

TONE 3 – 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 3:

Let those in heaven be glad, and let those on earth rejoice; for the Lord hath wrought might with His arm; having trampled down death by death, He is become the first-born from the dead. From the belly of Hades hath He delivered us, and hath granted the world great mercy. (2)

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

Glory, Now. *Theotokion:* Thee, the Mediatrix of salvation for our race, do we hymn, O Virgin Mother of God; for in the flesh wherein He came forth from thee, thy Son and our God accepted the suffering of the Cross, and He hath delivered us from corruption, as the Lover of mankind.

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

Christ hath arisen from the dead. He is become the first-fruits of the dead, as the first-born of creation and the Creator of all things that have come into being. He hath renewed in Himself the corrupted nature of our race. No more, O Death, dost thou have dominion; for the Master of all hath destroyed thy domain.

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:* Those in heaven rejoiced with love, while those on earth were struck with fear and trembling, when that purest of voices came to thee, O Mother of God. For both a single festive day dawned when the incorporeal one brought thee joy.

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Therefore, we cry out to thee together with that angel: Hail, O pure one, dwelling-place of God.

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

Having tasted of death in the flesh, O Lord, Thou hast cut off the bitterness of death by Thy rising; and Thou hast strengthened man against it by calling forth victory over the primal curse. O Defender of our life, Christ our God, 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:* In thy womb, O Mother of God, thou didst mysteriously contain the unmingled Divinity of Him Who is One of the Trinity, Him Whom none can approach and nothing can circumscribe, Him Who is consubstantial with the unoriginate Father and the Spirit. We have learned to glorify thine Offspring in the world; therefore, we also cry out to thee gratefully: Hail, thou that art highly favoured.

*Then, after:* Blessed are the blameless: *we sing:* Blessed art Thou, O Lord: *with the troparia:* The assembly of the angels... *Afterwards, the small litany, and, after the exclamation:*

*The hypakoë in the Third Tone:*

Causing astonishment by his appearance and refreshment by his words, the radiant angel said to the myrrh-bearing women: Why seek ye the Living in the tomb? Risen is He that hath emptied the tombs. Understand that He is the unchangeable Changer of corruption. Say unto God: How awesome are Thy works! For Thou hast saved the human race.

**THE GRADUAL ANTIPHONS: TONE 3**  
**(We sing each verse twice)**

*Antiphon 1.*

The captivity of Zion hast Thou brought forth out of Babylon. Draw me also forth from the passions unto life, O Word.

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In the south, they that sow with godly tears shall reap with joy the ears of grain of life everlasting.

To the Holy Spirit all thanks [are due]; for He doth shine forth together with the Father and the Son, and in Him all things live and move.

***Antiphon 2.***

Except the Lord build the house of virtues, in vain do we labour; and so long as He protecteth the soul, no one will lay waste to our city.

Of the fruit of the womb, the saints are always made Thy sons by the Spirit, O Christ, as also [sons] of the Father.

Through the Holy Spirit all the wisdom of holiness is discerned; for He giveth being to every creature. Let us worship Him, even as we do the Father and the Word; for He is God.

***Antiphon 3.***

Blessed are they who fear the Lord, who walk the path of the commandments, for they shall eat of the fullness of the fruits of life.

Rejoice, O Chief Shepherd, as Thou beholdest Thy children round about Thy table, bearing branches of good works.

By the Holy Spirit [cometh] all the wealth of glory; from Him there is grace and life to every creature; for He is praised with the Father and the Word.

***The prokeimenon from the Psalms of David:*** Say among the nations that the Lord is King, for He hath established the world which shall not be shaken. ***Verse:*** O sing unto the Lord a new song. ***And again:*** Say among the nations that the Lord is King, **for He hath established the world which shall not be shaken.**

***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: (1). ***Psalm 50:*** Have mercy on me, O God: ***Glory:*** Through the prayers of the Apostles: ***Now:*** Through the prayers of the Mother of God: ***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:

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## THE CANON OF THE RESURRECTION

### TONE 3

#### Ode 1. Heirmos:

He Who of old by His divine behest joined the waters into a single convergence and parted the sea for the people of Israel - He is our God and is most glorious. Him alone let us hymn; for He hath been glorified.

*Refrain:* Glory to Thy Resurrection, O Lord.

He Who condemned the earth to bring forth thorns for the transgressor in the sweat [of his brow] - He is our God, and in the flesh He received a crown of thorns at the hands of the lawless, undoing the curse; for He hath been glorified.

He Who triumphed over death was shown to be the conqueror and vanquisher of death, when He accepted suffering in His living flesh. He is our God; having contended with the tyrant, He raised up all men; for He hath been glorified.

*Theotokion:* All nations glorify thee as the true Mother of God, who gavest birth without seed. For He is our God, Who, having come down into thy hallowed womb, assumed our nature, and was born of thee as God and Man.

#### *Another Canon, to the Cross and Resurrection, in the Third Tone.*

##### *Ode 1. Heirmos:*

Let us sing a new song, O ye people, to Him Who was born of a Virgin for our salvation, and united those on earth with those in heaven; for He hath been glorified.

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

With His divine Blood Christ redeemed the human race, which was held in bondage by the sin-loving tyrant; and He renewed it and deified it; for He hath been glorified.

As a mortal, Christ, Who is the treasure of life, willingly tasted of death; and being immortal by nature, He gave life to the dead; for He hath been glorified.

#### *Another Canon, to the Mother of God. Heirmos:*

Let us sing a new song, O ye people, to Him Who was born of a Virgin for our salvation, and united those on earth with those in heaven; for He hath been glorified.

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

Every heavenly being bendeth its knees before Him Who was incarnate of thee, O Virgin, as do those under the earth together with those on earth, as is meet; for He hath been glorified.

O the reconciliation which took place in thee! For God, the generous Giver of good things, Who hath given us the Divine Spirit, took flesh of thee, O Maiden; for He hath been glorified.

*(And we sing the Katavasia.)*

**Ode 3. Heirmos:**

O Thou Who from nothingness didst bring forth all things created by the Word and perfected by the Spirit: O Almighty and Most High, make me steadfast in Thy love.

The ungodly one was put to shame by Thy Cross, for he made a pit and fell into that which he had dug, while Thou didst exalt the horn of the lowly, O Christ, at Thy Resurrection.

The preaching of piety to the nations covered them like the waters of sea, O Thou Who lovest mankind; for, having risen from the tomb, Thou didst reveal the light of the Trinity.

**Theotokion:** Most glorious things are spoken of thee, O living city of Him Who reigneth as King forever; for through thee, O Lady, God came to dwell with those on earth.

**Another canon. Heirmos.**

Thou hast broken the bow of the enemy and crushed his shield with Thy strength, O Master Christ, our fortification. Holy art Thou, O Lord.

Thou art the purging of the filth of idols, O most pure Cross; for Jesus most divine stretched out His hands upon thee.

Let all of us, the faithful, bow down in worship before thee, O tomb which receivedst God; for in thee Christ our God was buried, and He hath truly arisen.

**Another canon. Heirmos.**

Thou hast broken the bow of the enemy and crushed his shield with Thy strength, O Master Christ, our fortification. Holy art Thou, O Lord.

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The Virgin, the rod from the root of Jesse, which sprang forth as the prophets said, hath given rise to the Flower - Thee, O Christ. Holy art Thou, O Lord.

To make earth-born men heirs of divine communion Thou didst become poor when Thou tookest our flesh of the Virgin. Holy art Thou, O Lord.

**Ode 4. Heirmos:**

Thou hast directed Thy steadfast love toward us, O Lord, for Thine Only-begotten Son Thou hast given over to death for us. Wherefore, we cry out to Thee in thanksgiving: Glory to Thy power.

In Thy mercy Thou didst accept wounds and stripes, O Christ; Thou didst endure insults and blows to Thy cheeks, and with great patience Thou didst bear spitting, thereby bringing about my salvation. Glory to Thy power, O Lord.

With a mortal body Thou didst partake of death, O Life, because of the distress of the beggars and the groaning of the poor; and, having despoiled the spoiler, Thou didst raise up all men, O Thou that art most glorious.

*Theotokion:* Remember, O Christ, the flock which Thou hast acquired by Thy suffering; having accepted the merciful entreaties of Thy most glorious Mother, and having visited those who are afflicted, deliver them by Thy power, O Lord.

**Another canon. Heirmos:**

I have heard the strange and ineffable mystery of Thy Nativity, and I was afraid; and with rejoicing I cry out to Thee: Glory to Thy power, O Lord.

O Thou Who didst create man in Thine image and Who lovest mankind: when he was dead through sin on account of his transgression, Thou, being crucified on Calvary, didst save him.

Death gave up the dead whom it had devoured, and the deadly kingdom of Hades was also destroyed when Thou didst arise from the grave, O Lord.

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*Theotokion:* O pure Mary, thou golden censer, when One of the Trinity, God the Word, became incarnate of thee without confusion, He filled the world with a good fragrance.

*Another canon. Heirmos:*

I have heard the strange and ineffable mystery of Thy Nativity, and I was afraid; and with rejoicing I cry out to Thee: Glory to Thy power, O Lord.

O Master, Who hast established the mountains with the balance of divine understanding, Thou art the Stone hewn from the Virgin without the aid of human hands. Glory to Thy power, O Thou Who lovest mankind.

Thou didst heal our ailing nature, O Master, when with Thine honourable Divinity Thou didst apply to it a rapid remedy from the Virgin, O Word.

Thou art my portion and my longed-for inheritance, O Lord, Who didst unite me to Thy Person when Thou camest personally in flesh from the Virgin, O Word.

**Ode 5. Heirmos:**

Early in the morning I come before Thee, the Maker of all, the Peace Which surpasses all understanding, because Thy commandments are light; in them, therefore, guide Thou me.

When, by the envy of the Jews, Thou wast handed over to an unjust judge, O Thou Who seest all and Who judgest the whole world justly, Thou didst deliver Adam from the ancient condemnation.

By the invincible power of Thy Cross grant Thy peace unto Thy Churches, O Christ, Who art risen from the dead; and save our souls.

*Theotokion:* Thou alone art shown to be a holy tabernacle, more spacious than the heavens, O Ever-Virgin, in that thou didst receive the Word of God Whom all creation cannot contain.

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***Another canon. Heirmos:***

Thou didst appear on earth, O Invisible [God], and didst willingly live with the earth-born, O Incomprehensible [Lord]. Before Thee we rise in the morning, and Thee do we hymn, O Lover of mankind.

Pierced by a spear in Thy side, O my Christ, Thou didst set free her that had come from man's side, her that had brought an all-destroying curse upon all men.

Being equal to the Father in essence, Thou didst raise from the dead the sacred temple of Thy most pure and all-venerable Body, O Saviour Who lovest mankind.

***Another canon. Heirmos:***

Thou didst appear on earth, O Invisible [God], and didst willingly live with the earth-born, O Incomprehensible [Lord]. Before Thee we rise in the morning, and Thee do we hymn, O Lover of mankind.

Thy Son, O Virgin, is the Word of God, the Creator of Adam the first-formed man; He is not a creature, even though He made animate flesh for Himself from thee.

Thy Son, O Virgin, is the Word of God, equal to the Father; He is a perfect Person with two natures - the Lord Jesus, perfect God and Man.

**Ode 6. Heirmos:**

The nethermost abyss of sin hath encompassed me, and my soul doth faint. But stretch forth Thy lofty arm, O Master, and save me as Thou didst Peter, O my Pilot.

An abyss of mercy and compassion hath encompassed me because of Thy kind-hearted condescension; for, in becoming incarnate and taking the form of a servant, O Master, Thou didst deify me and didst glorify me with Thyself.

The slayer underwent slaying when he saw me, the slain, brought to life again. Such are the images of Thy Resurrection, O Christ, and the triumphs of Thy most pure Passion.

***Theotokion:*** O most pure one, who alone hast mediated between the Maker and men in a manner past understanding,



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entreat Thy Son to be merciful toward thy servants who have sinned and to be their Advocate.

*Another canon. Heirmos:*

When Jonah became an image of the dwelling-places of nature's hellish and nethermost depths, he cried out: Raise my life up from corruption, O Thou Who lovest mankind.

Tried by wounds, Thou didst uplift vanquished Adam by Thy Passion on the Cross; therefore, I cry to Thee: Raise my life up from corruption, O Thou Who lovest mankind.

*Theotokion:* In fear the gates of hell opened for Thee, O Christ, Who dost seize the vessels of the enemy; therefore, when the women met Thee, they received joy instead of sadness.

*Another canon. Heirmos.*

When Jonah became an image of the dwelling-places of nature's hellish and nethermost depths, he cried out: Raise my life up from corruption, O Thou Who lovest mankind.

He Who is indissoluble in form taketh our form from the uncorrupted Virgin. The Lord became [man] in form and matter, without changing in His Divinity.

From the abyss of sin and the storm of the passions do thou deliver me, O most pure one; for thou art a haven and an abyss of miracles for those who have recourse to thee with faith.

*Kontakion, in the Third Tone:*

Thou didst arise from the tomb today, O Compassionate One, and didst lead us up from the gates of death. Today Adam exulteth and Eve rejoiceth, and the prophets together with the patriarchs unceasingly hymn the divine might of Thy power.

*Oikos:*

Let heaven and earth join chorus today, and with one mind let them hymn Christ God, because He hath raised from the graves those who were in bonds. All creation rejoiceth together, offering fitting hymns to the Creator of all, our Deliverer, because today He hath led men up with Him from Hades, as the Life-giver, and hath

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lifted them up to heaven with Himself, having cast down the arrogance of the enemy and broken the gates of hell by the divine might of His power.

#### Ode 7. *Heirmos*:

**A**s of old Thou didst bedew the three pious children in the Chaldaean flame, illumine us also with the bright fire of the Godhead, as we cry: Blessed art Thou, O God of our fathers.

**T**he splendid veil of the temple was rent in twain at the Crucifixion of the Creator, revealing the truth hidden in the Scriptures unto the faithful who cry: Blessed art Thou, O God of our fathers.

**W**hen Thy side was opened, O Christ, and the divinely-flowing drops of Thy life-giving Blood dripped upon the earth according to Thy dispensation, Thou didst thereby renew those on earth who cry: Blessed art Thou, O God of our fathers.

**Triadicon:** Let us glorify the good Spirit, together with the Father and the Only-begotten Son, O ye faithful, honouring one Sovereignty and one Godhead in the Three, and crying: Blessed art Thou, O God of our fathers.

#### *Another canon. Heirmos:*

**P**roud was the tyrant, but he became a plaything for the children; for when they trampled down the sevenfold flames as though they were dust, they sang: Blessed art Thou, O Lord God of our fathers.

**T**he sun is darkened, seeing not a simple man hung on the Cross, but the incarnate God; to Him do we sing and call out: Blessed art Thou, O Lord God of our fathers.

**W**hen faint-hearted hell beheld the Bestower of incorruption in the might of His Divinity, it spewed forth the souls of the just, as they cried: Blessed art Thou, O Lord God of our fathers.

**Theotokion:** Thou hast become an inexhaustible treasure of blessings, O most pure one, for those who with pure hearts confess

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thee to be the Theotokos; for from thee was incarnate the God of our fathers.

***Another canon. Heirmos.***

Proud was the tyrant, but he became a plaything for the children; for when they trampled down the sevenfold flames as though they were dust, they sang: Blessed art Thou, O Lord God of our fathers.

O Thou Who art the Lord of glory, Who rulest the powers on high, Who sittest with the Father and art held in the Virgin's arms: Blessed art Thou, O God of our fathers.

Terrible is death, but Thou didst partake of it and destroy it when, as a divine Person, Thou hadst taken flesh of the Virgin. We cry out: Blessed art Thou, O God of our fathers.

We all recognise thee as being the Theotokos, she who gave birth to God; for thou didst bear One of the Trinity, Him Who became incarnate of thee. Blessed is the Fruit of thy womb, O all-pure one.

**Ode 8. Heirmos:**

United in the unbearable fire, the youths stood up in honouring God. Unscathed by the flame, they sang a divine song: Bless the Lord, all ye works of the Lord, praise Him and supremely exalt Him unto the ages.

The splendour of the temple was torn apart when Thy Cross was set up on the place of the skull, and creation was bowed down with fear, crying: Bless the Lord, all ye works of the Lord, praise Him and supremely exalt Him unto the ages.

When Thou didst rise from the tomb, O Christ, Thou didst restore through divine power him who had fallen by the deceit of the tree; and he calleth out and saith: Bless the Lord, all ye works of the Lord, praise Him and supremely exalt Him unto the ages.

***Theotokion:*** Thou art shown to be the living temple of God, [His] dwelling-place and ark; for thou hast reconciled the Creator with men, O most pure Mother of God; and all [His] works fittingly glorify thee whose virginity was preserved even after giving birth.

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***Another canon. Heirmos:***

The flame of the material fire did the God-bearing children extinguish with that which was immaterial; and they sang: Bless the Lord, all ye works of the Lord, and supremely exalt Him unto the ages.

The passionless Word, impassable in His Divinity, yet endureth the Passion in the flesh as God. To Him we sing: Bless the Lord, all ye works of the Lord, and supremely exalt Him unto the ages.

Thou didst fall asleep as one dead, and didst arise as the Immortal One, O Saviour; and Thou savest from death those who sing: Bless the Lord, all ye works of the Lord, and supremely exalt Him unto the ages.

***Triadicon:*** We piously worship the Godhead in three Persons, Which are ineffably united, and we sing: Bless the Lord, all ye works of the Lord, and supremely exalt Him unto the ages.

***Another canon. Heirmos.***

The flame of the material fire did the God-bearing children extinguish with that which was immaterial; and they sang: Bless the Lord, all ye works of the Lord, and supremely exalt Him unto the ages.

As the Mother of God and one who was close to Him thou didst surpass the noetic ranks. We bless thine Offspring, O blessed Virgin, and supremely exalt Him unto the ages.

Thou didst display the most extraordinary beauty of nature when thou didst usher in the dawn of the flesh of the Divinity, O pure Virgin; therefore, we hymn thee unto all ages.

***And after this, we sing the canticle of the Mother of God: My soul doth magnify the Lord: and the rest of the verses, with the refrain: More honourable than the Cherubim:***

**Ode 9. Heirmos:**

A new wonder worthy of God! For the Lord showed that the virginal door was closed when He passed through it. God was unclothed at His entry, yet He doth reveal Himself to be clothed in flesh as He issueth forth, while the door remaineth shut. We unceasingly magnify her as the Mother of God.

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It is terrible to see Thee, the Creator, lifted up on the Tree, O Word of God; [to see] God suffering in the flesh for [His] servants, and lying lifeless in the grave, even while He is rescuing the dead from Hades. Therefore, we magnify Thee, O Christ, as all-powerful.

Thou didst save our forefather from the corruption of death when Thou wast laid in the grave as one dead, O Christ. Thou didst cause life to blossom when Thou didst raise the dead. With Thine own hand Thou didst lift corruptible nature up towards the light, clothing it in divine incorruption. Therefore, we magnify Thee, the ever-living Source of light.

*Theotokion:* God, Who ineffably and without change was incarnate of thee, showed thee to be a vessel of light, O pure one. Having borne Adam's nature up to the Cross, He became the first-born from the dead, while He abideth on high as God, glorified together with the Father and the Divine Spirit.

#### *Another canon. Heirmos.*

Wounded by the sweet arrow of thy most pure Child, and amazed by thy virtue which is worthy of love, O pure one, we fittingly magnify thee with angelic hymns as the Mother of God.

Thou didst pour honour upon all men through a dishonourable death, which Thou didst accept in a mortal nature at Thy Crucifixion, O Christ; and as God Thou gavest me incorruption, O Thou Who lovest mankind.

Thou didst save me at Thy rising from the tomb, O Christ, and didst lift me up and lead me to Thy Father Who begat Thee; and Thou hast seated me at His right hand in Thy mercy, O Lord.

#### *Another canon. Heirmos:*

Wounded by the sweet arrow of thy most pure Child, and amazed by thy virtue which is worthy of love, O pure one, we fittingly magnify thee with angelic hymns as the Mother of God.

The pious faithful never have enough of thy praises, O Maiden; for they receive their longed-for love, ever divine and spiritual, in magnifying thee as the Mother of God.

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Thou hast provided for us an intercessor who cannot be put to shame, her who gave Thee birth, O Christ. By her prayers Thou dost give us the merciful Spirit, the Giver of goodness, Who proceedeth from the Father through Thee.

*Then: It is truly meet: and a bow to the ground, followed by the little 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.*

### AT THE PRAISES, STICHERA OF THE RESURRECTION: TONE 3

#### V. Praise ye God in His saints.

Come, all ye nations, learn the power of this awesome mystery; for Christ our Saviour, the Word Who was in the beginning, was crucified for our sake, and was buried of His own will, and arose from the dead, that He might save all things. Let us worship Him.

#### V. Praise Him in the firmament of His power.

Thy guards, O Lord, told of all [Thy] wonders, but the council of vain men filled their hands with money, thinking to hide Thy Resurrection, which the world doth glorify. Have mercy on us.

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

All things were filled with joy at receiving the evidence of Thy Resurrection. For Mary Magdalene came to the tomb and found an angel in resplendent apparel, who was sitting upon the stone and saying: Why seek ye the Living among the dead? He is not here, but is risen, even as He said: I will go before you into Galilee.

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

In Thy light, O Master, shall we see light, O Thou Who lovest mankind; for Thou didst arise from the dead, granting salvation to the human race, that all creation might hymn Thee, Who alone art without sin. Have mercy on us.

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*Other stichera, composed by Patriarch Anatolius of Constantinople.*

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

The myrrh-bearing women offered Thee a morning hymn with tears, O Lord; carrying fragrant perfumes, they reached Thy tomb, anxious to anoint Thy most pure Body. But an angel sitting upon the stone proclaimed the good tidings to them: Why seek ye the Living among the dead? For, having taken death captive, as God He is risen, granting unto all great mercy.

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

A shining angel at Thy life-giving tomb said unto the myrrh-bearers: He Who was crucified hath emptied the graves and overthrown Hades; and He hath arisen on the third day, since He alone is God and all-powerful.

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

Mary Magdalene sought Thee in the tomb, as she came on the first day after the sabbath. When she did not find Thee, she cried aloud, mourning and weeping: Woe is me, O my Saviour! Thou hast been stolen, O King of all. But a pair of life-bearing angels called out from within the tomb: Why weepest thou, O woman? I weep, said she, because they have taken my Lord from the grave, and I know not where they have laid Him. But as she turned around and saw Thee, she straightway cried out: My Lord, glory to Thee.

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

The Jews shut Life up in the tomb, but the thief opened paradise with his tongue, crying out and saying: He that was crucified with me and for me hath been hung together with me upon the Tree, and He appeareth to me seated upon a throne together with the Father; for He is Christ our Saviour, Who hath great mercy.

**Glory: *the Gospel sticheron.***

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