

TONE 5 – MATINS

AT MATINS

On Sunday, at the service of Matins, we perform the beginning and the rest of the service as previously indicated. Then, after the Six Psalms, at God is the Lord:

The Troparion of the Resurrection, in Tone 5:

O ye faithful, let us hymn and worship the Word, Who with the Father and the Spirit is equally without beginning, and Who was born of the Virgin for our salvation; for He was pleased to ascend the Cross in the flesh, and to endure death, and to raise the dead at His glorious Resurrection. (2)

Glory: *the troparion to the saint of the day. If there is none:*

Glory, Now. *Theotokion:* Hail, thou impassable gate of the Lord. Hail, O rampart and shelter for them that flee to thee. Hail, haven untouched by storms. O thou who knewest not wedlock, and who barest in the flesh thy Creator and God: Disdain not to offer prayers for them that praise and worship Him Who was born of thee.

After the first reading of the Psalter, followed by the Small Litany, the sessional hymns of the Resurrection in the Fifth Tone:

Let us praise the Cross of the Lord; let us honour His holy burial with hymns; and let us glorify His Resurrection. For, as God, He raised the dead from the graves together with Himself, having captured the dominion of death and the stronghold of the devil, and He shone light upon those who were 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:* A wondrous miracle of conception and an ineffable manner of childbirth have been made known in thee, O pure Ever-Virgin. My mind is amazed and my thoughts are awe-struck. After all these things thy glory, O Mother of God, is spread abroad, for the salvation of our souls.

Tone 5 – Matins

After the second reading of the Psalter, followed by the Small Litany, the sessional hymns of the Resurrection in the Fifth Tone:

Thou wast declared dead, O Lord Who puttest death to death; Thou wast placed in a tomb, O Thou Who didst empty the tombs. Above, soldiers were guarding the grave; below, Thou didst raise up them that were dead from ages past. O all-powerful and incomprehensible Lord, glory to Thee.

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:* Hail, holy mountain where God walked. Hail, thou living bush which wast not consumed by the fire. Hail, thou who alone art the bridge to God for the world, leading the dead to life eternal. Hail, O Maiden undefiled, who without knowing a man gavest birth to the Salvation of our souls.

After this, the reading; then, the seventeenth kathisma: Blessed are the blameless: *and the troparia:* The assembly of the angels: *After this, the small litany is said. After the exclamation:*

The hypakoë in Tone 5:

Their minds disconcerted by the appearance of the angel, and their souls enlightened by the divine arising, the myrrh-bearing women proclaimed the good tidings to the Apostles: Proclaim among the nations the Resurrection of the Lord, Who doth accompany us with miracles and doth grant us great mercy.

THE GRADUAL ANTIPHONS:

TONE 5

(We sing each verse twice):

Antiphon 1.

When I am afflicted, like David I sing unto Thee, O my Saviour: Deliver my soul from a crafty tongue.

The life of those who are in the desert is blessed, in that they are lifted aloft by divine desire.

By the Holy Spirit all things are governed, both the visible and the invisible; for He doth rule by His own power, since He is truly

Tone 5 – Matins

One of the Trinity.

Antiphon 2.

To the mountains, O my soul, let us ascend. Go thither, from whence help shall come.

Let Thy right hand, stretched out also to me, O Christ, preserve me from all deception.

To the Holy Spirit let us say, speaking of things divine: Thou art God, Life, Love, Light, Mind; Thou art Goodness; Thou reignest unto the ages.

Antiphon 3.

Because of them that said to me, Let us go into the courts of the Lord, let us be filled with great joy as we send up our prayers.

In the house of David awesome things are accomplished; for there fire doth burn up every shameful thought.

By the Holy Spirit, by His life-giving power, every living thing is given breath, even as it is in the Father and in the Word.

Then the priest says: Let us attend. Peace be unto all. Wisdom. *The prokeimenon from the Psalms of David:* Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be king for ever. *Verse:* I will confess Thee, O Lord, with my whole heart. *And again:* Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be king for ever.

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, having risen from the grave: *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:

TONE 5 – MATINS

THE CANON OF THE RESURRECTION

TONE 5

Ode 1. Heirmos:

Horses and riders Christ shook off into the Red Sea, crushing the enemies with His upraised arm, while He saved Israel, who sang a song of victory.

Refrain: Glory to Thy Resurrection, O Lord.

The assembly of the Jews brought thorns and crowned Thee, O Christ; it did not cherish affection for Thee, its Benefactor, Who dost lift the thorny punishment of our first mother and the founder of our race.

Having bent down into the pit to look for me, Thou didst raise me up when I had fallen, O Giver of life; and having endured my foul-smelling corruption without tasting thereof, Thou didst perfume me with myrrh by Thy divine nature.

Theotokion: The curse is undone; sadness hath ceased; for she who is blessed and highly favoured hath made joy shine upon the faithful, bearing the blossom of Christ as a blessing for all the ends of the earth.

Another Canon, to the Cross and Resurrection. Heirmos:

Let us sing unto the only Saviour and God, Who guided the people dry-shod in the sea:

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

To Him Who of His own will was nailed to the Cross in the flesh, and Who freed from the ancient sentence him who had fallen because of the tree: To Him alone let us sing; for He is glorified.

To Him Who from the tomb shone upon the dead, and Who raised up together with Himself those who were in Hades, and adorned the place where He sitteth together with the Father: Him alone let us all hymn; for He is glorified.

Theotokion: O most pure Mother of God, unceasingly entreat God Who took flesh of thee and yet was not separated from the bosom of the Father, that He save from every attack those whom He created.

Tone 5 – MARIAS

Another Canon, to the Most Holy Mother of God. Heirmos:

Horses and riders Christ shook off into the Red Sea, crushing the enemies with His upraised arm, while He saved Israel, who sang a song of victory.

O most pure one, entreat Christ, the Light Who took up His dwelling within thee and illumined the world with the rays of the Divinity, that He enlighten all who hymn thee, O Virgin Mother.

As one adorned with the beauty of the virtues, highly favoured and made most fair, O all-pure one, with fitting comeliness thou receivedst the ray of the Spirit, Which created all things good.

The bush of old on Sinai which prefigured thee, O Maiden, was not consumed though it consorted with fire; thus, as a virgin didst thou give birth, and a virgin didst thou remain, in a manner beyond understanding, O Bride of God.

(And we sing the Katavasia)

Ode 3. Heirmos:

O Thou Who didst establish the earth upon nothing by Thy command, and Who didst stretch out its unbearable weight, establish Thy Church upon the immovable rock of Thy commandments, O Christ, Who alone art good and lovest mankind.

They that had sucked honey from the rock in the wilderness brought gall to Thee Who had wrought miracles, O Christ. The foolish children of Israel repaid Thee with vinegar for Thy gift of manna.

They that had been protected in ancient times by the luminous cloud placed Christ, the Life, in the tomb; but by His own power He arose and bestowed on all the faithful the radiance of the Spirit, mystically overshadowing them from on high.

Theotokion: Thou, O Mother of God, without the pangs of motherhood incomparably gavest birth to Him Who shone forth from the incorruptible Father; therefore, in an orthodox manner we proclaim thee to be the Theotokos, since thou didst bear the incarnate Word.

Another canon. Heirmos:

Confirm us, O God:

Tone 5 – Matins

Thou didst arise from the tomb, O Christ, delivering from the corruption of death those who hymn Thy Resurrection on the third day, O Giver of life.

By the power of Thy Cross, O Christ, do Thou make steadfast mine understanding, that I may hymn and glorify Thy Resurrection on the third day.

Theotokion: **O** pure one, unceasingly entreat Him Who came from thy loins, that He deliver from the deception of the devil those who hymn thee as the Theotokos.

Another canon. Heirmos:

O Thou Who didst establish the earth upon nothing by Thy command, and Who didst stretch out its unbearable weight, establish Thy Church upon the immovable rock of Thy commandments, O Christ, Who alone art good and lovest mankind.

Now thou hast been seen by all most clearly, O pure one, as the ladder whereby the Most High descended to us in order to reform our corrupted nature; for through thee He Who is most good willed to enter into fellowship with the world.

The mystery that was foreordained long ago, that which before all ages was foreknown to God Who knoweth all things, hath now, in these latter times, attained its end in thy womb, O all-immaculate Virgin, and hath been revealed.

The sentence of the ancient curse hath been lifted by thy childbirth, O most pure Virgin; for from thee the Lord hath appeared and hath bestowed a blessing upon all, because He is supremely good, O thou who alone art the ornament of those born on earth.

And the sessional hymn from the Menaion.

Ode 4. Heirmos:

When he understood Thy divine dispensation, O Christ, Habakkuk in amazement and trembling cried out to Thee: For the salvation of Thy people art Thou come, to save Thy good people.

Thou receivedst the Cross in exchange for the tree of knowledge and gall in return for pleasant food, O my Christ, while

Tone 5 – Marins

on account of the corruption of death Thou sheddest Thy divine Blood.

Thou didst sweeten the exceeding bitter waters of Marah with a tree, O Good One, thus prefiguring in an image Thy most pure Cross, which neutralized a sinful bite of food.

Theotokion: Without corruption and without a [physical] union didst thou conceive in thy womb, and without pain didst thou give birth; and after childbirth thy virginity was preserved, O thou who gavest birth to God in the flesh.

Another canon. Heirmos:

I have heard the report of the power of the Cross:

When the Cross was erected on the ground of Calvary, the age-old barriers and their gate-keepers were crushed, as all those in Hades glorified the Lord.

When Christ, as a dead man, went down to those that were in bonds, all they that were dead from ages past arose together with Him and cried aloud: Glory to Thy power, O Lord.

When Christ came forth from the sealed tomb, He restored joy to the myrrh-bearing women, and they cried aloud: Glory to Thy power, O Lord.

Another canon. Heirmos:

When he understood Thy divine dispensation, O Christ, Habakkuk in amazement and trembling cried out to Thee: For the salvation of Thy people art Thou come, to save Thy good people.

With heart and mind, with soul and mouth, in all piety I confess thee to be truly the Mother of God, O pure one, as I receive the fruit of salvation; and I am saved, O Virgin, by thy prayer.

He Who formed all things out of nothing, as our Benefactor, chose to be formed from thee, a pure [maiden], for the salvation of those who glorify thee with faith and love, O all-immaculate one.

Tone 5 – Matins

The heavenly ranks hymn thy childbirth, O all-hymned one, rejoicing in the salvation of those who acknowledge thee to be the true Theotokos, O Virgin Bride of God.

Ode 5. Heirmos:

O Thou Who coverest Thyself with light as with a garment, I come to Thee early in the morning and I cry out to Thee: Enlighten my darkened soul, O Christ, for Thou art merciful.

Of His own will the Lord of glory hangeth upon the Tree in an inglorious form, as a Man without honour, ineffably preparing for me divine glory.

Thou didst change my garment to one of incorruption, O Christ, after incorruptibly facing in the flesh the corruption of death, and Thou didst shine forth from the tomb on the third day.

Theotokion: In that thou gavest birth without seed to Christ, our righteousness and deliverance, O Mother of God, thou hast set the nature of our forefather free from the curse.

Another canon. Heirmos:

Waking at dawn:

Thou didst stretch out Thy hands upon the Tree, my Jesus, calling all to Thyself, as the Lover of mankind.

Thou didst take Hades captive by Thy burial, O our Saviour, and by Thy Resurrection Thou didst fill all with joy.

Theotokion: As a virgin even after childbirth we hymn Thee, O Mother of God; for Thou didst bring into the world God the Word in the flesh.

Another canon. Heirmos:

Waking at dawn:

All the prophets clearly announced thee beforehand as the one who became the Mother of God, O pure Theotokos; for thou alone wast found to be perfect in purity, O all-immaculate one.

Tone 5 – Matins

We understand thee to be the luminous cloud of the living Water, since thou didst rain down upon us in our desperation the Torrent of incorruption, Which is Christ, O pure one.

Theotokion: **A**s His own familiar friend, one completely fair and spotless, sealed in virginity, did He Who is pure love thee. In thee came to dwell God, Who alone is compassionate.

Ode 6. Heirmos:

As the sea of my passions surgeth in a spiritually pernicious storm, calm it, O Master Christ, and lead me up out of corruption, for Thou art merciful.

The progenitor of our race slipped into corruption when he ate of the forbidden food, O Christ our Master, but he was led up to life through Thy Passion.

Thou, O Life, wentest into the regions of Hades, O Christ our Master, and having become corruption for the corrupter, Thou didst pour forth resurrection through corruption.

Theotokion: **A**s a virgin thou gavest birth, and after giving birth thou remainedst pure. As the true virginal Mother thou didst carry in thine arms Him that holdeth all things.

Another canon. Heirmos:

The abyss hath encompassed me:

Thou didst stretch out Thy hands, O Christ our God, gathering in the scattered masses of Thy nations with Thy life-bearing Cross, because Thou lovest mankind.

Thou didst capture death and crush the gates of hell; and captive Adam, freed from his bonds, cried out to Thee: Thy right hand saved me, O Lord.

Theotokion: **A**s the unburnt bush, the mountain, the living ladder and the gate of heaven do we fittingly glorify thee, O Mary, glorious boast of the Orthodox.

Tone 5 – Matins

Another canon. Heirmos:

As the sea of my passions surgeth in a spiritually pernicious storm, calm it, O Master Christ, and lead me up out of corruption, for Thou art merciful.

When He Who is the Cause of all things, and Who hath given being to all, became incarnate, He had thee as His human cause, O all-immaculate Mother of God.

O all-immaculate Lady who dost nurture souls with healing, we know thee to be a flowing fountain for those that with faith flee to thy glorious protection.

Thou didst bring forth for us the Giver of life, the Cause of salvation, Who granteth eternal redemption to those who confess thee to be the true Mother of God.

The Kontakion of the Resurrection, in the Fifth Tone:

Thou didst descend into Hades, O my Saviour, and having shattered its gates as the All-powerful One, Thou didst raise up the dead together with Thyself, as the Creator. And Thou didst break the sting of death, and Adam was delivered from the curse, O Thou Who lovest mankind; therefore, we all cry out: Save us, O Lord.

Oikos:

When the women heard the words of the angel, they put aside their lamentation; they became joyous and tremulous, for they beheld an awesome sight. And, behold, Christ drew nigh to them, saying: Hail! Be of good cheer; I have conquered the world and freed the captives. Hasten, therefore, to the disciples, telling them that I go before you in the city of Galilee, that I may be proclaimed. Therefore, we all cry out to Thee: Save us, O Lord.

Ode 7. Heirmos:

The supremely exalted Lord of [our] fathers extinguished the flame and refreshed the children as they sang with one accord: O God, blessed art Thou.

Having put on flesh like bait on a hook, Thou didst destroy the serpent by Thy divine power, and didst lead upwards those who cry aloud: O God, blessed art Thou.

Tone 5 – Marins

He Who brought into being the vast expanse of the earth, and Who cannot be contained, is closed up in a tomb in the flesh. To Him, then, do we all sing: O God, blessed art Thou.

Theotokion: **O** all-immaculate one, thou hast borne the incarnate God, one Hypostasis in two natures. To Him, then, do we all sing: O God, blessed art Thou.

Another canon. Heirmos:

O Thou Who didst save the children who praised Thee in the fiery furnace:

By the wood of the Cross He destroyed the delusion of the idols. Blessed is the God of our fathers.

By Thy death, O Christ, Thou destroyedst the dominion of death. Blessed is the God of our fathers.

He arose from the dead and with Himself raised up those that were in Hades. Blessed is the God of our fathers.

Another canon. Heirmos:

The supremely exalted Lord of [our] fathers extinguished the flame and refreshed the children as they sang with one accord: O God, blessed art Thou.

He Who is uncircumscribed remained changeless, when He united flesh to His Hypostasis in thee, O all-holy one; for He is compassionate, the only blessed God of our fathers.

With one accord do we glorify thee, O Lady Theotokos, as the all-immaculate bride and the throne of thy Creator. To Him, then, do we all sing: O God, blessed art Thou.

Purified by the Spirit, O Virgin, thou becamest the mother of the King of all, Who created thee. To Him, then, do we all sing: O God, blessed art Thou.

Ode 8. Heirmos:

To Thee, the Creator of all, did the children in the furnace sing, forming a universal chorus: O all ye works, bless ye the Lord, and supremely exalt Him unto the ages.

Thou didst pray concerning the freely-chosen cup of Thy saving Passion as if it were not voluntary; for Thou hast two wills,

Tone 5 – MARIAS

according to each of Thy two natures, O Christ, unto the ages.

At Thine almighty descent, O Christ, hell was mocked, and it spewed forth all those who from ancient times had been dealt death by its deceit, as they [now] supremely exalted Thee in faith unto all ages.

Theotokion: In a manner beyond understanding thou gavest birth to the Word, the Lord, both God and man, while thou remainedst a virgin. Let us, all the works [of the Lord] bless thee, O pure Virgin, and supremely exalt thee unto all ages.

Another canon. Heirmos:

God the Son was begotten of the Father before the ages, and in the latter times was incarnate of the Virgin Mother: Sing to Him, ye priests, and supremely exalt Him, ye people, unto the ages.

To Christ Who freely stretched out His hands upon the Cross, and Who dissolved the bonds of death: Sing, ye priests, and ye people, supremely exalt Him unto the ages.

To Christ Who went down into the grave and bound Hades, Who rose again in glory and raised up the dead with Himself: Sing, ye priests, and ye people, supremely exalt Him unto the ages.

To Christ Who shone forth from the tomb like a bridegroom, Who appeared to the myrrh-bearing women and announced joy to them: Sing, ye priests, and ye people, supremely exalt Him unto the ages.

Another canon. Heirmos:

To Thee, the Creator of all, did the children in the furnace sing, forming a universal chorus: O all ye works, bless ye the Lord, and supremely exalt Him unto the ages.

The sorrow of our forefathers hath now come to an end, since thou hast received joy, O Mother of God; therefore, let us unceasingly extol the Lord and supremely exalt Him unto all the ages.

The assembly of the bodiless [angels] formeth a single choir in love and joineth us to hymn Thine unapproachable Offspring,

Tone 5 – Marins

Whom we supremely exalt unto the ages.

Theotokion: We confess thee, O Virgin, to be in truth the divine and luminous throne, and the tablets of grace, because thou receivedst the Father's Word, Whom we supremely exalt unto the ages.

Let it be known that when we sing: Let us praise, bless and worship the Lord: *we also sing the katavasia of the eighth ode and make the usual bow.* Then, the priest, having censed the holy table, exclaims: The Mother of God let us magnify in hymns. *We then sing the canticle of the Mother of God:* My soul doth magnify the Lord: *and we sing:* More honourable than the Cherubim: *after each verse, we make the usual bows.*

Ode 9. Heirmos:

○ Isaiah, rejoice; for the Virgin hath conceived in her womb and borne a Son, Emmanuel, both God and Man. Orient is His name. As we magnify Him, we call thee blessed, O Virgin.

From a virginal womb, O Master Christ, Thou didst assume fallen man, uniting Thyself [to him] completely, though Thou hast no part in any sin; and by Thine immaculate Passion Thou didst free him wholly from the passions.

By the divinely-flowing Blood poured forth from Thy most pure and life-giving side, O Christ our Master, sacrifice to idols was brought to an end, and the whole earth offereth Thee the sacrifice of praise.

Theotokion: Not a fleshless God or a mere man didst thou bring forth, O most pure and chaste Maiden, but the perfect Man and truly perfect God, Whom we magnify together with the Father and the Spirit.

Another canon. Heirmos:

○ Thou who art God's Mother transcending mind and word:

Thee, Who undertookest the sufferings of the Cross, and by Thy Death brakest the strength of Hades, do we, the faithful,

Tone 5 – Marins

magnify as is meet.

Thee, O Christ, Who didst arise from the grave, and didst capture Hades, and didst enlighten the world, do we, the faithful, with one accord magnify in hymns.

Theotokion: Hail, O Theotokos, Mother of Christ our God. Beseech Him Whom thou didst bear that He grant remission of sins to those who hymn thee with faith.

Another canon. Heirmos:

O Isaiah, rejoice; for the Virgin hath conceived in her womb and borne a Son, Emmanuel, both God and Man. Orient is His name. As we magnify Him, we call thee blessed, O Virgin.

From thy pure blood, without [the aid of] man, without seed, flesh with mind and soul was supernaturally formed for the Maker of all, the only-begotten Son of the Father, O all-blessed Theotokos.

Sitting upon His lordly throne, thy Son gildeth thee with the garments of the divine virtues, and thou shinest brightly. He Who loveth mankind hath placed thee at His right hand, O pure one, giving thee due honours as His Mother.

Thou didst stop the unrestrained activity of the corruption of death by truly giving birth in the flesh to Life eternal, in a manner beyond understanding, O all-holy Virgin Mother. And when Hades put Him to his lips, he was bitterly set at nought.

Then: It is truly meet: *followed by the small litany.* *Then:* Holy is the Lord our God. *Verse:* For holy is the Lord our God. *Verse:* Over all men is our God. *After this, the exapostilarion of the Resurrection;* *Glory: that of the saint, if there is one;* *Now: Theotokion.* *Then the psalm:* Praise the Lord from the heavens: *and the other two psalms.*

Tone 5 – Matins

STICHERA AT THE PRAISES:
TONE 5

V. Praise ye God in His saints.

○ Lord, when the tomb had been sealed by lawless men, Thou camest forth from the grave, even as Thou hadst been born of the Theotokos. Thy bodiless angels did not understand how Thou becamest incarnate; the soldiers guarding Thee did not perceive when Thou didst arise. For both these things remained sealed to the inquisitive, but wonders were revealed to those who worshipped the mystery with faith. As we sing of it, grant us joy and great mercy.

V. Praise Him in the firmament of His power.

○ Lord, having destroyed the everlasting bars and broken the bonds, Thou didst arise from the tomb, leaving behind all Thy grave-clothes as a witness of Thy true three-day burial. And Thou didst go on before into Galilee, O Thou Who wast being guarded in the cave. Great is Thy mercy, O unattainable Saviour; have mercy on us.

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

○ Lord, the women ran to the tomb to see Thee, the Christ, Who had suffered for our sake. And on drawing nigh, they found an angel sitting upon the stone, which had rolled away in fear; and he cried out to them, saying: The Lord is risen! Say to the disciples: He that saveth our souls is risen from the dead.

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

○ Lord, even as Thou didst come forth from the sealed tomb, so also didst Thou enter in unto Thy disciples while the doors were shut, showing them the wounds in Thy flesh, which Thou hadst received, O long-suffering Saviour. As One [sprung] from the seed of David, Thou didst endure the wounds; as the Son of God Thou didst free the world. Great is Thy mercy, O unattainable Saviour; have mercy on us.

Other stichera, composed by Patriarch Anatolius of Constantinople.

Tone 5 – *Marins*

V. Praise Him with timbrel and dance, praise Him with strings and flute.

O Lord, King of the ages and Creator of all, Who for our sake didst accept crucifixion and burial in the flesh, that Thou mightest free us all from Hades: Thou art our God; beside Thee we know none other.

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

O Lord, who can tell of Thy most dazzling wonders? Or who can proclaim Thine awesome mysteries? For Thou didst become man for our sake, as Thou Thyself didst will. Thou didst reveal the might of Thy power; for by Thy Crucifixion Thou didst open paradise to the thief, and by Thy Burial Thou didst destroy the bars of Hades, and by Thy Resurrection thou didst enlighten all. O Merciful One, glory to Thee.

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

Arriving at Thy tomb very early in the morning, the myrrh-bearing women sought to anoint Thee, the immortal Word and God, with myrrh. And being instructed by the words of the angel, they joyfully went back to announce openly to the Apostles that Thou, the Life of all, hadst arisen, and Thou grantest the world cleansing and great mercy.

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

The guards of Thy tomb, which had received God, said to the Jews: How foolish was your counsel! In attempting to guard Him Whom nothing can confine, ye labour in vain. In seeking to conceal the Resurrection of the Crucified, ye have clearly revealed it. How foolish is your assembly! Why do ye still advise hiding what cannot be hidden? Listen to us, then, and be prepared to believe the truth of what took place. A lightning-like angel came down and rolled the stone away; for fear of him we became as though dead. And he proclaimed to the myrrh-bearing women, who were undismayed, saying: Do ye not see the deathly stupor of the guards, the destruction of the seals and the harrowing of hell? Why do ye seek

Tone 5 – Matins

as a dead man Him Who hath undone the victory of Hades and broken the sting of death? Go quickly and announce the Resurrection to the Apostles, crying fearlessly: Truly the Lord is risen, and He hath great mercy.

Glory: *the Gospel sticheron.* Now: Most blessed art thou, O Virgin Mother of God: *Then: the Great Doxology, and the Trisagion, sung; and then this troparion of the Resurrection:*

Today salvation hath come to the world. Let us praise in song Him Who is risen from the tomb, the Author of life, Christ our God; for, having destroyed death, He hath given us victory and great mercy.

Then the priest says the litany: Have mercy on us, O God, according to Thy great mercy: *and,* Let us complete our morning prayers unto the Lord: *and the exclamation:* For Thine it is to have mercy and to save, and unto Thee do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages. *Then the priest says:* Wisdom. *And we respond:* Amen. Confirm, O God, the Christian faith, and preserve it, O Lord, and have mercy. *After this:* More honourable than the Cherubim: Glory, Now. Lord have mercy (2), Lord bless. *The priest gives the dismissal. The First Hour follows, as usual, and then the final dismissal.*