heavens, and the water above the Heavens. Let them praise the Name of the Lord ; for He spoke, and they came to be – He commanded, and they were created. He established them unto the age, and unto the age of the age ; He set an ordinance, and it shall not pass away. Praise the Lord from the earth – you dragons, and all abysses, fire, hail, snow, ice, and tempestuous wind, which are doing His word. Mountains and all hills, fruit-trees and all cedars, wild beasts and all cattle, creeping things, and winged birds, kings of the earth, and all peoples, princes and all judges of the earth, young men and maidens, elders with the young ; let them praise the Name of the Lord, for His Name alone is exalted. Confession of Him is over earth and Heaven. He will exalt a horn of His people – a hymn of all His holy ones, the sons of Israel, a people drawing near to Him.

Psalm 149

Sing to the LORD a new song ; His praise is in the church of the holy ones. Let Israel be glad in Him who made him, and let the sons of Sion exult in their King. Let them praise His Name with dancing – with tambour and psaltery let them chant to Him ; for the Lord is well-pleased with His people, and He will exalt the meek in salvation. The holy ones shall boast in glory, and they shall

exult on their beds.

Verses may be interpolated between the verses, as provided.

Reader : The exaltations of God are in their throats, and two-edged swords in their hands, (10)

Reader : to do vengeance amongst the nations, and reproofs amongst the peoples ; (9)

Reader : to bind their kings in fetters, and their glorious ones in mancles of iron ; (8)

Reader : to execute amongst them a written judgement. This glory is for all His holy ones. (7)

Psalm 150

Reader : P raise God in His holy ones ; praise Him in the firmament of His power. (6)

Reader : Praise Him for His mighty deeds ; praise Him in accordance with the multitude of His greatness. (5)

Reader :. Praise Him with the blare of the trumpet ; praise Him with the psaltery and lyre. (4)

Reader : Praise Him with tambour and dance ; praise Him with strings and instruments. (3)

Reader :. Praise Him with loud-sounding cymbals ; praise Him with cymbals of jubilation. (2)

Reader : Let every breath praise the Lord. Praise the Lord. (1)

And we conclude in one of the following manners :

Daily ending :

Reader : To You, O Lord our God, is due glory, and to You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

And we begin the Lesser Doxology.

Feast-day ending :

Reader : Glory be to the Father, and to the Son, and to the Holy Sprit ; now, and ever, and unto the ages of ages. Amen.

And we sing the Festal Theotokos-Hymn or Dogmatic.

Sunday ending :

At the conclusion of the psalms and stikhs of the Praises, we sing :

Readers : Glory be to the Father, and to the Son, and to the Holy Spirit.

Then we sing the appointed Gospel Hymn (Eothinon) *(which is related to the cycle of the eleven Resurrectional Gospels read at Matins). The hymns*

were written the Emperor Leo the Wise.



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Readers : **Gospel Verse 1** **Tone 1**

When the disciples had gone up into the mountain for His ascension from the earth, then the Lord stood by, and they worshipped Him. And, having been taught that power had been given to them everywhere, they were sent as far as Heaven covers, to preach the Resurrection from the dead, and the restoration to Heaven. And Christ, God, and Saviour of our souls, promised without fail to be with them eternally.

Readers : **Gospel Verse 2** **Tone 2**

To the women with Mary, who came carrying sweet spices, and who were at a loss how to obtain their desire, the stone appeared lifted ; and a divine young man calmed the tumult of their souls ; for he said, "The Lord Jesus is risen. Therefore, proclaim this to His heralds, and disciples. Hasten to Galilee, and you shall see Him, risen from the dead, as the Giver of life, and Lord".

Readers : **Gospel Verse 3** **Tone 3**

When Mary Magdalene announced the good tidings of the Saviour's Resurrection from the dead, and His appearing, then the disciples, not believing, were reproached for their hardness of heart. But they were sent to preach, armed with signs, and wonders. And You, O Lord, have been lifted up to the Father, the Arch-light, while they preached the Word in all places, made secure by miracles. Therefore, we, enlightened by them, glorify Your Resurrection from the dead, O Lord, the Lover of Man.

Readers : **Gospel Hymn 4** **Tone 4**

It was very early in the morning, and the women went to Your tomb, O Christ ; but the body desired by them was not to be found. Therefore, while they were much perplexed, two men stood by them in shining garments, and they said to them, "Why do you seek the living amongst the dead ? He is risen, as He beforehand said. Why do you not remember His words ?" And believing the things they had seen, they proclaimed them. But it was thought that the good tidings were idle tales, so dull were still the disciples. But Peter ran ; and beholding, he gave You glory in himself for the wonders.

Readers : **Gospel Hymn 5** **Tone 5**

O Christ, how wise are Your judgements ; how, by the grave-clothes lying alone, You have given Peter to understand Your

Resurrection. You conversed on the way, with Luke, and Cleopas ; and while conversing, You did not straightaway make Yourself manifest. Therefore, You were reproached, as being only a stranger in Jerusalem, not sharing to the end in her counsels. But, dispensing all things for the expedience of the creature, You unfolded the prophecies concerning You, and You made Yourself known to them, by the blessing of the bread. And their hearts were set on fire by knowledge of You, and they already plainly proclaimed Your Resurrection to the assembled disciples. Through this, have mercy upon us.

Readers : Gospel Hymn 6 Tone 6

O Christ, You are Peace indeed, who give the peace of God to Men ; and after the Resurrection, You showed terrible things to the disciples, who supposed they saw a spirit. But You calmed the tumult of their souls, by showing them Your hands, and feet. To those who, nevertheless, still disbelieved, You have opened their minds to understand the scriptures by partaking of food with them, and reminding them of Your teachings. And, having assured them of the Promise of the Father, and having blessed them, You have gone away to Heaven. With them, we, therefore, worship You. Glory be to You, O Lord.

Readers : Gospel Hymn 7 Tone 7

Behold, it is dark, and very early in the morning. And what are you doing on the tomb, your mind full of darkness, O Mary ? Why do you ask where Jesus has been laid ? See how the disciples, running forward with the grave-clothes, and the napkin, have positively proved the Resurrection, and they remembered what had been written concerning this in the scriptures. And we, believing with them, and through them, sing Your praises, O Christ, the Giver of life.

Readers : Gospel Hymn 8 Tone 8

The tears of Mary are not warmly shed in vain ; for behold, she was counted worthy of the angels' teaching, and granted the sight of You, Yourself, O Christ. But again, her thoughts were earthly thoughts, as those of a weak woman. Therefore, she was dismissed, and told not to touch You, O Christ. But she was also sent as herald to the disciples ; and she affirmed to them the good tidings, proclaiming the Ascension to the portion of the Father. With her, make us worthy also of Your manifestation, O Master,

and Lord.

Readers : **Gospel Hymn 9** **Tone 5**

As in the latter times, it being late on the evening of the Sabbath, You came, and You stood with Your friends, O Christ ; and by a wonder, the entrance-doors being closed, You confirmed a miracle, that is Your Resurrection from the dead. Joy filled the disciples, and You gave to them the Holy Spirit. You dispensed to them the power of remitting sins ; and You did not leave Thomas to be overwhelmed by the rough waters of disbelief. Therefore, O compassionate Lord, grant us also true knowledge, and remission of our faults.

Readers : **Gospel Hymn 10** **Tone 6**

After the descent into Hadēs, and the Resurrection from the dead, O Christ, the disciples, in all likelihood losing heart at Your parting from them, turned to work, and again to their boats, and nets, and nowhere was there a catch. But you, O Saviour, have been revealed as Master of all, and You commanded them to cast the net on the right side. And straightway the word became the deed, and there was a great multitude of fish, and You prepared on land a strange supper. In this same supper, of which Your disciples then partook, make us now worthy to delight in mind, O Lord, the Lover of Man.

Readers : **Gospel Hymn 11** **Tone 8**

Appearing after the Resurrection to Your disciples, O Saviour, You gave Peter the tending of Your sheep, as repayment of love, asking him to pasture them with care. And, therefore, You said, “If you love me, feed my sheep, tend my lambs”. And he, straightway pointing to the beloved friend, asked about the other disciple. By their prayers, O Christ, preserve Your flock from the wolves that damage it.

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SUNDAYS :

After having sung the Gospel Hymn, we sing the fixed Theotokos-Hymn for Sunday :

Readers : Now, and ever, and unto the ages of ages. Amen.

Theotokos-Hymn **Tone 2**

Readers : You are most blessed, O Virgin Theotokos, for through the One who took flesh from you, Hadēs has been captured, and Adam

recalled ; the curse has been put to death, and Eve set free ; death has been slain, and we are given life. Therefore, we raise our song, and cry out, “Blessed is Christ our God, whose good will it was. Glory be to You”.



We proceed immediately to the Morning Litany of Supplication (which is following the Great Doxology). ☞

DAILY :

Lesser Doxology

Reader : Glory be to You that have shown us the Light.

Glory be to God in the highest, and on earth peace, good will amongst Men. We hymn You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory, O Lord God, Heavenly King, God the Father Almighty ; O Lord, the Only-begotten Son, Jesus Christ, and You, O Holy Spirit. O Lord God, Lamb of God, the Son of the Father, who take up the sin of the world, have mercy on us, for You take up the sins of the world. Receive our supplication, You that sit at the right hand of the Father, and have mercy on us ; for You alone are holy ; You alone are the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless You, and praise Your Name unto the age, and unto the ages of ages.

O Lord, You have been our refuge from generation to generation. I said, "O Lord, have mercy on me ; heal my soul, for I have sinned against You". O Lord, I take refuge in You ; teach me to do Your will, for You are my God ; for beside You is the fountain of life, and in Your light shall we see light. Extend Your mercy unto those who know You.

Deem us worthy, O Lord, of guarding us sinless this day. Blessed are You, O Lord, the God of our fathers, and praised, and glorified be Your Name unto the ages. Amen.

Let Your mercy, O Lord, be upon us, even as we have hoped on You. Blessed are You, O Lord, teach me Your statutes. Blessed are You, O Lord, teach me Your statutes. Blessed are You, O Holy One, teach me Your statutes.

Your mercy, O Lord, is eternal ; disregard not the works of Your hands.

To You is due praise, to You is due a hymn, to You is due glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

After the Lesser Doxology, we proceed to the Morning Litany of Fervent Supplication.

[*On days when the Divine Liturgy is not served, it is the custom of some at*

this point to interpolate here the Prokeimenon, Epistle, Alleluia, and Gospel of the day.]

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✣ Feast-days, and Sundays :

Great Doxology

Presbyter : Glory be to You that have shown us the light.

Readers : Glory be to God in the highest, and on earth peace, good will amongst men. We hymn You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory : O Lord God, Heavenly King, God the Father Almighty ; O Lord, the Only-begotten Son, Jesus Christ, and You, O Holy Spirit.

O Lord God, Lamb of God, the Son of the Father, who take up the sin of the world, have mercy on us, for You take up the sins of the world. Receive our supplication, You that sit at the right hand of the Father, and have mercy on us ; for You alone are holy ; You alone are the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless You, and praise your Name unto the age, and unto the ages of ages.

Deem us worthy, O Lord, of guarding us sinless this day. Blessed are You, O Lord, the God of our fathers, and praised, and glorified be Your Name unto the ages. Amen.

Let Your mercy, O Lord, be upon us, even as we have set our hope on You. Blessed are You, O Lord, teach me Your statutes. Blessed are You, O Lord, teach me Your statutes. Blessed are You, O Holy One, teach me Your statutes.

O Lord, You have been our refuge from generation to generation. I said, "O Lord, have mercy on me : heal my soul, for I have sinned against You". O Lord, I take refuge in You : teach me to do Your will, for You are my God. For beside You is the fountain of life, and in Your light shall we see light. Extend Your mercy unto those who know You.

Holy God, Holy Strong, Holy Immortal, have mercy on us. (*three times*)

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Holy Immortal, have mercy on us.
Holy God, Holy Strong, Holy Immortal, have mercy on us.

Immediately, we sing the tropar of the feast.

Festal Tropar

However, on Sundays, we sing one of these two resurrectional Tropars following :

Resurrection Tropar

a) **Tones 1, 3, 5, 7** (*in Greek, 1, 2, 3, 4*) ***In Tone 4***

Today, salvation has come to the world. Let us sing to Him who rose from the sepulchre, the Author of our life. Having brought down death by death, He has given us victory, and great mercy.

b) **Tones 2, 4, 6, 8** (*In Greek, 5, 6, 7, 8*) ***In Tone 8***

By rising from the tomb, You broke asunder the bonds of Hadēs. By loosing the sentence of death, O Lord, You rescued all from the snares of the enemy. By showing Yourself to Your Apostles, You sent them out to make the proclamation. Through them You have given peace to the universe, O only Merciful One.

Then we begin the Augmented Litany, followed immediately by the Morning Litany of Supplication, and the dismissal.

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On Feast-days, and Sundays only :

Augmented Litany[9]

Deacon : Have mercy on us, O God, according to Your great goodness, we pray You, hear, and have mercy.

Response : Lord, have mercy. Lord, have mercy. Lord, have mercy. (*and so, after each petition*)

Deacon : Again we pray for our Metropolitan __*n*__, for our father, (*Arch*)Bishop __*n*__, for priests, deacons, for monks, and nuns, and all other clergy, and for all our brothers, and sisters in Christ.

Again we pray for the *King/Queen*, for the government of our country, and for the public service.

Again we pray for our Abbot/Abbess __n__, for our brethren, the priests, the priestmonks, and all our brethren in Christ.

Again we pray for the blessed, and ever-memorable holy Orthodox patriarchs ; and for the blessed, and ever-memorable founders of this holy church/*house* ; and for all our *fathers, and brethren*,[10] the Orthodox believers gone to rest before us, and who here, and in all the world, lie asleep in the Lord.

Again we pray for mercy, life, peace, health, salvation, and visitation, for the servants of God __*nn*__, for *the brothers, and sisters* of this holy temple, and for the pardon, and remission of their sins.

Sometimes, special petitions are added here

Again we pray for those who bring offerings, and do good works in this holy, and all-venerable temple ; for those who labour, and those who sing ; and for all the people here present, who await Your great, and rich mercy.

Presbyter : For You are a merciful God, and love Man, and unto You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

We proceed then on Sunday to the Augmented Litany.

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[9] If there be no presbyter, then instead of reading the "Lord have mercies" for this litany, the Intercession for the Living and the Departed may be read.

[10] Refers to a monastic community : Mothers, and sisters, for a female community, but "fathers, mothers, brothers, sisters, and children" for a non-monastic community.

On ordinary days, we continue directly from the Lesser Doxology :

DAILY :

Morning Litany of Fervent Supplication

Deacon : Let us complete our morning prayer unto the Lord.

Response : Lord, have mercy.

Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your Grace.

Response : Lord, have mercy.

Deacon : That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Response : Grant this, O Lord. (*and so, after each petition*)

An angel of peace, a faithful guide, a guardian of our souls, and bodies, let us ask of the Lord.

Pardon, and remission of our sins, and offences, let us ask of the Lord.

All things that are good, and profitable for our souls, and peace for the world, let us ask of the Lord

That we may complete the remaining time of our life in peace, and repentance, let us ask of the Lord.

A Christian ending to our life – painless, unashamed, and peaceful ; and a good defence before the dread judgement seat of Christ, let us ask of the Lord.

Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos, and Ever-virgin Mary, with all the saints, let us commend ourselves, and each other, and all our life, unto Christ our God.

Response : To You, O Lord.

Presbyter : For You are a good God, O Lover of Man, and to You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

Presbyter : Peace be to all.

Response : And to your spirit.

Deacon : Let us bow our heads unto the Lord.

Response : To You, O Lord.

(*and the presbyter says the prayer of the bowing of heads*)

Presbyter : For Yours it is to have mercy on us, and to save us, O our God, and to You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

On Sundays, we proceed to the dismissal of Sunday.

On other days, we proceed to the Apostikha of Matins.

☞

DAILY :

The Apostikha

(*from the Octoechos, or from the Menaion, if it be a fore-feast or after-feast*)

Weekdays :

First *stikh.*

V : In the morning we have been filled with Your mercy, and we have exulted, and been glad all our days. We have been made glad for all the days when You had humbled us, for the years when we had seen evil. (*Psalm 89*)

Second *stikh.*

V : Let the splendour of the Lord be upon us, and direct the work of our hands upon us, direct the work of our hands.

Third *stikh.*

V : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Theotokos-Hymn

Saturdays of the Departed :

First *stikh.*

V : Blessed is the man who fears the Lord ; he greatly delights in His commandments. His seed shall be powerful in the earth ; the generation of the upright shall be blessed. (*Psalm 111*)

Second *stikh.*

V : Glory, and wealth are in his house, and his righteousness endures from age to age.

Third *stikh.*

V : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Theotokos-Hymn

We continue to the daily conclusion of Matins, with :"It is good to confess the Lord...".

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However, in Great Lent, we continue with the Lenten conclusion, beginning with "Standing in your Temple...".

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DAILY :

Reader : It is good to confess the Lord, to chant to Your Name, O Most High, to announce Your mercy in the morning, and Your truth by night.

Reader : Holy God, Holy Strong, Holy Immortal, have mercy on us.
(*three times*) (*three metanias*)
Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins.* O Master, pardon our iniquities. O Holy One, visit, and heal our infirmities, for Your Name's sake.
*be propitious to
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Our Father, who are in the heavens, hallowed be Your Name, Your Kingdom come, Your will be done, on earth as it is in Heaven ; give us this day our daily bread, and forgive us our debts as we forgive our debtors ; and bring us not to the test, but rescue us from the evil one.

Presbyter : For Yours are the Kingdom, and the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and ever and unto the ages of ages.

Reader : Amen.

Tropar of the day
Glory ... Now, and ever ....
Theotokos-Hymn

We then begin the dismissal of Matins.

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In certain communities in which the Divine Liturgy is not served daily, it is at approximately this juncture that the daily readings are interpolated into Matins : the Prokeimenon, Epistle, Alleluia, Gospel.

In Lent : *In Lent, after "Our Father", we continue thus :*

Reader : Standing in the temple of Your glory, we think that we are in Heaven. O Theotokos, Heavenly Gate, open to us the door of your mercy.
Lord, have mercy. (*Forty times*)
Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.
In the name of the Lord, Master bless.

Presbyter : Christ our God, He Who Is, is blessed, always, now, and ever, and unto the ages of ages.

Response : Amen.

Reader : O Heavenly King, make firm the Orthodox [*kings*] Christians, strengthen the Faith, calm the nations, pacify the world, preserve this holy Church (*monastery*), and settle our departed *fathers, and brethren* in the tents of the righteous. Accept us in repentance, and confession, for You are good, and love Man.

Response : Amen.

Reader : **Prayer of Saint Ephrem**

O Lord, and Master of my life, give me not the spirit of sloth, busyness [*or* despondency], lust of power, and idle talk ; but rather, favour Your servant with the spirit of soberness, lowliness, endurance, and love.
Yea, O Lord, and King, grant me to see my own falls, and not to condemn my *brother* ; for blessed are You, unto the ages of ages.

Response : Amen

Followed by twelve bows, and a repetition of the prayer.

Response : Amen.

Then, as directed for simple services, the beginning of the First Hour, if that be directed ; or else there follows here the dismissal.

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Augmented Litany Of Fervent Supplication[11]

Deacon : Have mercy on us, O God, according to Your great goodness, we pray You, hearken, and have mercy.

Response : Lord, have mercy. Lord, have mercy. Lord, have mercy.
(*and so, after each petition*)

Deacon : Again we pray for our Metropolitan *n*, for our Father, (*Arch*)Bishop *n*, for priests, deacons, and all other clergy, and for all our brethren in Christ.
Again we pray for the *King/Queen*, for the government of our country, and for the public service.
Again we pray for our Abbot/Abbess n, for our brethren, the priests, the priestmonks, and all our brethren in Christ.
Again we pray for the blessed, and ever-memorable holy Orthodox patriarchs ; and for the blessed, and ever-memorable founders of this holy *temple*[12] ; and for all our *fathers, and brethren*,[13] the Orthodox departed this life before us, who here, and in all the world lie asleep in the Lord.
Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God *nn*, and for the pardon, and remission of their sins.
Sometimes, special petitions are added here.
Again we pray for those who bring offerings, and do good works in this holy, and all-venerable *temple* ; for those who labour, and those who sing ; and for all the people here present, who await Your great, and rich mercy.

Presbyter : For You are a merciful God, and love Man, and unto You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

And the dismissal.

Deacon : Wisdom.

Response : Master, bless.

Presbyter : Christ our God, He Who Is, is blessed, always, now, and ever, and unto the ages of ages.

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[11] If there be no presbyter, then instead of reading the "Lord have mercies" for this litany, the Intercession for the Living and the Departed may be read.

[12] house, habitation, monastery

[13] Refers to a monastic community : Mothers, and sisters, for a female community, but "brothers, and sisters" for a non-monastic community.

Response : Amen.
Make firm, O God, the holy Orthodox Faith, and Orthodox Christians unto the ages of ages.

If it be a simple service without Great Doxology, then it is expected that there would be no dismissal, but rather that we proceed immediately to read the First Hour, beginning with "O come, let us worship ...".

However, if it be a doxology, polyelei, or vigil service, then we continue as follows :

Presbyter : O Most holy Theotokos, save us.
Response : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.
Presbyter : Glory be to You, O Christ, our God, and our Hope, glory be to You.
Response : Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
In the Name of the Lord, holy Master, bless.

– or –

Through the intercessions of Your saints, O Lord, bless.
Presbyter : *pronounces the dismissal of the day.*

– or –

Through the prayers of our holy *fathers*,[14] O Lord, Jesus Christ our God, have mercy on us.
Response : Amen.

If there be no presbyter, then the senior reader says :

Reader : O Lord Jesus Christ Son of God, through the prayers of Your most pure Mother, of our venerable, and God-bearing fathers, and of all the saints, have mercy on us, and save us.
Response : Amen.

If the First Hour be read after a greater service, then we begin now with "O come, let us worship ...".
If this not be directed, then we conclude with the following :

We sing the "Polychronion", i.e. "Many Years", or the "Fimi" of the Bishop, and

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

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[14] If a bishop be present, then we say "holy master".

[THE END OF MATINS]

MATINS APPENDIX :

A. THE TWELVE PRAYERS OF MATINS

MORNING PRAYERS

The presbyter at the Holy Table, and with head uncovered, says these prayers :

1. *Of the First Antiphon :*

We give thanks to You, O Lord, our God, who have raised us up from our beds, and have put into our mouths a word of praise, that we may worship, and call on Your holy Name. We entreat You, by Your compassions which You have always provided for our life, now, also, send out Your help upon those who stand before the Face of Your holy glory, and receive the rich mercy which is from You. Enable them always to serve You with fear, and love, to praise You, to hymn You, and to worship Your inexpressible goodness ;
for unto You are due all glory, honour, and worship, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

2. *Of the Augmented Litany :*

From the night, our spirit arises early unto You, O our God, for Your ordinances are a light upon the earth. Make us understand how to fulfil, in the fear of You, Your righteousness, and sanctification, for we glorify You, our truly existing God. Incline Your ear, and listen to us. O Lord, remember by name, all those who are with us, and pray with us. And save them by Your power. Bless Your people, and sanctify Your inheritance. Grant peace to Your world, to Your churches, to Your presbyters, to our rulers, and to all Your people ;
for blessed, and glorified is Your all-honourable, and majestic Name, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

3. *After the first session :*

From the night, our spirit rises early unto You, O our God, for Your ordinances are light. Teach us Your righteousness, Your commandments, and Your statutes, O God. Illumine the eyes of our reason, lest at any time we fall asleep unto death in sins. Drive all darkness away from our hearts. Favour us with the sun of righteousness, and by the seal of Your Holy Spirit, preserve our life unassailed. Direct our footsteps into the way of peace. Grant us this dawn, and day in joy, that we may send up our morning prayers to You ;
for Yours is the strength ; and Yours are the Kingdom, and the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

(*The presbyter stands now in front of the Royal Doors*)

4. *Of the Fervent Supplication :*

O Lord God, holy, and incomprehensible, You commanded the light to shine forth from the darkness. You have rested us by the sleep of night, and You have made us rise up to glorify, and entreat Your goodness. Being implored by Your own compassion, accept us now, who worship You, and give thanks to You, according to our power. Grant all our petitions, which are unto salvation. Show us to be children of the light, and of the day, heirs of Your eternal good things. Remember, O Lord, in the multitude of Your compassions, all Your people here present with us, who pray with us, and all our brothers, *and sisters* on land, on the sea, and in the air, and in every place of Your dominion, who are in need of Your love for Man, and Your help. Provide them all with Your great mercy ;

that, being always preserved in safety of soul, and body, we may with boldness magnify Your wonderful, and blessed Name, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

5. *After the ninth ode :*

O Treasury of Blessings, ever–flowing fountain, all–holy Father who work wonders, Almighty, and Omnipotent, we all worship, and supplicate You, calling Your mercies, and Your compassions to the help, and support of our lowliness. Remember those who entreat You, O Lord, and accept our morning supplications as incense before You. Let none of us be reprobate, but preserve us all through Your compassion. Remember, O Lord, those who keep vigil, and sing to Your glory, and to the glory of Your Only-begotten Son, and our God, and of Your Holy Spirit. Be their helper, and their support. Receive their entreaties on Your heavenly, and spiritual altar ;

for You are our God, and unto You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

6. *After the Third Ode :*

We thank You, O Lord God of our salvation ; for You do all things for the well-being of our life, that we may always look up to You, the saviour, and the benefactor of our souls. You have given us rest in that part of the night which is past, and have awakened us from our beds, and have led us to stand here in worship of Your precious Name. Therefore, we supplicate You, O Lord, grant us Grace, and power, that we may be made worthy to chant to You with understanding, and to pray without ceasing, working out our own salvation in fear, and trembling, through the support of Your Christ. O Lord, remember those who call out to You in the night. Listen to them, and have mercy on them, and shatter under their feet invisible, and warring enemies ;

for You are the King of Peace, and the Saviour of our souls, and unto You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

7. *After the third session :*

O God, and Father of our Lord, Jesus Christ, You have raised us up from our beds, and gathered us together at the hour of prayer. Grant us Grace, in the opening of our mouth, and accept our thanks, according to our power, and teach us Your statutes. We do not know how to pray as we ought, unless You, O Lord, by Your Holy Spirit, guide us. Therefore, we supplicate You, pardon, remit, forgive whatsoever sins we may have committed, up to this present hour, by word, or deed, or thought, voluntarily, or involuntarily. If You marked iniquity, O Lord, then who shall withstand ? But there is redemption with You ; You only are holy, the helper, and strong protector of our life, and our hymn shall always be of You.

Blessed and most glorified be the strength of Your Kingdom, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

8. *Of the third session :*

O Lord our God, You have dispersed from us the sluggishness of sleep ; and You have assembled us by a holy call, that even in the night, we might lift up our hands, and confess You for Your righteous judgements. Accept our supplications, and petitions, confessions, and nocturnal worship. Favour us, O God, with a faith irreproachable, a sure hope, a love unfeigned. Bless our comings, and goings, our deeds, and words, and works, and thinking. And grant that we may attain the dawn of this day praising, singing, and blessing the goodness of Your ineffable loving-kindness ;

for blessed is Your all-holy Name, and glorified is Your Kingdom, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

9. *Of the Holy Gospel :*

O Master, Lover of Man, make our hearts shine with the clear light of Your divine knowledge, and open the eyes of our reason to the understanding of Your Gospel preaching. Implant in us also, the fear of Your blessed commandments, that trampling all carnal desires, we may enter upon a spiritual manner of living, both thinking, and doing such things as are well-pleasing in Your sight ;

for You are the Sanctification, and Illumination of our souls, and bodies, O Christ our God, and unto You we send up glory, together with the Father who is without beginning, and the all-holy, good, and life-giving Spirit, now, and ever, and unto ages of ages. Amen.

10. *Of Psalm 50 :*

O Lord our God, You have granted unto Men pardon through repentance, and You have set the repentance of the prophet David as a type for us of the acknowledgement of sin, and confession unto forgiveness. Yourself, O Master, have mercy upon us, according to Your great mercy, on account of the many, and great faults into which we have fallen ; and according to the multitude of Your compassions, wipe out our transgressions ; for we have sinned against You, O Lord, who know the secret, and hidden things of the heart of men, and

who alone have authority to forgive sins. Build in us a clean heart, and set us fast with Your guiding spirit, and made known to us the joy of Your salvation. Cast us not away from Your presence. But, since You are good, and love Man, be well-pleased that, even until our last breath, we may offer to You the sacrifice of righteousness, and an offering upon Your holy altars ;
through the mercy, and compassions, and love for Man, of Your Only-begotten Son, with whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages. Amen.

11. *After the sixth ode :*

O God, our God, You have submitted all the spiritual, and rational powers to Your will. We supplicate You, and entreat You, receive our praise, which, together with all Your creatures, we offer, according to our power ; and give us instead the riches of Your goodness ; for unto You does every knee bow, whether in Heaven, or on the earth, or in the regions under the earth ; and every breath, and created being hymns Your incomprehensible glory ; for You only are the true, and most merciful God ;
for all the powers of Heaven praise You, and unto You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

12. *Of the Lauds :*

We praise, hymn, bless, and give thanks to You, O God of our fathers ; for You have brought us safely through the shadows of night, and You have shown us again the light of day ; and we entreat Your Goodness, be propitious to our sins, and accept our supplications, in Your great compassion – for we run to You, the merciful, and all-powerful God. Make the true Sun of Your righteousness shine in our hearts. Illumine our mind, and watch over all our senses ; that, walking with dignity as in the day, in the way of Your commandments, we may attain unto life eternal (for with You is the fountain of life), and be made worthy of enjoying Your unapproachable light ;
for You are our God, and unto You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

At the conclusion of the Six Psalms the deacon comes to the ambo, and the presbyter returns to the Altar.

[END OF MATINS PRAYERS]

B. DAILY PROPERS FOR MATINS

1. SESSIONAL HYMNS, CANON IRMOSES, HYMNS OF LIGHT, APOSTIKHA

MONDAY :

Sessional Hymns :

After the first reading from the Psalter : *Tone of the week*

In sin did my mother conceive me ; and like the Prodigal, I dare not raise my eyes towards Heaven ; but Your love reassures me, and therefore I cry out, "Forgive me, O God, and save me".

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

If the righteous is scarcely saved, then where will I prove myself, the sinner ? I have borne neither the burden nor the heat of the day ; but count me amongst those who came at the eleventh hour, and save me, O my God.

Now, and ever, and unto the ages of ages. Amen.

O pure Virgin, you are blessed in Heaven, and glorified on earth. Rejoice, O Bride, and ever-puure Maiden.

After the second reading from the Psalter :

Foolishly have I separated myself from You, O Lord, and as the Prodigal, I have wasted all my life. As a slave, I have served my senseless, and sinful desires each day. But now, I beg You, O God of tenderness, through the intercession of the angels, welcome me as the Prodigal, and save me.

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

O Lord, the glory of those who struggle, and the crown of victors, You are the ornament of the glorious martyrs. By their steadfastness in trials, they have put the godless to flight, and they have received victory from Heaven through the power of God. By their prayers, deliver me from the invisible enemy, and save me, O Lord.

Now, and ever, and unto the ages of ages. Amen.

O Virgin, who alone are higher than the bodiless angels, and who alone surpass the heavenly ranks, you receive the praise that is your due from the angels. Intercede with them before your Son, that He may deliver me from the tyranny of my sinful desires.

Irmoses :

Ode 1 :

Your victorious right hand, magnificent in power, is covered with glory. Because of Your strength, O immortal Lord, it has crushed the enemies, and opened a new path for Israel through the depths of the sea.

Ode 3 :

You alone know the weakness of human nature, O Lord ; for in Your compassion You became like us. Now, clothe me with strength from on high, so that I may sing to You, Holy is the spiritual temple of Your immaculate glory, O Lord, and Lover of Man.

Ode 4 :
O mountain, overshadowed by Divine Grace, Habakkuk recognised you in his prophetic vision. From you, he said, shall come forth the Holy One of Israel, for our salvation, and our restoration.
Ode 5 :
By the brightness of Your coming, You have illuminated the ends of the earth, O Christ, illumining them with the splendour of Your Cross. Make the light of Your divine knowledge also shine in the hearts of those who sing to You in true faith.
Ode 6 :
The depth of the abyss surrounds us, and we have no-one to deliver us ; we are as sheep being led to the slaughter. Save Your people, O God, for You are the strength of the weak, and their restoration.
Ikos : Tone 2
O Lover of Man, O Immortal One, You said in Your Scriptures that the multitude of angels in Heaven would rejoice at the repentance of one person. Therefore, we sinners always dare to implore Your compassion, O only sinless One who see our hearts. be generous to us, and send down Your mercy upon us unworthy ones. O Master. grant forgiveness to us, for the leaders of the bodiless powers are praying to You for us all.
Ode 7 :
We, the Faithful, recognise in you, O Theotokos, the spiritual furnace ; and just as He saved the three youths, the Most High has renewed the entire world in your womb ; for He is the Lord, the God of our Fathers, worthy of all praise, and glory.
Ode 8 :
In the furnace, as in a melting pot, the youths of Israel shone more brightly than pure gold, because of their faith. And they began to sing, Bless the Lord, all His works. To Him are due all glory, and praise unto the ages.
Ode 9 :
O Theotokos, as an image of your birth-giving, we have the bush, which burned, but was not consumed. We beseech you to extinguish the flaming furnace of temptations in our souls, so that we may extol you unceasingly.

Exaposteilary : Tone 2
O Angels, Archangels, and Principalities, Virtues, Powers, and Dominions, Thrones, and many-eyed Cherubim, along with the six-winged Seraphim, intercede for us, that we may be delivered from all danger, and that we may

escape the unending flames.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Virgin, you are my help, the protection of the world, and its strong support. I bow down before you, and I cry out, deliver me from all affliction, and from the eternal fire ; for in you, O Virgin, is all my hope.

Apostikha : Tone of the week.

Another world awaits you, O my soul, and the Judge shall bring out your hidden secrets, and sins. Do not persist in doing evil, but hasten to cry out, "O my judge, and my God, spare me, and save me".

V. Satisfy us in the morning ....

O Saviour, do not despise Your servant, a slave of laziness, and sin ; but stir my heart to repentance. Make me a to be labourer in Your vineyard, O Lord, and grant me the wages of the eleventh hour, and Your great mercy.

V. Let the favour ....

Come, all you people, and let us sing hymns, and spiritual canticles in honour of the victorious martyrs of Christ. They are the heralds of the faith, and the bright torches of the universe, the never-failing springs from which healings gush forth. Through their prayers, O Christ our God, give peace to the world, and to our souls great mercy.

Glory .... Now, and ever ....

More holy than all the holy angels, and more venerable than all creation, O Theotokos, you are the Queen of the whole world ; for you gave birth to the Saviour. In your goodness, save us from our countless sins ; and by your holy prayers, save us from all dangers.

TUESDAY :

Sessional Hymns :

After the first reading from the Psalter : Tone of the week

O Lord, hasten to open Your fatherly arms to me, for I have foolishly wasted my whole life. Consider the inexhaustible treasure of Your mercy, O Saviour, and do not despise the poverty of my heart. Filled with compunction, O Lord, I cry out to You, "Father, I have sinned against Heaven, and against You".

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

Awesome is Your Judgement Seat ; righteous is Your Judgement, and evil are all my deeds. O God of mercy, come to me, save me, and deliver me from punishment. O Master, preserve me from the fate of the outcasts, and make me worthy to stand at Your right hand, O righteous Judge.

Now, and ever, and unto the ages of ages. Amen.

O my soul, cast off laziness, and sleep. Light the lamp of repentance. Joyfully turn away from the trouble of this life, to go before the immortal Bridegroom, and say to Him, "Do not reject me, O Word ; but welcome me, through the

prayers of her who gave birth to You".
After the second reading from the Psalter :
In former times, in the waters of Jordan, you baptised the One by whom the world is purified. Now, wash me from every stain, O Forerunner ; for I am submerged in the streams of sin. Intercede unceasingly for us before the Lord, and Lover of Man.

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

O holy martyrs, like good soldiers, united in one faith, without fear, and without reproach before the threats of the torturers, you courageously hastened towards Christ, as you carried His precious Cross. At the end of the contest, and the battle, you received victory from on high. Glory be to Him, whose strength was your support. Glory be to Him, who crowned you. Glory be to Him, who worked in you to heal us.

Now, and ever, and unto the ages of ages. Amen.

By Divine Grace, John, leaping for joy in the womb of his mother, recognised the God whom you carried, O Virgin ; and, filled with faith, he adored Him. Together with the Forerunner, entreat the Word, to whom you gave flesh, to save your servants.

Irmoses :

Ode 1 :
Let us sing a hymn of victory, for the wonderful works of our God, who has saved Israel with His mighty arm ; for He is covered with glory.

Ode 3 :
The stone, which the builders rejected, has become the cornerstone. On this rock, Christ builds His Church, which He has gathered from amongst the nations.

Ode 4 :
O Prophet Habakkuk, in the Spirit, you have foreseen the incarnation of the Word, and you foretold it, saying, "When the time shall come, You will be known ; at the appointed time shall You be revealed". Glory be to Your power, O Lord.

Ode 5 :
O Son of God, give us peace. We recognise no other God but You. It is Your Name that we proclaim. You are the God of the living, and of the dead.

Ode 6 :
Imitating Jonah, I cry out, O Master, "Pull my life up from the pit, O Saviour of the world, and save me as I sing, 'Glory be to You'".

Ikos : Tone 3
Let us now praise the Forerunner of the Lord. Elisabeth gave birth to him from a barren womb, but not without seed. For Christ alone passed through the impassable gate without seed. Elisabeth, the barren one, gave birth to John, but not without a father. The pure Virgin, however, by the over-shadowing of

the Father, and the Spirit of God, gave birth to Jesus. And John, who was born from a barren one, manifested himself to be a prophet, a preacher, and also the Forerunner of the One born without seed.

Ode 7 :

In the furnace, the three youths were neither touched, nor bothered by the fire ; and with one voice, all three blessed You, and said, "Blessed are You, O God of our fathers".

Ode 8 :

O Lord, and Creator, the angels in Heaven serve You with fear, and trembling. Sing to Him, all you His priests, glorify Him, you youths, all you peoples, bless, and exalt Him unto the ages.

Ode 9 :

O Faithful, let us extol the holy Theotokos, the luminous cloud, in which the Master of all came down from Heaven, as rain on the fleece, and was incarnate for us ; for He is the infinite God, who became Man, like us.

Exaposteilary : Tone 3

Let us sing the praise of John, the Forerunner, and Baptist of the Saviour, the prophet born of a prophet, and the son of the desert. He is the son of Elisabeth. Now, let us all glorify his memory.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Virgin, you intercede for me before God, the Lover of Man. Do not denounce the works of my life in the presence of the angels ; but hasten, I beseech you, to come to my aid.

Apostikha : Tone of the week

Through my transgression, I have surpassed all sinners. From whom shall I learn repentance ? If I sigh, as did the Publican, then I fear I shall annoy the Heavens. If I weep, as the Sinful Woman, then I shall corrupt the earth with my tears. Therefore, grant me the forgiveness of my sins, O my God, and have mercy on me.

V. Satisfy us in the morning ....

O Lord, born of the Virgin, do not look upon my sins, but purify my heart, and make it a temple of Your Holy Spirit. Do not cast me far away from Your Face, for You are the possessor of the fulness of salvation.

V. Let the favour ....

Behold the soldiers of the great King. They have trampled underfoot, and destroyed all error. Having received the crown they deserved, they obtain for us the peace of the Lord, and great mercy for our souls.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Virgin, all-worthy of our songs, Moses saw your mystery, with his prophetic eyes. You are the bush, which burned, without being consumed ; for the

fire of the divinity did not burn your chaste womb. We also pray to you, O Theotokos, grant peace to the world.

WEDNESDAY :

Sessional Hymns : Tone of the Week

After the first reading from the Psalter :

O Lord, save Your people, and bless Your inheritance. Grant victory to the Faithful over their Adversary ; and by virtue of Your Cross, preserve Your dominion.

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

By ascending Your Cross, O Christ, You crushed the tyranny, and power of the enemy. It is neither an angel nor a mortal, but God Himself who saves us. O Lord, Glory be to You.

Now, and ever, and unto the ages of ages. Amen.

We are assured of your protection, O Virgin, and by your prayers we are delivered from all danger. Guarded at all times by the Cross of your Son, we your Faithful extol you.

After the second reading from the Psalter :

You stretched out Your hands on the Cross, O God of tenderness, to lead the people, who were separated from You, to come to glorify Your supreme goodness. Look upon Your inheritance, O Lord, and destroy the enemy by Your Cross.

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

Be moved, O God, by the sufferings that Your saints endure for you. We beseech You to heal all our sufferings, O Lord, and Lover of Man.

Now, and ever, and unto the ages of ages. Amen.

Seeing her Son, the Shepherd, hanging lifeless on the wood, the most pure Mother wept, and sighed maternally as she said, “O my Son, how shall I endure Your unspeakable condescension, and You voluntary passion, O Lord of all goodness ?”

Irmoses :

Ode 1 :

Saved from bitter servitude, Israel crossed the sea on dry land ; and seeing their enemies drowning, they sang to their divine Benefacto,r who works great wonders with His powerful arm, for He is covered with glory.

Ode 3 :

Let no mortal glory in riches, or in knowledge, but rather in faith in the Lord. Unceasingly, let us sing to Christ our God, according to the true Faith, saying, “O Master, strengthen me on the rock of Your commandments”.

Ode 4 :

In days of old, Your wondrous prophet Habakkuk heard Your voice, O Christ, and in fear, he cried out, “O Lord, You have come from Teman, the holy God

from the dark, and shady mountain, to save those consecrated to You. Glory be to Your power, O Lord".

Ode 5 :

O Christ, let Your never-setting Light shine on hearts of those who sing to You in faith. Grant us Your peace which passes all understanding ; so that, fleeing both the night, and the darkness, we may come to the light of Your commandments, and glorify You, O Lover of Man.

Ode 6 :

I was completely the prey of my passions, and I was swallowed up by the evil monster. Rescue me from the abyss, O God, as You formerly rescued Jonah. In faith, grant me freedom from my sinful desires, so that in a spirit of truth, I may offer You a sacrifice of praise.

Ikos : Tone 6

O Theotokos, lift up your hands, into which the Master of the universe, by a dispensation of utter goodness. descended as an infant. Do not forsake us, who have hoped on You for so long. Be generous to us, with your unstinting prayer, and faithful protection. Grant to our souls that mercy which you show to every age. We know that we are sinful, but you are our very defence against troubles, and evils, which assail us. In the treasury of your own mercy, quickly pray, and quickly intercede for us ; for you always intercede for those who honour you.

Ode 7 :

The youths passed through the fiery furnace, as though it were a wedding banquet. Their holiness was seen clearly in their godliness. With one voice they sang, "Blessed are You, O Lord, God of our fathers".

Ode 8 :

The furnace, in which the fire became as dew, prefigured a miracle, in which nature is overcome ; for the fire, which did not burn the three youths, showed the way that Christ would come into the world, without seed, and in a virginal manner. For this reason, we sing, "All creation, bless the Lord, and exalt Him unto the ages".

Ode 9 :

Ineffable is the mystery of the Virgin. She is the heaven, and the throne of the Cherubim ; she is the room filled with the bright light of Christ our God, and the Lord Almighty. In faith, let us extol her as the Theotokos.

Exaposteilary : Tone 2

O Cross divine, invincible weapon, and support of faith, we sing to you, and we bow low before you in faith. You are the refuge, and glory of Christians, the guardian of the true Faith, and the pride of martyrs. It is indeed fitting that we glorify you.

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

O Cross of Jesus, and Armour of Christians, you grant victory to your Church,

and you turn back the demons. To those, who prostrate before you, also grant your protection, and your great mercy.

Now, and ever, and unto the ages of ages. Amen.

O holy Theotokos, grant to all those, who bow low in faith, with a fervent heart before the Cross, and the sufferings of your Son, that they become the citizens of paradise, and inheritors of the heavenly glory.

Apostikha : Tone of the week

You were nailed to the Cross to give us life. Therefore, we sing unceasingly to You, as our Master, and our Saviour.

V. Satisfy is in the morning ....

By Your Cross, O Christ, angels, and Men have formed a single Church, and a single flock. Heaven, and earth exult with joy. O Lord, glory be to You.

V. Let the favour ....

O holy martyrs, worthy of all praise, it is neither trial, nor distress, nor hunger ; neither persecution, nor danger ; neither the rage of wild beasts, nor the sword, nor fire, that could keep you from God. But rather, in your love for Him, you forgot the limitations of nature, and you became strangers in your bodies. Defying death, you struggled courageously ; and receiving the recompense worthy of your labours, you have become inheritors of the Kingdom of Heaven. Intercede now for the salvation of our souls.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Standing near the Cross, O Word of God, Your most pure Mother cried out in tears, “How can You die on a Cross, O my Son ? Alas. O Light of my eyes, where has Your beauty gone, for You are the most noble of all Man”.

THURSDAY :

Sessional Hymns : Tone of the week

After the first reading from the Psalter :

O wise Apostles, who have caught the whole world in your nets, and received from God His great love, intercede for us, who now sing, O Lord, save Your Christian people, by preserving our souls from danger, through the prayers of Your Apostles.

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

Having overcome the devices of the orators by the reed of the Cross, and the net of the Word, these fishers of Man have enlightened the peoples, so that they might glorify You as the true God. O Lord, the source of their strength, we sing our ceaseless hymn of praise to You. Glory be to the Father, and to the Son ; glory be to the co-essential Spirit ; glory be to the One, whose brightness the Apostles give to the world.

Now, and ever, and unto the ages of ages. Amen.

Having conceived the fire of divinity, without being consumed ; and without seed, having sprouted forth the Lord, and Source of life, O Virgin, Full of Grace, and Theotokos, save us, who unceasingly extol you.

After the second reading from the Psalter :

O holy Nicholas, as a bishop, you lived in Myra, yet you were sanctified by the myrrh of the Spirit. By your miracles, the sweet fragrance of your sanctity, you anoint with a fragrant aroma those, who honour your sacred memory with the incense of their hymns.

Glory be to the Father, and to the Son, and to the Holy Spirit,

Let us all implore the martyrs of Christ, who intercede for our salvation ; let us all go to meet them in faith, that we may find both Grace, and healing, from these guardians of the faith, who repel the power of demons.

Now, and ever, and unto the ages of ages. Amen.

By their inspired teachings, the disciples, and the divine Apostles have all announced your wondrous birth-giving, O immaculate Virgin. They have taught us to bow before you, O Theotokos. We now beseech you to intercede with them for the salvation of your faithful servants.

Irmoses :

Ode 1 :

O immortal Lord, Your victorious right hand, magnificent in power, is covered with glory. It has crushed the enemies, and opened a new path for Israel through the depths of the sea.

Ode 3 :

You alone know the weakness of human nature, O Lord ; for in Your compassion, You became like us. Now, clothe me with strength from on high, so that I may sing to You, “Holy is the spiritual temple of Your immaculate glory, O Lord, and Lover of Man”.

Ode 4 :

O Mountain overshadowed by Divine Grace, Habakkuk recognised You, in his prophetic vision. From you, he said, shall come forth the Holy One of Israel, for our salvation, and our restoration.

Ode 5 :

O Christ, by the brightness of Your coming, You have illuminated the ends of the earth, illumining them with the splendour of Your Cross. Make the light of Your divine knowledge also shine in the hearts of those who sing to You in true faith.

Ode 6 :

The depth of the abyss surrounds us, and we have no-one to deliver us. We are as sheep being led to the slaughter. Save Your people, O God, for You are the strength of the weak, and their restoration.

Ikos : Tone 2

You made my tongue speak clearly, O Saviour. You opened my mouth, and

You filled it. Now, make my heart repentant, so that I may follow through on what I say. And as a result, what I teach, I shall first do, because by both doing, and teaching the same thing, others will say, "This is, indeed, a good, and true person". But if I speak, and do not act as I speak, then I shall be but a clanging cymbal. Therefore, speak worthy things to my heart, and grant that I may act in a fitting manner , for You are the only witness to our hearts.

Ode 7 :

We, the Faithful, recognise in you, O Theotokos, the spiritual furnace ; and just as He saved the Three Young Nen, the Most High has renewed the entire world in your womb ; for He is the Lord, the God of our fathers, worthy of all praise, and glory.

Ode 8 :

In the furnace, as in a melting pot, the youths of Israel shone more brightly than pure gold, because of their faith. And they began to sing, "Bless the Lord, all His works. To Him is due all glory, and praise, unto the ages".

Ode 9 :

As an image of Your birth-giving, we have the bush which was not consumed. We beseech you to extinguish the flaming furnace of temptations in our souls, so that we may extol you unceasingly, O Theotokos.

Exaposteilary : Tone 3

O Apostles of the Lord, whose word has drawn the whole world from the dark pit of error into the light, intercede unceasingly for us.

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

O glory of the Apostles, and the sacred Twelve, together with the holy one of Myra, the bishop Nicholas, unceasingly intercede for us with the Saviour.

Now, and ever, and unto the ages of ages. Amen.

O Virgin, and Refuge of Christians, with the glorious bishop, beseech your Son, and pray to Him, so that we, your unworthy servants, may be granted eternal joy.

Apostikha : Tone of the week

The lyre of the Apostles is filled with rich harmony, as it resonates with the Holy Spirit. It dispels the miseries, which come from the evil one, and proclaims the only true Lord. It delivers the people from the lie of the false gods, and teaches them to bow before the co-essential Trinity.

V. Satisfy us in the morning ....

With one voice, let us sing the praises of the Apostles Peter, and Paul, Luke, Matthew, Mark, and John, Andrew, Thomas, and Bartholomew, James, Philip, and Simon. To the whole assembly of the disciples, let us direct our songs of praise.

V. Let the favour ....

Rejoice in the Lord, O holy Martyrs, for you have fought the good fight. You have withstood emperors, and overcome tyrants. Neither sword, nor fire have

terrified you – not even the wild beasts, who devoured your flesh. But with the angels, you have sung unto Christ, and you have received your crown from Heaven. Now, intercede that we may be granted great mercy.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Let us extol the Virgin as the prophets have taught us. She is the golden vessel, in which the manna is kept. She is the bush, which burns without being c onsumed – the table, the throne, and the candlestick of the Light ; the unhewn mountain, the ark of the covenant, and the gate of Heaven.

FRIDAY :

Sessional Hymns : Tone of the week

After the first reading from the Psalter :

O Lover of Man, we bow low before the tree of Your Cross. On it, You were nailed, O Life of the universe. To the good thief, who turned to You in faith, O Saviour , You have opened paradise ; and he obtained eternal joy by crying out, "Remember me, O Lord". In the same way, receive us, who cry out to You, "We have all sinned. In Your goodness, do not despise us".

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

In former times, the weapon of the Cross was revealed to the emperor Constantine. In battle, it became the invincible sign of faith against the enemies. It was of the Cross that Saint Paul boasted. It makes the powers of Hadēs tremble, and it has become the salvation of Christians.

Now, and ever, and unto the ages of ages. Amen.

"When I see You lifeless, and naked upon the Cross, O my Son, who are all-good and the Lord all-powerful, a sword pierces my heart, I am cruelly wounded", sighed the immaculate Virgin, whom we praise as the Mother of the Lord, and whom we glorify with faith.

After the second reading from the Psalter :

O God of tenderness, You were freely nailed to the Cross, and You deified our corrupted human nature. You put to death the serpent, the destroyer of the human race. O Lord, strengthen Your world in the true faith ; and by Your precious Cross, put an end to all heresies.

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

O Lord, the glory of those who struggle, and the crown of victors, You are the ornament of the glorious martyrs. By their steadfastness in trials, they have put the godless to flight, and they have received victory from Heaven, through the power of God. By their prayers, O Lord, deliver me from the invisible enemy, and save me.

Now, and ever, and unto the ages of ages. Amen.

Seeing her Son, and the Shepherd, sacrificed as a lamb on the Cross, the most pure Mother wept, and sighed, as she said, "O my Son, how shall I endure Your unspeakable condescension, and Your voluntary passion, O Lord of all goodness ?"

Irmoses :

Ode 1 :

Let us sing a hymn of victory to our God, who came to the aid of Moses against the Egyptians. The army of Pharaoh was drowned through Him ; for He is covered with glory.

Ode 3 :

O Christ our God, may my heart be confirmed in Your will. You created the firmament above the waters, and You established the earth on its foundations,

O all-powerful Lord.

Ode 4 :

"I have heard Your voice, and I was filled with fear. I recognised Your works, O Lord". So said the prophet, and he glorified Your power.

Ode 5 :

O Master, full of love, make the day of Your unending brightness shine upon us, who unceasingly keep watch, and meditate on Your precepts, and Your righteous judgements.

Ode 6 :

You have saved Your prophet from the sea monster, O Lover of Man. Now, pull me up from the abyss of my sins, I beseech You.

Ikos : Tone 4

He that was caught up in the third Heaven to paradise, and who heard unspeakable, and divine words, which human beings cannot express, wrote to the Galatians. Study the Scriptures, and you will read, and understand what he wrote, "God forbid that I glory in anything, except the Cross of the Lord, on which He suffered the passion". Therefore, let us continue to praise this Cross of the Lord with confidence ; for it is the glory of us all. This wood is our salvation, a weapon of peace, and an unconquerable sign of victory.

Ode 7 :

O God our Saviour, the furnace became as dew, and the choir of youths sang joyfully, "Blessed are You, O God of our fathers".

Ode 8 :

He that protected the holy youths in the furnace, and transformed the scorching flames into a refreshing dew – He indeed is Christ our God. Let us sing, and exalt Him unto the ages.

Ode 9 :

O Virgin Mother, you are the unconsumed bush, which Moses saw ; the living ladder, which Jacob contemplated ; and the heavenly gate, through which Christ our God passed. With our hymns, we extol you.

Exaposteilary : Tone 2

O Cross, you are the royal sceptre of Christ, the victory of the Christian people, and the glory of the true faith. Protect those who prostrate themselves before You, so that the false teachings may not triumph over us.

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

O Cross, you are the guardian of the whole universe, the delight. and beauty of the Church. O Cross, you are the royal sceptre. which upholds the strength of our faith. O Cross, you are the greatest terror to those in Hadēs. O Cross, you are the glory of the angels in Heaven.

Now, and ever, and unto the ages of ages. Amen.

Standing near the Cross, O Lord, the one who gave birth to You cried out in tears, "Alas, my dear child. How is it that the Light of my eyes now

sets ? How are You counted amongst the dead ; for You are the Source of Life ?"

Apostikha : Tone of the week

You were nailed to the Cross, to give us life. Therefore, we sing to You unceasingly as our Master, and Saviour.

V. Satisfy us in the morning ....

By Your Cross, O Christ, angels, and Men have formed a single Church, and a single flock. Heaven, and earth exult with joy. O Lord, glory be to You.

V. Let the favour ....

Come, all you people, and let us sing hymns, and spiritual canticles in honour of the victorious martyrs of Christ. They are the heralds of the faith, and the bright torches of the universe, the never-failing springs, from which healings gush forth. Through their prayers, O Christ our God, give peace to the world, and great mercy to our souls.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

When she saw the Lord on the Cross, the immaculate Virgin cried out, "O my sweet Child, You were raised up on the Cross, O God of tenderness, and as a sheep without blemish, were You willingly sacrificed ; and even though my heart is wounded, I sing of Your great mercy".

SATURDAY :

Sessional Hymns : Tone of the week

After the first reading from the Psalter :

As good soldiers united in the Faith, without fear, and without reproach before the threats of the tyrants, and bearing His precious Cross on yourselves, you marched steadfastly towards Christ. At the end of the contest, and the struggles, you have received the victory from on high. Glory be to Him, who strengthened you. Glory be to Him, who crowned you. Glory be to Him, who works in you to save us.

Because of the sufferings Your saints endured for You, have pity on us, O our God. Heal all our sorrows, we pray You, O Lord, and Lover of Man.

Let us all implore the martyrs of Christ, who intercede for our salvation ; and let us all go to meet them in faith, that we may find Grace, and healing from these guardians of the Faith who dispel demons.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O holy Tabernacle, when Gabriel cried out to you, "Rejoice, O Virgin Full of Grace", the Lord became incarnate of you, as the righteous David had foretold. In bearing your Creator, you have shown yourself to surpass the vastness of the heavens. We, therefore, cry out, "Glory be to Him, who dwelt in you. Glory

be to Him, who came forth from you. Glory be to Him, who has set us free, through your life-giving birth".

After the second reading from the Psalter :

O Lord, the Glory of those who struggle, and the crown of victors, You are the adornment of the glorious martyrs. By their perseverance in trials, they have put the godless to flight, and they have received victory from Heaven, through the power of God. By their prayers, O Lord, grant us Your great mercy.

You destroyed the dominion of death, O Christ, and You made immortal life surge forth for all. Henceforth, all who believe in You shall die no more, but shall live in You. Grant repose to the souls of Your servants, O Lord, and place them amongst the saints. Through the prayers of the holy Theotokos, grant them Your great mercy.

O Saviour, grant rest to the departed in the choir of the righteous, in a place of light ; for they have placed their hope in You, O Lover of Man. Receive the prayer of each for our parents, or for our children ; and in Your goodness, grant salvation to those, who keep their memory.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Oh, wonder of wonders ! All creation rejoices in seeing you, O Full of Grace. You conceived without seed, and you gave birth in a manner beyond words, to the One on whom even the angels dare not gaze. Intercede with Him, O Virgin Theotokos, for the salvation of our souls.

Irmoses :

Ode 1 :

Your victorious right hand, magnificent in power, is covered with glory. Because of Your strength, O immortal Lord, it has crushed the enemies, and opened a new path for Israel through the depths of the sea.

Ode 3 :

You alone know the weakness of human nature, O Lord ; for in Your compassion, You became like us. Now, clothe me with strength from on high, so that I may sing to You, "Holy is the spiritual temple of Your immaculate glory, O Lord, and Lover of Man".

Ode 4 :

O mountain, overshadowed by Divine Grace, Habakkuk recognised you in his prophetic vision. From you, he said, shall come forth the Holy One of Israel for our salvation, and our restoration.

Ode 5 :

By the brightness of Your coming, You have illuminated the ends of the earth, O Christ, illumining them with the splendour of Your Cross. Make the light of Your divine knowledge also shine in the hearts of those, who sing to You in true faith.

Ode 6 :

The depth of the abyss surrounds us, and we have no-one to deliver us. We are as sheep being led to the slaughter. Save Your people, O God, for You are the Strength of the weak, and their restoration.

Ikos : Tone 8

All over the face of the earth, they suffered. They imitated the sufferings of Christ, and they took away our suffering. They took themselves to Heaven. They have congregated here to show us the Church of the Firstborn ; for they have preserved the Image of the Lord of Heaven. This Church sings to Christ, "You are my God. Through the prayers of the Theotokos, O most merciful Lord, save me".

Ode 7 :

We, the Faithful, recognise in you, O Theotokos, the spiritual furnace ; and just as He saved the Three Young Men, the Most High has renewed the entire world in your womb ; for He is the Lord, the God of our fathers, worthy of all praise, and glory.

Ode 8 :

In the furnace, as in a melting pot, the youths of Israel shone more brightly than pure gold, because of their faith. And they began to sing, "Bless the Lord, all His works. To Him is due all glory, and praise unto the ages".

Ode 9 :

As an image of Your birth-giving, we have the bush, which was not consumed. We beseech you to extinguish the flaming furnace of temptations in our souls, so that we may extol you unceasingly, O Theotokos.

Exaposteilary : Tone 5

O God, who alone dwell amongst the saints, save those who call upon Your Name, through the prayers of the Apostles, and Martyrs, the prophets, and bishops, and all of Your saints.

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

O God, You are the Lord of the living, and of the dead. Grant rest to Your servants in the tabernacles of the chosen ; and even if they have sinned, O God, and Saviour, they have not separated themselves from You.

Now, and ever, and unto the ages of ages. Amen.

In you, O Theotokos, we find our boldness, and you plead for us before God. Stretch forth your venerable hand to crush our enemy. By your prayers, may God send to us the salvation of His heavenly sanctuary.

Apostikha : Tone of the week

Come, all you people ; and let us sing hymns. and spiritual canticles in honour of the victorious martyrs of Christ. They are the heralds of the Faith, and the bright torches of the universe, the never-failing springs from which healings gush forth. Through their prayers, O Christ our God, give peace to the world, and great mercy to our souls.

V. Satisfy us in the morning ....

[*except on Saturdays of the Departed***]**

Behold the soldiers of the great King. They have trampled underfoot, and destroyed all error. Having received the crown they deserved, they obtain for us the peace of the Lord, and great mercy for our souls.

V. Let the favour .... **[***except on Saturdays of the Departed***]**

O holy Martyrs, worthy of all praise, it is neither trial, nor distress, nor hunger ; neither persecution, nor danger ; neither the rage of wild beasts, nor the sword, nor fire, that could keep you from God. But rather, in your love for Him, you forgot the limitations of nature, and became strangers in your bodies. Defying death, you struggled courageously, and receiving the recompense of your labours, you have become inheritors of the Kingdom of Heaven. Intercede now for the salvation of our souls.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Rejoice, O Mary, Theotokos ; for you have given birth to the King, the Saviour, and Enlightenment of all ages.

CANON REFRAINS

The following canon refrains are read, as indicated following :

1. Sunday Octoechos Resurrection Canon :	-Glory be to Your holy Resurrection, O Lord
2. Sunday Octoechos Canon of Cross, and Resurrection :	-Glory be to Your precious Cross, and Resurrection, O Lord.
3. Canon of the Theotokos : -	-O most holy Theotokos, save us.
4. Theotokos-Hymns : - -	-O most holy Theotokos, save us.
5. Canon of the Trinity, Trinity hymns :	-O most Holy Trinity, our God, Glory be to You.
6. Before the penultimate verse of the last canon :	-Glory be to the Father, and to the Son, and to the Holy Spirit.
7. Before the last verse of the last canon :	-Now, and ever, and unto the ages of ages. Amen.
8. Feast-days of the Lord :	-Glory be to You, our God, Glory be to You.
9. Octoechos Supplicatory Canon :	
10. Octoechos Canon of the Cross :	-Have mercy on me, O God, have mercy on me.
11. Canons of the Trinity :	
12. Canon to the Guardian Angel :	-Glory be to Your precious Cross, O Lord.
13. Octoechos Canon of the Angels :	
14. An Archangel :	-O most holy Trinity, our God, Glory be to You.
15. The Forerunner :	
16. Apostles of the Twelve or Seventy:	-O holy angel of God, my guardian, pray for me.
17. Evangelist :	-O holy archangels, and angels, pray for *me*.
18. Prophet :	
19. Hierarch (*bishop*) :	-O holy archangel *Michael*, pray for *me*.
20. A Martyr :	
21. Martyrs :	-O holy great John, Forerunner of the Lord, pray for *me*.
22. Bishop Martyr :	
23. Unmercenary Physician(s) :	-O holy Apostle (of Christ) *James*, pray for *me*.
24. Male Monk-Saints :	
25. Female Monk-Saints :	-O holy Apostle (of Christ), and Evangelist <u>*n*</u>, pray for *me*.
26. Righteous lay-persons :	
27. Fool-for-Christ :	
28. Royalty :	

-O holy prophet of God <u>*n*</u>, pray for *me*.

-O holy hierarch, Father <u>*n*</u>, pray for *me*.

-O holy Hieromaryr <u>*n*</u>, pray for *me*.

-O holy (Great) Martyr <u>*n*</u>, pray for *me*.

-O holy Martyrs <u>*nn*</u>, pray for *me*.

-O holy unmercenary Physician(s) _n(n)_, pray for *me*.
-O venerable Father(s) _n(n)_, pray for *me*.
-O venerable Mother(s) _n(n)_ : pray for *me*.
-O holy right-believing *King* _n_, pray for *me*.
-O holy, righteous _n_, pray for *me*.
-O holy blessed _n_, pray for *me*.

[END OF SEDALENS, CANONS, &c]

2. BIBLICAL CANTICLES

The earlier scheme of following the Canticles was as follows :

Sunday	Canticles 1-9
All-night Vigil	Canticles 1-9
Monday	Canticles 1, 8, 9
Tuesday	Canticles 2, 8, 9
Wednesday	Canticles 3, 8, 9
Thursday	Canticles 4, 8, 9
Friday	Canticles 5, 8, 9
Saturday	Canticles 6, 8, 9

This pattern is reflected in the following, and reflects the earlier sense of using three odes daily except at Sunday vigil. Another, more recent method used all canticles daily. A more recent custom is to omit all canticles save the ninth at all times, with the poetic irmoses, and tropars remaining, however. See the Octoechos, Menaion, and Triodion for the manner of insertion of irmoses, and tropars.

The text of the various canticles follow hereafter.



I. Second Book of Moses 15:2-18 *Mondays, Tone of the day*

The Canticle of Moses

[*Then Moses, and the children of Israel, sang this canticle to God, and he spoke, saying :*]

Let us sing to the Lord, for gloriously is He glorified : horse, and rider has He thrown into the sea. He has become my help, and shelter for my salvation ; this is my God, and I will glorify Him ; the God of my fathers, and I will exalt Him. The Lord shatters wars ; the Lord is His name. The chariots of Pharaoh, and his power, He threw into the sea ; and his picked officers, and horsemen He drowned in the Red Sea. The floods cover them ; they plunged into the depths like a stone. Your right hand, O Lord, is glorified in strength, Your right hand, O Lord, has broken the enemy in pieces. In the abundance of Your glory You have shattered Your adversaries ; You sent forth Your anger, and it devoured them like stubble. At the breath of Your fury the waters were parted, the waters were stiffened like a wall ; the waves were stiffened in the midst of the sea.

We sing the irmos of the Canon.

10 : The enemy said, "I will pursue, I will lay hold, I will divide the spoil, I shall fill my soul, I will draw my sword, and my hand shall be lord".

We begin singing the tropars of the canon after the verses.

Verse

9 : You sent Your spirit, the sea covered them ; they sank as lead in the deepest water.

Verse

8 : Who is like You, O Lord, amongst the gods ? Who is like You, glorified amongst the holy ones, wonderful in glory, doing portents ?

Verse

7 : You stretched out Your right hand, the earth swallowed them up.

Verse

6 : You have guided in Your righteousness this, Your people, whom You have redeemed, You have comforted them by Your strength into Your holy abode.

Verse

5 : The nations have heard, and become angry ; pangs have seized on the inhabitants of Philistia.

Verse

4 : Then did the chiefs of Edom hasten, the princes of Moab ; trembling seized them ; all the inhabitants of Canaan have melted away.

Verse

3 : Let fear, and trembling fall upon them ; because of the greatness of Your arm, let them be petrified, until Your people, O Lord, pass over, until the people pass over, whom You have acquired.

Verse

2 : You led them, and planted them on the mountain of Your inheritance. In the ready habitation which You have acquired, O Lord ; the sanctuary, O Lord, which Your hands have prepared.

Verse

1 : The Lord reigns over the ages, yea, for ever, and ever ; for the horse of Pharaoh, with chariots, and riders, went into the sea, and the Lord brought upon them the water of the sea ; but the sons of Israel walked through dry land in the midst of the sea.

Verse

Glory be to the Father, and to the Son, and to the Holy Spirit ;

Verse

Now, and ever, and unto the ages of ages. Amen.

Verse

If there be other tropars, then we begin to say between them :

Glory be to You, our God, glory be to You.

We conclude by singing the prescribed Katavasia.

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II. Fifth Book of Moses 32:1-43 *Tuesday, Lent only, Tone of the day*

The Canticle of Moses

Give heed, O heavens, and I will speak, and let the earth hear the words of my mouth. May my saying be awaited like the heavy rain, my speech fall down as the dew, as the gentle rain upon the tender grass, and as the snow upon the green herb ; for I have called upon the name of the Lord. Ascribe majesty to our God. As for God, His works are true, and all His ways are judgements. God is faithful, and there is no unrighteousness in Him – righteous, and holy is the Lord. They have sinned ; they were not His, those blameworthy children, a generation crooked, and perverse. Is this how you reward the Lord ? That people is foolish, and unwise ; did not He Himself, your Father, acquire you, and make you, and create you ? Remember the days of old, consider the years of many generations ; ask your father, and he will announce to you ; your elders, and they will tell you. When the Most High divided the nations, when He dispersed abroad the sons of Adam, then He fixed the bounds of the nations, according to the number of the angels of God. And there was made a portion for the Lord, Jacob His people, the line of His inheritance was Israel. He fulfilled all his needs in the wilderness, in the thirsting heat in a waterless land ; He surrounded him, and instructed him, and preserved him as the apple of His eye. Like an eagle that would shelter his nest, and has longed for its young ; spreading out his wings, he has received them, taking them up on his pinions ; so the Lord alone did lead them, and there was no strange god amongst them. He took them up on the strength of the land ; and He fed them with the increase of the fields. He made them suck honey out of the rock, and oil out of the solid rock. Curds from the herd, and milk from the flock, with fat of lambs, and rams, of sons of bulls, and he-goats, with the finest flour of the wheat – and of the blood of the grape they drank wine. And Jacob ate, and was filled ; the beloved one kicked, he waxed fat, he grew thick, he became broad ; then he abandoned God who had made him, and moved away from God his Saviour. They provoked me with strange gods ; with their abominations they embittered me. They sacrificed to demons, and not to God, to gods they had never known, to new gods that had come in of late, whom their fathers had never known. You have abandoned the God who begot you, and you forgot the God who feeds you. The Lord saw it, and was jealous, and He was provoked by the wrath of His sons, and His daughters. And He said, “I will turn away my face from them, I will show what shall come upon them in the last days ; for they are a perverse generation, children in whom is no faith. They have stirred me to jealousy with what is no god ; they have provoked me to anger with their idols. So I will provoke them to jealousy with what is no people ; I will provoke them to anger with a nation without understanding. For a fire is kindled by my fury, and it shall burn to the depths of Hadēs, it shall devour the land, and its increase, and set on fire the

foundations of the mountains. And I will gather evils upon them ; I will use up all my arrows upon them ; they shall melt away with hunger, and the devouring of birds, the bending down of the backs shall be incurable ; and I will send out the teeth of beasts against them, with the venom of things crawling on the earth. In the open, the sword shall bereave them of children, and out of their inner chambers shall issue fear – the same end for both young man, and virgin, the sucking child with the elder of middle-age. I said, 'I will disperse them, I will make the remembrance of them cease from amongst Men,' were it not for the wrath of their enemies, yea, lest their adversaries should live long, and unite to set upon them, lest they should say, 'Our own high hand, and not the Lord, has done all these things'. For they are a nation void of counsel, and there is no science in them, they have not the wit to understand this. Let them admit this for a time that is to come. How shall one chase a thousand, and two put tens of thousands to flight, unless God had sold them, and the Lord given them over ?"

And we sing the Irmos of the Canon

10 : For their gods are not as our God, and our enemies are void of understanding.

And we begin the tropars of the Canon

Verse

9 : For their vine comes from the vine of Sodom, and their vine-branch out of Gomorrah ; their grapes are grapes of gall, their clusters are bitter ; their wine is fury of dragons, and incurable fury of asps.

Verse

8 : "Have I not gathered all this beside, sealed up in my treasuries ?

Verse

7 : In the day of vengeance I will requite, in the moment when their foot stumbles ; for the day of their perdition is at hand, and the things prepared for us present".

Verse

6 : For the Lord shall judge His people, and on His servants shall He bring consolation ; when He saw that they were paralysed, fainting in their attacks, and exhausted.

Verse

5 : Then the Lord said, "Where are their gods, in which they trusted ? Do you eat the fat of their sacrifices, and do you drink the wine of their libation ? Let them rise up, and help you, let them be your protectors.

Verse

4 : Behold, see that I am, and there is no god besides me ; I will kill, and I will make alive ; I will smite, and I will heal ; and there is none that can take out of my hand.

Verse

3 : For I will raise my hand to Heaven, and I will swear by my right hand, and I shall say, 'I shall live forever ; for I will whet my sword like lightning, and my hand shall take hold on judgement, I will render judgement unto my adversaries, and I will reward those who hate me.

Verse

2 : I will make my arrows drunk with blood, and my sword shall devour flesh – with the blood of the wounded, and the captives, from the head of the princes of the nations'."

Verse

1 : Be glad with Him, O you heavens, and let all the angels of God worship Him ; be glad with His people, you nations, and let all the sons of God be strengthened in Him ; for He avenges the blood of His sons, and He shall avenge, and reward His adversaries with fair judgement, and to those who hate Him shall He reward them, and the Lord shall purify the land of His people.

Verse

Glory be to the Father, and to the Son, and to the Holy Spirit ;

Verse

Now, and ever, and unto the ages of ages. Amen.

Verse

If there be other tropars, then we begin to say between them :

Glory be to You, our God, glory be to You.

We conclude by singing the prescribed Katavasia.

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III. 1 Kingdoms (*Samuel*) 2:1-10

Tuesdays [*Wednesday in Lent*] *Tone of the day*

The Canticle of Anna (*Hanna*)

My heart is firm in the Lord ; my horn is exalted in my God. My mouth is enlarged over my enemies, I became glad in Your salvation. There is none holy like the Lord, there is none righteous like our God ; and there is none holy besides You. Do not boast, nor speak things too high, let not arrogance come from your mouth ; for the Lord is a God of knowledge, and a God that prepares His purposes. The bow of the powerful has become weak, and the weak ones have girded themselves with power. Those who were full of bread are in want, and the hungry have reached the land.

And the irmos ; and tropars as follows :

10 : The barren has borne seven, but she who has many children has become weak.

Verse

9 : The Lord kills, and brings to life ; He leads down to Hadēs, and leads up again.

Verse

8 : The Lord makes poor, and makes rich ; He brings low, He also exalts.

Verse

7 : He raises the poor from the earth ; He lifts up the needy from the dung-heap, to make them sit with rulers, and inherit their throne of glory.

Verse

6 : He grants the petitions of one who prays ; He has blessed the years of the righteous, for not by his own force does the powerful man prevail.

Verse

5 : The Lord shall weaken His adversary ; the Lord is Holy.

Verse

4 : Let not the wise boast in his wisdom, the powerful in his power, or the rich man in his riches.

Verse

3 : Let him who boasts, boast in this – that he understands, and knows the Lord, and executes judgement, and righteousness in the midst of the earth.

Verse

2 : The Lord has gone up to the heavens, and has thundered. He will judge the ends of the earth, for He is righteous.

Verse

1: He will give strength to our kings, and exalt the horn of His christ.[15]

Verse

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

Verse

Now, and ever, and unto the ages of ages. Amen.

Verse

If there be other tropars, then we begin to say between them :

Glory be to You, our God, glory be to You.

We conclude by singing the prescribed Katavasia.

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[15] Christ=anointed one, messiah

IV. Habakkuk 3:2-19 *Wednesdays* [*Thursday in Lent*] *Tone of the day*

Canticle of Amvacoum (*Avakum/Habakkuk*)

O Lord, I have heard Your report, and was afraid ; and Your work, O Lord, I considered, and I was amazed. You shall be recognised between the two animals ; You shall be recognised when the years draw near ; when the time has come, You shall be shown forth. When my soul is stirred up, in anger You shall remember mercy. God shall come from Thæman, and the Holy One from the dark, and shady mountain. His virtue has covered the heavens, and the earth was full of His praise. His brightness is like light, horns are in His hands ; and He has established His strength as a strong love. Before His face shall the Word walk ; and He shall go forth for instruction at His feet. He stood, and the earth was shaken ; He looked down, and the nations melted away ; then the mountains broke asunder with violence, the everlasting hills melted away. Instead of toils they saw His eternal going forth. The habitations of Ethiopia shall be in dismay ; as well as the tents of the land of Madian. Were You angry with the rivers, O Lord ? Was Your fury against the rivers, or Your rage against the sea ? You will ride upon Your horses, and Your chariots are salvation ; You string Your bow. You string it against sceptres, says the Lord. The land shall be rent asunder by the rivers ; the people shall see You, and shall be in pangs, while You scatter the waters in Your walk ; the abyss uttered her voice, and gave her greatest display. The sun was raised up, and the moon stood still in her course, at the light shall Your missiles go forth, at the lightning-brilliance of the gleam of Your weapons.

And the irmos ; and tropars as follows :

10 : You diminished the earth in threatening, You trampled the nations in fury.

Verse

9 : You went forth for the salvation of Your people, You came for the salvation of Your christ.

Verse

8 : You cast death on the head of the iniquitous, You lay fetters on their neck to the end.

Verse

7 : You have cut asunder, when You were beside Yourself, the heads of the rulers ; they shall quake within themselves, they shall break open their bridles, like the poor man that eats in secret.

Verse

6 : You mounted Your horses in the sea, and they stirred up the many waters.

Verse

5 : I kept watch, and my heart was dismayed at the voice of the prayer of my lips ; trembling went into my bones, and my strength within me was

stirred up.

Verse

4 : I shall rest in the day of my affliction, that I may go up to the people of my sojourning.

Verse

3 : For the fig tree shall not bear fruit, and there shall be no increase for the vines, the produce of the olive shall lie, and the fields yield no food ; the sheep have been missing from their grazing, and there are no oxen at the cribs,

Verse

2 : yet as for me, I will exult in the Lord, I will rejoice in God my Saviour.

Verse

1 : The Lord is my God, and my power ; He will dispose my feet unto perfection ; He raises me on high, that I might be victor with His canticle.

Verse

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

Verse

Now, and ever, and unto the ages of ages. Amen.

Verse

If there be other tropars, then we begin to say between them :

Glory be to You, our God, glory be to You.

We conclude by singing the prescribed Katavasia.

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V. Isaiah 26:8-21 *Thursdays* [*Friday in Lent*] *Tone of the day*

Canticle of Esaias (*Isaiah*)

Out of the night my spirit wakes at daybreak to You, O God, for Your ordinances are a light on the earth. Learn righteousness, you inhabitants of the earth. For the impious has come to an end ; everyone who does not learn righteousness on the earth shall not practice truth ; let the impious be taken away that he may not see the glory of the Lord. O Lord, Your hand is lifted up, but they knew it not. But when they know it, they shall be put to shame. Zeal shall seize an untaught people ; fire shall at once consume the adversaries. O Lord our God, give us Your peace, You have given all things back to us.

And the irmos ; and tropars as follows :

10 : O LORD our God, take us for Your possession. O Lord, we know no other besides You – we call on Your name.

Verse

9 : The dead shall not see life, nor shall physicians raise them up. Therefore, You have marched against them, destroyed them, and taken every male away from them.

Verse

8 : Add more evils upon them, O Lord, add more evils upon the glorious ones of the earth.

Verse

7 : O Lord, in affliction we remembered You, in a small affliction was Your instruction with us.

Verse

6 : And, as a woman in pangs comes to her time for giving birth, and because of her pangs cries out, so have we become to Your beloved.

Verse

5 : Because of fear of You, O Lord, we have conceived in our womb , and suffered pangs, and given birth to the spirit of Your salvation, which we have wrought on the earth.

Verse

4 : We shall not fall, but all that inhabit the earth shall fall.

Verse

3 : The dead shall rise ; those in the tombs shall awake ; those in the earth shall be glad.

Verse

2 : For the dew which You send is healing for them, but the land of the impious shall fall.

Verse

1 : Go, my people, enter your inner chamber, shut your doors ; hide yourselves for a little while, until the Lord's wrath shall pass away.

Verse

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

Verse

Now, and ever, and unto the ages of ages. Amen.

Verse

If there be other tropars, then we begin to say between them :

Glory be to You, our God, glory be to You.

We conclude by singing the prescribed Katavasia.

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VI. Jonah 2:1-9 *Fridays* [*Saturday in Lent*] *Tone of the day*

Canticle of Jonas (*Jonah*)

Now the Lord had commanded a great whale to swallow up Jonas, and Jonas was in the belly of the whale three days, and three nights. And Jonas prayed to the Lord his God out of the belly of the whale, and said,

And the irmos ; and tropars as follows :

8 : "I cried aloud to the Lord my God, in my affliction, and He heard me ; out of the womb of Hadēs You heard my cry, and my voice.

Verse

7 : You had cast me into the deep, into the heart of the sea, and the rivers surrounded me ; all Your waves, and Your tossings passed over me".

Verse

6 : And I said, "I am pushed away from Your eyes ; shall I again look towards Your holy temple ?"

Verse

5 : Water is poured out about me, even unto my soul, the uttermost abyss surrounded me ; my head has gone down to the clefts of the mountains.

Verse

4 : I went down to the land whose bars are everlasting barriers ; yet, O Lord my God, let my life come up out of corruption towards You.

Verse

3 : When my soul was fainting within me, I remembered the Lord ; let my prayer come to You, even unto Your holy temple.

Verse

2 : Those who guard vanities and lies have forsaken mercy for themselves ; but I, with the voice of praise, and confession, I will sacrifice to You :

Verse

1 : What I have vowed for my salvation, I will pay unto You, O Lord.

Verse

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

Verse

Now, and ever, and unto the ages of ages. Amen.

Verse

If there be other tropars, then we begin to say between them :

Glory be to You, our God, glory be to You.

We conclude by singing the prescribed Katavasia.

✠

VII. Praise of the Three Young Men 3-22, 29-34

Saturdays, Tone of the day

Canticle of the Three Children

Blessed are You, O LORD, the God of our fathers ; and praised, and glorified is Your name unto the ages. For You are righteous in all that You have done to us, and all Your works are true, and Your ways upright, and all Your judgments are truth. You have executed true judgments in all that You have brought upon us, and upon Jerusalem, the holy city of our fathers, for, in truth, and judgement have You brought all this upon us for our sins. For we have sinned, and done iniquity in moving away from You, and have greatly sinned in all things, and have not heard Your commandments ; we have not kept nor done them, as You have commanded us, that it might go well with us. And all that You have done to us, and all that You have brought upon us, You have done in true judgement. You have given us over into the hands of iniquitous enemies, most hateful apostates, and to an unrighteous king, the most wicked in all the world. And now we cannot open our mouths ; shame, and reproach are the lot of Your servants, and worshippers. For Your holy name's sake, do not give us over to the end, and do not scatter Your covenant, and do not move away Your mercy from us, for the sake of Abraham Your beloved, and for the sake of Isaac Your servant, and of Israel Your holy one, to whom You said that You would multiply their seed as the stars of Heaven, and as the sand on the shore of the sea. For we, O Master, have become the least of all the peoples, and are humiliated this day in all the earth, because of our sins. And at this time there is no prince, nor prophet, nor leader, no burnt-offering, nor sacrifice, nor oblation nor incense, no place to bring first-fruits before You, and to find mercy. Yet, with a shattered soul, and a spirit of humility, may we be accepted, as though it were with whole burnt-offerings of rams, and bullocks, and with tens of thousands of fat lambs ; so may our sacrifice be acceptable before You this day, and let it be performed after You ; for there is no shame for those who trust in You. And now, with our whole heart, we follow You, we fear You, and seek Your Face. Do not put us to shame, but deal with us according to Your tenderness, and Your abundant mercy. Take us away, in accordance with Your marvellous works, and give glory to Your name, O LORD. Let all who display evils to Your servants be put to confusion ; let them be put to shame, and deprived of all power, and let their strength be shattered. Let them know that You are the LORD, the only God, glorious over the whole world. And the king's servants, who had cast them in, did not cease from heating the furnace with naphtha, pitch, tow, and wood of the vine.

And the irmos ; and the tropars, as follows :

10 : And the flame poured out forty-nine cubits above the furnace, and it broke through, and enveloped those of the Chaldæans it found around

the furnace.

Verse

9 : But the Angel of the LORD came down to be with Azarias, and those with him in the furnace, and he drove the flame of the fire out of the furnace.

Verse

8 : And He made the midst of the furnace like a whistling wind bearing dew, and the fire did not at all touch them, nor bring any grief, nor trouble them.

Verse

7 : Then the three, as with a single mouth, praised, blessed, and glorified God in the furnace, saying,

Verse

6 : Blessed are You, O Lord, God of our fathers, and highly to be praised, and exalted unto the ages ;

Verse

5 : and blessed is the holy name of Your glory, which is highly praised, and exalted unto the ages.

Verse

4 : Blessed are You in the temple of Your holy glory, You that are highly praised, and exalted unto the ages.

Verse

3 : Blessed are You, as You look upon the deeps, and sit upon the cherubim, You that are highly praised, and exalted unto the ages.

Verse

2 : Blessed are You on the throne of the glory of Your Kingdom, You that are highly praised, and exalted unto the ages.

Verse

1 : Blessed are You in the steadfastness of Heaven, You that are highly praised, and exalted unto the ages.

Verse

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

Verse

Now, and ever, and unto the ages of ages. Amen.

Verse

If there be other tropars, then we begin to say between them :

Glory be to You, our God, glory be to You.

We conclude by singing the prescribed Katavasia.

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VIII. Praise of the Three Young Men 35-66 *Sundays, daily in Lent*

Canticle of the Three Children

[*Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,*]

Bless the Lord, all you works of the Lord, praise the Lord, and highly exalt Him unto the ages. Bless the Lord, you angels of the Lord, and you heavens of the Lord, praise the Lord, and highly exalt Him unto the ages. Bless the Lord, all you waters above the heavens, and all you powers of the Lord, praise the Lord, and supremely exalt Him unto the ages. Bless the Lord, sun, and moon, and you stars of Heaven, praise the Lord, and highly exalt Him unto the ages. Bless the Lord, all rain, and dew, and all spirits, praise the Lord, and highly exalt Him unto the ages. Bless the Lord, fire, and burning heat, winter cold, and summer heat, praise the Lord, and highly exalt Him unto the ages. Bless the Lord, O dews, and snows, O ice, and cold, praise the Lord, and highly exalt Him unto the ages. Bless the Lord, O hoar-frosts, and snows, O lightnings, and clouds, praise the Lord, and highly exalt Him unto the ages. Bless the Lord, O light, and darkness, O nights , and days, praise the Lord, and highly exalt Him unto the ages.

And the irmos ; and tropars, as follows :

10 : Bless the Lord, O earth, O mountains, and hills, and all things that spring up therein, praise the Lord, and highly exalt Him unto the ages.

Verse

9 : Bless the Lord, you fountains, seas, and rivers, and all that move in the sea, praise the Lord, and highly exalt Him unto the ages.

Verse

8 : Bless the Lord, all you birds of the air, all you beasts, and cattle, praise the Lord, and highly exalt Him unto the ages.

Verse

7 : Bless the Lord, you sons of Men, let Israel bless the Lord, praise the Lord, and highly exalt Him unto the ages.

Verse

6 : Bless the Lord, you priests of the Lord, you servants of the Lord, praise the Lord, and highly exalt Him unto the ages.

Verse

5 : Bless the Lord, you spirits, and souls of the righteous, you saints, and you humble of heart, praise the Lord, and highly exalt Him unto the ages.

Verse

4 : Bless the Lord, O Ananias, Azarias, and Misael, praise the Lord, and highly exalt Him unto the ages.

Verse

3 : Bless the Lord, you apostles, prophets, and martyrs of the Lord, praise

the Lord, and highly exalt Him unto the ages.

Verse

2 : Let us bless the Father, and the Son, and the Holy Spirit, the Lord, we praise the Lord, and highly exalt Him unto the ages.

Verse

1 : We praise, bless, and worship the Lord, praising the Lord, and highly exalting Him unto the ages.

Verse

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

Verse

We praise, bless, and worship the Lord, singing, and exalting Him throughout all ages.

Verse

If there be other tropars, then we begin to say between them :

Glory be to You, our God, glory be to You.

We conclude by singing the prescribed Katavasia.

✠

IX. Canticle of the Theotokos

Magnificat Saint Luke 1:46-55 *Sundays, Daily*

Readers : My soul magnifies the Lord, and my spirit has exulted in God my Saviour ;

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Readers : for He has looked upon the humility of His handmaiden ; for behold, henceforth all generations shall call me blessed ;

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Readers : for He who is powerful has done great things to me, and holy is His name ; and His mercy is on those who fear Him unto generation, and generation.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Readers : He has shown strength with His arm, He has scattered the proud in the intention of their hearts.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Readers : He has brought down the mighty from their thrones, and exalted the humble ; He has filled the hungry with good things, and the rich He has sent empty away.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

Readers : He has supported His servant Israel in remembrance of His mercy, as He spoke to our fathers – to Abraham, and to his seed forever.

Refrain : More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God the Word. True Theotokos, we magnify you.

The Prayer-canticle of Zacharias, the father of the Forerunner

Benedictus (Saint Luke 1:68-79) [*same melody*]

Readers : Blessed be the Lord, God of Israel, for He has visited, and wrought the redemption of His people, and has raised up a horn of salvation for us in the house of His servant David,

And we begin the irmos ; and the tropars as follows :

10 : as He spoke by the mouth of His holy ones, the prophets from of

old –

Verse
9 : salvation from our enemies, and from the hand of all who hate us ;

Verse
8 : to do mercy with our fathers, and to remember His holy covenant,

Verse
7 : the oath which He swore to our father Abraham, to grant us, that we, being rescued from the hand of our enemies,

Verse
6 : might serve Him without fear, in holiness, and righteousness before Him all the days of our life.

Verse
5 : And you, child, shall be called the prophet of the Most High ; for you shall go before the Face of the Lord, to prepare His ways,

Verse
4 : to give knowledge of salvation to His people, in the forgiveness of their sins,

Verse
3 : through the tender mercy of our God, whereby the Orient from on high has visited us,

Verse
2 : to illumine those who sit in darkness, and in the shadow of death,

Verse
1 : and to direct our feet into the way of peace.

Verse
Glory be to the Father, and to the Son, and to the Holy Spirit.

Verse
Now, and ever, and unto the ages of ages. Amen.

Verse
If there be other tropars, then we begin to say between them :
Glory be to You, our God, glory be to You.
We conclude by singing the prescribed Katavasia.

✠

For the exact placement, and number of Canons, and Tropars for each Canticle, according to the day, consult the appropriate service-book – Octoechos, Menaion, Triodion, Pentecostarion, and also the superior, who directs their implementation.

[END OF BIBLICAL CANTICLES]

3. RULES FOR LENTEN ALLELUIA
LENTEN DAILY TRINITY HYMNS ON ALLELUIA
LENTEN DAILY HYMNS OF LIGHT

✢ ALLELUIA ON LENTEN DAYS

Alleluia is prescribed for weekdays of lenten periods, the main points of which follow. However, there are exclusions, also. These exclusions include festal periods of one of the Great Feast-days of the Lord or of the Theotokos.

These include :

Those days for the Transfiguration of Christ (5-13 August) ; for the Entry of the Theotokos to the Temple (20-25 November) ; the Nativity of Christ (20-24 December).

Alleluia may be sung on days of simple or double commemoration, but on which there is no provision for a special Apostle or Gospel for the Liturgy. They are weekdays on which only three verses have been provided at Lord I Call in Vespers. On these weekdays, it is understood that the Prayer of Saint Ephrem with prostrations, and bows is also included in its place, along with other Lenten characteristics.

Alleluia may also be sung on some Saturdays of the Departed, but the Lenten form of service is not followed on those days.

-During the weekdays (Monday through Friday) of the Great Fast, as provided in the Triodion

-During the Nativity fast weekdays, if they be on 15, 18, 19, 26, 29 November, and 1, 2, 3, 7, 8, 11, 14, 15, 16, 18, 19 December

-During the Apostles' Fast weekdays if they be on 19, 20, 22, 23, 26, 27-31 May, and on 1, 2, 3, 4, 5-7, 10, 15, 16, 20, 22 June

-During the Dormition Fast weekdays, if they be on 3, 4 August

✢Trinity Hymns :

At the end of the first Trinity Hymn, we commemorate the saint of the day : that is, on Monday the Bodiless Powers ; on Tuesday the Forerunner ; on Wednesday, and Friday the Cross ; on Thursday the Apostles. At the end of the second Trinity Hymn, we commemorate the saint of the Temple. After "Holy, holy, holy are You, our God," and before "Glory", we end the hymn according to the day thus :

Monday :	… through the protection of Your bodiless ones have mercy on us.
Tuesday :	… through the intercessions of Your Forerunner, have mercy on us.
Wednesday :	… by the power of Your Cross, save us, O Lord.
Thursday :	…. through the intercessions of Your Apostles, and St Nicholas, have mercy on us.
Friday :	… by the power of Your Cross, save us, O Lord.
Saturday :	…. through the intercessions of Your saints, save us, O Lord

TONE 1 :

Through bodily forms, we are led up to the spiritual, and immaterial understanding of the bodiless powers. Singing the Thrice-holy Hymn, and awaiting the illumination of the Godhead in three Persons, let us cry aloud, as the cherubim to the One, and only God, "Holy, holy, holy are You, our God ; ___ _____ **….**"

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

With all the heavenly powers, let us send up the Thrice-holy Hymn of praise, and cry aloud, as do the cherubim to Him who dwells on high, "Holy, holy, holy, are You, our God ; through the intercessions of ___*temple saint*___, have mercy on us".

Now, and ever, and unto the ages of ages. Amen.

Rising from sleep, we fall down before You, O Good One, and with the hymn of the angels, we cry out to You, O Powerful One, "Holy, holy, holy, are You, our God ; through the intercessions of the Theotokos, have mercy on us".

TONE 2 :

Imitating the powers on high, we on earth offer You, O Good One, a hymn of victory, "Holy, holy, holy are You, our God ; _____ **….**"[16]

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

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[16] In the Greek Horologion, this is the Doxasitkh, and the "Glory" verse here comes first.

O uncreated Nature, Creator of all things, open our lips, so that we may announce Your praise, crying out, "Holy, holy, holy, are You, our God, through the intercessions of *temple saint*, have mercy on us".

Now, and ever, and unto the ages of ages. Amen.

O Lord, You have wakened me from my bed, and from sleep. Illumine my mind, and my heart, and open my lips, that I may hymn You, O Holy Trinity, "Holy, holy, holy, are You, our God ; through the intercessions of the Theotokos, have mercy on us".

TONE 3 :

O Trinity, Co-essential, and Undivided, Unity in three co-eternal Persons, to You, as God, we shout the hymn of the angels, "Holy, holy, holy, are You, our God, _____ **....**"[17]

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

Daring, as the cherubim, to give glory to the Father without beginning, the Son also without beginning, and the Spirit co-eternal, one Godhead, we say, "Holy, holy, holy are You, our God ; through the intercessions of *temple saint*, have mercy on us".

Now, and ever, and unto the ages of ages. Amen.

Suddenly the Judge shall come, and the acts of every one shall be laid bare. But in the middle of the night, let us cry out with fear, "Holy, holy, holy, are You, our God ; through the intercessions of the Theotokos, have mercy on us".

TONE 4 :

Daring, as mortals, to offer to You the hymn of Your spiritual ministers, we say "Holy, holy, holy are You, our God ; _____ **....**"[18]

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

As the angelic hosts in Heaven, so the hosts of Men here on earth stand in fear, and offer to You, O Good One, a hymn of victory, "Holy, holy, holy, are You, our God ; through the intercessions of *temple saint*, have mercy on us".

Now, and ever, and unto the ages of ages. Amen.

Daring as the cherubim to glorify Your Father without beginning, and to you, O Christ our God, and to Your Most Holy Spirit, we say "Holy, holy, holy, are You, our God ; through the intercessions of the Theotokos, have mercy on us".

TONE 5 :

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[17] In the Greek Horologion, this is the Doxasitkh, and the "Glory" verse here comes first.

[18] In the Greek Horologion, this is the "Now, and ever" verse, and the "Now.".. verse here comes first.

Now is the hour for hymnody, and supplication. Let us cry out eagerly to the One, and only God, "Holy, holy, holy are You, our God ; _____ …".

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

We dare to act as icons of Your spiritual armies ; and with our unworthy mouths, we shout to You, O Trinity without beginning, "Holy, holy, holy, are You, our God ; through the intercessions of *temple saint*, have mercy on us".

Now, and ever, and unto the ages of ages. Amen.

O Christ our God, in a virgin womb were You contained, yet from the Father's bosom, You were not separated. Accept us as, we call upon You, with the angels, "Holy, holy, holy, are You, our God ; through the intercessions of the Theotokos, have mercy on us".

TONE 6 :

The cherubim stand by with fear, and the seraphim stand apart in trembling, offering the Thrice-holy Hymn with voices that are never still ; and with them, we sinners also shout, "Holy, holy, holy are You, our God ; _____ ...."[19]

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

In never-silent hymns of glory, with their bodiless mouths, the six-winged seraphim sing to You, our God, the Thrice-holy Hymn ; and we on earth send up praise to You from our unworthy lips, "Holy, holy, holy, are You, our God ; through the intercessions of *temple saint*, have mercy on us".

Now, and ever, and unto the ages of ages. Amen.

Let us glorify the Godhead, Three in One, united, and yet unconfused, and let us sing the hymn of the angels, "Holy, holy, holy, are You, our God ; through the intercessions of the Theotokos, have mercy on us".

TONE 7 :

You are praised, and hymned by the cherubim for Your highest power, and worshipped by the angels in Your divine glory. Accept us sinners also, who, unworthy, dare to shout to You, "Holy, holy, holy are You, our God ; ____ _____ ...."

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

Putting away sluggish sleep, O my soul, show to the Judge renewed hymns of praise, and shout with fear, "Holy, holy, holy, are You, our God ; through the

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[19] In the Greek Horologion, this verse is the Doxastikh, and the "Glory" verse here is first.

intercessions of __*temple saint*__, have mercy on us".[20]

Now, and ever, and unto the ages of ages. Amen.

To the unapproachable Godhead, to the Trinity in Unity, let us send up the Thrice-holy Hymn of the seraphim, and shout with fear, "Holy, holy, holy, are You, our God ; through the intercessions of the Theotokos, have mercy on us".

TONE 8 :

Lifting up our hearts to Heaven, let us imitate the orders of angels. Let us fall down with fear before the impartial Judge, and shout out a triumphal hymn of praise, "Holy, holy, holy are You, our God ; _____ **....**"

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

Not daring to gaze upon You, the winged cherubim joyfully shout the divinely-inspired melody of the Thrice-holy voice ; and with them, we sinners also shout to You, "Holy, holy, holy, are You, our God ; through the intercessions of __*temple saint*__, have mercy on us".

Now, and ever, and unto the ages of ages. Amen.

Bent down by the multitude of our falls, we dare not look up to Your height ; but, inclining the soul, with the body, with the angels we shout to You, "Holy, holy, holy, are You, our God ; through the intercessions of the Theotokos, have mercy on us".

[20] In the Greek Horologion, this verse is the "Now, and ever" and the "Now" here is the Doxastikh.

✢Hymn of Light : (*Exaposteilary*)

This, in eight tones, is repeated three times, with the endings for every day which are found after the tones :

TONE 1 :
O Christ, the rising Light, purify my soul from all sin, ….(*endings*)
TONE 2 :
O Christ our God, send forth Your everlasting light, and illumine the secret eyes of my heart, ….(*endings*)
TONE 3 :
O Christ our God, send forth Your light, and illumine my heart, ….(*endings*)
TONE 4 :
O Christ, the Light rising to Your world, purify from all sin my soul that is in darkness, ….(*endings*)
TONE 5 :
O Lord, the Giver of Light, send forth Your light, and illumine my heart, ….(*endings*)
TONE 6 :
With the bodiless ones as advocates, O Lord, send down upon our souls Your eternal Light, ….(*endings*)
TONE 7 :
With the bodiless ones as advocates, O Lord, send down Your Light to our souls, because of Your great mercy, ….(*endings*)
TONE 8 :
You are the Light, O Christ. Illumine me in You, ….(*endings*)

Endings :

After the first :
Monday : … with Your bodiless ones as advocates, O Lord, and save me.
Tuesday : … through the intercessions of the Forerunner, and save me.
Wednesday : … by the power of Your Cross, O Lord, and save me.
Thursday : … through the intercessions of the Apostles, and Bishop Nicholas, O Lord, and save me.
Friday : … by the power of Your Cross, O Lord, and save me.
After the second :
… through the intercessions of Your saints, O Lord, and save me.
After the third :
… through the intercessions of the Theotokos, O Lord, and save

me.

But on Saturdays :

There are only two repetitions of this Hymn of Light :

After the first :

... through the intercessions of Your saints, O Lord, and save me.

After the second :

... through the intercessions of the Theotokos, O Lord, and save me.

And, instead of the third, the exaposteilary of the departed :

O Saviour, as God, You have authority over both the living, and the dead. Give rest to Your servants in the dwelling-place of the elect ; for although they have sinned, yet they did not turn away from You.

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

Give rest to Your servants, O Lord, in the land of the living, from which pain, sorrow, and sighing have fled away. In Your love for Man, be merciful to the sins that they committed in this life ; for You alone are sinless, and merciful, O Master of the dead, and of the living.

Now, and ever, and unto the ages of ages. Amen.

O Mary, Bride of God, pray to Christ without ceasing, on behalf of us, your servants ; that with the prophets inspired by God, and the companies of the martyrs, of hierarchs, holy monks, and all the righteous, we may become fellow-heirs of the Kingdom of Heaven.

[THE END OF TRINITY HYMNS, AND HYMNS OF LIGHT]

C. RESURRECTIONAL SUNDAY PROPERS :[21]

1. Sessional Hymns, Hypakoë, Gradual, Praises.

✣ **TONE 1 :**

Sessional Hymns :

After the first reading from the Psalter :

The soldiers keeping watch over Your tomb, O Saviour, fell down, as if dead, at the lightning brightness of the angel, who appeared, and proclaimed the Resurrection to the women. We glorify You, the destroyer of corruption. We fall down before You, risen from the tomb, who alone are our God.

V. Arise, O Lord, my God ; let Your hand be lifted up, and do not forget the needy.

Nailed to the Cross by Your own will, O Merciful One, and laid in the tomb as dead, O Giver of life, by Your death, You have wiped out the power of death ; for the gatekeepers of Hadēs trembled before You. With Yourself, O only Lover of Man, You have raised up the dead from the ages.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

All we, who with yearning seek refuge in Your goodness, know you to be the Theotokos, who after childbearing remained truly virgin. Indeed, we sinners have in you an intercessor ; and in temptation ; we have you as our salvation, O only immaculate one.

After the second reading from the Psalter :

The women, coming early to Your tomb, trembled at the sight of the angel. The tomb shone with life, and this wonder struck them. Therefore, they returned ; and they announced the Resurrection to the disciples. Since He alone is mighty, and powerful, Christ has despoiled Hadēs, and He raised up all those in corruption, releasing man from fear of condemnation.

V. I will praise You, O Lord, with my whole heart, I will speak of all Your marvellous works.

The Life of all men was nailed to the Cross ; and the immortal Lord, the Saviour, who arose on the third day, and raised Adam from corruption, was counted amongst the dead. Therefore, O Giver of life, the powers of Heaven cry aloud, “Glory be to Your Resurrection. Glory be to Your condescension, O only Lover of Man”.

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[21] To find the number of the tone of the week: find the number of the Sunday after Pentecost (#P), subtract 1, divide by 8. If there be a number with a remainder (R), then the remainder gives the number of the tone. If there be a whole number with no remainder, then the Tone is 8.

#P – 1 ÷ 8= R R=#tone, or if no Remainder, tone=8

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Mary, you Sacred Dwelling of the Lord, raise us, who are fallen into a bottomless pit of despair, wrong-doing, and affliction ; for you are the salvation, and help, and powerful advocate of those who have sinned, and you save your servants.

After the Tropars on Psalm 118 :

Hypakoë :

By repentance, the thief stole paradise ; and by lamentation, the Myrrh-bearing Women brought to light the joy that You are risen, O Christ, granting the world great mercy.

Gradual :

Antiphon 1 :

In my affliction, I cry out to you, O Lord. Hearken to my distress. Those who live in the wilderness have an unquenchable longing for God, as they are far from the tumult of life.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

It is fitting to give honour, and glory to the Holy Spirit, as to the Father, and to the Son. Therefore, let us sing to the Trinity, one in power.

Antiphon 2 :

O God, You have made me ascend into the mountains of Your laws. Enlighten me by virtues, that I may celebrate You in song.

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

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

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

Antiphon 3 :

When they said to me, “Let us go into the courts of the Lord,” then my spirit made glad ; and with it, my heart rejoiced.

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

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

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

Praises :

1. In song, we praise Your saving Passion, O Christ, and we glorify Your Resurrection.

2. Give peace to our lives, O only Almighty Lord, who have endured the Cross, and laid death low, and have risen from the dead.
3. Vouchsafe that we may praise, and glorify You with a pure heart, O Christ, who have despoiled death, and raised up Man, through Your Resurrection.
4. Glorifying Your divinely fitting condescension, we praise You, O Christ. Born of the Virgin, without parting from the Father, You have suffered as Man, and You willingly endured the Cross. Glory be to You, O Lord, who, proceeding as from a chamber, have risen from the tomb to save the world.
5. When You were nailed upon the wood of Your Cross, then the power of the enemy was put to death ; the creation quaked with Your fear, and Hadēs was despoiled by Your power. Glory be to You, O Christ our Lord, who have raised the dead up from the tomb, and opened paradise to the thief.
6. The honoured women hastened, lamenting, to Your sepulchre. And they found the tomb open, and they learned from the angel the strange, and most glorious wonder ; and they announced to the Apostles that the Lord had risen, bestowing upon the world His great mercy.
7. We worship the divine stripes of Your Passion, O Christ our God, and the royal sacrifice in Sion, made divinely manifest at the end of the ages ; for You, O Son of Righteousness, have enlightened those asleep in darkness, and guided them towards the light that knows no evening.
8. Give ear, O skeptics.[22] Where are those who went to Pilate ? Let the soldiers of the watch say where are the seals of the tomb. Where has the buried corpse been laid ? How was He sold, who is not for sale ? How was the Treasure stolen ? O skeptics, why do you speak falsely against the Resurrection of Him, who was crucified ? He is risen, free amongst the dead, and granting the world His great mercy.

[22] This word here, and elsewhere replaces, editorially, the word “Jews”. This editorial measure is taken to help current readers, and hearers avoid losing the meaning. Too often in recent times, textual references addressing questions to Jews of that moment in time are misunderstood, and used as an excuse to taunt Jews of our own times. The text addresses those of the moment who doubted or denied the fact of the resurrection, but it allows doubters of the present to be addressed also. It may be found more convenient to skip these particular verses, as may be blessed by the one who has such responsibility to decide.

✣ **TONE 2 :**

Sessional Hymns :

After the first reading from the Psalter :

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

V. Arise, O Lord, my God ; let Your hand be lifted up, and do not forget the needy.

The angel stood by the tomb, and he cried out to the women bearing ointment, "Myrrh is fitting for the dead ; but Christ has shown Himself free from corruption. Therefore, proclaim : 'The Lord is risen, and He grants the world His great mercy'".

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

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

After the second reading from the Psalter :

Glory be to You, O Lord, who without being hindered by the stone of the tomb's being sealed, rose up, and have granted the rock of faith to all.

V. I will praise You, O Lord, with my whole heart, I will speak of all Your marvellous works.

The choir of the disciples, joining the women bearing sweet ointment, rejoiced with one accord ; for, in common with them, they kept feast, participating in the same celebration to the glory, and honour of Your Resurrection ; and through them, O Lord, Lover of Man, grant Your people great mercy.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

You are most blessed, O Virgin Theotokos ; for through Him, who took flesh from You is Hadēs led captive ; Adam is recalled from the dead ; the curse is made void ; Eve is set free ; death is slain ; and we are endowed with life. Therefore, we cry aloud in praise, "Blessed are you, O Christ our God, whose pleasure this was. Glory be to You".

After the Tropars on Psalm 118 :

Hypakoë :

After the Passion, the women went to the grave to anoint Your body, O Christ our God. They saw angels in the tomb, and they were afraid ; for they heard them say that the Lord was risen, granting the world great mercy.

Gradual :

Antiphon 1 :

I direct the eyes of my heart towards You, O Saviour in Heaven. Save me by Your radiance.

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

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

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

Antiphon 2 :

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

O Saviour, do not give Your servant as a prey to their teeth ; for like lions, my enemies rise up against me.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

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

Antiphon 3 :

Those, who trust in the Lord, are like the Holy Mountain ; they are not moved by the assaults of Belial.

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

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

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

Praises :

1. All that has breath, all creation, praises You, O Lord ; for You alone love Man, and have put down death through Your Cross, so as to show Man Your Resurrection.
2. Let the skeptics say how the soldiers lost the King, over whom the watched. Why did the stone fail to guard the rock of life ? Let them give up Him who was buried, or worship Him Risen, and declare with us, “Glory be to Your manifold mercies. Glory be to You, our Saviour”.
3. O people, rejoice, and make glad. An angel sat upon the stone of the tomb, and announced to us, “Christ, the Saviour of the world, is risen from the dead, and He has filled the universe with fragrance”. Rejoice, and make glad, O people.
4. Before your conception, O Lord, an angel brought the joyful salutation to the Virgin, full of Grace ; while at Your Resurrection, an angel rolled back

the stone of Your glorious tomb. The one, in place of sorrow, disclosed tokens of joy ; the other, instead of death, proclaimed to us the Master, the Giver of life. Therefore, we cry out, Glory be to You, O Lord, Benefactor of all Man.

5. Weeping, the women poured myrrh upon Your tomb, and then their voices were filled with joy as they said, "The Lord is risen".
6. Let the gentiles, and the people praise Christ our God, who, for our sakes, willingly suffered the Cross, and spent three days in Hadēs ; and let them worship His Resurrection from the dead, that sheds light to the ends of the world.
7. Crucified, and buried of Your own will, You despoiled death, O Christ ; and as God, and Master, You granted the word eternal life, and Your great mercy.
8. Truly, you evildoers, who sealed the stone : you granted us a greater wonder. The watch knew that He left the tomb, and they said : "You tell us that, while we slept, the disciples came, and stole Him away. But who ever steals a body, a body unclothed ? He rose up of His own accord, because He is God, leaving His grave-clothes in the tomb". O skeptics, go, and see how He, having trampled death, left the seals unbroken, and granted Man life without end, and His great mercy.

✣ **TONE 3 :**

Sessional Hymns :

After the first reading from the Psalter :

Christ is risen from the dead, the first-fruits of those that slept, the firstborn of all creation, and Maker of all created things. He restored in Himself the nature of Man, grown corrupt. O Death, you shall reign no more ; for the Master of all things has made your power of no avail.

V. Arise, O Lord, my God ; let Your hand be lifted up, and do not forget the needy.

O Lord, having tasted death in the flesh, You emptied death of its gall by Your Resurrection. You fortified Man against death, and You proclaimed the abolition of the ancient curse. Glory be to You, O Lord, Protector of our lives.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Theotokos, Gabriel marvelled at the beauty of your virginity, and at the exceeding brightness of your purity, as he cried out to you, "What praise, then, appropriate f or you, shall I offer ? By what name may I invoke You ? I am troubled, and afraid. Therefore, as I was commanded, I raise my cry, 'Rejoice, O Full of Grace'."

After the second reading from the Psalter :

Hadēs was struck with dismay, seeing Your Godhead unchanged, and Your voluntary Passion, O Lord. It mourned, and said, "I tremble before the flesh of the incorruptible Person. I see Him, who may not be seen, mysteriously fighting me, while those I hold in my power call out, 'Glory, O Lord, to Your Resurrection'."

V. I will praise You, O Lord, with my whole heart, I will speak of all Your marvellous works.

We Faithful, speaking about things that pertain to God, touch upon an ineffable mystery – the Crucifixion that mind cannot comprehend, and the Resurrection that is beyond description ; for, today, death and Hadēs are despoiled, while Man is clothed in incorruption. Therefore, in thanksgiving, we cry aloud, "Glory, O Christ, to Your Resurrection".

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Mother of God, you have mysteriously held in your womb Him, whom none can comprehend, and nothing circumscribe. He is one essence with the Father, and the Spirit. By your child-bearing, we have come to know that in the world, the One, and Only unconfused energy of the Trinity should be glorified. Therefore, in thanksgiving, we cry aloud to you, "Rejoice, O Full of Grace".

After the Tropars on Psalm 118 :

Hypakoë :

The Myrrh-bearing Women wondered, when they beheld the radiant angel ; and the dew of his words fell upon them, as he said, "Why do you seek the living amongst the dead ? He that emptied the tomb is risen ; and as the changeless One, He has changed corruption". Sing to God, "How fearful are Your works" ; for He has saved Man.

Gradual :

Antiphon 1 :

You have plucked captive Sion from Babylon, and me from the passions. Draw me to life, O Word.

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

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

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

Antiphon 2 :

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

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

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

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

Antiphon 3 :

Blessed are those who fear the Lord, and walk along the paths of the commandments ; for they shall eat the fulness of the fruits of life.

Make glad, O Chief Shepherd, at beholding Your children round about Your table, and bearing the branches of virtue.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

All the abundant wealth of glory is in the Holy Spirit, from whom are Grace, and life for every creature. He is indeed praised in song ,with the Father, and the Word.

Praises :

1. Come, all you peoples. Perceive the might of this aweful mystery. Our Saviour, who in the beginning was the Word, has been crucified for us ; and of His own will, He suffered burial. On the third day, He rose again, that He might save us all. Therefore, let us worship Him.
2. The watch that guarded You, O Lord, related all the wonders that had

happened ; but the vain assembly of the Sanhedrin filled their hands with gifts, thus thinking to hide Your Resurrection, that the whole world glorifies. Have mercy upon us.

3. All things were filled with joy at receiving the tidings of Your Resurrection ; for Mary Magdalene, when she went to Your tomb, found an angel in shining raiment seated upon the stone. He said, "Why do you seek the living amongst the dead ? He is not here, but risen, as He said, and He goes before you into Galilee".
4. O Master, Lover of Man, in Your light, we see Light ; for You are risen from the dead, and You have bestowed salvation on Man. Let all creation give glory to You, that alone are without sin. Have mercy upon us.
5. The women, bearing fragrant myrrh, very early offered to You their tearful song, O Lord ; for laden with sweet-smelling spices, they came to Your tomb, and they hastened to anoint Your Immaculate Body. An angel, seated upon the stone, announced to them, "Why do you seek the living amongst the dead ? For He is risen, and as God, He has trampled death, and He grants all Men His great mercy".
6. A shining angel was seated upon Your life-giving tomb ; and he said to the women bearing sweet-smelling ointment, "The Deliverer has emptied the tomb, despoiled Hadēs, and is risen on the third day ; for He alone is God, and Almighty".
7. On the first day of the week, Mary Magdalene went to the tomb, in search of You ; and when she found You not, she lamented, and moaned, "Woe is me, O my Saviour. Where have they stolen away the King of all ?" Two angels, bearers of life, were in the tomb, and they said to her, "Woman, why do you weep ?" She said, "I weep, because they have taken my Lord from the tomb, and I know not where they have laid Him". Then she turned round, and saw You standing ; and straightway she cried out, "My Lord, and my God, glory be to You".
8. The Jews shut the Life in the tomb, while the thief with his tongue opened to the nations the door of joy, as he called out, and said, "He that was crucified with me, and for my sake was hung upon the wood, has appeared to me, seated with the Father upon the throne ; for He is Christ our God, who has great mercy".

✣ **TONE 4 :**

Sessional Hymns :

After the first reading from the Psalter :

The Myrrh-bearing Women looked at the entrance of the tomb ; and, unable to bear the sight of the flaming angel, they trembled with wonder, and they said, "Can it be that He that opened Paradise to the thief has been stolen away ? Or has He, that before His Passion proclaimed His Resurrection, risen ?" Yea, Christ is risen indeed ; and He grants life , and Resurrection to those in Hadēs.

V. Arise, O Lord, my God ; let Your hand be lifted up, and do not forget the needy.

Of Your own will, O Saviour, You suffered the Cross ; and mortal Man laid You, that founded the ends of the world with Your word, in a new tomb. The stranger was thereby held in bonds, and death despoiled without mercy ; and all those in Hadēs at Your life-bearing Resurrection cried out, "Christ, the Giver of life, is risen, and shall remain forever".

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Theotokos, the sight of Your conceiving without seed past nature struck Joseph with wonder, and it brought to mind the fleece, wet with dew ; the bush on fire, but not consumed ; and the rod of Aaron, that put forth flower. And, in witness to these things, your spouse and guardian cried out to the priests, "A virgin bears child, and after childbirth remains forever virgin".

After the second reading from the Psalter :

O Saviour, Risen from the dead, as immortal, You have raised up the world in Yourself, by Your Resurrection, O Christ our God. You have broken in pieces the dominion of death, and You have revealed the Resurrection to all, O Merciful One ; and we, therefore, glorify You, the only Lover of Man.

V. I will praise You, O Lord, with my whole heart, I will speak of all Your marvellous works.

Gabriel came down from the heights above, and approached the stone, where lay the Stone of Life. And he, all in white, cried aloud to the mourners, "Cease our weeping, and wailing, now that you have mercy with you forever. Be bold, for He whom you seek in tears is truly awake. So, call out to the Apostles that the Lord is Risen".

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

All the choirs of angels were struck with wonder at the mystery of your fearful conceiving, O pure Virgin. How was it that He, that through one movement of His hand holds all things fast, was held in Your arms, as a mortal man ; and that He, the One that was before the ages, took birth ; and He that feeds all that has breath was fed on milk ? And they, as they praised Him, glorify you,

as being truly the Mother of God.
After the Tropars on Psalm 118 :

Hypakoë :

The Myrrh-bearing Women hastened to proclaim to the apostles the glad tidings of Your all-glorious Resurrection, announcing that You are risen, as God, O Christ, granting the world great mercy.

Gradual :

Antiphon 1 :

From my youth up, many passions have made war against me ; but help me, and save me, O my Saviour.
You haters of Sion shall be put to shame by the Lord, as grass by the fire shall you be withered up.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

By the Holy Spirit, every soul is filled with life – by purification, it is raised on high, and made bright by the three-fold Unity, in a holy mystery.

Antiphon 2 :

Out of the depths of my soul have I earnestly cried out unto You, O Lord. Cause Your divine ears to hearken to me.
Every man, whose hope is in the Lord, is raised above all those that mourn.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Streams of Grace are made to flow by the Holy Spirit, and they water the whole creation that it may live.

Antiphon 3 :

Let my heart be lifted towards You, O Word, and may none of the pleasures of the earth entice me towards the ground.
If a man have a tender feeling for his mother, how much warmer should be our love towards the Lord.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

In the Holy Spirit is the wealth of the knowledge of God, and contemplation of wisdom ; for in Him, the Word reveals all the teachings that come from the Father.

Praises :

1. We glorify Your Resurrection, O all-powerful Lord, who have suffered the Cross, and death, and are risen from the dead.
2. By Your Cross, You have set us free from the ancient curse ; and by Your death, You have laid low the devil, who tormented our nature. All things have been filled with joy by Your Resurrection. Therefore, we cry out to You, “Glory be to You, O Lord, risen from the dead”.
3. By Your Cross, instruct us in Your truth, O Christ our Saviour ; and

deliver us from the wiles of the adversary. O You, that are risen from the dead, raise us up, who are fallen through sin. By the prayers of Your saints, stretch out to us Your arms, O Lord, Lover of Man.

4. You have taken upon Yourself death in the flesh, and You have mediated, that we might be immortal. You have dwelt in the tomb, that we might be free from Hadēs ; and, suffering as Man, You have risen as God, having raised us with Yourself. Therefore, we cry out to You, "Glory be to You, O Lord, Giver of life, the only Lover of Man".
5. Without parting from the bosom of the Father, O Only-begotten Son of God, in Your love for Man, You have descended to earth ; and in truth, You become Man ; and, impassible in Your divinity, You have suffered the Cross, and death in the flesh ; and You have risen from the dead, and granted Man immortality, because You alone are Almighty.
6. O Saviour, the stones fell on Golgotha, when Your Cross was set up. The gatekeepers of Hadēs were afraid when You were laid as dead in the tomb ; for You have destroyed the power of death by Your Resurrection, and You have granted all the dead incorruption, O Saviour. Glory be to You, O Lord, and Giver of life.
7. O Christ, our God, the women wished to behold Your Resurrection. Mary Magdalene went before them ; they found the stone rolled back from the tomb, and an angel sitting there, who said, "Why do you seek the living amongst the dead ? He is risen as God, so as to save the world".
8. Where is Jesus, whom you thought you had under watch ? Tell us, O skeptics, where is He, that was laid in the tomb, upon which the seals were placed ? Give up the dead, you that rejected the Life. Yield up the body, or believe in Him Risen. If you keep silence about His rising, then the stone rolled back from the tomb will, itself, cry aloud. Great is Your mercy, great the mystery of Your dispensation. Glory be to You, O Saviour.

✣ **TONE 5 :**

Sessional Hymns :

After the first reading from the Psalter :

We praise the Cross of the Lord ; we honour in song His sacred tomb ; and we glorify the Resurrection ; for, as God, He raised up the dead from the tomb, stripped death of its power, and the devil of his strength, and He shone forth light upon those in Hadēs.

V. Arise, O Lord, my God ; let Your hand be lifted up, and do not forget the needy.

They called you dead, O Lord, who have put death to death. They laid You in the tomb, who have emptied the tomb. The watch were above, guarding the sepulchre, while You were below, raising up the dead of all ages. Glory be to You, O almighty Lord, who cannot be comprehended.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Rejoice, O sacred mountain where God has walked. Rejoice, O living bush, unconsumed by fire. Rejoice, O only bridge between the world, and God, leading the dead into eternal life. Rejoice, O Maiden uncorrupted, who without knowing a man, have borne the Salvation of our souls.

After the second reading from the Psalter :

After Your Resurrection on the third day, and the act of worship of the Apostles, Peter called out to You, "The women ventured, while I was afraid. The thief confessed God, while I denied Him. Will You continue to call me a disciple ? Will You not make me again a fisher of the deep ? Rather, accept me, repenting, O God, and save me".

V. I will praise You, O Lord, with my whole heart, I will speak of all Your marvellous works.

The transgressors have nailed You in the midst of the condemned, and pierced Your side with a lance, O merciful Lord ; and You have accepted the tomb, destroying the gates of Hadēs, and You have risen on the third day. The women ran to see You, and announced the Resurrection to the Apostles. Glory be to You, O Lord, You high-exalted Saviour, whose praises the angels sing.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Bride who, without knowing a man, are the Mother of God, who have turned the grief of Eve to joy, the Faithful sing Your praises, and venerate you, because you have led us away from the ancient curse. O far-famed, and all-hallowed one, pray now, without ceasing, that we may be saved.

After the Tropars on Psalm 118 :

Hypakoë :

The sight of the angel dazzled the minds of the Myrrh-bearing Women, and

their spirits were enlightened by Your divine Resurrection. They preached the good tidings to the apostles, "Announce to the nations, the Lord's Resurrection". He has wrought wonders, and He grants us great mercy.

Gradual :

Antiphon 1 :

In my affliction, like David, I sing to You, O my Saviour : deliver my soul from a deceitful tongue.

Life is blessed for those in the wilderness as they fly upon the wings of divine love.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

All is held fast in the Holy Spirit, things both visible, and invisible ; for He undoubtedly is a sovereign power, one Person of the Trinity.

Antiphon 2 :

Ascend into the mountain, O soul ; go there, from whence your help comes.

May Your right hand, O Christ, touch me also, that I may be preserved from all mischievous devices.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Talking of divine things to the Holy Spirit, we say, "You are God, Life, Love, Light, Mind. You are Goodness. You shall reign unto all ages".

Antiphon 3 :

When they said to me, "Let us go into the courts of the Lord", I was filled with great joy, and I sent up my prayer.

Fearful things shall be wrought upon the house of David ; for a flame shall be there, burning every shameful thought.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

The property of making things live is due to the Holy Spirit ; for every living thing takes breath from Him, as from the Father, and from the Son.

Praises :

1. After the tomb was sealed by the evildoers, You, O Lord, proceeded from it, just as You came forth from the Virgin. Your bodiless angels had no knowledge of the manner of Your incarnation, nor were the watch aware of the moment of Your Resurrection ; for both the one, and the other, were concealed from those, who questioned these things, but were made manifest as miracles to those, who acclaimed with faith the Mystery. Grant us who praise it, joy, and great mercy.
2. After breaking the eternal chains, and bursting the bonds asunder, You, O Lord, rose from the tomb, leaving Your grave-clothes behind You, as a witness to Your having been truly buried for three days. And You, that were in the cave, with a guard watching over You, went forward into

Galilee. Great is Your mercy, O incomprehensible Saviour. Have mercy upon us.

3. The women, O Lord, hastened to the tomb, so as to see You, O Christ, who suffered for us ; and when they reached it, they found an angel, seated upon the stone. He cried out to them, as they started back in dread, "The Lord is risen. Tell the disciples that he is risen from the dead, saving our souls".
4. As You went forth from the sealed tomb, O Lord, so You entered, when the doors were closed, You stood in the midst of Your disciples, and You showed them the marks of Your Passion, O long-suffering Saviour. Born of the seed of David, having endured the stripes, You, the Son of God, have set the world free. Great is Your mercy, O ineffable Lord. Have mercy upon us.
5. O Lord, King of the ages, and Maker of all, "For our sakes, You accepted to be crucified, and buried in the flesh, so as to free us all from Hadēs. You are our God ; none other do we know but You".
6. Who shall declare Your dazzling wonders, O Lord ? Who shall proclaim Your aweful Mystery ? For it was Your will to become incarnate for our sakes. You have made manifest the height of Your power ; on the Cross, You have thrown open Paradise to the thief. In Your tomb, You have torn apart the chains of Hadēs ; and You have enriched us all with Your Resurrection. Glory be to You, O compassionate Lord.
7. Very early in the morning, the Myrrh-bearing Women hastened to Your tomb to anoint You, O immortal Word, and God. After the words of the angel reached their ears, they returned rejoicing, to make known to the Apostles that the Life of all had risen, granting the world reconciliation, and great mercy.
8. The guards of Your divine tomb came to the Jews, and said, "How foolish was your council. You tried in vain to guard Him, whom nothing can confine. It was quite clear for all to see, what you wished to keep hidden – the Resurrection of the Crucified. How foolish is your assembly. Do you, again, advise people that which cannot be hidden ? Listen, rather, to us, and be prepared to believe the truth – an angel, with lightning in his hand, came down from Heaven, and rolled back the stone, as we lay dead with fear. He called to the Myrrh-bearing Women, who were undismayed, and he said to them, 'Do you not see the guards lying as dead, the seal broken, and Hadēs empty ? Why do you seek, amongst the dead, the Victor over Hadēs, and the Destroyer of the sting of death ? Make speed to proclaim the Resurrection to the Apostles, and boldly cry out, 'The Lord, who has great mercy, is risen indeed'."

✣ **TONE 6 :**

Sessional Hymns :

After the first reading from the Psalter :

With the tomb open, and Hadēs lamenting, Mary cried out to the Apostles in hiding, "Come out, you workers of the vineyard. Proclaim the word of the Resurrection. The Lord is risen, granting the world great mercy".

V. Arise, O Lord, my God ; let Your hand be lifted up, and do not forget the needy.

Mary Magdalene stood by Your tomb ; and, as she took You for the gardener, she said with loud laments, "Where has the Eternal Life been hidden ? Where has He, that sits upon the throne of the cherubim, been laid ? – for those, that were guarding Him, are dead with fright. Give me my Lord, or call out with me, 'Glory be to You, that, while being amongst the dead, have made the dead to rise'."

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Mother of God, Gideon foreshadows Your conceiving, and David, the manner of your bearing child ; for the Word descended into your womb, like rain upon the fleece. And you, O blessed Virgin, have put forth, without seed, the flower that is Christ our God, the Salvation of the world.

After the second reading from the Psalter :

The Life lay in the tomb, and the seal lay upon the stone. The watch guarded Christ, as a sleeping king. And having invisibly struck His enemies, the Lord arose.

V. I will praise You, O Lord, with my whole heart, I will speak of all Your marvellous works.

Jonah prefigures Your burial, and Simeon foretells Your divine Resurrection, O Immortal Lord ; for You have gone down, as dead, into the tomb, breaking in pieces the gates of Hadēs. And without seeing corruption, You have risen, as Master, unto the salvation of the world, O Christ our God, who have enlightened those in darkness.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Virgin Theotokos, pray to your Son, who, of His own will, was nailed upon the Cross, Christ our Lord, who rose from the dead, to save our souls.

After the Tropars on Psalm 118 :

Hypakoë :

As God, You have shattered the gates of Hadēs, O Christ ; and by Your voluntary, and life-giving death, You have opened to us the former paradise. By rising from the dead, You have delivered our lives from corruption.

Gradual :

Antiphon 1 :

I lift up my eyes to You, O Word, who are in Heaven. Have pity on me, that I may live in You.

Have mercy on us who are filled with contempt, O Lord, mending Your vessels, and making them fit for use again.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

The cause of all preservation lies in the Holy Spirit. If He thinks fit to blow upon a Man, and takes him up above the things of the earth, He makes him grow, and settles him on high.

Antiphon 2 :

Not one of us could have withstood in the contest with the enemy, if it had not been that the Lord were amongst us ; for that is why those who triumph are exalted.

May my soul not be taken, as a sparrow, for their teeth, O Word. Woe is me. How shall I, loving sin, be delivered from the enemy ?

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

In the Holy Spirit lies for all the means of partaking in the divine nature, and goodwill, and understanding, and peace, and blessing ; for the manner of His working is equal to that of the Father, and the Word.

Praises :

1. Your Cross, O Lord, is the life, and Resurrection of Your people. Assured of this, we sing to You, our risen God, “Have mercy on us”.
2. Your burial, O Master, opened Paradise for Man ; and, delivered from corruption, we sing to You, our risen God, “Have mercy on us”.
3. Let us praise Christ, with the Father, and the Spirit ; let us cry aloud to Him, Risen from the dead, “You are our life, and Resurrection. Have mercy on us”.
4. [*Special melody*] O Christ, having raised our forefather with Yourself, You have risen from the tomb on the third day, in accordance with the Scriptures. Therefore, Man glorifies You, and praises Your Resurrection.
5. O Lord, mighty, and dreadful is the mystery of Your Resurrection ; for You came forth from the tomb, as a bridegroom from his chamber, after destroying death by death, that Adam might be set free. Therefore, the angels in Heaven make glad, and Men on earth give glory to Your compassion, that You have shown towards us, O Lover of Man.
6. Where are the seals, and the silver pieces, which you handed to the watchmen, O wicked ones ? The treasure was not stolen, but arose as powerful. You have denied Christ, and have been put to shame. The Lord of Glory, who suffered, was buried, and He is risen from the dead.

Let us adore him.

7. The tomb being sealed, the guard set, and the stamps attached, how was He stolen, O you skeptics ? Through the closed door, the King proceeded. Either show Him dead, or worship Him as God, and sing with us, “Glory O Lord to Your Cross, and to Your Resurrection”.
8. The women, bearing sweet-smelling ointments, came in tears to Your tomb, that held life, O Lord ; and they carried with them spices, with which they sought to anoint Your all-pure Body. But they found a shining angel, seated on the stone, who called out to them, and said, “Why do you weep for Him, from whose side life flows unto the world ? Why do you seek Him, who is immortal, as dead in the tomb ? Go, rather, and announce to His disciples the good tidings of His Resurrection, joy of all the world”. Having also enlightened us by it, O Saviour, may You grant us cleansing, and great mercy.

✣ **TONE 7 :**

Sessional Hymns :

After the first reading from the Psalter :

After the Life had been laid in the tomb, and the seals had been set upon the stone, the soldiers watched Christ, as if he were a sleeping king, and the angels glorified Him, as God immortal, while the women cried aloud, "The Lord is risen, granting the world great mercy".

V. Arise, O Lord, my God ; let Your hand be lifted up, and do not forget the needy.

By being for three days in the tomb, You have despoiled death ; and by Your life-bearing Resurrection, O Christ our God, as You love Man, You have raised Man in his corruption. Glory be to You.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

O Virgin Mother of God, make ceaseless supplications to Christ our God, that He may save our souls ; for He was crucified, and He rose for us, thus laying low the power of death.

After the second reading from the Psalter :

When the sepulchre was sealed, O Christ our God, You, the Life, rose from the tomb ; and when the doors were closed, You, the Resurrection of all, came amidst Your disciples, and renewed through them a right spirit in us, according to Your great mercy.

V. I will praise You, O Lord, with my whole heart, I will speak of all Your marvellous works.

While the soldiers were keeping watch over You, the King of all, in tears, the women bearing spices ran to the tomb ; and they said within themselves, "Who will roll away the stone for us ?" The Angel of Great Counsel is risen, trampling death. Glory be to You, O Almighty Lord.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Rejoice, O Theotokos, Virgin ull of Grace, O Haven, and Mediatrix of Man ; for, of you was the Deliverer of the world made flesh. You only are Mother, as well as Virgin, ever blessed, and glorified. Intercede with Christ, our God, that He bestow peace upon all the world.

After the Tropars on Psalm 118 :

Hypakoë :

Save me by Your Resurrection, O Christ our God, who have put on our human form, and suffered on the Cross in the flesh, because You love Man.

Gradual :

Antiphon 1 :

O Saviour, who have turned Sion from the captivity of error, make me live, by plucking me from the bondage of passions.
Those who sow in the south, in tribulation, with fasting, and tears, shall reap the joyful sheaves that bear the fruits of everlasting life.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

In the Holy Spirit is the fountain of all divine treasures. Of Him are wisdom, understanding, and fear. To Him be praise, glory, honour, and power.

Antiphon 2 :

Except the Lord build the house of the soul, we labour in vain ; for neither deed, nor word is made perfect, except in Him.
The saints, from the fruit of the womb, moved by the Spirit, put forth teachings from the Father, concerning our adoption into sonship.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

All things have their being in the Holy Spirit ; for, being God of all, His dominion is the universe, He is unapproachable light, and the life of all.

Antiphon 3 :

Those, who fear the Lord, have found the ways of life, and are blessed, now, and ever, by pure glory.
Beholding, as a crowning root, Your offspring around Your table, rejoice, and make glad, leading them to Christ, the Chief Shepherd.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

In the Holy Spirit lies a depth of Grace, a wealth of glory, a great profundity of judgement ; for He is to be served with the same glory as the Father, and the Son.

Praises :

1. Christ is risen from the dead, bursting asunder the chains of death. Proclaim, O earth, tidings of great joy. Sing, O Heaven, of the glory of God.
2. Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, who alone is without sin.
3. Let us never cease to greet the Resurrection of Christ, who has saved us from our transgressions. Holy is the Lord Jesus, who showed forth the Resurrection.
4. What shall we give You, O Lord, for all that You have given us ? For our sake, O God, You have lived amongst Men. On account of our corrupt nature, the Word became flesh, and dwelt in us. He became the Benefactor of the thankless, the Liberator of those in captivity. He is the Sun of Righteousness for those sitting in darkness. He that is impassible endured the Cross. He is the Light in Hadēs. He is the Life in death. He

is the Resurrection of the fallen ; and we cry out to Him, “Glory be to You, our God”.

5. O Lord, by Your mighty power, You have broken in pieces the gates of Hadēs, and You have brought down the dominion of death ; and, as Master of the world, and almighty God, You, by Your divine, and glorious Resurrection, have raised up the dead lying in darkness from eternity.
6. Come, let us rejoice in the Lord, and make glad in His Resurrection ; for, with Himself, He raised up the dead from the enduring bonds of Hadēs, and granted the world eternal life, and great mercy, because He is God.
7. An angel, shining like lightning, sat upon the stone of the tomb, that had held Life ; and he announced the good tidings to the women, saying, “As He said to you, the Lord is risen. Announce to His disciples that He goes forth before you into Galilee, and that He grants the world eternal life, and great mercy”.
8. O iniquitous skeptics, why did you reject the Cornerstone ? He is the Stone that God laid in Sion. He it is, that made water gush out of the rock in the wilderness, and who pours forth from His side immortality to us. He is the Stone, that was cut from the Virgin Mountain, without the will of Man. As Daniel said, He is the Son of Man, coming upon the clouds of Heaven, going towards the Ancient of Days, and His Kingdom is everlasting.

✣ **TONE 8 :**

Sessional Hymns :

After the first reading from the Psalter :

The Life of all is risen fro the dead, and an angel of light shouted to the women, "Cease your weeping ; announce the good tidings to the Apostles. Sing praises ; cry out that the Lord Christ is risen, He whose good pleasure it was, as God, to save the world".

V. Arise, O Lord, my God ; let Your hand be lifted up, and do not forget the needy.

As it was written, truly rising from the tomb, You have urged the holy women to proclaim the Resurrection to the Apostles. Peter ran up to the tomb, and, seeing light therein, he was truck with fear. Then, he looked down, and saw the linen shroud alone, without the divine Body lying in it. He believed, and he cried out, "Glory be to You, O Christ our God ; for You have saved all, O our Saviour, as You, indeed, are the radiance of the Father".

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Let us sing the praises of the heavenly gateway, and tabernacle, the holy mountain, the bright cloud, the ladder to Heaven, the spiritual paradise, the deliverer of Eve, the mighty treasure of the world ; for, the salvation of the world, and the pardon of the old transgressions were wrought in her. Therefore, we cry aloud to her, "Intercede with your own Son, and God, that He give remission of their sins to those who reverently worship your all-holy Offspring".

After the second reading from the Psalter :

Men sealed Your tomb, O Saviour, while an angel rolled back the stone from the doors. The women saw You, risen from the dead, and they announced to Your disciples in Sion that the Life of all things was risen, and the bonds of death were broken. Glory be to You, O Lord.

V. I will praise You, O Lord, with my whole heart, I will speak of all Your marvellous works.

The women, who had brought spices for burial, heard the voice of the angel coming from the tomb, "Cease your tears, and receive joy, instead of sorrow ; for the Lord Christ is risen – He, whose good pleasure it was, as God, to save the world".

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

All creation rejoices in you, O Full of Grace – all the angelic hosts, and with them, Man. O hallowed Temple, and living Paradise, Glory of virginity. Of you was God made flesh, and became a child, He that is our God from all eternity ; for, He made Your womb a throne, and your body, more spacious than the

heavens. All creation rejoices in you, O Full of Grace. Glory be to you.

After the tropars on Psalm 118 :

Hypakoë :

Before the dawn, Mary, and the women came and found the stone rolled away from the tomb. They heard the angelic voice, "Why do you seek amongst the dead, as a Man, the One who is everlasting light ? Behold the clothes in the grave. Go, and proclaim to the world, 'The Lord is risen. He has slain death, as He is the Son of God, saving the race of Men'".

Gradual :

Antiphon 1 :

From my youth up, the enemy tempts me, and makes me burn with pleasures. But I, who have put my trust in You, put him to flight.

Let those, who hate Sion, be as grass upon the housetop, that withers before it is plucked up ; for Christ shall cut their necks asunder with the sharp edge of torment.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

In the Holy Spirit lies the life of all things. He is Light of Light, and Mighty God. We praise Him, with the Father, and the Son.

Antiphon 2 :

Let my heart take shelter in Your fear, in humbleness of mind ; lest, being exalted in pride, it fall away from You, that are abundant in mercy.

He, whose hope is in the Lord, shall not fear, when He comes with fire, and punishment, to judge all things.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

Every Man, who sees the things of God, and foretells, and works heavenly wonders in the Holy Spirit, does so, celebrating the Three in One ; for, although God shines with a threefold light, the Godhead rules as One.

Antiphon 3 :

I have cried out unto the Lord, "Incline Your ear, be attentive to me, when I call. Before You take me from here, cleanse me".

Every man, returning again to his mother earth, departs to receive torment, or the honours, for his deeds in life.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

In the Holy Spirit, the knowledge of the Divine Nature is that of a thrice-holy Unity ; for the Father is without beginning, and of Him was the Son, begotten outside time ; and the Spirit with the same image, and the same Throne, has shone forth from the Father.

Antiphon 4 :

Behold, how good, and how pleasant it is for brethren to dwell together in unity ; for, unto such the Lord promised eternal life.

He, that adorns the lilies of the field, ordains that Man should not take thought for his raiment.

Glory be to the Father, and to the Son, and to the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.

By the Holy Spirit, as by one single Cause, everything is kept fast in peace ; for He is God, truly co-essential, and co-reigning, with the Father, and the Son.

Praises :

1. Although You have stood trial to be judged by Pilate, You, O Lord, have not ceased to sit on the throne with the Father ; and, risen from the dead, You have set the world free from the bondage of the stranger ; for You are compassionate, and You love Man.
2. Although the Jews laid You as dead in the tomb, O Lord, yet the guards watched You as a sleeping king, and they sealed You with seals, as a treasure of life ; but You have risen, and You have granted our souls incorruption.
3. You gave us Your Cross as a weapon against the devil, O Lord ; for he trembles, and quakes, unable to bear the sight of its strength ; for it raised up the dead, and laid death low. Therefore, we venerate Your tomb, and Your Resurrection.
4. The angel, having proclaimed the Resurrection, O Lord, frightened Your guards ; yet, he cried out to the women, saying, “Why do you seek the living amongst the dead ? God is risen, bestowing life upon the world”.
5. O impassible Divinity, You have suffered through Your Cross, and You have taken upon Yourself to be buried for three days in the tomb, to set us free from the bondage of the enemy, and to give us life, after making us immortal by Your Resurrection, O Christ our God, the Lover of Man.
6. We venerate, and glorify, and praise Your Resurrection from the tomb, O Christ. By it, You have set us free from the indissoluble bonds of Hadēs ; and by it, since You are God, You have bestowed upon the world eternal life, and great mercy.
7. The lawless people, guarding Your tomb that held Life, came with the watch, and sealed it ; but You, being God Almighty, and Immortal, after three days, are risen.
8. When You came to the gates of Hadēs, and You broke them in pieces, O Lord, Hadēs, Your prisoner, cried out, “Who is this, who has not been condemned to remain in the nethermost parts of the earth, but dissolves, like a shadow, the prison of death ? I took Him in dead, and now, as He is God, I tremble”. Have mercy upon us, O Almighty One.

[END OF SEDALENS, HYPAKOËS, GRADUALS, PRAISES]

D : SUNDAY RESURRECTIONAL GOSPEL-HYMNS (EOTHINONS)

ELEVEN SUNDAY GOSPEL-HYMNS

The following eleven Gospel-Hymns (Eothina) were written by the Emperor Leo the Wise, and they correspond to the eleven Resurrectional Gospel readings of Matins.

They are sung at Sunday Matins as the "now, and ever" verse of the Praises.

Readers : Gospel Verse 1 Tone 1
When the disciples had gone up into the mountain for His Ascension from the earth, then the Lord stood by, and they worshipped Him. And, having been taught that power had been given to them everywhere, they were sent as far as Heaven covers, to preach the Resurrection from the dead, and the restoration to Heaven. And Christ-God, the Saviour of our souls, promised without fail to be with them eternally.

Readers : Gospel Verse 2 Tone 2
To the women with Mary, who came carrying sweet spices, and who were at a loss as to how to obtain their desire, the stone seemed to be lifted. A divine young man calmed the tumult of their souls ; for he said, "The Lord Jesus is risen. Therefore, proclaim this to His heralds, and disciples, for them to hasten to Galilee, and you shall see Him, risen from the dead, as the Giver of life, and Lord".

Readers : Gospel Verse 3 Tone 3
When Mary Magdalene announced the good tidings of the Saviour's Resurrection from the dead, and His appearing, then the disciples, not believing, were reproached for their harness of heart. But they were sent to preach, armed with signs, and wonders. And You, O Lord, have been lifted up to the Father, the arch-light, while they preached the Word in all places, made secure by miracles. Therefore, we, enlightened by them, glorify Your Resurrection from the dead, O Lord, Lover of Man.

Readers : Gospel Hymn 4 Tone 4
It was very early in the morning, and the women went to Your tomb, O Christ ; but the body desired by them was not to be found. Therefore, as they were much perplexed, two men stood by them in shining garments. and said to them, "Why do you seek the living amongst the dead ? He is risen, as He beforehand said. Why do you not remember His words ?" Believing the things

they had seen, they proclaimed them ; but it was thought that the good tidings were idle tales, so dull still were the disciples. But Peter ran, and beholding, gave You glory in himself for the wonders.

Readers : Gospel Hymn 5 Tone 5

O Christ, how wise are Your judgements ; how, by the grave-clothes lying alone, You have given Peter to understand Your Resurrection. You have conversed on the way, with Luke, and Cleopas ; and while conversing, You have not straightway made Yourself manifest. Therefore, You were reproached, as being only a stranger in Jerusalem, not sharing to the end in her counsels. But, dispensing all things for the expedience of the creature, You have unfolded the prophesies concerning You, and You made Yourself known to them, by the blessing of the bread. Their hearts were set on fire by knowledge of You, and they already plainly proclaimed Your Resurrection to the assembled disciples. Through this, have mercy upon us.

Readers : Gospel Hymn 6 Tone 6

O Christ, You are Peace indeed, who give the peace of God to Men. After the Resurrection, You have shown terrible things to the disciples, who supposed they saw a spirit ; but You have calmed the tumult of their souls, by showing them Your hands, and feet. To those who, nevertheless, still disbelieved, You have opened their minds to understand the scriptures by partaking of food with them, and reminding them of Your teachings. Having assured them of the Promise of the Father, and having blessed them, You have gone away to Heaven. With them, we, therefore, worship You. Glory be to You, O Lord.

Readers : Gospel Hymn 7 Tone 7

Behold, it is dark, and it is very early in the morning. What are you doing at the tomb, your mind full of darkness, O Mary ? Why do you ask where Jesus has been laid ? See how the disciples, running forward with the grave-clothes, and the napkin, have positively proved the Resurrection, and have remembered what had been written concerning this in the scriptures. With them, we believe, and through them, we sing Your praises, O Christ, the Giver of life.

Readers : Gospel Hymn 8 Tone 8

The warm tears of Mary are not shed in vain ; for behold, she was counted worthy of the angels' teaching, and granted the sight of You, Yourself, O Christ. But again, her thoughts were earthly thoughts, as those of a weak woman. Therefore, she was dismissed, and told not to touch You, O Christ. But she was also sent as herald to the disciples ; and she affirmed to them the good tidings, proclaiming the Ascension to the portion of the Father. With her, make us also worthy of Your manifestation, O Master, and Lord.

Readers : **Gospel Hymn 9** **Tone 5**

As in the latter times, it being late on the evening of the Sabbath, You came, and stood with Your friends, O Christ ; and by a wonder, the entrance-doors being closed, You have confirmed a miracle, that is Your Resurrection from the dead. Joy filled the disciples, and You have given to them the Holy Spirit, and have dispensed to them the power of remitting sins ; and You have not left Thomas to be overwhelmed by the rough waters of disbelief. Therefore, O compassionate Lord, grant us also true knowledge, and remission of our faults.

Readers : **Gospel Hymn 10** **Tone 6**

After the descent into Hadēs, and the Resurrection from the dead, O Christ, the disciples, in all likelihood losing heart at Your parting from them, turned to work, and again to their boats and nets, and nowhere was there a catch. But you, O Saviour, have been revealed as the Master of all, and You commanded them to cast the net on the right side. Straightway, the word became the deed, there was a great multitude of fish, and You prepared on land a strange supper. In this same supper, of which Your disciples then partook, make us now worthy to delight in mind, O Lord, Lover of Man.

Readers : **Gospel Hymn 11** **Tone 8**

Appearing after the Resurrection to your disciples, O Saviour, You gave Peter the tending of Your sheep, as a repayment of love ; and You asked that he pasture them with care. And, therefore, You have said, “If you love me, feed my sheep, tend my lambs”. And he, straightway pointing to the beloved friend, asked about the other disciple. By their prayers, O Christ, preserve Your flock from the wolves that damage it.

[END OF THE ELEVEN GOSPEL HYMNS]

[END OF APPENDIX TO MATINS]