

The Order of Matins: Sundays and Feasts

Second revised edition

August, 2006

Metropolitan Cantor Institute

Byzantine Catholic Seminary

Pittsburgh, Pennsylvania

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Foreword

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

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

The Order of Sunday and Festal Matins

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

Matins continues with the chanting of three portions, or *kathismata*, of the Psalter. On Sundays, the first *kathisma* and its sessional ("sitting") hymns, and the second *kathisma* and its sessional hymns, form the first two psalter readings. The third psalter reading is either Psalm 118, a meditation on God's Law, or Psalms 134 and 135, called the *Polyeleos* (meaning "much mercy", from the refrain "for his love (mercy) endures forever"). The third reading from the psalter concludes on Sunday with a series of troparia in honor of the Resurrection ("Hosts of Angels", recalling the visit of the myrrh-bearing women to the Lord's tomb, and the Sunday hypakoe); and on feasts with the singing of the festal Exaltation and the sessional hymn or hypakoe of the feast.

On Sundays and feasts, the selections from the Psalter are followed by a Gospel reading. We prepare for this reading by singing a set of Gradual hymns, a prokeimenon, and a

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

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

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

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

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

The Psalms of Praise (Pss. 148-150) and the Great Doxology form the high point of this final major section. Psalms 148, 149 and 150 are sung in the same fashion as the

Lamplighting Psalms at Vespers: the first few verses are sung to the melody associated with the stichera appointed for the day, and the middle verses are chanted. The final verses of the psalms are sung by the cantor, alternating with the singing by all present of the stichera “at the Praises” of the Sunday or feast. The Great Doxology, which follows, is an ancient morning hymn, used in both the Eastern and Western Churches, and combining praise, thanksgiving and supplication. Matins concludes with the dismissal troparion of the day, the Litany of Supplication, and the blessing and dismissal.

Source of Texts and Melodies

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

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

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

- “*The Lord is God*” and the Troparia: Resurrection tones
- Sessional Hymns: either Resurrection tones or special melodies (*podobni*)
- Hypakoe: Resurrection tones
- Gradual Hymns: Stepenna tones
- Prokeimenon, “*Let everything that lives,*” and “*Holy is the Lord:*” Prokeimena tones
- Stichera at Psalm 50: samohlasen tones (with one exception, which is Tone 2 Bolhar)
- Irmosi and Katavasiai: Irmos tones, either regular or special melodies

- Kontakia: Resurrection tones or special melodies
- Hymns of Light: either recited or sung to special melodies
- Psalms of Praise and their stichera: either samohlasen tones or special melodies
- The Gospel Stanzas: samohlasen tones

There are, as well, melodies not derived from the eight-tone system:

- Polyeleos (Psalms 135 and 136)
- Choirs of Angels
- The Canticle of the Theotokos
- The Great Doxology

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

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

Implementing Matins in the Parish

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

Matins (like Vespers) is a principal hour of the daily liturgical cycle, which should not be displaced by minor services such as the Hours or Typica, or by private devotions. The Metropolitan Cantor Institute recommends that, where possible, parishes celebrate the actual service of Matins, rather than singing individual Matins hymns.

While we would wish to see Matins celebrated without significant abbreviations, in order to provide the faithful with the riches of the Byzantine liturgical tradition, we understand that a Matins service of more than an hour or so is unlikely to receive support in a parish setting, at least at first. On the other hand, an over-abbreviated Matins could become a “parish standard”, lacking its varying hymnody, and difficult to expand later on.

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

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

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

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

Celebrations in the home, or when clergy are unavailable

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

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

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

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

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

The Gospel is read in a normal speaking voice.

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

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

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

September 1, 2006

Beginning of the New Ecclesiastical Year

The Office of Matins on Sundays

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

The deacon stands to his right and says:

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

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

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

Response: 
A - men.

Each time with a bow:

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

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

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

Hexapsalmos

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

How many are saying about me:
"There is no help for him in God."

But you, Lord, are a shield about me,
my glory, who lift up my head.

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

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

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

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

O Lord of salvation,
bless your people!

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

Psalms 37

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

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

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

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

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

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

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

Spent and utterly crushed,
I cry aloud in anguish of heart.

O Lord, you know all my longing;
my groans are not hidden from you.

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

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

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

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

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

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

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

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

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

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

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

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

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

and again:

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

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

Psalm 62

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

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

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

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

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

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

On my bed I remember you.
On you I muse through the night

for you have been my help;
in the shadow of your wings I rejoice.

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

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

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

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

and again:

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

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

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

Each time with a bow:

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

The third time, all sing with melody:



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

Lector: Now and ever and forever. Amen.

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

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

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

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

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

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

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

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

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

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

Imprisoned, I cannot escape;
my eyes are sunken with grief.

I call to you, Lord, all the day long;
to you I stretch out my hands.

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

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

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

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

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

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

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

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

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

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

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

Psalms 102

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

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

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

who redeems your life from the grave,
who crowns you with love and compassion,

who fills your life with good things,
renewing your youth like an eagle's.

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

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

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

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

He does not treat us according to our sins
nor repay us according to our faults.

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

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

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

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

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

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

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

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

The Lord has set his sway in heaven
and his kingdom is ruling over all.

Give thanks to the Lord, all his angels,
mighty in power, fulfilling his word,
who heed the voice of his word.

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

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

and again:

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

Psalms 142

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

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

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

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

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

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

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

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

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

In the morning let me know your love
for I put my trust in you.

Make me know the way I should walk:
to you I lift up my soul.

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

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

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

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

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

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

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

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

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

Each time with a bow:

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

The third time, all sing with melody:



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

Litany of Peace

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

Response: 
1. Lord, have mer - cy.

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

Response: 
2. Lord, have mer - cy.

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

Deacon: For this city, for every city, community, and for the faithful living in them, let us pray to the Lord.

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: 
To you, O Lord.

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

Priest: For to you is due all glory, honor, and worship, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - men.

"The Lord is God" with Troparia

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

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

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

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

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

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

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

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

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

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

Then the Troparia are sung as prescribed in the Typikon.

The deacon returns to the altar.

First Psalter Reading

If the Psalter is read:

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

Lector: Now and ever and forever. Amen.

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

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

Response: Now and ever and forever. Amen.

Three times, each with a bow:

Alleluia! Alleluia! Alleluia! Glory to you, O God!

Lord, have mercy. (*three times*)

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

Lector: Now and ever and forever. Amen.

And after the third section:

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

Response: Now and ever and forever. Amen.

Three times, each with a bow:

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

The third time, with melody:



Then the deacon (or priest) stands before the Holy Doors and says the Small Litany at the ambon:

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

Response: 
1. Lord, have mer - cy.

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

Response: 
2. Lord, have mer - cy.

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

Response: 
To you, O Lord.

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

Response: 
A - men.

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

Tone One, page 69

Tone Two, page 100

Tone Three, page 131

Tone Four, page 163

Tone Five, page 192

Tone Six, page 224

Tone Seven, page 253

Tone Eight, page 282

Second Psalter Reading

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

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

Response: 
1. Lord, have mer - cy.

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

Response: 
2. Lord, have mer - cy.

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

Response: 
To you, O Lord.

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

Response: 
A - men.

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

Tone One, page 71

Tone Two, page 102

Tone Three, page 133

Tone Four, page 165

Tone Five, page 194

Tone Six, page 226

Tone Seven, page 254

Tone Eight, page 284

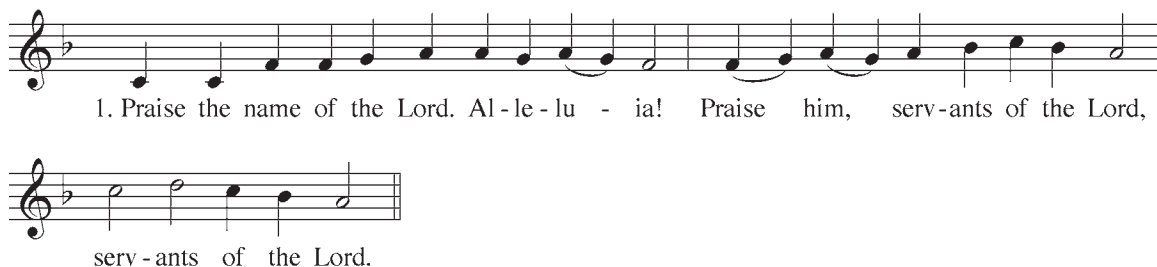
Third Psalter Reading

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

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

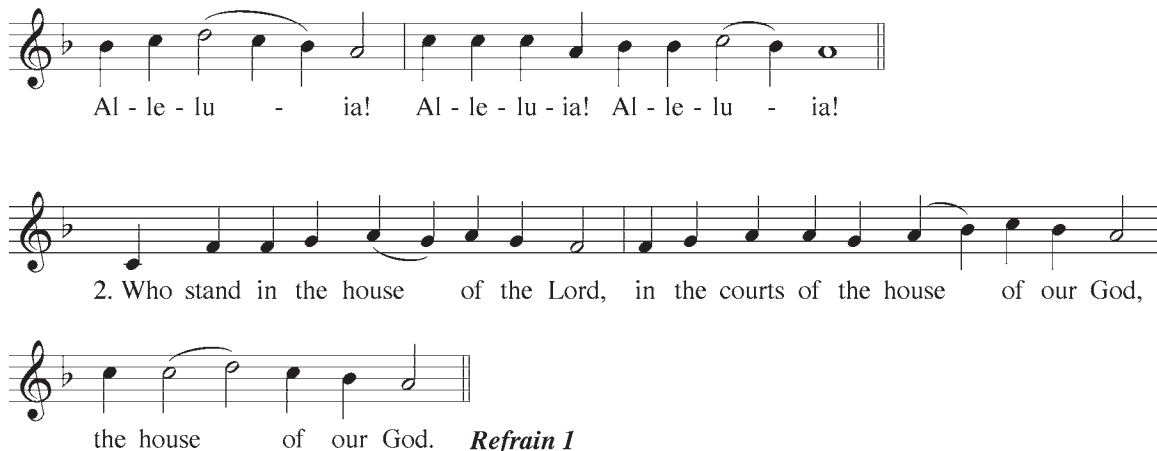
When the Polyeleos is sung, the priest vests in the phelonion. The deacon opens the Holy Doors, and , while the Polyeleos is sung, the priest incenses the Holy Table, the icon screen, the church, and the people, preceded by the deacon carrying a lighted candle.

Polyeleos

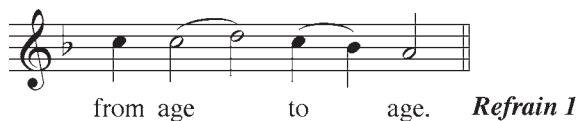


1. Praise the name of the Lord. Al - le - lu - ia! Praise him, serv - ants of the Lord,
serv - ants of the Lord.

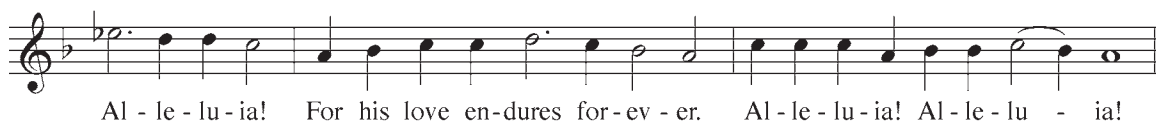
Refrain 1



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!
2. Who stand in the house of the Lord, in the courts of the house of our God,
the house of our God. **Refrain 1**



Refrain 2





8. To the God of heav - en, give thanks,

Refrain 2

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

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

Go to page 19.

Option B: Psalm 118

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

Psalm 118

They are happy whose life is blameless,
who follow **God's** law.

They are happy who do his will,
seeking him with all **their** hearts,
who never do anything evil
but walk in **his** ways.

You have laid down your precepts
to be obeyed **with** care.

May my footsteps be firm
to obey **your** statutes.

Then I shall not be put to shame
as I heed your **commands**.

I will thank you with an upright heart
as I learn your **decrees**.

I will obey your statutes;
do not **forsake** me.

Had your law not been my delight
I would have died in my **affliction**.

I will never forget your precepts
 for with them you give *me* life.
 Save me, for I am yours
 since I seek *your* precepts.
 Give life to my soul that I may praise you.
 Let your decrees give *me* help.
 I am lost like a sheep; seek your servant.
 for I remember your *commands*.

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

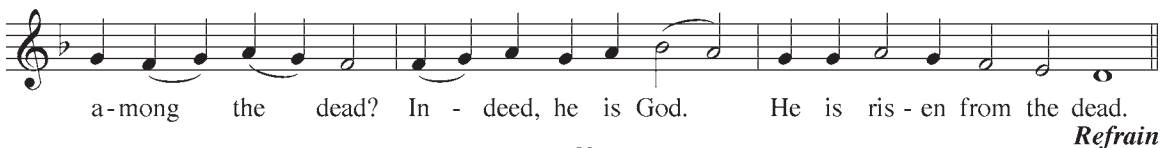
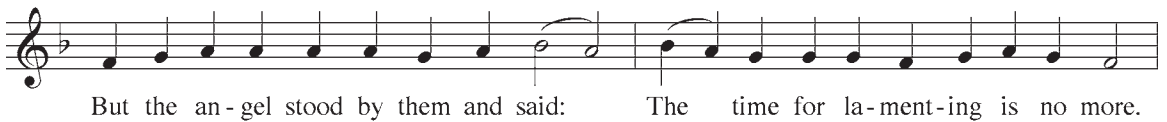
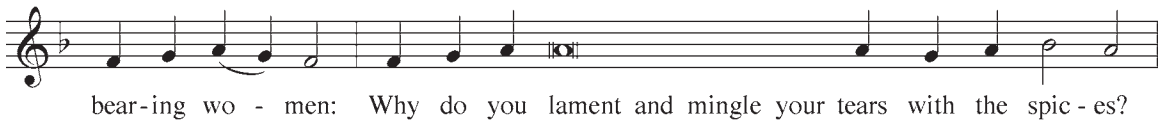
Hosts of Angels

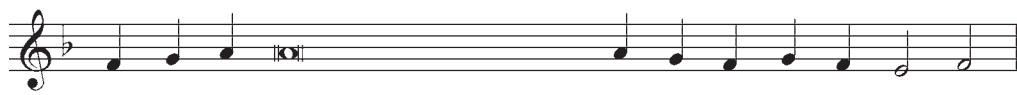
Refrain:



Refrain







Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.



We wor-ship the Fa - ther and his Son and his Ho - ly Spir - it,



the Ho-ly Trin-i - ty, One in es - sence. and we cry out with the Ser - a - phim:



Ho - ly, ho - ly, ho - ly are you, O Lord.



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



O Vir - gin, you bore the Giv - er of Life. You re-deemed Ad - am



from his sin and grant - ed joy to Eve in - stead of sad - ness.



For he who is both God and Man was in - car - nate of you,



And then, three times with a bow each time:



Small Litany

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



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



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



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



Hypakoe

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

*Tone One, page 73
Tone Two, page 104
Tone Three, page 135
Tone Four, page 167*

*Tone Five, page 196
Tone Six, page 227
Tone Seven, page 256
Tone Eight, page 286*

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

Gradual Hymns

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

*Tone One, page 74
Tone Two, page 104
Tone Three, page 136
Tone Four, page 168*

*Tone Five, page 197
Tone Six, page 228
Tone Seven, page 257
Tone Eight, page 287*

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

Prokeimenon

Deacon: Let us be attentive!

Priest: Peace ✙ be to all!

Deacon: Wisdom! Be attentive!

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

*Tone One, page 76
Tone Two, page 107
Tone Three, page 139
Tone Four, page 170*

*Tone Five, page 200
Tone Six, page 231
Tone Seven, page 260
Tone Eight, page 290*

Preparation for the Gospel

Deacon: Let us pray to the Lord.

Response: 
Lord, have mer - cy.

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

Response: 
A - men.

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

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

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

*Tone One, page 77
Tone Two, page 108
Tone Three, page 139
Tone Four, page 171*


*Tone Five, page 200
Tone Six, page 231
Tone Seven, page 260
Tone Eight, page 290*

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

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

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

Response:



Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - - - cy.

Deacon: Wisdom! Let us stand and listen to the Holy Gospel.

Priest: Peace ✝ be to all!

Response: 
And to your spir - it, to your spir - - - it.

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

Response:


Glo - ry to you, glo - ry to you, O Lord, glo-ry to you.

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

Response:


Glo - ry to you, glo - ry to you, O Lord, glo-ry to you.

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

The Hymn of the Resurrection

Kievan chant, Tone 6 samohlas

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

reverence

Hav - ing be - held the Res - ur - rec - tion of Christ, let us bow to the holy Lord Je - sus

The first line of the hymn is written on a grand staff (treble and bass clefs). It begins with a key signature of one sharp (F#) and a common time signature (C). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "Hav - ing be - held the Res - ur - rec - tion of Christ, let us bow to the holy Lord Je - sus". The word "reverence" is written above the staff at the beginning of the second measure.

reverence

who a - lone is sin - less. We bow to your Cross, O Christ,

The second line of the hymn continues the melody. It begins with a key signature of one sharp (F#) and a common time signature (C). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "who a - lone is sin - less. We bow to your Cross, O Christ,". The word "reverence" is written above the staff at the beginning of the second measure.

and we praise and glorify your holy Res - ur - rec - tion. For you a - lone

The third line of the hymn continues the melody. It begins with a key signature of one sharp (F#) and a common time signature (C). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "and we praise and glorify your holy Res - ur - rec - tion. For you a - lone".

are our God, and we know no oth - er. We call you by name.

The fourth line of the hymn continues the melody. It begins with a key signature of one sharp (F#) and a common time signature (C). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "are our God, and we know no oth - er. We call you by name."

reverence

Come all you faith - ful, let us bow to the holy Res-ur - rec - tion of Christ,

for behold, through the Cross, joy has come to the whole world. Al-ways

bless - ing the Lord, let us praise his Res - ur - rec - tion. By enduring the

Cross for us, he de stroyed Death by death.

Psalm 50

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

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

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

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

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

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

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

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

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

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

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

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

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

that I may teach transgressors your ways
and sinners may return *to* you.

O rescue me, God, my helper,
and my tongue shall ring out **your** goodness.

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

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

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

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

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

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

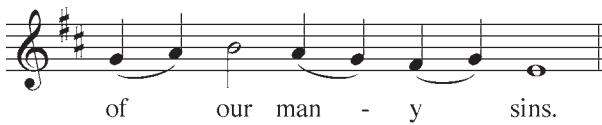
Cantor: Glory to the Father, and to the Son, and to the Holy Spirit.

Tone 6 samohlasen

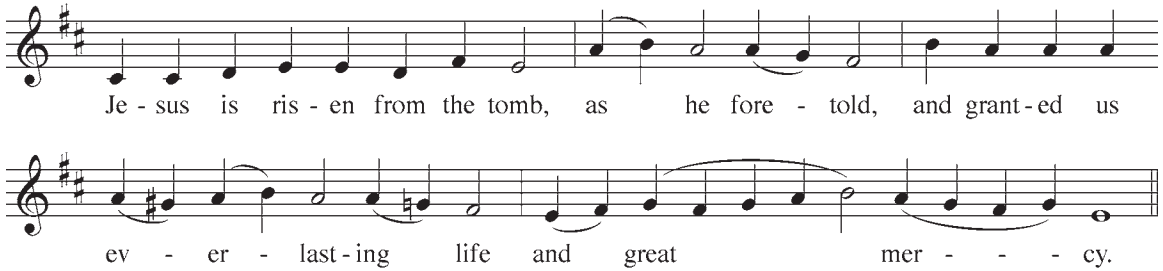
Through the pray'rs of the ho-ly a - pos - tles, O Mer - ci - ful One,
cleanse us of our man - y sins.

Cantor: Now and ever and forever. Amen.

Through the pray'rs of the The-o-to-kos, O Mer-ci-ful One, cleanse us

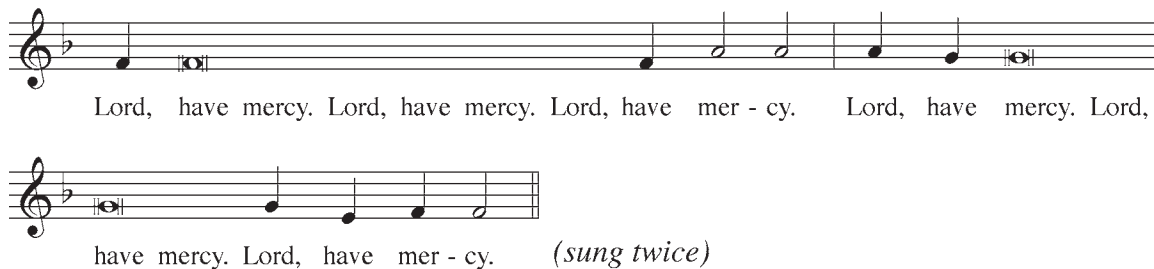


Cantor: Have mercy on me, God, in your kindness.
In your compassion blot out my offense.



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

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

Response:

Lord, have mercy. Lord, have mercy. Lord, have mer - cy. Lord, have mercy. Lord, have mercy. Lord, have mer - cy. (sung twice)

The priest, standing before the Holy Doors, says

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

Response:



A - men.

The priest and deacon enter the altar.

The Canon

The Canon is sung as prescribed in the Typikon

Tone One, page 77

Tone Two, page 108

Tone Three, page 140

Tone Four, page 171

Tone Five, page 201

Tone Six, page 231

Tone Seven, page 260

Tone Eight, page 290

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

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

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

Response:

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

Response: 
A - men.

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

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

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

Response: 
1. Lord, have mer - cy.

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

Response: 
2. Lord, have mer - cy.

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

Response: 
To you, O Lord.

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

Response: 
A - men.

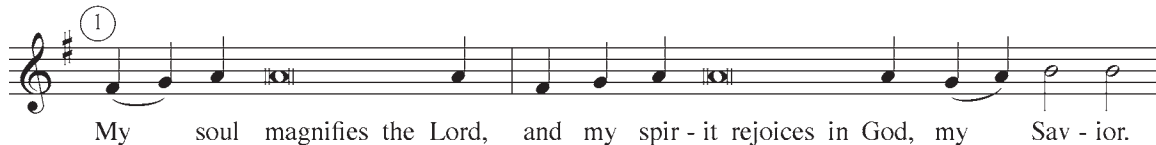
After the Small Litany, the Kontakion and Ikos of the Sunday or the feast are sung. The Canon continues with the Seventh Ode.

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

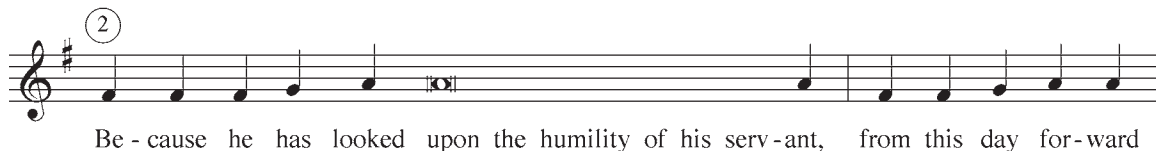
At the end of the Eighth Ode, the deacon (or priest if there is no deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

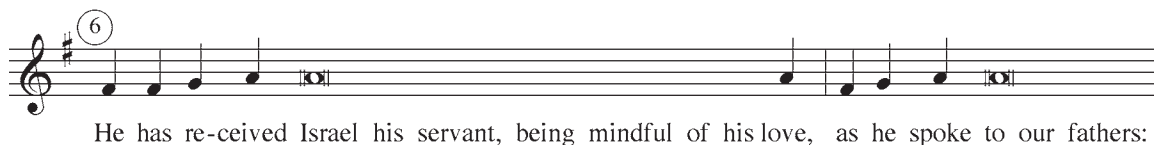
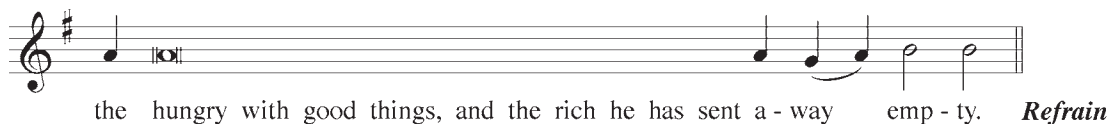
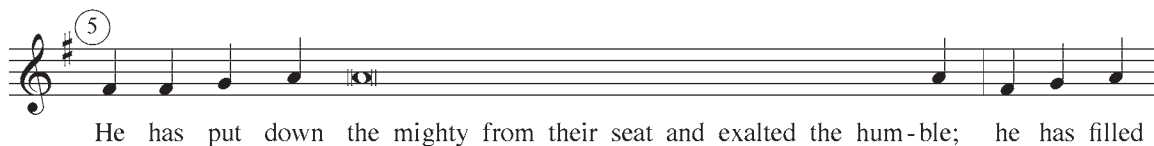
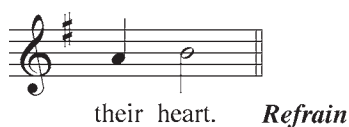
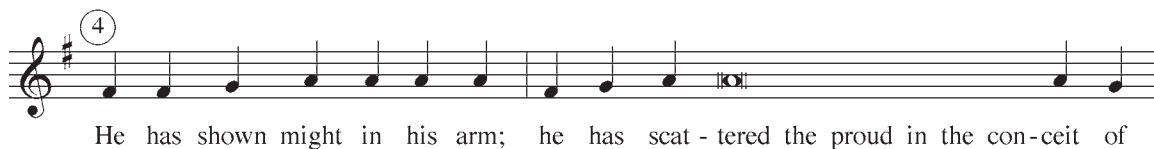
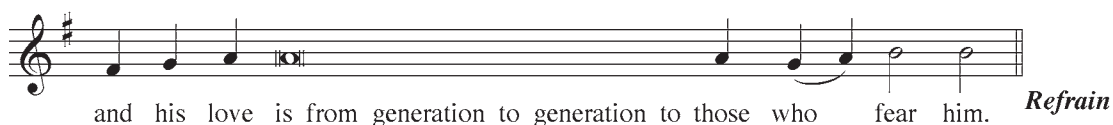
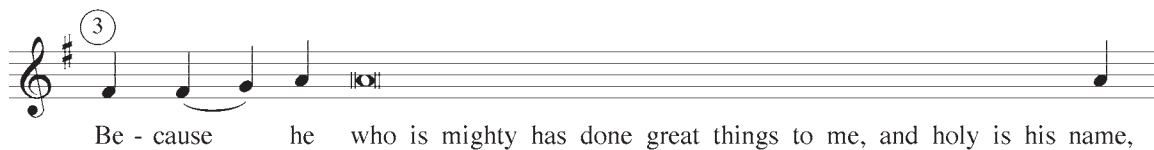
Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns!

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



Refrain







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

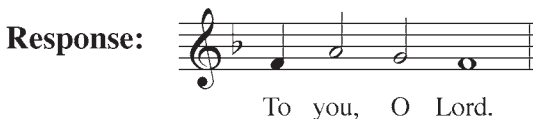
Deacon: Again and again, in peace let us pray to the Lord.



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



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



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

Response:



Holy is the Lord our God

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

Tone One, page 92

Tone Two, page 122

Tone Three, page 154

Tone Four, page 183

Tone Five, page 214

Tone Six, page 245

Tone Seven, page 274

Tone Eight, page 304

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

Psalms of Praise (148, 149, 150)

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

Tone One, page 92

Tone Two, page 122

Tone Three, page 154

Tone Four, page 184

Tone Five, page 214

Tone Six, page 245

Tone Seven, page 274

Tone Eight, page 305

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

Praise him, all his angels.
Praise him, all his host.
To you is due a hymn, O God.

The following verses are sung to the psalm-tone.

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

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

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

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

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

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

all mountains and hills,
all fruit trees *and* cedars,

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

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

young men and maidens,
old men together *with* children.

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

The splendor of his name
reaches beyond heaven *and* earth.

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

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

Psalm 149

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

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

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

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

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

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

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

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

For 6 stichera:

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

Psalm 150

For 5 stichera:

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

For 4 stichera:

Praise him for his powerful deeds,
praise his surpassing greatness.

For 3 stichera:

O praise him with sound of trumpet,
praise him with lute *and* harp.

For 2 stichera:

Praise him with timbrel and dance,
praise him with strings *and* pipes.

For 1 sticheron:

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

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

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

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

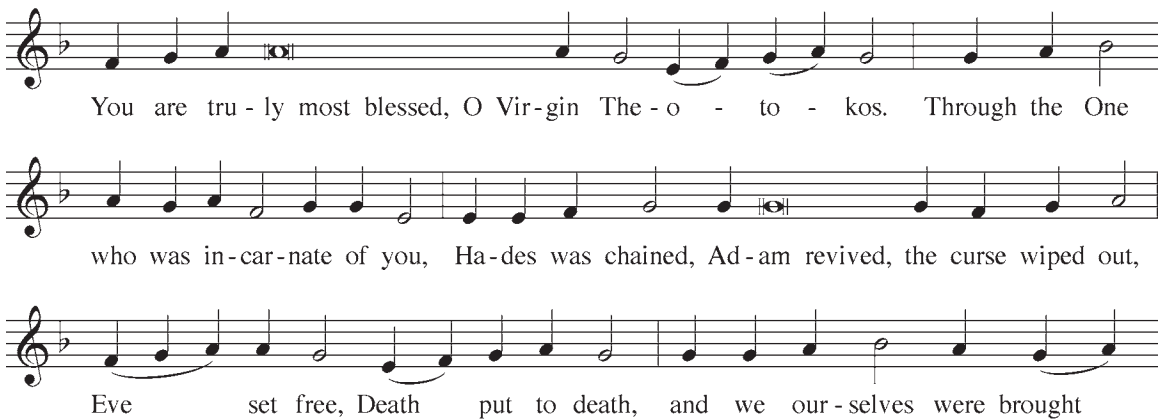
Cantor: Glory to the Father, and to the Son, and to the Holy Spirit.

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

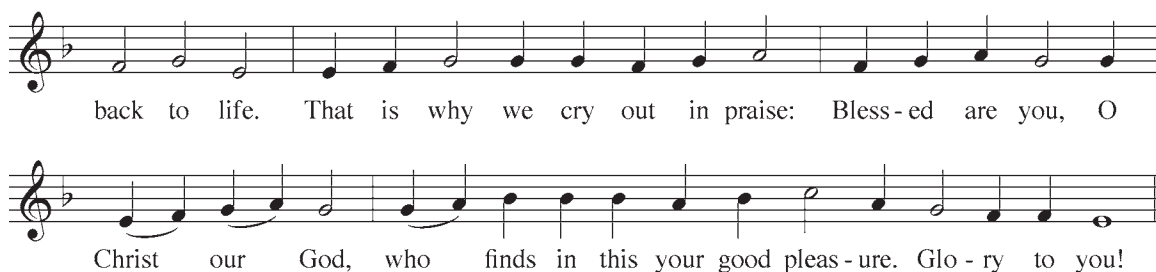
Cantor: Now and ever and forever. Amen.

Theotokion for normal Sundays

Tone 2 samohlasen



You are tru - ly most blessed, O Vir - gin The - o - to - kos. Through the One
who was in-car-nate of you, Ha-des was chained, Ad-am revived, the curse wiped out,
Eve set free, Death put to death, and we our - selves were brought

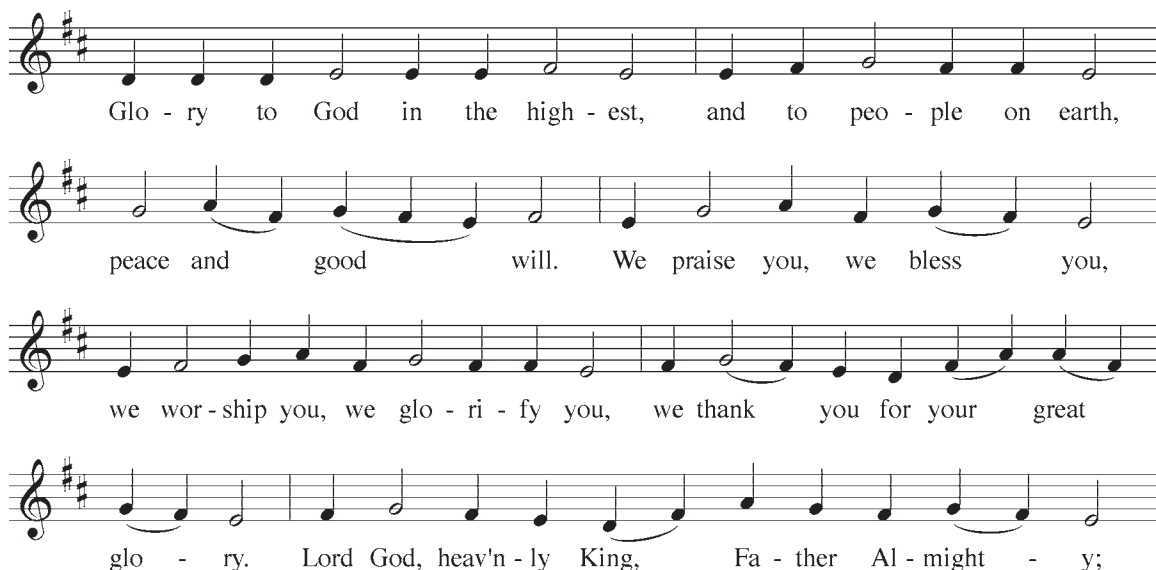


The Great Doxology

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

Priest: Glory to you who show us the light!

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



Lord, on - ly be - got - ten Son, Jesus Christ, and Ho - ly Spir - it. Lord God,

Lamb of God, Son of the Fa - ther, you take a - way the sin of the world,

have mer - cy on us. You take a - way the sins of the world, hear our pray'r.

You are seat - ed at the right hand of the Fa - ther, have mer - cy on us.

For you a - lone are ho - ly, you a - lone are Lord, Je - sus Christ,

to the glory of God the Fa - ther. A - men. I will bless you day aft - er

day, and praise your name for - ev - er. Make us wor - thy, O Lord,

to be kept sin - less this morn - ing. Bless - ed are you, O Lord,

the God of our fa - thers, and praise - wor - thy and glorious is your name for - ev - er.



A - men. May your mer-cy, O Lord, be up-on us who have placed our



hope in you. Bless-ed are you, O Lord; teach me your com-mand - ments.



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



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



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



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



O Lord, I have fled to you for re - fuge. Teach me to do your will, for

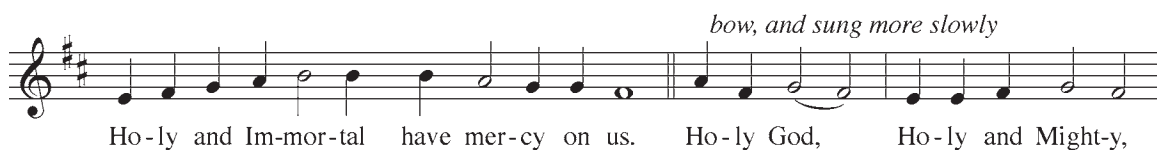
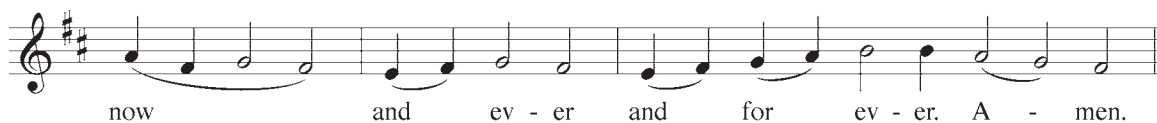
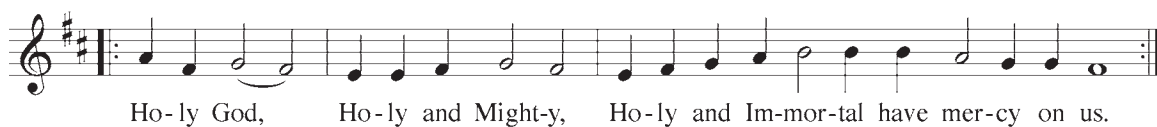


you, O Lord, are my God. In you is the source of life and in your



light we see light. Ex-tend your mer - cy to those who know you.

Three times, each with a bow:



bow, and sung more slowly

Troparion of the Day

If there is a feast of the Lord on Sunday, the proper Troparion is sung here.

On regular Sundays, the Troparion indicated below is sung, as directed:

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

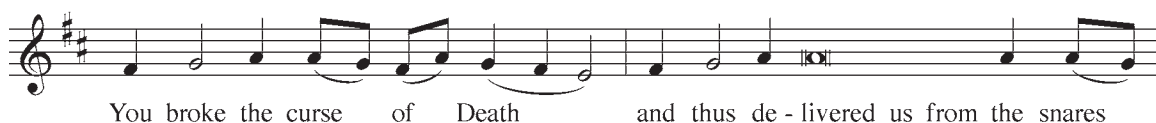
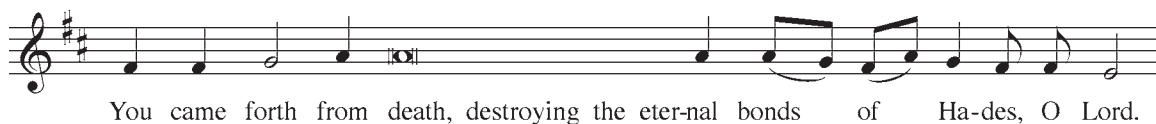
Tone 2





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

Tone 2



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

Litany of Supplication


Deacon: Let us complete our morning prayer to the Lord




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

Response: 
2. Lord, have mer - cy.

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

Response: 
3. Grant this, O Lord.

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

Response: 
4. Grant this, O Lord.

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

Response: Grant this, O Lord. (3)

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

Response: Grant this, O Lord (4)

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

Response: Grant this, O Lord. (3)

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

Response: Grant this, O Lord. (4)

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

Response: 
To you, O Lord.


The priest, standing before the Holy Doors, says:

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

Response: 
A - men.

Prayer over Bowed Heads

Priest: Peace ✠ be to all!

Response: 
And to your spir - it.

Deacon: Bow your heads to the Lord!


Response: 
To you, O Lord.

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

Response: 
A - men.


Dismissal

Deacon: Wisdom!

Response: 
Give the bless - ing!

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

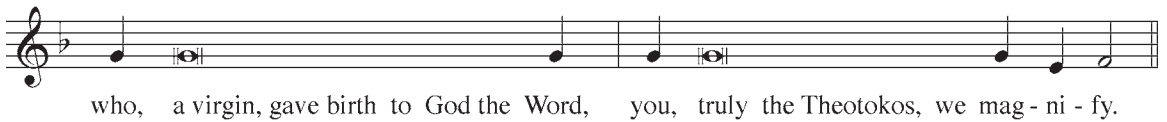
Response:


A - men. O God, strengthen the true faith, for - ev - er and ev - er.

Priest: O most holy Theotokos, save us!

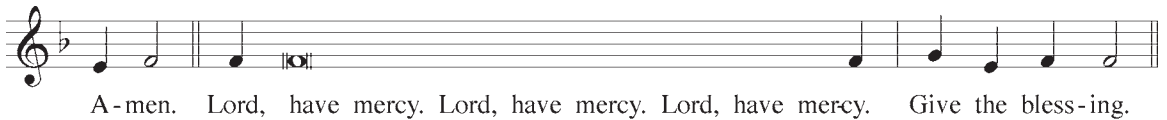
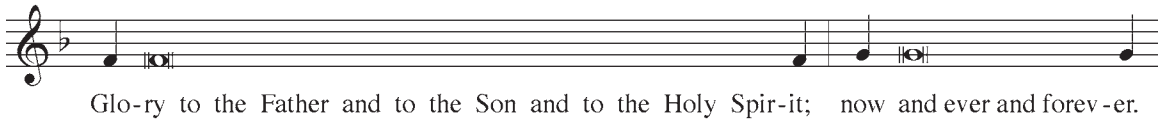
Response:


More honorable than the cheru-bim, and beyond compare more glorious than the sera-phim,



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

Response:



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



Part 2

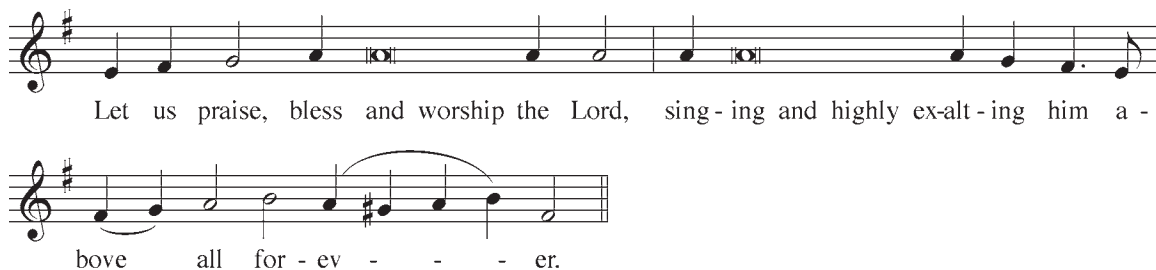
"Let us praise, bless, and worship" in the Eight Tones

Hymns of Light and Gospel Stanzas

Octoechos

"Let us praise, bless, and worship"

Tone 1



Let us praise, bless and worship the Lord, sing-ing and highly ex-alt-ing him a -
bove all for - ev - - - er.

The musical notation for Tone 1 is written on a single staff in G major (one sharp). The melody consists of quarter and eighth notes, with rests indicated by a double bar line. The lyrics are written below the staff, with hyphens indicating syllables that span across notes.

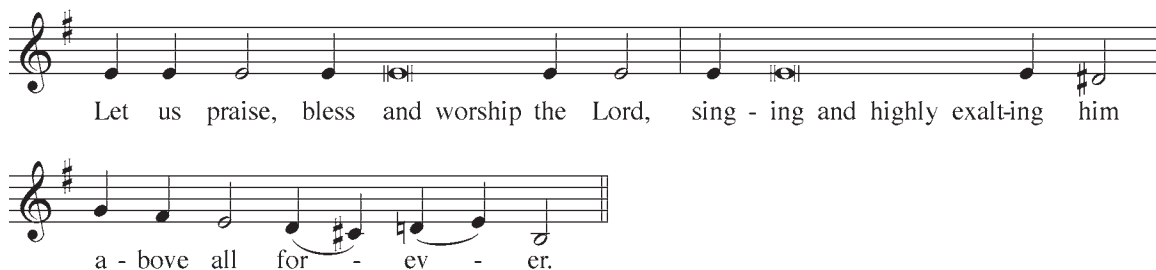
Tone 2



Let us praise, bless and worship the Lord, sing-ing and highly ex - alt - ing
him a - bove all for - ev - er.

The musical notation for Tone 2 is written on a single staff in G major. It follows a similar pattern to Tone 1, with a melody of quarter and eighth notes and rests. The lyrics are aligned with the notes, showing a different phrasing for the same text.

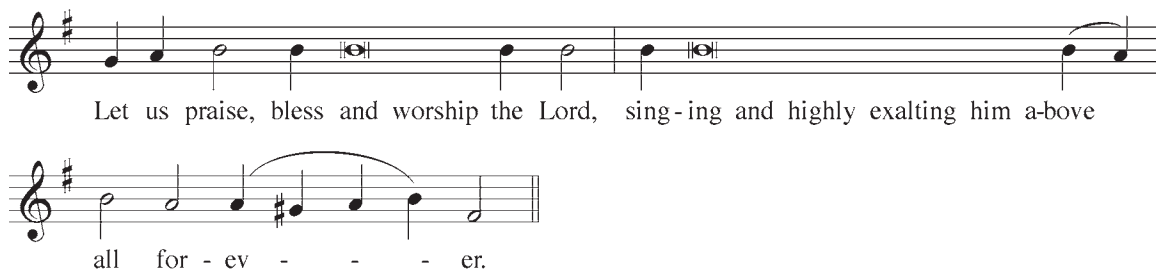
Tone 3



Let us praise, bless and worship the Lord, sing - ing and highly exalt-ing him
a - bove all for - ev - er.

The musical notation for Tone 3 is written on a single staff in G major. The melody is distinct from the previous tones, featuring a different sequence of notes and rests. The lyrics are written below the staff.

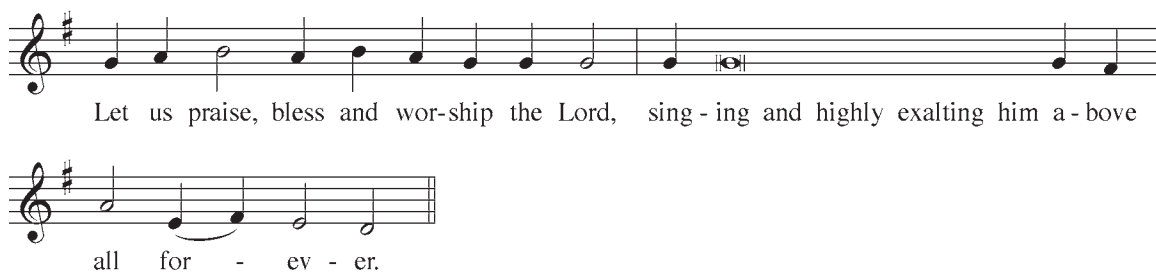
Tone 4



Let us praise, bless and worship the Lord, sing-ing and highly exalting him a-bove
all for - ev - - - er.

The musical notation for Tone 4 is written on a single staff in G major. It provides another unique melodic setting for the text. The lyrics are written below the staff, with hyphens indicating syllable placement.

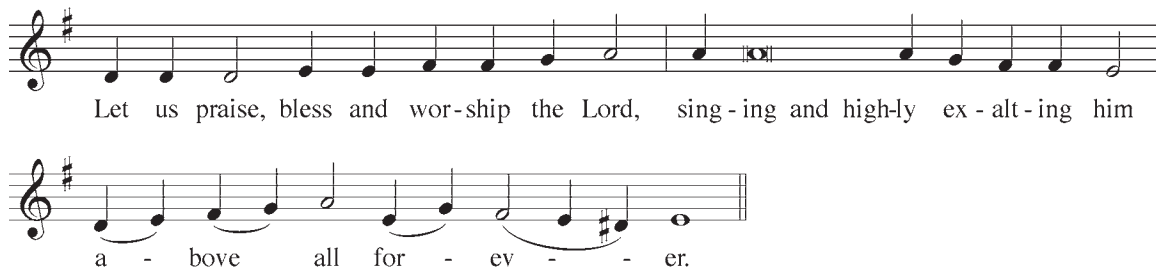
Tone 5



Let us praise, bless and wor-ship the Lord, sing - ing and highly exalting him a - bove
all for - ev - er.

The musical notation for Tone 5 is written on a single staff in G major (one sharp). The melody consists of a sequence of eighth and quarter notes, with a final half note. The lyrics are placed below the notes, with hyphens indicating long notes.

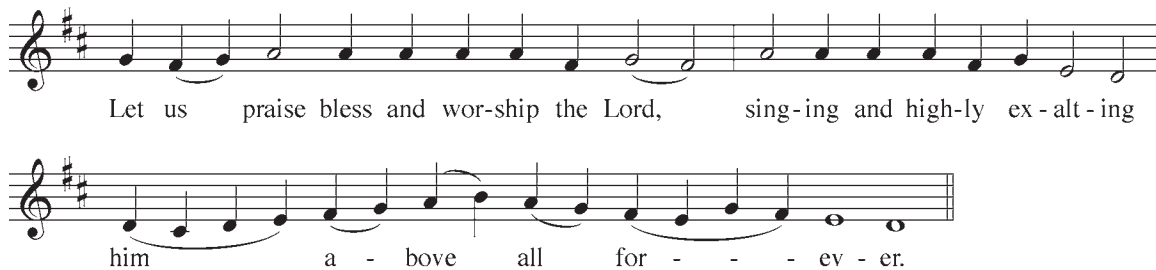
Tone 6



Let us praise, bless and wor-ship the Lord, sing - ing and high-ly ex - alt - ing him
a - bove all for - ev - er.

The musical notation for Tone 6 is written on a single staff in G major. The melody features a mix of eighth, quarter, and half notes, with a final half note. The lyrics are placed below the notes, with hyphens indicating long notes.

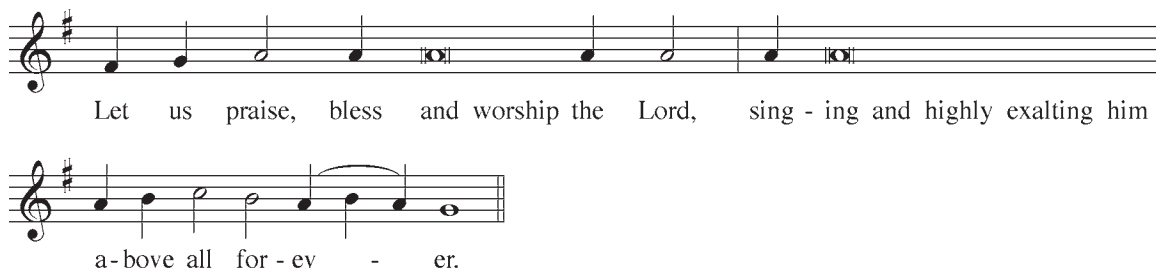
Tone 7



Let us praise bless and wor-ship the Lord, sing - ing and high-ly ex - alt - ing
him a - bove all for - - - ev - er.

The musical notation for Tone 7 is written on a single staff in G major. The melody is more complex, featuring many eighth notes and some beamed sixteenth notes. The lyrics are placed below the notes, with hyphens indicating long notes.

Tone 8



Let us praise, bless and worship the Lord, sing - ing and highly exalting him
a - bove all for - ev - er.

The musical notation for Tone 8 is written on a single staff in G major. The melody is simpler, consisting of quarter and half notes. The lyrics are placed below the notes, with hyphens indicating long notes.

Hymns of Light and Gospel Stanzas

First Resurrection Gospel: Matthew 28: 16 - 20

Hymn of Light

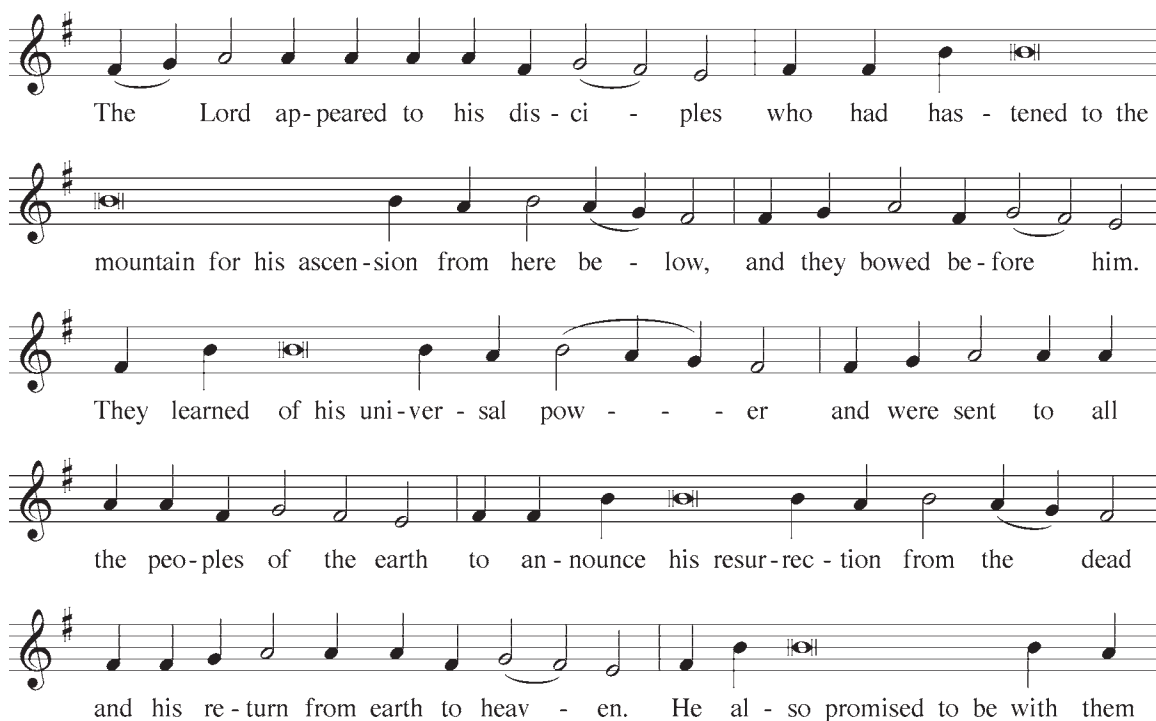
O faithful, let us gather with the disciples on the mountain in Galilee to behold Christ as he says to them: I have received all power over all things on high and those below. Let us learn how he taught them to baptize all nations in the name of the Father and of the Son and of the Holy Spirit, and how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

Glory...now and ever...

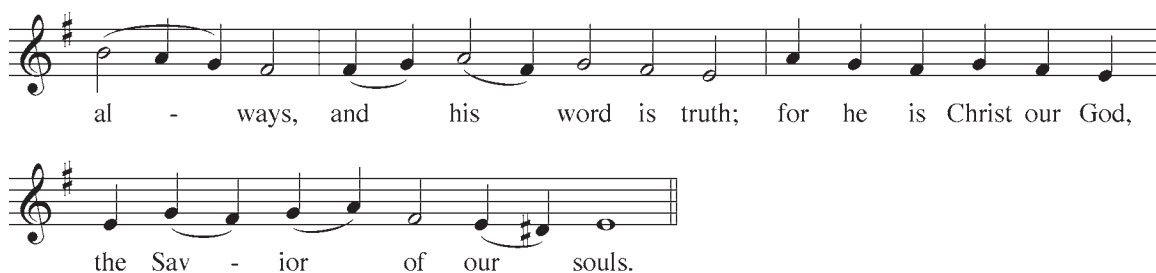
You rejoiced with the disciples, O Virgin Theotokos, for you beheld Christ risen from the tomb on the third day as he said. He appeared to his disciples, teaching them and revealing things sublime. He commanded them to baptize the believers in the name of the Father, and of the Son, and of the Holy Spirit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

First Gospel Stanza

Tone 1



The Lord ap-peared to his dis - ci - ples who had has - tened to the
mountain for his ascen-sion from here be - low, and they bowed be - fore him.
They learned of his uni-ver - sal pow - - - er and were sent to all
the peo-ples of the earth to an - nounce his resur-rec - tion from the dead
and his re - turn from earth to heav - en. He al - so promised to be with them



Second Resurrection Gospel: Mark 16: 1 - 8

Hymn of Light

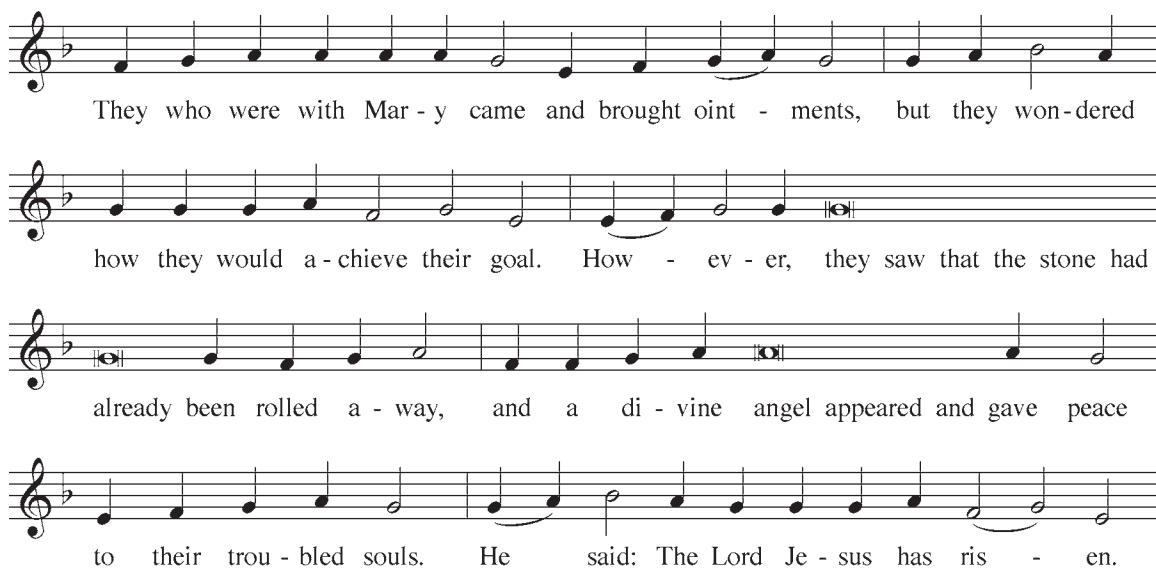
When the myrrh-bearing women saw the stone rolled away, they rejoiced; for they saw a young man sitting at the grave, who said to them: Behold, Christ is risen! Say to Peter, the disciple of the Lord: Hasten to the mountain in Galilee; there you shall see Christ as he had said to his friends.

Glory...now and ever...

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

Second Gospel Stanza

Tone 2



There-fore, pro - claim to his dis - ci - ples that they should has - ten
to Galilee and behold him ris - en from the dead, for he is the Lord,
the Giv - er of life.

Third Resurrection Gospel: Mark 16: 9 - 20

Hymn of Light

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

Glory...now and ever...

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

Third Gospel Stanza

Tone 3

The dis - ci - ples were rebuked for the hardness of their hearts, be - cause
they doubted when Mary Magda-lene pro-claimed to them the Resurrection of the
Savior and his ap - pear - ance to her. But when they were strength-ened with

mir-a-cles and won-ders, they were sent out to preach. And when you, O
 Lord, ascended to your Fa-ther, the Source of all light, the dis-ci-ples
 preached through-out the world ver-i-fy-ing their words with won-ders and
 mir-a-cles. There-fore, we who were en-light-ened by them, glo-ri-fy
 your Re-surrection from the dead, O Lov-er of all of us.

Fourth Resurrection Gospel: Luke 24: 1 - 12

Hymn of Light

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

Glory...now and ever...

O Lord, when you told the myrrh-bearing women to rejoice, you ended the sadness of our first parents, and you brought the joy of the Resurrection into the world. Therefore, O Giver of life, by the prayers of the one who gave you birth, send the light of your love to shine in our hearts, that we may cry to you: O Lover of us all and our God, glory to your Resurrection!

Fourth Gospel Stanza

Tone 4



The women came at early dawn to your tomb, O Christ, but they did not find your
ven - er - a - ble bod - y. As they were perplexed, an angel in shining clothes said
to them: Why do you seek the Living a - mong the dead? He is ris - en
as he fore - told. Have you forgotten what he said? Be - ing as - sured by the words
of the an - gel, the wo - men preached to the disciples a - bout the things they
saw. But their good news was re - ceived with rid - i - cule, for the dis - ci - ples
were still without un - der - stand - ing. Pe - ter, how - ev - er, has - tensed to your tomb,
and then glo - ri - fied your won - ders, O Lord.

Fifth Resurrection Gospel: Luke 24: 12 - 35

Hymn of Light

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

Glory...now and ever...

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

Fifth Gospel Stanza

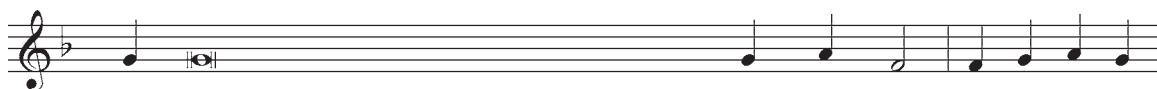
Tone 5



How wise are your judgments, O Christ! You grant-ed Pe - ter the understanding of



your Re - sur - rec - tion by the bur - i - al wrap-pings a - lone. E - ven



though you accompanied Luke and Cleopas and con-versed with them, yet you did not



re-veal your-self. You were taunt-ed by them as though you alone were a stran - ger



in Je - ru - sa-lem, not know - ing what had recently hap - pened there. But since



you ordained all things for the good of each, you ex - plained to them what the

prophets had spo-ken con - cern - ing you. In the break - ing of the bread they

rec - og-nized you be - cause their hearts were already burning with the de - sire to

know you. When they came to - geth - er with the dis - ci - ples,

they pro - claimed openly your divine Re - sur - rec - tion by which we ask that

you have mer - cy on us.

Sixth Resurrection Gospel: Luke 24: 36 - 53

Hymn of Light

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

Glory...now and ever...

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

Sixth Gospel Stanza

Tone 6



Since you are the true peace of God for us, O Christ, you gave your peace to your

disciples after your Re-sur-rec - tion. They were fright - ened when they thought that

they were be-hold - ing a spir - it. But you removed the anxie-ty

of their hearts when you showed them your hands and feet, yet they were still

in doubt. But when you took food with them, reminding them of your preach - ing,

you opened their minds to under-stand the Scrip - tures. You made the eternal

cov - e - nant with them; you blessed them and rose, ascending in-to

heav - en. There-fore, with them, we wor - ship you; O

Lord, glo - ry to you!

Seventh Resurrection Gospel: John 20: 1 - 10

Hymn of Light

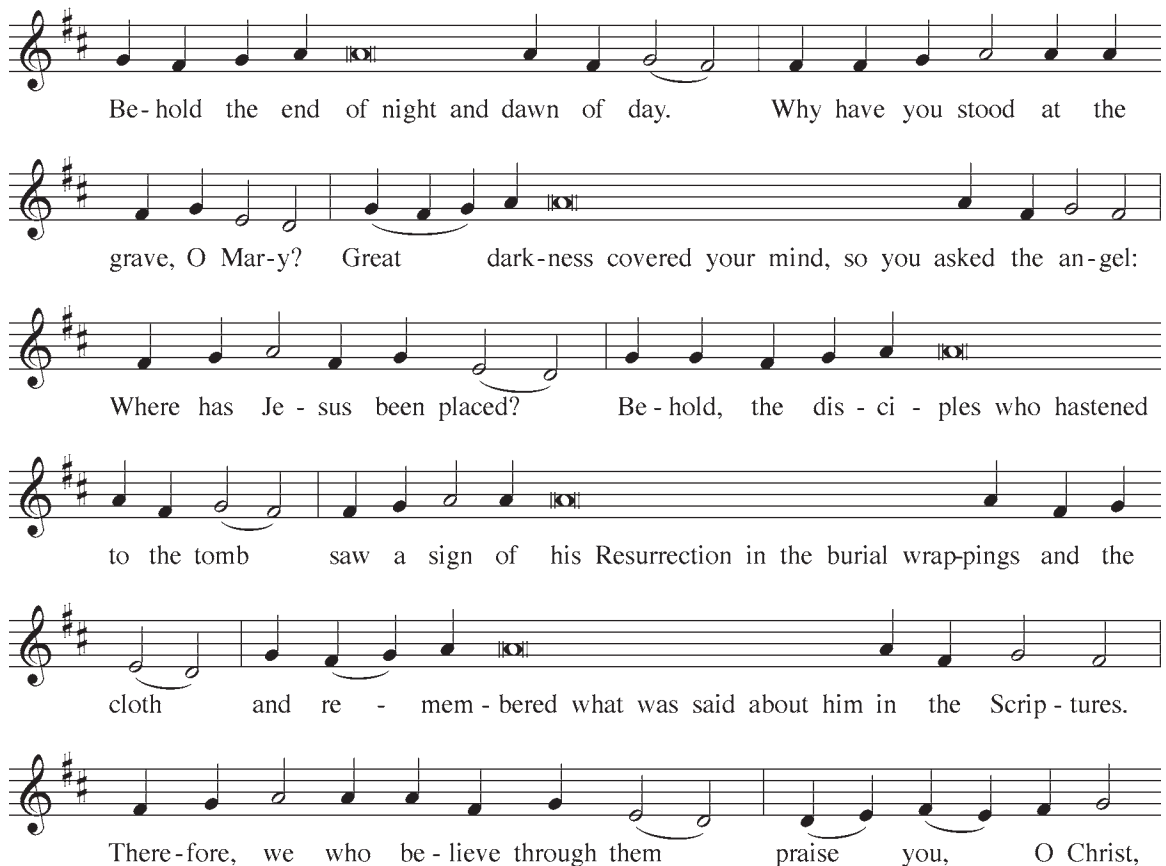
When Mary Magdalene said: They have carried away my Lord, Peter and the other disciple whom Jesus loved hastened to the grave. They both came and found the wrappings inside the tomb, and the cloth, which was on his head, lying aside. The disciples remained silent until they truly beheld Christ.

Glory...now and ever...

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

Seventh Gospel Stanza

Tone 7



Be-hold the end of night and dawn of day. Why have you stood at the

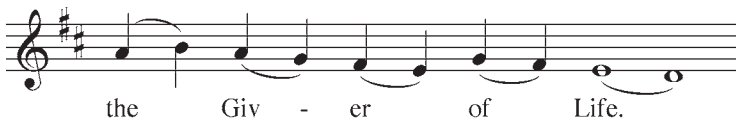
grave, O Mar-y? Great dark-ness covered your mind, so you asked the an-gel:

Where has Je - sus been placed? Be - hold, the dis - ci - ples who hastened

to the tomb saw a sign of his Resurrection in the burial wrap-pings and the

cloth and re - mem - bered what was said about him in the Scrip - tures.

There-fore, we who be - lieve through them praise you, O Christ,



Eighth Resurrection Gospel: John 20: 11 - 18

Hymn of Light

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

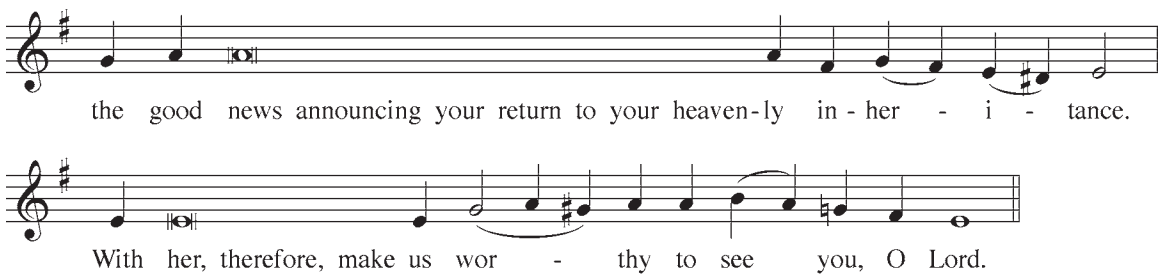
Glory...now and ever...

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

Eighth Gospel Stanza

Tone 8

The warm tears of Mary were not shed in vain; for be - hold, she has been
 worthy to hear the an - gels and to behold your face, O Je - sus.
 But be - ing a woman still think - ing of earth - ly things, she was not per - mit - ted
 to touch you, O Christ. How - ev - er, she was sent to proclaim to your dis - ci - ples



Ninth Resurrection Gospel: John 20: 19 - 31

Hymn of Light

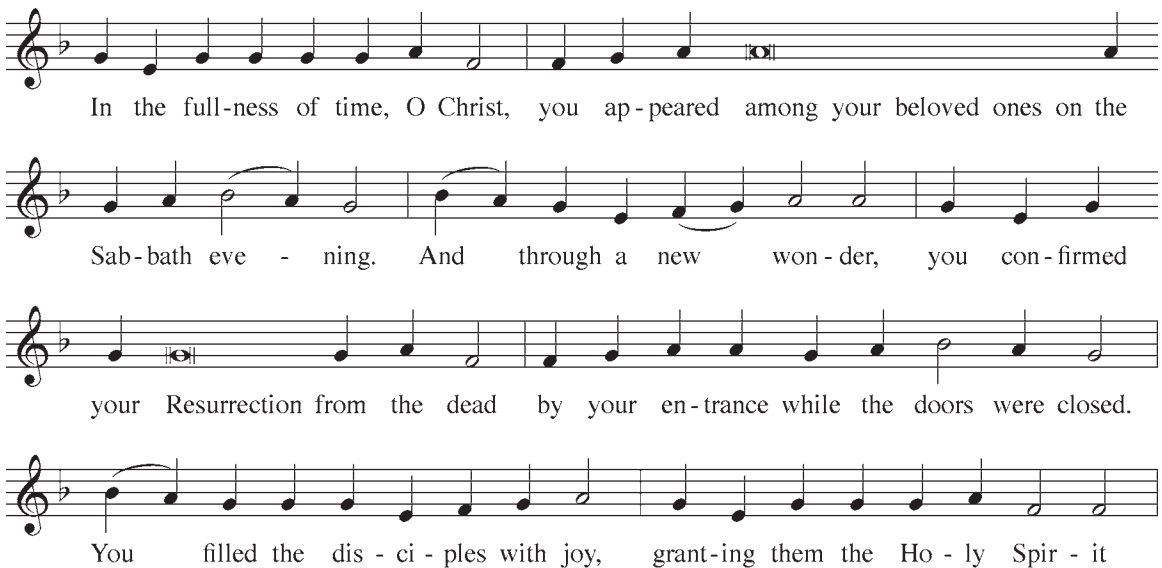
Though the doors were locked, O Lord, you entered and filled your apostles with the Holy Spirit, and breathing over them, you gave them your peace. You said to them: Whose sins you forgive, they are forgiven; whose sins you bind, they are bound. After eight days you showed Thomas your hands and your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

Glory...now and ever...

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

Ninth Gospel Stanza

Tone 5





Tenth Resurrection Gospel: John 21: 1 - 14

Hymn of Light

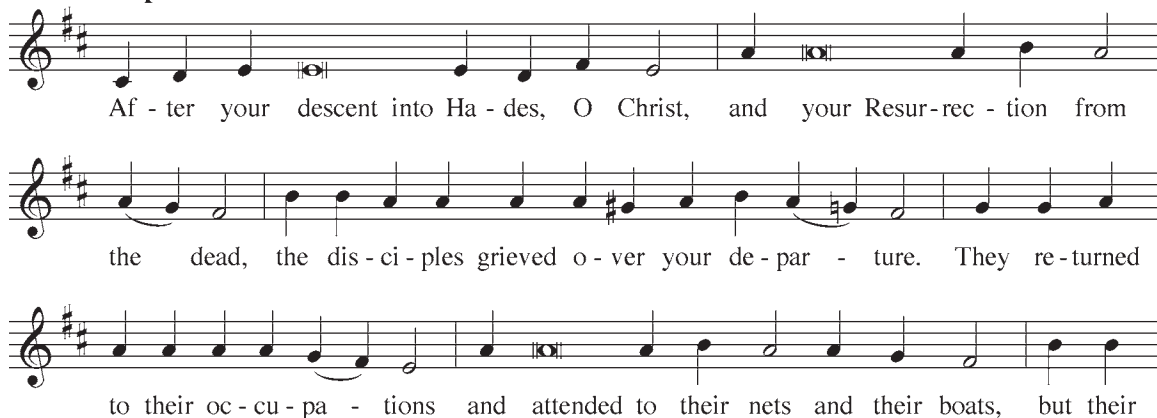
The two sons of Zebedee, with Peter, Nathanael, and Thomas, and two others were fishing in the Lake of Tiberias. By the command of Christ, they cast the net on the right side and drew out many fish. Peter, recognizing Christ, came swimming toward him. This was the third appearance of the Lord after his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

Glory...now and ever...

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

Tenth Gospel Stanza

Tone 6



fish - ing was in vain. You ap-peared to them since you are the Lord of all;
 you commanded them to cast their nets on the right side. Im-me-diate-ly your
 word be-came deed. They caught a great num-ber of fish, and they found an
 unexpected meal pre-pared for them on the shore, which they im-me-diate-ly
 ate. Now, make us worthy to enjoy this meal with them in a spirit-ual man-ner,
 O Lord and Lov-er of us all.

Eleventh Resurrection Gospel: John 21: 15 - 25

Hymn of Light

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

Glory...now and ever...

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

Eleventh Gospel Stanza

Tone 8

When you showed yourself to the dis-ci - - ples af - ter your Res-ur-rec-tion,

O Sav - ior, you ap-point-ed Simon to watch o - ver your sheep as a

rec-om-pense for his love; you asked him to tend the flock with care.

You said to him: If you love me, O Pe - ter, feed my lambs and feed

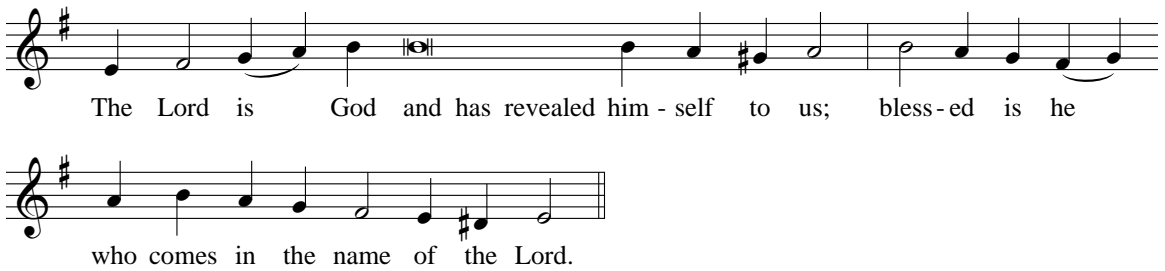
my sheep. But at once he inquired concerning the oth-er dis - ci - ple,

re - veal - ing him to be the be - lov - ed. There - fore, by the interces-sion

of both, O Christ, keep your flock from the rav - ag - ing wolves.

Tone 1

The Lord is God



The Lord is God and has revealed him - self to us; bless - ed is he
who comes in the name of the Lord.

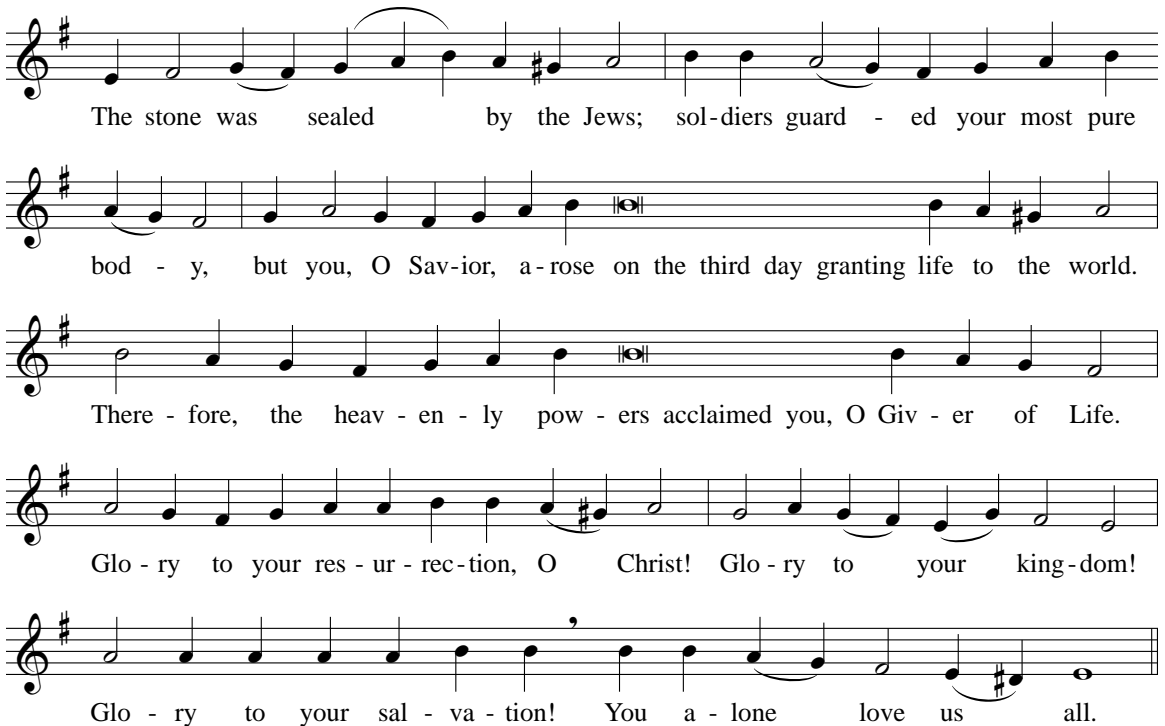
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

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

Troparion



The stone was sealed by the Jews; sol-diers guard - ed your most pure
bod - y, but you, O Sav-ior, a-rose on the third day granting life to the world.
There - fore, the heav - en - ly pow - ers acclaimed you, O Giv - er of Life.
Glo - ry to your res - ur - rec-tion, O Christ! Glo - ry to your king-dom!
Glo - ry to your sal - va - tion! You a - lone love us all.

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

Theotokion

O ho - ly Tab - er - na - cle, Gabriel cried out to you: Re-joice, O Vir - gin,
full of grace: the Lord of All be - came in - car - nate of you,
as the right-eous Da - vid had fore - told. In bear - ing your Cre - a - tor,
you have shown yourself to surpass the vastness of the heav - ens. We there - fore
cry out: Glo - ry to him who dwelt in you! Glo - ry to him who came forth
from you. Glo - ry to him who has set us free through your life-giv - ing birth.


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

Sessional Hymn 1


Samopodoben: Hrob tvoj

The sol-diers guard - ing your tomb, O Sav - ior, be - came as dead men at the
light-ning flash of the an - gel who ap - peared to an - nounce


Tone 1



your Res-urrection to the wom - en. We glo - ri - fy you, for you have cleansed us




from cor - rup - tion. We fall down be - fore you,




for you rose from the tomb, our on - ly God.

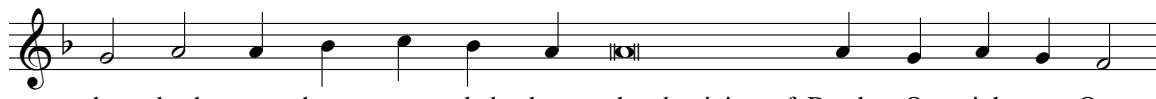
Cantor: Arise, Lord, lift up your hand.
O God, do not forget the poor!




⁽²⁾ You were will - ing - ly nailed up - on the Cross, O God of ten - der - ness,




and were placed in a grave like one who is dead, O Source of Life;




by death you have tram - pled down the dominion of Death, O might - y One.



Be - cause of you, the gate - keep - ers of Ha - des trem - bled,



and you raised those who had been a - sleep from all e - ter - ni - ty;



for you alone are the Lov - er of us all.

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

Theotokion

We ac-knowl-edge you as the The - o - to - kos, and af - ter
giv - ing birth you re-mained tru - ly a vir - gin. We ea - ger-ly seek ref-uge
in your good - ness; for we sin - ners have tak - en you as our in - ter - ces - sor,
and in temp - ta - tions we find sal - va - tion in you; for you a - lone are
all pure.

The service continues on page 15.

Sessional Hymn 2

Samopodoben: Ženy ko hrobu

The wom-en who came to your tomb early in the morn - ing trem-bled
at the sight of the an - gel. The tomb shone with life,
and they were struck with as - ton - ish - ment. There-fore, they

Tone 1

re - turned to the apostles, proclaiming the Res-ur-rec - tion. Christ, who a-lone is

might - y and pow-er-ful, has de-spoiled Ha - des and raised all those held in

cor-rup - - tion. He has re-leased us from the fear of con-dem-na - tion

by the pow - er of the Cross.

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

The Life of all was nailed to the Cross, the im-mor-tal Lord was num-bered

a-mong the dead. He is our Sav-ior who rose on the third day,

rais-ing A-dam from cor-rup-tion. The heav'n-ly pow-ers cry a-loud to you, O

Giv - er of Life: Glo - ry to your Res - ur - rec - tion! Glo - ry to your

con - de - scen - - - sion, O Lov - er of us all!

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

Theotokion

O Mar-y, the pre-cious dwell-ing of the Lord, lift us from the abyss into
which we have fall - en and de - liv - er us from dread - ful de-spair,
from our faults, and from all af - flic - tion; for you are the ref - uge
of sin - - - ers. You are the help, the pro - tec - tion, and the safe - ty
of your ser - vants.

The service continues on page 16.

Hypakoe

The re-pent-ance of the good thief opened par-a-dise to him, and the tears
of the myrrh-bearing women proclaimed the joy-ful news: O Christ our God,
you are ris - en, and you grant your great mer - cy to the world.

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

Tone 1

Gradual Hymns

Antiphon 1



O Lord, in my sor-row I cry out to you. Hear my cry of pain.

The love for God will grow un-ceas-ing-ly for those who dwell in the des - ert,

for they are far from the van - i - ty of this world. Glo-ry to the Fa - ther,

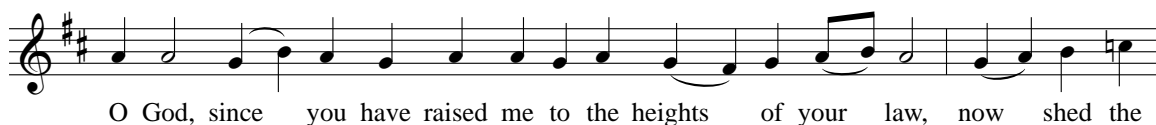
and to the Son, and to the Ho - ly Spir - it, now and ev - er and

for - ev - er. A - men. Tru - ly glo - ry and hon - or are due to the

Ho - ly Spir - it, as to the Fa - ther and to the Son. There-fore we

praise the Ho - ly Trin - i - ty, one in might.

Antiphon 2

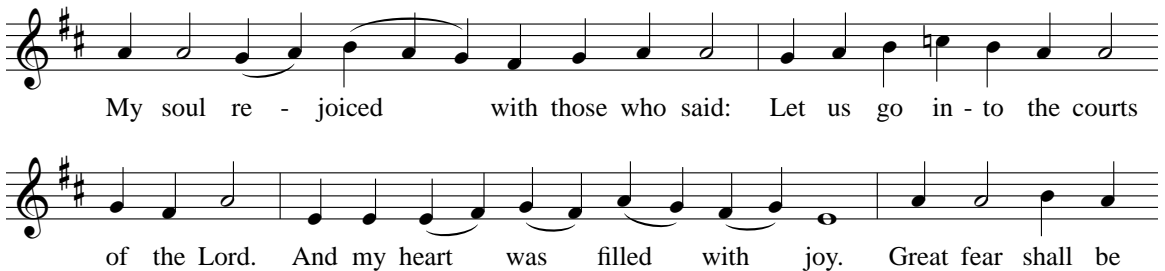


O God, since you have raised me to the heights of your law, now shed the



bright light of vir - tue up-on me, that I may praise you. O Word, hold me
fast with your right hand; watch o - ver me and pre-serve me,
lest the fire of sin con-sume me. Glo - ry to the Fa - ther,
and to the Son, and to the Ho - ly Spir - it, now and ev - er and
for - ev - er. A - men. Tru - ly all cre - a - tion is re-newed by the
Ho - ly Spir - - it, and re-turns to its o - rig - i - nal con-di - tion,
for he shares the same pow - er as the Fa - ther and the Son.

Antiphon 3



My soul re - joiced with those who said: Let us go in - to the courts
of the Lord. And my heart was filled with joy. Great fear shall be

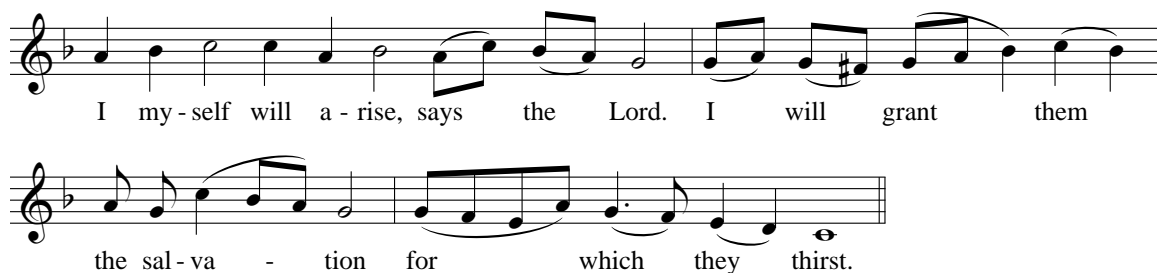
Tone 1



in the house of Da - vid where the thrones shall be set
and all the tribes and tongues of the earth shall be judged.
Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,
now and ev - er and for - ev - er. A - men. Tru - ly it is right to of - fer
glo - ry, might, and pow - er to the Ho - ly Spir - it, as to the Fa - ther
and to the Son, for the Trin - i - ty is one in es - sence, not in Per - son.
The service continues on page 23

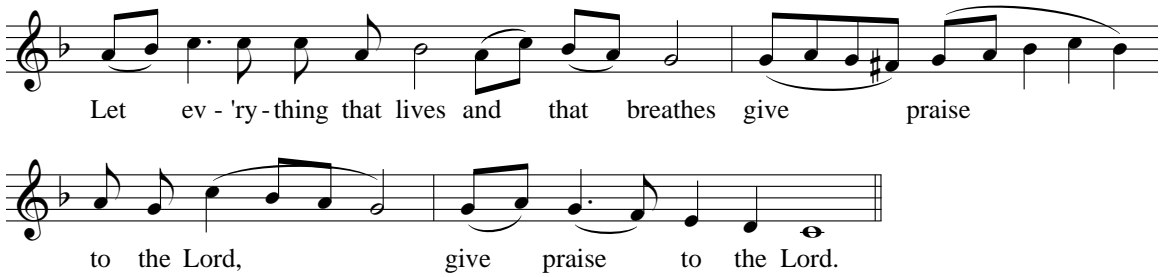
Matins Prokeimenon

Psalm 12: 5



I my - self will a - rise, says the Lord. I will grant them
the sal - va - tion for which they thirst.

Verse: The words of the Lord
are words without alloy.

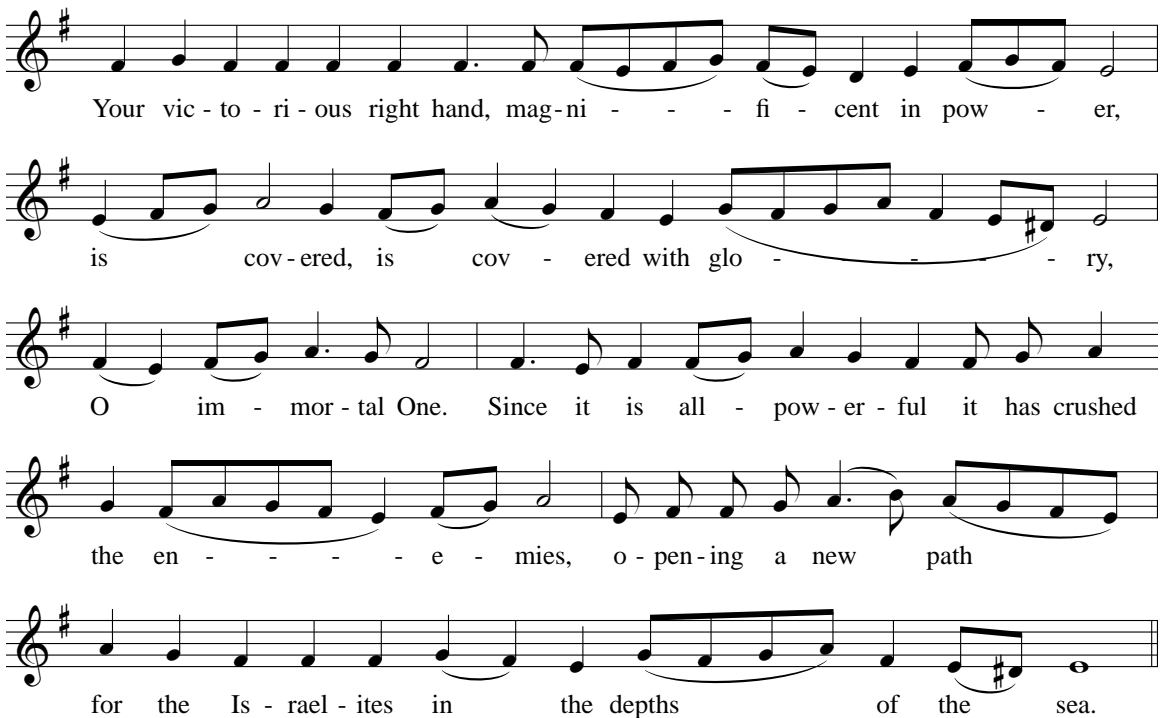
Let everything that lives

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

The service continues on page 24

Canon

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

Ode 1**Irmos**

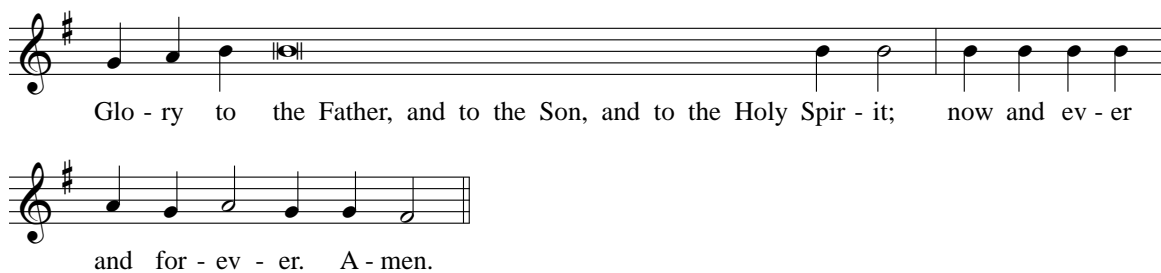
Tone 1

Refrain



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

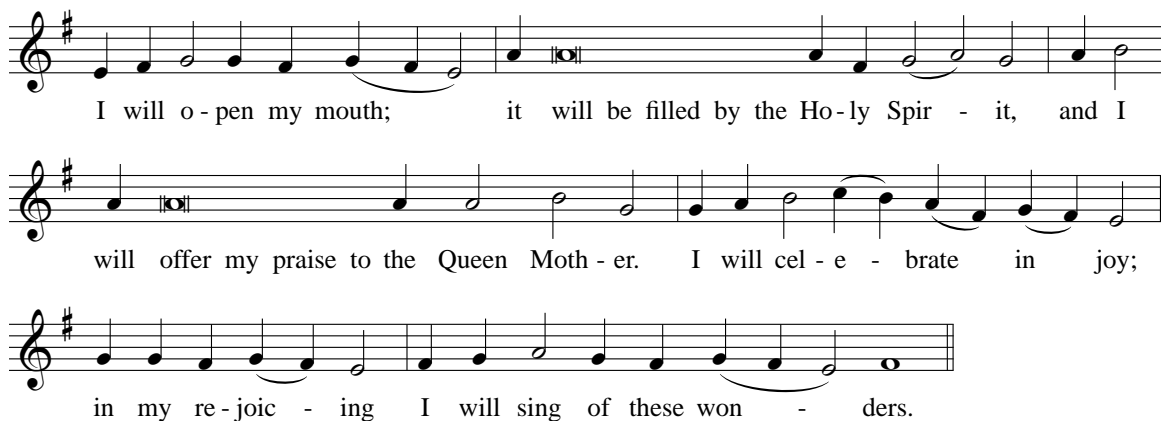
Subjected to death because of me, he who gave me a soul by his divine breath has given his soul over to death. Having broken the eternal chains, he raised me up with him and granted me the glory of an incorruptible life.



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

Katavasia 1 of the Theotokos

Tone 4



Ode 3

Irmos

You a - lone know the weak-ness of hu - man na - ture,
and in your com - passion you conformed your-self to it. Now clothe me
with the pow - er from on high that I may cry out to you:
Ho - ly is the liv - ing Tem - - - ple of your im - meas-ur - a - ble glo - ry,
O Lov - er of us all.

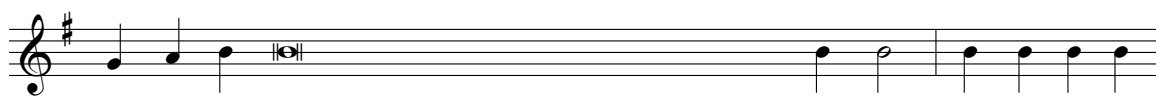
Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.


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

O Christ, you are the Life, and you have clothed yourself with my flesh of corruption, O compassionate God. You descended into the depths of death, O Master, and thus you destroyed Death. Raising the dead on the third day, you clothed them with an incorruptible robe.

Tone 1



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




and for - ev - er. A - men.


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

Katavasia 3 of the Theotokos


Tone 4



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



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



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

The Small Litany is found on page 32.

Ode 4 Irmos

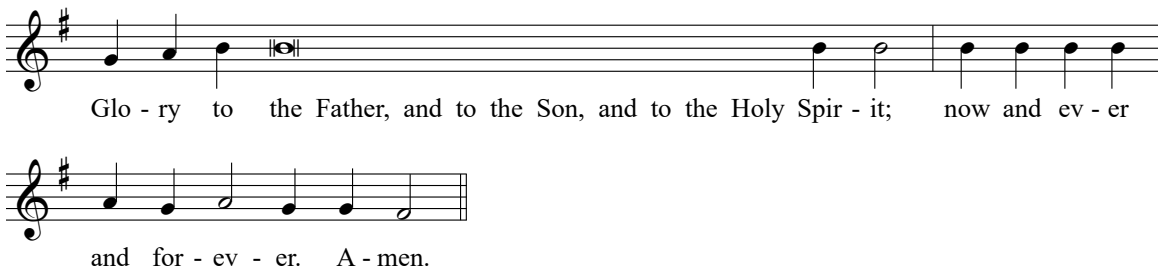


O Moun-tain, O Moun - tain o - ver-shad-owed by di - vine grace,

**Refrain**

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

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



O Virgin, we recognize in you the Tree of Life, for it is not a fruit of death that has sprouted from you as nourishment for the human race, but the enjoyment of eternal life, for the salvation of us who sing to you.

Tone 1

Katavasia 4 of the Theotokos

Tone 4

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

Ode 5 Irmos

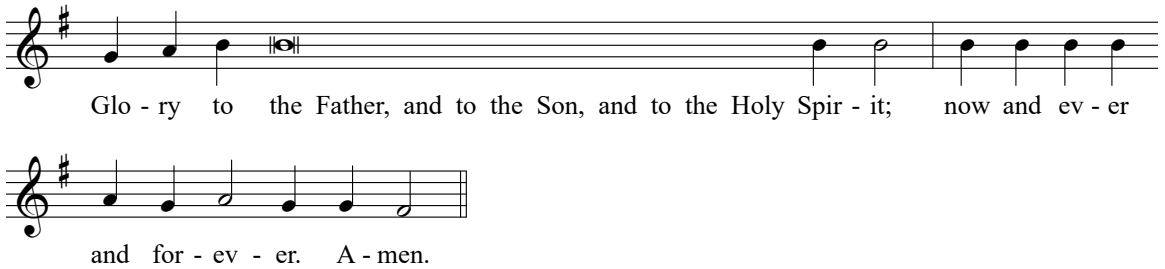
O Christ, by the bright-ness of your com - ing you have il - lu - mined the
ends of the world, en - light - en - ing them by the splen - dor of your Cross.
Now make the light of your di - vine knowl - edge shine in the hearts
of those who sing to you in true faith.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

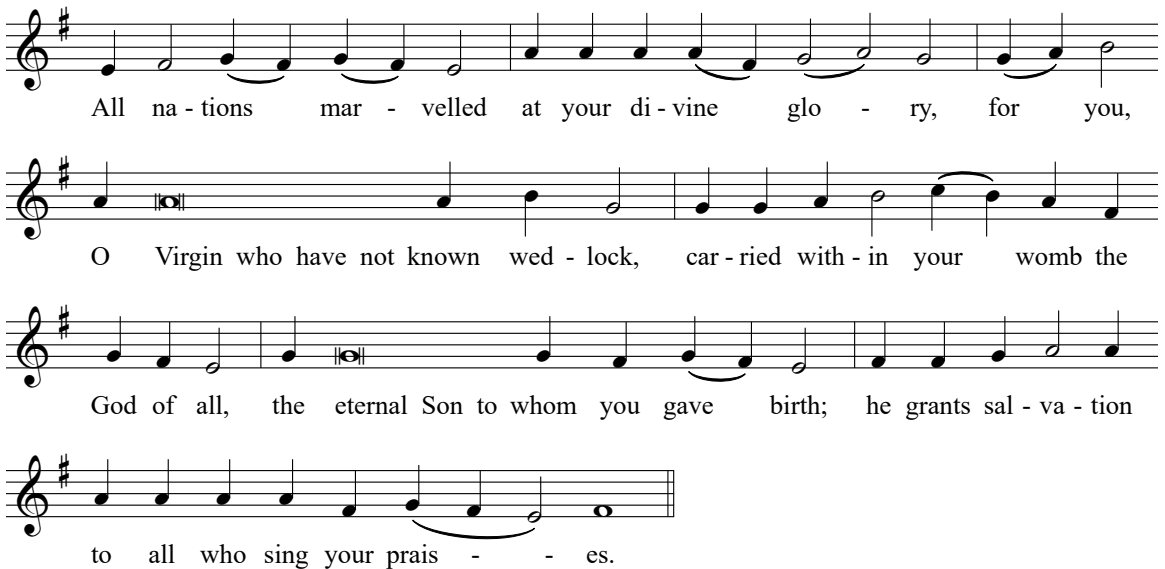
By your cross, O my Savior, you have proclaimed the good news of peace and announced a release to the captives. O Christ, you have covered the powerful one with shame. You have stripped and despoiled him by your Resurrection.



O Lady all-worthy of praise, do not despise the prayers of those who implore you with faith, but receive them and present them to your Son, our only God and our Benefactor, for you are our advocate, O immaculate Virgin.

Katavasia 5 of the Theotokos

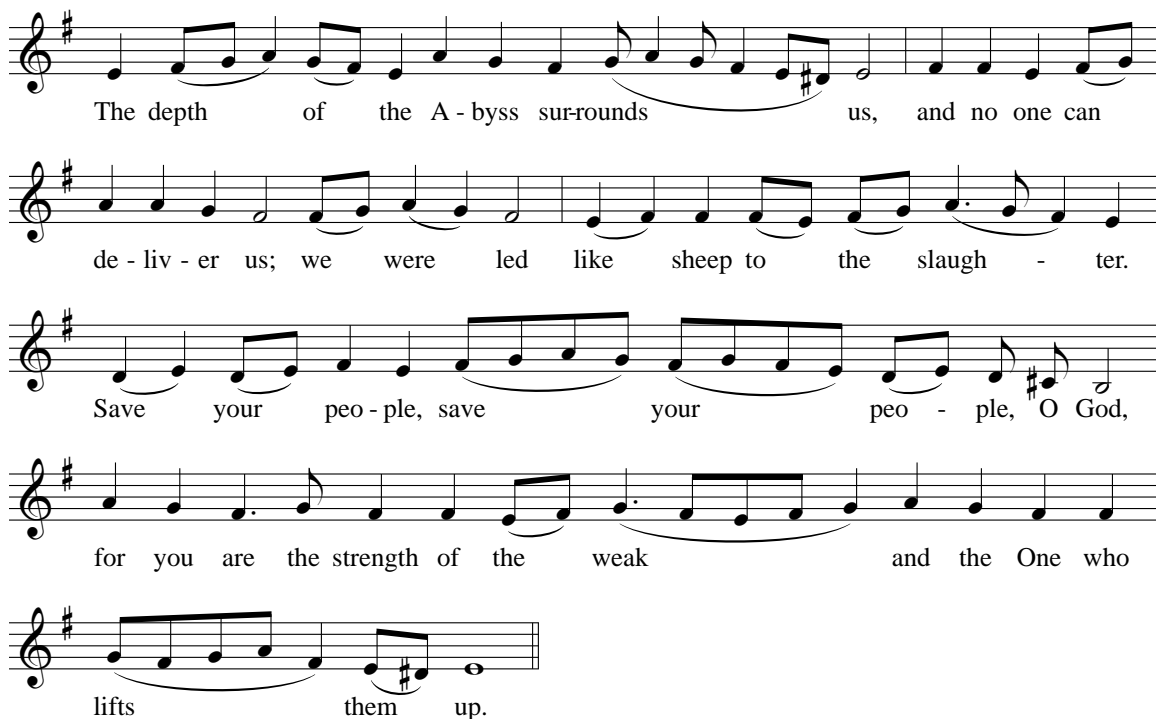
Tone 4



Tone 1

Ode 6

Irmos



The depth of the A - byss sur-rounds us, and no one can
de - liv - er us; we were led like sheep to the slaugh - ter.
Save your peo - ple, save your peo - ple, O God,
for you are the strength of the weak and the One who
lifts them up.

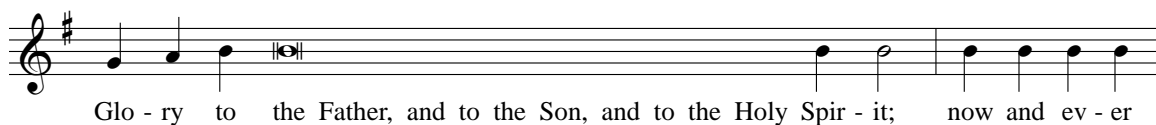
Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

O Lord, you led us out of Hades after overcoming the ravening monster, casting down his power by your strength, O all-powerful One; for you are the Life, the Light, and the Resurrection.



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



and for - ev - er. A - men.

In you, O immaculate Virgin, the ancestors of our race rejoice. Because of you they have regained the paradise that was lost through their sin, for you are pure both before and after your giving birth.

Katavasia 6 of the Theotokos

Tone 4



Come, all you faith-ful, and clap your hands, as we cel - e-brate this ho - ly and



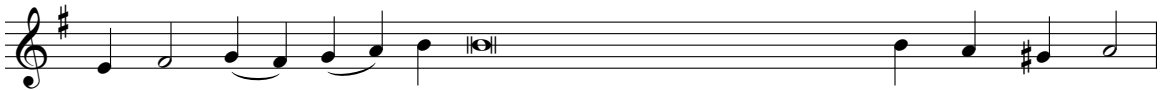
sol - emn feast of the Moth - er of God. O glo - ri - fy him,



glo - ri - fy him who was born of her.

The Small Litany is found on page 33.

Kontakion



As God, you a - rose in glory from the grave and raised the world with you.

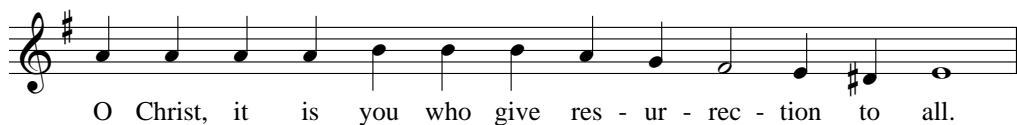


Hu - man na - ture prais - es you as God and death has van - ished. Ad - am sings

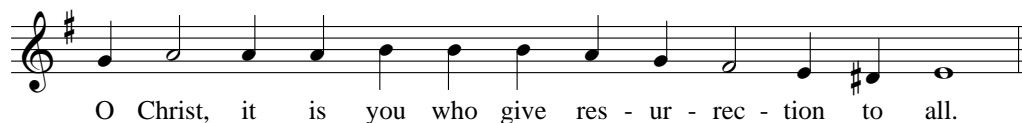


in ex - ul - ta - tion, O Lord; Eve, freed from bond - age cries joy - ful - ly:

Tone 1

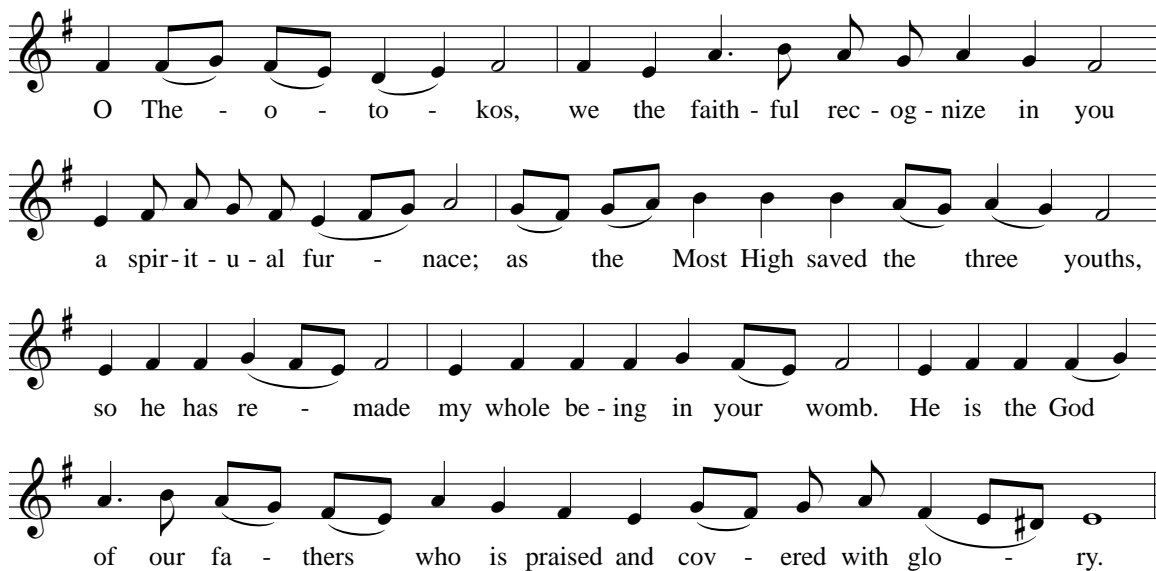


Ikos Let us sing to the all-powerful God who shatters the gates of Hades and releases the holy and faithful ones from the tomb. He appeared to the Myrrh-bearers according to his good will and said to them: Rejoice! As the only Source of life, he reveals joy to his apostles. With faith the women hasten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



Ode 7

Irmos



Refrain



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

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

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

and for - ev - er. A - men.

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

Katavasia 7 of the Theotokos

Tone 4

Tone 1

Ode 8

Irmos

In the fur-nace as in a melt - ing pot, the chil - dren of Is - ra - el
shine more bright-ly than gold by the bright - ness of their
pi - e - ty as they sing: Bless the Lord, all you works of the Lord;
sing and ex - alt him for - - - ev - - - er.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

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

Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er
and for - ev - er. A - men.

Tone 1

Let us sing to her who, by the flash of divine lightning, without seed and beyond the laws of nature, gave birth to the precious Pearl who is Christ; and let us say: Bless the Lord, all you works of the Lord; sing and exalt him forever.

Tone 4

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

all for - ev - - - er.

Katavasia 8 of the Theotokos**Tone 4**

The three youths in the fur - nace were saved by the Offspring of the

The - o - to - kos. He who was fore-told has been born on earth,

and he joins to - geth - er all cre - a - tion to sing: All you works

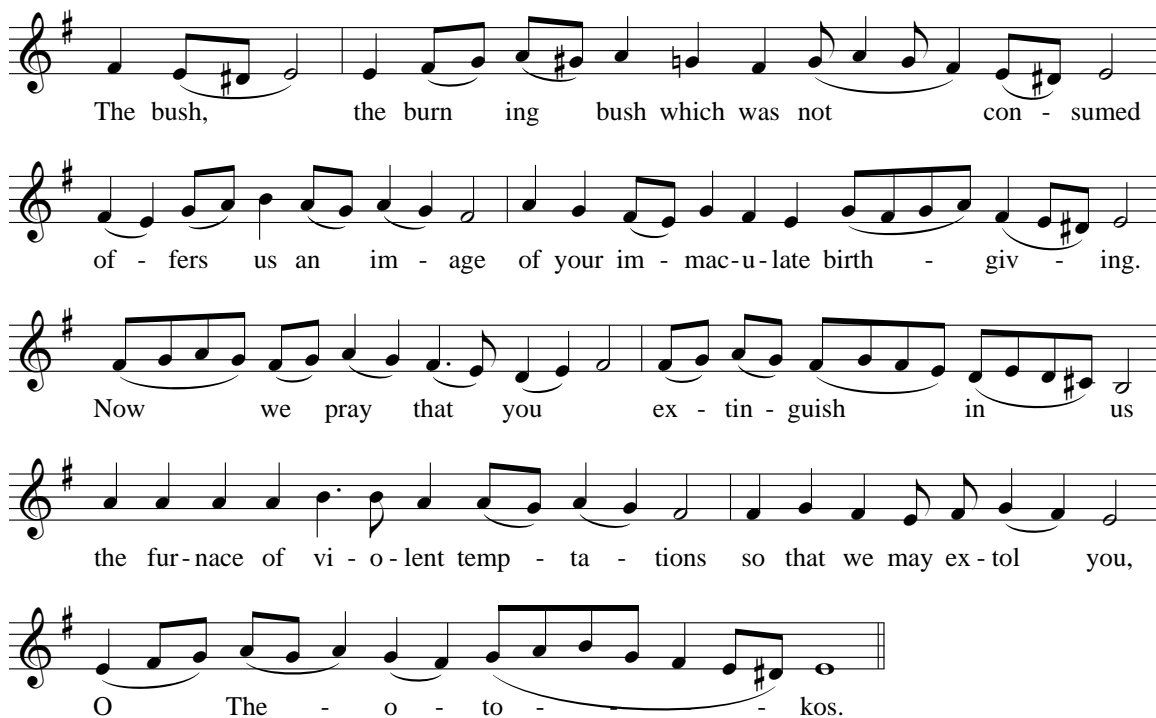
of the Lord, bless the Lord, and praise him a - bove all for - ev - er.

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

Tone 1

Ode 9

Irmos



The bush, the burn ing bush which was not con - sumed
of - fers us an im - age of your im - mac-u-late birth - giv - ing.
Now we pray that you ex - tin - guish in us
the fur-nace of vi - o - lent temp - ta - tions so that we may ex - tol you,
O The - o - to - kos.

Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

O Savior, Lamb without blemish, resurrected on the third day, you take away the sin of the world. We now glorify you with the Father and the divine Spirit, proclaiming your divinity. O Lord of Glory, we extol you.

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

and for - ev - er. A - men.

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

Katavasia 9 of the Theotokos

Tone 4

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

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

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

and sing: Re - joice, O The - o - to - kos,

ev - er - bless - ed and ev - er - Vir - - - gin.

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

Tone 1

Holy is the Lord our God

Ho - ly is the Lord our God! Ho - - - - ly is the
Lord our God! Ho - ly is the Lord our God!

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

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

The Psalms of Praise

Psalm 148

Let ev' - ry - thing that lives and that breathes give praise to the Lord.
Praise the Lord from the heav - ens, praise him in the heights. To
you is due a hymn, O God. Praise him, all his an - gels,
praise him, all his host. To you is due a hymn, O God.

Praise him, sun and moon,
praise him, *shining* stars.
Praise him, highest heavens
and the waters above *the* heavens.

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

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

Tone 1

Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.

⑥

We praise your sav - ing pas - sion, O Christ, and we glo - ri - fy your
Res - ur - rec - tion.

Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.

⑤

You en - dured the cross and a - bol - ished death; you a - rose from the dead.
Make our lives peace - ful, O Lord, for you a - lone are most
pow - er - ful.

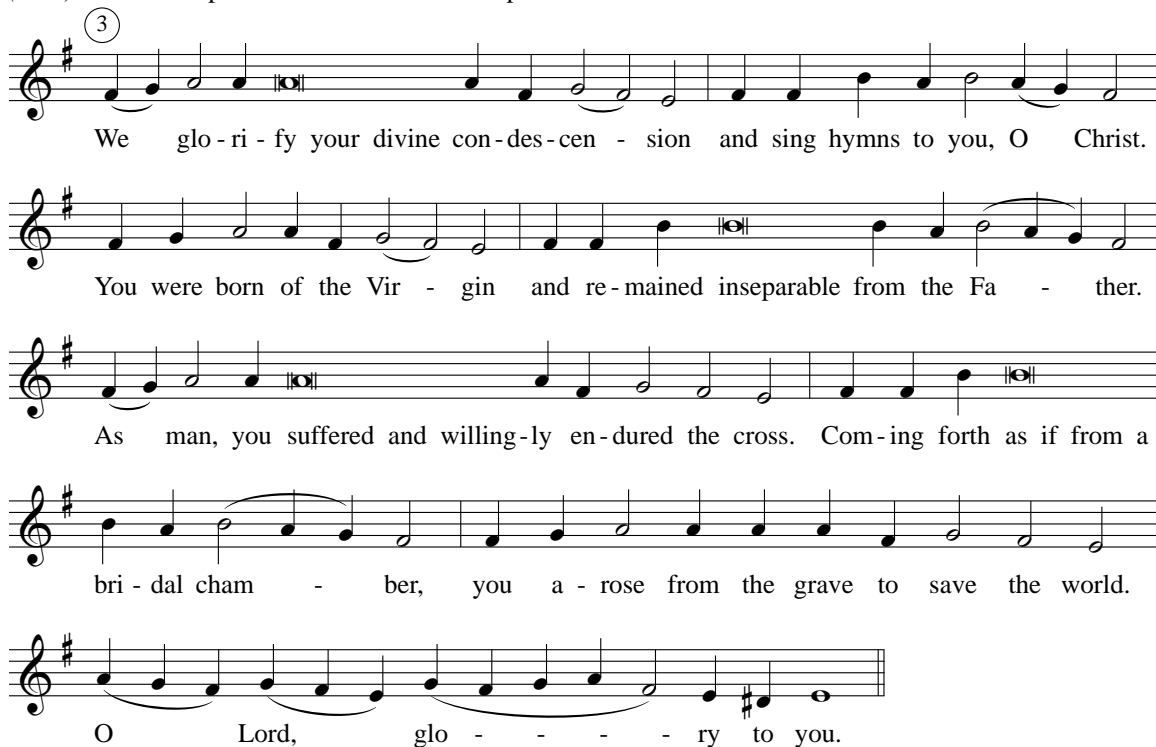
Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

④

You de-spoiled Ha - des and raised up humanity at your Res-ur-rec-tion, O Christ.
Make us wor - thy to praise and glorify you with a pure heart.

Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

③



We glo - ri - fy your di - vine con - des - cen - sion and sing hymns to you, O Christ.

You were born of the Vir - gin and re - mained inseparable from the Fa - ther.

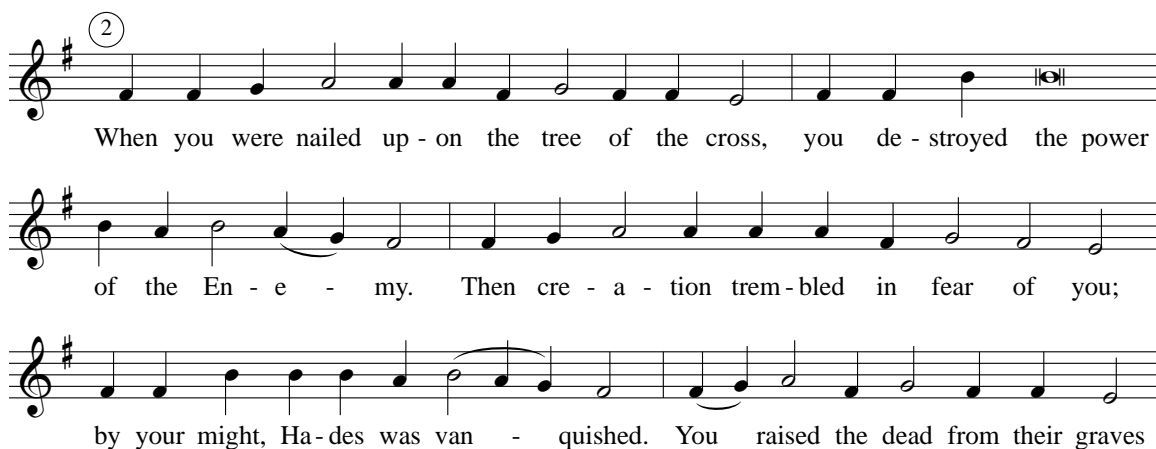
As man, you suffered and willing - ly en - dured the cross. Com - ing forth as if from a

bri - dal cham - ber, you a - rose from the grave to save the world.

O Lord, glo - - - - ry to you.

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

②

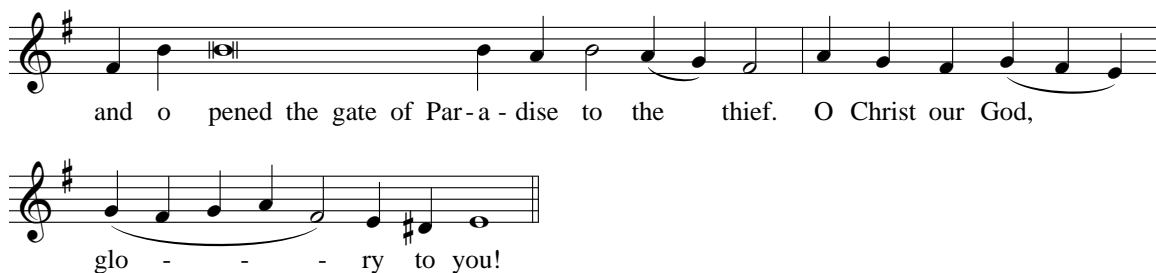


When you were nailed up - on the tree of the cross, you de - stroyed the power

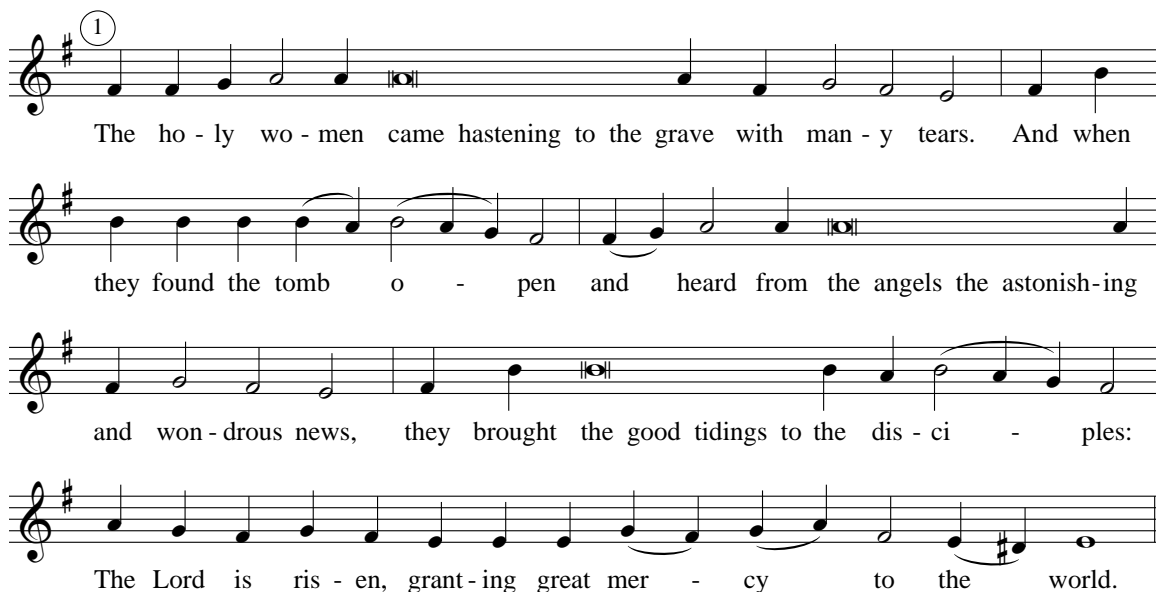
of the En - e - my. Then cre - a - tion trem - bled in fear of you;

by your might, Ha - des was van - quished. You raised the dead from their graves

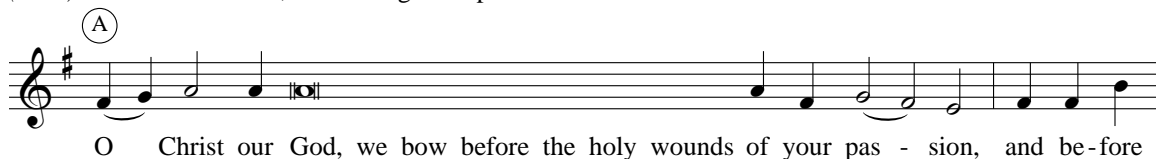
Tone 1



Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.



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




the sacrifice of the Lord on Zi - on, which was di - vine - ly fulfilled at
the ap-point-ed time; for you, O Sun of Justice, did shine on those who were sitting
in the dark-ness of death. You led them to the light which has no eve - ning.
O Lord, glo - - - - ry to you!


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

Where are the sol-diers who went to guard the grave? Where are the seals of the tomb?
Where was the Bur - ied One moved from the grave? Where was the Price-less
One sold? How was the Treas - ure sto - len? Why do you deny the
resurrection of the Crucified One, O wa-ver - ing peo - ple, thus fall - ing

Tone 1



in - to error and trans - gres - sing the Law? He is tru - ly risen as one who is



free a-mong the dead, and he grants great mer - cy to the world.

Cantor: Glory...


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

Cantor: Now and ever...


On normal Sundays, the following is sung:

Theotokoion


Tone 2




You are tru - ly most blessed, O Vir-gin The - o - to - kos. Through the One



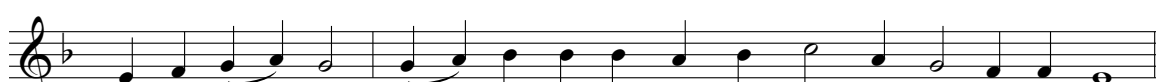
who was in-car-nate of you, Ha-des was chained, Ad-am revived, the curse wiped out,



Eve set free, Death put to death, and we our - selves were brought



back to life. That is why we cry out in praise: Bless - ed are you, O

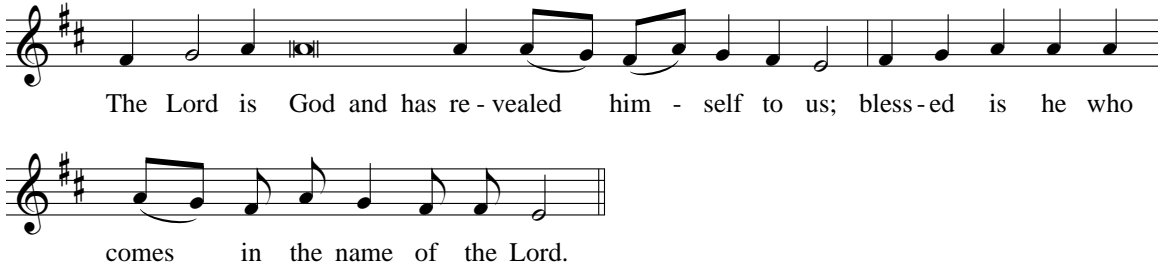


Christ our God, who finds in this your good pleas - ure. Glo - ry to you!

The service continues on page 41.

Tone 2

The Lord is God



The Lord is God and has re - vealed him - self to us; bless - ed is he who
comes in the name of the Lord.

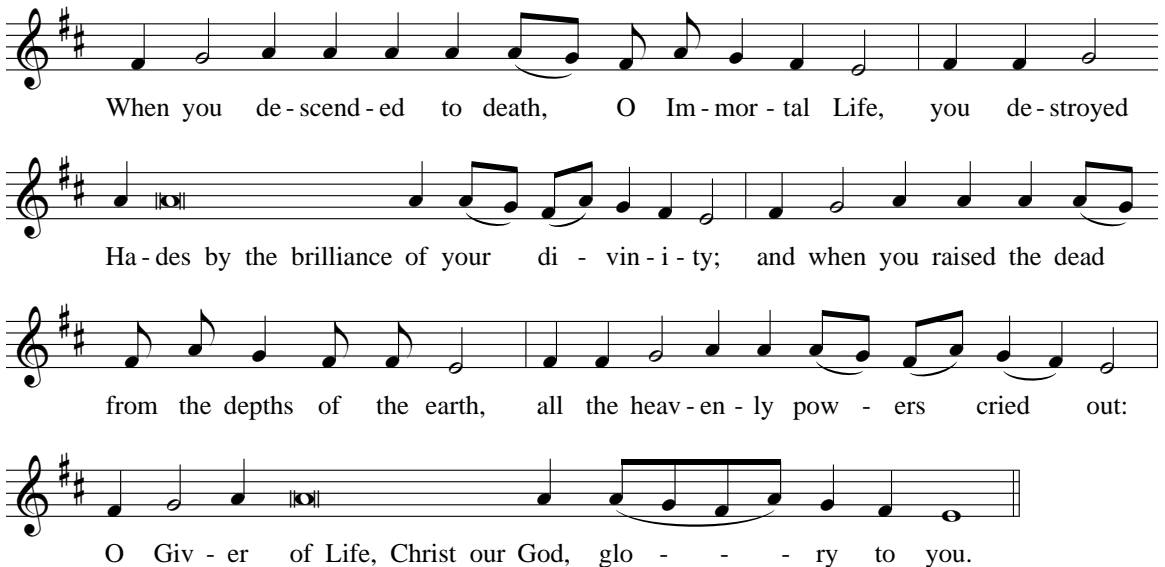
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

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

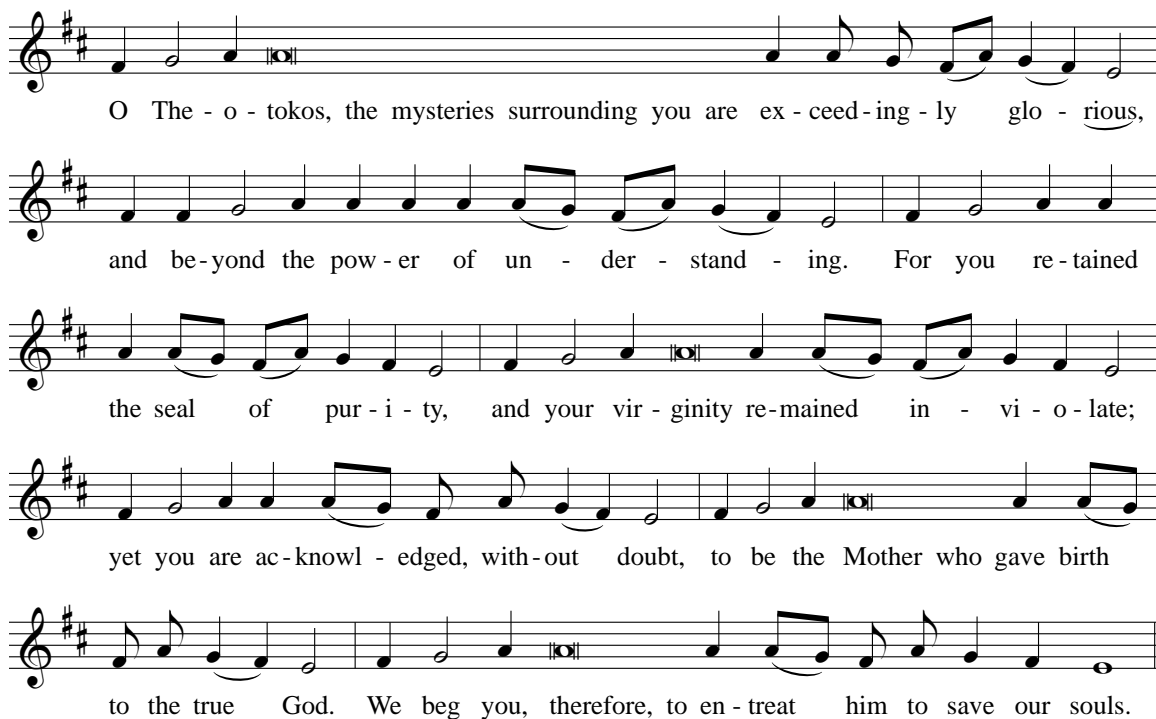
Troparion



When you de - scend - ed to death, O Im - mor - tal Life, you de - stroyed
Ha - des by the brilliance of your di - vin - i - ty; and when you raised the dead
from the depths of the earth, all the heav - en - ly pow - ers cried out:
O Giv - er of Life, Christ our God, glo - - - ry to you.

Tone 2

Theotokion

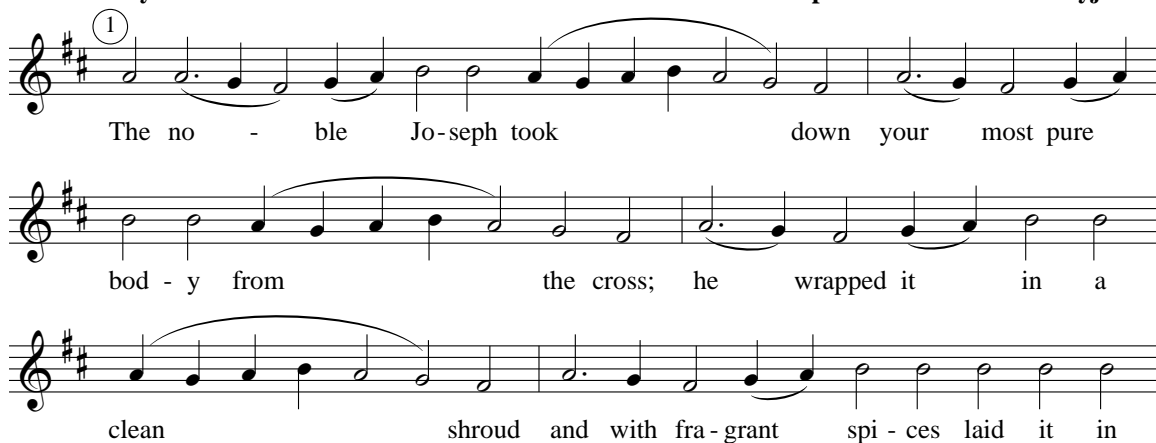


O The - o - tokos, the mysteries surrounding you are ex - ceed - ing - ly glo - rious,
and be - yond the pow - er of un - der - stand - ing. For you re - tained
the seal of pur - i - ty, and your vir - ginity re - mained in - vi - o - late;
yet you are ac - knowl - edged, with - out doubt, to be the Mother who gave birth
to the true God. We beg you, therefore, to en - treat him to save our souls.

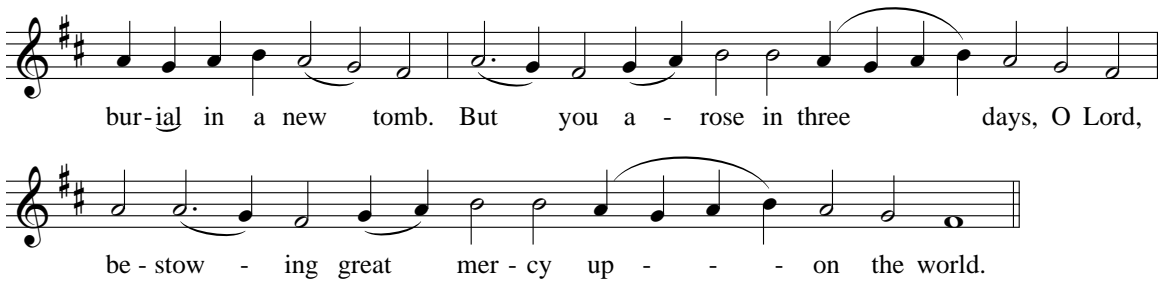
The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1

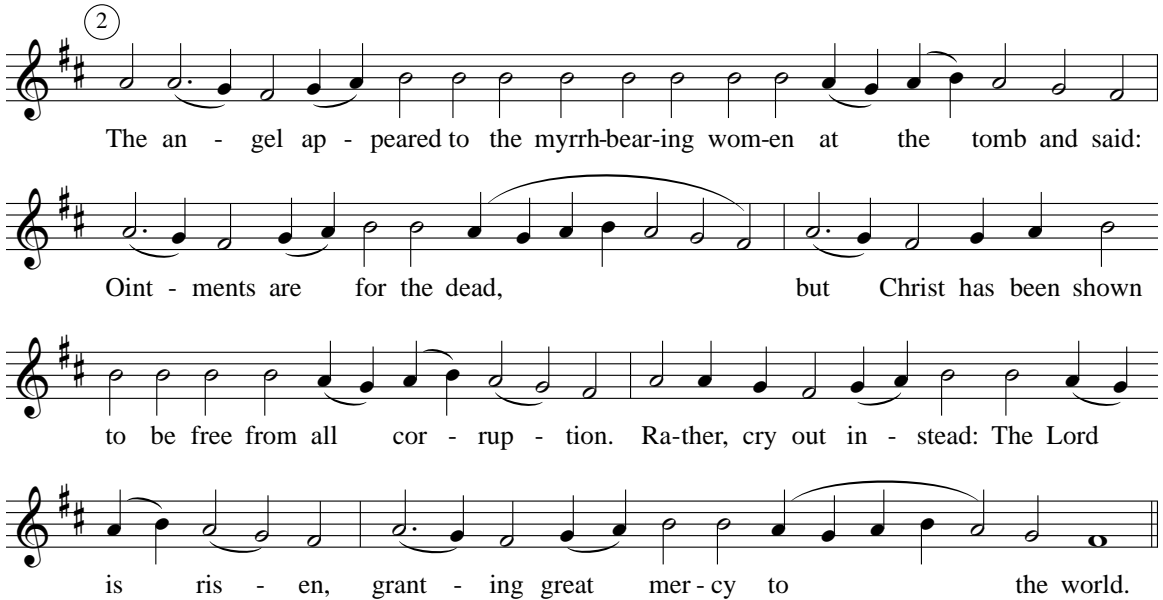
Samopodoben: Blahoobraznyj Josif



The no - ble Jo - seph took down your most pure
bod - y from the cross; he wrapped it in a
clean shroud and with fra - grant spi - ces laid it in

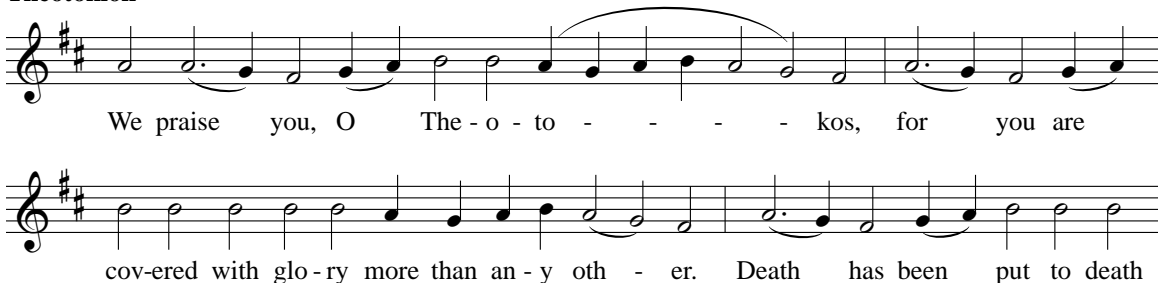


Cantor: Arise, O Lord, lift up your hand.
O God, do not forget the poor!



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

Theotokion



Tone 2

and Ha-des tram-pled un-der-foot by the Cross of your Son.

He raised us from death, grant-ing us e - ter-nal

life. Par - a - dise is a - gain of - fer-ed for us

to en-joy as be-fore. There - fore in thanks-giv-ing we glo - ri - fy

the love and pow - er of Christ our God.

The service continues on page 15.

Sessional Hymn 2

Podoben: Blahooobraznyj Josif

① You did not pre-vent the seal-ing of the stone at your tomb,

and by your Re - sur - rec - tion you be-stowed on all the rock

of fi - del - i - ty. O Lord, glo - - - - ry to you.

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

②


The choir of your dis - ci - - - - - ples joined
the myrrh-bear - ers with joy; to - geth - er with them
we all cel - e - brate this feast and glo - - ri - fy your
ho - ly Re-sur-rec - tion. Through their pray'rs, O Lord and Lov - er
of us all, we pray to you: Grant great mer - cy to your peo - ple.

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


Theotokion

You are tru - ly most bless - ed, O vir - gin The - o - to - kos.
Through the One who was in - car - nate of you, Ha - des
was chained, A - dam re - vived, the curse wiped out, Eve
set free, Death put to death, and we our - selves

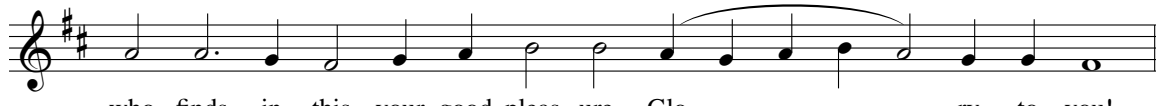
Tone 2



were brought back to life. That is why we cry out




in praise: Bless - ed are you, O Christ our God,




who finds in this your good pleas - ure. Glo - - - - ry to you!

The service continues on page 16.


Hypakoe




The wom - en went to the tomb af - ter your pas - sion to a - noint your



bod - y, O Christ our God. They saw the an - gels and were a - ston - ished;



for they heard them cry - ing with a loud voice: The Lord is risen and grants great



mer - cy to the world.

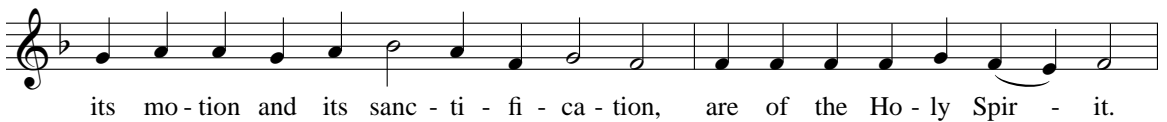
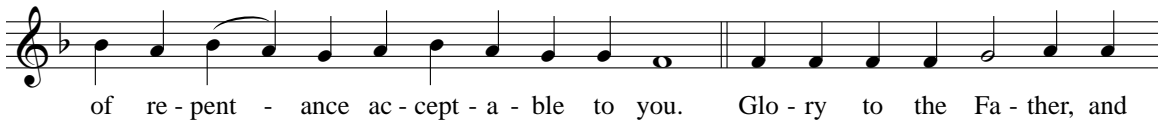
*The service continues with the Gradual Hymns;
if these are not taken, the service continues on
page 23.*

Gradual Hymns

Antiphon 1



Be - hold, O Sav - ior, to - ward heav - en I raise the



Antiphon 2



Tone 2



man - de - stroy - ing en - e - my? My en - e - mies roar like li - ons;
O Sav - ior, de - liv - er not your serv - ant to their teeth. Glo - ry to the Fa - ther, and
to the Son, and to the Ho - ly Spir - it; now and ev - er and
for - ev - er. A - men. To the Ho - ly Spir - it is do - min - ion
and hon - or; for, as God, he es - tab - lish - es all crea - tures
and pre - serves them in the Fa - ther and the Son.

Antiphon 3



Those who put their trust in the Lord are like Mount Zi - on, for they are
nev - er shak - en by the at - tacks of Sa - tan. They who live the di - vine life
work no e - vil with their hands. Christ will not de - liv - er his in - her - i - tance

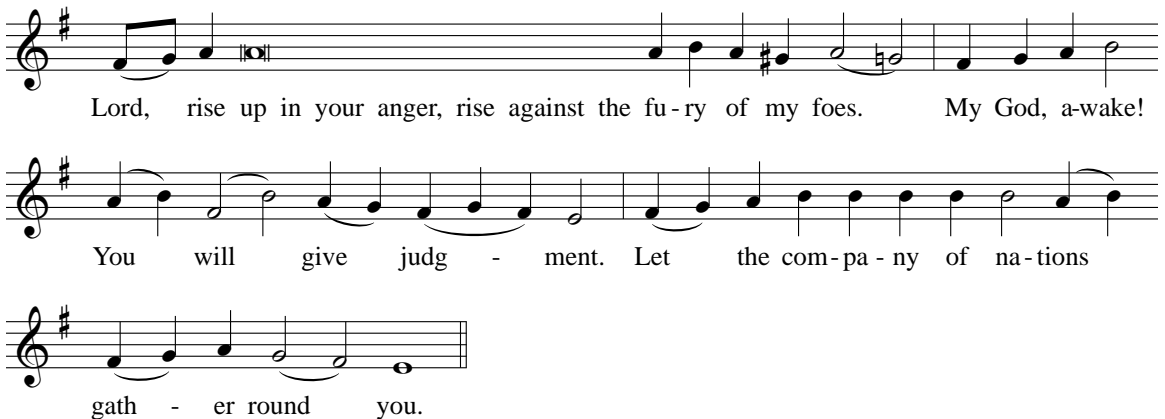


to the E - vil Ones. Glo - ry to the Fa - ther, and to the Son, and to the
Ho - ly Spir - it; now and ev - er and for - ev - er. A - men.
The Ho - ly Spir - it is the Font of all wis - dom. Through him, grace is giv - en
to the A - pos - tles; the mar - tyrs are crowned by him in their strug - gles
and through him the proph - ets re - ceive their vi - sion.

The service continues on page 23.

Matins Prokeimenon

Psalm 7: 6, 7



Lord, rise up in your anger, rise against the fu - ry of my foes. My God, a-wake!
You will give judg - ment. Let the com - pa - ny of na - tions
gath - er round you.

Verse: Lord God, I take refuge in you.
From my pursuers save me and rescue me.

The service continues on page 23

Tone 2

Let everything that lives

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

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

The service continues on page 24

Canon

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

Ode 1

Irmos

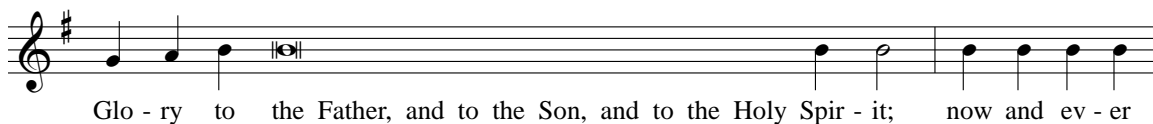
In days of old, in days of old, the en - tire ar - my of
Phar - roah was o - ver-thrown in the a-byss; and now the
Word made flesh has a-bol - ished the weight of our sins.
He is the Lord whom we glo - ri - fy, for he is cov-ered with glo - ry.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

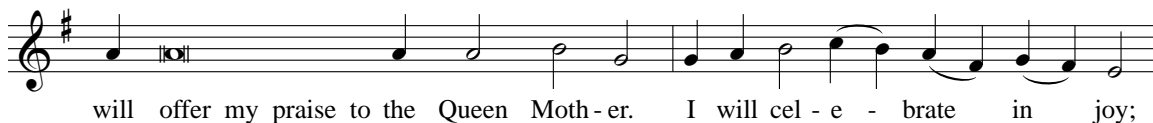
Redeemer of the human race and Prince of eternal life, you have come into the world. By your Resurrection you have broken the bonds of death; and together we all glorify you, for you are covered with glory.



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

Katavasia 1 of the Theotokos

Tone 4

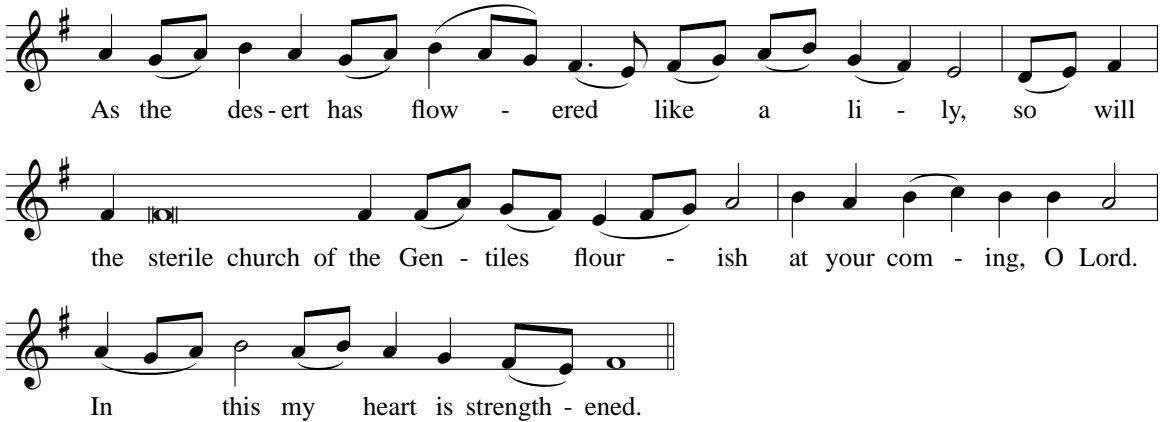


Tone 2

Ode 3

Irmos

Tone 2



As the des-ert has flow - ered like a li - ly, so will
the sterile church of the Gen - tiles flour - ish at your com - ing, O Lord.
In this my heart is strength - ened.

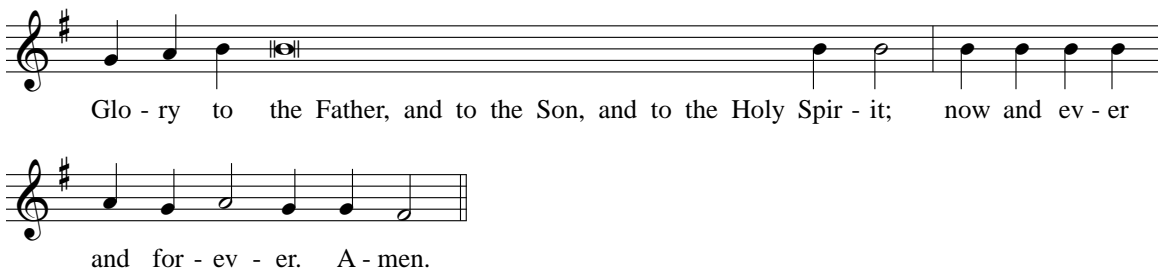
Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

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

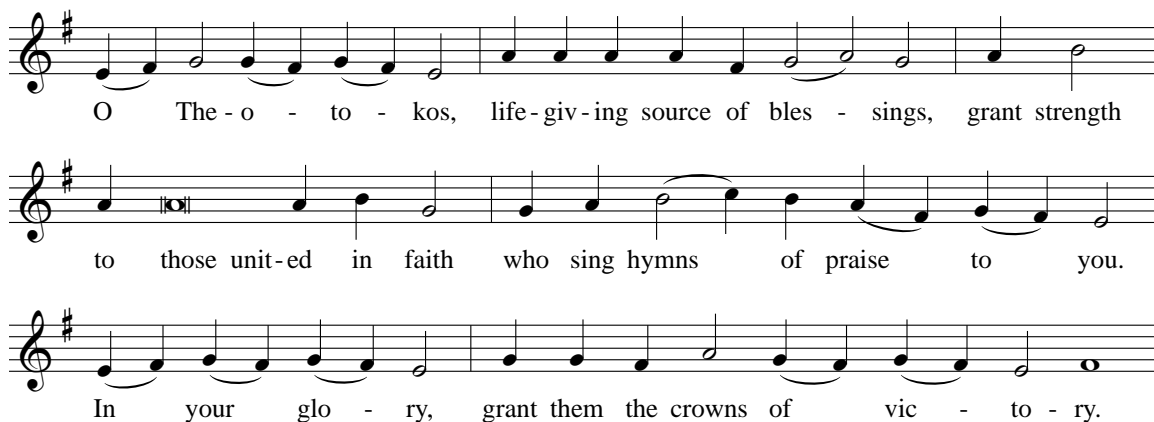


Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er
and for - ev - er. A - men.

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

Katavasia 3 of the Theotokos

Tone 4



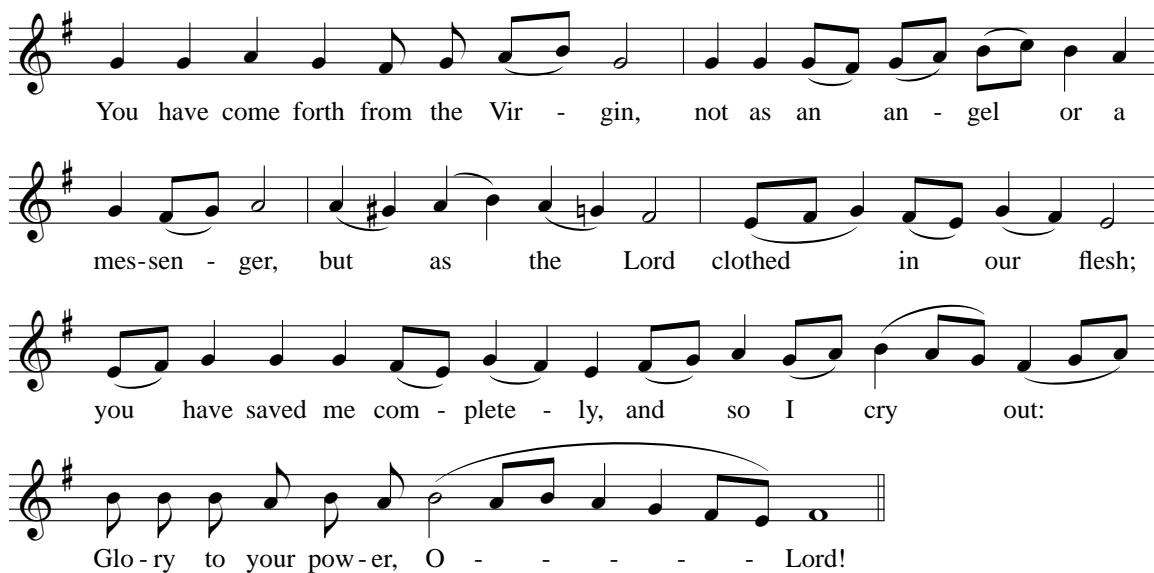
O The - o - to - kos, life-giv-ing source of bles - sings, grant strength
to those unit-ed in faith who sing hymns of praise to you.
In your glo - ry, grant them the crowns of vic - to - ry.

The Small Litany is found on page 32.

Ode 4

Irmos

Tone 2



You have come forth from the Vir - gin, not as an an - gel or a
mes-sen - ger, but as the Lord clothed in our flesh;
you have saved me com - plete - ly, and so I cry out:
Glo-ry to your pow-er, O - - - - Lord!

Refrain

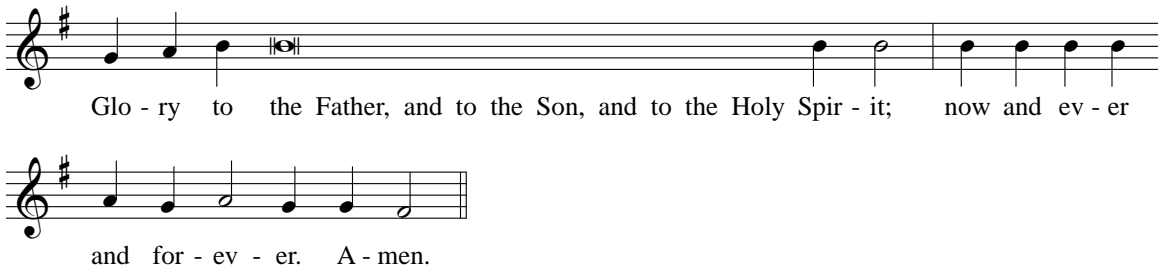


Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Tone 2

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

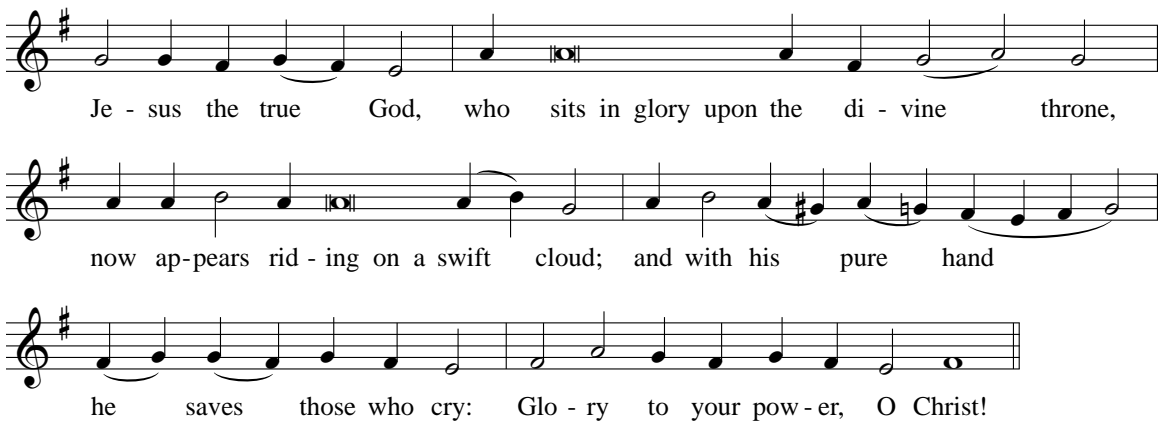
The Enemy unleashed his sword at your passion; and when you descended into Hades, the rebellious cities were destroyed, and the boldness of the Tyrant was overthrown.



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

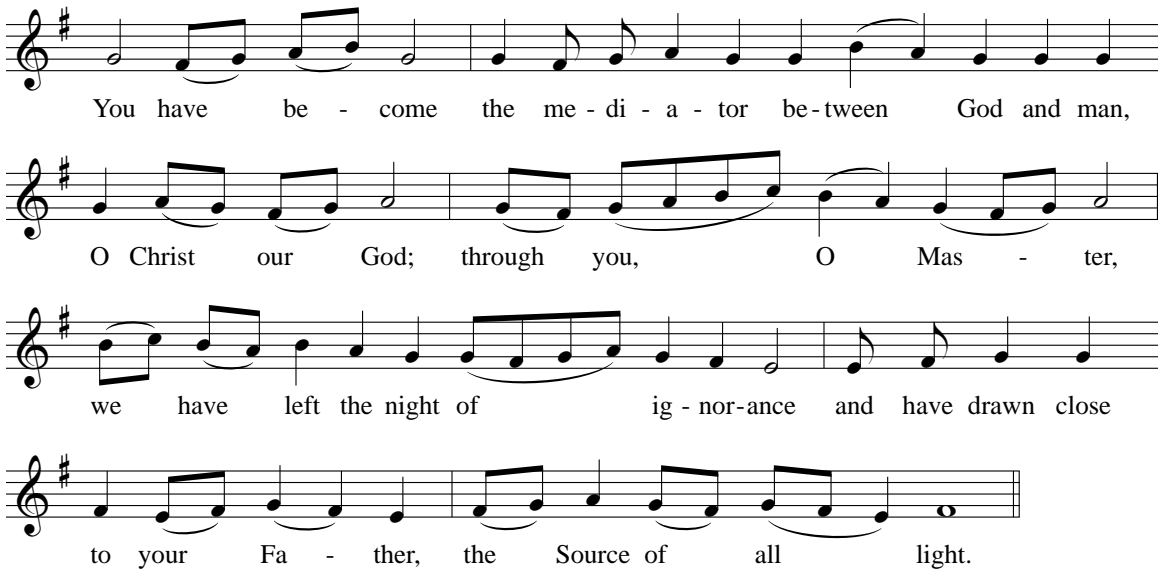
Katavasia 4 of the Theotokos

Tone 4



Ode 5
Irmos

Tone 2



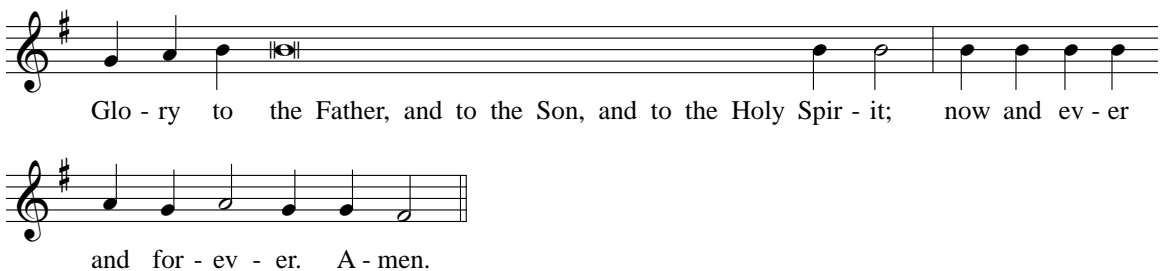
You have be - come the me - di - a - tor be - tween God and man,
O Christ our God; through you, O Mas - ter,
we have left the night of ig - nor - ance and have drawn close
to your Fa - ther, the Source of all light.

Refrain


Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

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



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

O Virgin most pure, beseech your Son and Lord to grant the captives deliverance in their adversity and peace to those who trust in your help

Katavasia 5 of the Theotokos

Tone 4

All na - tions mar - velled at your di - vine glo - ry, for you,
O Virgin who have not known wed - lock, car - ried with - in your womb the
God of all, the eternal Son to whom you gave birth; he grants sal - va - tion
to all who sing your prais - es. -

Ode 6

Irmos

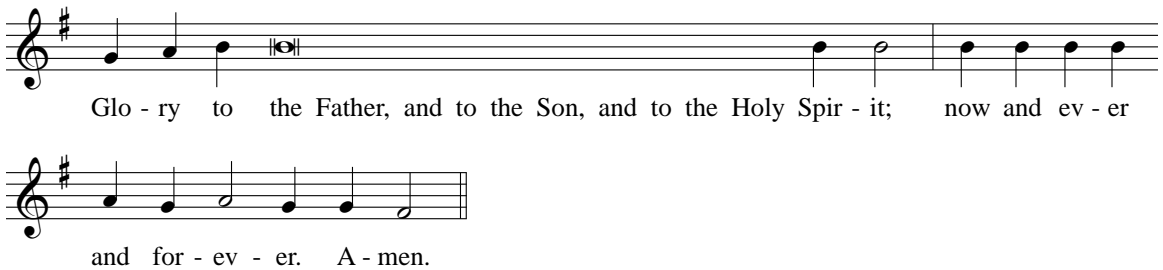
Sur - round-ed by the a - byss of my sins, I in - voke
the bound-less depths of your com - pas - sion, of your com-pas-sion;
O God, save me from the pit of cor-rup - - - tion.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

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

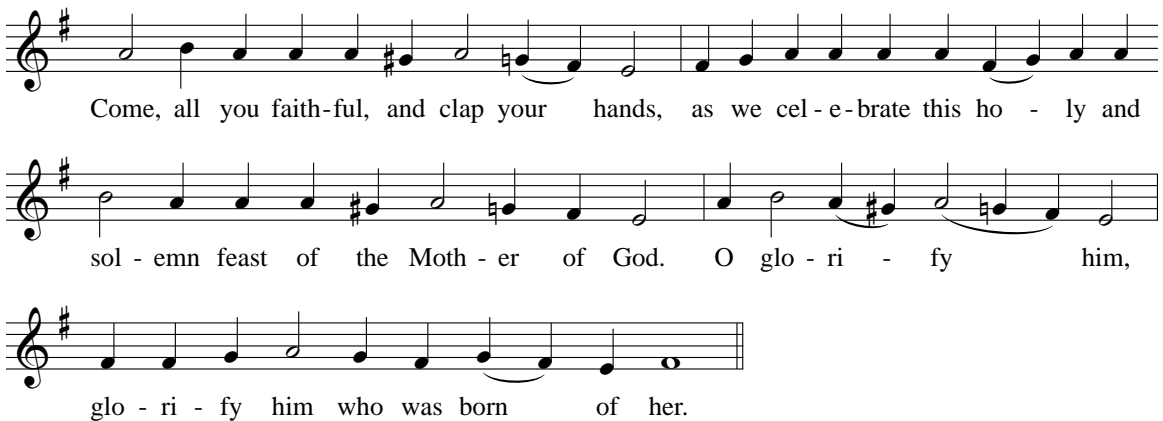


Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er
and for - ev - er. A - men.

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

Katavasia 6 of the Theotokos

Tone 4




Come, all you faith-ful, and clap your hands, as we cel - e-brate this ho - ly and
sol - emn feast of the Moth - er of God. O glo - ri - fy him,
glo - ri - fy him who was born of her.

The Small Litany is found on page 33.

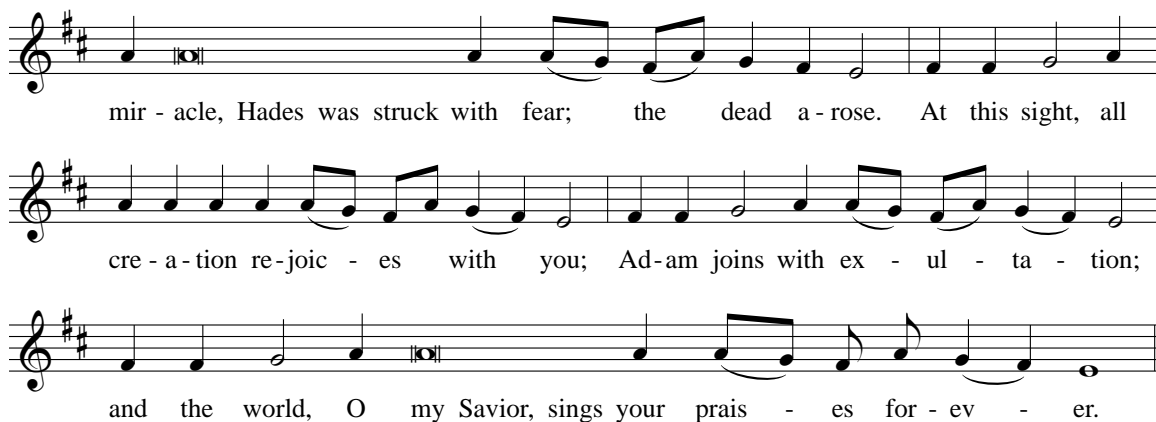
Kontakion

Tone 2



You a - rose from the grave, Al-might - y Sav - ior. See - ing the

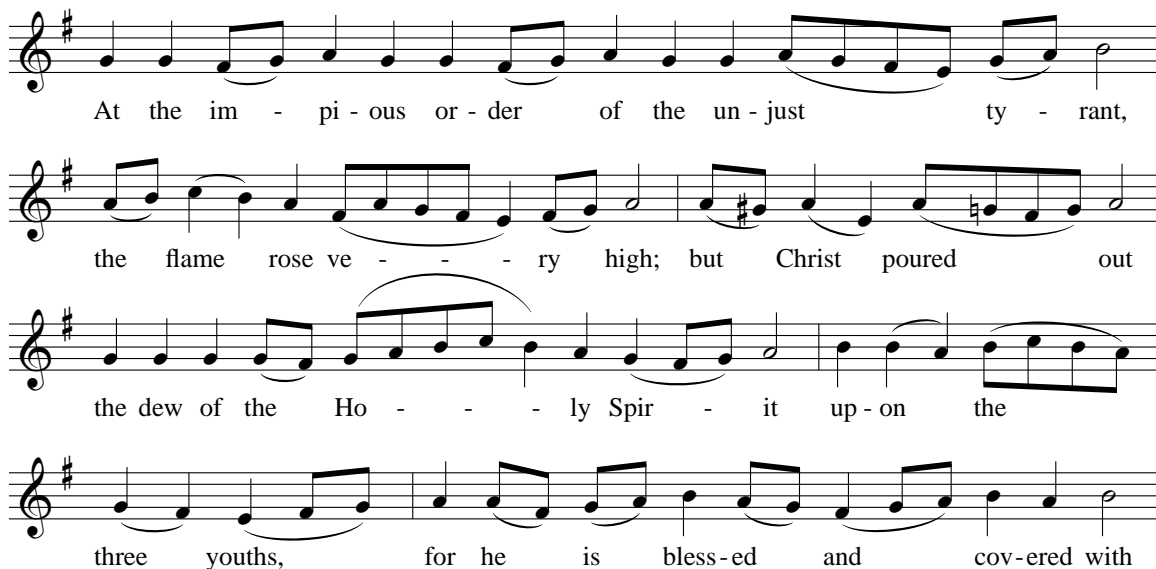
Tone 2



mir - acle, Hades was struck with fear; the dead a - rose. At this sight, all
cre - a - tion re - joic - es with you; Ad - am joins with ex - ul - ta - tion;
and the world, O my Savior, sings your prais - es for - ev - er.

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

Ode 7 Irmos

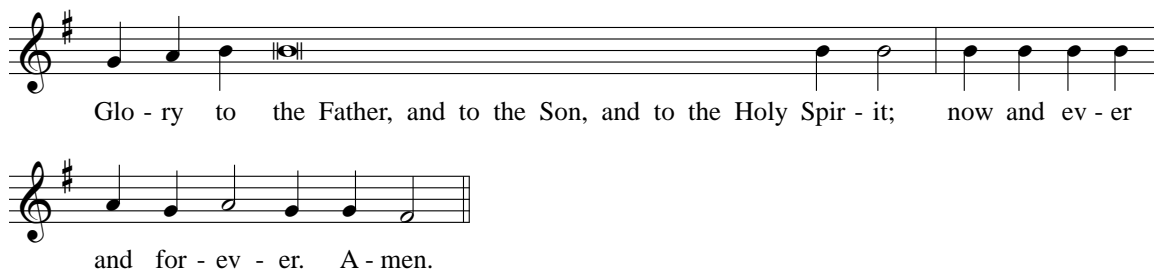


At the im - pi - ous or - der of the un - just ty - rant,
the flame rose ve - - - ry high; but Christ poured out
the dew of the Ho - - - ly Spir - it up - on the
three youths, for he is bless - ed and cov - ered with

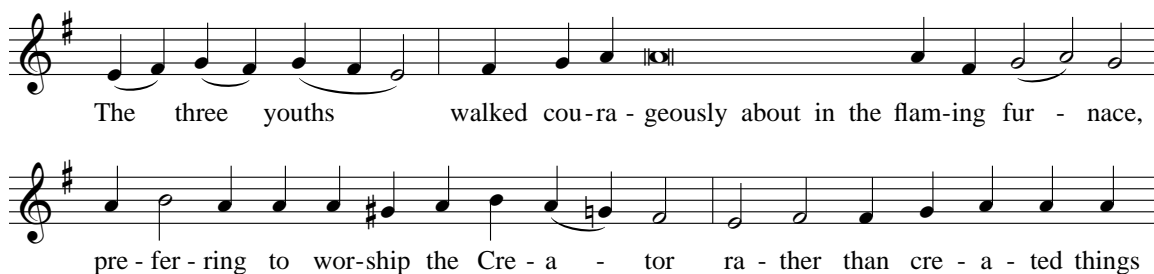
**Refrain**

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


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




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

Katavasia 7 of the Theotokos**Tone 4**

Tone 2



and they sang out in joy: Bless-ed are you and praised a - bove all, O God




of our fa - thers.


Ode 8

Irmos

Tone 2



For - mer - ly the fie - ry fur - nace in Bab - - - y - lon



di - vid - ed its pow - er, and ac-cord-ing to the di-vine de - cree,



it con-sumed the Chal - de - ans but poured out dew up - on the



faith - - - ful who sang: All you works of the Lord,



bless the Lord!

Refrain

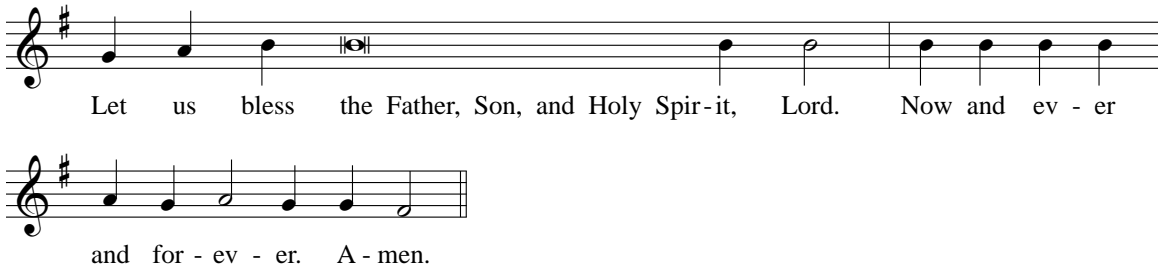


Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Tone 2

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

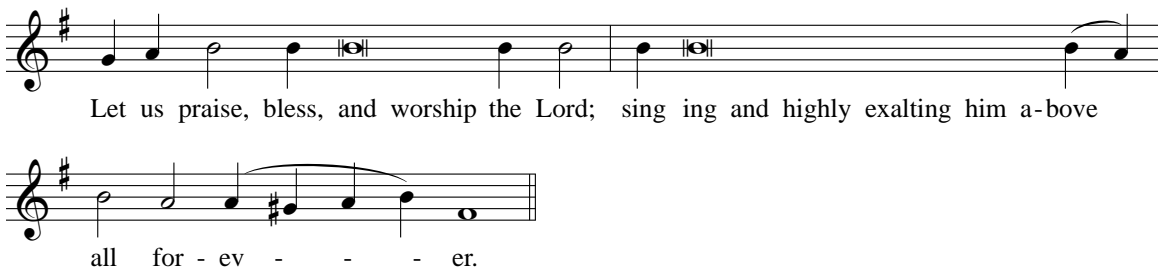
O God of mercy, by your Resurrection, mortals have been clothed with immortality. Filled with joy, O Christ, your chosen people sing to you in thanksgiving: Truly death has been swallowed up in your victory!



Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er

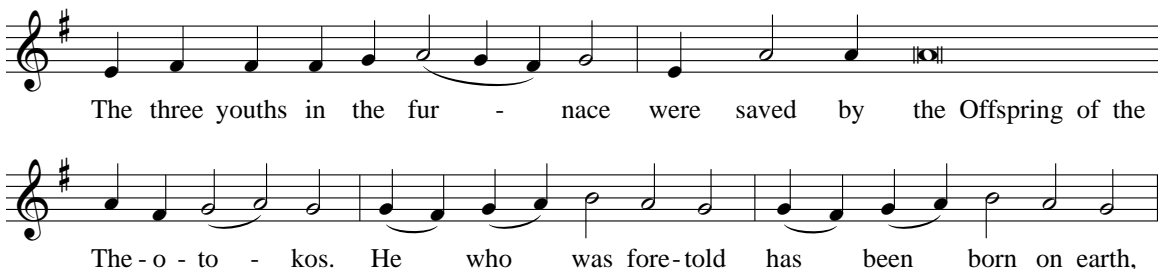
and for - ev - er. A - men.

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

Tone 4


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


all for - ev - - - er.

Katavasia 8 of the Theotokos



The three youths in the fur - nace were saved by the Offspring of the

The - o - to - kos. He who was fore-told has been born on earth,

Tone 2



and he joins to - geth - er all cre - a - tion to sing: All you works




of the Lord, bless the Lord, and praise him a - bove all for - ev - er.

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

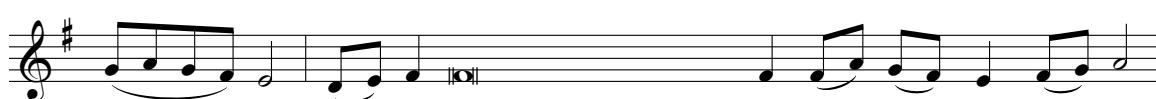
Ode 9

Irmos


Tone 2




The Son of the Fa - ther with - out be - gin - ning, our Lord and




our God, has tak - en flesh from the Virgin and has ap - peared to us;



He has come to il - lu - min - ate the dark - ness and to gath - er those



who are scat - tered. O The - o - to - kos, wor - thy of all praise,



we ex - tol you.

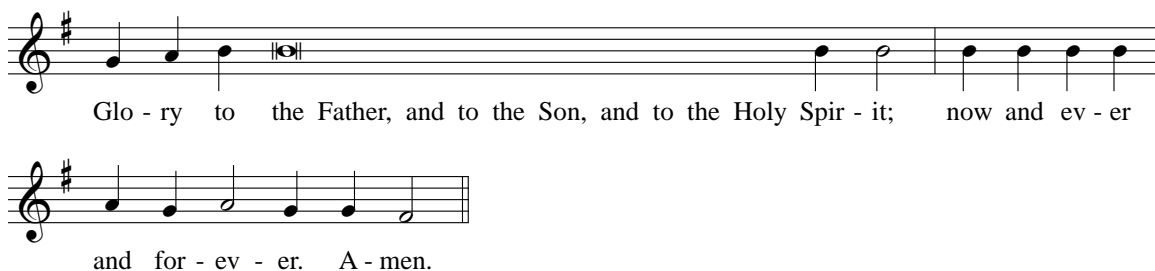
Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

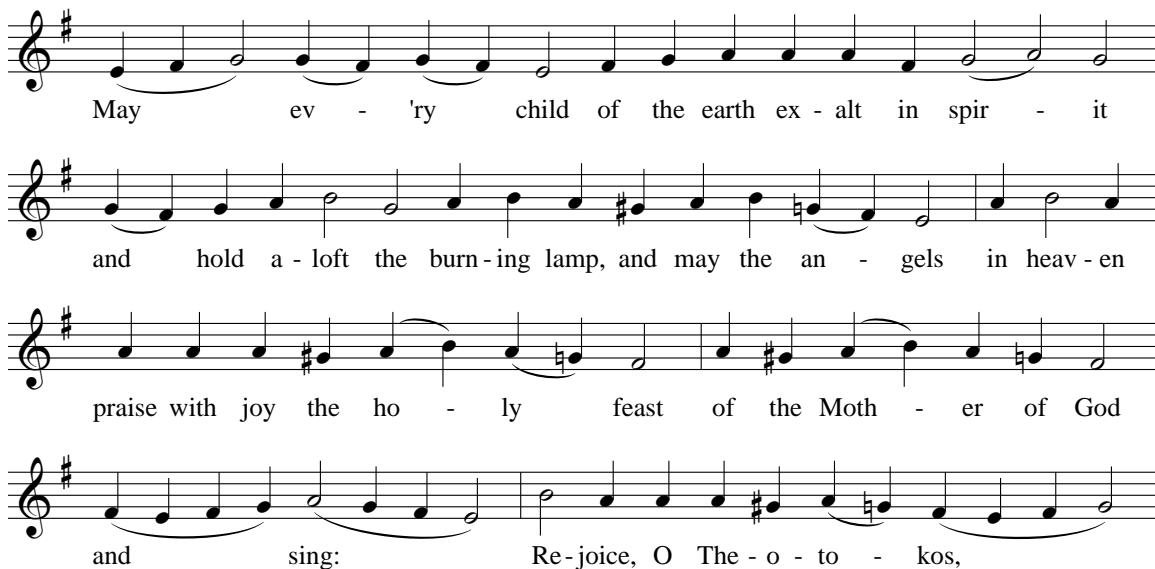
On the cross you overthrew the powerful; from the depths of Hades, you raised up human nature which was held captive, and you enthroned it with your Father in heaven, O almighty One; and in that same nature you shall come again. We adore you and we extol you!



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

Katavasia 9 of the Theotokos

Tone 4



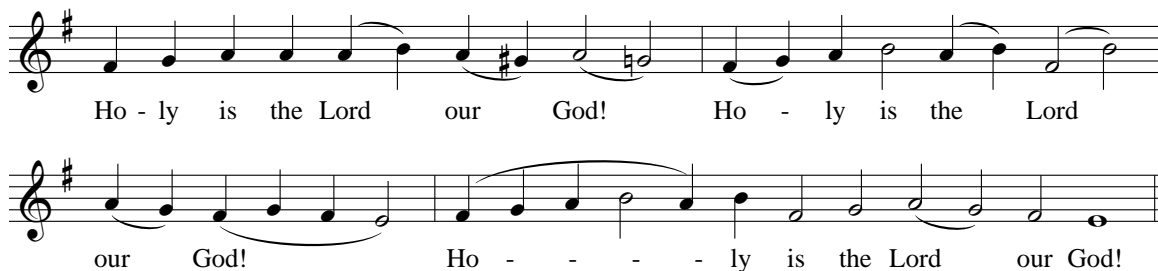
Tone 2



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

Holy is the Lord our God

Tone 2

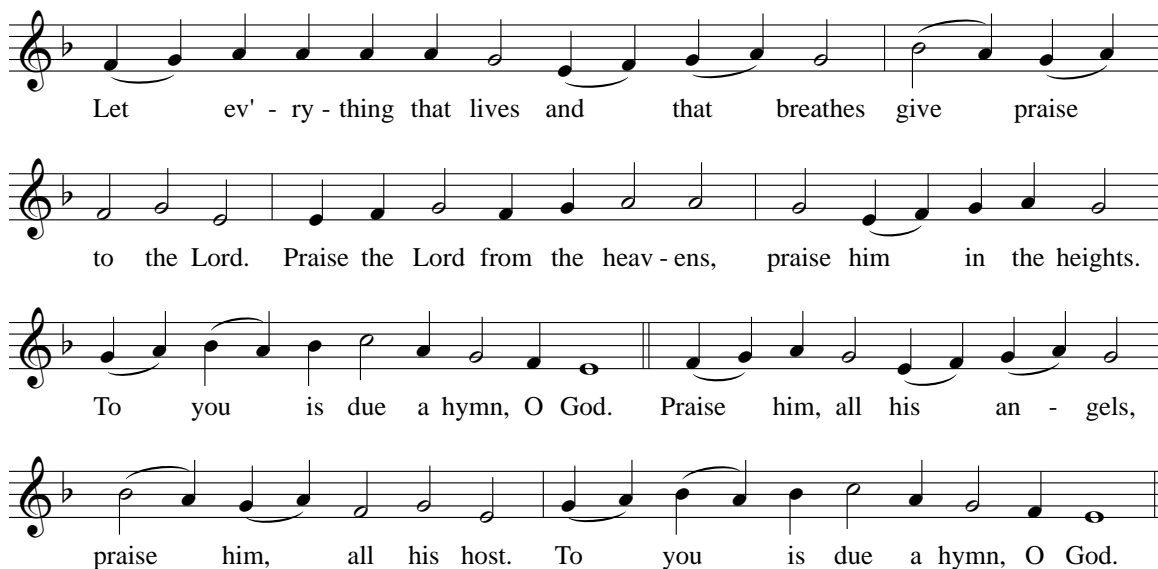


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

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

The Psalms of Praise

Psalm 148



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

Psalm 149 Sing a new song to the Lord,
 his praise in the assembly of *the* faithful.
 Let Israel rejoice in its Maker,
 let Zion's sons exult in *their* king.
 Let them praise his name with dancing
 and make music with timbrel *and* harp.
 For the Lord takes delight in his people.
 He crowns the poor with *salvation*.
 Let the faithful rejoice in their glory,
 shout for joy and take *their* rest.
 Let the praise of God be on their lips
 and a two-edged sword in *their* hand,

Tone 2

to deal out vengeance to the nations
and punishment on all *the* peoples;
to bind their kings in chains
and their nobles in fetters *of* iron.

Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.

⑥

All cre - a - tion and ev - 'ry liv - ing thing glo - ri - fy you, O Lord,
for through your cross you have a - bol - ished death so that you might show all
nations your res - ur - rec - tion from the dead as the on - ly Lov - er of us all.

Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.

⑤

Let those who deny the truth give an an - swer: How were the sol - diers
guard - ing the King o - ver - come? Why did the stone not hold back the Rock of life?
Let them ei - ther pro - duce the bur - ied corpse or else a - dore the Ris - en Lord
and say a - long with us: Glo - ry to the a - bun - dant of your mer - cy.



O our Sav - ior, glo - ry to you.

Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



O na-tions, re-joyce and be glad. The an - gel who sat upon the stone



which had sealed the tomb has him - self giv - en us the good news,



say - ing: Christ is risen from the dead, the Sav - ior of the world. He has filled



the u - ni - verse with fra - grance. O na-tions, re-joyce and be glad.

Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.



Be - fore your con-cep-tion, O Lord, an an - gel brought the greeting

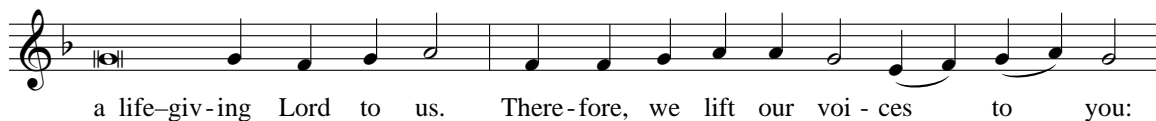


"Rejoyce" to the wo - man full of grace. At your ris-ing, it was al - so an an - gel

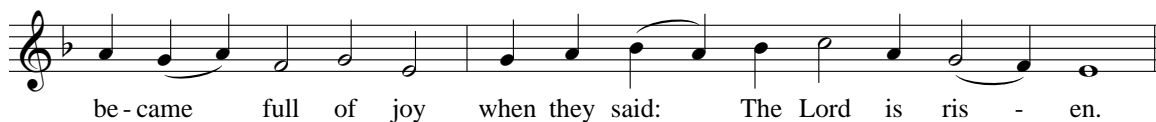
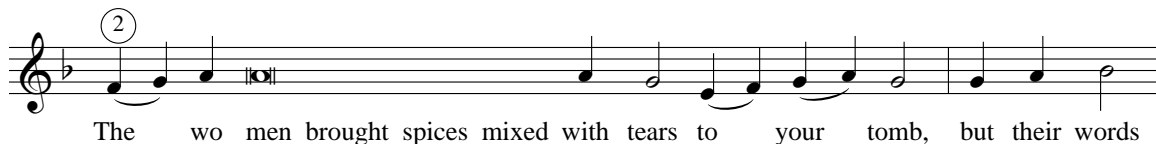


who rolled the stone a - way from your glo - rious tomb. The one showed

Tone 2

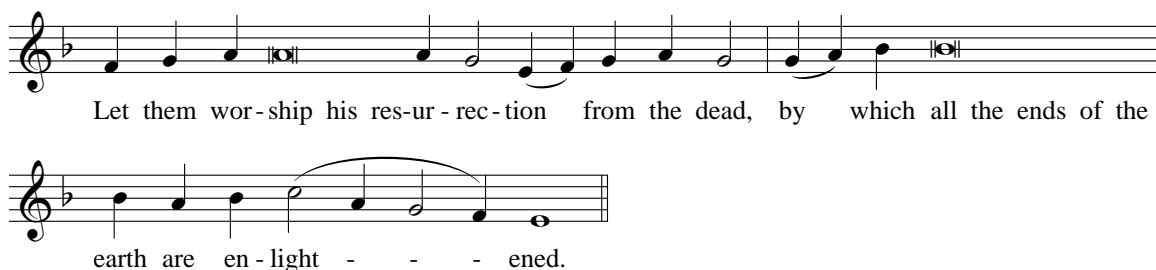


Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.



Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

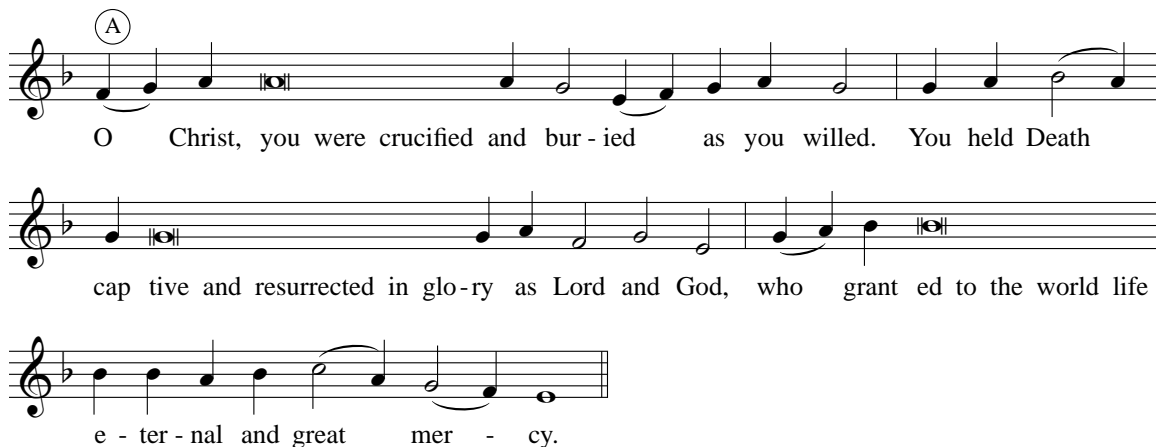




Let them wor-ship his res-ur-rec-tion from the dead, by which all the ends of the earth are en-light-ened.

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

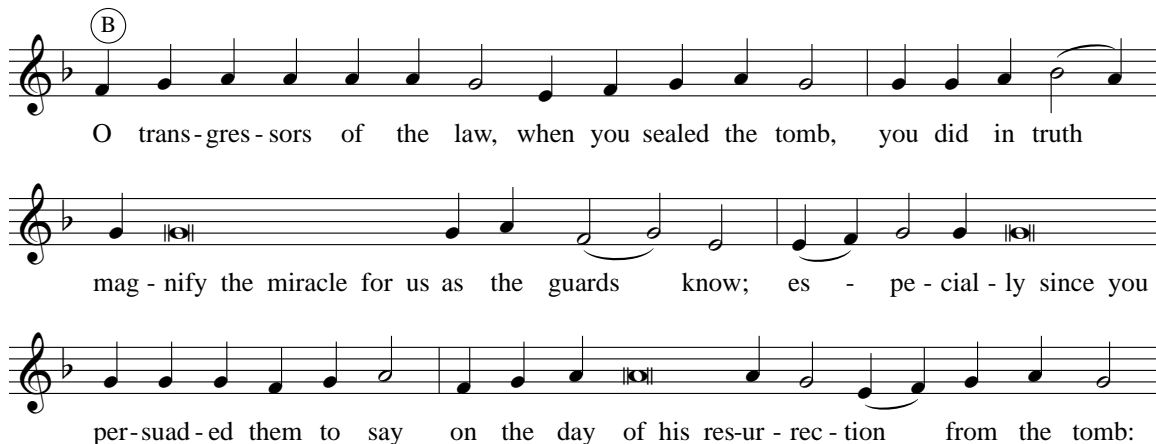
(A)



O Christ, you were crucified and bur-ied as you willed. You held Death cap-tive and resurrected in glo-ry as Lord and God, who grant-ed to the world life e-ter-nal and great mer-cy.

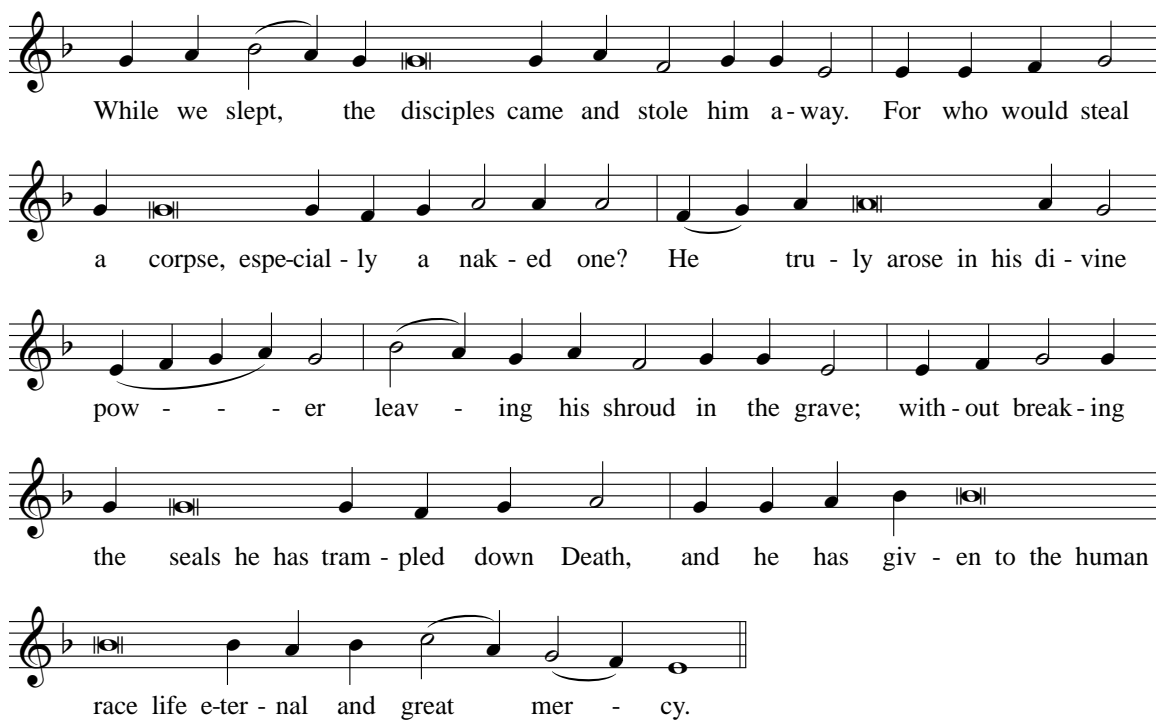
Cantor: I will praise you, Lord, with all my heart;
(on B) I will recount your wonders.

(B)



O trans-gres-sors of the law, when you sealed the tomb, you did in truth mag-nify the miracle for us as the guards know; es-pe-cial-ly since you per-suad-ed them to say on the day of his res-ur-rec-tion from the tomb:

Tone 2



While we slept, the disciples came and stole him a-way. For who would steal
a corpse, espe-cial - ly a nak - ed one? He tru - ly arose in his di - vine
pow - - - er leav - ing his shroud in the grave; with - out break - ing
the seals he has tram - pled down Death, and he has giv - en to the human
race life e-ter - nal and great mer - cy.

Cantor: Glory...

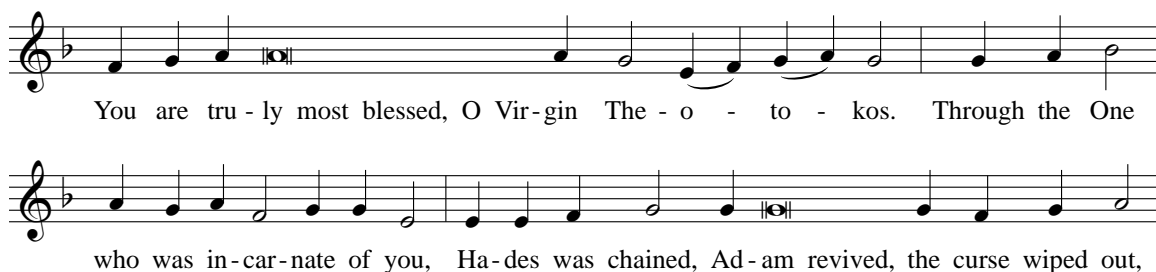
The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokion

Tone 2



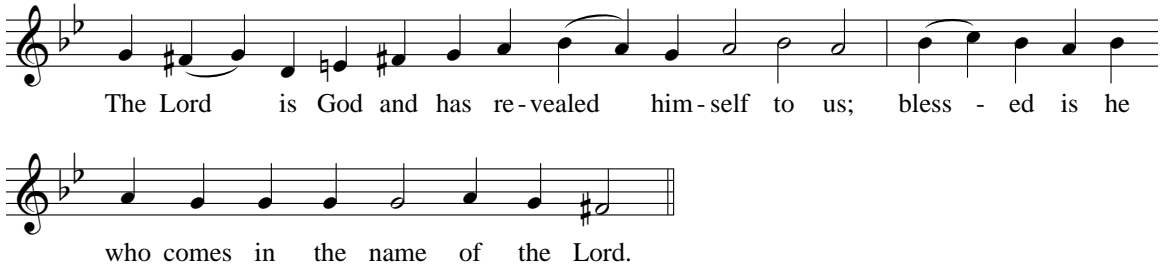
You are tru - ly most blessed, O Vir - gin The - o - to - kos. Through the One
who was in - car - nate of you, Ha - des was chained, Ad - am revived, the curse wiped out,

Еве освобождена, Смерть поставлена к смерти, и мы сами были приведены
 обратно к жизни. Вот почему мы кричим в похвалу: Благословенны вы, О
 Господи наш, кто находишь в этом твою хорошую волю. Слава тебе!

The service continues on page 41.

Tone 3

The Lord is God



The Lord is God and has re-vealed him-self to us; bless - ed is he
who comes in the name of the Lord.

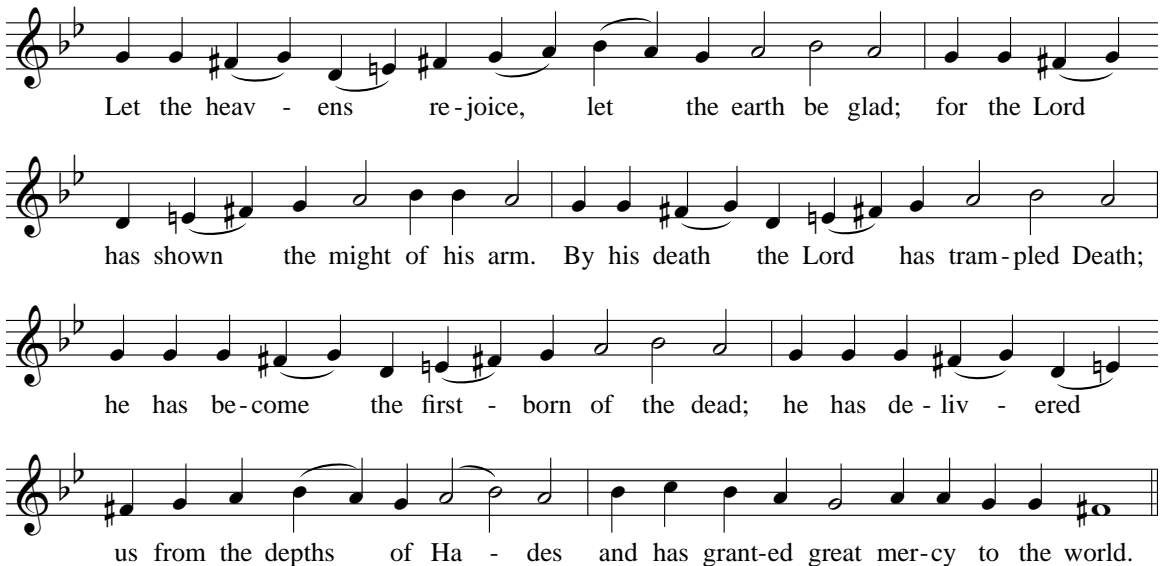
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

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

Troparion



Let the heav - ens re-joyce, let the earth be glad; for the Lord
has shown the might of his arm. By his death the Lord has tram-pled Death;
he has be-come the first - born of the dead; he has de - liv - ered
us from the depths of Ha - des and has grant-ed great mer-cy to the world.

Theotokion

We sing your prais - es, O Vir - gin; for, as the The - o - to - kos,
 you al - ways in - ter - cede for the salvation of the hu - man race. It is from you
 that our God and your Son took flesh. Then, by suf - fer - ing the Pas - sion
 on the cross, and out of love for us all, he delivered us from cor - rupt - tion.


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

Sessional Hymn 1


Samopodoben: Christos ot mertvykh

①
 Christ is tru - ly ris - en from the dead, he who is the first-fruits
 of those that had been a - sleep, the first-born of cre - a - tion
 and the Cre - a - tor of all things that were made. By him-self,
 he re - newed the na - ture of our cor - rupt race.

Tone 3




There-fore, O Death, you shall reign no more; for the Lord




of all nul - li - fied your pow'r and dis-solved it.


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



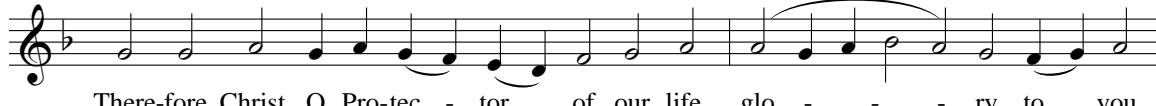
When you tas - ted death in the flesh, O Lord, you took a - way the




bit - ter-ness of death by your Re-sur - rec - tion and made the hu-man race



pre - vail o-ver it, re-stor-ing vic - to - ry o-ver the an - cient curse.



There-fore Christ, O Pro-tec - tor of our life, glo - - - ry to you,



O our God!

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

Theotokion



Ga-bri - el was rapt in a - maze - ment as he be-held your

vir - gin - i - ty and the splen - dor of your pu - ri - ty, O

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

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

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

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

The service continues on page 15.

Sessional Hymn 2

Tone 3 Kontakion

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

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

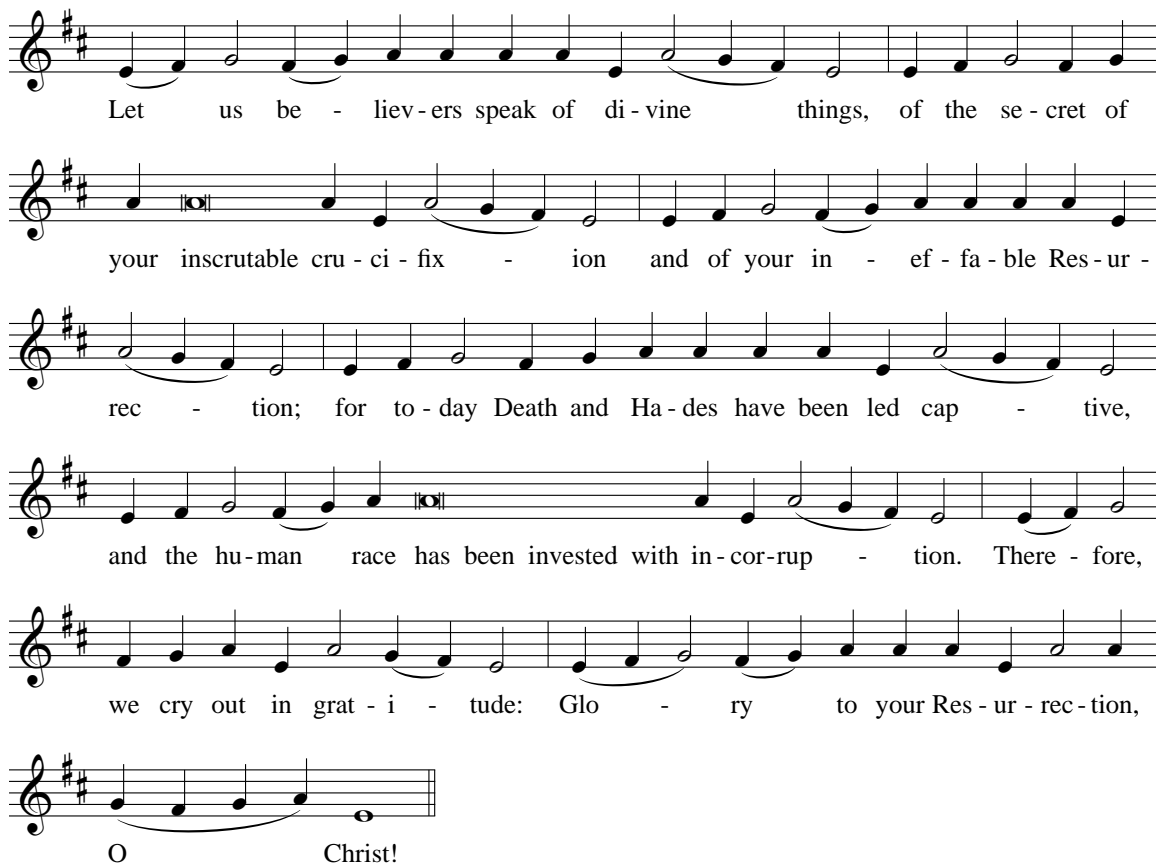
it-self, say - ing: I am in fear of this in-cor-rup - ti - ble bod - y,

for I see the un-seen fight-ing me se - cret - ly. Glo - ry



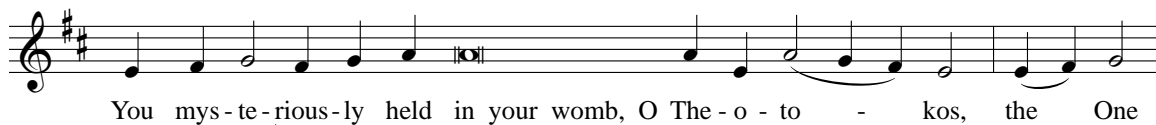
Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.

(2)



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

Theotokion

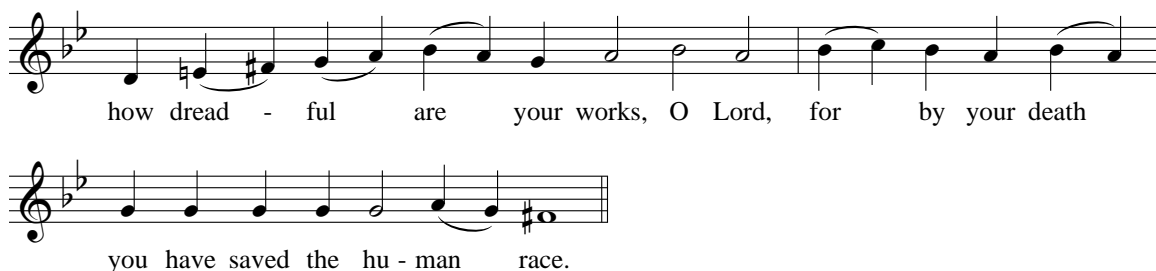


who is bound-less and in-com-pre-hen - si - ble, con-sub-stan-tial with the Fa-ther
and the Spir - it. By your birth-giv-ing, we have learned to glo-ri - fy in
the world the pow'r of the un - di - vid - ed Trin - i - ty. There - fore,
with grat - i - tude we cry to you: Re - joice, O Vir - gin
full of grace!

The service continues on page 16.

Hypakoe

The bril - liant an - gel star-tled the myrrh-bear-ing wom-en and said: Why do
you seek the Liv - ing One in the grave? He is tru - ly
ris - en and has emp - tied the tombs. Know, there - fore, that the
Change - less One changed corruption to in - cor - rup - tion. Say to him:



how dread - ful are your works, O Lord, for by your death
you have saved the hu - man race.

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

Gradual Hymns

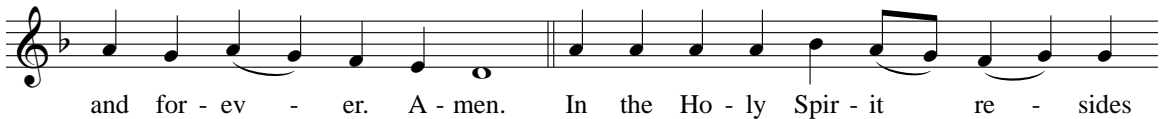
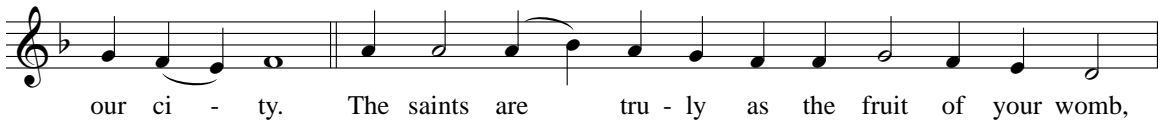
Antiphon 1

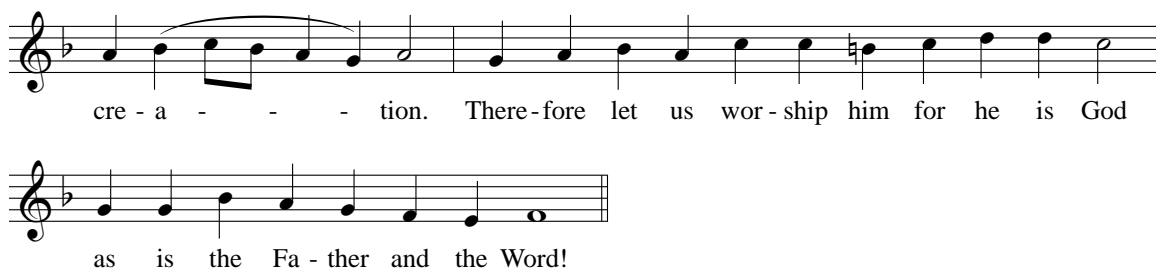


You led the cap-tives of Zi - on out of Bab - y - lon. Now like-wise
draw me out from suf-fer-ing to life, O Word. Those who sow in tears for
God in dry land shall sing with joy and reap the sheaves of e - ter - nal life.
Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it;
now and ev - er and for - ev - er. A - men. From the Ho - ly Spir - it
shines ev - 'ry per - fect gift, for he shines to - geth - er with the



Antiphon 2





Antiphon 3



From him comes grace, and life for all cre - a - - - tion.

There - fore, he is praised with the Fa - ther and the Word.

The service continues on page 23

Matins Prokeimenon

Psalm 95: 10, 1

Pro-claim to the na-tions: God is King. The world he made firm,

not to be moved.

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

The service continues on page 23.

Let everything that lives

Let ev - 'ry-thing that lives and that breathes give praise

to the Lord.

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

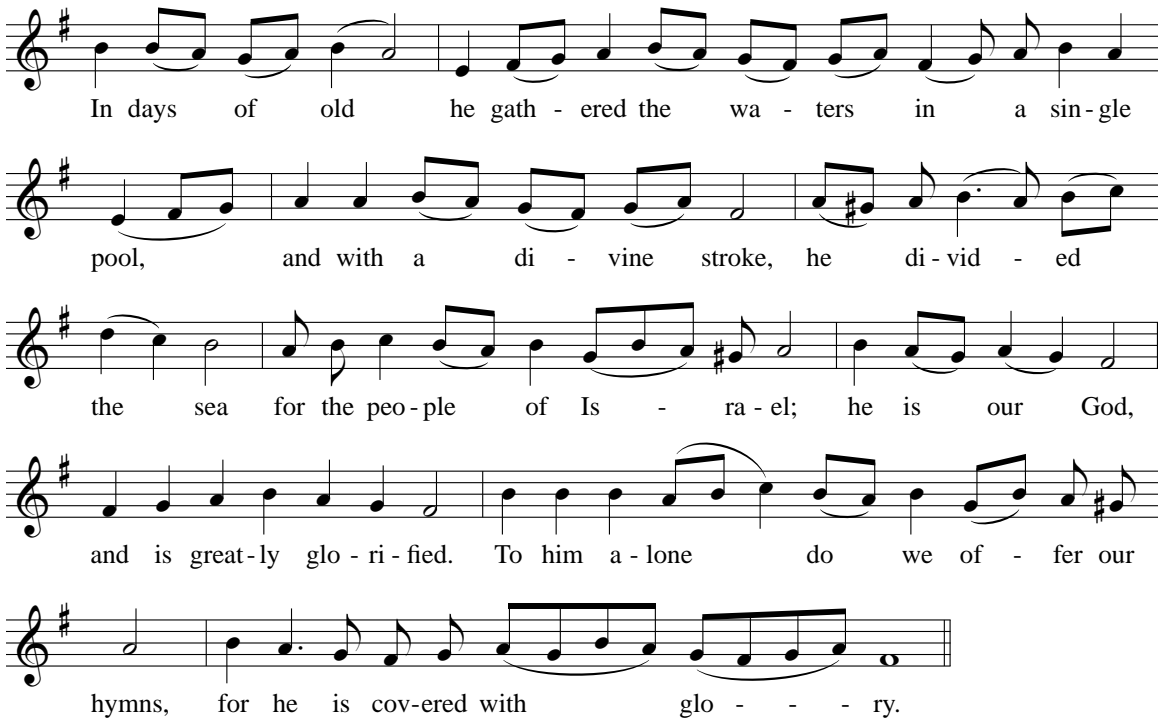
The service continues on page 24

Canon

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

Ode 1

Irmos



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

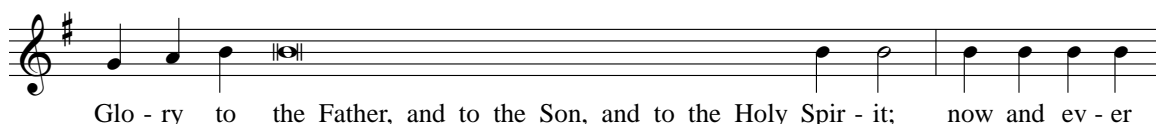
Refrain



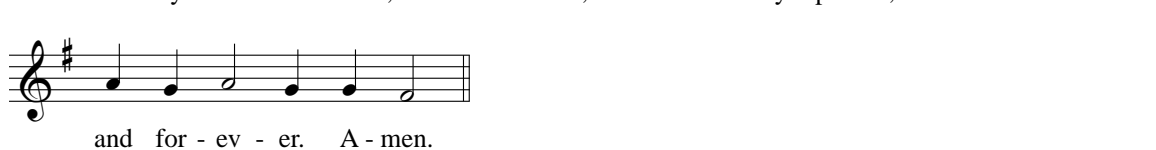
Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

He who was enveloped by death now appears victorious and the master of death; for our God, having taken on flesh that is capable of suffering, defied the tyrant and raised us all with him; for he is covered with glory.



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




and for - ev - er. A - men.


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

Katavasia 1 of the Theotokos

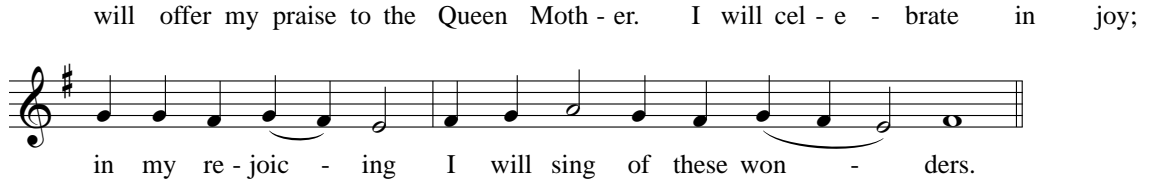
Tone 4



I will o - pen my mouth; it will be filled by the Ho - ly Spir - it, and I




will offer my praise to the Queen Moth - er. I will cel - e - brate in joy;



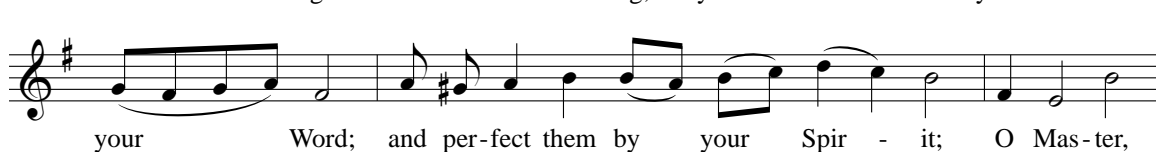
in my re - joic - ing I will sing of these won - ders.

Ode 3 Irmos

Tone 3



You draw all things out of noth-ing; you cre - ate them by



your Word; and per-fect them by your Spir - it; O Mas - ter,

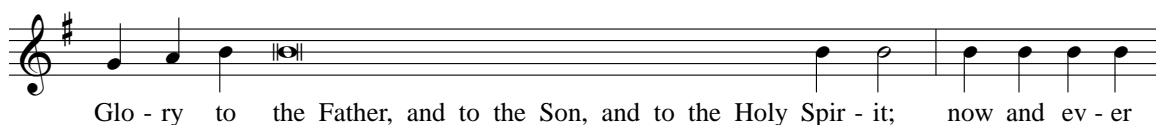


Refrain



By your cross the Evil One has been confounded; he has fallen into the pit which he himself had dug. But you have raised up the face of the humble, O Christ, by your holy Resurrection. *Refrain*

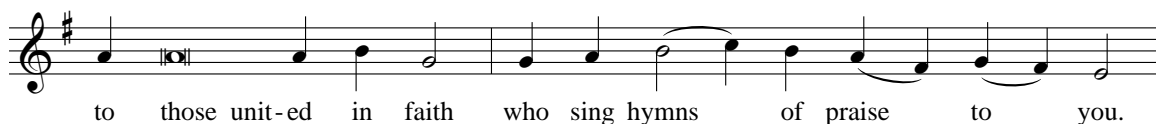
Your teaching has covered the nations, O Christ, as the waves covered the bottom of the sea. O Lover of us all, risen from the dead, you reveal the true light of the Trinity.

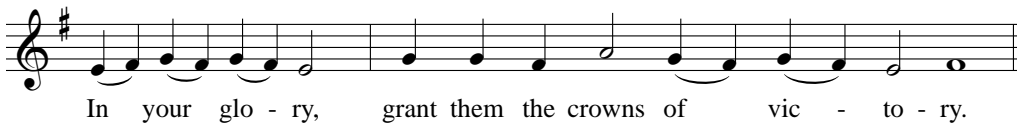


All who speak of you, glorify you, O living city of the eternal King. Because of you, O sovereign Lady, God has spoken with his people.

Katavasia 3 of the Theotokos

Tone 4



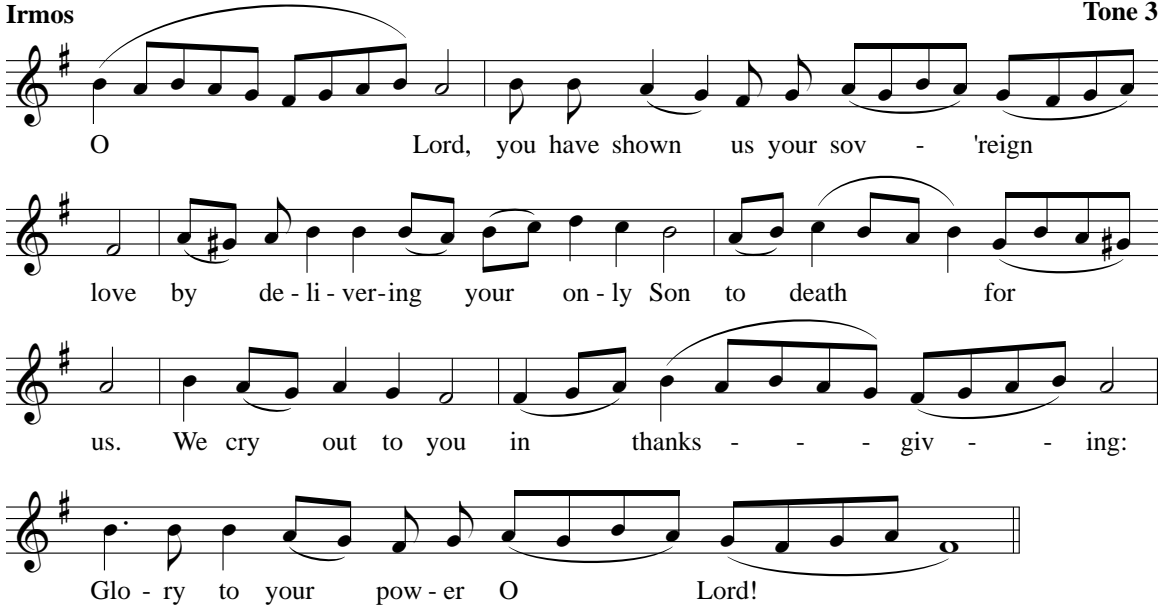


The Small Litany is found on page 32.

Ode 4

Irmos

Tone 3



Refrain



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

Because of the misery and oppression of the poor and the unfortunate, you willed to undergo the death of a mortal, even though you are the Life; and in the glory of a victor, you have raised all with you.

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

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

Katavasia 4 of the Theotokos

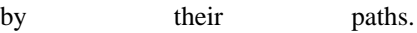
Tone 4

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

Ode 5 Irmos

Tone 3

Be - fore you I keep watch for the dawn,
O Cre - a - tor of the world and peace that sur - pass - es ev - 'ry spir - it.



O Virgin who have not known wed - lock, car - ried with - in your womb the
 God of all, the eternal Son to whom you gave birth; he grants sal - va - tion
 to all who sing your prais - es. -

Ode 6
Irmos

Tone 3

En - cir - cled by the bot - tom - less pit of my sins,
 I felt my breath fail - ing me; raise your hand, O Mas - ter,
 reach out to me and save me as you saved Pe - ter;
 for you walk on the wa - - - - ters.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

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

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

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

Katavasia 6 of the Theotokos

Tone 4

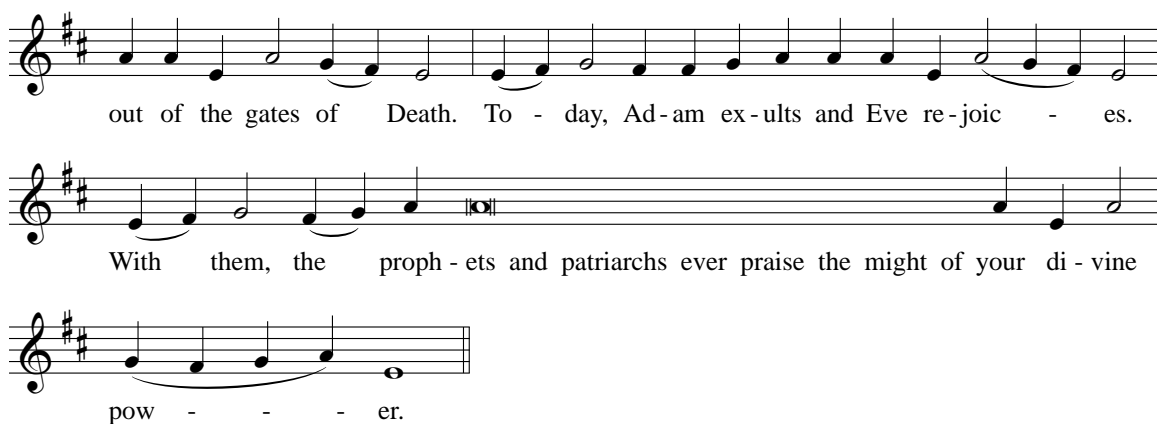
Come, all you faith-ful, and clap your hands, as we cel - e-brate this ho - ly and
sol - emn feast of the Moth - er of God. O glo - ri - fy him,
glo - ri - fy him who was born of her.

The Small Litany is found on page 33.

Kontakion

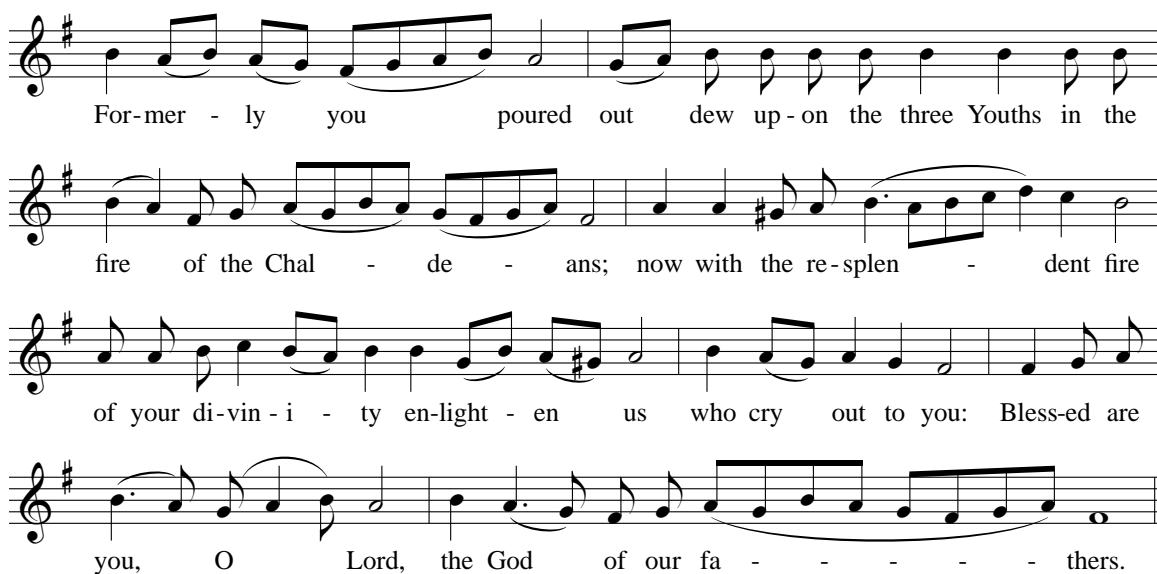
Tone 3

To - day, you a - rose from the grave, O mer - ci - ful Lord; you led us



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

Ode 7 Irmos

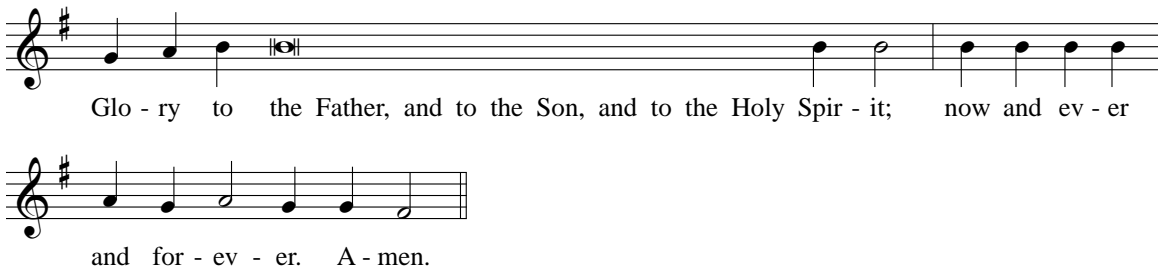


Refrain



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

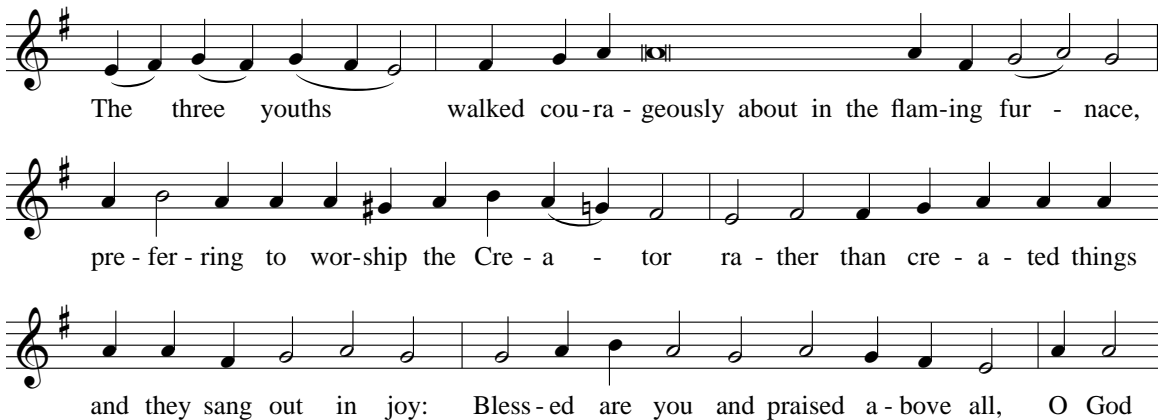
When your side was pierced, O Christ, the divine dew of your life-giving blood was poured out upon the earth according to your plan of salvation; it renewed all the children of the earth who cry out: Blessed are you, O Lord, God of our fathers.

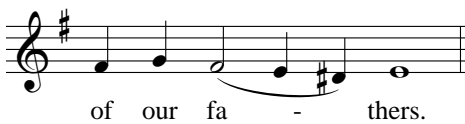


Let us give glory to the Spirit of goodness, to the only Son and to the eternal Father; O faithful, let us venerate one principle and one divinity in three Persons: Blessed are you, O Lord, God of our fathers.

Katavasia 7 of the Theotokos

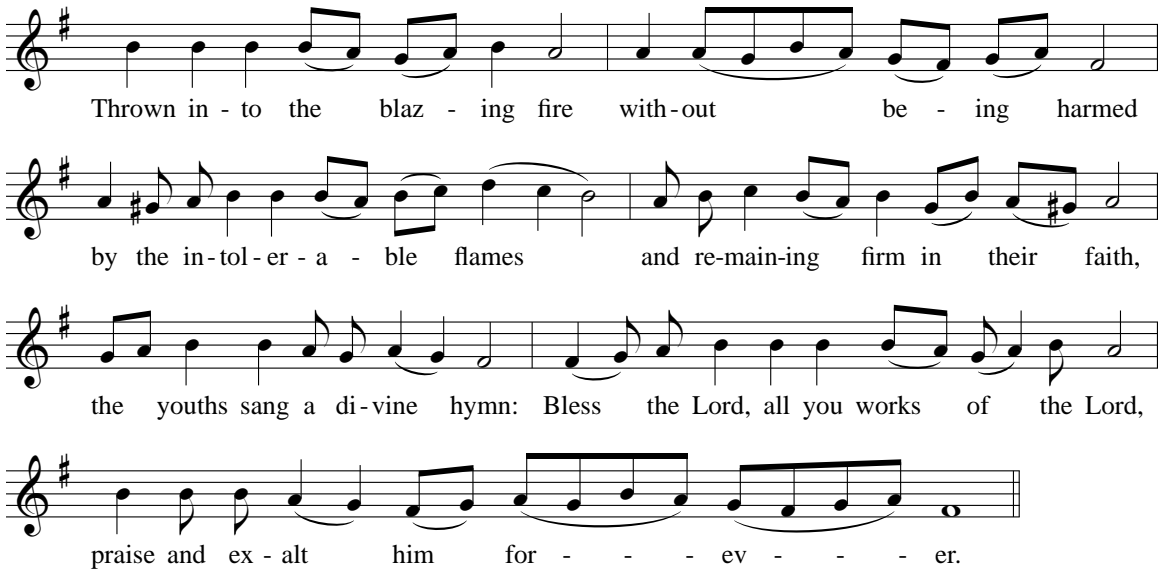
Tone 4





Ode 8 Irmos

Tone 3



Refrain



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

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

Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er

and for - ev - er. A - men.

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

Tone 4

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

all for - ev - - - er.

Katavasia 8 of the Theotokos

Tone 4

The three youths in the furnace were saved by the Offspring of the

The - o - to - kos. He who was fore-told has been born on earth,

and he joins to - geth - er all cre - a - tion to sing: All you works

of the Lord, bless the Lord, and praise him a - bove all for - ev - er.

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

Ode 9

Irmos

Tone 3

A new won - der, wor - thy of God! The Lord has tru - ly
passed through the closed gate, the closed gate of a Vir - gin.
Nak - ed he came forth and at his de - par - ture we see him
clothed in the flesh, yet the door has
re - - - mained closed: The one who is Moth - er of God
we now ex - tol be - yond words.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

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

Placed in the tomb as one dead, O Christ, you saved our ancestors from death; you raised the dead and make life flourish once more; with your own hand, you lead the human race toward the light and clothe them with divine immortality. O inexhaustible Source of light, we extol you.

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

and for - ev - er. A - men.

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

Katavasia 9 of the Theotokos

Tone 4

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

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

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

and sing: Re-joyce, O The - o - to - kos,

ev - er - bless - ed and ev - er - Vir - - - gin.

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

Holy is the Lord our God

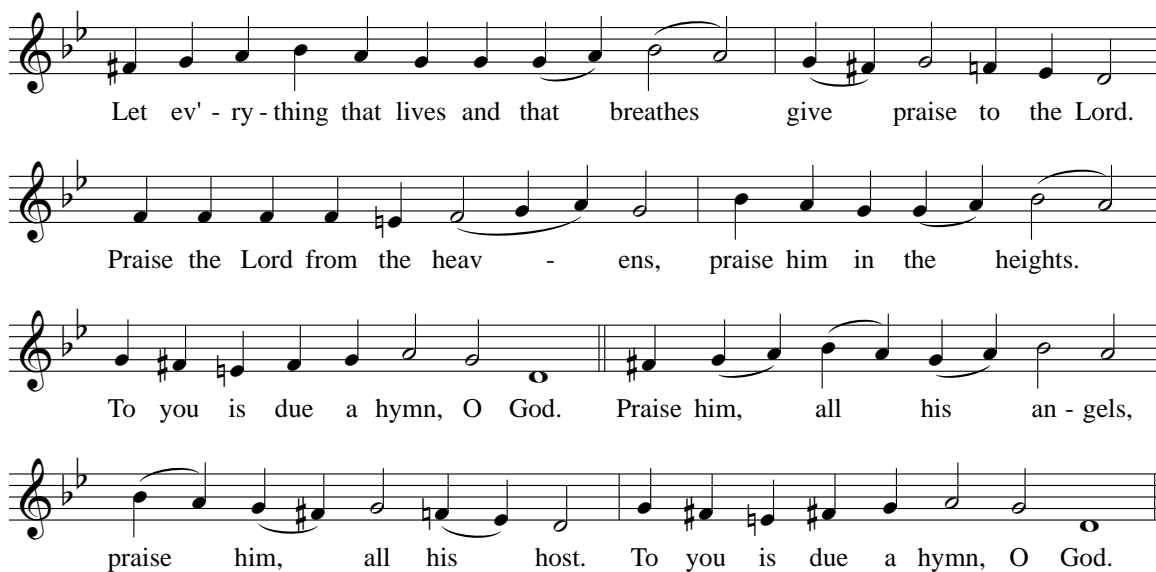


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

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

The Psalms of Praise

Psalm 148



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

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

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

Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.

⑥

Come all na-tions, learn the power of the awe-some mys-t'ry! Christ our
Sav-ior, the Word who was in the be-gin - ning, who was crucified for us and
bur-ied will-ing - ly, is ri-sen from the dead to save the u - ni-verse.
Come, let us wor-ship him.


Cantor: Praise God in his holy place, **Psalms 150**
(on 5) praise him in his mighty heavens.

⑤


Lord, the guards re-count-ed all your won-ders, but the vain Sanhedrin filled their
hands with bribes and ordered them to conceal your res - ur - rec - tion,
which the whole world glo - ri - fies. Have mer - cy on us, O Lord.

Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

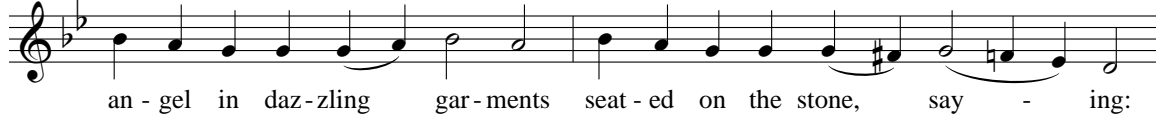
4



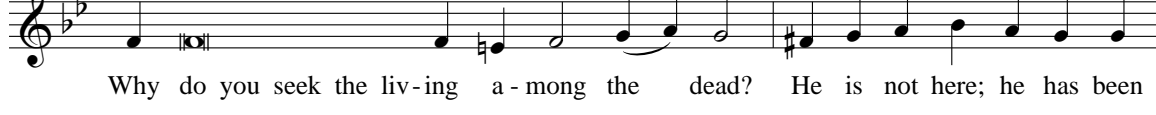
All things are filled with joy at the ex - pe - rience of the res - ur -



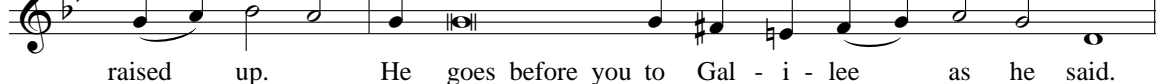
rec - tion, for Mary Mag-da - lene came to the tomb and found an



an - gel in daz - zling gar - ments seat - ed on the stone, say - ing:



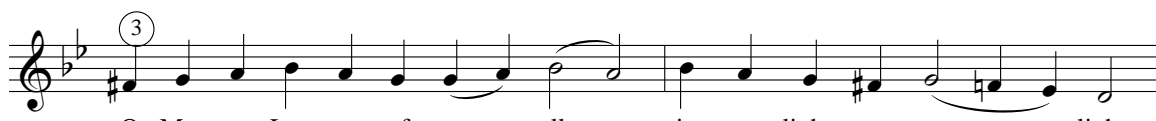
Why do you seek the liv - ing a - mong the dead? He is not here; he has been



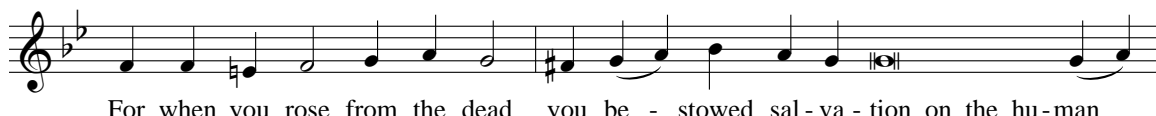
raised up. He goes before you to Gal - i - lee as he said.

Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

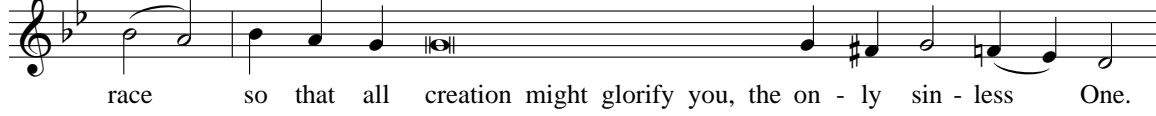
3




O Mas - ter, Lov - er of us all, in your light, we see light.



For when you rose from the dead you be - stowed sal - va - tion on the hu - man



race so that all creation might glorify you, the on - ly sin - less One.



Have mer - cy on us, O Mas - ter.

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

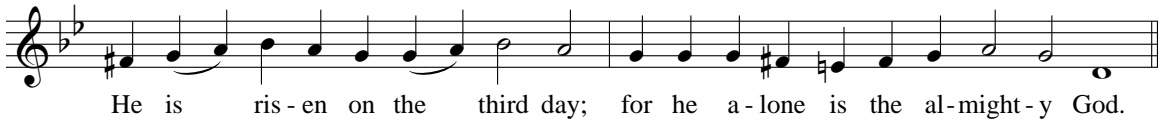
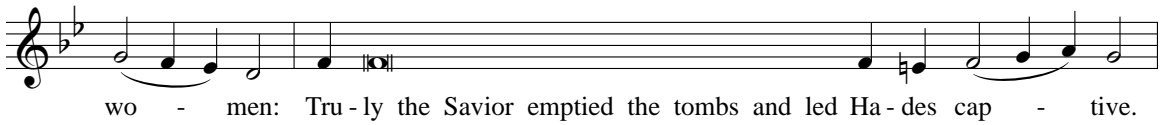
(2)

The myrrh - bear - ing wo - men, O Lord, of - fered you their tears as a
morn - ing praise. Then hastening to seek your incorrup - ti - ble bod - y,
they came to your grave bearing fra - grant oint - ments. An an - gel sitting
on the stone spoke to them, say - ing: Why do you seek the Liv - ing a - mong
the dead? For tru - ly he has tram - pled down Death, and he is
ris - en be - cause he is God, grant - ing to all of us great mer - cy.

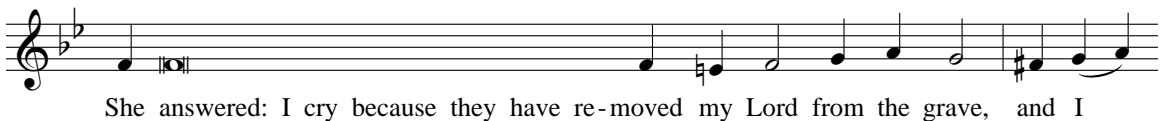
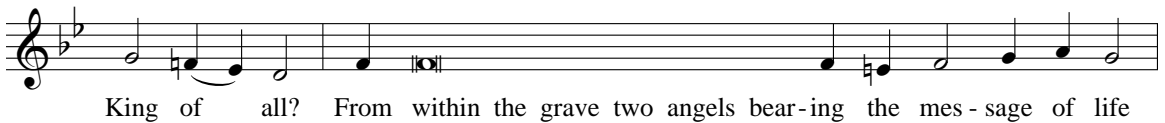
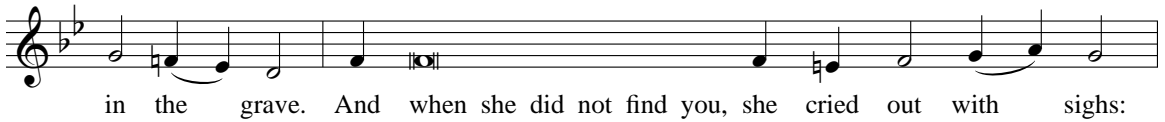
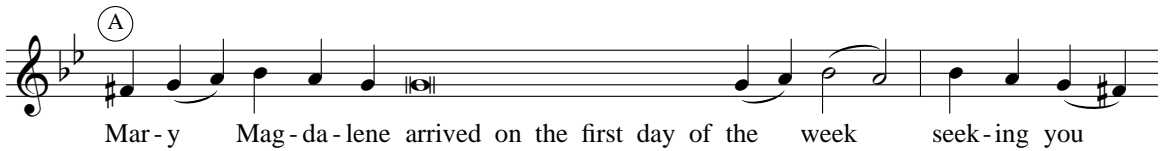
Cantor: O praise him with resounding cymbals,
(on 1) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

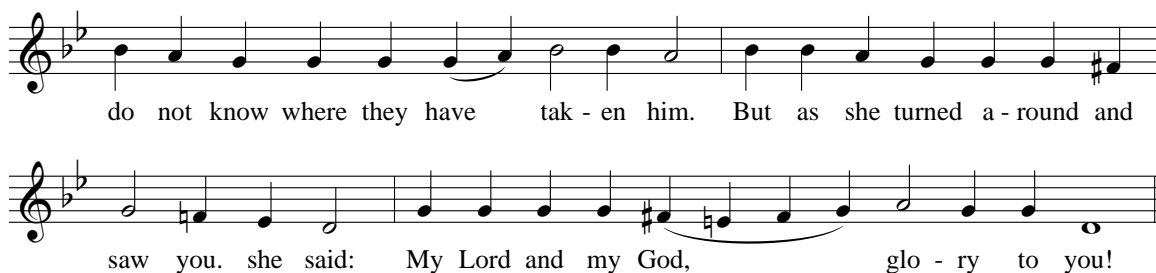
(1)

The bril - liant an - gel on the life - giv - ing tomb said to the myrrh - bear - ing

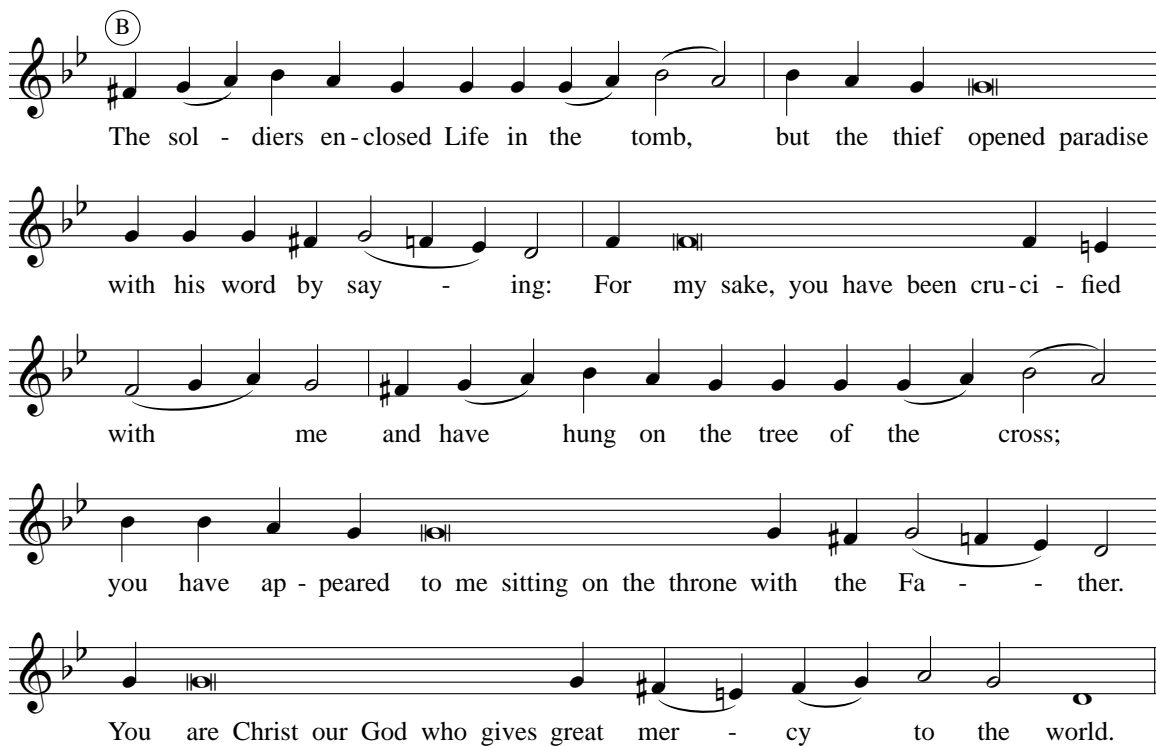


Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!





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



Cantor: Glory...

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

Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokion

Tone 2

You are tru - ly most blessed, O Vir - gin The - o - to - kos. Through the One

who was in - car - nate of you, Ha - des was chained, Ad - am revived, the curse wiped out,

Eve set free, Death put to death, and we our - selves were brought

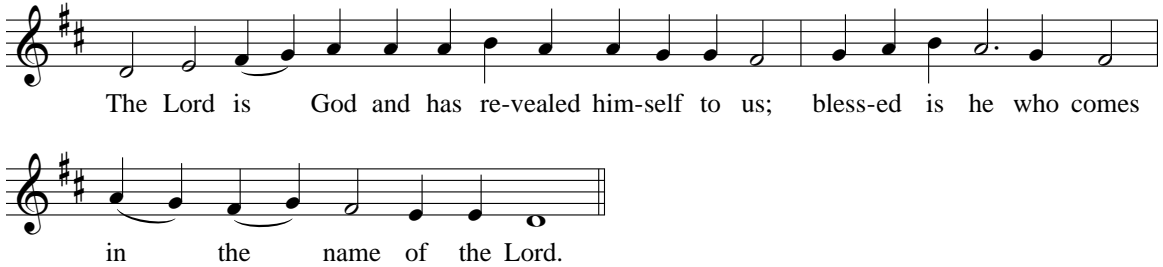
back to life. That is why we cry out in praise: Bless - ed are you, O

Christ our God, who finds in this your good pleas - ure. Glo - ry to you!

The service continues on page 41.

Tone 4

The Lord is God



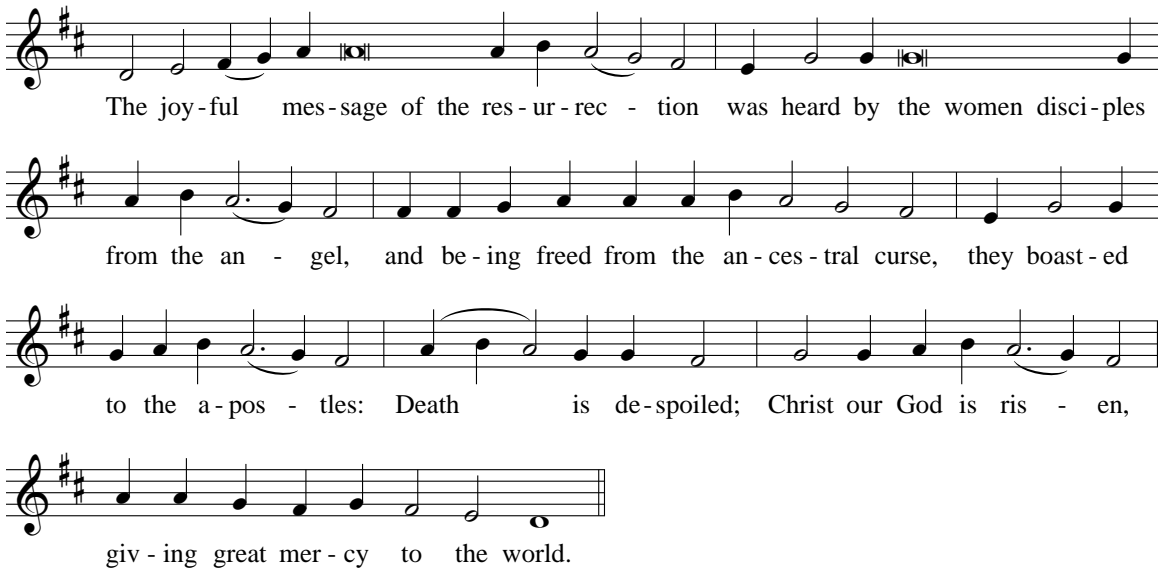
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

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

Troparion



Theotokion

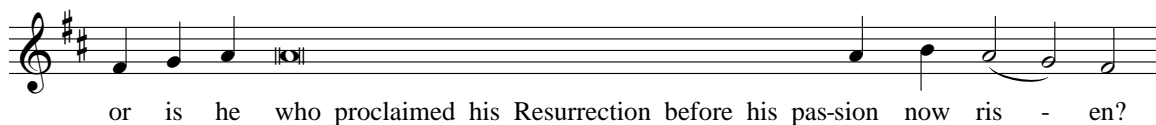
The mys-ter-y hid-den from all a-ges and un-known to the an-gels
has been made known to those on earth through you, O The-o-to-kos.
God has taken flesh in a union with-out con-fu-sion, and will-ing-ly ac-cept-ed
the Cross for us; where by he raised the first-formed Ad-am and saved
our souls from death.

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

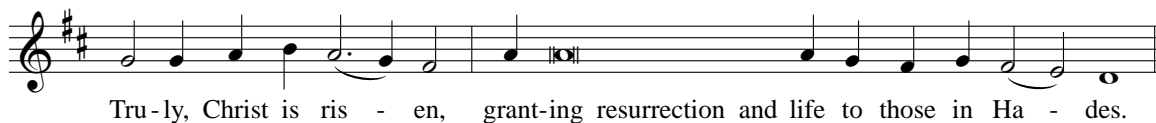
Sessional Hymn 1

①
The myrrh-bear-ing wom-en looked into the en-trance of the tomb, and be-cause
they could not bear the bril-liance of the an-gel, they trem-bled in
as-ton-ish-ment and said: Has he who opened Paradise to the thief been sto-len?

Tone 4

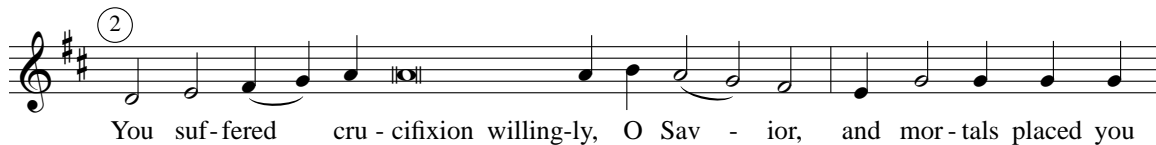


or is he who proclaimed his Resurrection before his pas-sion now ris - en?



Tru-ly, Christ is ris - en, grant-ing resurrection and life to those in Ha - des.

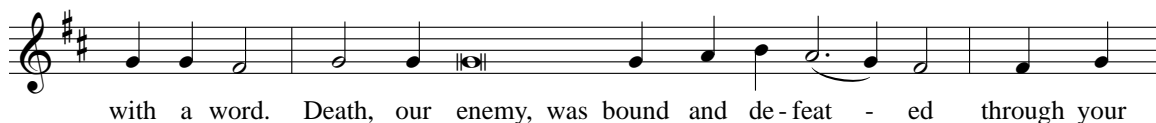
Cantor: Arise, Lord, lift up your hand.
O God, do not forget the poor!



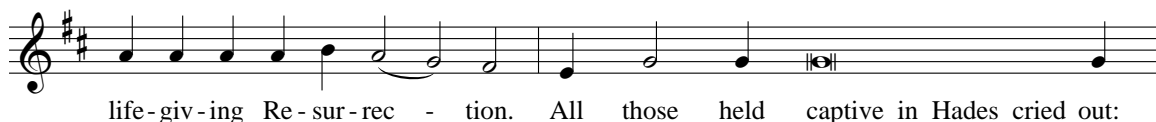
You suf-fered cru - cifixion willing-ly, O Sav - ior, and mor-tals placed you



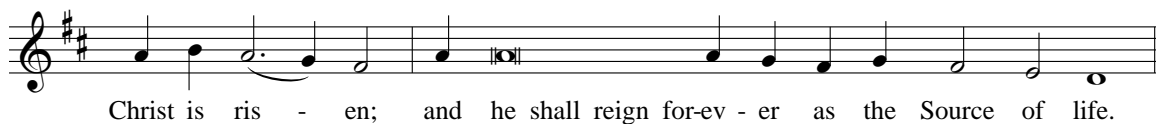
in - to a new tomb, e - ven though you established the ends of the world



with a word. Death, our enemy, was bound and de-feat - ed through your



life-giv-ing Re-sur-rec - tion. All those held captive in Hades cried out:



Christ is ris - en; and he shall reign for-ev - er as the Source of life.

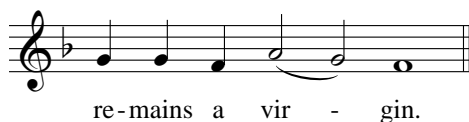
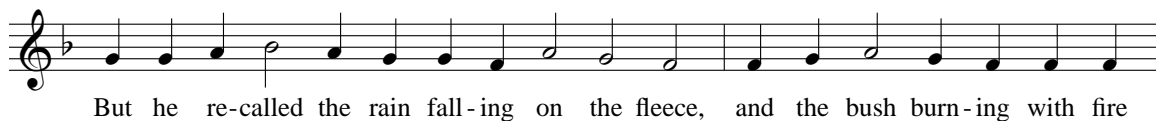
Cantor: Glory...now and ever...

Theotokion

podoben: Udivisja Josif



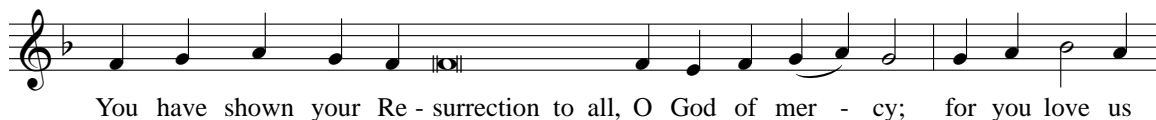
Your be-trothed and guar-dian, O The - o - to - kos, was a-mazed and



The service continues on page 14.

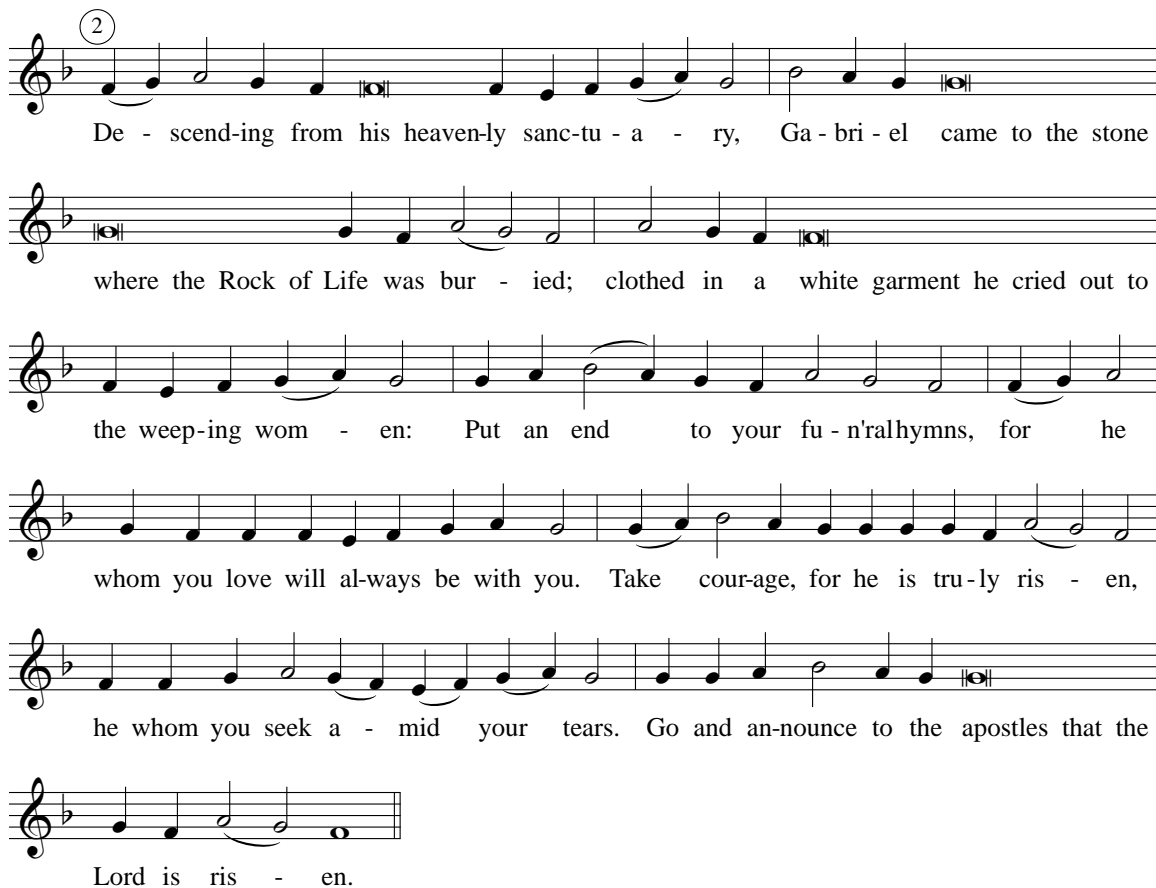
Sessional Hymn 2

podoben: Udivisja Josif



Tone 4

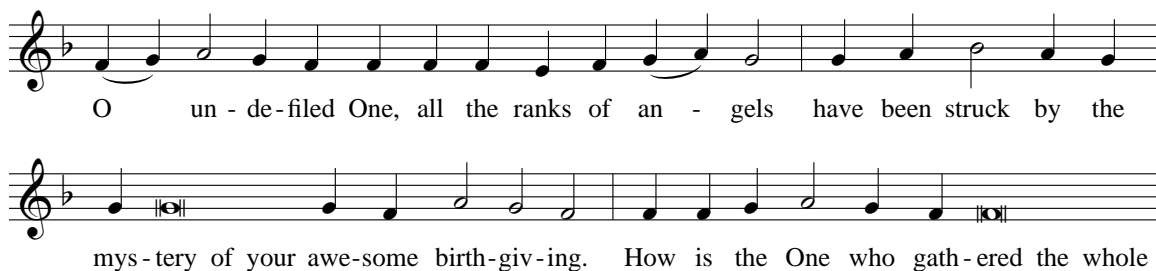
Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.



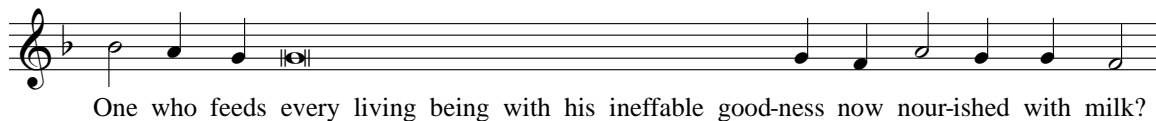
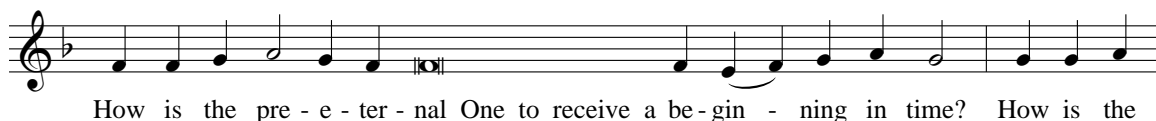
De - scend-ing from his heav-en-ly sanc-tu - a - ry, Ga - bri - el came to the stone
where the Rock of Life was bur - ied; clothed in a white garment he cried out to
the weep-ing wom - en: Put an end to your fu - n'ral hymns, for he
whom you love will al-ways be with you. Take cour-age, for he is tru-ly ris - en,
he whom you seek a - mid your tears. Go and an-nounce to the apostles that the
Lord is ris - en.

Cantor Glory...now and ever...

Theotokion

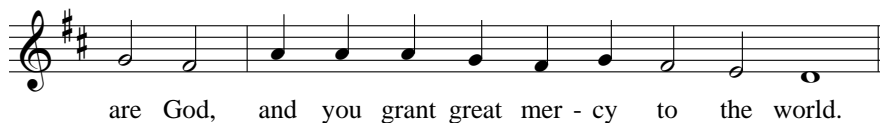
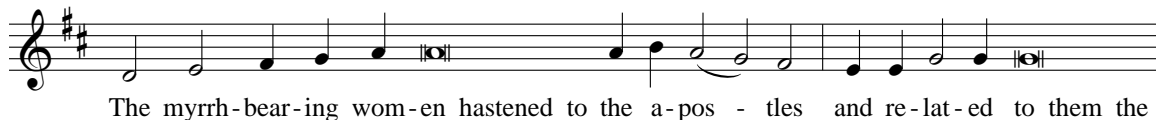


O un - de-filed One, all the ranks of an - gels have been struck by the
mys-tery of your awe-some birth-giv-ing. How is the One who gath-ered the whole



The service continues on page 16.

Hypakoe



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

Gradual Hymns

Antiphon 1

The man - y suf - fer - ings from my youth com - bat me, but you as - sist me and
 save me, O my Sav - - - ior. O you hat - ers of Zi - on
 De - part in shame from be - fore the Lord, for you shall be dried
 by fire as the grass. Glo - ry to the Fa - ther, and to the Son,
 and to the Ho - ly Spir - it; now and ev - er and for - ev - - - er.
 A - - - men. By the Ho - ly Spir - it ev - 'ry soul shall live
 and shall be pur - ri - fied, ex - alt - ed and ra - di - ant,
 through the one pure and mys - tic - al Trin - i - ty.

Antiphon 2

To you, O Lord, have I cried fer-vent-ly from the depths of my soul.

Let your di-vine ears lis-ten to me. All those who have

put their trust in the Lord shall tran-scend all sor-rows.

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

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

The Ho-ly Spir-it now o-ver-flows with riv-ers of grace


and wa-ters all of cre-a-tion with re-fresh-ing life.

Antiphon 3

Let my heart rise to you, O Word, and let not the pleas-ures of the world

drag me down to the wretch-ed-ness be-low. As each of us has sur-pass-ing love

Tone 4



for his moth - er, all the more should we love the Lord with ut-most fer - vor.

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

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

By the Ho - ly Spir - it come rich - es of di - vine knowl - edge,

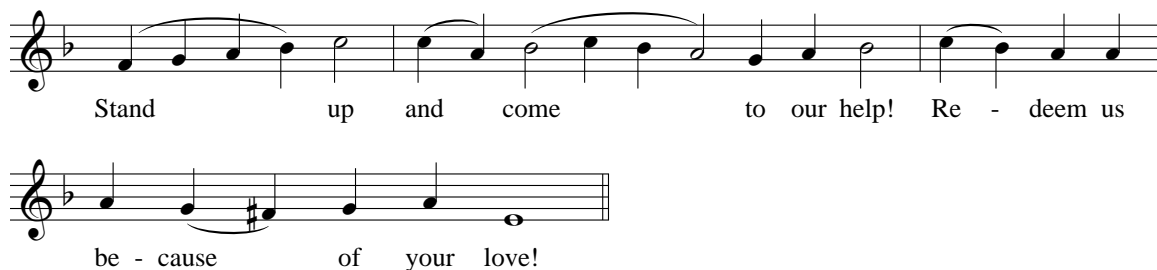
di - vine vi - sion and wis - dom, for through him the Word pro - claims

the com - mand - ments of the Fa - - - ther.

The service continues on page 23

Prokeimenon

Psalm 43: 27, 1

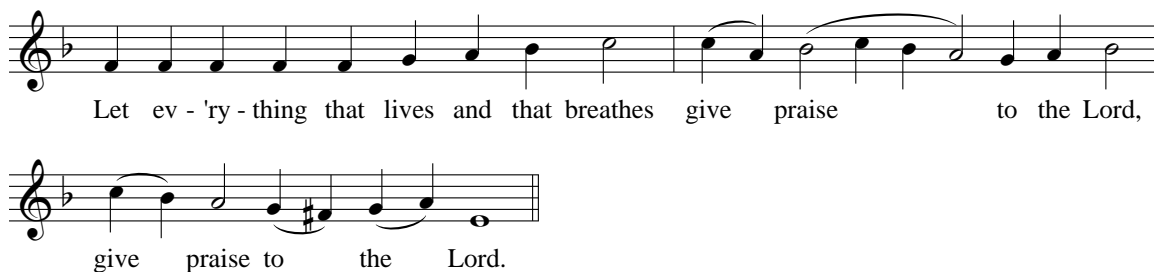


Stand up and come to our help! Re - deem us

be - cause of your love!

Verse: We heard with our own ears, O God;
our fathers have told us the story of the things you did in days long ago.

The service continues on page 24.

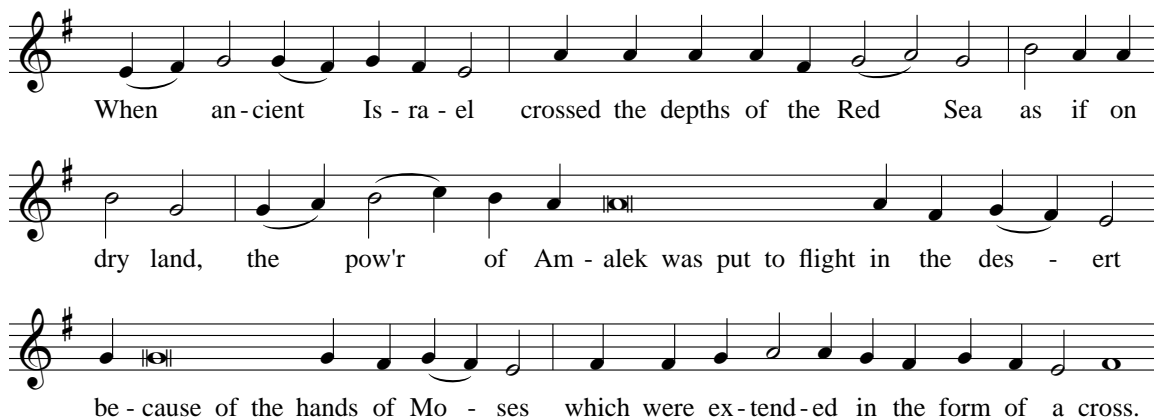
Let everything that lives

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

The service continues on page 24

Canon

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

Ode 1**Irmos****Refrain**

Tone 4

When you were raised upon the wood of the precious cross, you set aright our fall and saved us from the destructive tree, O God of goodness and almighty Lord. *Refrain*

When your body was in the tomb and your soul in Hades, when you were in paradise with the thief, you were also seated upon the throne with the Father and the Holy Spirit, O Christ, as God you are everywhere present and fill all things.

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

According to the will of the Father and in the power of the Spirit, you conceived the Son of God without seed; you gave birth in the flesh to the One who is without a mother in heaven, and who without a father was born of you to save us.

Katavasia 1 of the Theotokos

Tone 4

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

Ode 3

Irmos

Your Church, O Christ, re - joice - es in you and cries out:

O Lord, you are my strength, my sup - port, and my ref - uge.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

The tree of life, the spiritual and true vine, is hung upon the cross, gushing forth a drink of eternal life for all. *Refrain*

O great and awesome Lord, you crushed the arrogance of Hades; and now as the incorruptible God, you are raised in your body.

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


and for - ev - er. A - men.

You alone, O Theotokos, have obtained for us gifts that surpass our nature; thus we cry out to you: Rejoice!


Katavasia 3 of the Theotokos

O The o - to - kos, life - giv - ing source of bles - sings, grant strength

Tone 4



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




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


The Small Litany is found on page 32.

Ode 4

Irmos



See - ing you hang-ing up - on the cross, O Sun of Jus - tice,



the Church cried out to you: Glo - ry to your pow - er, O Lord!

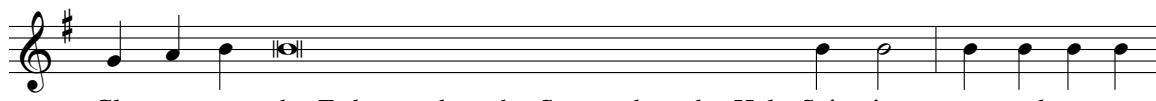
Refrain




Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

You ascended the cross to heal our wounds by the passion you underwent in your immaculate flesh; therefore, we cry out to you: Glory to your power, O Lord! *Refrain*

When death tasted your life-giving and sinless body, O Lord, it was itself put to death, as is fitting; therefore, we cry out to you: Glory to your power, O Lord!




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



and for - ev - er. A - men.

You conceived without a spouse, O Virgin, and you remained a Virgin even after giving birth; therefore, with an unshakable faith we never cease to sing to you: Rejoice, O Lady!

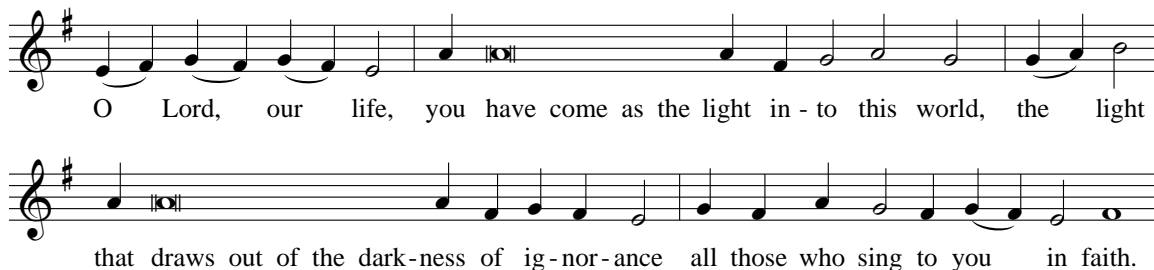
Katavasia 4 of the Theotokos



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

Ode 5

Irmos



O Lord, our life, you have come as the light in - to this world, the light
 that draws out of the dark-ness of ig-nor-ance all those who sing to you in faith.

Refrain

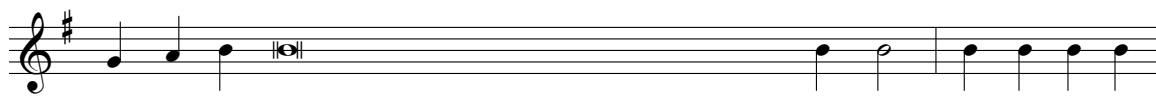


Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.


O Lord, you came down to this earth in your compassion; and nailed to the cross, you raised up our fallen human nature. *Refrain*

You have taken away the weight of my sins, O Christ, and you have put an end to the pangs of death, O God of tenderness, by your holy Resurrection.

Tone 4




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




and for - ev - er. A - men.

You are our protection against the Enemy, O spouse of God; we have in you our hope and our anchor of salvation.


Katavasia 5 of the Theotokos




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



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




God of all, the eternal Son to whom you gave birth; he grants sal - va - tion

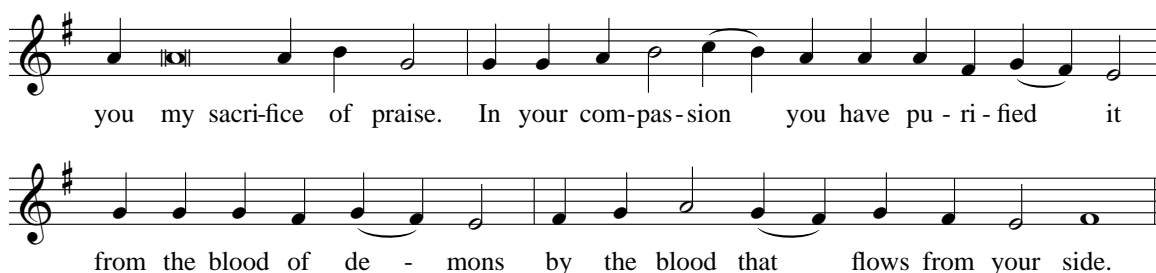


to all who sing your prais - es.

Ode 6 Irmos

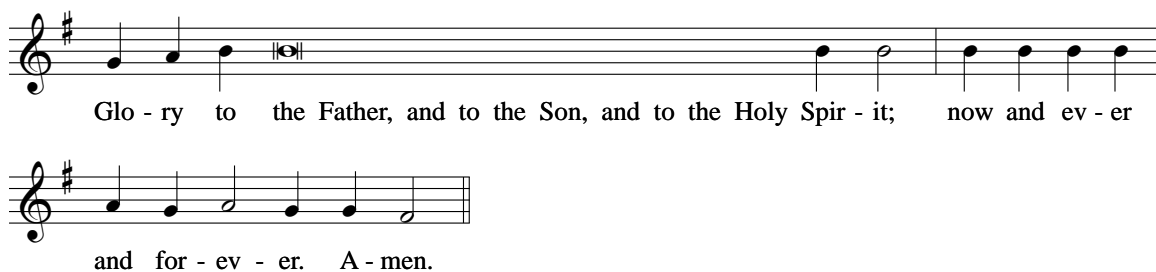


Your Church cries out to you in full voice, O Lord: I of - fer

**Refrain**

Girded with power, you have ascended the cross; in your struggle against the Tyrant, you have thrown him down from the heights; and with your invincible hand, you have raised us with you. *Refrain*

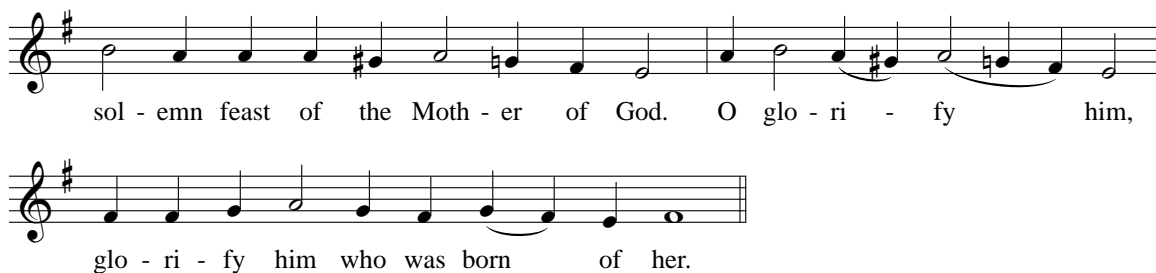
You are risen from the tomb, O Christ, dazzling with beauty: By your divine lordship, you have scattered all your enemies; O God, you have filled the whole world with joy.



O wonder surpassing all the wonders of old! Without the aid of a man, a virgin conceives in the narrowness of her womb the One who holds the whole world in his hand.

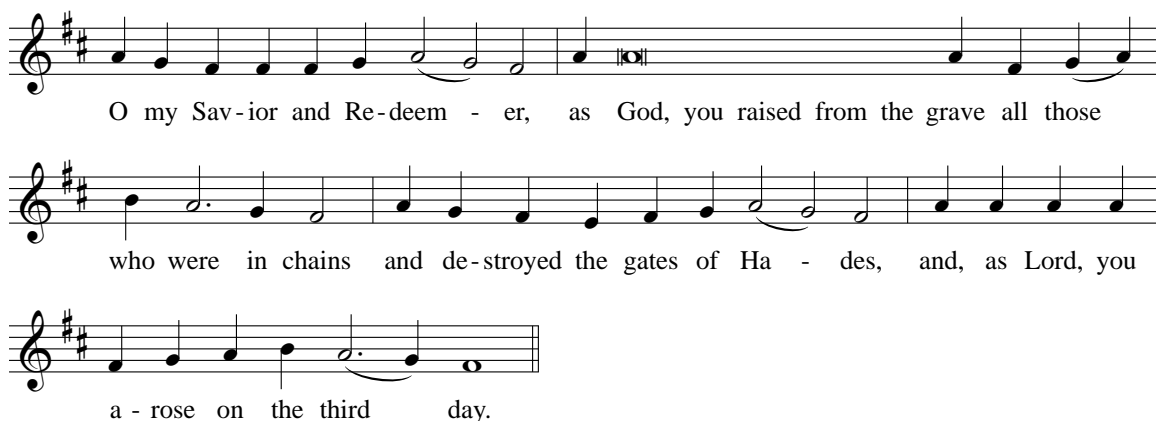
Katavasia 6 of the Theotokos

Tone 4



The Small Litany is found on page 33.

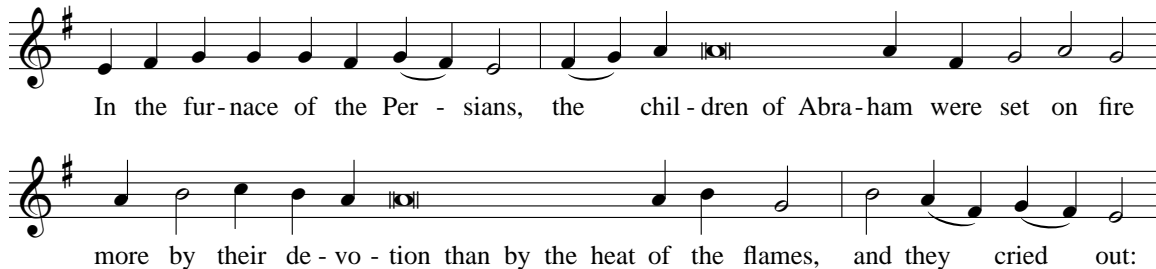
Kontakion



Ikos Risen from the dead, Christ the Giver of life comes forth from the tomb on the third day; today he has shattered the gates of death. By his own power he has put Hades to death, he has broken the sting of death, and has set Adam and Eve free. Let us sing to him, all you people, and in thanksgiving let us offer him unceasing praise; for he alone is the almighty God and the Master who is risen on the third day.

Ode 7

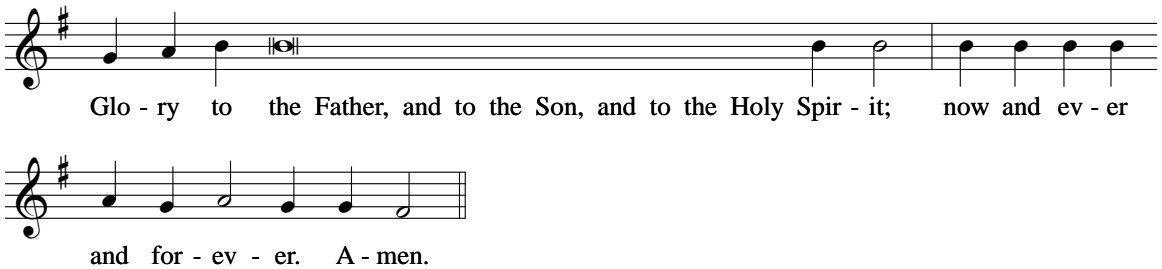
Irmos



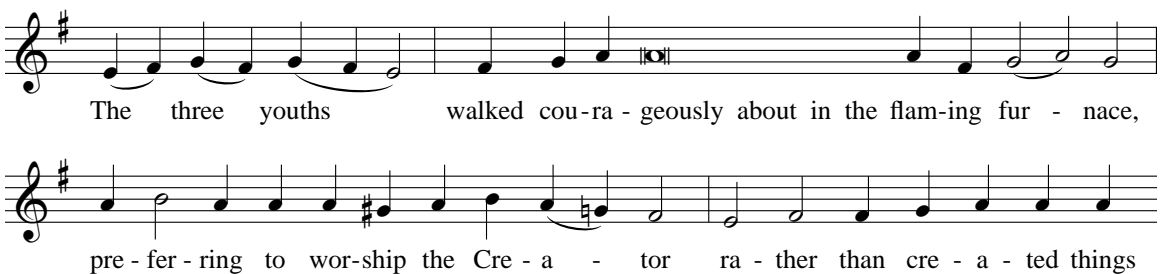
**Refrain**

Bathed in the blood of Christ, the human race is called to immortal life and in thanksgiving sings: Blessed are you, O Lord, in the temple of your glory. *Refrain*


Your life-giving tomb, O Christ, has appeared to us as truly more precious than paradise and more brilliant than any royal dwelling place. It is the source of our resurrection.




Rejoice, O sanctified dwelling-place and divine tabernacle of the Most High! It is through you, O Theotokos, that joy is given to us; therefore we cry out: Blessed are you among women, O all-immaculate One!

Katavasia 7 of the Theotokos

Tone 4




and they sang out in joy: Bless-ed are you and praised a - bove all, O God




of our fa - thers.

Ode 8


Irmos



Stretch-ing out his hands, Dan-iel shut the mouths of li - ons in the den;



filled with the zeal of their faith and gird - ed with vir - tue,



the Youths extinguished the power of the fire while they cried out:



Bless the Lord, all you works of the Lord!

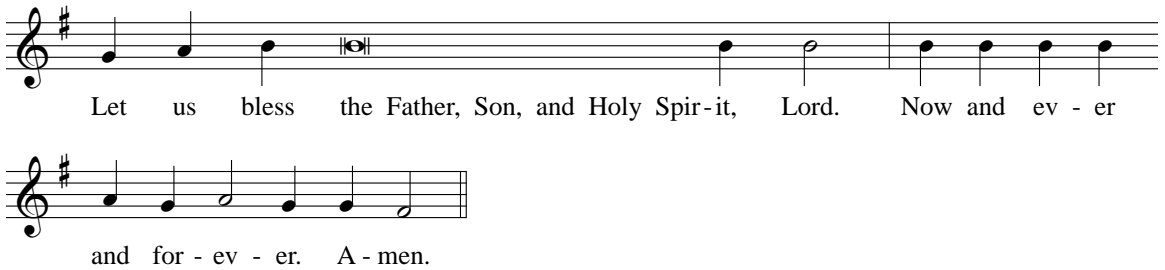
Refrain



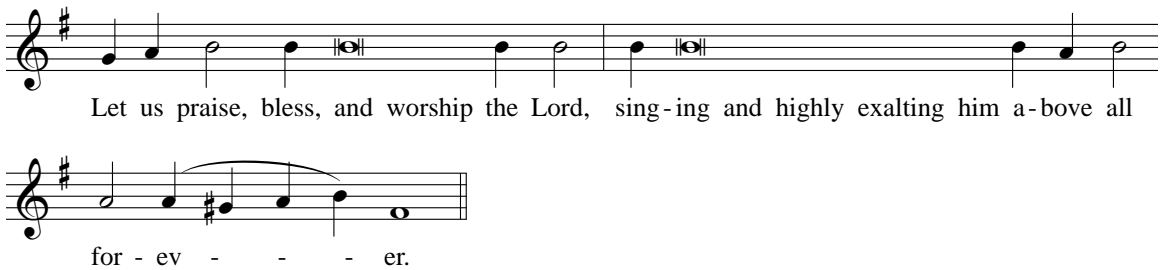
Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

You stretched out your hands on the cross, O Lord, to gather all the nations into one Church which now sings to you in heaven and on earth with a single voice: Bless the Lord, all you works of the Lord! *Refrain*

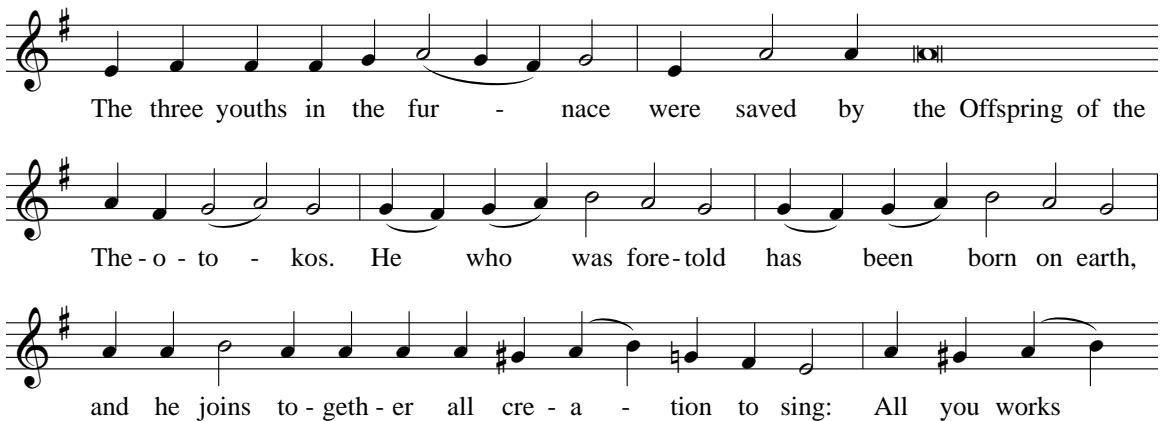
Clothed in a white garment, the angel appeared to the women, and in the inaccessible brightness of the Resurrection cried out: Why do you seek the living One in the tomb as though dead? Christ is truly risen, and for him we sing: All his works, bless the Lord!



Among all generations you alone have become the Theotokos, O pure Virgin. You have become the dwelling-place of the divinity, and you were not consumed by the fire of his brightness. Therefore, from age to age we bless you, O Mary, the spouse of God.



Katavasia 8 of the Theotokos



Tone 4



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

Ode 9

Irmos

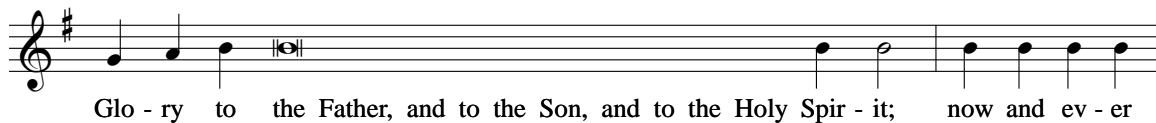


Refrain



You have taken on my entire being in a union without confusion, and to my entire being you have granted salvation by the passion which you suffered on the cross in your own body, O God of compassion. *Refrain*

Seeing the tomb open and the cloth which wrapped your divine body now abandoned in your Resurrection, your disciples cried out together with the angels: The Lord is truly risen!



O faithful, we adore the Unity of the divine essence and the Trinity of persons, without confusion, equal in power, and worthy of the same honor, our God whom we extol in faith.

Katavasia 9 of the Theotokos

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

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

Holy is the Lord our God

Ho - ly is the Lord our God! Ho - ly is the Lord our God!
 Ho - ly is the Lord our God!

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

Tone 4

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

The Psalms of Praise

Psalm 148

Let ev'rything that lives and that breathes give praise to the Lord. Praise the Lord
from the heav - ens, praise him in the heights. To you is
due a hymn, O God. Praise him, all his an - gels, praise him, all his host.
To you is due a hymn, O God.

Praise him, sun and moon,
praise him, *shining* stars.
Praise him, highest heavens
and the waters above *the* heavens.
Let them praise the name of the Lord,
he commanded; they *were* made.
He fixed them forever,
gave a law which shall not pass *away*.
Praise the Lord from the earth,
sea creatures and *all* oceans,
fire and hail, snow and mist,
stormy winds that obey *his* word;
all mountains and hills,
all fruit trees *and* cedars,
beasts, wild and tame, *
reptiles and birds on *the* wing;
all earth's kings and peoples,
earth's princes *and* rulers.

young men and maidens,
 old men together *with* children.
 Let them praise the name of the Lord
 for he alone is *exalted*.
 The splendor of his name
 reaches beyond heaven *and* earth.
 He exalts the strength of his people,
 he is the praise of all *his* saints
 of the children of Israel, *
 of the people to whom he *comes* close.

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

Cantor: To carry out the sentence pre-ordained:
 (on 6) this honor is for all his faithful.

All-pow-er-ful Lord, you en-dured the cross and death and rose from the dead.

We glo-ri-fy your res-ur-rec-tion.

Tone 4

Cantor:
(on 5)

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

Psalm 150

5

By your cross, O Christ, you freed us from the an-cient curse and by your death

you van-quished Sa - tan who had tyr - an-nized the hu - man race. By your

res - urrection, you filled all things with joy. There-fore we cry out to you:

Glo - ry to you, O Lord, ris - en from the dead!

Cantor:
(on 4)

Praise him for his powerful deeds,
praise his surpassing greatness.

4

By your cross, O Christ our Sav - ior, show us the way to your truth

and deliver us from the En-e - my's snares. You rose from the dead; now

raise us up, for we have fall - en in - to sin. Reach out your hand, O Lord,

Lov - er of us all, through the in - ter - ces - sion of your saints.

Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

3

Nev - er leaving the Fa-ther's bos - om, O only-begot-ten Word of God,
you came to earth out of love for hu - man - i - ty, and be-came man with-out
change; al - though your divinity can-not suf - fer, you endured the cross and
death in the flesh, for you a - lone are all - pow - er - ful.

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

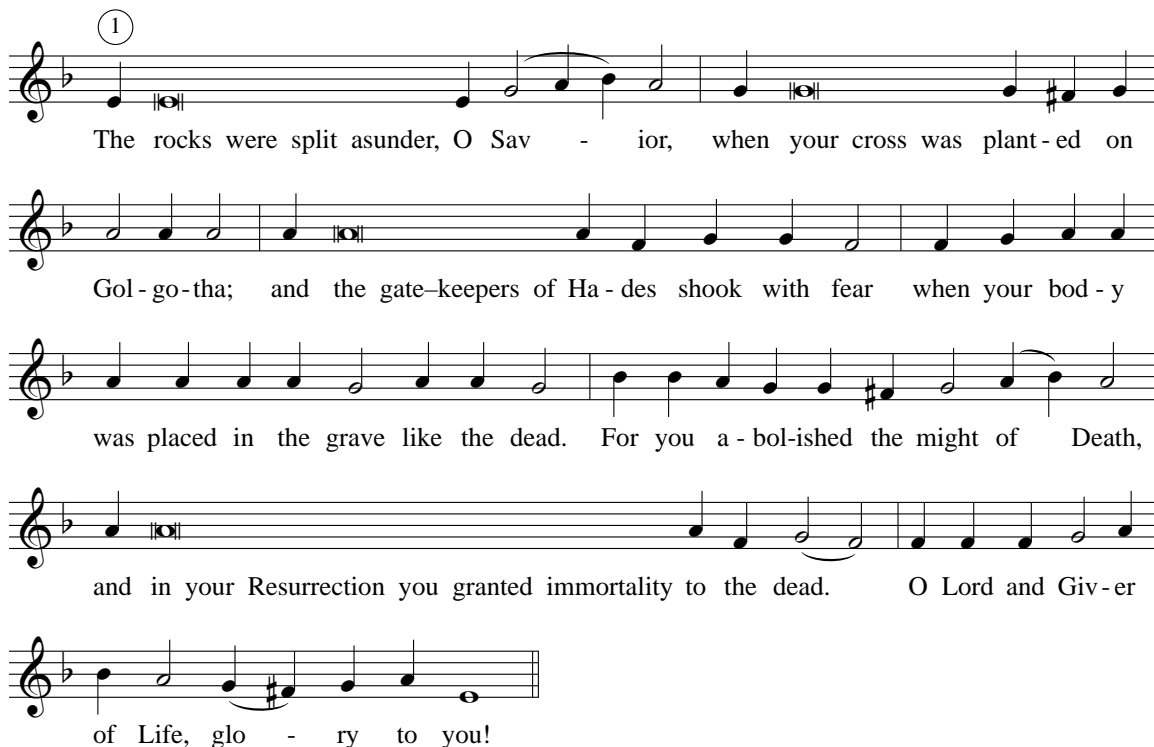
2

In your flesh you accepted death, O God our Sav - ior, to give us the gift of
im - mor - tal life. You dwelt in the tomb to deliver us from Ha - des
and made us sharers in your Re-sur - rec - tion. You suf - fered in the flesh
but were raised as God. There - fore, we sing to you: O Source of Life,

Tone 4

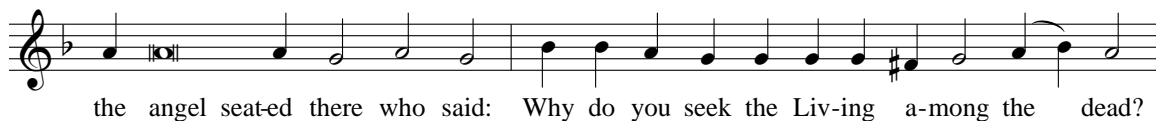
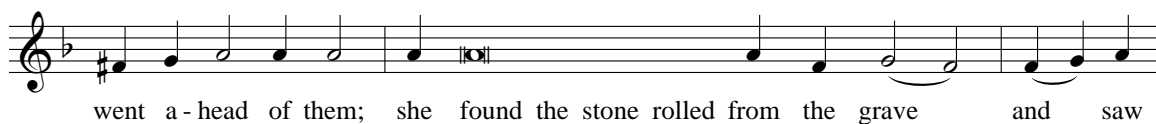


Cantor: O praise him with resounding cymbals,
(on I) praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

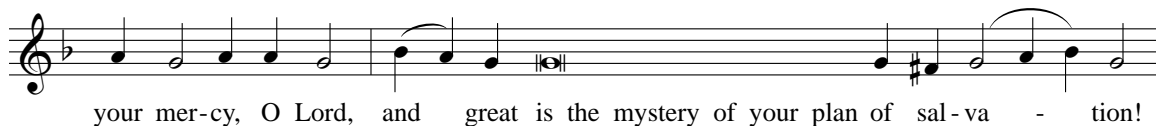
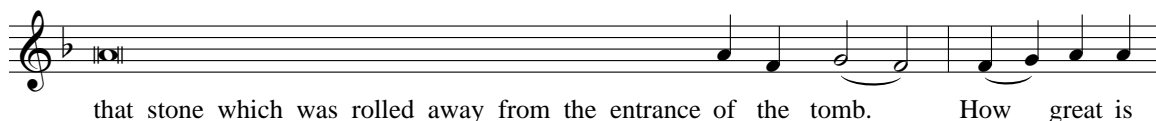
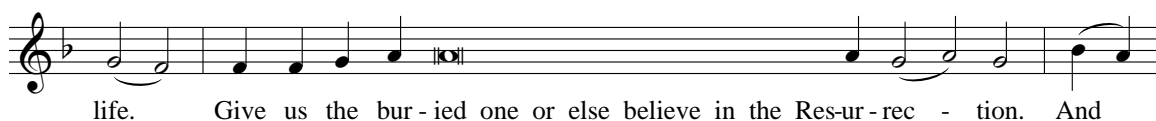
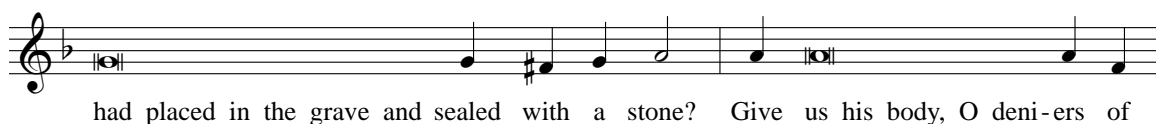
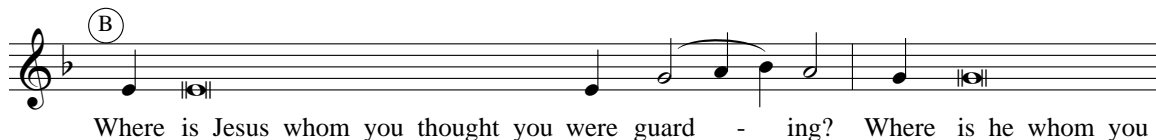


Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!





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



Tone 4



Cantor: Glory...

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

Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokion

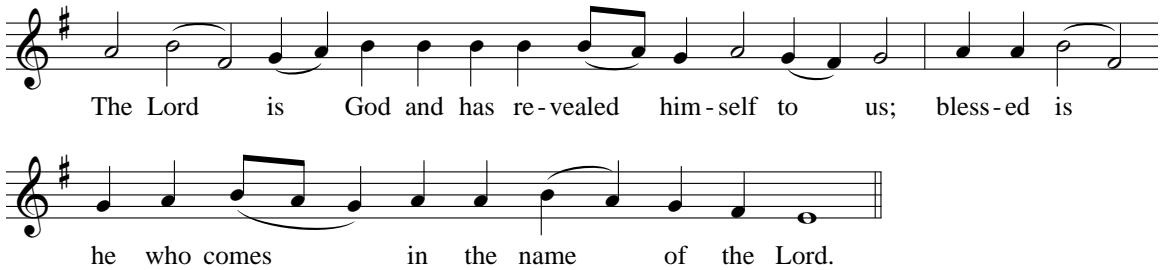
Tone 2

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

The service continues on page 41

Tone 5

The Lord is God



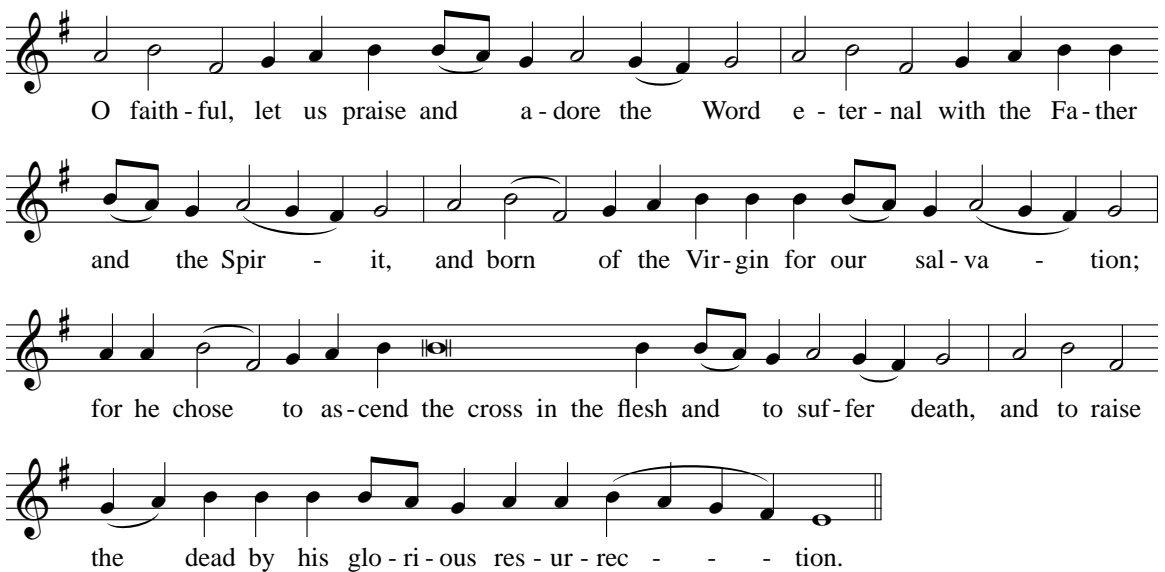
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

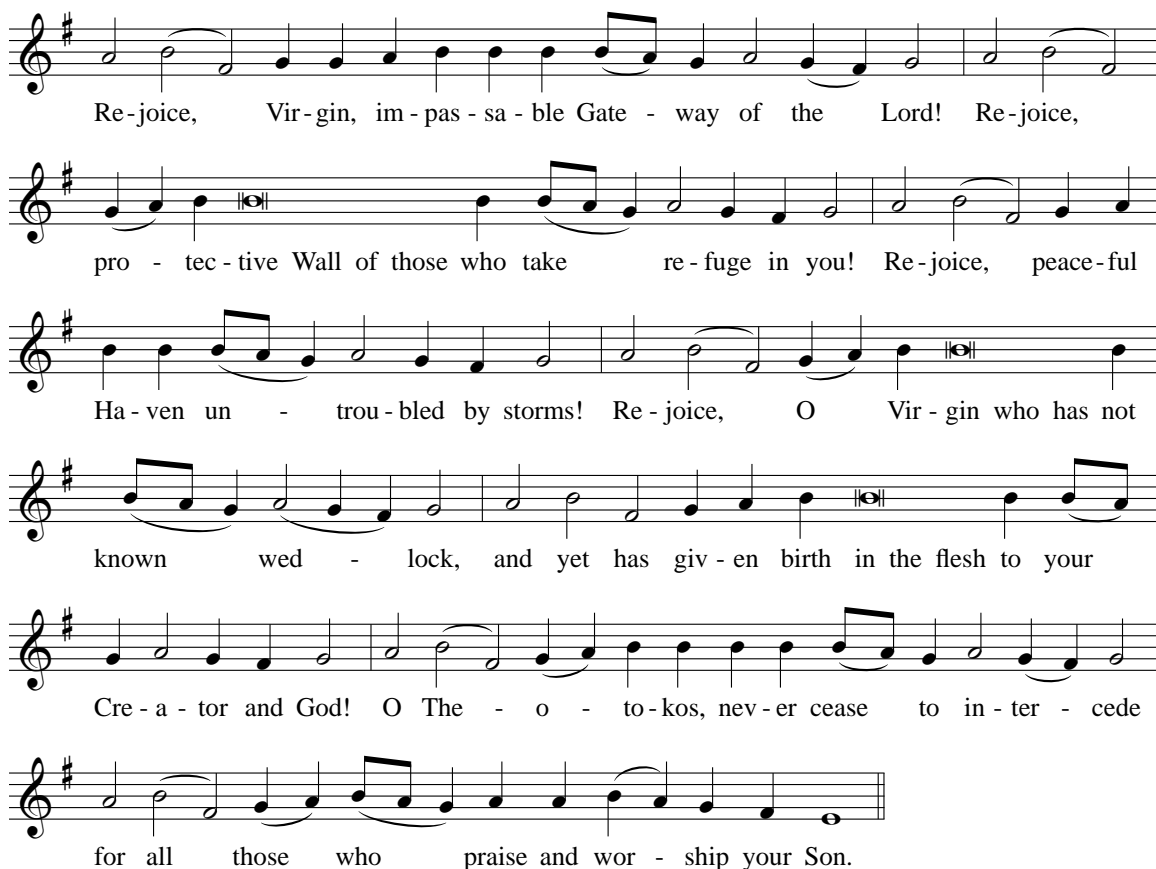
verse: The stone which the builders rejected has become the cornerstone.
This is the work of the Lord, a marvel in our eyes.

Troparion



Tone 5

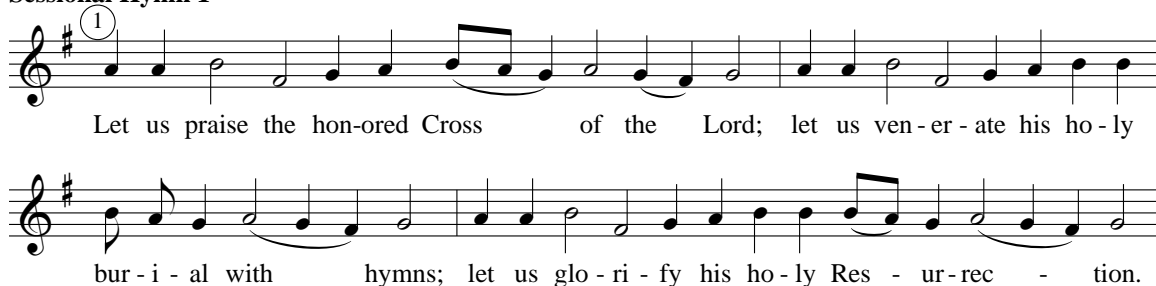
Theotokion



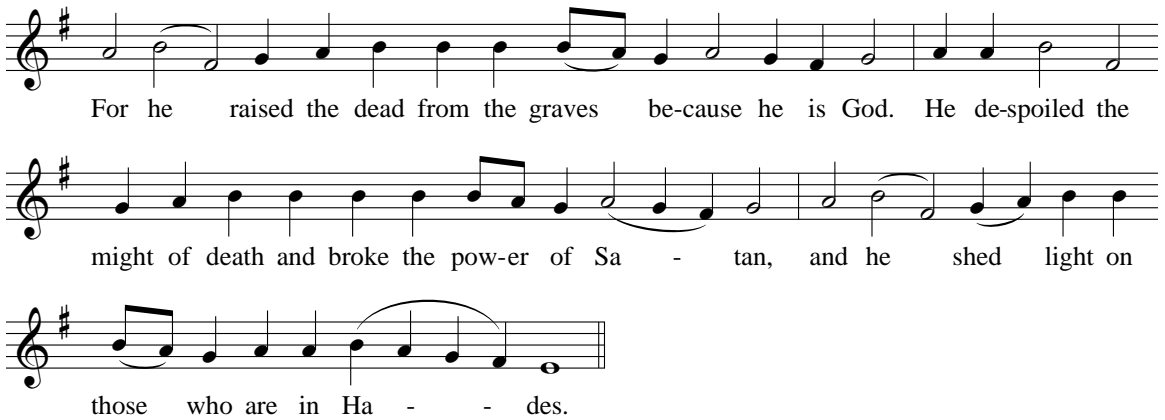
Re-joyce, Vir-gin, im-pas-sa-ble Gate-way of the Lord! Re-joyce,
pro-tec-tive Wall of those who take re-fuge in you! Re-joyce, peace-ful
Ha-ven un-trou-bled by storms! Re-joyce, O Vir-gin who has not
known wed-lock, and yet has giv-en birth in the flesh to your
Cre-a-tor and God! O The-o-to-kos, nev-er cease to in-ter-cede
for all those who praise and wor-ship your Son.

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

Sessional Hymn 1

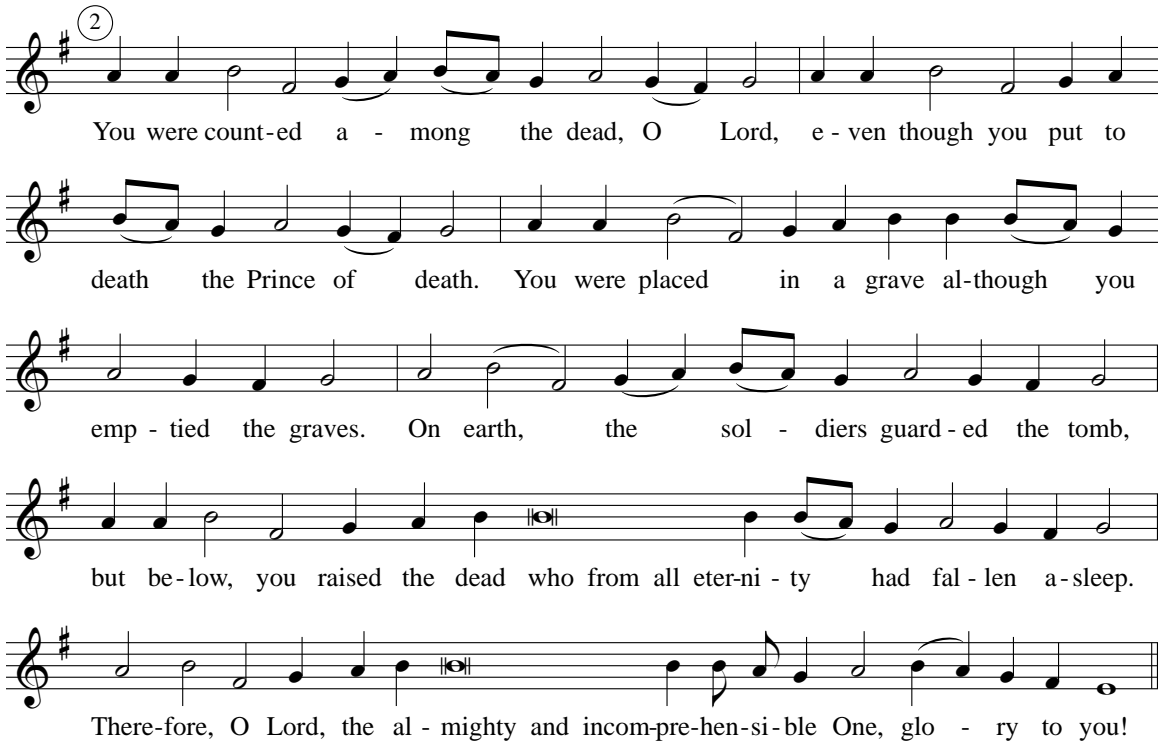


Let us praise the hon-ored Cross of the Lord; let us ven-er-ate his ho-ly
bur-i-al with hymns; let us glo-ri-fy his ho-ly Res-ur-rec-tion.



For he raised the dead from the graves be-cause he is God. He de-spoiled the
might of death and broke the pow-er of Sa - tan, and he shed light on
those who are in Ha - - des.

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

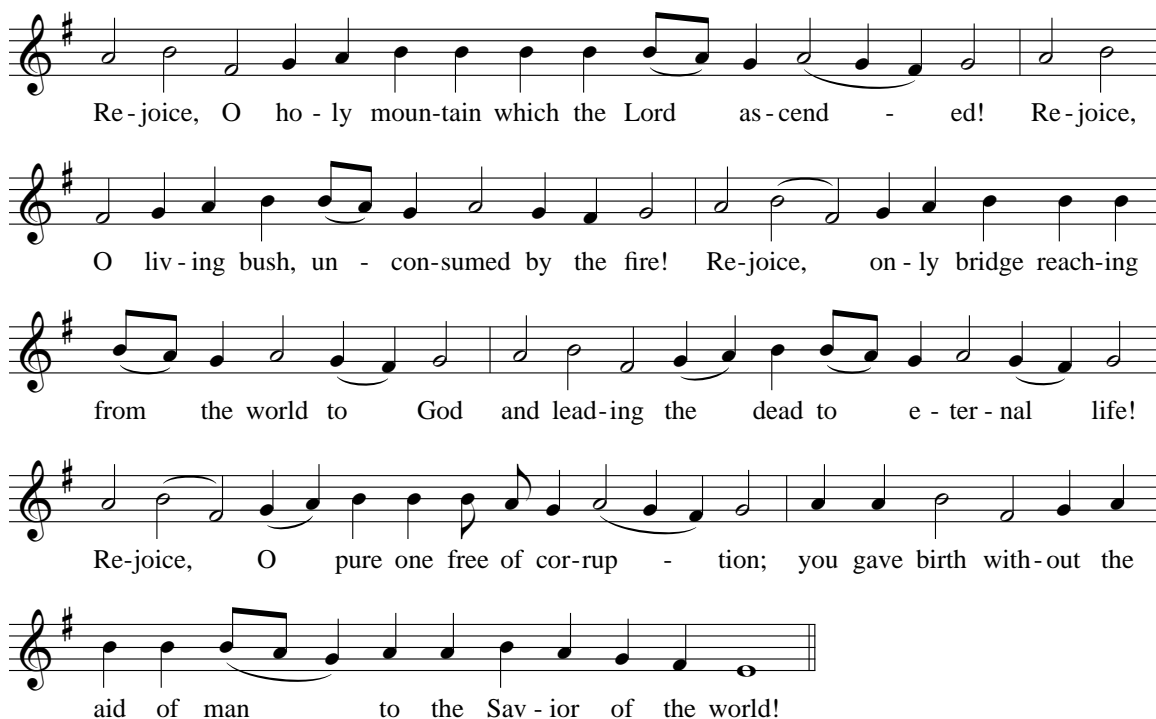


²
You were count-ed a - mong the dead, O Lord, e - ven though you put to
death the Prince of death. You were placed in a grave al-though you
emp - tied the graves. On earth, the sol - diers guard - ed the tomb,
but be-low, you raised the dead who from all eter-ni - ty had fal - len a-sleep.
There-fore, O Lord, the al - mighty and incom-pre-hen-si-ble One, glo - ry to you!

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

Tone 5

Theotokion

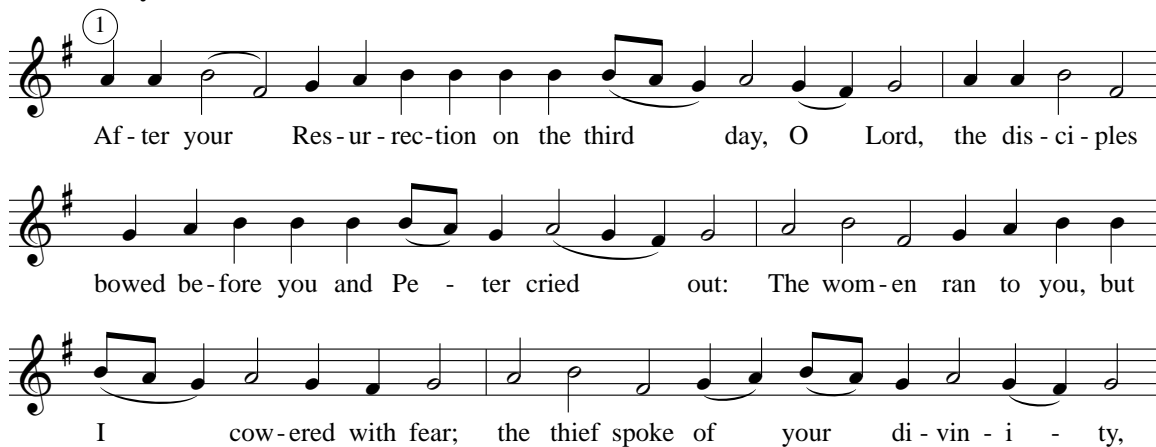


Re-joyce, O ho - ly moun-tain which the Lord as-cend - ed! Re-joyce,
O liv-ing bush, un - con-sumed by the fire! Re-joyce, on - ly bridge reach-ing
from the world to God and lead-ing the dead to e - ter - nal life!
Re-joyce, O pure one free of cor-rup - tion; you gave birth with-out the
aid of man to the Sav - ior of the world!

The service continues on page 14.

Sessional Hymn 2

Resurrection Tone 6



1
Af - ter your Res - ur - rec - tion on the third day, O Lord, the dis - ci - ples
bowed be - fore you and Pe - ter cried out: The wom - en ran to you, but
I cow - ered with fear; the thief spoke of your di - vin - i - ty,

and I de - nied you un-grate-ful - ly. Will you still call me a
dis - ci - ple; or will you send me back to my nets and to the sea?
O God, re - ceive me in my re - pen - tance and save me.

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

²
The trans-gres-sors of the Law, O mer - ci - ful Lord, nailed you be - tween
two thieves and pierced your side with a spear. You sub - mit - ted to
bur - ial, and you shattered the gates of Ha - des, and you rose a - gain
on the third day. There-fore, the wom-en has-tened to be-hold you
and told the good news of your Resurrection to the a - pos - tles.
O God most high, you are praised by the an-gels in heav - en.

Tone 5



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

Theotokion

First line of musical notation for Theotokion. It features a treble clef, a key signature of one sharp (F#), and a melody consisting of eighth and quarter notes. The lyrics "O un-wed-ded Spouse and The - o - to - kos, you changed the sor-row" are written below the staff.

Second line of musical notation for Theotokion. It features a treble clef, a key signature of one sharp (F#), and a melody consisting of eighth and quarter notes. The lyrics "of Eve in to joy. We the faith-ful praise and bow be-fore you;" are written below the staff.

Third line of musical notation for Theotokion. It features a treble clef, a key signature of one sharp (F#), and a melody consisting of eighth and quarter notes. The lyrics "you have lift - ed the an - cient curse. And now, O most" are written below the staff.

Fourth line of musical notation for Theotokion. It features a treble clef, a key signature of one sharp (F#), and a melody consisting of eighth and quarter notes. The lyrics "ho - ly Virgin, all - wor - thy of our hymns, in - ter cede for" are written below the staff.

Fifth line of musical notation for Theotokion. It features a treble clef, a key signature of one sharp (F#), and a melody consisting of eighth and quarter notes. The lyrics "our sal - va - - - tion." are written below the staff.

The service continues on page 16.

Hypakoe

First line of musical notation for Hypakoe. It features a treble clef, a key signature of one sharp (F#), and a melody consisting of eighth and quarter notes. The lyrics "The minds of the myrrh-bearing women were dazzled by the an-gel - ic vi - sion," are written below the staff.

Second line of musical notation for Hypakoe. It features a treble clef, a key signature of one sharp (F#), and a melody consisting of eighth and quarter notes. The lyrics "and their souls were il - lu - mined by the di-vine Res - ur - rec - - tion." are written below the staff.

There-fore they spoke to the a - pos - tles, say - ing: De-clare
to the na - tions the Re-sur - rec - tion of the Lord who works his
won - ders with us and be - stows on us great mer - cy.

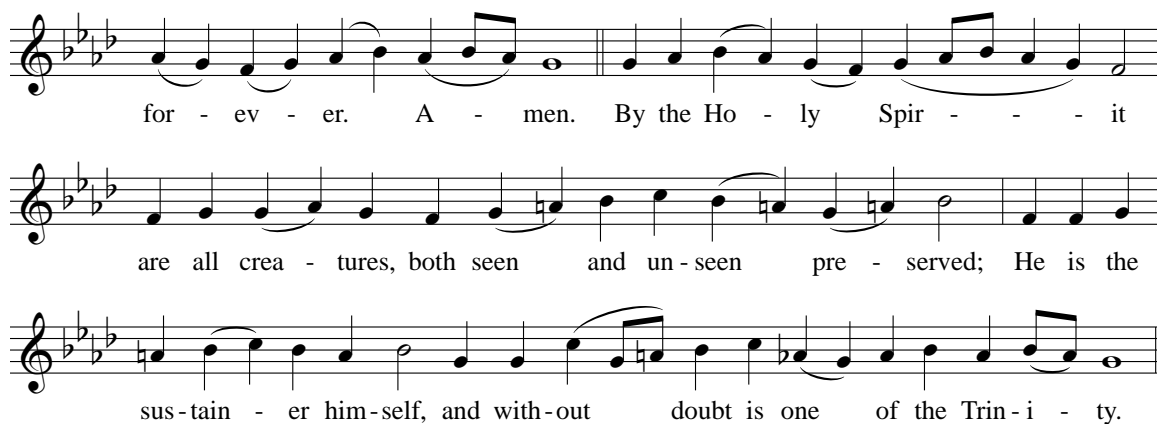
The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1

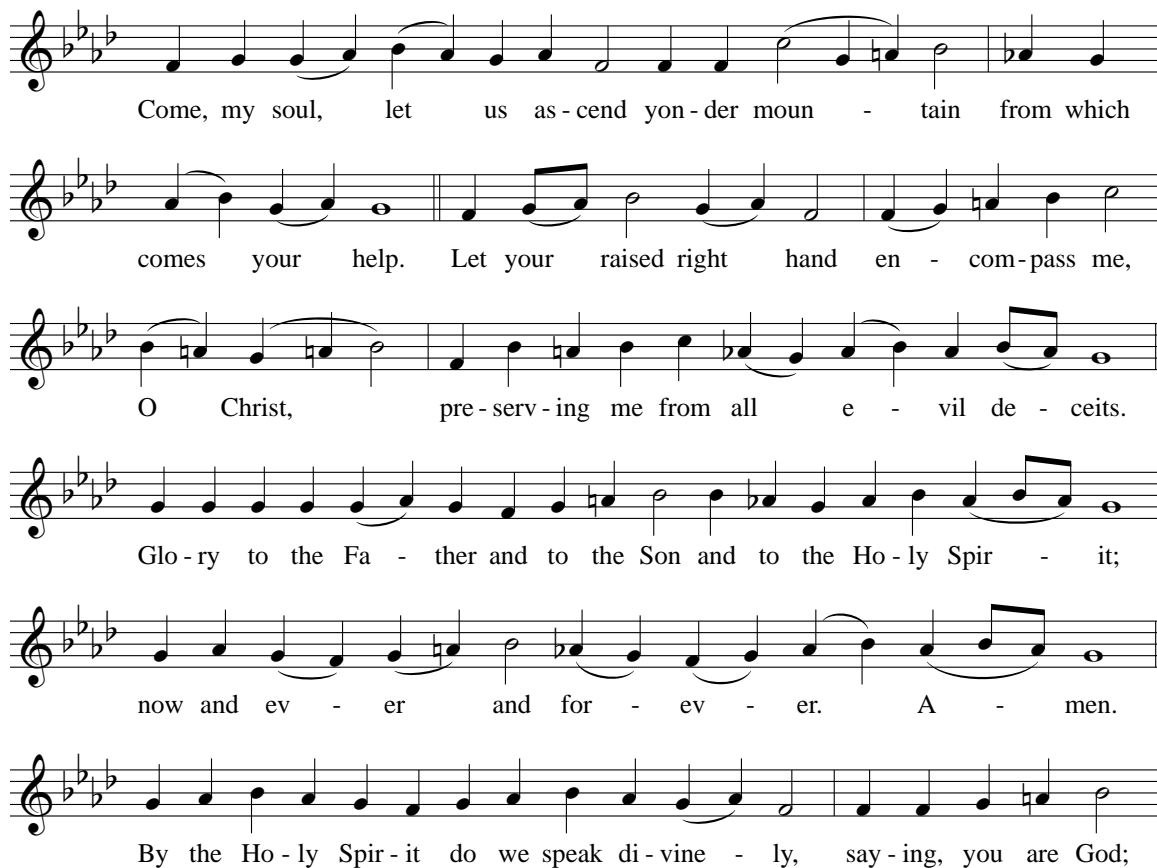
O my Lord, I sing to you like Da-vid in my sor - - - row.
Save my soul from the de - ceit - ful tongues. The life
of the dwell-ers of the wil-der-ness is a bless-ed one; for they are car-ried
on the wings of di - vine love. Glo - ry to the Fa - ther
and to the Son and to the Ho - ly Spir - it; now and ev - er and

Tone 5

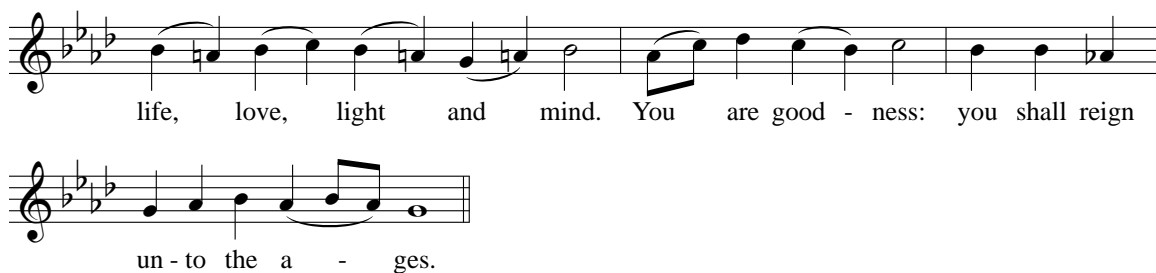


for - ev - er. A - men. By the Ho - ly Spir - - - it
are all crea - tures, both seen and un - seen pre - served; He is the
sus - tain - er him - self, and with - out doubt is one of the Trin - i - ty.

Antiphon 2



Come, my soul, let us as - cend yon - der moun - tain from which
comes your help. Let your raised right hand en - com - pass me,
O Christ, pre - serv - ing me from all e - vil de - ceits.
Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - - it;
now and ev - er and for - ev - er. A - men.
By the Ho - ly Spir - it do we speak di - vine - ly, say - ing, you are God;



Antiphon 3



Tone 5



Word.

The service continues on page 22

Prokeimenon

Psalm 9: 12a, 33a, 8a, 2



A - rise, then, Lord! My God, lift up your hand! The Lord is



King for - ev - er and ev - er, for - ev - er! The Lord is King



for - ev - - - er.

Verse: I will praise you, Lord, with all my heart;
I will recall all your wonders.

The service continues on page 24.

Let everything that lives



Let ev - 'rything that lives and that breathes give praise to the



Lord, to the Lord, give praise to the Lord.

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

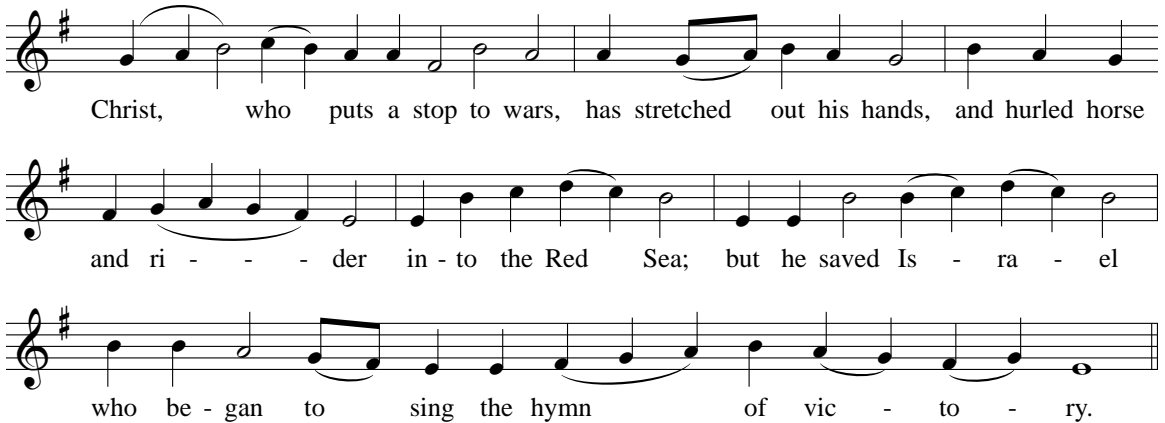
The service continues on page 24

Canon

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

Ode 1

Irmos



Christ, who puts a stop to wars, has stretched out his hands, and hurled horse
and ri - - - der in - to the Red Sea; but he saved Is - ra - el
who be - gan to sing the hymn of vic - to - ry.

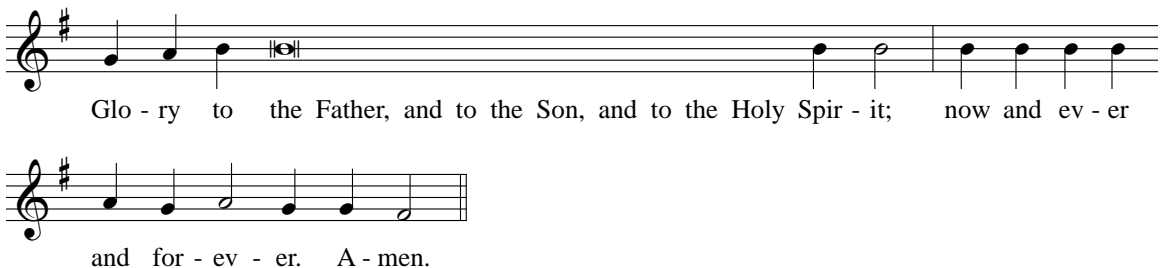
Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Bearing thorns, the assembly of the people crowned you, O Christ; they renounced all maternal love toward you, the benefactor who delivered the leader of the human race from the thorn of punishment. *Refrain*

To raise me who had fallen, O Giver of life, you leaned into the abyss without falling into it; enduring my loathsome corruption without being affected by it, You anointed me with the myrrh of your divinity.



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

Tone 5

The curse has been wiped out and sadness has disappeared; for the all-blessed one who is full of grace has made joy sprout forth for the faithful when she gave Christ, her flower, as a blessing to all the ends of the earth.

Katavasia 1 of the Theotokos

Tone 4

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

Ode 3 Irmos

Tone 5

You set the earth up - on the void ac - cord - ing to your com - mand,
and de - spite its weight you firm - ly sus - pend - ed it there.
Strength - en your Church up - on the unshakable rock of your com - mand - ments,
O Christ, in your good - ness and love for all.

Tone 5

The Small Litany is found on page 32.

Ode 4

Irmos

Tone 5

See-ing in spir - it your divine con-de-scen-sion, O Christ, the proph-et Ha-bak-kuk

trem - bled and cried out: You have come for the salvation of your

peo - ple, to save those who are con-se - crat - ed to you.

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

O God most good, you sweetened the bitter waters of Marah by the wood which prefigured the image of your precious cross, the cross that wiped out the taste of sin.
Refrain

For the tree of knowledge you endured the cross; for the delightful fruit you willed to taste the gall; and to spare us from the corruption of death, O my Savior, you poured out your divine blood.

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

and for - ev - er. A - men.

Without a spouse you conceived in your womb; without pain you gave birth; and you remained a virgin even after giving birth. For it is God to whom you gave birth in the flesh.

Katavasia 4 of the Theotokos

Tone 4

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

Ode 5

Irmos

Tone 5

O Lord, you are clothed with light as with a cloak; I keep watch be - fore
 you and cry out to you: Il - lu - mine the dark-ness of my soul,
 O Christ, be-cause of your great love.

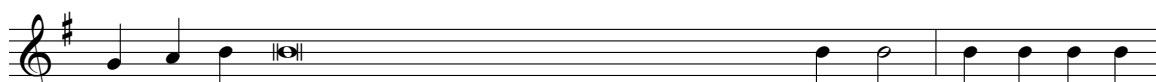
Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.


O Lord of glory, you voluntarily took on our condition without glory and were hung on the wood of infamy. In your kindness you gained for me the divine glory. *Refrain*

You clothed me with the robe of immortality when you suffered the tomb and death in your flesh without undergoing corruption; and on the third day you rose from the tomb.

Tone 5



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




and for - ev - er. A - men.


Without seed you gave birth, O Theotokos, to Christ our justice and redemption; and you freed the nature of our first parents from the curse.

Katavasia 5 of the Theotokos


Tone 4




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



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



God of all, the eternal Son to whom you gave birth; he grants sal - va - tion



to all who sing your prais - - - es.

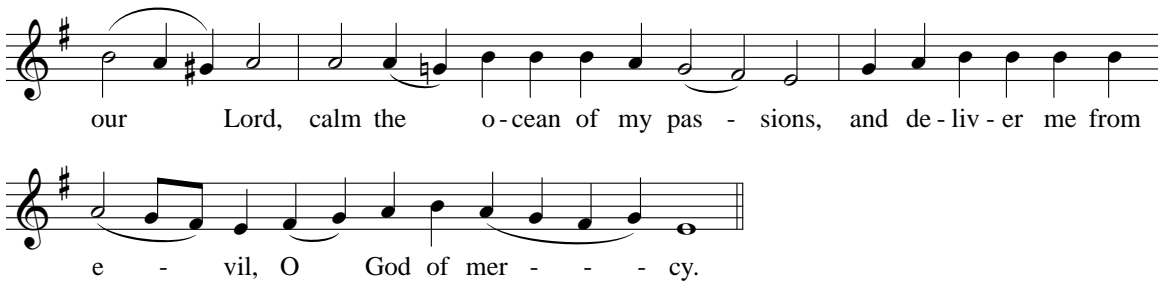
Ode 6

Irmos

Tone 5

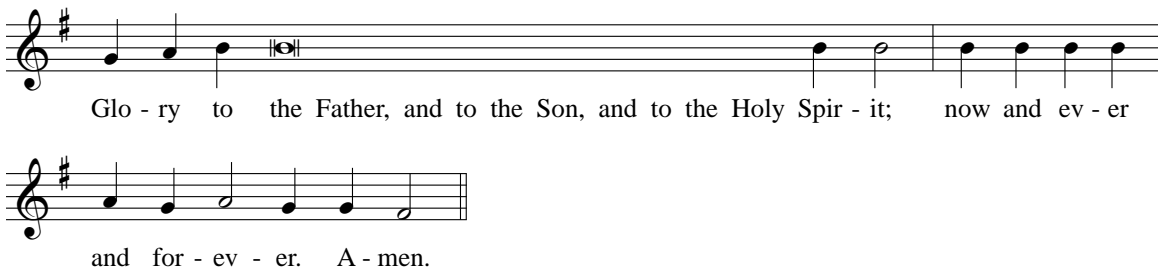


When the rav - ag - ing storm rag - es o - ver my soul, O Christ

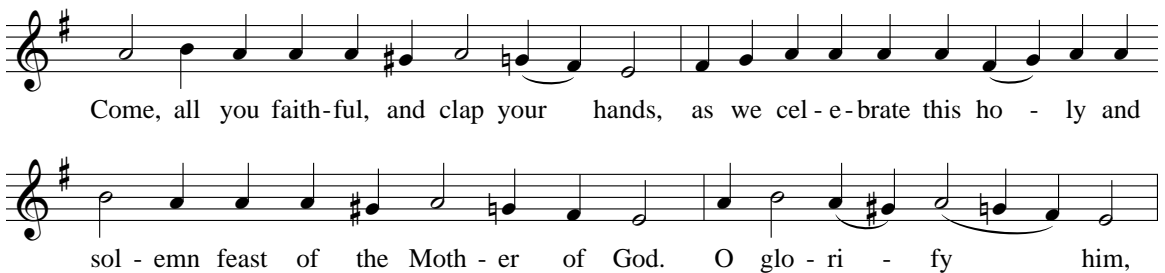
**Refrain**

The ancestor of our race slid down into the pit for having tasted the forbidden fruit; but he was raised up to life by your sufferings, O Christ our Savior. *Refrain*

You descended into Hades, O Christ our Master and our Life; you became the death of the giver of death, and by your death you gave resurrection to all.



O Virgin, you gave birth and remained a virgin after childbearing; as Virgin and Mother, you truly bore the One who bears the universe in his hands.

Katavasia 6 of the Theotokos**Tone 4**

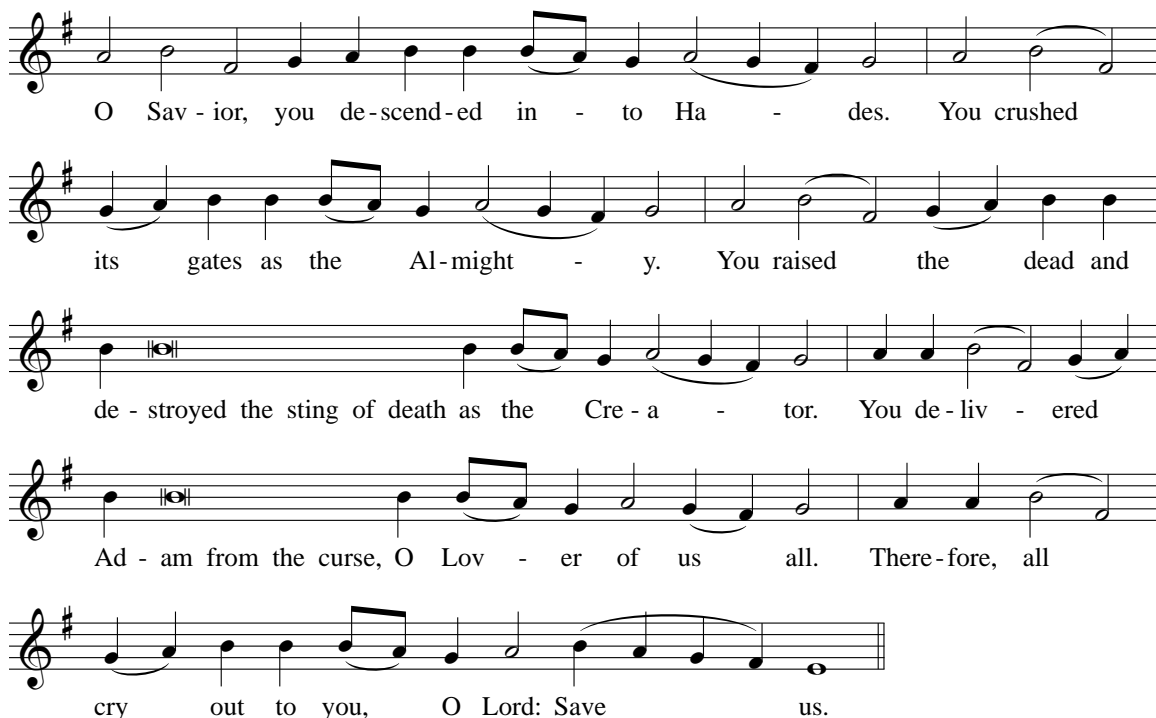
Tone 5



The Small Litany is found on page 33.

Kontakion

Tone 5



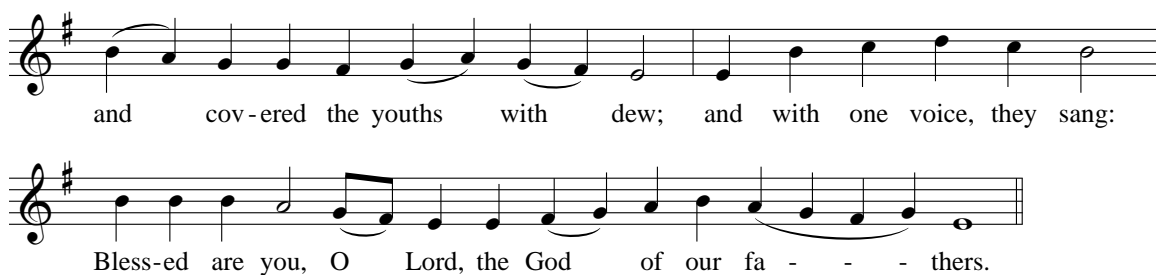
Ikos Having heard the words of the angel, the women were seized with joy and ceased their dirges; and with trembling they contemplated the Resurrection. And behold, Christ approached them and said: Take courage! Rejoice! For I have conquered the world and saved the captives; hasten and announce to the disciples that I go before them into Galilee for the news which they must proclaim. Therefore, we also cry out to you, O Lord: In your great love, save us!

Ode 7

Irmos

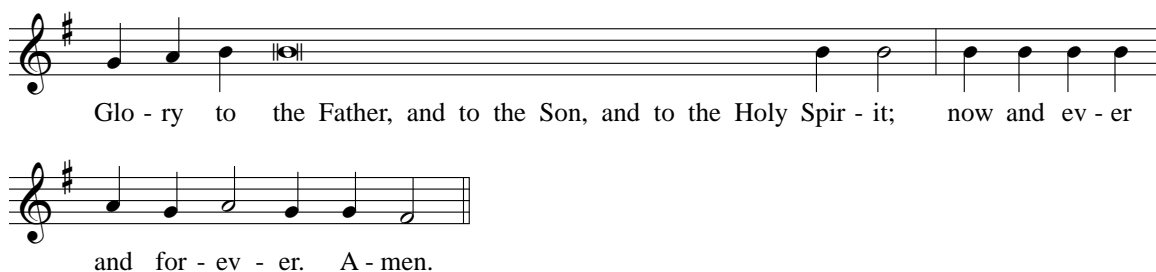
Tone 5



**Refrain**

Wrapped in the flesh as bait on a hook, by your divine power you carried away the Serpent and raised up those who cry out to you: Blessed are you, O Lord, God of our fathers. *Refrain*


The One who gives life and being to the entire universe is now contained in a body and hidden in the narrowness of the tomb; for he is the infinite One for whom we all sing: Blessed are you, O Lord, God of our fathers.




O all-pure One, you gave birth to the incarnate God, one Person in two natures; for him we all sing: Blessed are you, O Lord, God of our fathers.

Katavasia 7 of the Theotokos**Tone 4**


Tone 5



pre - fer - ring to wor-ship the Cre - a - tor ra - ther than cre - a - ted things




and they sang out in joy: Bless - ed are you and praised a - bove all, O God




of our fa - thers.

Ode 8 Irmos


Tone 5




In the fur - nace the youths wove a dance with the



whole u - niverse for you, O God and Cre - a - - - tor, and they sang: Praise



the Lord, all you works of the Lord, and ex - alt him for - - -



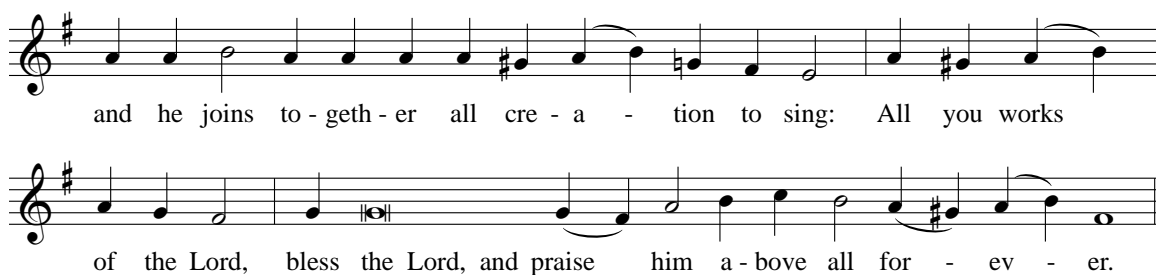
ev - - - er.

Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Tone 5

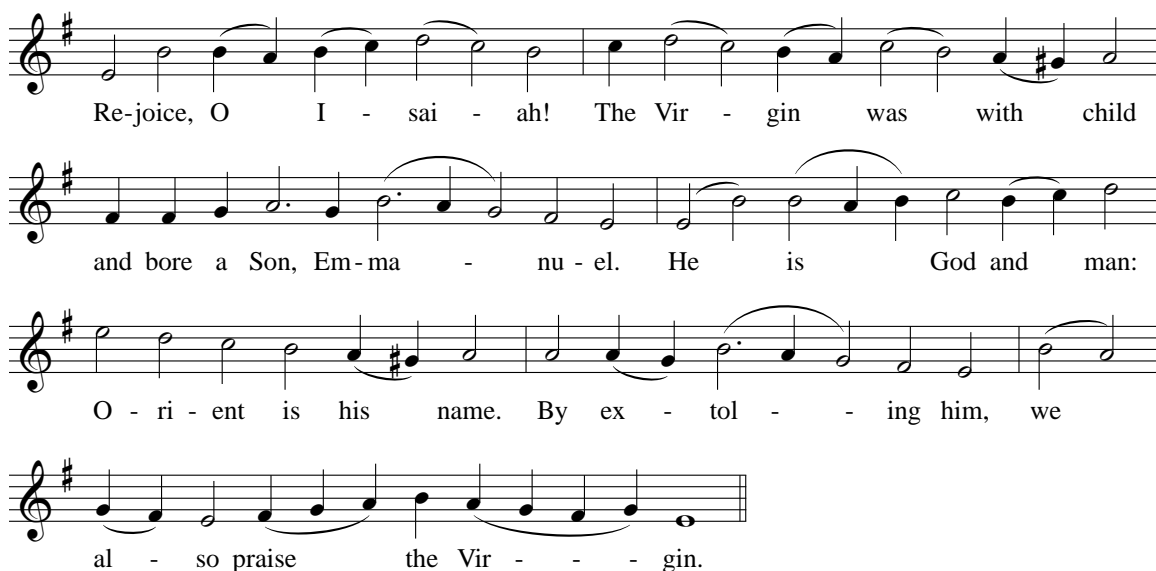


The Cantic of the Theotokos (Magnificat) is found on page 34.

Ode 9

Irmos

Tone 5

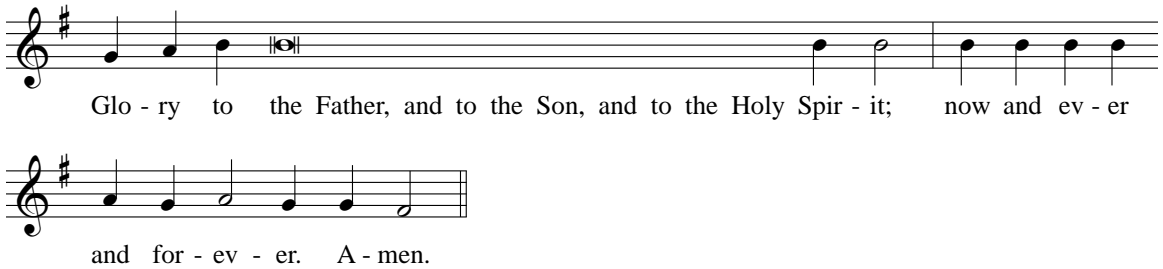


Refrain



O Christ our Master, you have completely taken upon yourself our fallen nature and united it to yourself in the womb of the Virgin. As the only One free from sin, you deliver us completely from corruption by your holy passion. *Refrain*

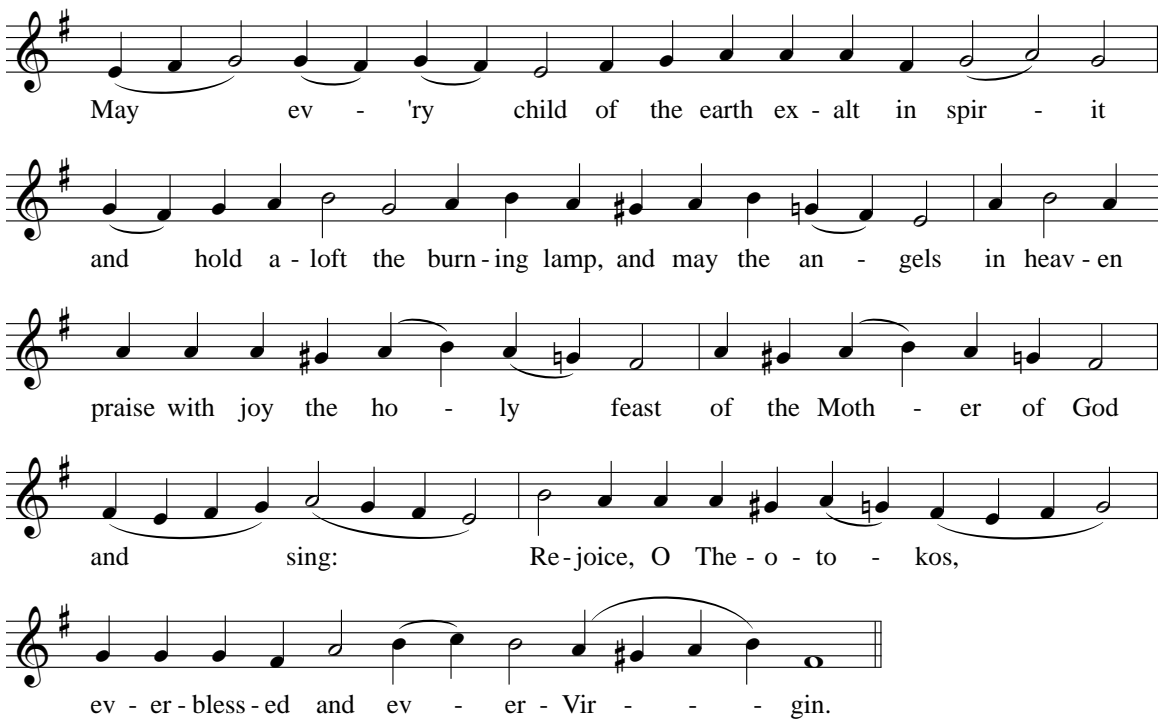
O Christ our Master, by the stream of your divine blood flowing from your life-giving and immaculate side, the sacrifices to false gods have ceased; and together with all the earth, we offer a sacrifice of praise to you.



It is not a God without a body nor simply a human person, that the pure and sinless Virgin has brought into the world. But he is indeed truly God and truly human, and we extol him with the Father and the Spirit.

Katavasia 9 of the Theotokos

Tone 4



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

Tone 5

Holy is the Lord our God

Ho - ly is the Lord our God! Ho - - - ly is the Lord our
God; the Lord our God! Ho - ly is the Lord our God!

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

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

The Psalms of Praise

Psalm 148

Let ev' - ry - thing that lives and that breathes give praise to the Lord.
Praise the Lord from the heav - ens, praise him in the heights. To you is
due a hymn, O God. Praise him, all his an - gels, praise him,
all his host. To you is due a hymn, O God.

Praise him, sun and moon,
praise him, *shining* stars.
Praise him, highest heavens
and the waters above *the* heavens.

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

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

Tone 5

Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.


⑥

Al-though the lawless sealed your grave, O Lord, you came forth from the tomb
just as you were born from the Vir - gin. Your bod -iless angels did not know
how you were in - car - nate and the sol - diers guarding you did not perceive your
res - ur - rec - tion. Both these mar - vels are sealed to those who in - ves - ti - gate,
but are man - ifest to those who worship the mys - te - ry with faith. As we now
praise them in song, grant us joy and great mer - - - cy.


Cantor: Praise God in his holy place, **Psalms 150**
(on 5) praise him in his mighty heavens.

⑤


O Lord, you smashed the e-ter - nal bolts and ripped the chains a - sun - der;
you rose from the tomb and left your bur - ial shroud be - hind as a



wit - ness to the truth of your three-day bur - i - al. You who were kept in a cave




pro-ceed - ed to Gal - i - lee. Great is your mer-cy! In-com-pre-hen - si - ble

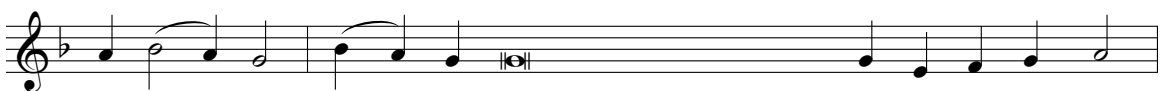


Lord, have mer - cy on us.


Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.




O Lord, the women ran to your tomb to see you, O Christ, who suffered the pas-sion




for our sake. And draw - ing near, they found an angel seat - ed on the stone



which he had rolled a - way with fear. He cried out to them, saying: The Lord



is ris - en! Tell the disciples that the Sav - ior of our souls is ris - en



from the dead.

Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

Tone 5

③

O Lord, just as you emerged from the grave, de-spite its seals, so you ent-ered

where your disciples were, al-though the doors were locked, show-ing them on

your body the signs of your pas-sion, which you had accepted, O long-

suf-fer-ing Sav-ior. As Son of Da-vid, you en-dured wounds

but as Son of God, you freed the world. Great is your mer-cy!

In-com-pre-hen-si-ble Sav-ior, have mer-cy on us.

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

②

O Lord, the King of ages and Crea-tor of all, who ac-cept-ed crucifixion and

burial in the bod-y for our sakes to de-liv-er us all from Ha-des,

you are our God, and be-sides you we know no oth-er.

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

①

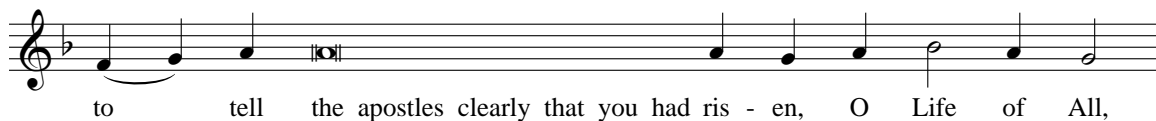
O Lord God, who shall proclaim your daz - zling won - ders? Or who shall declare
 your di-vine mys - te-ries? For you were willingly in-car - nate for our sakes,
 man - i - fest - ing the might of your pow - er. By your cross you opened par - a dise
 to the thief; by your death you crushed the bars and bolts of Ha - des;
 and by your Resurrection you enriched all cre - a - tion. There-fore, O
 com-pas - sion - ate One, glo - ry to you!

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

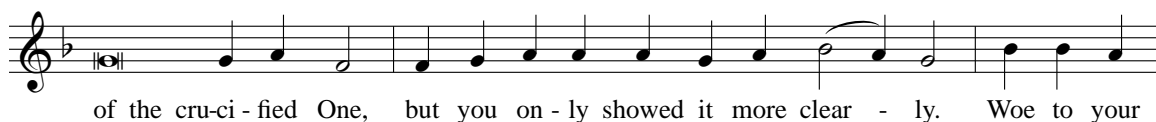
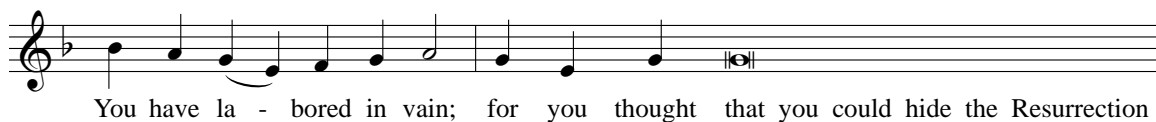
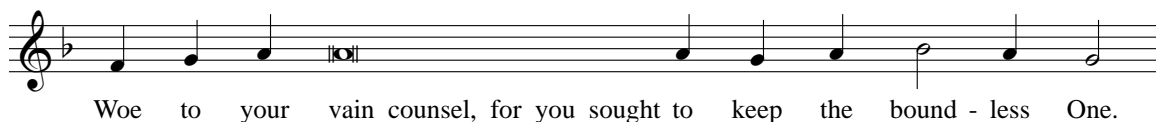
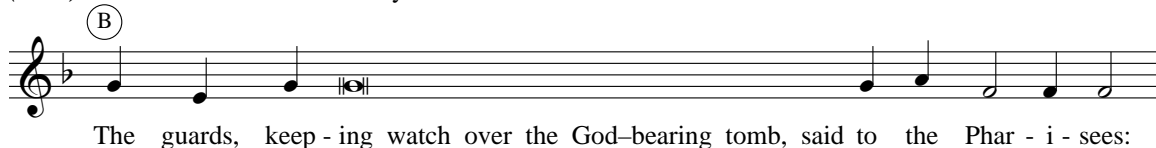
Ⓐ


The myrrh - bear - ing women reached your tomb early in the morn - ing,
 seek - ing to an - oint you, O im - mor - tal Word. When

Tone 5



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





to believe in that which hap-pened. An an-gel, re-splen-dent like light-ning,
de - scend-ed from heaven and rolled a-way the stone, and from fear of him we were
en-com - passed by death. To the cou - ra - geous myrrh-bearing wo-men he said:
Do you not see the guards as dead, the seals broken and Ha-des emp - tied?
Why do you then seek as dead him who a - bolished the victory of Hades
and broke the thorn of death? Go quick-ly and tell the good news of the Resurrection
to the a - pos - tles, and shout fear-less - ly, say - ing: In truth the Lord
is ris - en, the One who gives us great mer - cy.

Cantor: Glory...

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

Cantor: Now and ever...

Tone 5

On normal Sundays, the following is sung:

Theotokion

Tone 2

You are tru - ly most blessed, O Vir - gin The - o - to - kos. Through the One

who was in - car - nate of you, Ha - des was chained, Ad - am revived, the curse wiped out,

Eve set free, Death put to death, and we our - selves were brought

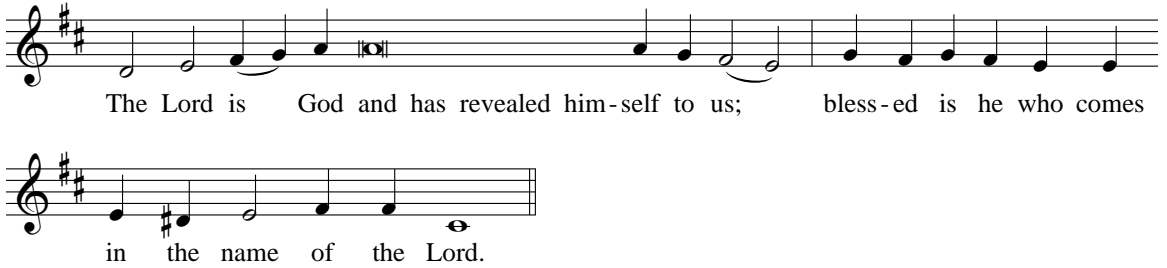
back to life. That is why we cry out in praise: Bless - ed are you, O

Christ our God, who finds in this your good pleas - ure. Glo - ry to you!

The service continues on page 41.

Tone 6

The Lord is God



The Lord is God and has revealed him-self to us; bless-ed is he who comes
in the name of the Lord.

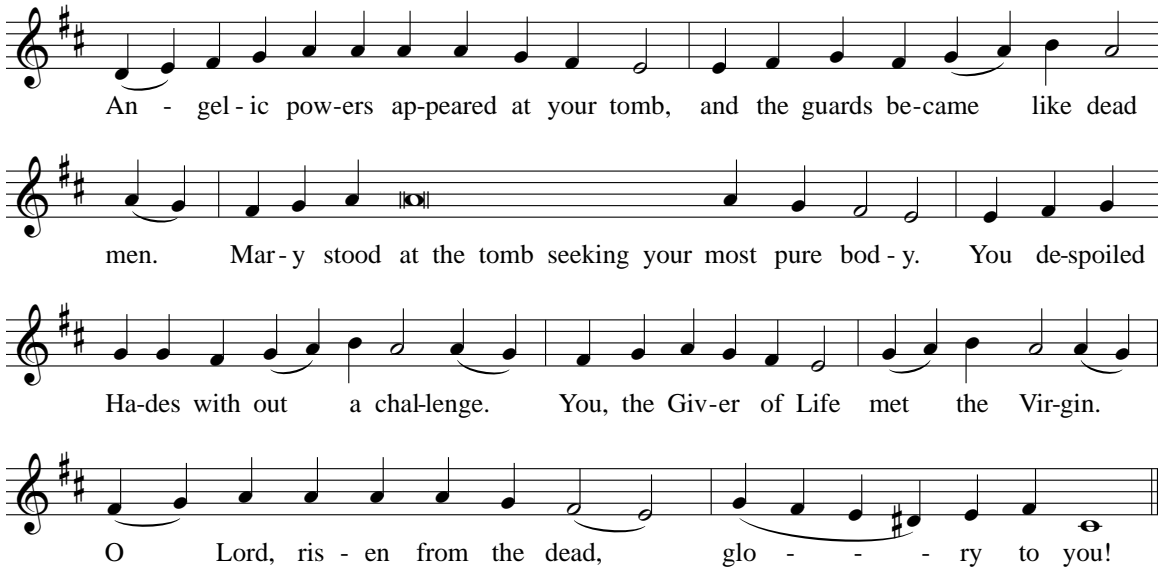
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

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

Troparion



An - gel - ic pow-ers ap-peared at your tomb, and the guards be-came like dead
men. Mar-y stood at the tomb seeking your most pure bod - y. You de-spoiled
Ha-des with out a chal-enge. You, the Giv-er of Life met the Vir-gin.
O Lord, ris - en from the dead, glo - - - ry to you!

Tone 6

Theotokion

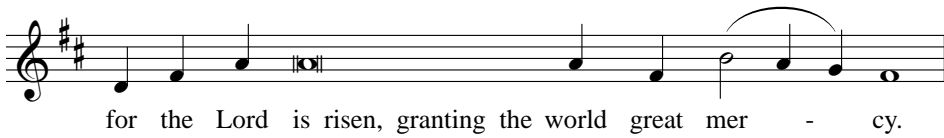
Christ, who called you "Moth-er" and the "Bless-ed One," ac - cept-ed the Pas-sion
of his own free will. In his de-sire to find the fall-en Ad - am, he caused
light to shine forth from his cross in or-der to search him out. Then he said
to the an - gels: Re-joice with me, for I have found the last piece of sil-ver.
Glo-ry to you, O God, who ac-com-plished all things in such wis - dom.

The service continues on page 13

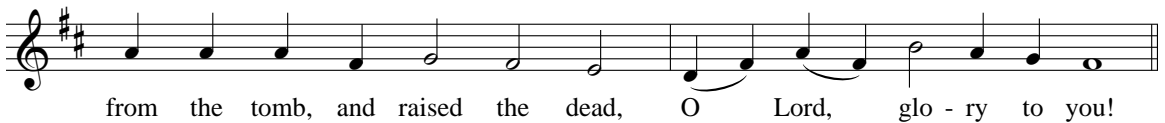
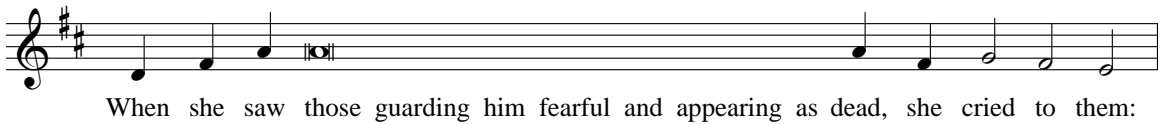
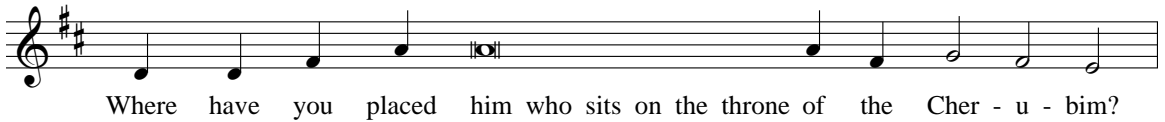
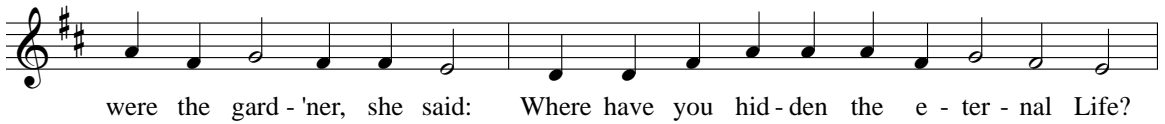
Sessional Hymn 1

Tone 6 Kontakion

①
When the tomb was shown to be open and Hades was la-ment - ing, Mar-y cried
out to the apostles who were hid - ing, and said: Come out, laborers
of the vine - yard, and pro - claim the news of the Re - sur - rec - tion;

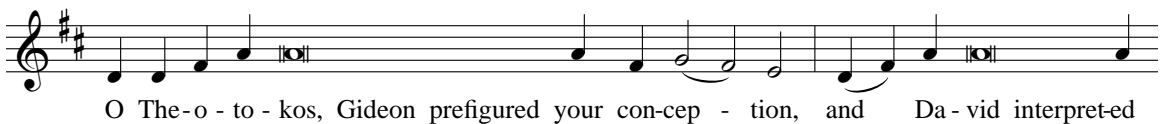


Cantor: Arise, O Lord, lift up your hand.
O God, do not forget the poor!




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


Theotokion




Tone 6



your birth - giv - ing. As dew de-scend-ed up - on the fleece so the Word



de-scend-ed in - to your womb. O ho - ly Earth, who with-out seed gave




birth to Christ our God the sal-va-tion of the world, you are full of grace.

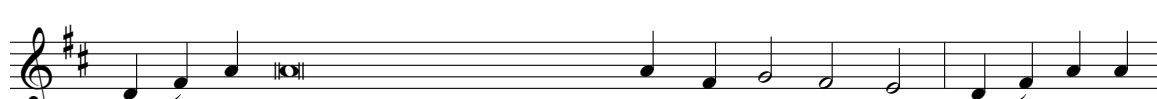
The service continues on page 14.

Sessional Hymn 2


Tone 6 Kontakion



Tru - ly our Life was placed in the grave, and seals were ap-plied to the stone.




The sol - diers guarded Christ as they would a sleep-ing king. But, strik-ing




his enemies with blind-ness, the Lord rose.

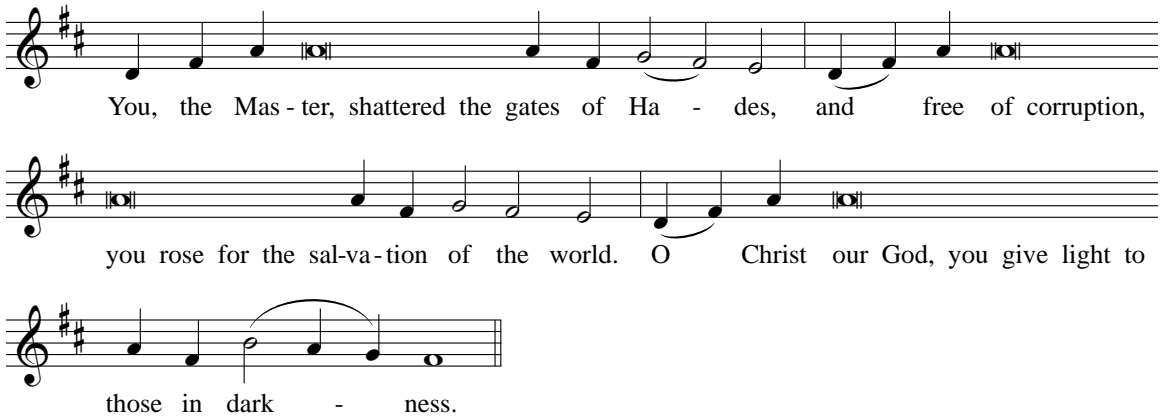
Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.



Jo - nah pre - fig - ured your tomb, O im - mor - tal Lord, and Sim - eon interpreted



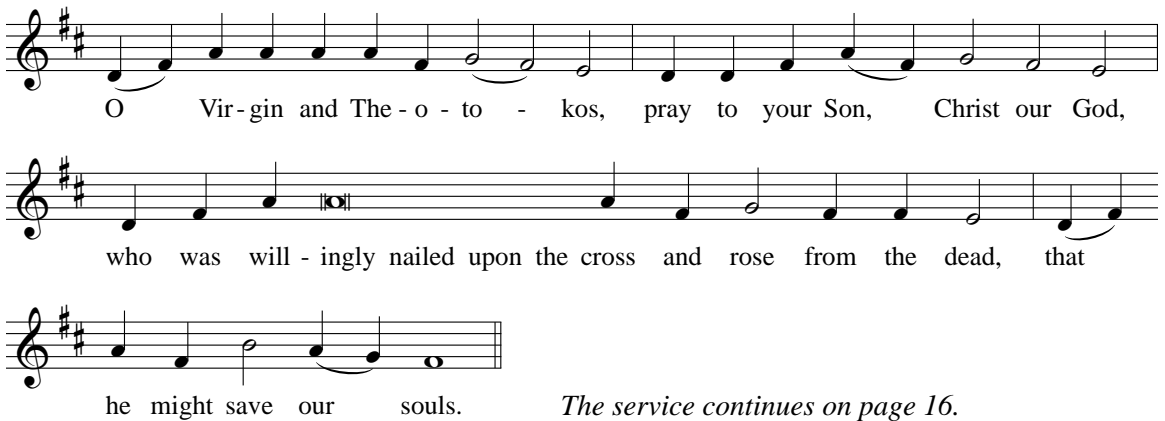
your divine Re-sur-rec - tion; for you de-scend-ed into the grave as One who is dead.



You, the Mas - ter, shattered the gates of Ha - des, and free of corruption,
 you rose for the sal - va - tion of the world. O Christ our God, you give light to
 those in dark - ness.

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

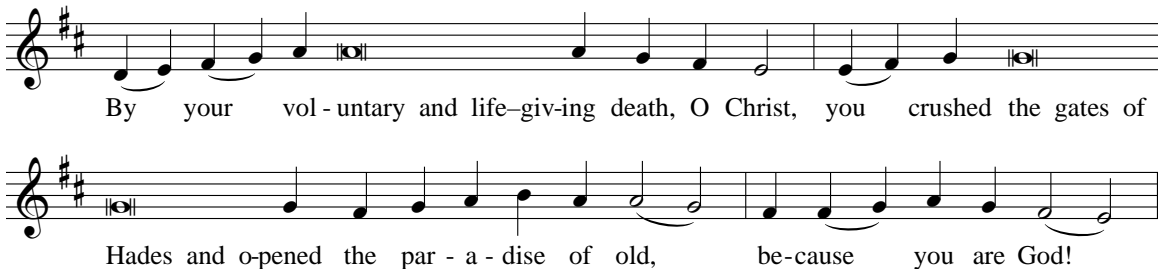
Theotokion



O Vir - gin and The - o - to - kos, pray to your Son, Christ our God,
 who was will - ingly nailed upon the cross and rose from the dead, that
 he might save our souls.

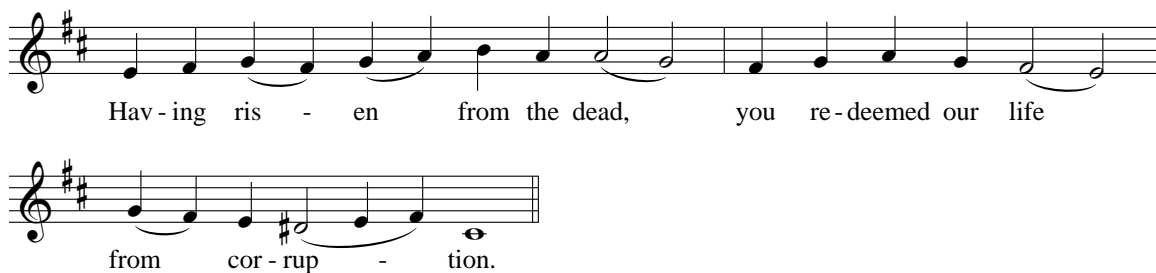
The service continues on page 16.

Hypakoe



By your vol - untary and life - giv - ing death, O Christ, you crushed the gates of
 Hades and o - pened the par - a - dise of old, be - cause you are God!

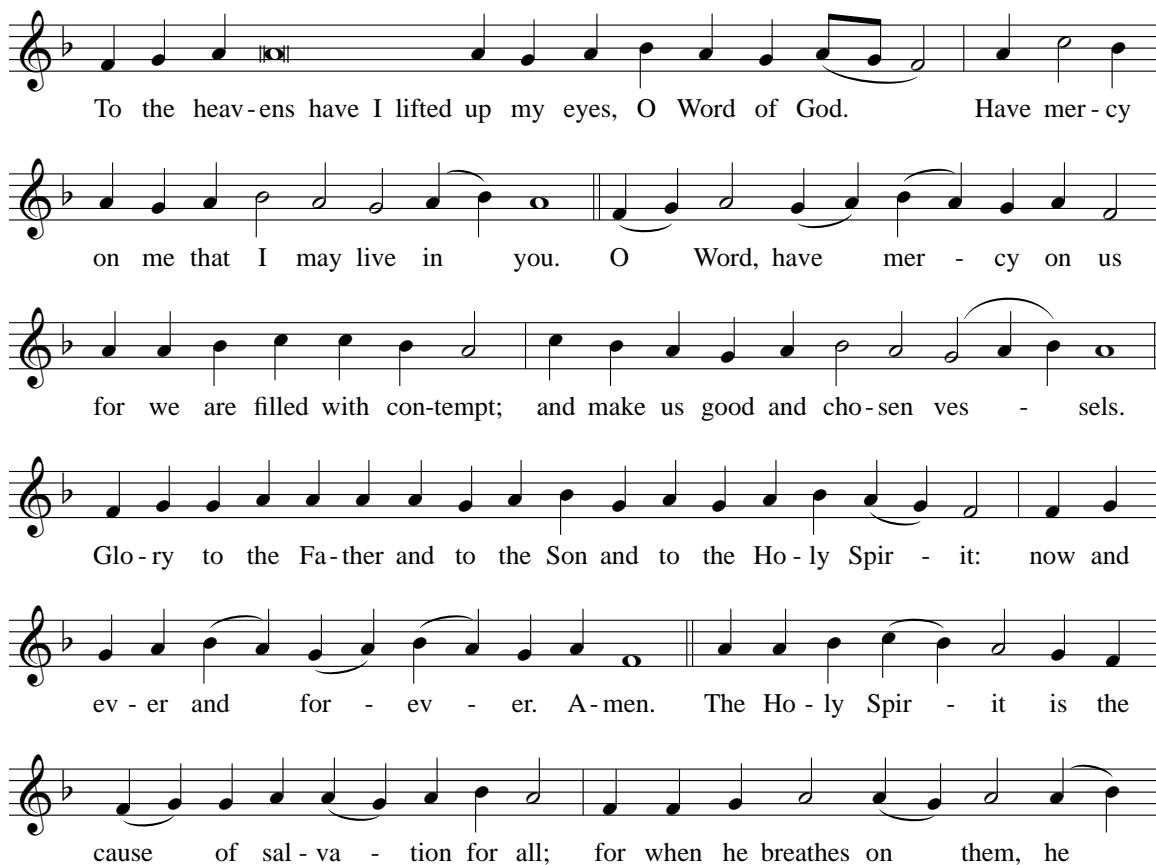
Tone 6



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

Gradual Hymns

Antiphon 1




rais - es them from the cares of this world. He en-dows them
with wings from on high to car - ry them to heav - en.


Antiphon 2

Had the Lord not been with us, it would not be pos-si-ble for an - y one of us
to stand firm in wres-tling with the En - e - my; for on - ly there-by do the
vic-tors at-tain the ex - al - ta - tion of vic - to - ry. Woe is me! How shall
I es-cape the En - e - my while I am yet a lov - er of sin? O Word,
de - liv - er not my soul, like a bird, to their teeth. Glo - ry to the
Fa - ther and to the Son and to the Ho - ly Spir - it: now and ev - er
and for - ev - er. A-men. Through the Holy Spir - it are all made di-vine;

Tone 6



and in him is joy and un-der-stand-ing and peace and bless-ed-ness, for he is



e - qual to-geth-er with the Fa - ther and the Word.

Antiphon 3



They who trust in the Lord are feared by their en - e-mies, and are wor-thy of



ad-mi-ra - tion; for their eyes are fixed on heav - en. The right-eous have



se-cured you as their help-er, O Sav - ior, and there-fore they shall not reach



out their hands to in - i - qui - ties. Glo-ry to the Fa-ther and to the Son



and to the Ho-ly Spir - it: now and ev - er and for - ev - er. A-men.



The Ho - ly Spir - it has might o - ver all; for all the heav - en - ly

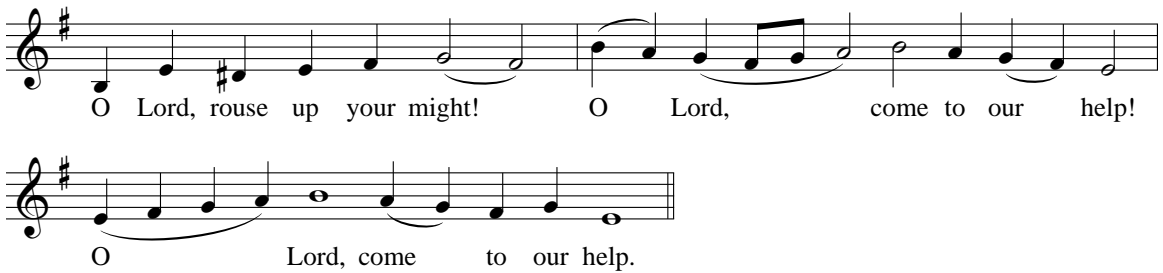


host wor-ship him, and ev - 'ry - thing that breathes on earth.

The service continues on page 23

Prokeimenon

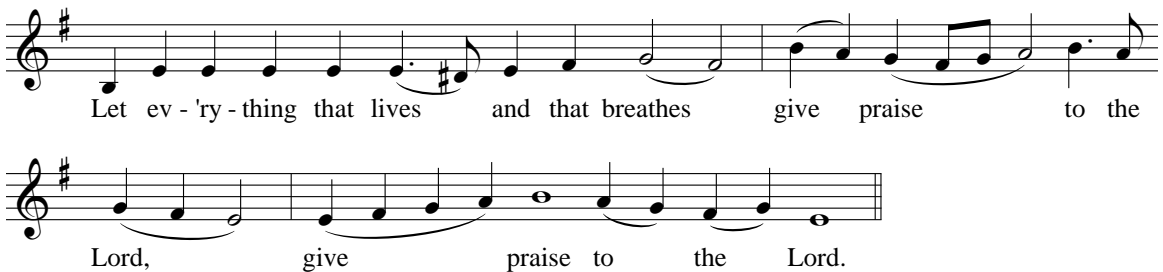
Psalm 79: 3, 2



Verse: O Shepherd of Israel, hear us;
you who lead Joseph like a flock.

The service continues on page 24.

Let everything that lives



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

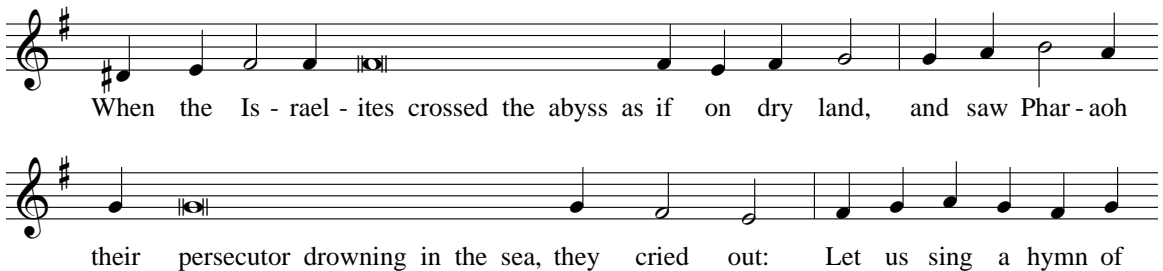
The service continues on page 24

Canon

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

Ode 1

Irmos



Tone 6

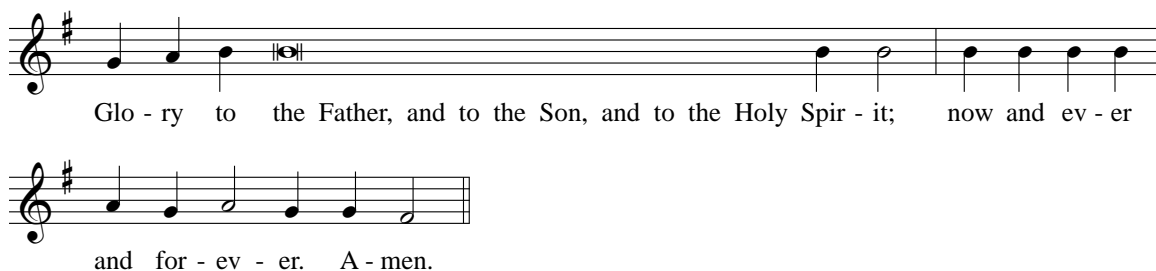


Refrain



When you stretched out your hands on the cross, O God of goodness, you fulfilled the good will of your Father. With one heart we now sing a hymn of victory to you. *Refrain*

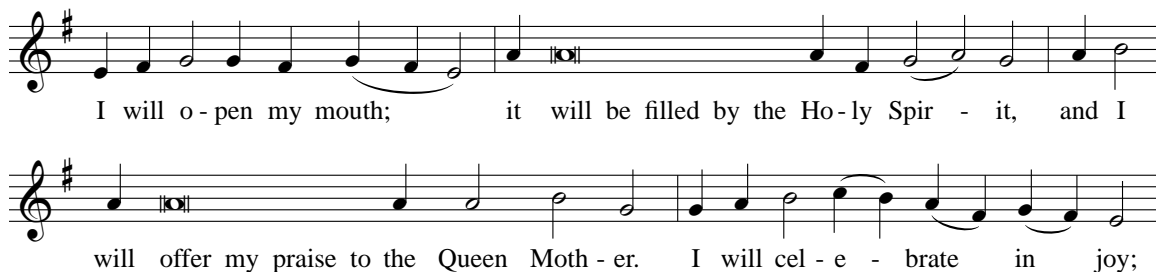
At your order, O Master of life, death approached you as a servant who is filled with fear; and through death you have granted us resurrection and eternal life.

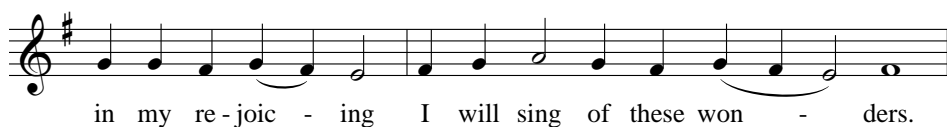


You have received your Creator as he himself willed; he took flesh ineffably in your womb without seed; O pure Virgin, you are truly the Queen of all creation.

Katavasia 1 of the Theotokos

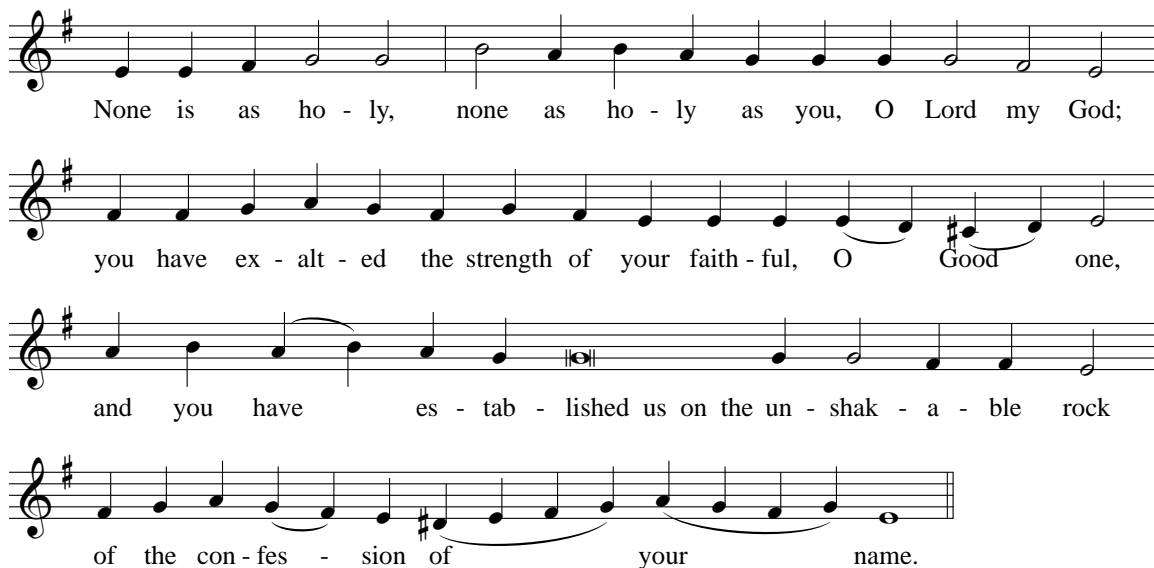
Tone 4





Ode 3

Irmos

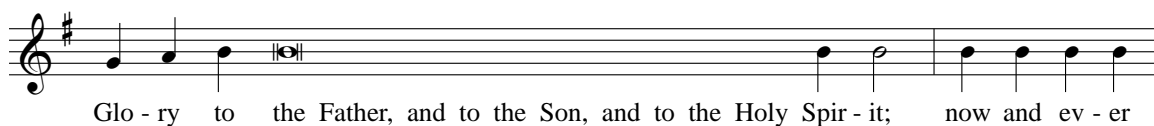


Refrain



When creation saw God crucified in the flesh, it trembled with fear; but it was held together by the hand of the One who let himself be crucified for us. *Refrain*

The power of Death has been crushed by death and now lives without strength; for it could not bear the divine invasion of Life, and resurrection is granted to the whole world.



Tone 6



and for - ev - er. A - men.

O pure Virgin, the wonder of your divine birthgiving surpasses the laws of nature, for it is God himself whom you ineffably conceived in your womb, and you remain a virgin even after giving birth.

Katavasia 3 of the Theotokos

Tone 4



O The - o - to - kos, life-giv-ing source of bles - sings, grant strength



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



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

The Small Litany is found on page 32.

Ode 4

Irmos

Tone 6



Christ is my strength, my Lord and my God! This is the hymn



that the ho - ly Church pro-claims, and with a pur - i - fied heart



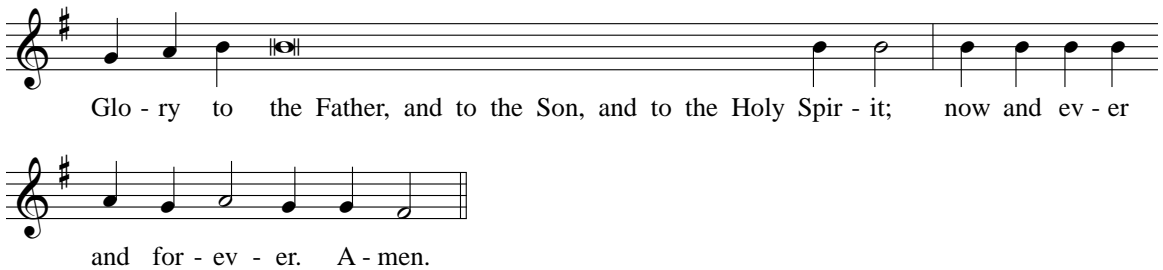
she sings prais - es un - to the Lord.

Refrain



The wood of the true life flourished, O Christ, when your cross was planted in the ground. Sprinkled with blood and water from your pure side, it made life spring up for us.
Refrain

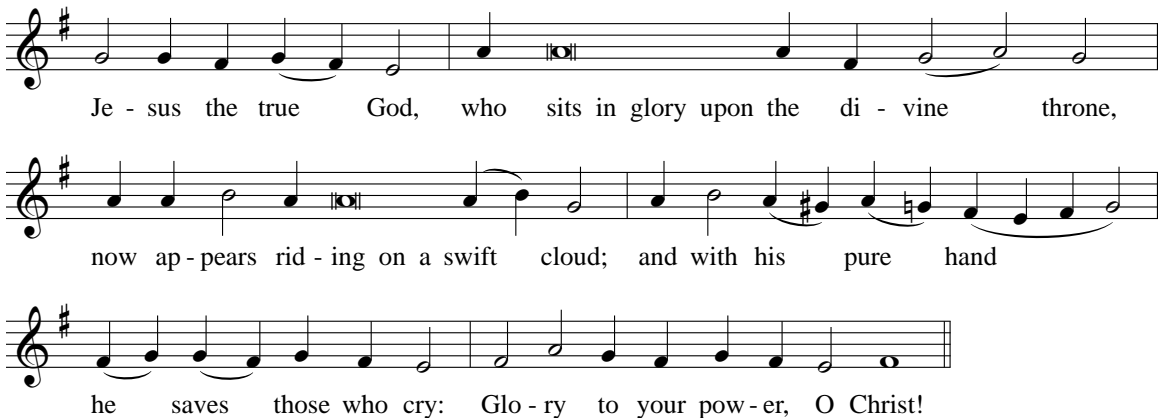
Never again shall the Serpent deceive me by offering me the chance to become like God, for Christ, my divine Creator, has opened the path of life for me once again.



Truly ineffable and impossible to encompass! Such are the mysteries of your divine birthing for those in heaven and on earth, O Mother of God and ever-Virgin Mary.

Katavasia 4 of the Theotokos

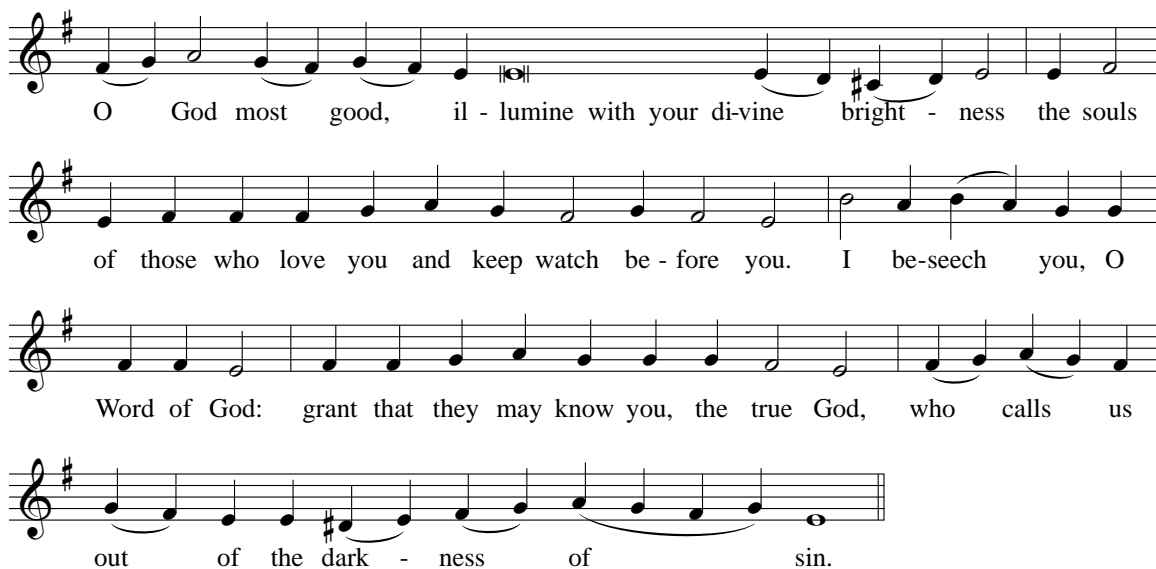
Tone 4



Tone 6

Ode 5

Irmos



O God most good, il - lumine with your di-vine bright - ness the souls
of those who love you and keep watch be - fore you. I be-seech you, O
Word of God: grant that they may know you, the true God, who calls us
out of the dark - ness of sin.

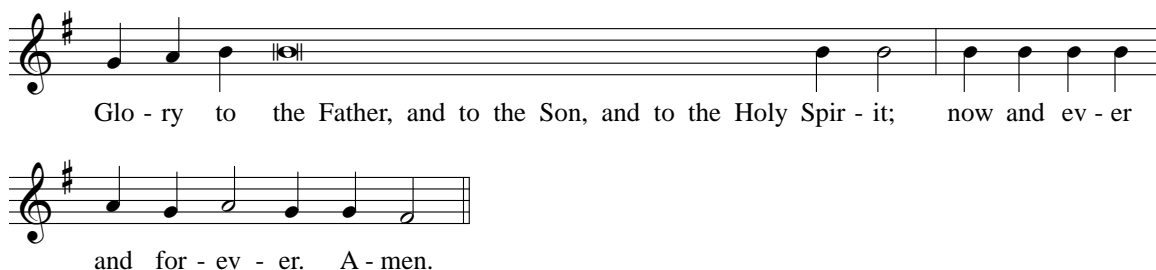
Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

The Cherubim have drawn back from me, O Lord, and the flaming sword no longer guards Eden; for they have seen you, O Word of God and true God, open the way to paradise for the good thief. *Refrain*

I no longer fear returning to the earth, O Christ my Lord; for in your great compassion, when I was still abandoned, you brought me forth from the earth to the height of eternal life by your Resurrection.



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

In your goodness, O Queen of the universe, save those who recognize you with all their heart as the Theotokos; in you we possess an invincible protection, for you are truly the one who gave birth to the Lord.

Katavasia 5 of the Theotokos

Tone 4

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

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

God of all, the eternal Son to whom you gave birth; he grants sal - va - tion

to all who sing your prais - es.

Ode 6

Irmos

When I see the o - cean of this life tossed a - bout by the tem - pest of

temp - ta - tions, I has - ten to your har - bor of peace and cry out to

you, O God of good-ness: Res-cue my life from the pit of

cor - rup - - - tion.

Tone 6

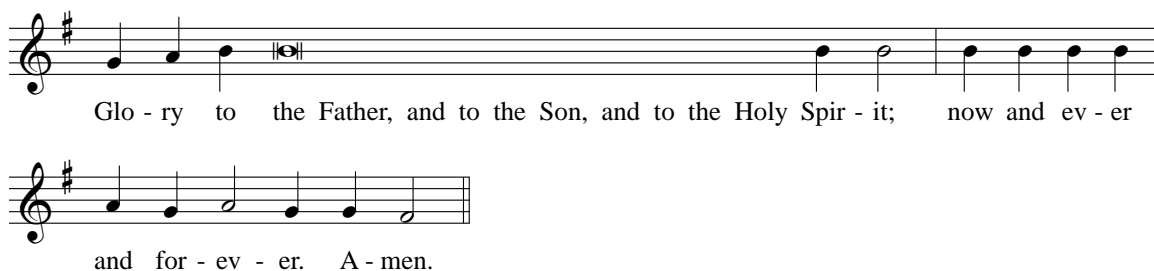
Refrain



When you were nailed to the cross, O Lord, you wiped out the ancient curse; and when the lance pierced your side, you tore up the debt against Adam and set the whole world free.

Refrain

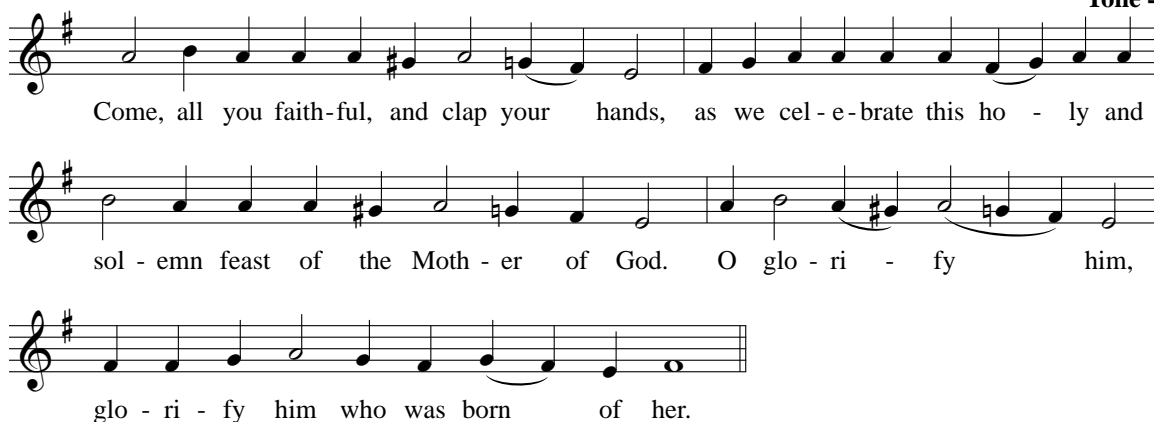
Deceived by the Serpent, Adam was hurled into the pit of Hades; but you, O God of compassion, have gone in search of him, and carrying him upon your shoulders, you have raised him with you.



O most pure Lady, who for the human race gave birth to their Lord and Leader, appease the unceasing stirrings of my violent passions and grant a calmness to my heart.

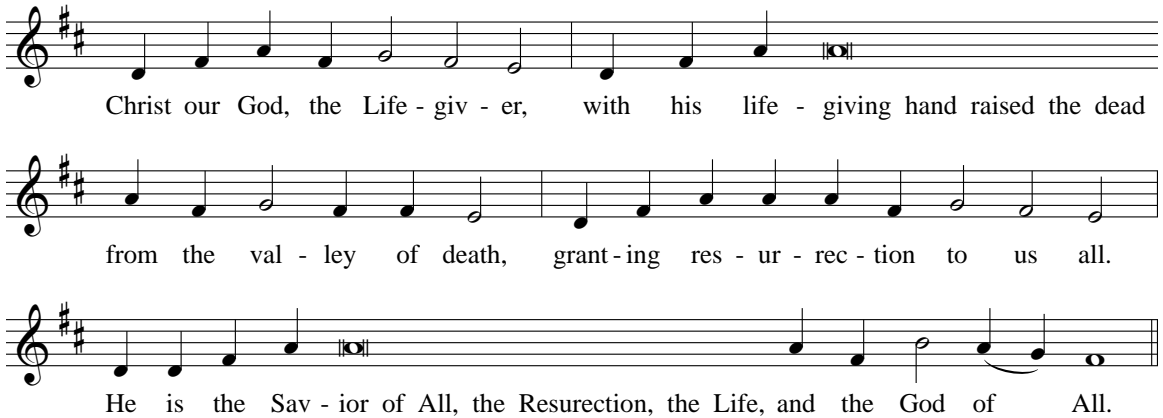
Katavasia 6 of the Theotokos

Tone 4



The Small Litany is found on page 33.

Kontakion

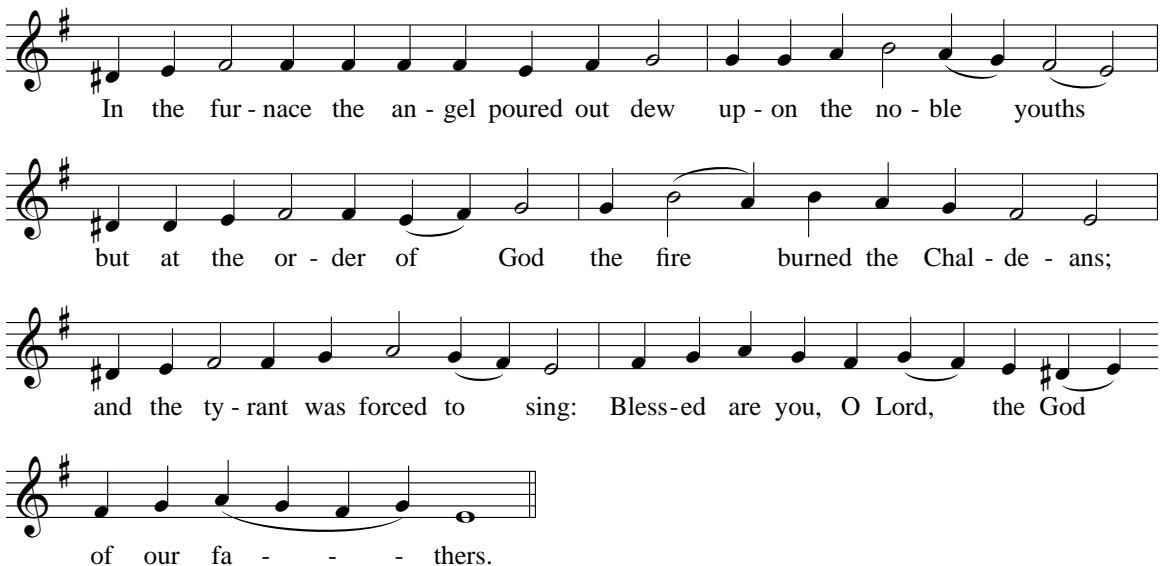


Christ our God, the Life - giv - er, with his life - giving hand raised the dead
 from the val - ley of death, grant - ing res - ur - rec - tion to us all.
 He is the Sav - ior of All, the Resurrection, the Life, and the God of All.

Ikos: O Source of life, we the faithful, praise and bow before your cross and your tomb; for you have chained Hades, O immortal Lord, and as the almighty God, you have raised the dead with you. You shattered the gates of Hades and destroyed the dominion of Death. We mortals now praise you with love, for you have risen and demolished the power of the deadly enemy. You have raised all those who believe in you, and you delivered the world from the arrows of the Serpent. O all-powerful One, you have freed us from the deceits of the Enemy. Therefore, in faith we praise your Resurrection by which you save us, O God of the universe.

Ode 7

Irmos



In the fur - nace the an - gel poured out dew up - on the no - ble youths
 but at the or - der of God the fire burned the Chal - de - ans;
 and the ty - rant was forced to sing: Bless - ed are you, O Lord, the God
 of our fa - - - thers.

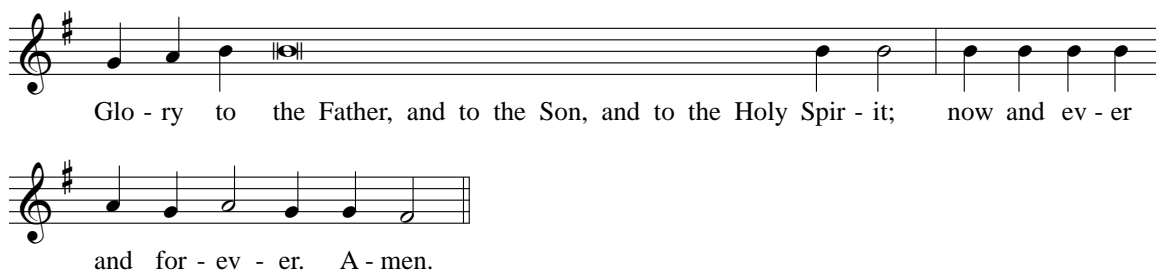
Tone 6

Refrain



Lamenting over your passion, in full daylight the sun was covered with darkness, and light was darkened over all creation as it cried out: Blessed are you, O Lord, God of our fathers. *Refrain*

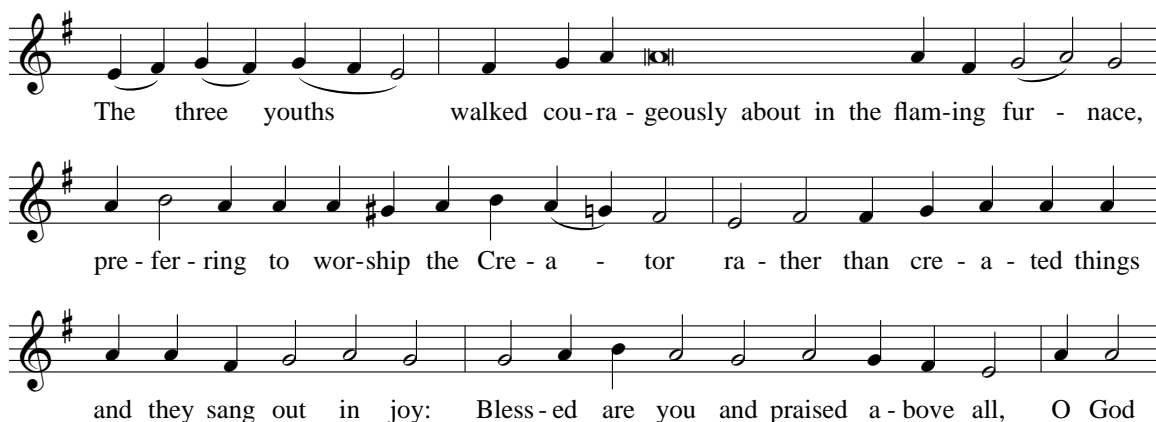
At your descent, O Christ, the lower kingdoms were filled with light, and our first father was seen filled with joy; dancing and rejoicing, he cried out: Blessed are you, O Lord, God of our fathers.



Through you, O Virgin Mother, a light is risen illuminating the whole world; for you have given birth to the divine Creator of the universe. Beseech him, all-holy Lady, to send his great mercy upon his faithful.

Katavasia 7 of the Theotokos

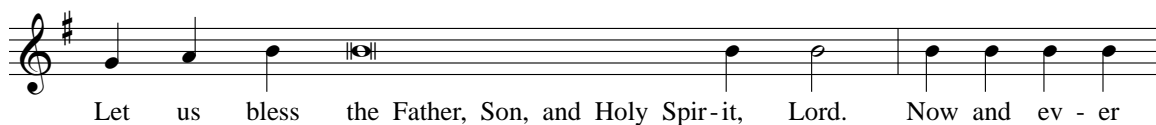
Tone 4



**Ode 8****Irmos****Refrain**

The people who formerly killed the prophets have now been seized with envy and have crucified the Word of God, whom we exalt through all ages. *Refrain*

Without leaving the vaults of heaven, you descended into Hades, O Christ, and raised with you humanity who had been lying in the corruption of the grave, and who exalts you through all ages.



Tone 6



and for - ev - er. A - men.

You conceived the Word, the Light of light, and are filled with glory for having given birth in a manner beyond expression, for the Holy Spirit made his dwelling in you. O Virgin, we exalt you through all ages.

Tone 4



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



all for ev - - - er.

Katavasia 8 of the Theotokos

Tone 4



The three youths in the fur - nace were saved by the Offspring of the



The - o - to - kos. He who was fore-told has been born on earth,



and he joins to - geth - er all cre - a - tion to sing: All you works

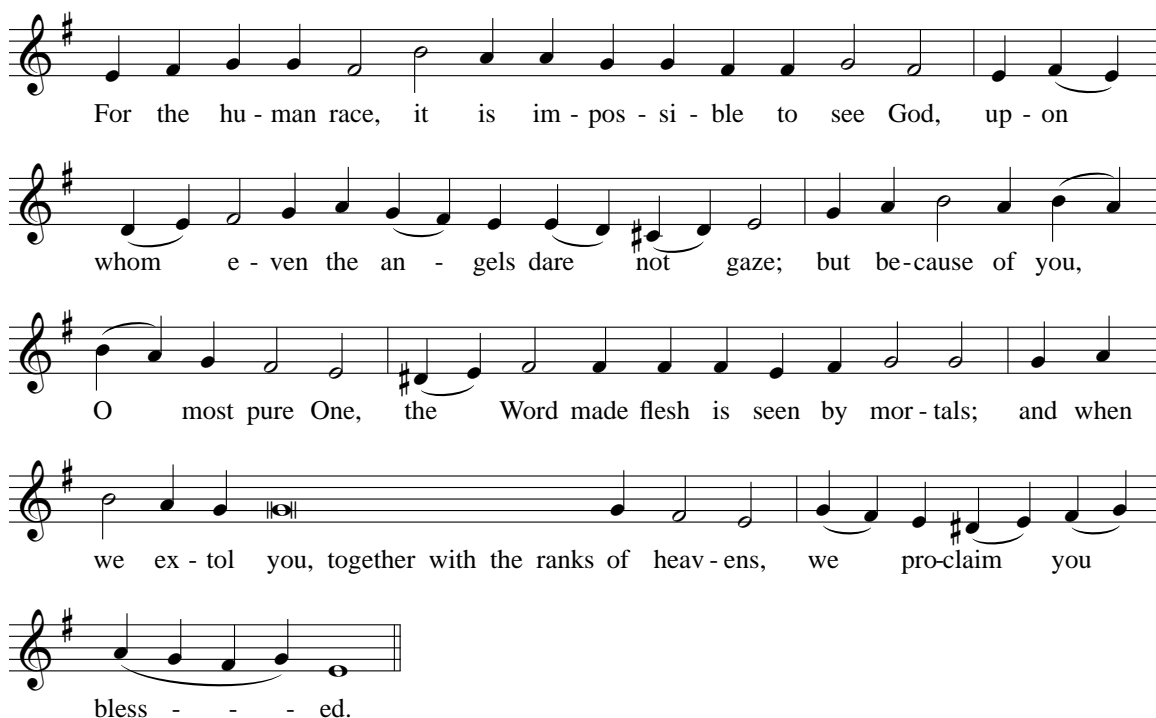


of the Lord, bless the Lord, and praise him a - bove all for - ev - er.

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

Ode 9

Irmos



For the hu - man race, it is im - pos - si - ble to see God, up - on
whom e - ven the an - gels dare not gaze; but be-cause of you,
O most pure One, the Word made flesh is seen by mor - tals; and when
we ex - tol you, together with the ranks of heav - ens, we pro-claim you
bless - - - ed.

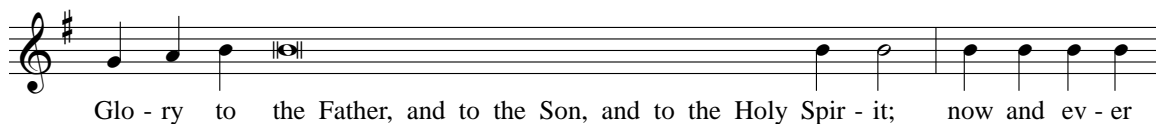
Refrain



Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

You remained a stranger to passions, O Word of God, even though you lived our human condition in the flesh; but you delivered humanity from its passions, having overcome our passions by your own passion, O our Savior. For you alone are beyond all suffering and are almighty. *Refrain*

Descending into the abyss of death, you preserved your body from the corruption of the tomb; and your soul was not left in Hades, O Giver of life, but you were raised up as from sleep, O Lord, raising us with you.



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

Tone 6



and for - ev - er. A - men.

Let us mortals purify our lips that we may glorify God the Father and his coeternal Son, and venerate the ineffable and glorious power of the most Holy Spirit. For you alone are all-powerful, O indivisible Trinity.

Katavasia 9 of the Theotokos

Tone 4



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



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



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



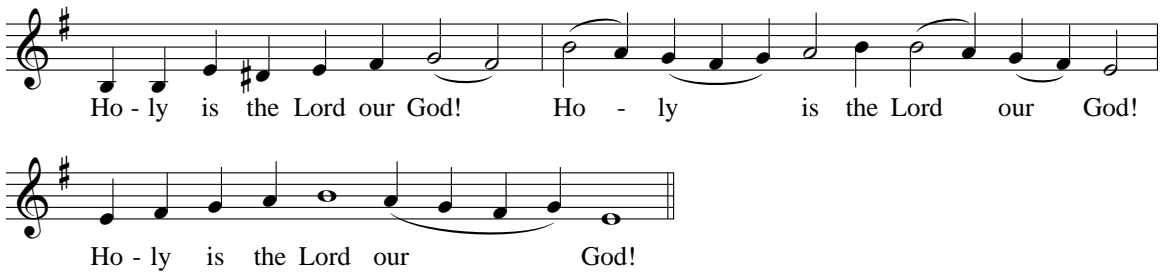
and sing: Re-joyce, O The - o - to - kos,



ev - er - bless - ed and ev - er - Vir - - - gin.

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

Holy is the Lord our God

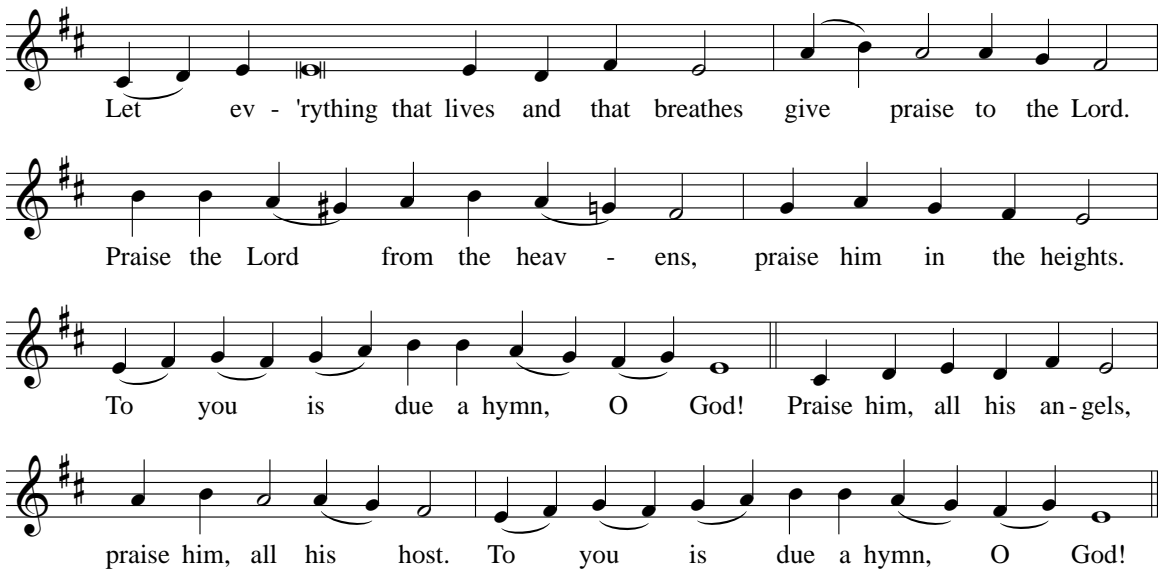


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

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

The Psalms of Praise

Psalm 148



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

Tone 6

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

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

Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.

⑥

Your cross, O Lord, is life and resurrection to your peo-ple and we place our hope in it. We praise you, our God, ris-en from the dead. Have mer - - - cy on us!

Cantor: Praise God in his holy place, **Psalm 150**
(on 5) praise him in his mighty heavens.

⑤

Your grave, O Mas-ter, has opened Paradise to the hu-man race. Freed from cor-rup-tion, we praise you, our God, ris-en from the dead. Have mer - - - cy on us.

Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

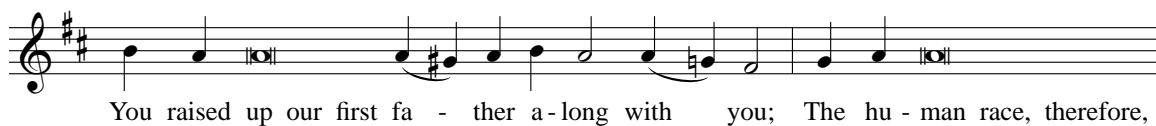
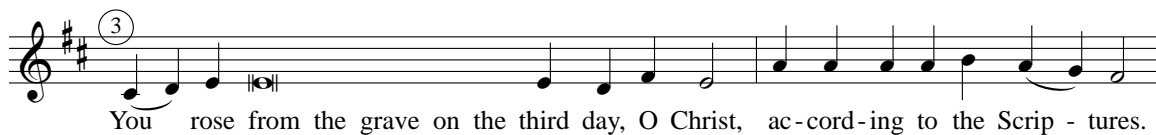
④

Let us praise Christ, ris-en from the dead, to-gether with the Father and the Spir-it, and let us cry out to him: You are our life and re-sur-rec-tion;

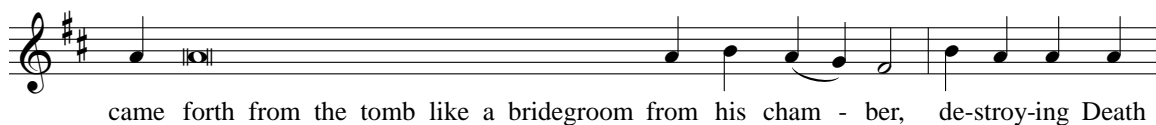
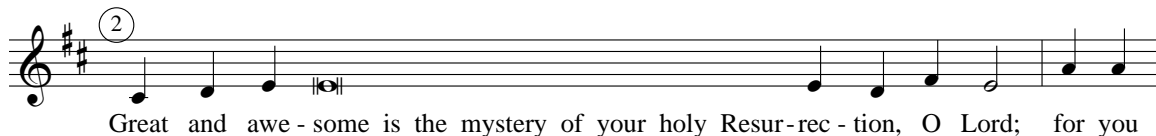
Tone 6

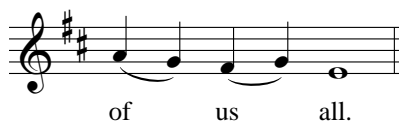


Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

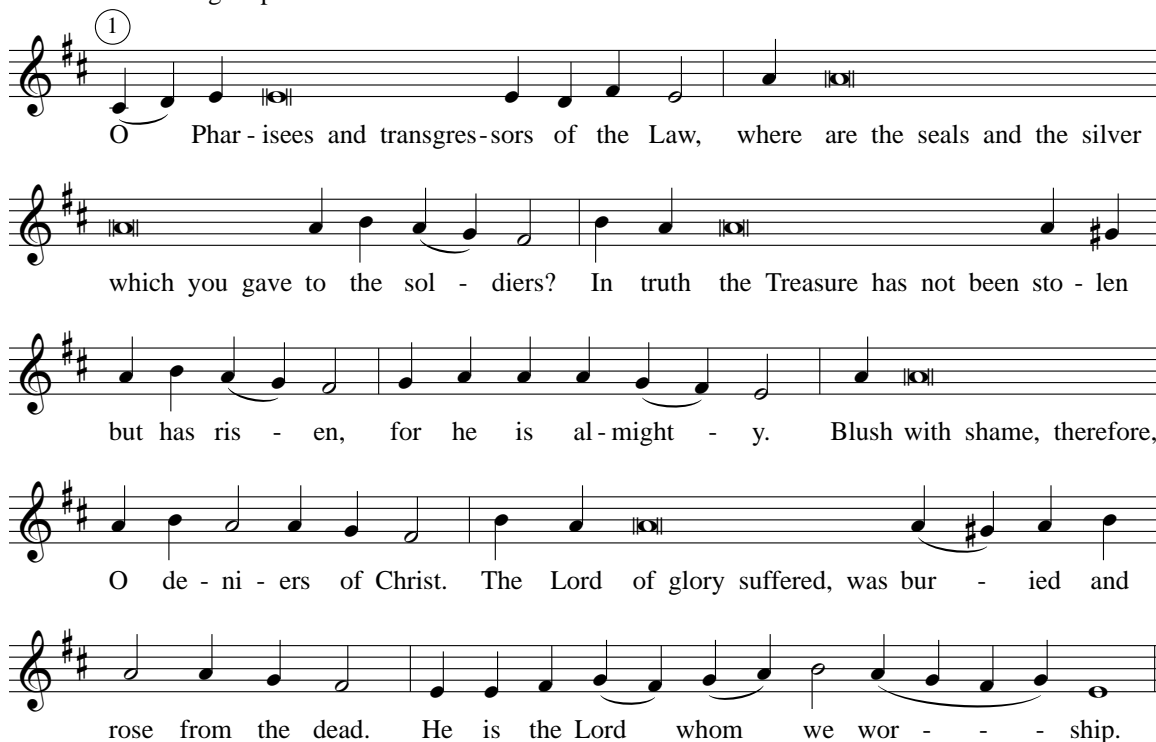


Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

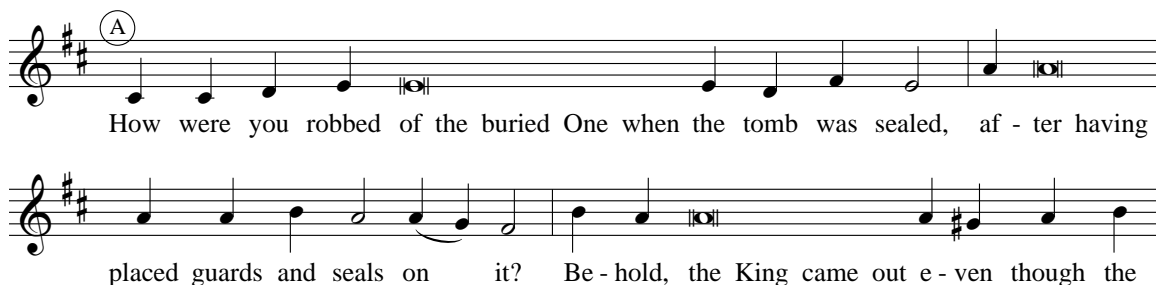




Cantor: O praise him with resounding cymbals,
(on I) praise him with clashing of cymbals.
 Let everything that lives and that breathes
 give praise to the Lord.



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



Tone 6

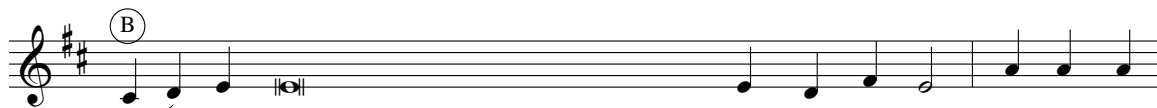


doors were closed. There-fore, ei ther show us his bod - y, or worship him with us



as God and sing: Glo-ry to your cross and Res-ur-rec-tion, O Lord!

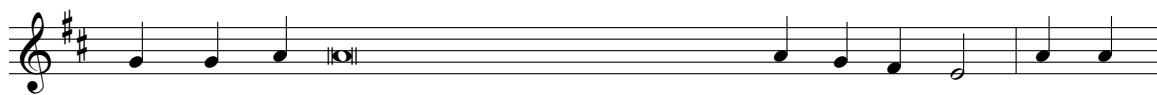
Cantor: I will praise you, Lord, with all my heart;
(on B) I will recount your wonders.



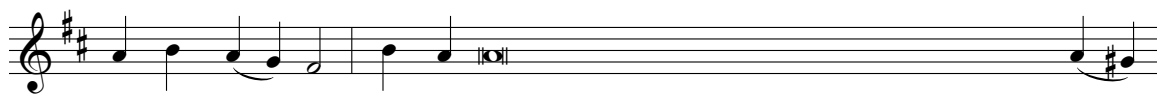
The myrrh-bearing women came to your life-giv-ing grave, O Lord, weep-ing and



car-ry-ing oint-ments. They sought your most pure bod-y to a-noint it.



Then they saw an angel wrapped with light and sit-ting on a stone. He spoke



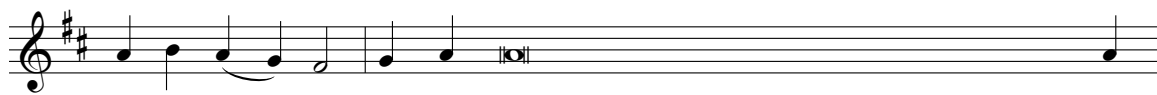
to them, say-ing: Why are you shedding tears for the One from whose side life



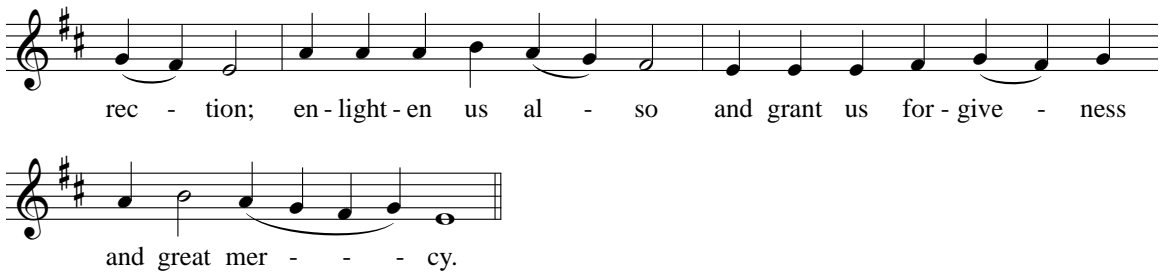
o-ver-flowed to the world? Why do you seek in the grave One who is death-less?



Has-ten instead to his dis-ci-ples to pro-claim with joy his glo-rious



Res-ur-rec-tion. O Sav-ior, you give joy to the whole world by your Res-ur-



Cantor: Glory...

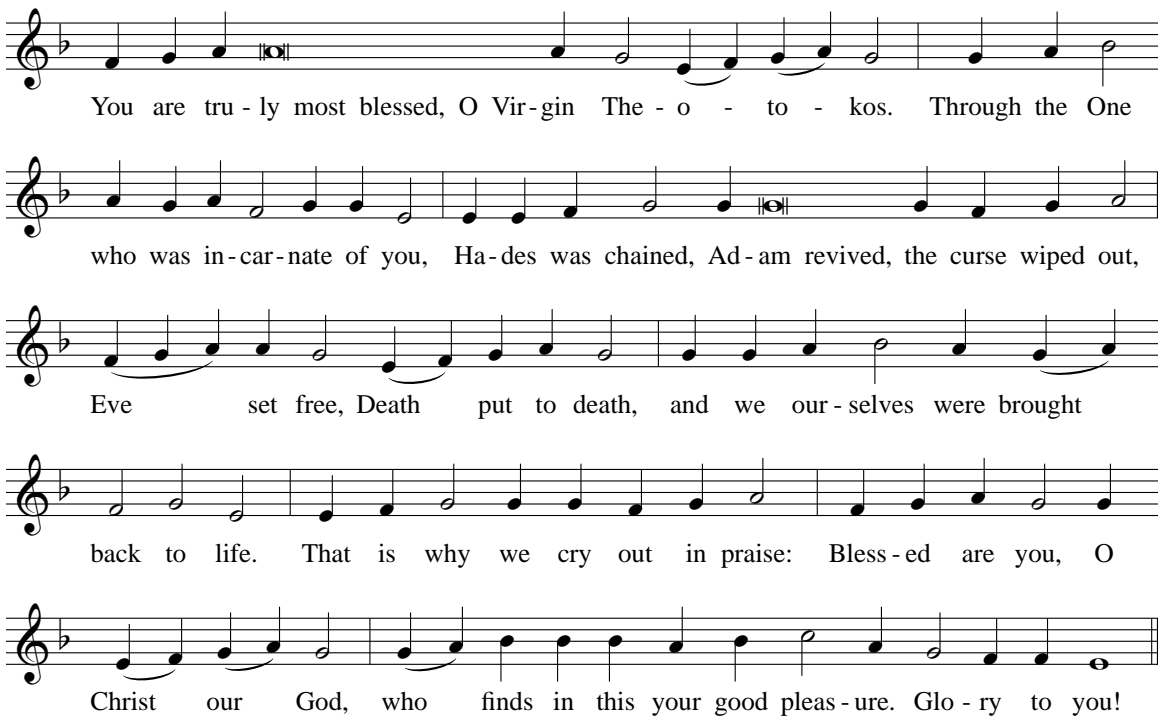
The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokion

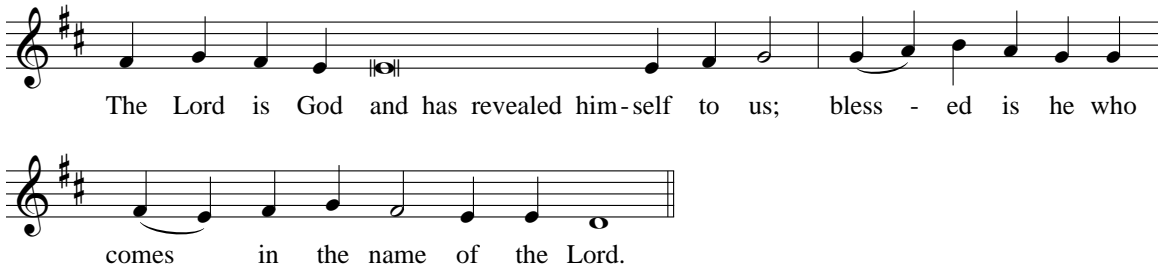
Tone 2



The service continues on page 41.

Tone 7

The Lord is God



The Lord is God and has revealed him-self to us; bless - ed is he who
comes in the name of the Lord.

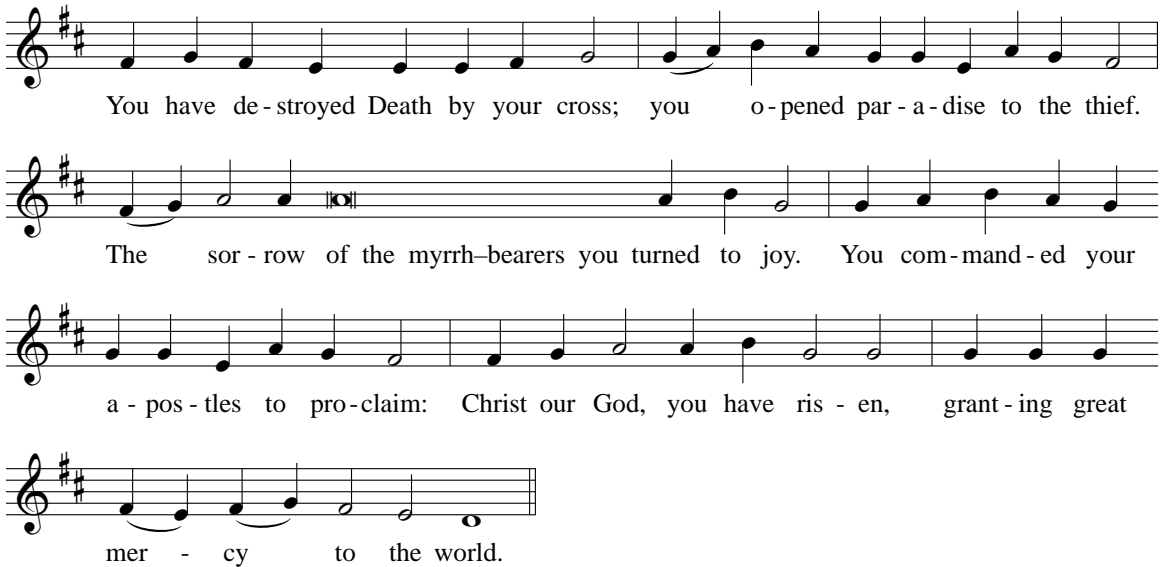
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

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

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

Troparion



You have de-stroyed Death by your cross; you o-pened par-a-dise to the thief.
The sor-row of the myrrh-bearers you turned to joy. You com-mand-ed your
a-pos-tles to pro-claim: Christ our God, you have ris-en, grant-ing great
mer-cy to the world.

Theotokion

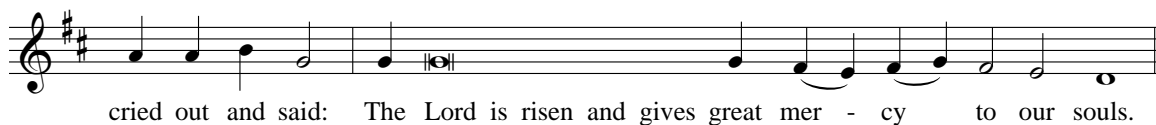
O The - o - to - kos, we sing your prais - es, for you were a vir - gin be - fore
 con - ceiv - ing, and re - mained a virgin after giv - ing birth. And since you have
 giv - en birth to our Sal - va - tion, Je - sus Christ, you have be - come a treasury of
 as - sist - ance for all who seek resurrection and e - ter - nal life. There - fore, lift
 us up from the depths of our trans - ges - sions, for we place our hope in you.

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

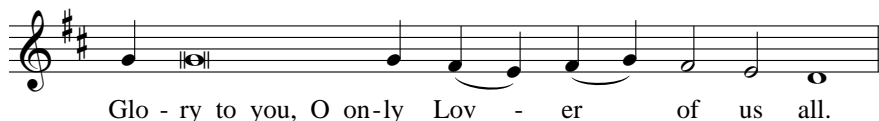
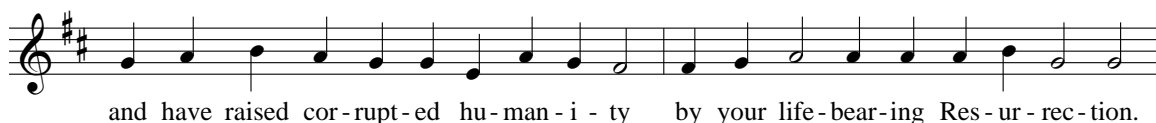
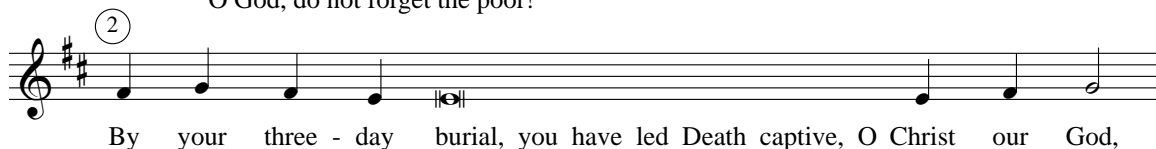
Sessional Hymn 1

Tru - ly Life was placed in a grave, and a seal was placed on the stone,
 and the sol - diers guarded Christ as they would a slum - ber - ing king. The
 an - gels there - fore glorified him as the im - mor - tal God, and the wom - en

Tone 7

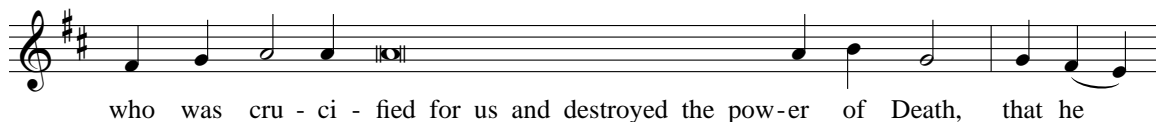


Cantor: Arise, O Lord, lift up your hand.
O God, do not forget the poor!



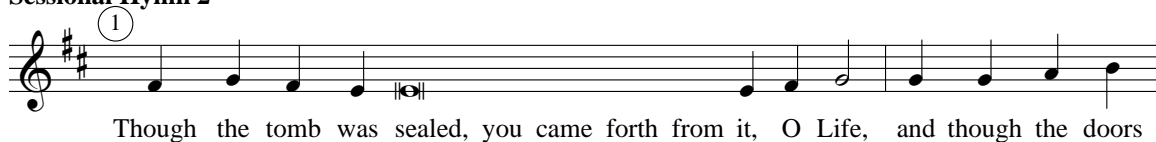
Cantor: Glory...now and ever...


Theotokion



The service continues on page 14.

Sessional Hymn 2





were closed you came to your disci-ples, O Christ our God, you are
the Resurrec-tion of all. Through them you re - new an upright spir - it
in us ac - cording to the great - ness of your mer - cy.

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



The wom-en bearing ointment mixed with tears hastened to your grave. When they
saw the sol - diers guarding you, O King of all, they said to them-selves:
Who shall roll the stone a-way for us? But they heard the voice of the angel who
said to them: The An-gel of great coun-sel is ris - en; he is the vic-tor
o - ver Death. There - fore, O almighty One whom nothing can con - tain,
glo - ry to you!

Tone 7

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

Theotokion

Re - joice, O Vir - gin full of grace, O The - o - to - kos, O ha - ven and
in - ter - ces - sor for us all. From you the Savior of the world took flesh,
for you a - lone are both vir - gin and moth - er. There - fore intercede
with Christ our God, that he grant peace to the whole world,
O ever-blessed and glo - ri - fied La - dy.

The service continues on page 16.

Hypakoe

You have tak - en our im-age and like - ness and en-dured cru - ci - fix - ion
in the flesh; save me by your resurrection, O Christ our God, for you are the
Lov - er of us all.

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

Gradual Hymns

Antiphon 1

O Sav-ior who re-stored Zi - on from the cap-tiv - i - ty of
 er - ror, de-liv-er me from the bon - dage of suf-fer-ing and re-store
 my soul. He that sows in sorrow in dry land with fast-ing and with tears
 shall reap sheaves of re-viv - ing and ev - er-last-ing joy.
 Glo-ry to the Fa-ther and to the Son, and to the Ho-ly Spir - it,
 now and ev - er and for - ev - er. A - men. The Ho-ly Spir-it is the foun-tain
 of di - vine trea-sures; for from him comes wis - - - - dom,
 awe and un-der-stand - - - - ing. To him, there-fore, be praise and glo - ry,
 might and hon - - - - or.

Tone 7

Antiphon 2

If the Lord does not build the house of the soul, then vain-ly do we
la - bor, for with-out him no deed or say - - - ing is ev - er
com-plete. As the fruit of the womb, the saints have brought forth
the faith-ful teach-ing by their fil - ial a - dop-tion through the move-ment of
the Spir - - - it. Glo - ry to the Fa - ther and to the Son,
and to the Ho - ly Spir - it, now and ev - er and for - ev - er. A - men.
By the Ho - ly Spirit was ex - ist-ence be-stowed on all cre - a - - - tion,
for he is God be - fore all, and Lord of all; he is the
un - ap-proach - a - ble Light and Life of all.

Antiphon 3

They who fear the Lord are now and ev-er bless - ed; for they have found the
 way of life in un - de - cay - ing glo - - - ry. O High
 Priest, as you see your chil-dren's chil-dren like plants a-round your ta - ble,
 re - joice and be hap - py and of - fer them to Christ.
 Glo-ry to the Fa-ther and to the Son, and to the Ho - ly Spir - it,
 now and ev - er and for - ev - er. A - men. The Ho - ly Spir - it is the
 trea - sure of grace, the a - bun - dance of splen-dor, and the depth of
 judg - ment. He is equal in glory to the Fa-ther and the Son, and is
 wor - thy of the same wor - ship. *The service continues on page 23.*

Tone 7

Prokeimenon

Psalm 9: 12, 33, 2

A - rise, then, Lord my God, lift up your hand. O God, do not for - get the poor!

The musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notes are mostly quarter and eighth notes, with some rests.

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

The service continues on page 24.

Let everything that lives

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

The musical notation is in G major (one sharp) and 4/4 time. It consists of a single staff. The melody is composed of quarter and eighth notes, with a final cadence at the end.

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

The service continues on page 24

Canon

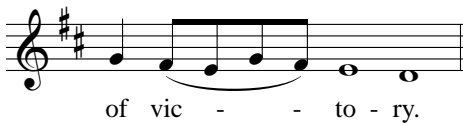
The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1

Irmos

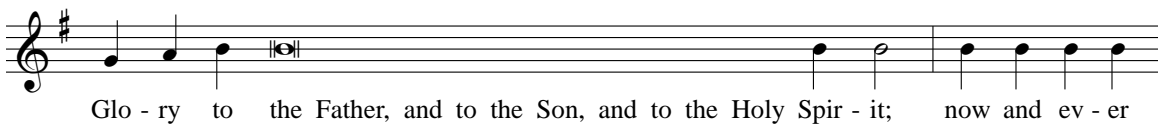
At a sign from you, O Lord, the na - ture of the waters which had been li - quid was changed in - to sol - id ground, and when the Is - rael - ites crossed it as on dry ground, they sang a hymn

The musical notation is in G major (one sharp) and 4/4 time. It consists of three staves. The melody is composed of quarter and eighth notes, with a final cadence at the end of the third staff.

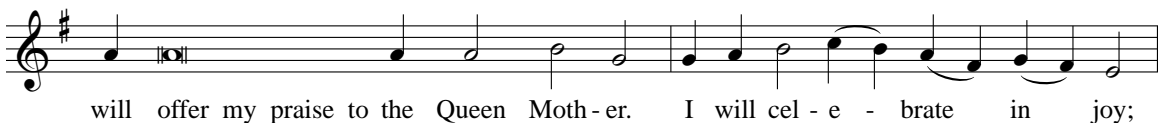
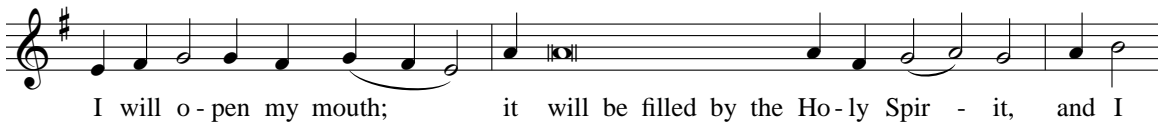
**Refrain**

Having condemned you to death by an unjust judgment, O Lord, the tyranny of death was itself condemned by the Cross. Thus the Prince of darkness was unable to do anything against you, and was justly overthrown. *Refrain*

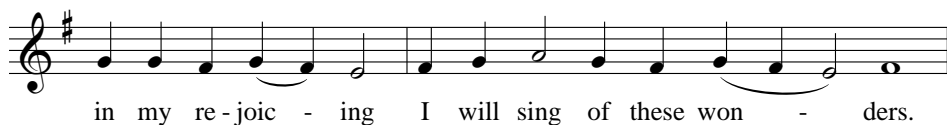
When Hades drew near to you, it was not able to crush your body with its teeth; its jawbone was broken, while you, O God and Savior, put an end to the suffering of death and were raised up on the third day.



The sufferings of Eve, our first mother, have ceased, for without suffering you gave birth in a virginal manner; and knowing that you are the Theotokos, O pure Virgin, we glorify you.

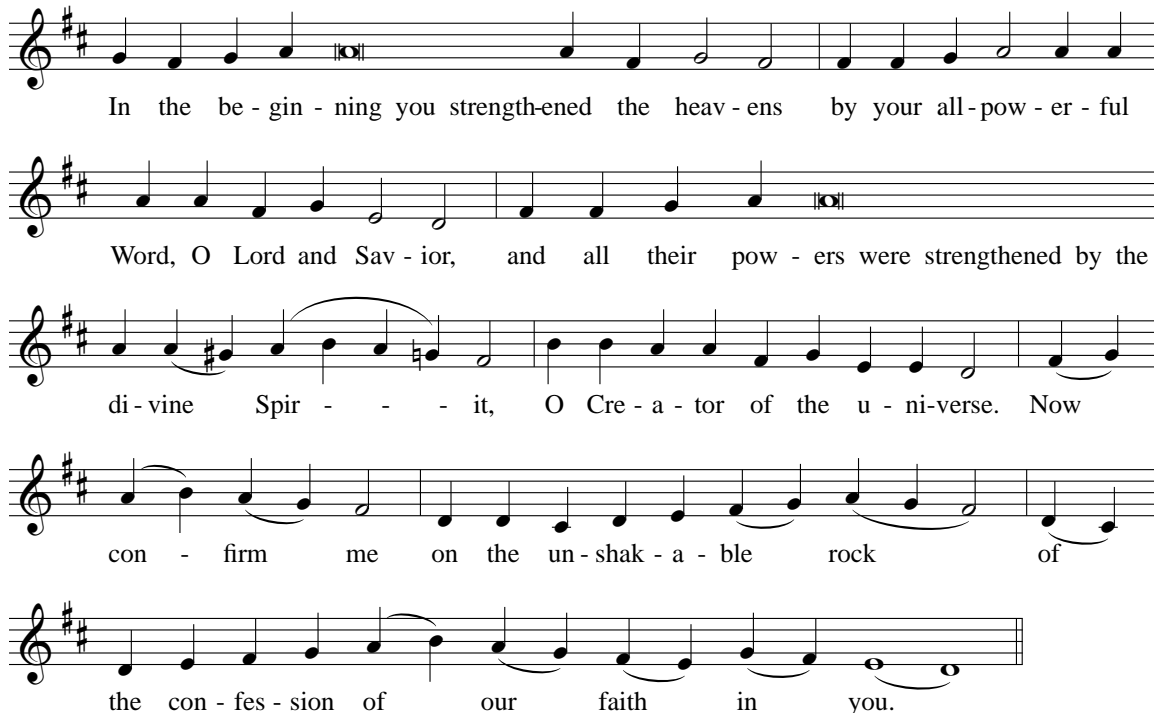
Katavasia 1 of the Theotokos

Tone 7



Ode 3

Irmos

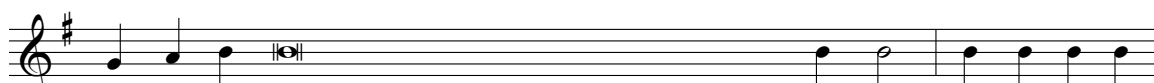


Refrain




When you ascended the cross to freely suffer for us, O compassionate Lord, you bore the wounds which brought us salvation; through them, O God of love, all the faithful were reconciled with your eternal father. *Refrain*

You have cleansed me of my wound when my soul was struck by the bite of the serpent, O Christ, and you enlightened me when I was seated in the darkness of the tomb; and descending into Hades by your cross, you have raised me with you.



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




and for - ev - er. A - men.


Through the intercession of your virginal Mother, O Savior, give peace to the world and victory to our Churches over the Enemy; and make worthy of your ineffable glory, O Lord, all those who glorify you.

Katavasia 3 of the Theotokos


Tone 4



O The o - to - kos, life-giv - ing source of bles - sings, grant strength



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




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

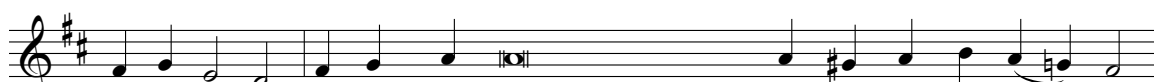
The Small Litany is found on page 32.

Ode 4

Irmos



You have come down to earth, O Christ our God, with-out leav-ing the bos-om



of the Fa-ther; I have heard of the mystery of the plan of your sal - va - tion,

Tone 7

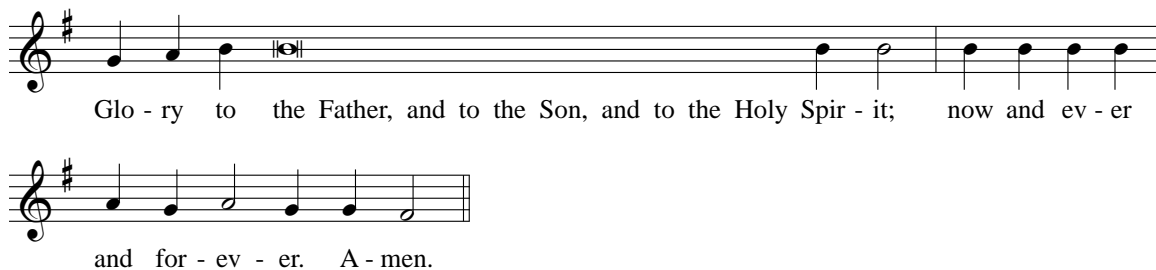


Refrain



The One who took flesh from a virgin offers his own back to be whipped, and the innocent Master of the guilty slave is tortured to take away my sins. *Refrain*

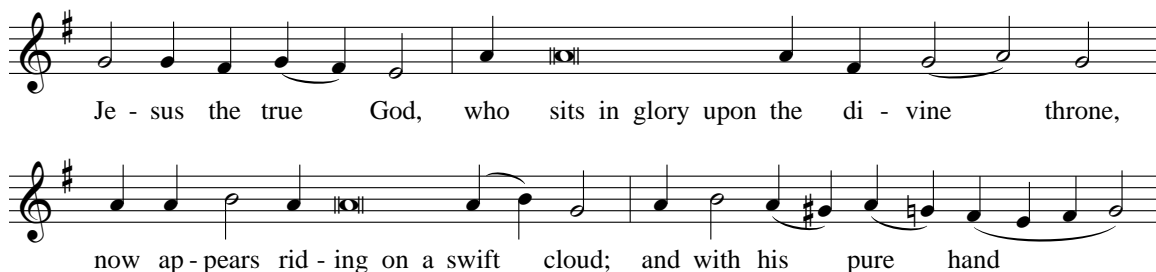
When he appeared as a criminal before the unjust judges, he was condemned and struck across the face by the work of his own hands; yet he is the God who created us all and judges the world with his just judgments.



O most pure One, you are truly the Theotokos; pray to your Creator and Son to guide me towards the haven of salvation and the harbor of his divine will.

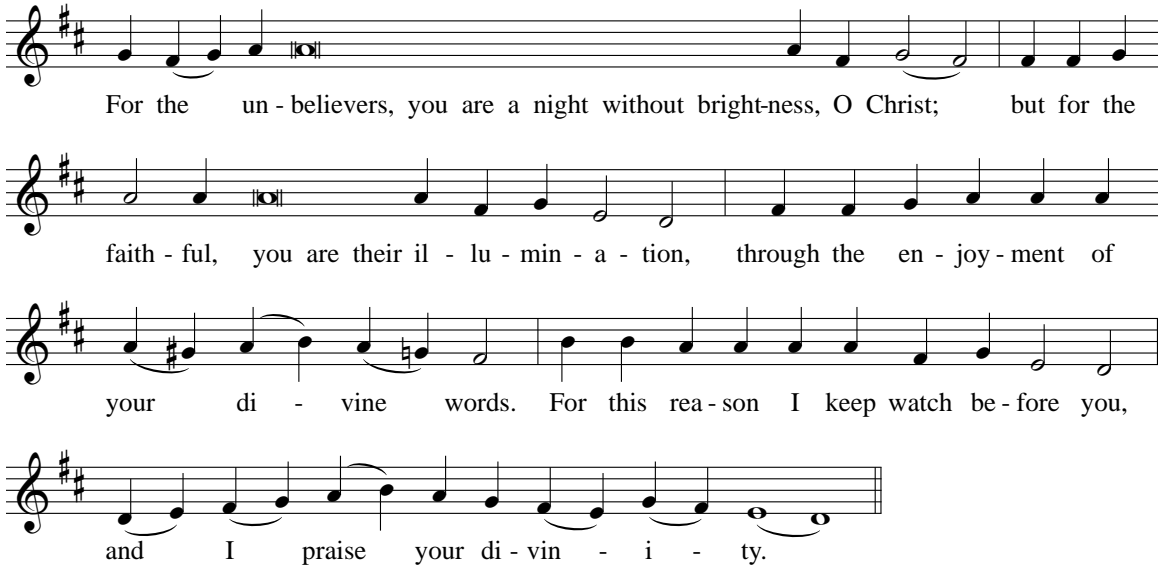
Katavasia 4 of the Theotokos

Tone 4





Ode 5 Irmos

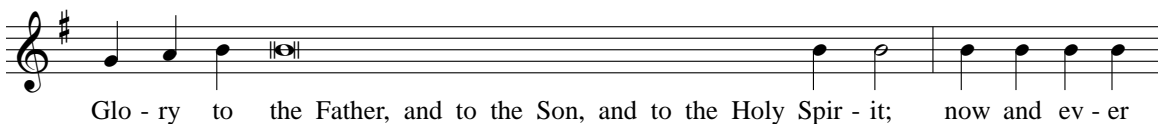


Refrain



You were sold in behalf of the slaves, O Christ, and you bore the slaps which brought freedom to those who sing: I keep watch before you, and I praise your divinity. *Refrain*

In your divine power, O Christ, and in the weakness of your flesh, you overthrew the powerful one; and by your Resurrection, O Savior, you made me a victor over death.



Tone 7



and for - ev - er. A - men.

O pure Mother who is worthy of all our praise, you gave birth to God who was incarnate of you; yet you have not known the marital embrace, for you conceived by the Holy Spirit.

Katavasia 5 of the Theotokos

Tone 4



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



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



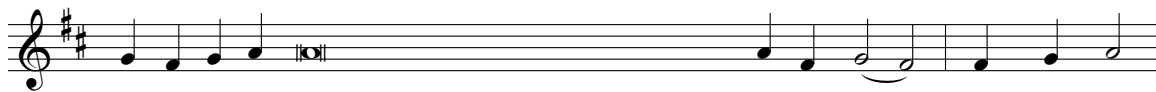
God of all, the eternal Son to whom you gave birth; he grants sal - va - tion



to all who sing your prais - es. -

Ode 6

Irmos



Sail - ing a - cross the ocean which swells with the cares of this life, swal - lowed up



in the midst of my sins, and thrown to the monster who de - vours souls,



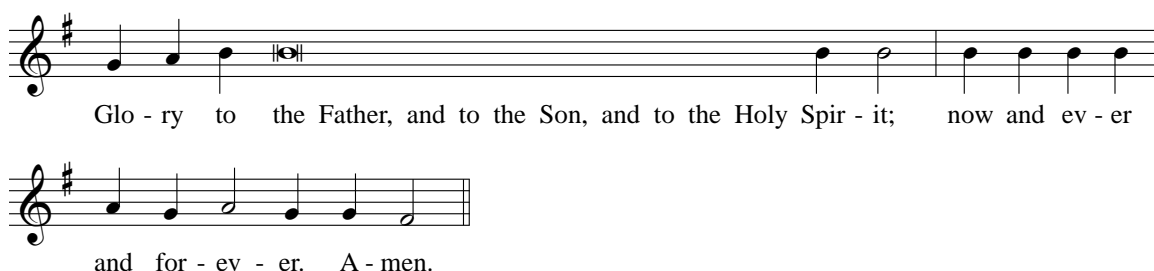
I cry to you, O Christ: Save me from this dead - ly a - byss.

Refrain



Enclosed and abandoned in Hades, the souls of the just remember you and beseech you for salvation; by your cross you have granted this, O merciful One, when you descended to the world below. *Refrain*

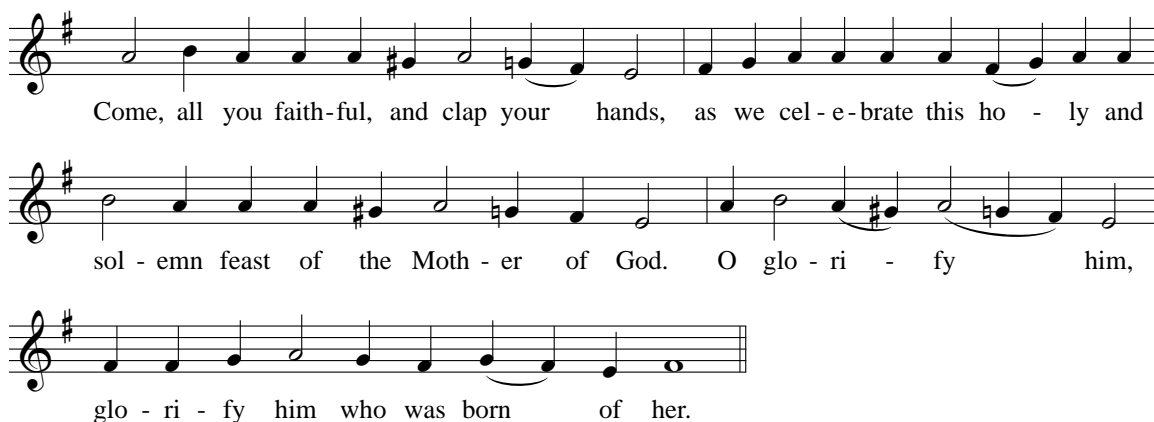
The choir of apostles lost hope of ever again contemplating your living temple not made by human hands, for it had been destroyed by your passion. But beyond all hope, they were able to worship it and proclaim everywhere that you are risen.



O all-immaculate One, who could explain the manner in which you gave birth for us? For it is the Word, God whom nothing can contain, who was united to you and took flesh in your womb.

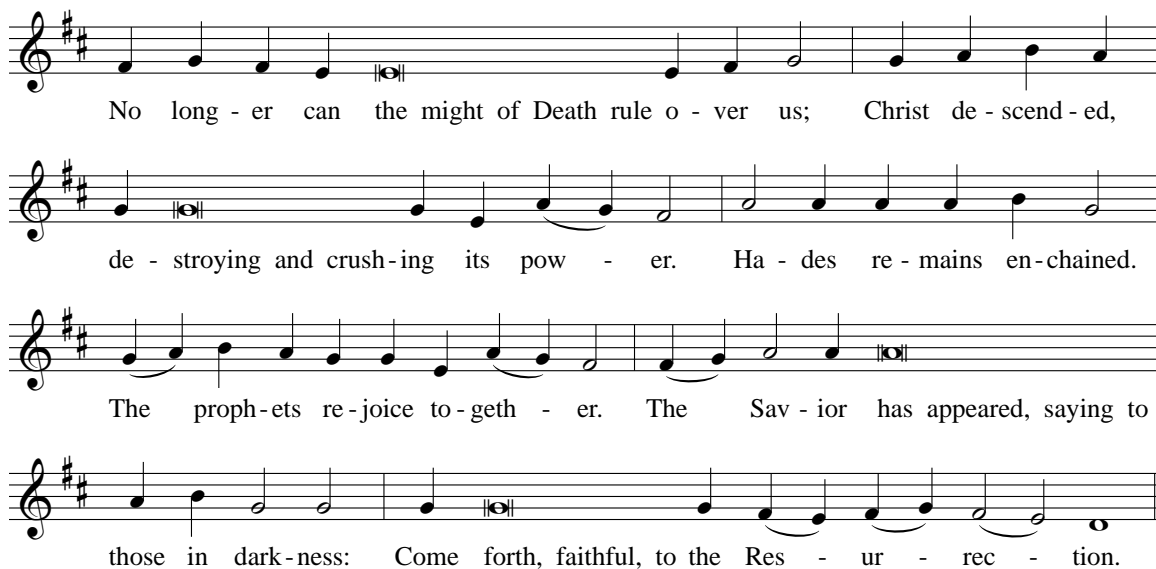
Katavasia 6 of the Theotokos

Tone 4



Tone 7

Kontakion

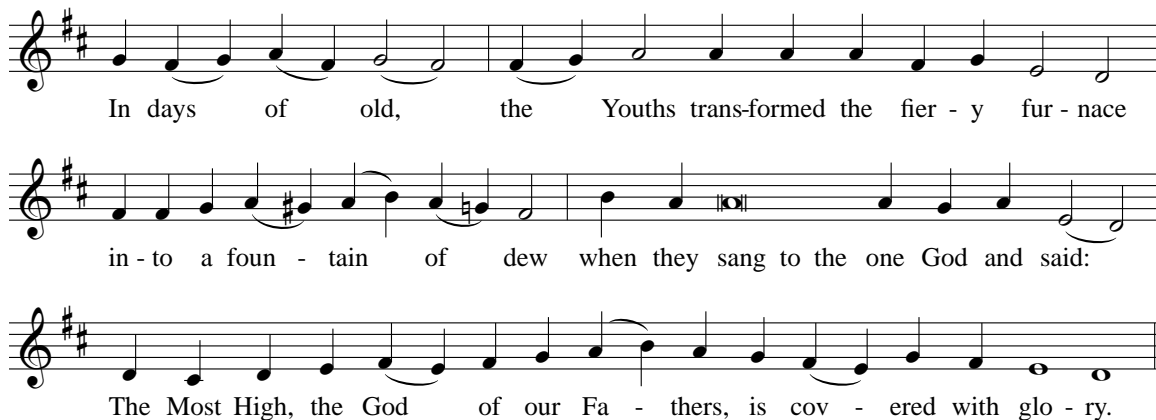


No long - er can the might of Death rule o - ver us; Christ de - scend - ed,
de - stroying and crush - ing its pow - er. Ha - des re - mains en - chained.
The proph - ets re - joice to - geth - er. The Sav - ior has appeared, saying to
those in dark - ness: Come forth, faithful, to the Res - ur - rec - tion.

Ikos Today the underworld, Hades, and Death all tremble before One of the Trinity; the earth quakes and the gates of Hades are seized with fear at your sight. Together with the prophets, all creation rejoices and sings a hymn of victory to you, our God and our Redeemer, who trampled the power of Death. With joy let us cry out to our King: Behold the tree which leads Adam and his posterity back to paradise! Come, O faithful, and let us share in the Resurrection!

Ode 7

Irmos



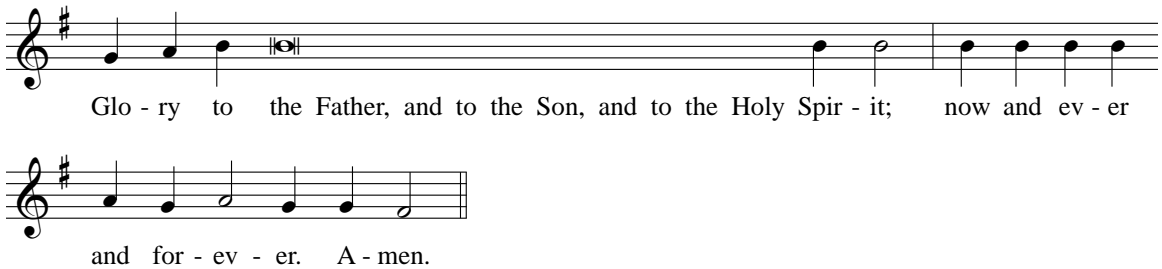
In days of old, the Youths trans - formed the fier - y fur - nace
in - to a foun - tain of dew when they sang to the one God and said:
The Most High, the God of our Fa - thers, is cov - ered with glo - ry.

Refrain



Adam perished by the wood for having disobeyed of his own free will; by his obedience Christ came to restore him. The Son of God is crucified for me, and he is covered with glory. *Refrain*

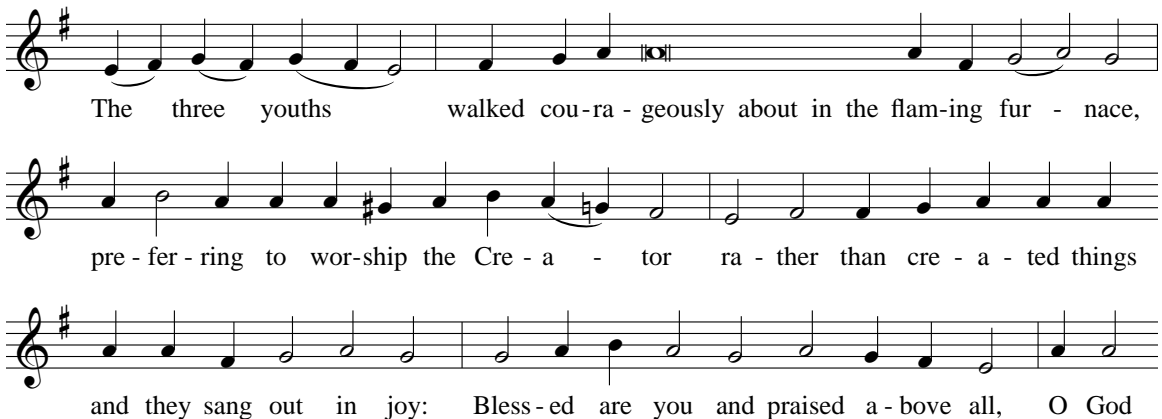
O Christ, risen from the dead, all creation praises you in hymns; you made life flourish in Hades, you granted resurrection to the dead and light to those in darkness; for you are covered with glory.



Rejoice, O daughter of Adam according to the flesh; rejoice, only spouse of God, for through you Death was abolished; rejoice, for you gave birth to our God. Beseech him, O pure Virgin, to save us.

Katavasia 7 of the Theotokos

Tone 4

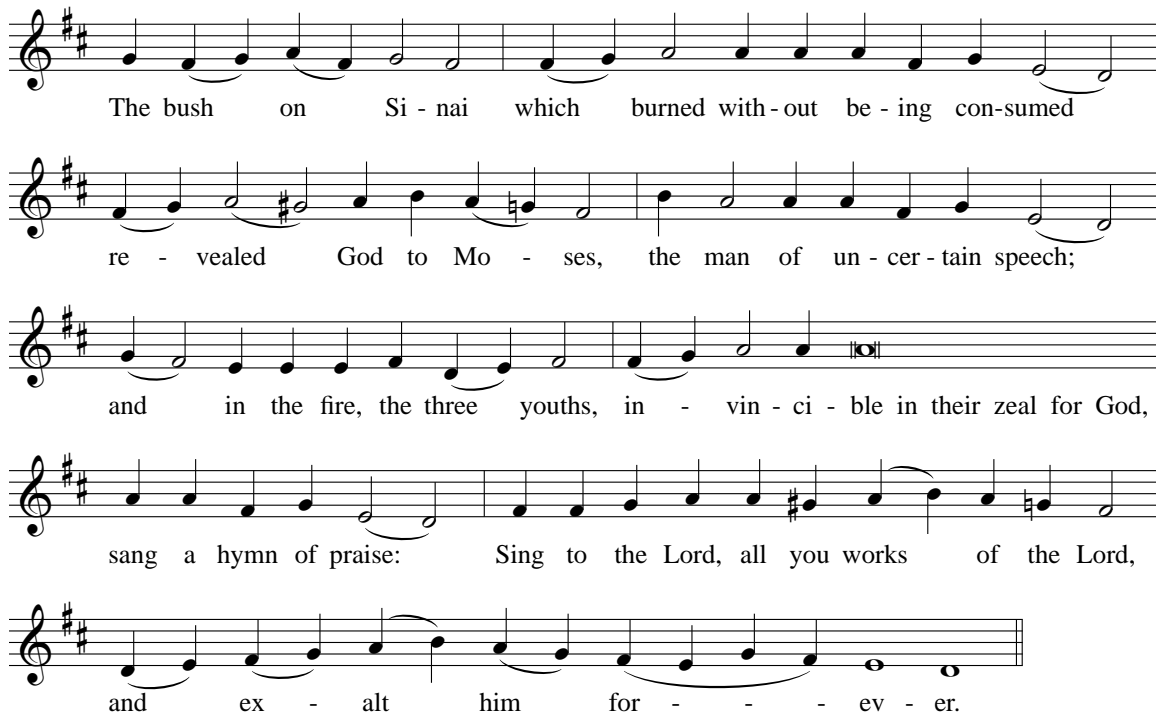


Tone 7



Ode 8

Irmos



Refrain



The Lamb without blemish who was sacrificed for the world, put an end to the sacrifices of the Law. As God without sin, he purified the universe which proclaims unceasingly: Sing to the Lord, all you works of the Lord, and exalt him forever. *Refrain*

Our flesh, which was assumed by the Creator, was not incorruptible before the passion; but after the cross and resurrection it was no longer accessible to the corruption of the grave, and it revived all mortals who cry out: Sing to the Lord, all you works of the Lord, and exalt him forever.

Let us bless the Father, Son, and Holy Spir-it, Lord. Now and ev - er

and for - ev - er. A - men.

Your purity and integrity, O Virgin, have cleansed the stain and blemish of the universe; and you have become our reconciliation before God, O most pure One. Therefore, we bless you with one heart and exalt you forever.

Tone 4

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

all for ev - - - er.

Katavasia 8 of the Theotokos

Tone 4

The three youths in the fur - nace were saved by the Offspring of the

The - o - to - kos. He who was fore-told has been born on earth,

and he joins to - geth - er all cre - a - tion to sing: All you works

of the Lord, bless the Lord, and praise him a - bove all for - ev - er.

Tone 7

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

Ode 9

Irmos

You con - ceived in all pu - ri - ty, and in you the Word and Creator
of the universe be - came in - car - nate; O spouse - less Moth - er
and vir - gin - al The - o - to - kos, the a - bode of him whom none could con - tain,
and dwell - ing - place of the Infinite One and your cre - a - tor, we
ex - tol you!

Refrain

Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

Let all those who are in error, by saying the Divinity has suffered, now be silenced! Indeed it is not in his divine nature but in his flesh that the Lord of glory was crucified. He is One in two natures, and we now extol him! *Refrain*

You deny the resurrection of the body; now go to the tomb of Christ, and there you shall learn. The flesh of the Author of life has been put to death; but it has been raised up again to confirm the final resurrection in which we hope.

Tone 7

Holy is the Lord our God

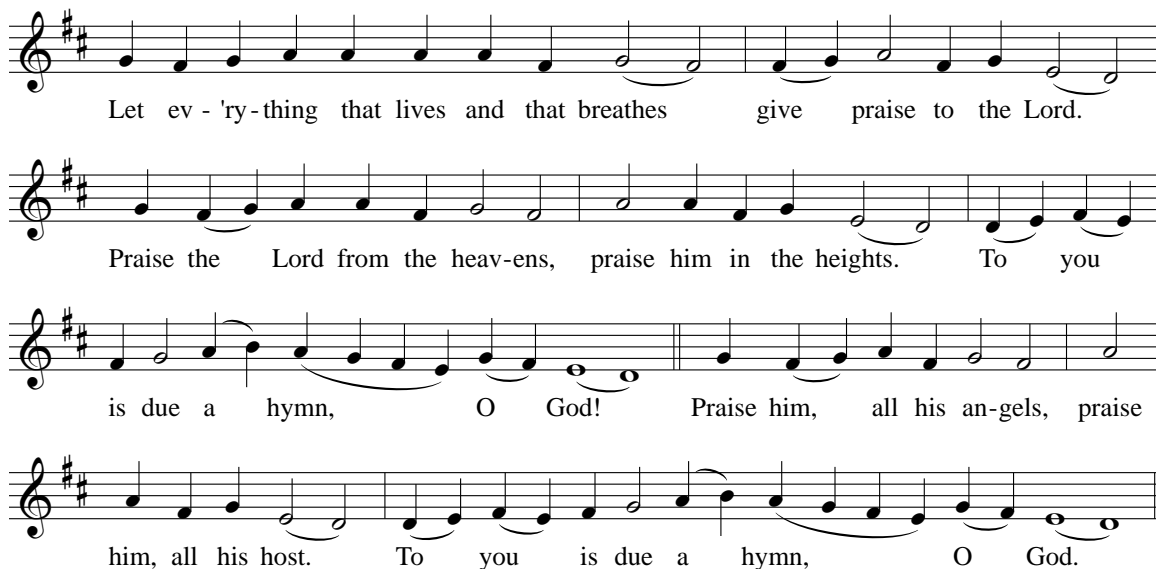


Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

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

The Psalms of Praise

Psalms 148



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

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

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

Tone 7

Cantor:
(on 6)

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

⑥

Christ is ris - en from the dead, loos - en - ing the bonds of death.

An-nounce this great joy o - ver all the earth and let the heav - ens praise

the glo - ry of God.

Cantor:
(on 5)

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

Psalm 150

⑤

Hav - ing be - held the Resurrec - tion of Christ, let us a - dore the ho - ly Lord

Je - sus who a - lone is sin - less.

Cantor:
(on 4)

Praise him for his powerful deeds,
praise his surpassing greatness.

④

Tru - ly we cease not to worship the Resurrec - tion of Christ, for we are saved

from our sins. Ho - ly is the Lord Je - sus, who has showed forth

the Res - ur - rec - tion for us.

Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

③

What shall we give to the Lord for all that he has done for us? To save us,
God has dwelt in our midst. The Word has become flesh because of our
cor-rupt-ed na-ture, and he has tak-en up his a-bode a-mong us.
The Ben-e-fac-tor reaches out to us in our in-grat-i-tude; the Re-deem-er
comes to us in our serv-i-tude; the Sun of Jus-tice descends to those in dark-ness;
he who is beyond suffering is nailed to the cross; he is Light
to those in Hades and Life to those in death; to all mor-tals he is the
Res-ur-rec-tion. There-fore we cry out: O our God, glo-ry to you!

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

Tone 7

②

You de - mol ished the gates of Ha-des, O Lord, and by your might you

a - bol-ish'd the pow'r of Death; by your di-vine and glorified Res - ur - rec - tion,

you raised the dead ly ing in dark-ness from all a - ges. for you are the

King of all and the al - might - y God.

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

①

Come, let us re-joice in the Lord and be joy-ous in his ho-ly Res-ur-rec-tion;

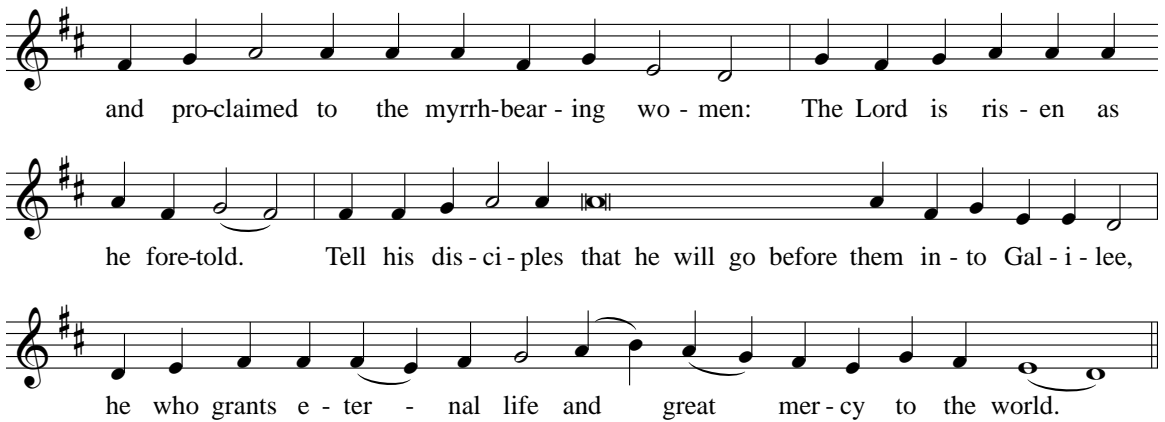
for he raised the dead with him from the in - dis-sol - u - ble bonds of Ha-des.

And as God he granted e - ter-nal life and great mer-cy to the world.

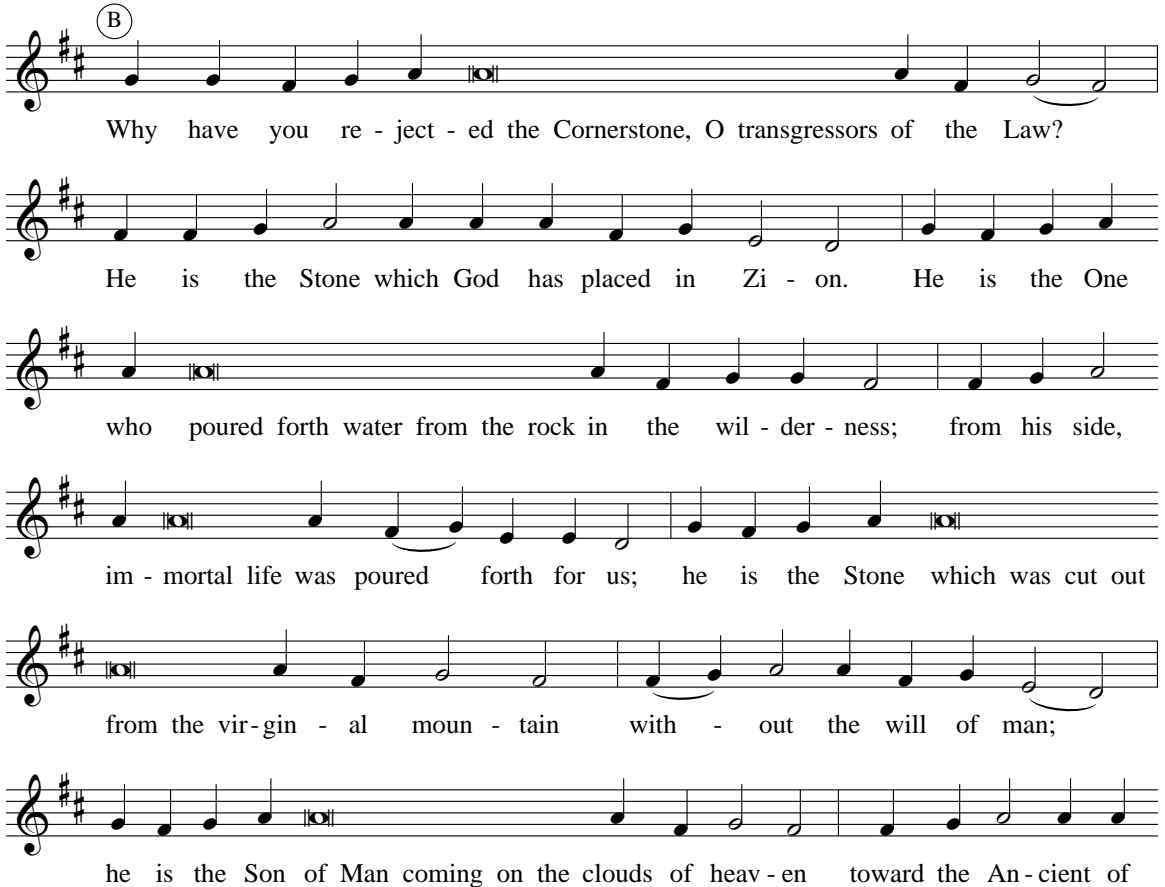
Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!

Ⓐ

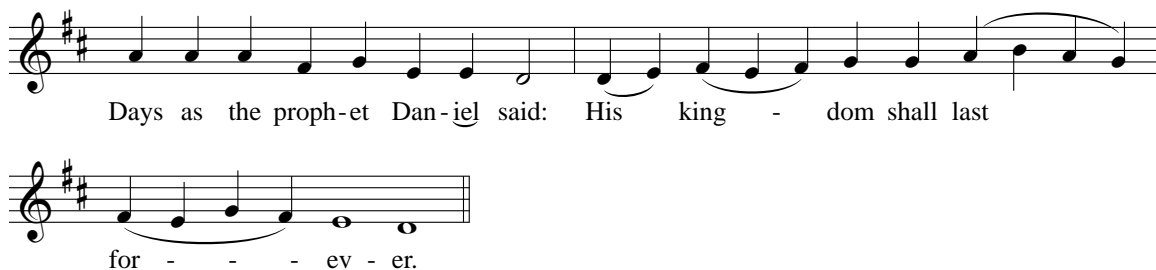
Tru - ly the re - splen - dent angel sat on the stone of the life-giv - ing grave



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



Tone 7



Cantor: Glory...

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

Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokion

Tone 2

You are tru - ly most blessed, O Vir-gin The - o - to - kos. Through the One

who was in-car-nate of you, Ha-des was chained, Ad-am revived, the curse wiped out,

Eve set free, Death put to death, and we our - selves were brought

back to life. That is why we cry out in praise: Bless - ed are you, O

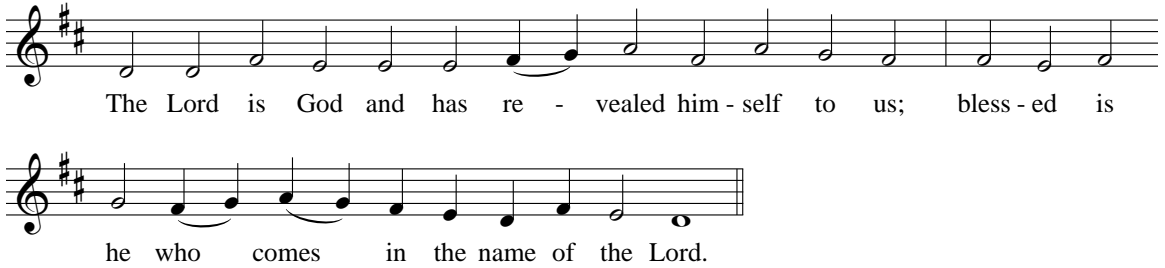
Christ our God, who finds in this your good pleas - ure. Glo - ry to you!

The image shows five staves of musical notation in D minor (two flats). The melody is spread across the staves, with lyrics written below each staff. The notation includes various note values, rests, and slurs to indicate phrasing. The piece ends with a double bar line on the fifth staff.

The service continues on page 41.

Tone 8

The Lord is God



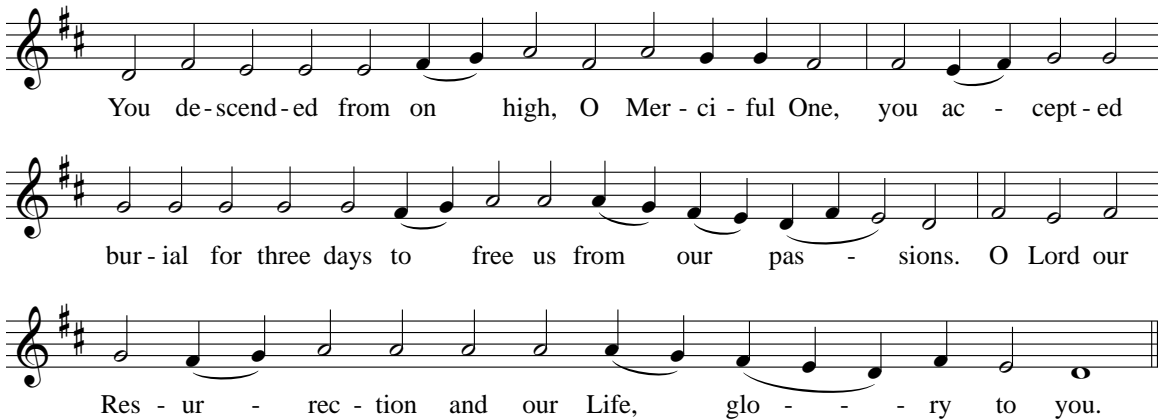
verse: Give thanks to the Lord, for he is good; for his love endures forever.

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

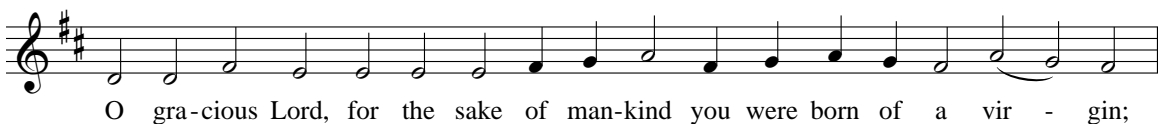
verse: I shall not die, I shall live and recount the deeds of the Lord.

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

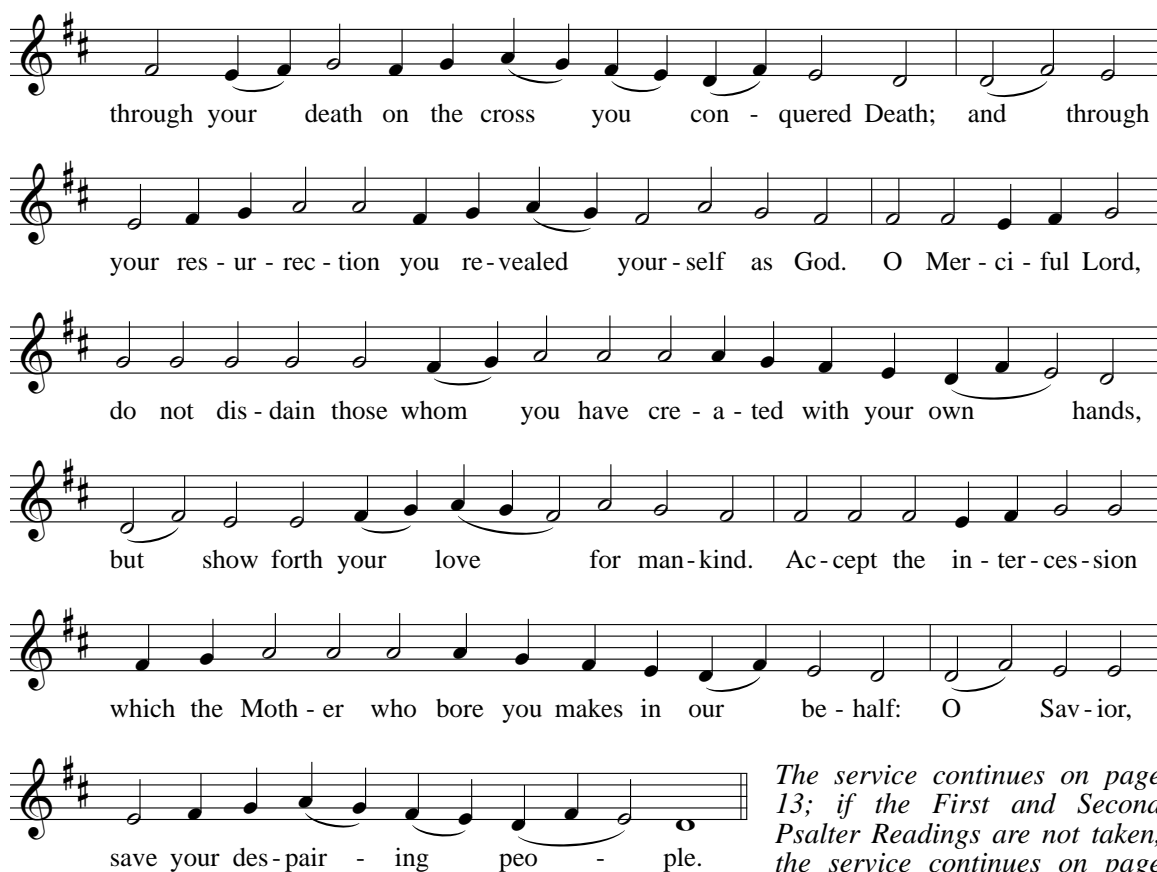
Troparion



Theotokion



Tone 8



through your death on the cross you con - quered Death; and through
your res - ur - rec - tion you re - vealed your - self as God. O Mer - ci - ful Lord,
do not dis - dain those whom you have cre - a - ted with your own hands,
but show forth your love for man - kind. Ac - cept the in - ter - ces - sion
which the Moth - er who bore you makes in our be - half: O Sav - ior,
save your des - pair - ing peo - ple.

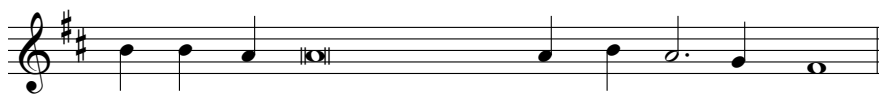
The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn

Tone 8 Kontakion



¹
You have ris - en from the dead, O Life of all, and a re - splen - dent
an - gel said to the wom - en: Dry your tears and proclaim the good news to
the a - pos - tles, and cry out in joy that the Lord is ris - en,



and as God he was pleased to save the hu - man race.

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

podoben: Premudrosti



You tru - ly rose from the tomb, and, as it is written, you commanded the



ho - ly wom - en to preach the Res - urrection to the a - pos - tles,



As for Pe - ter, he has - tened to the tomb; and when he saw the



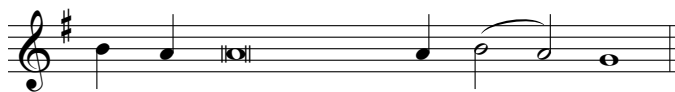
light in the grave he was seized with fear. Then he saw the linen cloth lying there



with-out the bod - y. He be - lieved and cried out: Glory to you, O



Christ our God; for you have saved us all, O our Sav - ior, who yet re-mains



in truth the radiance of the Fa - ther.

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

Tone 8

Theotokion

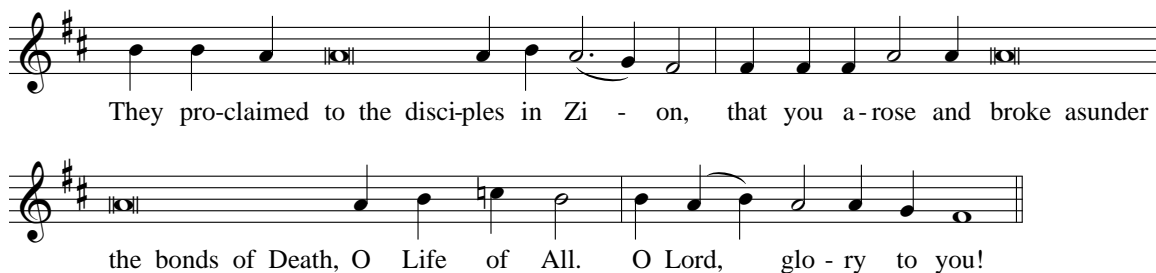
Let us glo - ri - fy the tabernacle and the heav-en - ly gate, the most ho - ly moun-tain
and the shin-ing cloud, the heav-en - ly ladder and the mystic-al Par - a - dise,
the de - liv - erance of Eve and the precious and great treas-ure of the u - ni - verse,
For through her, sal - va - tion came to the world and the an - cient debt was
for - giv - en. There-fore we cry out to her: In - ter - cede
with your Son and God to grant forgiveness of sins to those who bow
in true worship to your most holy birth - giv - ing.

*The service continues
on page 14.*

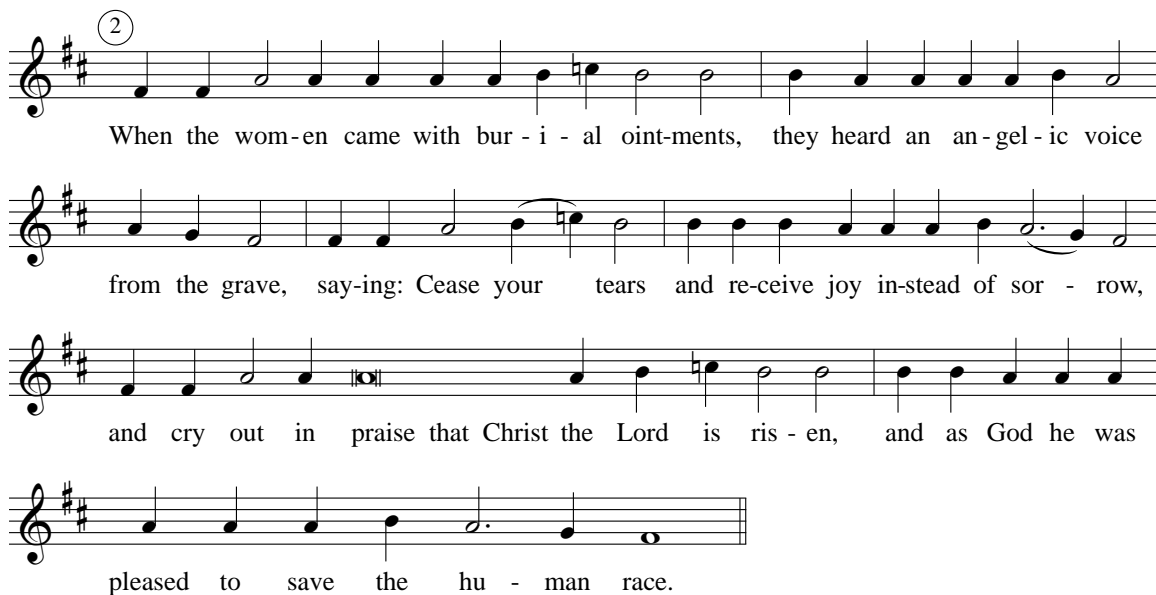
Sessional Hymn 2

Tone 8 Kontakion

①
Mor-tals have sealed your tomb, O Sav-ior, but an - gels rolled the stone a - way
from your grave; and the wom-en witnessed your Resurrec-tion from the dead.

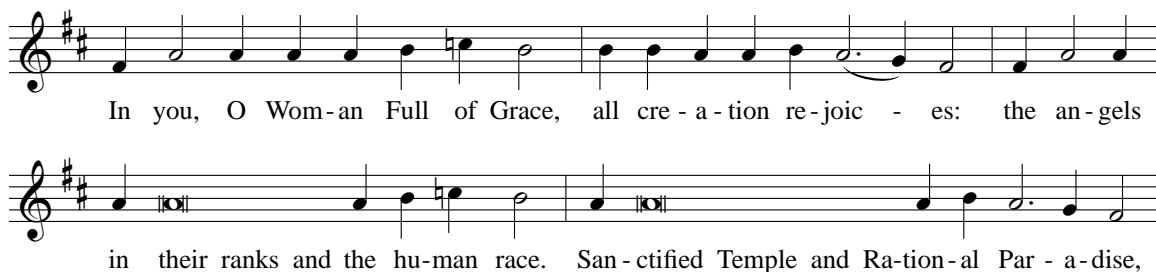


Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.




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


Theotokion




Tone 8




Boast of Vir - gins from whom our God took flesh and be - came a child



while remaining God from be - fore all time. He made your womb a throne,




set - ting it apart, a room more spacious than the heav - ens. In you, O Wom-an




Full of Grace, all cre - a - tion re - joic - es. Glo - ry to you!

The service continues on page 16.


Hypakoe




The myrrh - bear - ing wom - en came to the tomb of the Giv - er of Life,




seek - ing a - mong the dead the Lord, who is death - less.



When they re - ceived the Good News from the an - gels,



they preached to the a - pos - tles that the Lord is ris - en,



grant - ing great mer - cy to the world.

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

Gradual Hymns

Antiphon 1

From my youth, the En - e - my has tempt - ed me and with temp - ta - tion he has

be-guiled me. But I, O Lord, trust-ing in you, have re-ject-ed him in shame.

They who hate Zi - on shall be-come like grass be-fore it is pulled up,

for Christ will cut down their necks with the scythe of tor - ment.

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

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

In the Ho - ly Spir-it, all shall live; for he is Light of Light and great God.

Let us, there-fore, praise him with the Fa - ther and the Son.

Tone 8

Antiphon 2

Let my hum-ble heart be guid-ed by your fear, lest it rise and fall from you,

O all-com-pas-sion-ate One. He that trusts in the Lord shall not fear

when God shall judge all with tor-ment - ing fire. Glo-ry to the

Fa-ther, and to the Son, and to the Ho-ly Spir-it, now and

ev - er and for - ev - er. A-men. By the Ho - ly Spirit ev'ry ho-ly

per - son shall proph - e - sy and per - form heav - en - ly won - ders.

For they sing to the Tri - une God; for the God - head

though of three lights is one in Lord-ship.

Antiphon 3

To you I have cried, O Lord, lis - ten and turn your ear to me when I shout,

and pu - ri - fy me be - fore you raise me from this place.

Ev - 'ry - one shall re - turn to his moth - er, the earth, and shall be dis - solved

at once, re - ceiv - ing ei - ther hon - ors or pun - ish - ment as re - ward for his

deeds in this life. Glo - ry to the Fa - ther, and to the Son, and to the

Ho - ly Spir - it, now and ev - er and for - ev - er. A - men.

Through the Ho - ly Spir - it is made known to us the one God who is

thrice - ho - ly: the e - ter - nal Fa - ther, and the Son be - fore

all a - ges, and the con - sub - stan - tial Spir - it who pro - ceeds from

the Fa - ther.

The service continues on page 23

Tone 8

Prokeimenon

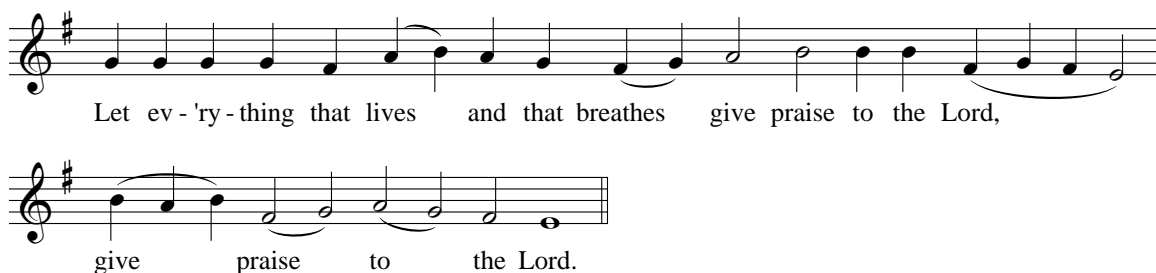
Psalm 145: 10, 1-2



verse: My soul, give praise to the Lord!
I will praise my God all my days.

The service continues on page 24.

Let everything that lives



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

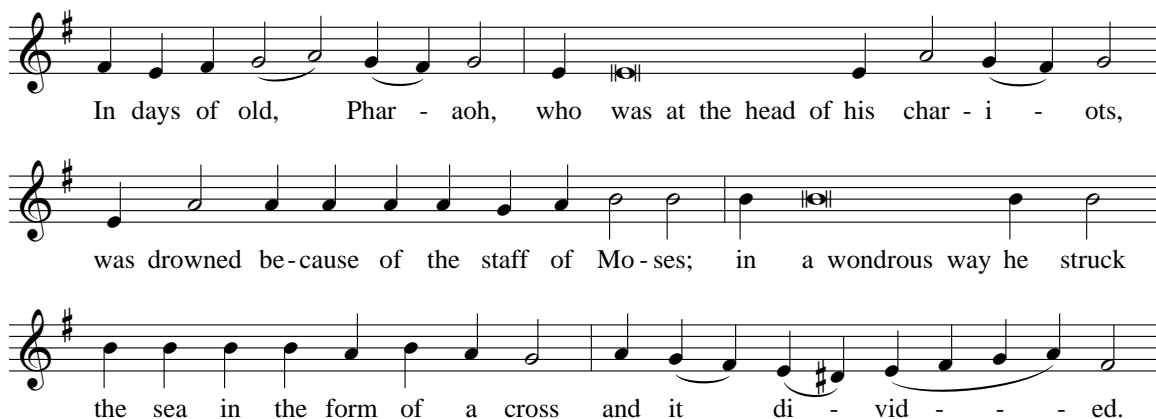
The service continues on page 24

Canon

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

Ode 1

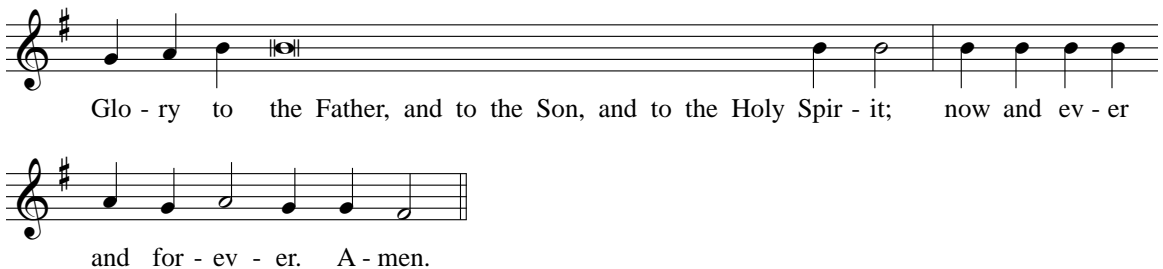
Irmos



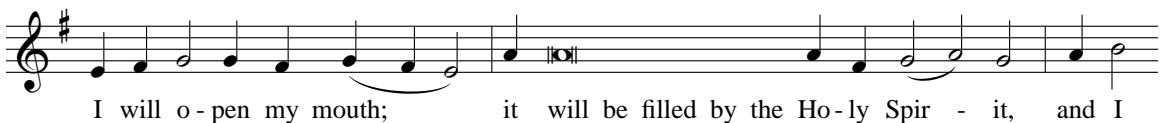
**Refrain**

How shall we not admire the all-powerful divinity of Christ? By his passion he filled all the faithful with a life free of passion and corruption. For an eternal fountain flows from his most pure side, and from his tomb, life everlasting. *Refrain*

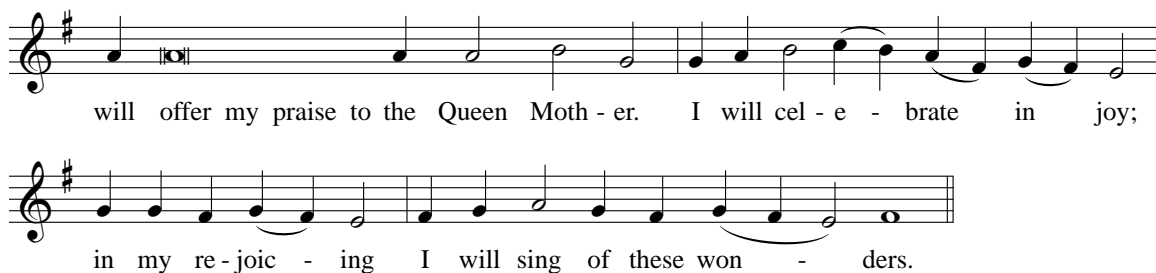
The majestic angel now appears to the women. Bearing brilliant signs of the purity of his immaterial nature, by his countenance he tells of the splendor of the Resurrection, and he cries out: The Lord is risen!



Your glory is told from age to age. In your womb you held the Word of God, and you remained pure, O Virgin Theotokos. And we all honor you as our advocate before God.

Katavasia 1 of the Theotokos**Tone 4**

Tone 8



Ode 3

Irmos

Tone 8

In the beginning, you made the skies firm in your wisdom,

and you founded the earth upon the waters. O Christ, make

me firm upon the rock of your commandments, for none is

holy but you, O only lover of us all.

The second system of musical notation for Tone 8, consisting of four staves. The first staff begins with a treble clef and a key signature of one sharp (F#). The melody is written on a five-line staff. The lyrics "In the beginning, you made the skies firm in your wisdom," are written below the first staff. The second staff continues the melody, with the lyrics "and you founded the earth upon the waters. O Christ, make" written below it. The third staff continues the melody, with the lyrics "me firm upon the rock of your commandments, for none is" written below it. The fourth staff continues the melody, with the lyrics "holy but you, O only lover of us all." written below it. The notation includes various note values, rests, and a double bar line at the end of the fourth staff.

Refrain

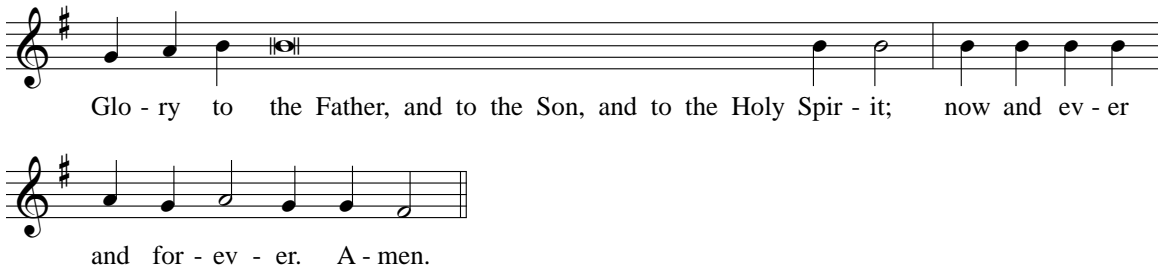
Glo - ry to your ho - ly Res - ur - rec - tion, O Lord.

The third system of musical notation for Tone 8, consisting of one staff. The staff begins with a treble clef and a key signature of one sharp (F#). The melody is written on a five-line staff. The lyrics "Glo - ry to your ho - ly Res - ur - rec - tion, O Lord." are written below the staff. The notation includes various note values, rests, and a double bar line at the end of the staff.

O Christ, the saving passion you suffered in the flesh has redeemed Adam, who had been condemned for having tasted the bitterness of sin; for though you were not guilty, you suffered the ordeal of death, O sinless Lord. *Refrain*

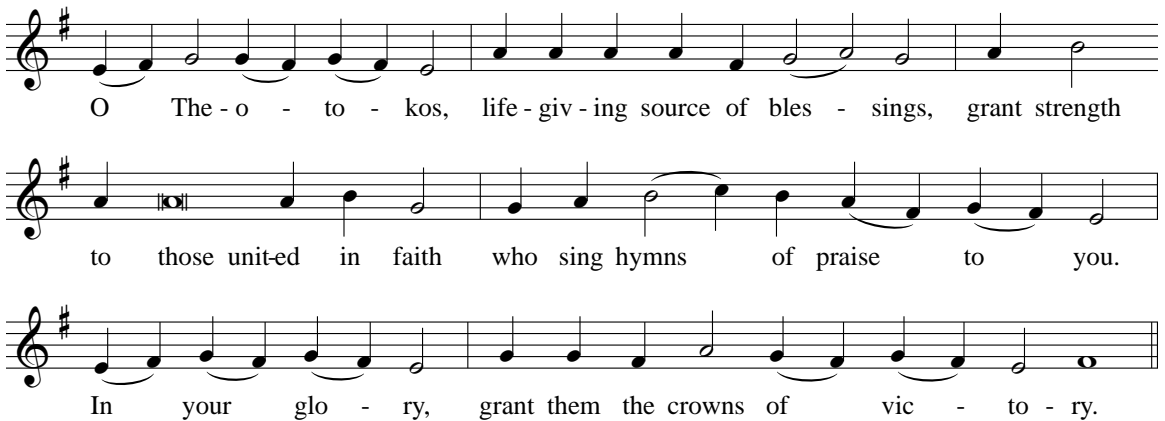
The light of the Resurrection has shown brightly upon those who lie in darkness and in the shadow of death. For by his divinity, Jesus, our God, has bound the Prince of evil and taken his spoils away from him.

O Theotokos, you have appeared higher than the Cherubim and Seraphim, for you alone, O pure Virgin, have received in your womb the God whom nothing could contain. And with our unceasing hymns, we the faithful call you blessed.



Katavasia 3 of the Theotokos

Tone 4

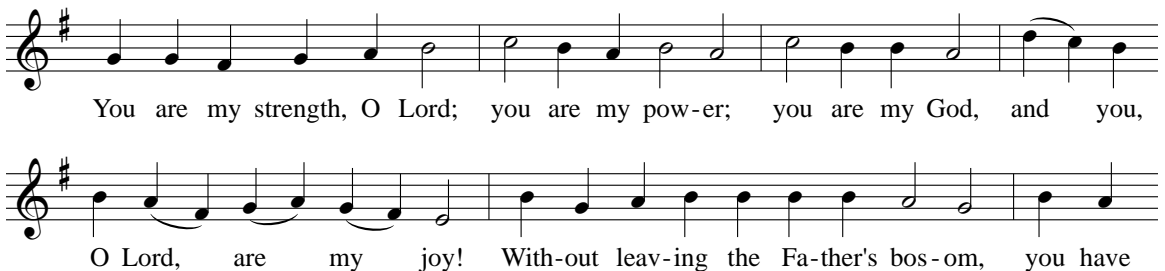


The Small Litany is found on page 32.

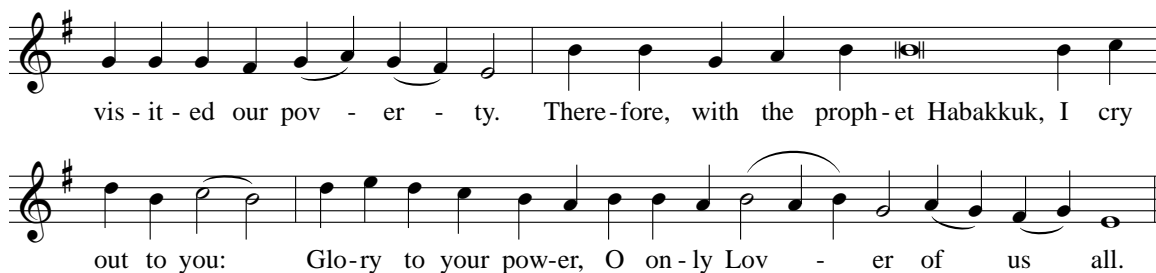
Ode 4

Irmos

Tone 8



Tone 8

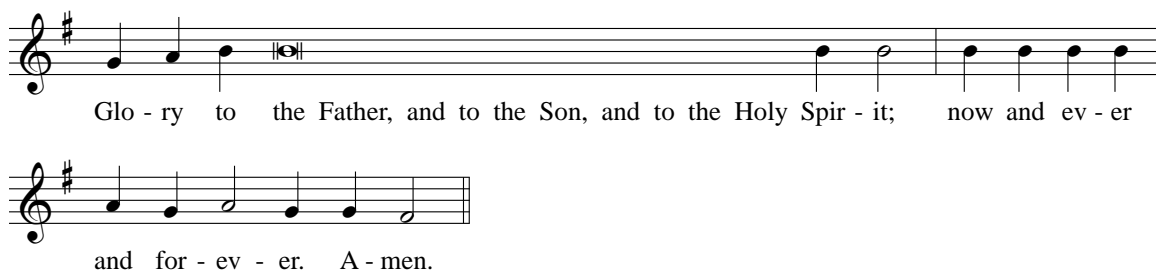


Refrain



You have loved me beyond measure, even though I was your enemy; you have come down to the earth, O compassionate Savior, to humble yourself in a wondrous way, without scorning my extreme poverty. Because of your glory beyond expression, you glorified the one who had formerly been despised. *Refrain*

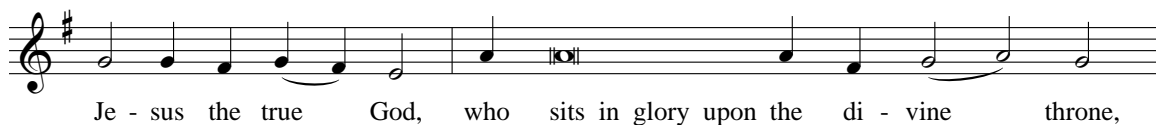
Who would not be struck with wonder, O Lord, in seeing you destroy Death by your passion, dispel corruption by your cross, and empty Hades of its treasures by your death. Such is the work of your divine power, O Lover of us all, who was nailed to the cross.

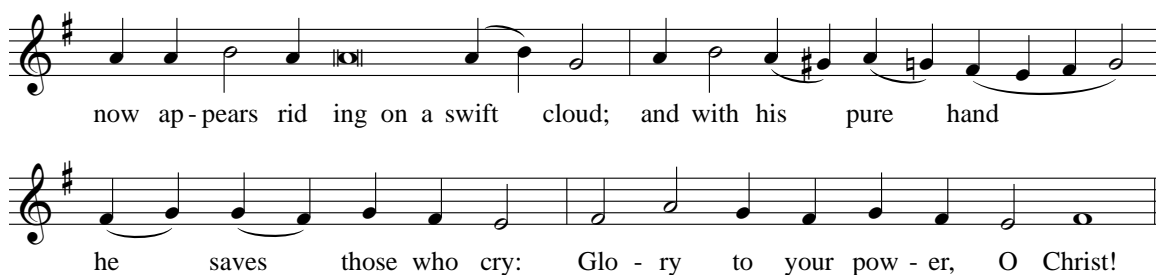


You are the glory of believers, their advocate, refuge and rampart, the haven of Christians; you bring their prayers before your Son, and you save from all danger the faithful who recognize you as the Theotokos.

Katavasia 4 of the Theotokos

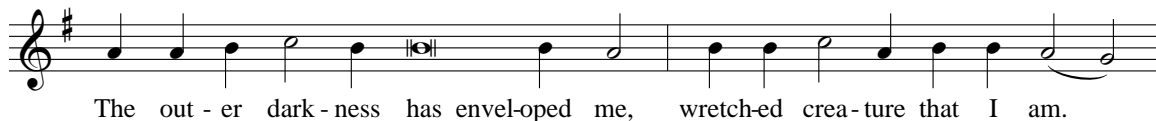
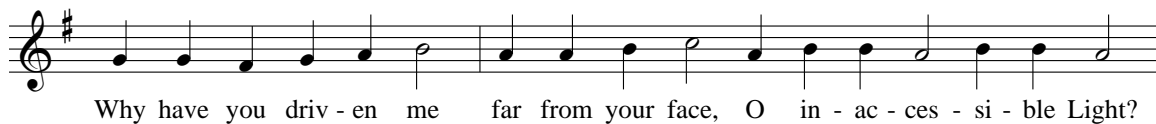
Tone 4





Ode 5

Irmos



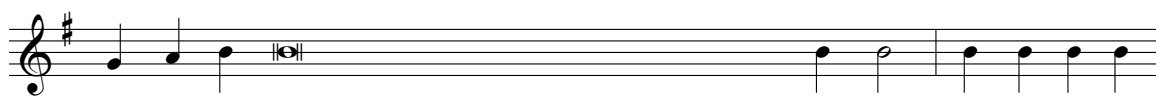
Refrain




Before your sufferings, O Savior, you allowed yourself to be clothed by the soldiers with a cloak of derision to cover the nudity of our first parents; and naked, you let yourself be nailed to the cross, setting aside the tunic, the symbol of death. *Refrain*

When you were resurrected, O Christ, you refashioned my fallen being from the dust of the tomb. You have adorned me with eternal youth, making me in the likeness of the King shining with eternal brightness.

Tone 8



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




and for - ev - er. A - men.


O most pure Virgin, you have the assurance of a Mother before her Son; we pray you, do not refuse your protection to the Christian people, for you alone can gain favor before Christ our Lord and Master.

Tone 4


Katavasia 5 of the Theotokos




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



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



God of all, the eternal Son to whom you gave birth; he grants sal - va - tion



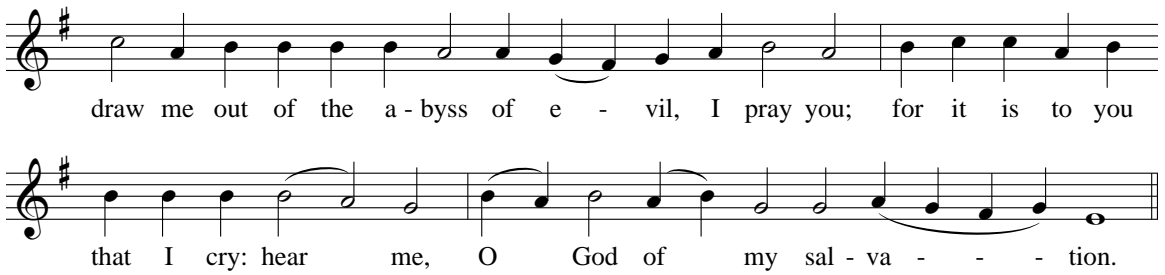
to all who sing your prais - es.

Ode 6

Irmos

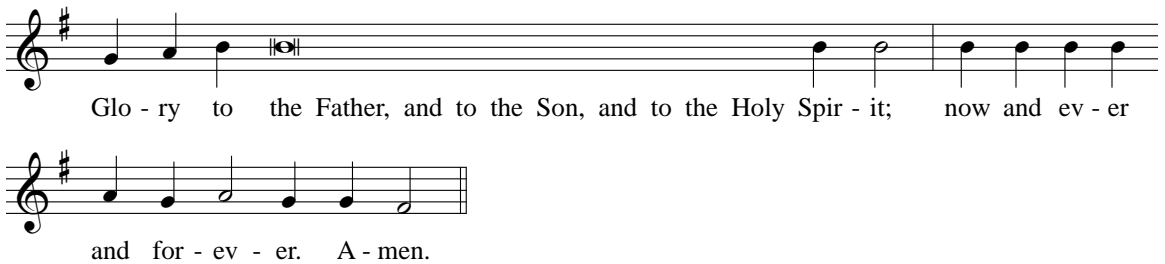
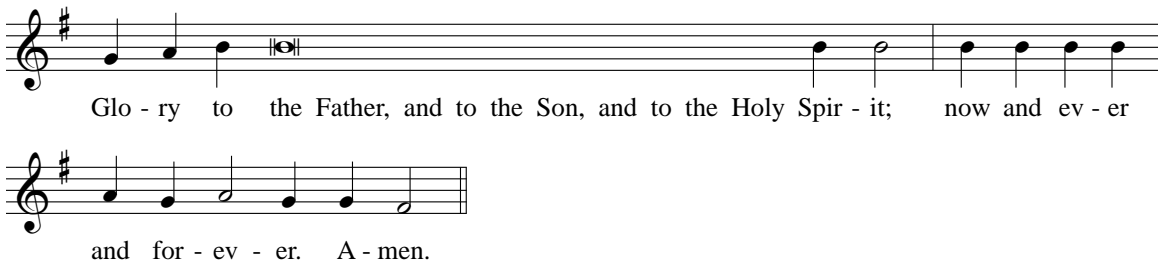


Grant your for - give - ness O Sav - ior, de - spite the num - ber of my sins;

**Refrain**

Through the tree, the Prince of evil vanquished me; but through the tree of the cross, O Christ, you have delivered me, casting down the powerful one and raising up fallen humanity. *Refrain*

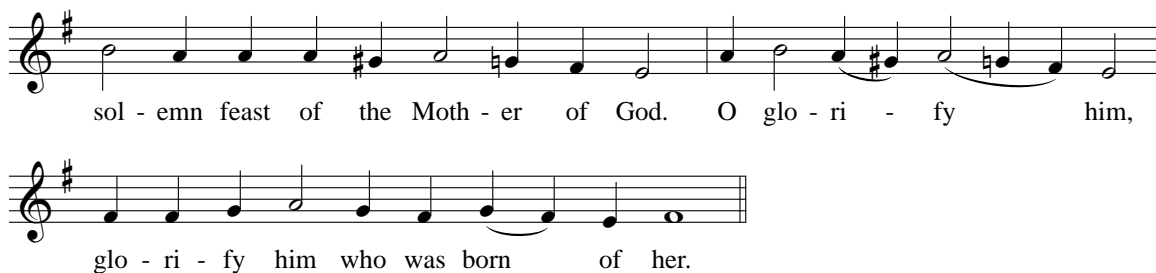
Rising from the grave, you had mercy on Zion; in your love you renewed her, O Christ, by your divine blood; and in her you shall reign for ages to come.



By your prayers, O holy Mother of God, may we be delivered from our sins so that we may obtain, O Virgin, the divine illumination of the Son of God who wondrously took flesh in your womb.

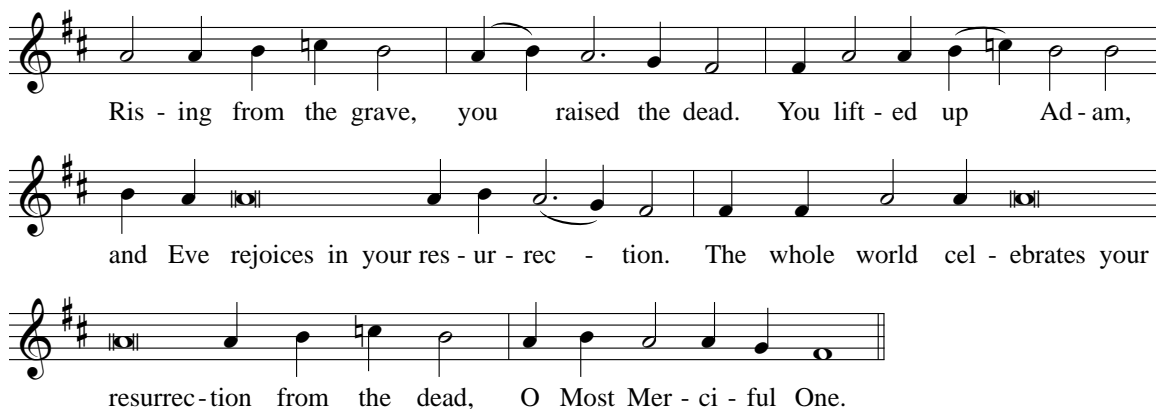
Katavasia 6 of the Theotokos**Tone 4**

Tone 8



The Small Litany is found on page 33.

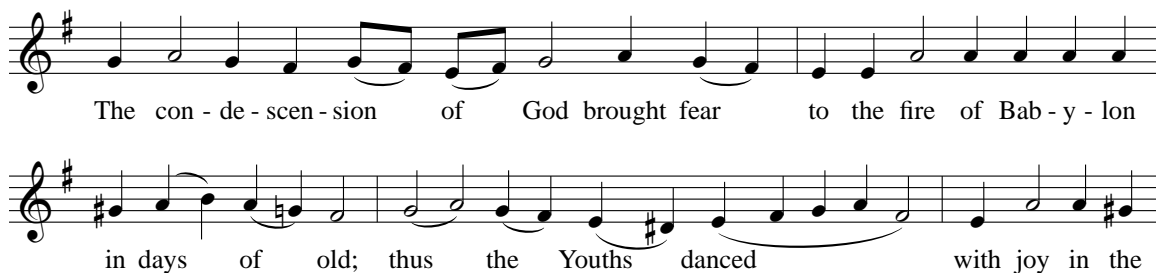
Kontakion

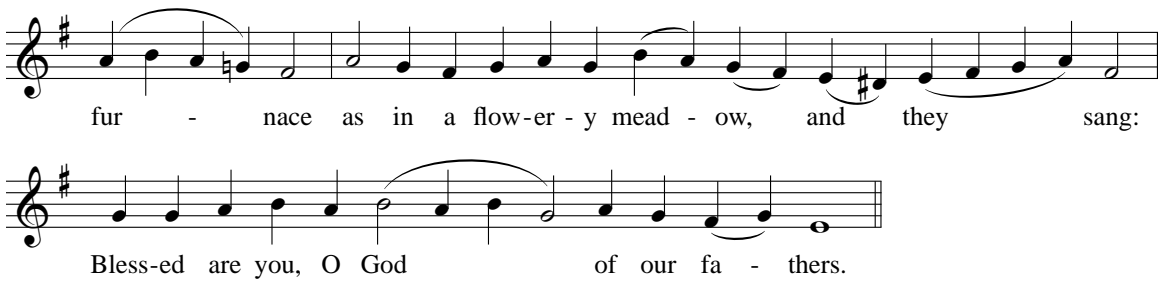


Ikos Having despoiled the kingdom of Hades and having risen from the dead, O compassionate Lord, you went before the myrrh-bearing women and brought them joy instead of tears. You showed the signs of your victory to your apostles, O Savior and Source of life. And You enlightened all creation, O Lover of us all. Therefore, the world also rejoices at your awakening from the dead, O God of mercy.

Ode 7

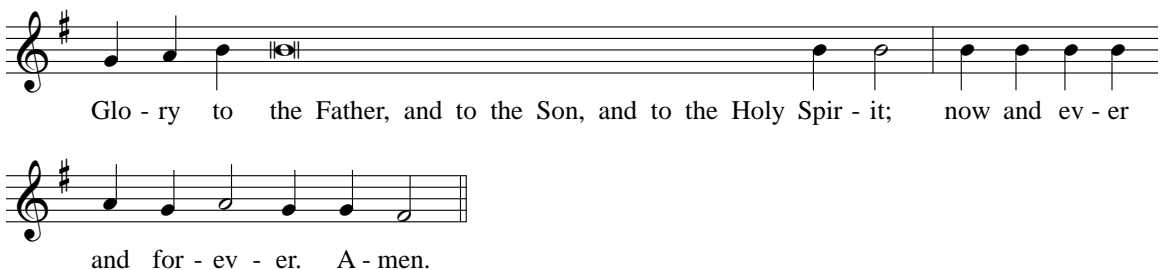
Irmos



**Refrain**

Your glorious condescension, O Christ, and the divine treasure of your humble heart struck the angels with wonder when they saw you nailed upon the cross to save those who sing to you in faith: Blessed are you, O God of our fathers. *Refrain*


When you descended, O God, the dens of Hades were filled with light; the gloomy darkness was dispelled; and the captives who had been chained for centuries were raised up, and they began to sing: Blessed are you, O God of our fathers.



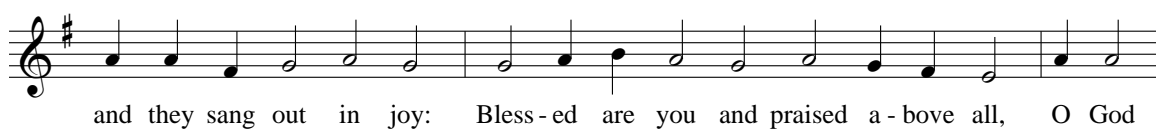
When we praise your Divinity according to the true faith, we proclaim you the Lord of the universe, the Father of the only Son, and we recognize one Spirit of righteousness who proceeds from you, sharing the same nature and eternity.

Katavasia 7 of the Theotokos**Tone 4**


Tone 8



pre - fer - ring to wor-ship the Cre - a - tor ra - ther than cre - a - ted things



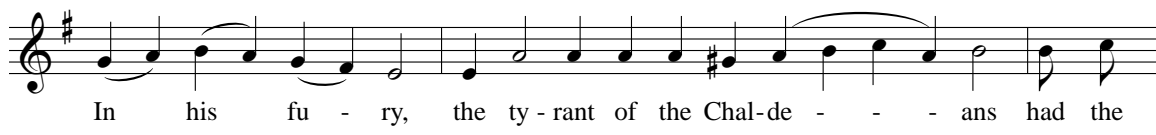
and they sang out in joy: Bless - ed are you and praised a - bove all, O God




of our fa - thers.

Ode 8


Irmos




In his fu - ry, the ty - rant of the Chal-de - - - ans had the




fur-nace heat-ed seven times hotter than u - su - al for the faith-ful serv-ants



of the Lord; but when he saw them saved by a more pow - er - ful



force, he cried out: O Youths, bless the Lord; praise him, you priests;



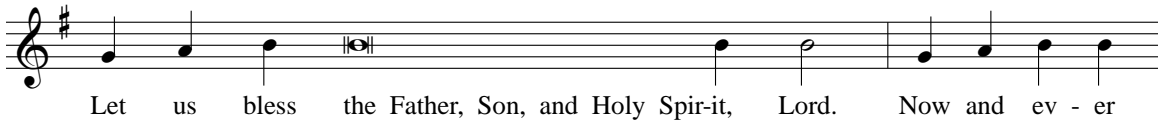
and all you peo - ple, ex - alt him for all a - ges.

Refrain



The divine power of Jesus has made his divinity shine upon us; when in his flesh he tasted death on the cross for all of us, he destroyed the power of Hades. O Youths, bless him without ceasing; praise him, you priests; and all you people, exalt him for all ages. *Refrain*

The crucified One is awakened; the arrogance of Hades has tumbled; fallen and broken humanity is raised up again; Death has been banished and immortality flourishes; life recaptures its reign over mortals. O Youths, bless the Lord; praise him, you priests; and all you people, exalt him for all ages.



Let us praise the Divinity of three flames, one light shining from a single nature in three Persons; the Father without beginning, the Word who is of the same nature as the Father, and the consubstantial Spirit who reigns with him. O Youths, bless your Creator and Redeemer; praise him, you priests; and all you people, exalt him for all ages.

Tone 4




Katavasia 8 of the Theotokos


Tone 4




Tone 8



The - o - to - kos. He who was fore-told has been born on earth,




and he joins to - geth - er all cre - a - tion to sing: All you works




of the Lord, bless the Lord, and praise him a - bove all for - ev - er.

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


Ode 9 Irmos




Heav - en was seized with won - der and the ends of the earth struck with




as - ton - ish - ment when God re - vealed him - self to us clothed



in our flesh. And your womb has be - come more spa - cious than the heav - ens,



O The - o - to - - - kos; the assembly of an - gels and peo - ple



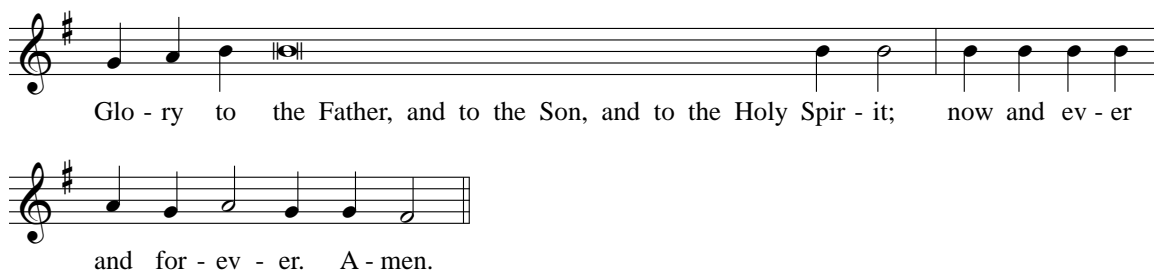
ex - tol you.

Refrain



Even though your divine nature is without beginning, you took our flesh, O Word of God; you suffered in your human nature, yet as God you remained beyond suffering; in two natures and without division or confusion, we extol you.

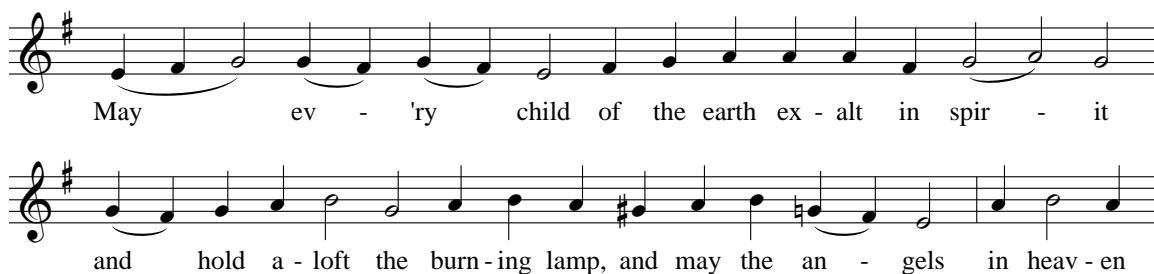
O Most High, the One who is your Father according to your divine nature, you called God when you took on your human nature and came down among your servants. And now, risen from the dead, you have revealed him as the Father of humanity, the One who by nature is God and Master. With him, we all extol you.



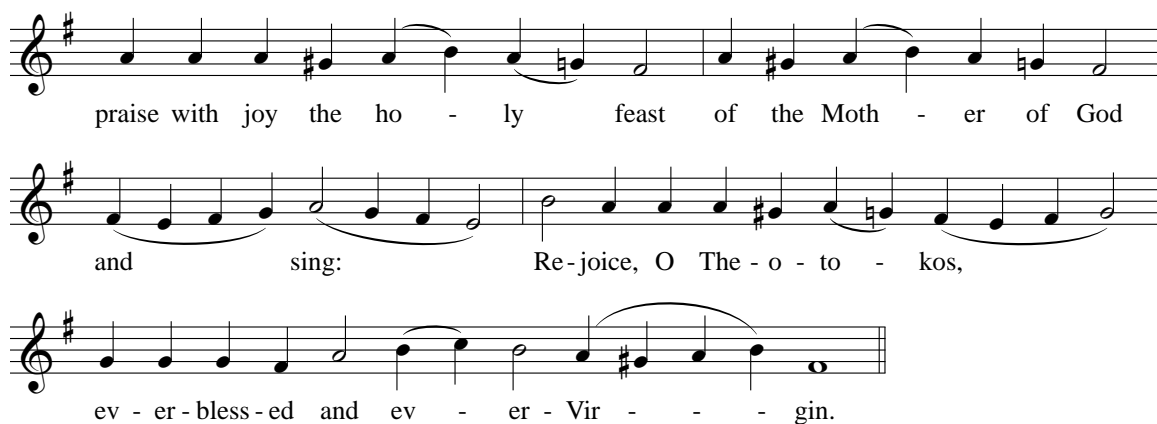
O Virgin, you have appeared as the Mother of God; in a wondrous manner, you gave birth in the flesh to the Word who is all-good and whom the Father in his goodness has spoken before the ages; and even though he bears the garment of flesh, we know him to be the transcendent one.

Katavasia 9 of the Theotokos

Tone 4



Tone 8



praise with joy the ho - ly feast of the Moth - er of God
and sing: Re-joyce, O The - o - to - kos,
ev - er - bless - ed and ev - er - Vir - - - gin.

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

Holy is the Lord our God



Ho - ly is the Lord our God! Ho - ly is the Lord our God!
Ho - ly is the Lord our God!

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

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

The Psalms of Praise

Psalm 148

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

Praise the Lord from the heav - ens, praise him in the heights.

To you is due a hymn, O God. Praise him, all his an - - gels,

praise him, all his host. To you is due a hymn, O God.

Praise him, sun and moon,
 praise him, *shining* stars.
 Praise him, highest heavens
 and the waters above *the* heavens.
 Let them praise the name of the Lord,
 He commanded; they *were* made.
 He fixed them forever,
 gave a law which shall not pass *away*.
 Praise the Lord from the earth,
 sea creatures and *all* oceans,
 fire and hail, snow and mist,
 stormy winds that obey *his* word;
 all mountains and hills,
 all fruit trees *and* cedars,
 beasts, wild and tame,
 reptiles and birds on *the* wing;
 all earth's kings and peoples,
 earth's princes *and* rulers.

Tone 8

young men and maidens,
old men together *with* children.
Let them praise the name of the Lord
for he alone is *exalted*.
The splendor of his name
reaches beyond heaven *and* earth.
He exalts the strength of his people,
he is the praise of all *his* saints,
of the children of Israel,
of the people to whom he *comes* close.

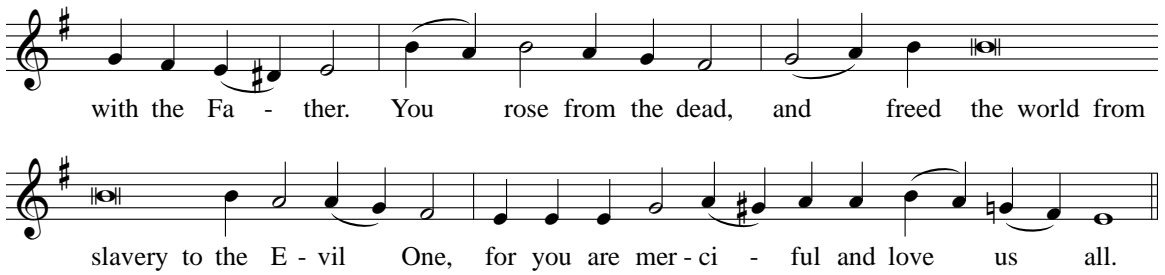
Psalm 149 Sing a new song to the Lord,
his praise in the assembly of *the* faithful.
Let Israel rejoice in its Maker,
let Zion's sons exult in *their* king.
Let them praise his name with dancing
and make music with timbrel *and* harp.
For the Lord takes delight in his people.
He crowns the poor with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

Cantor: To carry out the sentence pre-ordained:
(on 6) this honor is for all his faithful.

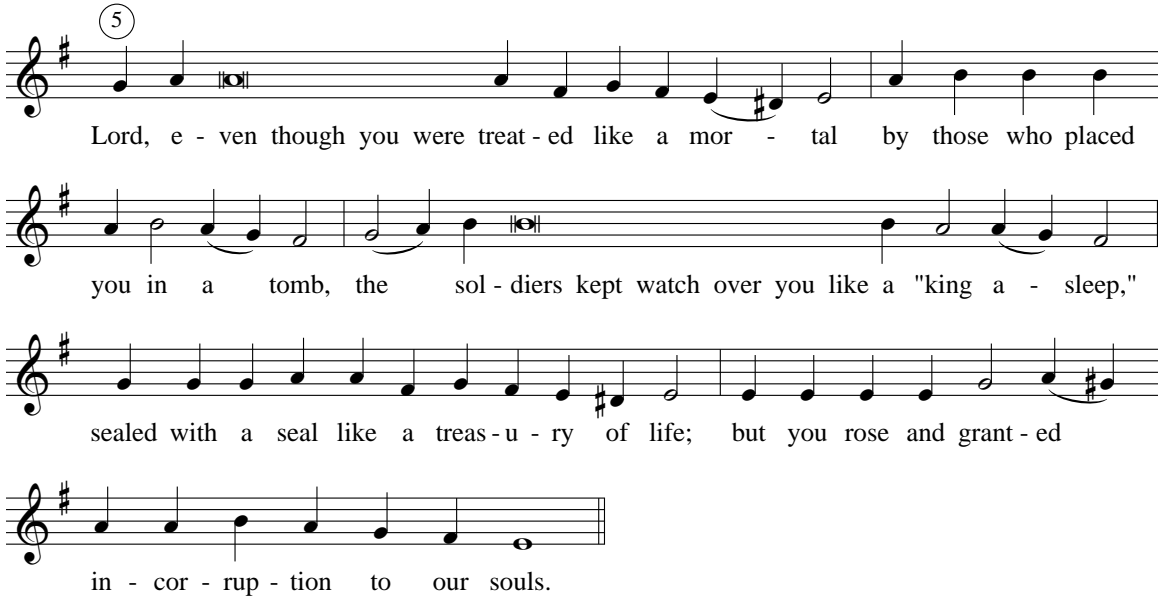
⑥

Lord, e - ven though you stood be - fore the judg - ment seat and were con - demned by

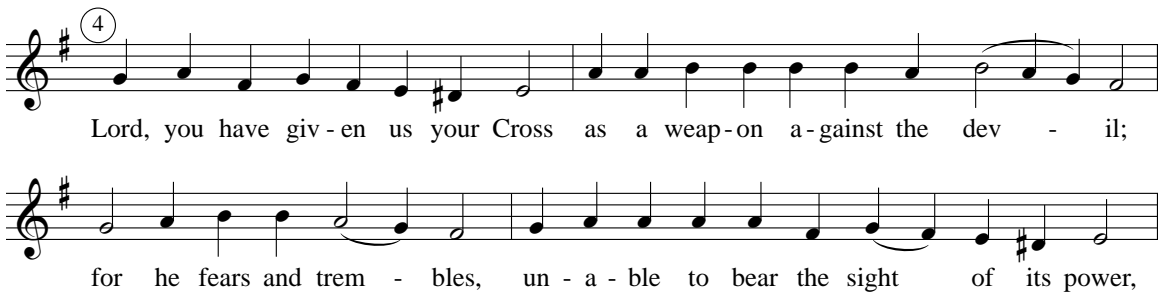
Pi - late, you nev - er left your throne where you are seat - ed



Cantor: Praise God in his holy place, **Psalms 150**
(on 5) praise him in his mighty heavens.



Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.



Tone 8

for it rais - es the dead and has van - quished death. There - fore we worship your
bur - ial and your re - sur - rec - tion.

Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

Lord, the an - gel who an - nounced your Res - ur - rec - tion fright - ened the guards
but said to the wo - men: Why do you seek the living a - mong the dead?
The "God Who Is," a - rose and has granted great mer - cy to the
u - ni - verse.

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

You suf - fered on the cross al - though you were beyond suffering in your
di - vin - i - ty; for three days you accept - ed bu - ri - al that you might

set us free from the bondage of the En - e - my and grant us life through your

Res - ur - rec - tion, O Christ, the Lov - er of us all.

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

①

I wor - ship, glorify, and praise your Resurrection from the tomb, O Christ,

by which you released us from the bonds of Ha - des. For, as God, you grant

e - ter - nal life and great mer - cy to the world.

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

Ⓐ

In truth the transgressors of the Law guard-ed your life - giv - ing tomb;

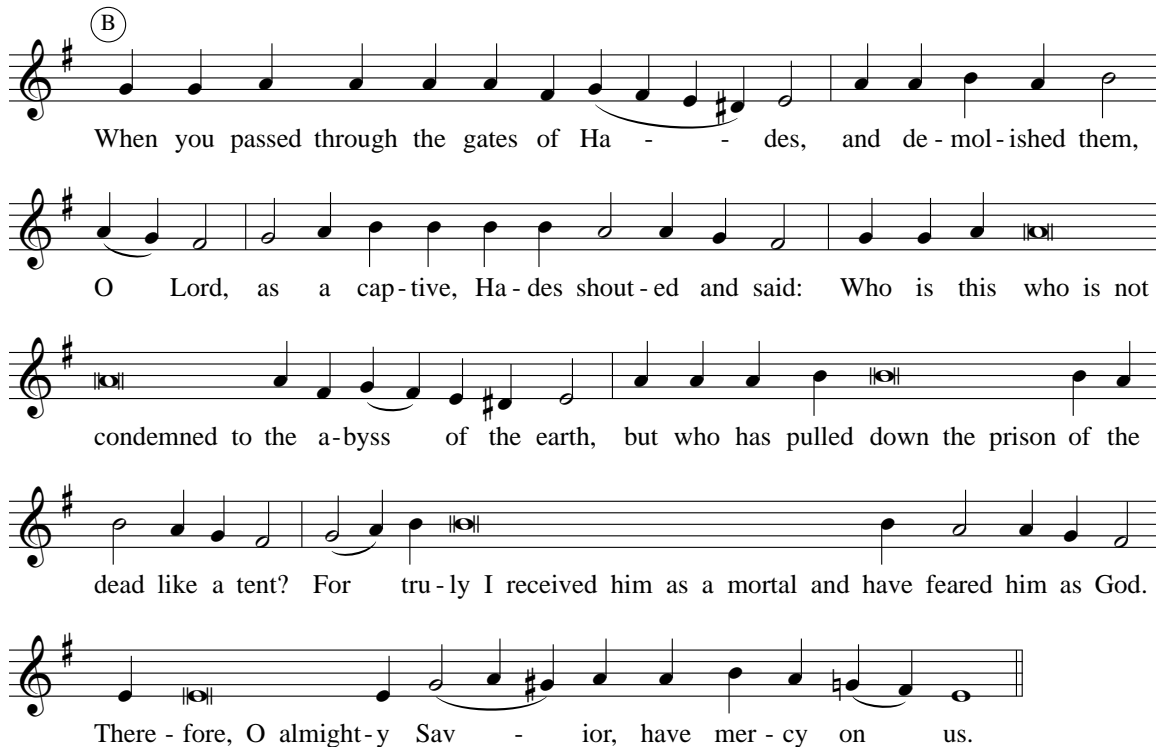
they sealed it and placed guards by it. But since you are immortal and the

Tone 2

Tone 8



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



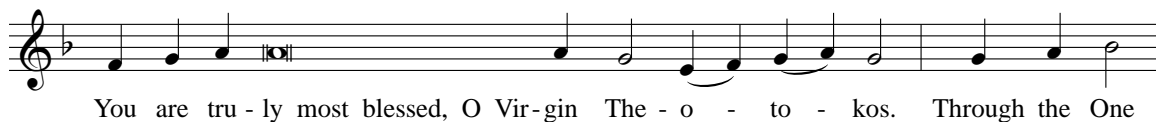
Cantor: Glory...

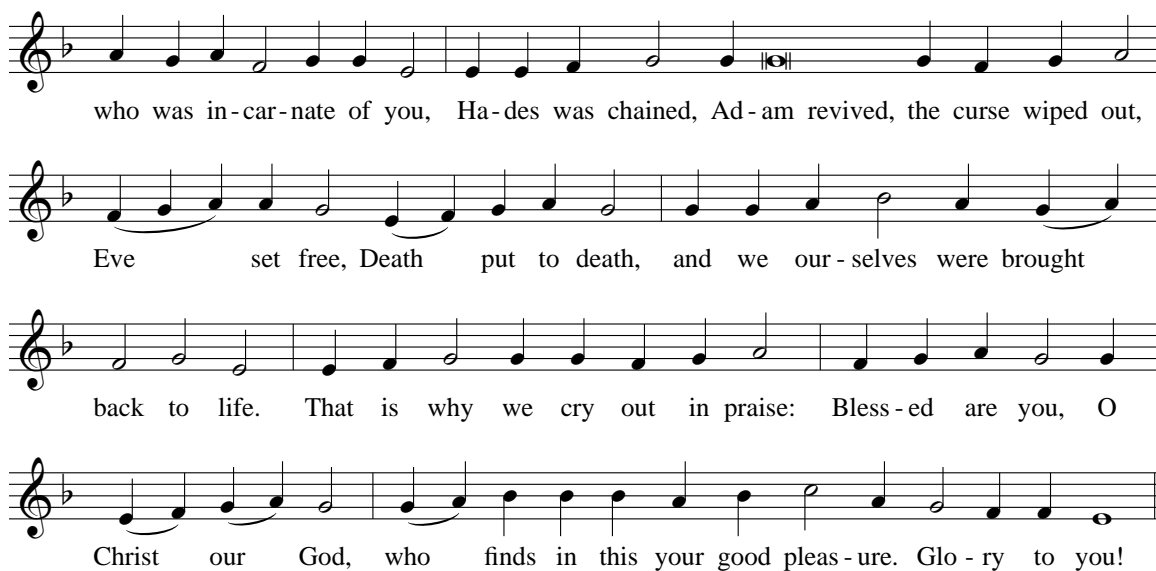
The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokion





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

The service continues on page 41.

Appendix

1. Festal Gradual Hymn

Tone 4

①



Ev - er since the days of my youth, man - y pas - sions have



fierce - ly waged a bat - tle a - gainst me: but



has - ten to my res - cue and save me, O my Sav - ior.

②



All of you that hate Zi - on shall be put to



shame by the Lord: all of you shall be with - - - ered up,



as the grass is by the fire. Glo - ry to the Father and to the Son and

③



to the Ho - ly Spir - it: The Ho - ly Spir - - - it



gives his life to ev - 'ry soul; it is ex - alt - ed in pu - ri - ty;

it is il - lu - - - mined by the one God in three Per - sons

in a sa - cred mys - ter - y. Now and ev - er and

for ev - er. A - men. The Ho - ly Spir - - - it

caus - es streams of grace which are flow - ing for us all,

and they wa - ter the whole cre - a - - - tion that we

all might live in him.

2. Psalm 136 (By the Waters of Babylon)

①

By the wa-ters of Bab - - y - - lon, al - le - lu - ia,
there we sat down and we wept when we re-mem - bered
you, O Zi - on; when we re-mem-bered you, O Zi - - on.
Al - - - le - lu - ia, al - le - lu - ia.

②

For it was there that they asked us, al - le - lu - ia,
our cap-tors for songs, our op-pres-sors for joy. Sing to us, they said,
one of Zi-on's songs, sing to us, they said, one of Zi-on's songs,
Al - - - le - lu - ia, al - le - lu - ia.

③

How could we sing, yes, sing, al - le - lu - ia,
 the song of the Lord, the song of the Lord
 on a - lien soil, sing the Lord's song on a - lien soil?
 Al - - - le - lu - ia, al - le - lu - ia.

④

O Bab - y - lon, de - stroy - er, al - le - lu - ia,
 one is hap - py who re - pays you, one is hap - py
 who re - pays you all the ills that you brought on us.
 Al - - - le - lu - ia, al - le - lu - ia.

5

Glo - ry to the Father, and to the Son, and to the Ho - - - ly

Spir - it, al - le - lu - ia; now and ev - er and for -

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

Al - - - le - lu - ia, al - le - lu - ia.

3. Stichera after Psalm 50 in the Great Fast

Cantor



Glo - ry to the Father, and to the Son and to the Ho - ly Spir - - - it.



O - pen to me the doors of repent-ance, O Giv - er of life. As we wor-ship in



your tem - ple this morn - ing, teach us how to purify the temples of our



bod - ies, and, in your com-pas - sion, pur - ify me by the good - ness of



your mer - - - cies.

Cantor



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



Lead me to the paths of salva-tion, O The - o - to - kos, for I have condemned

my-self with shame-ful sins and have was-ted all my life in sloth-ful-ness.

By your in-ter-ces-sion, pur-i-fy me from all sin-ful-ness.

Cantor

Have mer-cy on me, God, in your kind-ness. In your com-pas-sion blot out

my of-fense.

When I think upon the multitude of my e-vil deeds, I tremble for the ter-ri-ble

Judg-ment Day. But trust-ing in the com-pas-sion of your mer-cy, O Lord,

I cry to you like Da-vid: Have mer-cy on me, O God,

ac-cord-ing to your great mer-cy.