

TONE 4 – MATINS

AT MATINS

On Sunday we perform the beginning of Matins and the rest of the service as indicated in the First Tone. At Sunday Matins, after the Six Psalms, at God is the Lord:

The Troparion of the Resurrection, in Tone 4:

When the women disciples of the Lord learned from the angel the joyous proclamation of the Resurrection, casting off the ancestral condemnation, they spake to the Apostles exultantly: Death is overturned! Christ our God is risen, granting the world great mercy. (2)

Glory: *the troparion to the saint, if there is one. If there is none:*

Glory, Now. *Theotokion:* The mystery hidden from the ages and unknown to the angels was made manifest to those on earth through thee, O Theotokos: God became incarnate in an unconfused union, and for our sake He willingly took up the Cross, whereby He raised up the first-formed man and saved our souls from death.

After the first reading from the Psalter, the sessional hymns of the Resurrection, in the Fourth Tone:

Having beheld the entrance to the tomb, and being unable to bear the flame of the angel, the myrrh-bearing women trembled in amazement, saying: Can it be that He Who opened paradise to the thief hath been stolen away? Or hath He arisen, He Who even before the Passion proclaimed His Arising? Truly, Christ is risen, granting life and resurrection to those in Hades.

V. Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

And we repeat the same sessional hymn.

Glory, Now. *Theotokion:* O Mother of God, we magnify thee, saying: Thou art the mountain from which was ineffably hewn the Rock, and It hath smashed the gates of hell.

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After the second reading from the Psalter, these sessional hymns, in the Fourth Tone:

Of Thine own will didst Thou didst endure crucifixion, O Saviour, and in a new tomb did mortal men lay Thee, Who by a word established the ends of the earth. Thereupon the alien was bound, death was led into bitter captivity, and all those in Hades exclaimed at Thy life-bearing Resurrection: Christ is risen, the Life-giver, Who abideth forever.

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

And we repeat the same sessional hymn.

Glory, Now. *Theotokion:* Joseph was amazed to see that which transcendeth nature at thy conception without seed, O Mother of God; and in his mind he recalled the dew upon the fleece, the bush that was not burnt by the fire and Aaron's rod that blossomed. And, as thy betrothed and thy guardian, he bare witness before the priests, exclaiming: A Virgin giveth birth, and after childbirth will still remain a virgin.

Then, the kathisma: Blessed are the blameless: *and after it, the troparia:* The assembly of the angels: *Afterwards, the priest says the little litany, and, after the exclamation:*

The hypakoë in Tone 4:

The myrrh-bearing women, who came earlier to Thy most glorious arising, O Christ, proclaimed to the Apostles the glad tidings that Thou hadst risen as God, granting the world great mercy.

THE GRADUAL ANTIPHONS:

TONE 4

(We sing each verse twice)

Antiphon 1.

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

They that hate Sion will be put to shame by the Lord, even as grass that will be withered by fire.

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By the Holy Spirit every soul is given life; it is exalted through purity and made radiant by the unity of the Trinity, in a hidden, sacred manner.

Antiphon 2.

Fervently have I cried unto Thee, O Lord, from the depths of my soul. Let Thy divine ears be directed towards hearing me.

Whosoever hath acquired trust in the Lord is higher than all who sorrow.

By the Holy Spirit the waters of grace are made to flow, watering all creation, to give it life.

Antiphon 3.

Let my heart be lifted up unto Thee, O Word, and let none of the beauties of the world delight me so as to weaken me.

Even as one hath love for his mother, for the Lord should we have a more ardent love.

In the Holy Spirit there is a wealth of divine understanding, divine knowledge and wisdom; for by Him the Word revealeth all the precepts of the Father.

The prokeimenon from the Psalms of David: Arise, O Lord, help us, and redeem us for Thy name's sake. *Verse:* O God, with our ears we have heard. *And again:* Arise, O Lord, help us, **and redeem us for Thy name's sake.**

Then: Let every breath praise the Lord. *Verse:* Praise ye God in His saints: *And again:* Let every breath **praise the Lord.**

And the Gospel of the Resurrection. Then: Having beheld the Resurrection of Christ: *Psalm 50:* Have mercy on me, O God: *followed by:* Glory: Through the prayers of the Apostles, O Merciful One, blot out: **Now:** Through the prayers of the Mother of God, O Merciful One, blot out: *Then the verse:* Have mercy on me, O God, according to Thy great mercy: *and the sticheron:* Jesus, hath arisen from the tomb: *And the priest says the prayer:* O God, save Thy people: *And we say:* Lord have mercy (12). *The priest says the exclamation:* Through the mercy and bounties and love towards man of Thine Only-begotten Son:

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THE CANON OF THE RESURRECTION

TONE 4

Ode 1. Heirmos:

When Israel of old had traversed the depths of the Red Sea with dry feet, they overcame the might of Amalek in the wilderness by the arms of Moses, stretched out in the form of a cross.

Refrain: Glory to Thy Resurrection, O Lord.

Thou wast lifted up upon the most pure tree of the Cross, O Master, setting straight our fall and healing the utter destruction wrought by a tree, as Thou art good and all-powerful.

In the tomb with Thy flesh, as God in hell with the soul, in paradise with the thief, and on the throne with the Father and the Spirit wast Thou, O Christ, filling all things yet uncircumscribed.

Theotokion: At the will of the Father, through the divine Spirit didst thou conceive the Son of God without seed, O most pure one; and thou gavest birth in the flesh to Him Who is of the Father without a mother, but Who for our sake [came forth] from thee without a father.

Another Canon, to the Cross and Resurrection, in the Fourth Tone.

Its acrostic reads thus: John singeth praise in a fourth hymn.

Heirmos:

I shall open my mouth, and it will be filled with the spirit, and I shall utter my words to the Queen and Mother. I shall be seen radiantly keeping feast, and I shall joyfully sing of her wonders.

Refrain: Glory to Thy Cross and Resurrection, O Lord.

When Thou didst heal the brokenness of mankind, O Lord, thou didst renew it by Thy divine Blood, and didst break him who is mighty in power, who of old had broken Thy creature.

By being put to death Thou becamest the resurrection of the dead; for the power of death was taken away when it contended with eternal Life, with the incarnate God Who hath dominion over all things.

Theotokion: Thy divine and animate temple was made far more beautiful than the heavenly powers, O thou who didst carry

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our God in thy womb, O Virgin, thou holy mountain.

Another Canon, to the Mother of God, in the same tone. Its acrostic reads thus: A fourth hymn to the all-glorious Maiden.

Heirmos:

○ Thou Who wast born of the Virgin, submerge the mighty captains:

Refrain: Most holy Lady, Mother of God, save us.

Peoples were shaken, nations were troubled and mighty kingdoms bowed down out of fear of thine Offspring, O pure one. My King came, and overthrew the tyrant, and delivered the world from corruption.

Christ, Who liveth on high, came down to men, and hallowed thee as His dwelling place, and showed thee to be unshakeable; for thou alone gavest birth to the Creator, and after childbirth preservedst the vessel of thy virginity.

(And we sing the Katavasia.)

Ode 3. Heirmos:

The Church rejoiceth in Thee, O Christ, as it crieth out: Thou art my strength, O Lord, my refuge and my fortress.

The Tree of life, the true and noetic Vine, hangeth upon the Wood, pouring forth incorruption for all.

As One great and terrible Thou didst put down the arrogance of Hades, and as the incorruptible God Thou hast now risen from the grave in the flesh.

Theotokion: Thou alone, O Mother of God, becamest the mediatrix of supernatural blessings for those on earth; therefore, we cry to thee: Hail.

Another canon. Heirmos:

○ Mother of God, thou living fount of incorruption, join thy singers unto thyself in a spiritual choir and strengthen them, and in thy divine glory vouchsafe unto them crowns of glory.

○ Saviour, the serpent sank his venom-filled fangs into me, which Thou hast broken with the nails in Thy hands, O Lord

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Almighty; for among the saints there is none so holy as Thou, O Lord.

Of Thine own will Thou wast seen, O Lover of mankind, as One dead in the tomb, O Creator of life, and Thou didst break down the gates of hell for the souls who had been there for ages; for among the saints there is none so holy as Thou, O Lord.

Theotokion: Thou wast shown to be the unploughed furrow that bare the Stalk of life, Which is the Medium of immortality for all who partake thereof, the Holy One Who holily abideth in the holies.

Another canon. Heirmos:

From on high didst Thou descend:

The nature of earthly men is purified through thee, who wast united to the unbearable divine Fire Which kept thee unharmed; for in thee, most pure Virgin, It made Itself a mystically baked Bread.

Who is this who is truly close to God, one who hath surpassed all the orders of angels, and who uniquely shineth with the beauty of virginity, being the Mother of the Almighty?

Ode 4. Heirmos:

Seeing Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood still in her course, crying as was meet: Glory to Thy power, O Lord.

Death fittingly met its death when it tasted Thy sinless and life-giving Body, O Master. We, therefore, cry out to Thee: Glory to Thy power, O Lord.

Thou camest to heal my passions, when Thy most pure Flesh, in which Thou hadst willingly clothed Thyself, suffered upon the Cross. We, therefore, call out to Thee: Glory to Thy power, O Lord.

Theotokion: Without knowing wedlock thou gavest birth to the Lord, O Virgin, and after childbirth thou wast shown to be still a virgin. Therefore, with never-silent voices and unwavering faith we cry to thee, O Lady, Hail.

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Another canon. Heirmos:

Marvelling at the unsearchable counsel of God concerning Thine Incarnation from the Virgin, O Most High, the Prophet Habakkuk cried: Glory to Thy power, O Lord.

Israel, which had been given the Law, did not recognise Thee, O Christ, as being the God Who had given it the Law. It nailed Thee to the Cross as an outlaw and a law-breaker, since it was unworthy of the ordinances of the Law.

Thy deified Soul, O Saviour, captured the treasures of Hades and raised up the souls of ages past, while Thy life-bearing Body gushed forth incorruption for all.

Theotokion: We glorify thee, the Ever-Virgin, in truth the only Theotokos, who wast prefigured to Moses the God-seer by the bush which was joined to fire without being burnt up.

Another canon. Heirmos:

Marvelling at the unsearchable counsel of God concerning Thine Incarnation from the Virgin, O Most High, the Prophet Habakkuk cried: Glory to Thy power, O Lord.

He Who is invisible in the form of the unapproachable God became visible and dwelt among men, when He took our shape from thee, O Virgin, in order to save from the alien them that recognise thee as the pure Mother of God.

The Virgin received the Immaterial One materially, when He physically became a Babe of her; therefore, He is now known in two natures: as God in the flesh and as an earthling higher than all that is.

He Who took up His abode in thee preserved thee as a virgin in childbirth; the Word was born of thee without seed and remained God; and after childbirth He showed thee to be still a virgin, since He is the Master and Creator.

Ode 5. Heirmos:

Thou, my Lord, art come into the world as the Light: a holy Light, turning from dark ignorance them that praise Thee with faith.

Thou, O Lord, art come down to the earth in mercy; Thou didst

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elevate fallen human nature when Thou wast lifted up upon the Tree.

Thou, O Christ, hast taken away the condemnation of my transgressions; Thou hast done away with the pangs of death, O Compassionate One, by Thy divine Resurrection.

Theotokion: Thee do we wield as an invincible weapon against the enemy; thee have we acquired as the hope and support of our salvation, O Bride of God.

Another canon. Heirmos:

The whole world was amazed at thy divine glory: for thou, O Virgin who hast not known wedlock, hast received in thy womb God Who is over all, and thou hast given birth to the eternal Son, Who bestoweth peace upon them that sing thy praises.

Foolish Hades took Thee whole into its mouth; for, having seen Thee nailed to the Cross, pierced with a spear and bereft of breath, it regarded the living God as a mere man; but it learned the truth when it had tasted the strength of Thy Divinity.

The grave and Hades divided the ruined temple of Thy Body, O Thou Who lovest mankind. Immediately both were forced to pay a fine: one gave up the souls of Thy saints; the other, their bodies, O Thou Who art immortal.

Theotokion: Behold, now hath the prophecy of the prophet been fulfilled; for thou, O Virgin who hast not known wedlock, hast received in thy womb God Who is over all, and thou hast given birth to the eternal Son, Who bestoweth peace upon them that sing thy praises.

Another canon. Heirmos:

Now I shall arise:

The Son of God found thee to be a house of glory, a holy mountain of God, a bride, a bridal chamber and a temple of sanctification; and having dwelt within thee, He made for us an everlasting paradise of delight.

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From virginal blood, O Christ, Thou hast taken flesh which was without seed, immaculate, personal, having reason, mind and soul, and acting by will and free volition.

A virginal womb hath confounded the designs of tyrants; for an Infant thrust His hand into the den of the soul-stealing asp, and, having laid low the proud rebel, He brought him into subjection under the feet of the faithful.

Ode 6. *Heirmos:*

I will sacrifice unto Thee with a voice of praise, O Lord, the Church crieth to Thee, cleansed of the blood of [sacrifices to] demons by the Blood that flowed in mercy from Thy side.

Having girded Thyself with strength, Thou didst ascend the Cross, O Christ; Thou didst fight the tyrant hand to hand, and as God Thou didst cast him down from his high place and didst raise up Adam by Thine invincible power.

Beautifully resplendent, Thou didst rise from the tomb, O Christ; Thou didst drive away all enemies by Thy divine power and, as God, didst fill all things with gladness.

Theotokion: O wonder newest of all wonders! A virgin who knew not man conceived in her womb Him Who by His word sustaineth all things, and she held Him capaciously.

Another canon. Heirmos:

I was come into the depths of the sea, and the storm of my many sins had sunk me; but as God most merciful Thou hast brought my soul up from corruption.

Hades opened its gullet and like a fool stretched it wide to gobble up me and my soul; but Thou, O Christ, came down and brought up my soul, because Thou lovest mankind.

Death hath perished through a death; for He Who was dead is risen, granting me incorruption; and, appearing to the women, He Who is deathless issued a proclamation of joy.

Theotokion: Thy pure womb, O Mother of God, is shown to be the container of the unendurable Divinity, upon Which the ranks of

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heaven cannot gaze without fear.

Another canon. Heirmos:

I was come into the depths of the sea, and the storm of my many sins had sunk me; but as God most merciful Thou hast brought my soul up from corruption.

Of old the serpent beguiled me and brought death to me through my ancestress Eve; but now He Who fashioned me hath called me back from corruption through thee, O pure one.

The Abyss of compassion showed thee to be an unutterable abyss of miracles, O chosen Maiden; for from thee the Lightning of the Divinity gave rise to the Pearl Which is Christ.

Kontakion, in the Fourth Tone:

My Saviour and Deliverer, as God, from the grave hath raised up the earthborn from their fetters; and He hath broken the gates of Hades, and, as Master, hath arisen on the third day.

Oikos:

Let all of us born on earth gratefully hymn Christ the Life-giver, Who rose from the dead after three days in the grave; Who demolished the gates of death today by His own power; Who put Hades to death; Who broke the sting of death; and Who freed Adam and Eve; for He, as the only mighty God and Master, hath arisen on the third day.

Ode 7. Heirmos:

In the fiery Persian furnace the children of Abraham, blazing with the love of the true faith rather than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord.

Mankind hath been led up into incorruption, having been washed by the divine Blood of Christ, and it gratefully chanteth: Blessed art Thou in the temple of Thy glory, O Lord.

As life-bearing, as far fairer than paradise in truth, and as more radiant than any royal chamber, Thy tomb, O Christ, was revealed, the source of our resurrection.

Theotokion: Rejoice, thou hallowed, divine dwelling of the

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Most High! For through thee, O Mother of God, joy was given to them that cry aloud to thee: Blessed art thou among women, most immaculate Lady.

Another canon. Heirmos:

The youths wise in God would not worship created things in place of the Creator, but, bravely trampling upon the threatening fire, they rejoiced and sang: Blessed art Thou and praised above all, O Lord God of our fathers.

When Thou wast lifted up upon the Tree, Thou didst humble the proud eye, and didst cast overweening pride to the ground, while Thou didst save man. Blessed art Thou and praised above all, O Lord God of our fathers.

By Thy power exalt the horn of us who serve Thee, O Thou Who hast risen from the dead and hast emptied hell of its wealth of many men. Blessed art Thou and praised above all, O Lord God of our fathers.

Triadicon: Following what hath been spoken of God, we glorify One Godhead in Three Lights unconfused and undivided, Whose flame is united and eternal, enlightening all creation which calleth out: Blessed art Thou and praised above all, O Lord God of our fathers.

Another canon. Heirmos:

The three youths in Babylon.

The fire of virginal love within my heart moveth me to sing and to cry out to the Mother and Maiden: Blessed art thou; the Lord of hosts is with thee.

Far above all creatures art thou, O Mother of God, in that thou gavest birth to their Creator and Lord; therefore, I cry to thee: Blessed art thou; the Lord of hosts is with thee.

Triadicon: In thrice-holy hymns I honour one undivided Lordship and sing of [one] Essence in Three Hypostases. Blessed art Thou, O Lord God of our fathers.

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Ode 8. Heirmos:

When Daniel stretched out his hands, he shut the gaping mouths of the lions in the pit; and the youths who were lovers of piety, girded with virtue, quenched the power of fire, as they cried aloud: Bless the Lord, all ye works of the Lord.

When Thou didst stretch out Thy hands upon the Cross, O Master, Thou gatheredst all nations to Thyself and showedst that there is one Church for those on earth and those in heaven who hymn Thee and sing in harmony: Bless the Lord, all ye works of the Lord.

The angel of the Resurrection, clad in white, refulgent with intangible light, appeared to the women, crying: Why seek ye the Living in the tomb as though dead? In truth, Christ is risen. To Him do we sing: Bless the Lord, all ye works of the Lord.

Theotokion: Thou alone out of all generations hast appeared as the Mother of God, O Virgin most pure; thou becamest the dwelling-place of the Divinity, O all-immaculate one, and wast not burnt by the fire of the unapproachable Light. Therefore do we all bless thee, O Mary, bride of God.

Another canon. Heirmos:

The Offspring of the Theotokos saved the pious youths in the furnace. Then prefigured, now fulfilled, He exalted the whole world to sing: Sing to the Lord, all ye His works, and supremely exalt Him unto the ages.

On seeing Thee unjustly slaughtered, creation veiled itself in darkness and lamented; the earth was troubled, and the sun wrapped itself in gloom as in a black garment. But we hymn Thee, O Christ, and supremely exalt Thee unto the ages.

O Thou Who didst descend with me even into Hades and didst make a way for all unto the resurrection, Thou didst straightway ascend, carrying me on Thy shoulders, and broughtest me to the Father. Therefore, I call out to Thee: Sing to the Lord, all ye His works, and supremely exalt Him unto the ages.

Triadicon: We glorify the primal Mind, the Cause of all things, the Father Who alone is uncaused, proclaiming Thee to be the unoriginate Parent of the Word and the Emitter of the Spirit, and the

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God and Maker of all. We adore the conjoined Trinity, and we supremely exalt It unto the ages.

Another canon. Heirmos:

○ All-powerful Deliverer of all:

He Who is the Cause of all things, and Who fashioned thee from Adam's rib, is incarnate from thy virginity. To Him do we cry, singing: Bless the Lord, all ye works of the Lord.

In a shadowy way Abraham caught sight of the mystery which is in thee, O Mother of God; for he received thine incorporeal Son, as he sang: Bless the Lord, all ye works of the Lord.

Equal in number to the Trinity, the youths were saved by a prefigurement of thy virginity; for with virginal bodies they trampled down the flame, crying: Bless the Lord, all ye works of the Lord.

And then we sing the canticle of the Mother of God: My soul doth magnify the Lord: *with the refrain: More* honourable than the Cherubim:

Ode 9. Heirmos:

The Rock [came] from the mountain unhewn by human hands: Christ, the Cornerstone, was cut from thee who wast uncut, O Virgin, and He joined together natures that were separate. Wherefore, we rejoice and magnify thee, O Mother of God.

Thou didst assume all of me in an undivided union, O Saviour, granting salvation to my whole self through Thy Passion, which Thou didst physically endure upon the Cross because of Thy compassion, O Christ my God.

When Thy disciples saw Thy tomb opened and the God-bearing grave-clothes emptied by Thy Resurrection, they repeated the words of the angel: The Lord is truly risen.

Triadicon: All we, the faithful, extol the Unity of the divine Essence and the Trinity of Hypostases in the unconfused Persons of the supremely beginningless Father, the Son and the All-holy Spirit.

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Another canon. Heirmos:

Let every earthly man leap for joy, enlightened by the Spirit; let the choirs of bodiless minds exult, keeping a holy feast in honour of the Mother of God; and let them sing: Rejoice, most blessed Mother of God, pure and ever-virgin.

The serpent came crawling with flattery and led me captive out of Eden like a babe; but the Lord Almighty dashed him on the hard rock of Calvary and with the wood of the Cross then reopened for me the entrance to paradise.

Thou hast now reduced the mighty fortresses of the enemy to ruins and hast seized his wealth with Thine all-powerful hand, O Christ; from the hollows of hell Thou hast raised me up together with Thyself and hast made a laughing-stock and a mockery out of him whose boasting in times past knew no bounds.

Come, O Christ, and visit thine afflicted and impoverished people. With Thy mighty and merciful hand fortify the cross-wearing emperor against insolent enemies, that he may come to the rescue of Thy special inheritance; for thou lovest mankind.

Another canon. Heirmos:

The divine mystery, O most pure one:

We look on thee as one most pure, like a lily, clothed in purity by the divine Spirit, resplendent amidst the thorns and filling with fragrance those who sincerely magnify thee.

He Who is incorruptible, having taken a corruptible earthly nature from thy womb because of His compassion, O all-immaculate one, showed it to be incorruptible in Himself; therefore, we magnify thee as the Theotokos.

O thou who hast dominion over all creatures, grant thy people a victorious triumph, subjugating the rebellious under the feet of the emperor, that we may magnify thee as the Theotokos.

Then: It is truly meet: *and a bow to the ground. The small litany. After this:* Holy is the Lord our God. *And the exapostilarion of the Resurrection; Glory: that of the saint, if there is one; Now: the Sunday Theotokion. Then the usual psalms.*

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**AT THE PRAISES, STICHERA OF THE RESURRECTION:
TONE 4**

V. Praise ye God in His saints.

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

V. Praise Him in the firmament of His power.

By Thy Cross, O Christ, Thou hast freed us from the ancient curse; by Thy Death Thou hast set at naught the devil who tyrannized our nature; and by Thy Resurrection Thou hast filled all things with joy. Therefore, we cry to Thee: O Lord Who art risen from the dead, glory to Thee.

V. Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

By Thy Cross, O Christ our Saviour, guide us unto Thy truth, and deliver us from the snares of the enemy. O Thou Who didst arise from the dead, extend Thy hand and, by the prayers of Thy saints, raise us up who have fallen in sin, O Lord Who lovest mankind.

V. Praise Him with the sound of trumpet, praise Him with psaltery and harp.

Without departing from the bosom of Thy Father, O Only-begotten Word of God, Thou camest to the earth out of love for man, becoming man without change; and Thou didst endure crucifixion and death in the flesh, though Thou art impassable in Thy Divinity. And having risen from the dead, Thou didst grant immortality to the human race, since Thou alone art all-powerful.

Other stichera, in the same tone, composed by Patriarch Anatolius of Constantinople.

V. Praise Him with timbrel and dance, praise Him with strings and flute. Thou didst accept death in the flesh, thereby obtaining immortality for us, O Saviour; and Thou didst go to dwell in the grave, that Thou mightest free us from Hades and raise us up

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together with Thyself. For Thou didst suffer as man, but didst arise as God; therefore, we cry: Glory to Thee, O life-giving Lord, Who alone lovest mankind.

V. Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Rocks were rent asunder, O Saviour, when Thy Cross was erected on Calvary; the gate-keepers of Hades were terrified when Thou wast laid in the tomb as a dead man; for Thou broughtest to naught the power of death and unto all the dead grantedst incorruption by Thy Resurrection, O Christ. O life-giving Lord, glory to Thee.

V. Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

The women longed to see Thy Resurrection, O Christ our God. Mary Magdalene went before them; she found the stone rolled away from the tomb and an angel sitting there, who said: Why seek ye the Living among the dead? He is risen, as God, so as to save all. Him let us worship.

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

Where is Jesus, Whom ye thought to guard? Tell us, O Jews: Where is He Whom ye laid in the tomb, sealing the stone? Present the dead Man, ye who rejected life; present the One Who was buried, or believe in the One Who is risen. Though ye keep silence about the Lord's rising, the stones will cry out, most of all the one which was rolled away from the tomb. Great is Thy mercy! Great is the mystery of Thy dispensation! O our Saviour, glory to Thee.

Then: Glory: the Gospel sticheron. Now: the Theotokion: Most blessed art thou, O Virgin Mother of God:

And then the Great Doxology, and the Trisagion. Afterwards, this troparion of the Resurrection:

In rising from the tomb and breaking the bonds, Thou didst lift the sentence of death, O Lord; and, having delivered all men from the snares of the enemy, Thou didst show Thyself to Thine

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Apostles; and sending them forth to preach, through them Thou hast given Thy peace to the whole world, O Thou Who alone art rich in mercy.

Then, the litanies, and: Confirm, O God, the Christian faith: and the dismissal. The First Hour follows, with the usual psalms, and then the final dismissal.