

TONE 6 - MATINS

AT MATINS

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

The Troparion of the Resurrection, in Tone 6:

The angelic powers were at Thy tomb; the guards became as dead men; and Mary stood by the grave, seeking Thy most pure Body. Thou didst overthrow Hades without being tried by it; Thou didst meet the Virgin, O Thou Who grantest life. O Lord Who art risen from the dead, glory to Thee. (2)

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

Glory, Now. *Theotokion:* O Thou Who didst call Thy Mother blessed, Thou camest of Thine own free will unto the Passion, shining forth upon the Cross, wishing to save Adam, and saying to the angels: Rejoice with me, for the lost drachma hath been found. O Thou Who hast arranged all things wisely, glory to Thee.

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

As the tomb stood open and Hades was lamenting, Mary cried out to the Apostles, who were in hiding: Come forth, ye workers of the vineyard; preach the word of the Resurrection; for the Lord is risen, granting the world great mercy.

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:* Virgin Mother of God, beseech Thy Son, Christ our God, Who was willingly nailed to the Cross and is risen from the dead, that our souls be saved.

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

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O Lord, Mary Magdalene stood before Thy tomb and raised her voice in lamentation. Thinking Thee to be a gardener, she said: Where hast thou put eternal Life? Where hast thou hidden Him that sitteth on the throne of the Cherubim? Those who were guarding Him have become as dead for fear. Either give me back my Lord, or cry aloud with me: O Thou Who wast among the dead and Who hast raised up the dead, O 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:* Gideon foretelleth thy conceiving and David speaketh of thy birth-giving, O most laudable Mother of God; for the Word descended into thy womb like the rain upon the fleece, and as holy ground thou puttest forth without seed the world's salvation, Christ our God, O thou that art highly favoured.

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

The hypakoë in Tone 6:

By Thy voluntary and life-giving Death, O Christ our God, thou didst break down the gates of Hades, as God, and Thou hast opened for us the ancient paradise; and when Thou didst rise from the dead, Thou deliveredst our life from corruption.

**THE GRADUAL ANTIPHONS:
TONE 6
(We sign each verse twice)**

Antiphon 1.

Unto heaven do I lift up mine eyes, unto Thee, O Word; have pity on me, that I may live for Thee.

Have mercy on us who are utterly abased, and make us vessels useful to Thee, O Word.

In the Holy Spirit is the cause of salvation for all. If He breathe upon any man according to his lot, He quickly taketh him from

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things earthly, lifteth him up, leadeth him to the heights and maketh him a place there.

Antiphon 2.

Had it not been that the Lord was with us, none of us could have withstood the war waged by the enemy; but they that overcome here are exalted.

Let not my soul be caught as a sparrow in their teeth, O Word. Woe is me! How shall I be rescued from mine enemies, being a lover of sin?

By the Holy Spirit deification, favour, understanding, peace and blessing are imparted to all; for He is equal in power to the Father and the Word.

Antiphon 3.

They that hope in the Lord are fearsome to their enemies and wondrous to all; for they look to the heights.

Having Thee as a helper, O Saviour, the lot of the righteous doth not stretch forth their hands unto iniquity.

Over all is the dominion of the Holy Spirit, Whom the hosts on high worship, as do all that have breath here below.

The prokeimenon from the Psalms of David: O Lord, stir up Thy might and come to save us. *Verse:* O Shepherd of Israel, attend, Thou that ledest Joseph like a sheep. *And again,* O Lord, stir up Thy might **and come to save us.** *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:

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THE CANON OF THE RESURRECTION

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Ode 1. Heirmos:

When Israel walked on foot in the deep as on dry land, on seeing their pursuer Pharaoh drowned, they cried: Let us sing to God a song of victory.

Refrain: Glory to Thy Resurrection, O Lord.

With Thy hands stretched out on the Cross, O good Jesus, Thou hast filled all things with the Father's favour; therefore, let us all sing to Thee a song of victory.

With fear, like a summoned serving-maid, death drew near Thee, the Lord of life, Who through death granteth us endless life and resurrection.

Theotokion: Since thou receivedst thy Maker, O pure one, when He incomprehensibly became incarnate in thy womb without seed, as He Himself willed, thou wast shown to be truly the sovereign lady of all created things.

Another Canon, to the Cross and Resurrection, in the Sixth Tone:

Another canon. Heirmos:

He Who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom He once saved. But like one of the maidens let us sing unto the Lord, for gloriously hath He been glorified.

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

With fear the gates of death open for Thee, and the age-old bars are broken; for at Thine honourable Descent men dead from ancient times arose, singing a hymn of gratitude to Thy Resurrection, O Christ.

The women bearing myrrh came early to the tomb in tears. They saw a radiant angel in white robes, who called out to them: The Life of all is risen from the dead.

Theotokion: Hail, thou light-bearing tabernacle, thou candle-stand, temple, table and holy mountain. Hail, thou palace of glory, thou throne of our God. Hail, thou invincible wall for us who hymn thee.

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Another Canon, to the Most Holy Mother of God, in the Sixth Tone.

Its acrostic is: O Mother of God, give me abundant joy. Heirmos:

When Israel walked on foot in the deep as on dry land, on seeing their pursuer Pharaoh drowned, they cried: Let us sing to God a song of victory.

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

When Eve partook of the food of disobedience from the tree, she brought in a curse; but thou hast loosed it, O pure one, in giving birth to Christ, the Origin of blessings.

O thou who by the divine lightning gavest birth to Christ the Pearl, destroy the fog of my passions and the turmoil of my transgressions by the light of thy brightness, O pure one.

With the eyes of his mind Jacob mystically foresaw the Expectation of the nations: God, Who was incarnate of thee and Who doth deliver us through thy mediation.

When princes from the tribe of Judah were no more, thy Son and God came as Ruler, and now He hath truly become King over all the ends of the earth.

(And we sing the Katavasia)

Ode 3. Heirmos:

There is none holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established them upon the rock of Thy confession.

Seeing Thee, O God, crucified in the flesh, all creation fell apart for fear, but it was firmly held together by the all-sustaining hand of Thee Who wast crucified for us.

Death, destroyed by death, lieth wretchedly lifeless; for, unable to bear the divine attack of Life, he who was strong is put to death, and resurrection is bestowed upon all.

Theotokion: The miracle of thy divine childbirth, O pure one, transcendeth every order of nature; for thou receivest in thy womb the transcendent God, and after giving birth thou remainest ever a virgin.

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Another canon. Heirmos:

When creation beheld Thee hanging on Calvary, Thee Who hast hung the whole earth unsupported upon the waters, it was seized with amazement and it cried: There is none holy save Thee, O Lord.

As we sing hymns to Thee, O Saviour, Who didst arise on the third day, and Who didst appear to the myrrh-bearing women and say to them, Rejoice, we cry out: There is none holy save Thee, O Lord Who lovest mankind.

Glory to Thine arising, O our Saviour; for Thou, being all-powerful, hast delivered us from death and the corruption of hell; and we cry out and say in our songs: There is none holy save Thee, O Lord.

Theotokion: With divine honours we glorify Thee, the Word Who became incarnate of the holy maiden of God and Who saved the first created man after he had fallen through deceit; and we cry out: There is none holy save Thee, O Lord.

Another canon. Heirmos:

There is none holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established them upon the rock of Thy confession.

O all-pure Mother of God, when from thy womb He Who is good took my corruptible and mortal flesh in an ineffable manner, He made it incorruptible and joined it to Himself for ever.

Beholding God incarnate of thee, O Virgin, the choirs of the angels were filled with wonderment and fear, and with never-silent hymns they glorify thee as the Mother of God.

The prophet Daniel was filled with awe, beholding thee, O Mother of God, as the noetic mountain, from which the Stone was cut without the aid of human hands, mightily crushing the dwellings of the demons.

Neither word nor tongue of man can worthily praise thee, O Virgin all-pure; for from thee God, the Giver of life, was pleased to become incarnate without seed.

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Then: the sessional hymn to the saint from the Menaion. If there is none, we say this sessional hymn to the Mother of God, in the Sixth Tone:

As thou art the all-immaculate bride of the Creator, the inviolable Mother of the Deliverer and the all-hymned vessel of the Comforter, make haste to rescue from the demons' evil-doing me who am their conscious plaything, the defiled dwelling-place of iniquity. Make me a residence radiant with virtues, O luminous and incorruptible Virgin. By thy prayers disperse the clouds of the passions, and vouchsafe me the communion of the Most High and the light which knoweth no evening.

Ode 4. Heirmos:

Christ is my strength, my God and my Lord, crieth and calleth the honourable Church in a manner meet for God, as she keepeth festival in the Lord with a pure conscience.

The tree of true Life blossomed and put forth life for us, O Christ; for when the Cross was planted, it watered us all with the blood and water from Thine incorruptible side.

No more doth the serpent offer me false deification; for Christ, the [true] Deifier of human nature, hath now made an unhindered path for my life.

Theotokion: How truly unutterable and unfathomable to those on earth and those in heaven are the mysteries of thy God-befitting childbirth, O Ever-Virgin!

Another canon. Heirmos:

Foreseeing Thy divine humility on the Cross, Habakkuk cried out marvelling: Thou hast cut short the strength of the powerful, O Good One, by associating with those in hell, as the Almighty.

He Who is co-eternal with His Father on high, is nailed to the Rood in the flesh for us, undoing the curse [pronounced] in paradise, as the Almighty.

The most pure Flesh of the Deliverer did not decay when it lay in the grave; rather, Christ broke down the bars of hell and arose in glory on the third day, as the Almighty.

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Theotokion: Our Saviour, being risen from the dead, exclaimed to the myrrh-bearing women, Rejoice; and He called out to them: Go now, tell the glad tidings to the wise Apostles.

Another canon. Heirmos:

Christ is my strength, my God and my Lord, crieth and calleth the honourable Church in a manner meet for God, as she keepeth festival in the Lord with a pure conscience.

We who were saved through thee hymn thee as all-immaculate, O most pure one; and as we chant in piety, we cry aloud: Blessed art thou who gavest birth to God in the flesh.

O all-blessed Virgin, thou hast borne the Light Which never setteth and Which shineth in the flesh upon those who are in the darkness of this life; and thou hast poured forth joy upon them that hymn thee, O Ever-Virgin.

Through thee, O most pure one, grace hath blossomed forth and the Law hath passed away; for thou didst bear the Lord, Who granteth us remission [of sins], O most pure Ever-Virgin.

Tasting of one tree showed me to be mortal, but the Tree of life Which appeared from thee, O all-pure one, vivified me and made me an heir of the paradise of delight.

Ode 5. Heirmos:

With Thy divine light, O Good One, illumine the souls of them that rise early in the morning out of love for Thee, I pray: That they may know Thee, O Word of God, the true God, Who dost rescue us from the gloom of sin.

The Cherubim now steppeth aside for me, O Master, and the flaming sword turneth away from me on seeing Thee, O Word of God, the true God, Who hast made a path to paradise for the thief.

I no longer fear returning to the earth, O Christ our Master; for in Thy great compassion Thou hast led me, a forgotten man, from earth up to the height of incorruption by Thy Resurrection.

Theotokion: Save those who sincerely confess thee to be the Theotokos, O kindly Mistress of the world; for we have thee, the true

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Mother of God, as our invincible protection.

Another canon. Heirmos:

Isaiah saw the never-waning light of Thy Theophany, which was mercifully granted to us, O Christ; and as he rose out of the night at dawn, he cried out: The dead shall rise, and they that are in the tombs shall awake, and all who are on earth shall rejoice.

When, out of loving-kindness towards us, O Good One, Thou hadst taken flesh, Thou wast willingly nailed to the Cross for the sake of me who of old forsook Thy commandment by eating in paradise; and Thou diest as a man, bestowing life upon me.

When Hades saw Thee, O God Who sharest the Father's throne, reckoned among the dead as a mortal, that wretch spewed forth all that he had formerly taken in; for on the third day Thou didst raise fallen nature together with Thyself, O powerful Christ, and didst enlighten the whole world.

Theotokion: When thou didst sustain a virginal childbirth, thy womb suffered no corruption, and thou remainedst as thou wast before, O Theotokos, Mother who knewest not wedlock. Therefore, pray diligently for thy servants who glorify thee, that they be delivered from temptations and troubles.

Another canon. Heirmos:

With Thy divine light, O Good One, illumine the souls of them that rise early in the morning out of love for Thee, I pray: That they may know Thee, O Word of God, the true God, Who dost rescue us from the gloom of sin.

Resplendent with far-shining purity, thou wast prepared to become a divine dwelling-place for the Master, O all-hymned one; for thou alone wast shown to be the Mother of God in truth, and thou didst carry Him as a babe in thine arms.

Wearing the noetic beauty of thy virtuous soul, thou becamest the bride of God, sealed in virginity, O pure one; and thou dost enlighten the world with the light of chastity.

Let the assembly of the ungodly lament, who do not acknowledge thee to be the Theotokos, pure in childbirth; for thou hast been shown to us as the door of the divine Light, destroying the

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darkness of sins.

Ode 6. Heirmos:

Beholding the sea of life surging with the tempest of temptations, I have fled to Thy calm haven, and I cry unto Thee: Raise my life from corruption, O Most Merciful One.

When Thou wast crucified with nails, O Master, Thou didst annul the curse that was upon us; and when Thou wast pierced in the side with a spear, Thou didst tear up the decree against Adam, and didst free the world.

Adam, allured by deceit, was led down to the pit of hell; but Thou, Who art by nature both God and compassionate, didst descend in search of him, and, bearing him on Thy shoulders, didst raise Him up with Thyself.

Theotokion: O most pure Lady, who gavest birth to the Lord and Pilot of earthly men, drive away the unruly and cruel tempest of my passions, and give my heart tranquillity.

Another canon. Heirmos:

Jonah was detained but not retained in the belly of the whale; for, serving as a figure of Thee, Who didst suffer and wast given over for burial, he came forth from the beast as from a bridal chamber, and he called out to the watch: O ye who keep guard falsely and in vain, ye have forsaken your own mercy.

How is it that Thou didst suffer wounds and blows and insults, O Word? Of Thine own free will Thou didst endure the Passion, as a Man; yet as God Thou remainedst impassable. Raised upon the Rood amidst two thieves, thou savedst our nature from corruption, since Thou art all-powerful.

Thou wast voluntarily laid in a grave like a dead man for my sake, O Saviour, and Thou madest light to dawn for them that were held in darkness and the shadow of death. On the third day Thou didst shine forth, and, meeting the myrrh-bearing women, Thou didst exclaim to them: Rejoice indeed, and then tell My Apostles.

Theotokion: O Virgin highly favoured, Mother and Bride of God! Without knowing wedlock thou receivedst in thy womb Him Who was begotten of the unoriginate Father before all ages, and

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thou gavest birth to Him in His Incarnation. Pray to Him for all of us, that He may send down upon us bounties of generosity.

Another canon. Heirmos:

Beholding the sea of life surging with the tempest of temptations, I have fled to Thy calm haven, and I cry unto Thee: Raise my life from corruption, O Most Merciful One.

Moses, great among the prophets, described thee beforehand as the ark, the table, the candle-stand and the jar, figuratively indicating the Incarnation of the Most High from thee, O Virgin Mother.

Death is put to death, and the corruption that came from Adam's condemnation is abolished, having encountered thy Fruit, O Lady; for thou hast given birth to Life, delivering from corruption those who hymn thee.

The Law lost its rigour and shadows passed away when, in a way beyond thought or understanding, there appeared the grace of God the Saviour Who was born of thee, O Virgin praised in a multitude of hymns.

Kontakion in the Sixth Tone:

With the hand that originated life, Christ our God, the Giver of life, raised up all the dead out of the dark valleys, as He bestowed resurrection upon the human race; for He is the Saviour of all, the Resurrection and the Life and the God of all.

Oikos:

Let us, the faithful, praise and worship Thy Cross and Burial, O immortal Giver of life; for as the all-powerful God Thou hast bound Hades, and hast raised up the dead together with Thyself, and hast broken down the gates of death, and hast overthrown the dominion of hell, as God. Therefore, let us who are born on earth lovingly glorify Thee, Who didst arise, and didst vanquish the deadly might of the foe, and didst raise up all who believed in Thee, and didst deliver the world from the arrows of the serpent and the deceit of the enemy, as the God of all.

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Ode 7. Heirmos:

An angel made the furnace shed coolness upon the godly children, but burned the Chaldeans by the command of God and urged the tyrant to cry out: Blessed is the God of our fathers.

Mourning at Thy Passion, the sun wrapped itself in gloom, and though it was day, the light grew dim over all the earth, O Christ our Master. Blessed is the God of our fathers.

At Thy Descent, O Christ, the nethermost depths were clothed with light, and our forefather was seen to be filled with delight, as he leapt and exultantly cried out: Blessed is the God of our fathers.

Triadicon: As we hymn the Trinity Which ruleth over all things, tri-hypostatic according to nature, a luminous and limitless ocean of goodness, let us cry aloud, O faithful: Blessed is the God of our fathers.

Another canon. Heirmos:

O ineffable wonder! He Who delivered the godly youths from the flame in the furnace, is laid lifeless in a new tomb, for the salvation of us who sing: O God our Deliverer, blessed art Thou.

On Calvary the impious children of lawbreakers crucified Thee, the Saviour Who shattered the bars and the gates of brass for the salvation of us who sing: O God our Deliverer, blessed art Thou.

Thou hast destroyed the dominion of death and hast arisen, giving an uplift to those who truly glorify Thee as Lord and who cry out in orthodoxy of faith: O God our Deliverer, blessed art Thou.

Theotokion: Thou gavest birth to One of the Trinity, to Him Who for mercy's sake appeared on earth in two natures, O most pure one. Unceasingly entreat Him to save our souls.

Another canon. Heirmos:

An angel made the furnace shed coolness upon the godly children, but burned the Chaldeans by the command of God and urged the tyrant to cry out: Blessed is the God of our fathers.

The furnace did not burn the three youths, prefiguring thy childbirth; for the divine Fire did not consume thee when It came to

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dwell in thee, but enlightened all to cry out: Blessed is the God of our fathers.

All the ends of the earth call thee blessed, O all-pure Mother, as thou didst foretell. Enlightened by the luminosity of thy radiance and illuminated by grace, they cry out: Blessed is she who gave birth to God in the flesh.

The all-wicked serpent sank his deadly fangs in me, but thy Son broke them, O Mother of God, giving me strength to cry out: Blessed art Thou, O Lord, God of our fathers.

Thou art the mercy-seat of our nature, O thou who wast uniquely blessed by God; for, having carried in thine arms God Who sitteth upon the shoulders of the Cherubim, thou dost cry out: Blessed art Thou, O Lord, God of our fathers.

Ode 8. Heirmos:

From the flame didst Thou cause dew to gush forth upon the saints, and by fire Thou didst consume the sacrifice of the just one along with the water; for Thou, O Christ, doest whatsoever Thou dost will. Therefore, we supremely exalt Thee as Lord for ever.

The Jewish people, who of old were slayers of the Prophets, are by envy now made slayers of God, since they raised Thee on the Cross, O Word of God. And we supremely exalt Thee as Lord for ever.

Without leaving the vaults of the heavens, Thou didst descend into hell, O Christ, and Thou hast raised up with Thyself all mankind, which was lying in the mire; therefore, we hymn Thee as Lord, and we supremely exalt Thee for ever.

Triadicon: Following the Orthodox faith, we ever proclaim that there is one nature in the Trinity, incalculably powerful, transcending every thought or word of our nature. And we supremely exalt It for ever.

Another canon. Heirmos:

Be ye astonished and afraid, O ye heavens, and let the foundations of the earth be shaken. For, lo, He Who dwelleth on high is numbered among the dead and doth lodge in a small tomb. Him do ye children bless, ye priests praise, and supremely exalt Him for ever.

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Every ear is astonished at how the Most High willingly came down to the earth to destroy the fortress of Hades by His Crucifixion and Burial. And He raised up all to cry out: Ye children bless, ye priests praise, and supremely exalt Him for ever.

O Thine ineffable condescension and Thine unutterable long-suffering, O Christ! Seeing me perishing in the prison of Hades, Thou didst endure the Passion and deliver me. Therefore, we bless Thee, the Master of all, and we supremely exalt Thee for ever.

Theotokion: For our sakes, O Virgin most highly hymned, thou gavest birth to the sole Master and Maker of creation, according to nature and yet in a manner beyond nature; and after giving birth thou wast shown to be immaculate and higher than all creation. Therefore, all ye works of His, let us praise the Lord and supremely exalt Him for ever.

Another canon. Heirmos:

From the flame didst Thou cause dew to gush forth upon the saints, and by fire Thou didst consume the sacrifice of the just one along with the water; for Thou, O Christ, doest whatsoever Thou dost will. Therefore, we supremely exalt Thee as Lord for ever.

Thy Son, O most pure Virgin, having made thee resplendent with the refulgence of the Spirit, clothed like a queen in a garment of gold, set thee at His right hand; and we supremely exalt Him as Lord for ever.

He Who by His will alone made fast the world, taketh flesh from thy most pure womb, wishing to renew it from above; and we supremely exalt Him as Lord for ever.

At the union of the Word with me, man, O most pure one, thou becamest the divine fortress, clearly shining with the clarity of virginity. Therefore, we, the faithful, hymn thee throughout all ages.

The gleaming golden candlestick prefigured thee, who ineffably receivedst the intangible Light, Which by its rays doth illumine the ends of the earth. Therefore, we hymn thee, O pure one, for ever.

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And next 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:

It is difficult for men to see God, upon Whom the ranks of angels dare not gaze. But through thee, O most pure one, the Word incarnate appeared unto us; as we magnify Him, with the heavenly hosts we call thee blessed.

Thou remainedst a stranger to the passions, though Thou enduredst suffering in the flesh, O Word of God; yet, having defeated the passions by Thy suffering, Thou loosest man from the passions; for Thou alone art passionless and all-powerful.*

Though Thou didst accept the corruption of death, Thou didst preserve Thy Body untouched by corruption, and Thy life-giving and godly Soul, O Master, was not left in hell. Arising as from sleep, Thou hast raised us up with Thyself.**

Triadicon: All ye men of earth, let us with pure lips glorify God the unoriginate Father, and the equally unoriginate Son, as we also honour the ineffable and most glorious power of the Most Holy Spirit; for the all-powerful Trinity is One and indivisible.

* *A more literal rendering of this troparion:*

Thou remainedst a stranger to passion, though Thou enduredst the Passion in the flesh, O Word of God; yet Thou loosest man from passions, having become Passion to the passions; for Thou alone art impassible and all-powerful.

*The sense of the troparion hinges upon the meaning of the Slavonic word **strast'**, which, like its Latin equivalent **passio**, denotes both suffering (as in the Passion of Christ) and those disordered affections which are commonly referred to in English as the passions. The passions are so called because we suffer them. Christ, as God, is incapable of suffering, hence impassible, but as Man He willed to endure suffering, or the Passion. He suffered the natural passions (hunger, thirst, fatigue, pain etc.), though the corrupt passions (wrath, envy, lust etc.) held no sway over Him. He defeated the passions which have defeated our nature; He is therefore called here the Passion of the passions, as He is elsewhere called the Death of death. See St John Damascene, **On the Orthodox Faith**, book 3, chapter 20.*

** *The word **tl'a** or **tlenie**, here translated corruption, has two meanings. One refers to human sufferings, including bodily death, which Christ suffered. The other includes decay and dissolution, which His Body did not undergo. See St John Damascene, **On the Orthodox Faith**, book 3, chapter 28.*

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Another canon. Heirmos:

Mourn Me not, O Mother, beholding in the sepulchre the Son Whom thou didst conceive in the flesh without seed. For I shall arise and shall be glorified; and as God I shall exalt in never-ending glory those who magnify thee with faith and love.

Even though Thou didst descend into the grave as one dead, O Christ, Giver of life, Thou didst rend asunder the fortress of Hades. Thou didst raise up with Thyself all the dead whom it had swallowed before; and as God Thou grantest resurrection to all those who magnify Thee with faith and love.

Let all creation be clothed in the white of purity; let all born on earth rejoice; for Hades, the enemy, is captured. Christ is risen; the first-formed man hath also arisen in glory, being delivered from corruption; and an angel crieth out to the myrrh-bearing women.

Another canon. Heirmos:

It is difficult for men to see God, upon Whom the ranks of angels dare not gaze. But through thee, O most pure one, the Word incarnate appeared unto us; as we magnify Him, with the heavenly hosts we call thee blessed.

The star hath arisen out of Jacob, shining with the rays of the Divinity upon those who were in the grip of darkness, now that Christ, God the Word, is incarnate of thee, O most pure one. Enlightened by Him, with the heavenly hosts we call thee blessed.

Strengthened by thy power and grace, I have devotedly offered up a hymn to thee from my heart. Do thou accept it, O pure Virgin blessed by God, giving me in return refulgent grace from thine incorruptible treasures.

Thou, O Virgin, art clearly seen to be a loom for divine weaving, on which the Word wove the garment of His Body, deifying my form; clothing Himself therein, He hath saved all who with a pure conscience magnify thee.

Resurrection hath now been given to the dead through thine ineffable and unutterable childbirth, O all-pure Mother of God; for Life, clothed in flesh taken from thee, hath shone forth for all and hath indeed done away with death's debility.

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Then: It is truly meet: and a bow to the ground, followed by the small litany. After this: Holy is the Lord our God (3). 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, THE STICHERA OF THE RESURRECTION:
TONE 6**

V. Praise ye God in His saints.

Thy Cross, O Lord, is life and resurrection for Thy people, and trusting therein, we praise Thee, our risen God. Have mercy on us.

V. Praise Him in the firmament of His power.

Thy Burial, O Master, hath opened paradise for the human race. And having been delivered from corruption, we praise Thee, our risen God. Have mercy on us.

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

Together with the Father and the Spirit let us praise Christ who hath arisen from the dead, and let us cry unto Him: Thou art our life and resurrection; have mercy on us.

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

On the third day Thou didst rise from the tomb, O Christ, as it is written, and Thou didst raise our forefather with Thyself; therefore, mankind doth glorify Thee and praise Thy Resurrection.

Other stichera, composed by Patriarch Anatolius of Constantinople.

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

O Lord, great and awesome is the mystery of Thy Resurrection; for Thou camest forth from the tomb like a bridegroom from his chamber, after destroying death by death to set Adam free. Therefore, the angels in heaven form a chorus, and men on earth glorify Thy loving-kindness that was shown to us, O Thou Who lovest mankind.

Tone 6 - MATINS

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

O ye iniquitous Jews, where are the seals and the silver which ye gave to the soldiers? The Treasure hath not been stolen, but is risen, as having power. Ye have put yourselves to shame by rejecting Christ, the Lord of glory, Who suffered, and was buried, and arose from the dead. Him let us worship.

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

Since the tomb was sealed, how could ye have been robbed, O Jews? Ye set the guards, and ye affixed the seals, yet the King passed through doors that were closed. Either present Him as a corpse, or worship Him as God, singing with us: Glory to Thy Cross and Resurrection, O Lord.

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

The myrrh-bearing women arrived at Thy life-receiving tomb, lamenting and bringing with them fragrant oil with which they sought to anoint Thy most pure Body, O Lord. But they found a luminous angel seated on the stone, who spoke to them and said, Why do ye shed tears over Him Who from His side poured forth life upon the world? Why do ye seek the Immortal as if He were a corpse in a tomb? Go, rather, and make known to His disciples His glorious Resurrection, which is a joy for all the world. Having enlightened us also by it, O Saviour, bestow purification and 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:*

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 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.

After this come the litanies; Confirm, O God; and the dismissal; then, the First Hour, with the usual psalms, and the final dismissal.