

THE SUNDAY SERVICES FROM THE OCTOECHOS

THIRD TONE

GREAT VESPERS

Deacon: Arise! O Lord, bless!

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

O come, let us worship and fall down before Him.

Then the chanters chant the following selected verses from the 103rd Psalm:

Psalm 103 (Selected Verses)

Chanters: Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Great Ectenia

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

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Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

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

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

READING OF THE PSALTER

Then the First Kathisma of the Psalter (Psalms 1-8), 'Blessed is the man...' is read in three stases, with a little litany after each stasis. In current parish practice, only selected verses from the first stasis of the first kathisma are sung:

Blessed is the Man *(Selected Verses)*

Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

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

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

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

Chanters: To Thee O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

LORD I HAVE CRIED...

Canonarch: In the Third Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129, and 116).

Psalm 140

Chanters: Lord, I have cried unto Thee, hearken unto me. * Hearken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Hearken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Hearken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

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For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera at 'Lord I have cried...'

10 Stichera: 7 for the resurrection from the Octoechos; and 3 for the saint of the day from the Menaion.

The Resurrection Stichera, in Tone III —

Stichos 10: Bring my soul out of prison * that I may confess Thy name.

By Thy Cross hast Thou destroyed the might of death, O Christ our Saviour, and hast set at nought the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

Stichos 9: The righteous shall wait patiently for me * until Thou shalt reward me.

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

Psalm 129

Stichos 8: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

We bow down before Thy precious Cross, O Christ, and we hymn and glorify Thy resurrection; for by Thy stripes have we all been healed.

Stichos 6: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

We hymn the Saviour incarnate of the Virgin; for, crucified for our sake, He arose on the third day, granting us great mercy.

Stichos 5: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Descending, Christ proclaimed the glad tidings to those in hades, saying: 'Be of good cheer! Now have I triumphed! I am the resurrection! And, breaking down the gates of death, I will lead you up!'

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

Standing unworthily in Thine all-pure house, O Christ God, we send up our evening hymnody, crying out from the depths of our souls: O Thou Who lovest mankind, Who illumined the world with Thy resurrection on the third day, rescue Thy people from the hands of Thine enemies.

Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Sticheron from the Menaion

Psalm 116

Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Sticheron from the Menaion

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Sticheron from the Menaion

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

Doxasticon from the Menaion, if appointed

Both now and ever, and unto the ages of ages. Amen.

Dogmatic Theotokion, Tone III —

How can we not marvel at thy giving birth to the God-man, O all-honoured one? For without having

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accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, yet preserving intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of them that in Orthodox manner confess thee to be the Theotokos be saved.

The Entrance

At the concluding sticheron (at 'Both now and ever, and unto the ages of ages. Amen.') the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

O Gentle Light

Deacon: Wisdom! Aright!

At the Entrance, we chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be praised with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

THE VESPERS PROKEIMENON

Saturday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone:

The Lord is King, He is clothed with majesty.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* The Lord is clothed with strength and He hath girt Himself.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* For He established the world which shall not be shaken.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: The Lord is King:

Chanters: He is clothed with majesty.

And if there be parables (Old Testament readings) appointed, they are now read.

The Augmented Ectenia

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

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Chanters: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, 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.

Chanters: Amen.

Vouchsafe, O Lord

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The Litany of Supplication

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

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Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

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

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, 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.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

And if there is to be a Litya, after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing the Litya in the narthex, we chant the stichera of Paul of Amorium, or whatever the

superior desireth. After the usual prayers, we enter the church proper, chanting the Aposticha stichera.

THE APOSTICHA

Canonarch: In the Third Tone: ‘O Christ Who by Thy suffering didst darken the sun ...’

We chant the Resurrection stichera in Tone III —

Chanters: O Christ Who by Thy suffering didst darken the sun, and with the light of Thy Resurrection hast illumined all things: Accept our evening hymnody, O Thou Who lovest mankind.

Stichos: The Lord is King * He is clothed with majesty.

Thy life-bearing resurrection hath illumined the whole universe, O Lord, and restored corrupted creation. Wherefore, loosed from the curse of Adam, we cry out: O almighty Lord, glory be to Thee!

Stichos: For He established the world * which shall not be shaken.

Though Thou art God immutable, yet suffering in the flesh Thou wast altered. Creation, unable to bear the sight of Him hanging [on the Cross], fell prostrate in fear and groaned; and it hymneth Thy longsuffering. Having descended into hades, Thou didst arise on the third day, granting life and great mercy to the world.

Stichos: Holiness becometh Thy house, O Lord, * unto length of days.

Thou didst endure death, O Christ, that Thou mightest deliver our race from death; having risen from the dead on the third day, Thou didst raise with Thyself those who acknowledged Thee as God; and Thou hast enlightened the world. O Lord, glory be to Thee!

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

Doxasticon from the Menaion, if appointed

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Aposticha Theotokion, in the tone of the previous sticheron.

RESURRECTIONAL APOSTICHA THEOTOKIA In the Eight Tones

Aposticha Theotokion, in Tone I —

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Behold, the prophecy of Isaiah hath been fulfilled, for a Virgin hath given birth, and after giving birth hath remained a Virgin as before. For God was born; therefore He began nature anew. O Mother of God, disdain not the supplications of thy servants, which are offered unto thee in thy temple; but as thou bearest the Compassionate One in thine arms, have pity on thy servants, and beseech Him that our souls be saved.

Aposticha Theotokion, in Tone II —

O new wonder greater than all the wonders of the past! For who hath ever known a mother to give birth without having known a man, and to bear on her arm Him Who sustaineth all creation? Yet it was the will of God to be born. O all-pure one, who bore Him in thine arms as an infant and hast maternal boldness before Him: cease not to pray in behalf of those who honour thee, that He have compassion and save our souls.

Aposticha Theotokion, in Tone III —

Through the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who came forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray, that our souls be delivered from tribulations.

Aposticha Theotokion, in Tone IV —

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of those who cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

Aposticha Theotokion, in Tone V —

Thou art the temple and portal, the palace and throne of the King, O most honoured Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

Aposticha Theotokion, in Tone VI —

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Aposticha Theotokion, in Tone VII —

Having recourse unto thy protection, O Mistress, all of us born of earth cry aloud to thee: O Theotokos, our hope, deliver us from our countless transgressions, and save thou our souls.

Aposticha Theotokion, in Tone VIII —

O unwedded Virgin who didst ineffably conceive God in the flesh, Mother of God Most High: Accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

The Prayer of St Symeon

Reader or Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil

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one.

Here endeth Great Vespers

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Dismissal Troparion

The troparion ‘O Theotokos and Virgin, rejoice...’ in Tone IV —

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, * for thou hast borne the Saviour of our souls. *Thrice.*

If a Litya has been served, the Blessing of the loaves follows.

Chanters: Blessed be the name of the Lord from henceforth and for evermore. *Thrice.*

And the first ten verses of the 33rd Psalm are chanted:

Psalm 33:1-10

Chanters: I will bless the Lord at all times, * His praise shall continually be in my mouth.

In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together.

I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them.

O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

MATINS

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

Glory to God in the highest, and on earth peace, good will among men. *Thrice.*

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice.*

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: There is no salvation for him in his God.

But Thou, O Lord, art my helper, my glory, and the lifter up of my head.

I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon Thy people.

And again: I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

SUNDAY OCTOECHOS — TONE THREE

For my loins are filled with mockings, and there is no healing in my flesh.

I am afflicted and humbled exceedingly, I have roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare mine iniquity, and I will take heed concerning my sin.

But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied.

They that render me evil for good slandered me, because I pursued goodness.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I meditated on Thee.

For Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord. have mercy. *Thrice*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

SUNDAY OCTOECHOS — TONE THREE

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgement with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

SUNDAY OCTOECHOS — TONE THREE

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: Hearken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Great Ectenia

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

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

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

GOD IS THE LORD

Deacon: In the Third Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

SUNDAY OCTOECHOS — TONE THREE

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvelous in our eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Troparia at 'God is the Lord...'

Troparion of the Resurrectional Troparion, twice; Glory... Troparion from the Menaion, if appointed; Both now... Resurrectional Theotokion.

Troparion of the Resurrection, in Tone III —

Let the Heavens be glad; * let earthly things rejoice; * for the Lord hath wrought might with His arm. * He hath trampled down death by death; * the first-born of the dead hath He become. * From the belly of Hades * hath He delivered us * and hath granted to the world great mercy. *Twice.*

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

Troparion from the Menaion, if appointed

Both now and ever, and unto the ages of ages. Amen.

The Resurrectional Theotokion in the tone of the preceding troparion

THE RESURRECTIONAL THEOTOKIA In the Eight Tones

Resurrectional Theotokion, in Tone I —

When Gabriel announced to thee, 'Rejoice!', O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. * Thou wast shown to be more spacious

than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! * Glory to Him Who hath set us free by thy birthgiving.

Resurrectional Theotokion, in Tone II —

All of thy most glorious mysteries are beyond comprehension, O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, * having given birth unto God. * Him do thou entreat, that our souls be saved.

Resurrectional Theotokion, in Tone III —

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; * for thy Son and our God, accepting suffering on the Cross * in the flesh He had received of thee, * hath delivered us from corruption, * in that He is the Lover of mankind.

Resurrectional Theotokion, in Tone IV —

The mystery hidden from before the ages * and unknown even to the angels, * through thee, O Theotokos, hath been revealed to those on earth: * God incarnate in unconfused union, * Who willingly accepted the Cross for our sake * and thereby raising up the first-formed man, * hath saved our souls from death.

Resurrectional Theotokion, in Tone V —

Rejoice, impassible gate of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * thou that knowest not wedlock, * who gavest birth in the flesh to thy Creator and God! * Fail not in thy supplications * for those who hymn and worship thy birthgiving!

Resurrectional Theotokion, in Tone VI —

O Thou Who hast called Thy Mother blessed, * Thou didst go to Thy suffering with a free will, * and didst shine forth upon the Cross, desiring to seek out Adam. * And Thou didst say to the angels: Rejoice with Me, * for I have found the lost coin! * O our God Who hast ordered all things in Thy wisdom, glory to Thee!

Resurrectional Theotokion, in Tone VII —

As thou art the treasury of our resurrection, O all-hymned one, * lead up from the pit and abyss of transgression those who trust in thee, * for thou who gavest birth to our Salvation hast saved those who are subject to sin. * O thou who before giving birth wast Virgin, * and during thy birthgiving wast virgin, * thou remainest a Virgin even after giving birth.

SUNDAY OCTOECHOS — TONE THREE

Resurrectional Theotokion, in Tone VIII —

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * accept the Theotokos who gave Thee birth and prayeth for us; * and save Thy despairing people, O our Saviour!

Then two readings from the Psalter are appointed for Sunday Matins, each being followed by its little litany and its sessional hymns.

READINGS OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

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

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first stasis of the Kathisma of the Psalter.

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

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

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

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

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

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

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

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the third stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

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

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

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

Chanters: To Thee O Lord.

After the First Reading of the Psalter:

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

After the Second Reading of the Psalter:

Priest: For a good God art Thou, and the Lover of mankind, 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.

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, these sessional hymns of the Resurrection, in Tone III —

Christ hath arisen from the dead, the first-fruits of those who have fallen asleep, the firstborn of creation, the Creator of all that existeth; and in Himself He hath

SUNDAY OCTOECHOS — TONE THREE

restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

Stichos: Arise, O Lord my God, let Thy hands be lifted on high; forget not Thy paupers to the end.

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion —

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel marvelling, cried out to thee, O Theotokos: ‘What praise can I bring which is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: ‘Rejoice, O thou who art full of grace!’

But Note: If the Resurrectional Dismissal Theotokion in the tone of the week was not sung at ‘God is the Lord...’ because there was a troparion on Glory to the Father, and to the Son, and to the Holy Spirit. in a different tone, then instead of the foregoing theotokion, we chant the Resurrectional Dismissal Theotokion in the tone of the week —

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Resurrectional Dismissal Theotokion, in Tone III —

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

After the second reading of the Psalter, these sessional hymns of the Resurrection, in Tone III —

Terrified of Thine immutable divinity and voluntary suffering, O Lord, hell lamented to itself, saying: ‘I tremble before a Being of incorrupt flesh; I behold One invisible, Who mystically contendeth against me. Wherefore, I hold fast to those who cry: Glory to Thy resurrection, O Christ!’

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

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion —

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is consubstantial with the Father and the Spirit, and through thy birthgiving we have learned to glorify in the world the one and unconfused power of the Trinity. Wherefore, with thanksgiving we cry out to thee: Rejoice, O thou who art full of grace!

And the last appointed kathisma of the Psalter is read. On Sundays, according to current practice, either Psalm 118 (‘The Blameless’) or the Polyeleos (Psalms 134 and 135) is appointed.

THE POLYELEOS Psalms 134 & 135 (Selected Verses)

Chanters: Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise ye the Lord, for the Lord is good; chant unto His name, for it is good. Alleluia.

Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of gods. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the Lord of lords. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of heaven. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

If there be a feast, the megalynarion is chanted, with its selected psalm verses.

On Sundays the clergy chants the megalynarion only once, and then we chant the Evlogitaria below.

SUNDAY OCTOECHOS — TONE THREE

‘THE BLAMELESS’

Psalm 118

(Selected Verses)

Chanters: Blessed are the blameless in the way, who walk in the law of the Lord.

Blessed are they that search out His testimonies; with their whole heart shall they seek after Him.

For they that work iniquity have not walked in His ways.

Thou hast enjoined Thy commandments, that we should keep them most diligently.

Would that my ways were directed to keep Thy statutes.

Then shall I not be ashamed, when I look on all Thy commandments.

I will confess Thee with uprightness of heart, when I have learned the judgements of Thy righteousness.

I will keep thy statutes; do not utterly forsake me.

Wherewithal shall a young man correct his way? By keeping Thy words.

With my whole heart have I sought after Thee, cast me not away from Thy commandments.

In my heart have I hid Thy sayings that I might not sin against Thee.

The Evlogitaria of the Resurrection

Chanters: Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Saviour, * destroying the stronghold of death, * and with Thyself raising up Adam, * and freeing all from hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, * for the Saviour is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early the myrrh-bearing women * hastened unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, * weep not, but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Saviour, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God He is risen from the

tomb.

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

Let us worship the Father, * and His Son, * and the Holy Spirit, * the Holy Trinity, one in essence, crying with the Seraphim: * Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of ages. Amen. *

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve instead of sorrow; * and those fallen from life * have thereunto been restored, * by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

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

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

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

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Chanters: Amen.

The Hypakoë

The hypakoë of the resurrection, in Tone III —

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: ‘Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!’

SUNDAY OCTOECHOS — TONE THREE

THE HYMNS OF ASCENT

Third Tone

Antiphon I

Thou didst move the captivity of Sion away from Babylon, O Word. Draw me also forth from the passions unto life.

They who sow in the south with tears divine shall joyfully reap the grain of life everlasting.

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

Unto the Holy Spirit, as to the Father and the Son, shineth all thanksgiving, wherein all things live and move.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon II

If the Lord buildeth not the house of the virtues, in vain do we labour; and when the Spirit protecteth it, no one will destroy our city.

Through the Spirit are the saints ever adopted by Thee, O Christ, as the fruit of Thee and the Father.

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

Through the Holy Spirit is all holiness and wisdom perceived; for He bringeth every created thing into existence. Him do we worship, for He is God, like the Father and the Word.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

Antiphon III

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

Be Thou glad, O Chief Shepherd, beholding Thine offspring round about Thy table, bearing the branches of goodly works.

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

From the Holy Spirit are all the riches of glory; from Him are grace and life for every creation: for He is hymned with the Father and the Word.

Both now and ever, and unto the ages of ages. Amen.

The foregoing is repeated.

THE MATINS PROKEIMENON

Sunday Matins Prokeimenon, Tone III

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Third Tone:

Say among the nations that the Lord is king, for He hath established the world, which shall not be shaken.

Chanters: Say among the nations that the Lord is king, * for He hath established the world, which shall not be shaken.

Deacon: *Stichos:* O sing unto the Lord a new song, sing unto the Lord all the earth.

Chanters: Say among the nations that the Lord is king, * for He hath established the world, which shall not be shaken.

Deacon: Say among the nations that the Lord is king:

Chanters: For He hath established the world, which shall not be shaken.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, our God, and Thou restest in the saints, 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.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon: *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath:

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

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Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to *N*.

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the Resurrectional Matins Gospel of the week.

THE ELEVEN RESURRECTIONAL GOSPELS

FIRST RESURRECTIONAL GOSPEL

Holy Gospel according to Matthew, § 116 [28:16-20]

At that time, the eleven disciples went away into Galilee onto a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him; but some doubted. And Jesus came and spoke unto them, saying, 'All power is given unto Me in Heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world.' Amen.

SECOND RESURRECTIONAL GOSPEL

Holy Gospel according to Mark, § 70 [16:1-8]

At that time, when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome bought sweet spices, that they might come and anoint Him. And very early in the morning on the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, 'Who shall roll us away the stone from the door of the sepulchre?' And when they looked, they saw that the stone was rolled away, for it was very large. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were frightened. And he said unto them, 'Be not afraid. Ye seek Jesus of Nazareth, who was crucified. He is risen! He is not here. Behold the place where they laid Him. But go your way. Tell His disciples and Peter that He goeth before you into Galilee. There shall ye see Him, as He said unto you.' And they went out quickly and fled from the sepulchre,

for they trembled and were amazed; neither said they any thing to any man, for they were afraid.

THIRD RESURRECTIONAL GOSPEL

Holy Gospel according to Mark, § 71 [16:9-20]

At that time, when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told those who had been with Him, as they mourned and wept. And they, when they heard that He was alive and had been seen by her, believed not. After that, He appeared in another form unto two of them as they walked and went into the country. And they went and told it unto the rest, but neither did they believe them. Afterward He appeared unto the eleven as they sat at meat; and He upbraided them for their unbelief and hardness of heart, because they believed not those who had seen Him after He was risen. And He said unto them, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.' So then after the Lord had spoken unto them, He was received up into Heaven, and sat at the right hand of God. And they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following. Amen.

FOURTH RESURRECTIONAL GOSPEL

Holy Gospel according to Luke, § 112 [24:1-12]

At that time, upon the first day of the week, very early in the morning, the women came unto the sepulchre, bringing the spices which they had prepared; and certain others were with them. And they found the stone rolled away from the sepulchre. And they entered in and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed about this, behold, two men stood by them in shining garments. And as they were afraid and bowed down their faces to the earth, they said unto them, 'Why seek ye the living among the dead? He is not here, but is risen! Remember how He spoke unto you when He was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men and be crucified, and the third day rise again.' And they remembered His words, and returned from the sepulchre and told all

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these things unto the eleven and to all the rest. It was Mary Magdalene and Joanna and Mary the mother of James, and other women who were with them, who told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter and ran unto the sepulchre; and stooping down, he beheld the linen cloths laid by themselves. And he departed, wondering to himself at that which had come to pass.

FIFTH RESURRECTIONAL GOSPEL

Holy Gospel according to Luke, § 113 [24:12-35]

At that time, Peter arose and ran unto the sepulchre; and stooping down, he beheld the linen cloths laid by themselves. And he departed, wondering to himself at that which had come to pass. And behold, two of them were going that same day to a village called Emmaus, which was from Jerusalem about seven miles. And they talked together of all these things which had happened. And it came to pass that while they communed and reasoned together, Jesus Himself drew near and went with them. But their eyes were held, that they should not know Him. And He said unto them, 'What manner of communications are these that ye have one to another as ye walk and are sad?' And one of them, whose name was Cleopas, answering said unto Him, 'Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days?' And He said unto them, 'What things?' And they said unto Him, 'Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death and have crucified Him. But we trusted that it had been He who should have redeemed Israel. And besides all this, today is the third day since these things were done. Yea, and certain women also of our company, who were early at the sepulchre, made us astonished. And when they found not His body, they came saying that they had also seen a vision of angels, who said that He was alive. And certain of those who were with us went to the sepulchre and found it even so as the women had said, but Him they saw not.' Then He said unto them, 'O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory?' And beginning with Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they were going, and He made as though He would have gone further. But they

constrained Him, saying, 'Abide with us, for it is toward evening and the day is far spent.' And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread and blessed it, and broke and gave it to them. And their eyes were opened and they knew Him. And He vanished out of their sight. And they said to one another, 'Did not our hearts burn within us while He talked with us on the way and while He opened to us the Scriptures?' And they rose up that same hour and returned to Jerusalem, and found the eleven gathered together and those who were with them, saying, 'The Lord is risen indeed and hath appeared to Simon!' And they told what things were done on the way, and how He was known to them in the breaking of bread.

SIXTH RESURRECTIONAL GOSPEL

Holy Gospel according to Luke, § 114 [24:36-53]

At that time, when Jesus had risen from the dead, He stood in the midst of His disciples and saith unto them, 'Peace be unto you.' But they were terrified and afraid, and supposed that they had seen a spirit. And He said unto them, 'Why are ye troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit hath not flesh and bones, as ye see Me to have.' And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, 'Have ye here any meat?' And they gave Him a piece of a broiled fish and of a honeycomb. And He took it and ate before them. And He said unto them, 'These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me.' Then opened He their understanding, that they might understand the Scriptures, and said unto them, 'Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.' And He led them out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them and carried up into Heaven. And they worshiped Him and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen.

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SEVENTH RESURRECTIONAL GOSPEL

Holy Gospel according to John, § 63 [20: 1-10]

At that time, the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre and saw the stone taken away from the sepulchre. Then she ran and came to Simon Peter and to the other disciple, whom Jesus loved, and said unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid Him!' Peter therefore went forth, and that other disciple, and came to the sepulchre. And they both ran together, and the other disciple outran Peter and came first to the sepulchre. And stooping down and looking in, he saw the linen cloths lying, yet he went not in. Then came Simon Peter following him, and went into the sepulchre and saw the linen cloths as they lay and the napkin that had been about His head, not lying with the linen cloths, but wrapped together in a place by itself. Then the other disciple, who came first to the sepulchre, went in also; and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home.

EIGHTH RESURRECTIONAL GOSPEL

Holy Gospel according to John, § 64 [20: 11-18]

At that time, Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, 'Woman, why weepest thou?' She saith unto them, 'Because they have taken away my Lord, and I know not where they have laid him.' And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, 'Woman, why weepest thou? Whom seekest thou?' She, supposing Him to be the gardener, saith unto Him, 'Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.' Jesus saith unto her, 'Mary.' She turned herself, and saith unto Him, 'Rabboni;' which is to say, Master. Jesus saith unto her, 'Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.' Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

NINTH RESURRECTIONAL GOSPEL

Holy Gospel according to John, § 65 [20: 19-31]

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst and said unto them, 'Peace be unto you.' And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, 'Peace be unto you. As My Father hath sent Me, even so send I you.' And when He had said this, He breathed on them and said unto them, 'Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, 'We have seen the Lord.' But he said unto them, 'Unless I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.' And after eight days the disciples were again within, and Thomas was with them. Then came Jesus, the doors being shut, and stood in their midst and said, 'Peace be unto you.' Then said He to Thomas, 'Reach hither thy finger and behold My hands, and reach hither thy hand and thrust it into My side: and be not faithless, but believing.' And Thomas answered and said unto Him, 'My Lord and my God!' Jesus said unto him, 'Thomas, because thou hast seen Me, thou hast believed. Blessed are they that have not seen and yet have believed.' And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name.

TENTH RESURRECTIONAL GOSPEL

Holy Gospel according to John, § 66 [20: 1-14]

At that time, Jesus showed Himself to the disciples at the Sea of Tiberias, and in this way showed He Himself: There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter said unto them, 'I am going fishing.' They said unto him, 'We also go with thee.' They went forth and entered into a boat immediately; and that night they caught nothing. But when the morning had now come, Jesus stood on the shore, but the disciples knew not that it was Jesus. Then Jesus

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said unto them, ‘Children, have ye any meat?’ And they answered Him, ‘No.’ And He said unto them, ‘Cast the net on the right side of the boat, and ye shall find.’ They cast therefore, and now they were not able to draw it in for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter, ‘It is the Lord!’ Now when Simon Peter heard that it was the Lord, he girded his fisher’s coat unto him (for he was naked) and cast himself into the sea. And the other disciples came in a little boat (for they were not far from land, but, as it were, two hundred cubits), dragging the net with fishes. As soon then as they had come to land, they saw a fire of coals there, and fish laid thereon and bread. Jesus said unto them, ‘Bring of the fish which ye have now caught.’ Simon Peter went up and drew the net to land, full of great fishes, a hundred and fifty three; and though there were so many, yet the net was not broken. Jesus said unto them, ‘Come and dine.’ And none of the disciples dared ask Him, ‘Who art Thou?’ knowing that it was the Lord. Jesus then came and took bread and gave it to them, and fish likewise. This is now the third time that Jesus showed Himself to His disciples after He was risen from the dead.

ELEVENTH RESURRECTIONAL GOSPEL

Holy Gospel according to John, § 67 [21:15-25]

At that time, Jesus showed Himself to His disciples, after He had risen from the dead, and saith to Simon Peter, ‘Simon, son of Jonah, lovest thou Me more than these?’ He said unto Him, ‘Yea, Lord; Thou knowest that I love Thee.’ He said unto him, ‘Feed My lambs.’ He said to him again the second time, ‘Simon, son of Jonah, lovest thou Me?’ He said unto Him, ‘Yea, Lord; Thou knowest that I love Thee.’ He said unto him, ‘Feed My sheep.’ He said unto him the third time, ‘Simon, son of Jonah, lovest thou Me?’ Peter was grieved because He said unto him the third time, ‘Lovest thou Me?’ And he said unto Him, ‘Lord, Thou knowest all things. Thou knowest that I love Thee.’ Jesus said unto him, ‘Feed My sheep. Verily, verily I say unto thee, when thou wast young, thou girded thyself and walked whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not.’ This spoke He, signifying by what death he should glorify God. And when He had spoken this, He said unto him, ‘Follow Me.’ Then Peter, turning about, saw the disciple whom Jesus loved following, who also had leaned on His breast at supper, and said, ‘Lord, who is he that betrayeth Thee?’ Peter, seeing

him, said to Jesus, ‘Lord, and what shall this man do?’ Jesus said unto him, ‘If I will that he tarry till I come, what is that to thee? Follow thou Me.’ Then this saying went abroad among the brethren, that that disciple should not die. Yet Jesus had not said unto him, ‘He shall not die,’ but, ‘If I will that he tarry till I come, what is that to thee?’ This is the disciple who testifieth of these things and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

At the conclusion of the Matins Gospel, we sing:

Chanters: Glory to Thee, O Lord, glory to Thee.

Having Beheld the Resurrection of Christ

And we sing this resurrectional hymn, in Tone VI —

Chanters: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ’s holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, * He hath destroyed death by death.

Psalm 50

Reader: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

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Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Troperia after Psalm 50

After Psalm 50, we chant in Tone VI—

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

Through the prayers of the Apostles, * O Merciful One, * blot out the multitude of our transgressions.

Both now and ever, and unto the ages of ages. Amen.

Through the prayers of the Theotokos, * O Merciful One, * blot out the multitude of our transgressions.

In Tone VI: Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

Then this sticheron:

Jesus having risen from the grave * as He foretold, * hath given us life eternal, * and great mercy.

Save, O God, Thy People

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles; (*if there be commemorated one of the twelve apostles or evangelists, there is said:* of the holy Apostles (and Evangelists) *N.*, and the other holy, glorious, and all-praised apostles); of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of all Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitrim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosopher, and all the new hieromartyrs and confessors of the Russian Church; of the holy glorious, and victorious martyrs: the holy glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John

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of Shanghai and San Francisco; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Four Canons: that of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that of the Menaion, with 4 troparia. Katavasiae as prescribed by the Typicon.

But if a saint with 6 troparia is being celebrated:

Four Canons: that of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 2 troparia; that of the Theotokos, with 2 troparia; and that of the Menaion, with 6 troparia. Katavasiae as prescribed by the Typicon.

THE CANONS

Ode I

Canon of the Resurrection, in Tone III

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us sing, for He hath been glorified!

Refrain: Glory to Thy holy resurrection, O Lord.

Our God is He Who cursed the earth to bring forth as fruit thorns through the sweat of the transgressor, and in the flesh receiveth a crown of thorns from the hands of the transgressors of the law. He hath abolished the cursed, in that He hath been glorified.

Refrain: Glory to Thy holy resurrection, O Lord.

He whom death was afraid hath appeared as the vanquisher and victor over death; for having assumed animate flesh subject to sufferings, and contended against the tyrant, He hath raised all us with Himself. He is our God, for He hath been glorified.

Refrain: Most Holy Theotokos save us.

Theotokion: All nations glorify thee as the true Theotokos who gave birth without seed; for He is our God Who, having descended into Thy sanctified womb, became of our essence. God and Man was born of thee.

Canon of the Cross and Resurrection, in Tone III

Irmos: O ye people, let us chant a new song...

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

The human race was enslaved by the sin-loving tyrant, but Christ redeemed it by His divine blood, and having deified it hath restored it, in that He hath been glorified.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Christ, Who is the treasury of life, desiring to experience death as one mortal, tasted thereof; and as One immortal by essence, He imparted life to mortals, for He hath been glorified.

Canon of the Theotokos, in Tone III

Irmos: O ye people, let us chant a new song...

Refrain: Most Holy Theotokos save us.

Every heavenly being fittingly bendeth its knee, with those of earth and those in the nethermost parts, before Him Who became incarnate of thee, O Virgin; for He hath been glorified.

Refrain: Most Holy Theotokos save us.

O the reconciliation which took place within thee! For He Who abundantly bestoweth gifts hath as God given us the divine Spirit, having received flesh of thee, O Maiden, in that He hath been glorified.

Then the Canon(s) of the Menaion or the Triodion, with 4 (or 6) troparia, and the katavasia as prescribed by the Typicon.

Katavasia, Tone 4: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Ode III

Canon of the Resurrection, in Tone III

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Refrain: Glory to Thy holy resurrection, O Lord.

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The ungodly one was confounded by Thy Cross, for he fell into a pit which he dug; but in Thy resurrection, O Christ, Thou didst raise up the lowly.

Refrain: Glory to Thy holy resurrection, O Lord.

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

Refrain: Most Holy Theotokos save us.

Theotokion: All-glorious things have been said of thee, O animate city of Him Who reigneth forever; for through thee, O Mistress, did God come to dwell with those on earth.

Canon of the Cross and Resurrection, in Tone III

Irmos: Thou hast broken the bow of the enemy...

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

O all-precious Cross, thou hast been shown to be the cleansing away of the impurities of the idols, for Jesus all-divine stretched forth His hands upon thee.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

O Life-receiving tomb, all of us, the faithful, bow down before thee; for Christ our God was truly buried in thee and hath arisen.

Canon of the Theotokos, in Tone III

Irmos: Thou hast broken the bow of the enemy...

Refrain: Most Holy Theotokos save us.

The Virgin, having sprung forth as the rod of the root of Jesse, as said the prophets, put Thee forth as a flower for us, Christ. Holy art Thou, O Lord!

Refrain: Most Holy Theotokos save us.

That Thou mightest cause mortals to partake of the divine, Thou didst abase Thyself receiving our flesh from the Virgin. Holy art Thou, O Lord!

Then the Canon(s) of the Menaion or the Triodion, with 4 (or 6) troparia, and the katavasia as prescribed by the Typicon.

Katavasia, Tone 4: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

The Small Ectenia

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

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

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

Chanters: To Thee O Lord.

Priest: For Thou art our God, 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.

Chanters: Amen.

Kontakion

The kontakion found after Ode VI of the Canon(s) of the Menaion is now chanted and its ikos is read. If there is a kontakion after Ode III of the Canon(s) of the Menaion, it is chanted and its ikos read after the primary kontakion and ikos.

Sessional Hymns

The sessional hymns of the Menaion found after Ode III of the Canon(s) of the Menaion are then read.

Ode IV

Canon of the Resurrection, in Tone III

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

Refrain: Glory to Thy holy resurrection, O Lord.

In Thy mercy Thou didst withstand wounds and stripes, O Christ, enduring the malice of blows to Thy cheeks; and with long-suffering deigning to be spit upon, Thou didst thereby accomplish salvation for me. Glory to Thy power, O Lord!

Refrain: Glory to Thy holy resurrection, O Lord.

Thou didst partake of death in a mortal body, O Life, for the sake of the suffering of the poor and the groans of Thy paupers; and having brought corruption upon

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the corrupter, O All-glorious One, Thou didst resurrect all with Thyself, in that Thou hast been glorified.

Refrain: Most Holy Theotokos save us.

Theotokion: Remember, O Christ, the flock which Thou hast acquired by Thy suffering; and accepting the merciful entreaties of Thine all-glorious Mother. Deliver it by Thy power, O Lord, visiting it in its affliction.

Canon of the Cross and Resurrection, in Tone III

Irmos: Strange and ineffable was the mystery...

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

O Thou Who lovest mankind, Who fashioned man in Thine image: crucified on Golgotha for the sake of him who was slain by the sin of disobedience, Thou didst save him.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Death surrendered the dead whom it had sacrificed; and the corrupt kingdom of hell was destroyed when Thou didst arise from the grave, O Lord.

Refrain: Most Holy Theotokos save us.

Theotokion: O pure Mary, thou golden censer, when God the Word, as One of the Trinity, became incarnate, descending into thee, He filled the world with sweet fragrance.

Canon of the Theotokos, in Tone III

Irmos: Strange and ineffable was the mystery...

Refrain: Most Holy Theotokos save us.

O Master, Who set the mountains in the scales of divine understanding, Thou wast cut from the stone of the Virgin without the aid of men's hands. Glory to Thy power, O Thou Who lovest mankind.

Refrain: Most Holy Theotokos save us.

Thou hast healed our infirm nature, O Master, within the Virgin uniting to it Thine all pure divinity, a most speedy remedy, O Word.

Refrain: Most Holy Theotokos save us.

Thou art my portion and desired inheritance, O Lord, Who, having become a hypostasis in flesh from the Virgin, hast united me to Thy Hypostasis, O Word.

Then the Canon(s) of the Menaion or the Triodion, with 4 (or 6) troparia, and the katavasia as prescribed by the Typicon.

Katavasia, Tone 4: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Ode V

Canon of the Resurrection, in Tone III

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

Refrain: Glory to Thy holy resurrection, O Lord.

Through the envy of the Jews Thou wast given over to an unjust judge, O Beholder of all. And Thou Who judgest the whole earth with justice hast delivered ancient Adam from condemnation.

Refrain: Glory to Thy holy resurrection, O Lord.

O Christ Who hast risen from the dead, grant Thy peace unto Thy Churches through the invincible power of Thy Cross, and save Thou our souls.

Refrain: Most Holy Theotokos save us.

Theotokion: O only Ever-virgin, thou hast been shown to be the holy tabernacle and more spacious than the heavens, in that thou didst receive the Word of God, Whom all creation cannot contain.

Canon of the Cross and Resurrection, in Tone III

Irmos: Thou hast appeared on earth, O Invisible One...

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Pierced by a spear in Thy side, O my Christ, Thou didst free from the curse her who was formed from the side of man, and who brought destruction upon all men.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

O Christ our Saviour, Who art equal to the Father in essence, Thou didst raise from the dead the sacred temple of Thine all-pure and most precious body.

Canon of the Theotokos, in Tone III

Irmos: Thou hast appeared on earth, O Invisible One...

Refrain: Most Holy Theotokos save us.

Thy Son, the Word of God, O Virgin, the Creator of Adam the first-formed, is not a created being, even though He fashioned animate flesh for Himself out of thee.

Refrain: Most Holy Theotokos save us.

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Thy Son, the Lord Jesus, the Word of God, O Virgin, a Hypostasis perfect in two natures, is perfect God and perfect man.

Then the Canon(s) of the Menaion or the Triodion, with 4 (or 6) troparia, and the katavasia as prescribed by the Typicon.

Katavasia, Tone 4: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Ode VI

Canon of the Resurrection, in Tone III

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish, But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

Refrain: Glory to Thy holy resurrection, O Lord.

An abyss of mercy and compassions hath surrounded me through Thy compassionate descent; for having become incarnate and taken on the form of a servant, O Master, Thou didst deify me, glorifying me with Thyself.

Refrain: Glory to Thy holy resurrection, O Lord.

The slayer underwent death, beholding Him Who was dead alive again. These were images of Thy resurrection, O Christ, and of Thine all-pure, vanquishing sufferings.

Refrain: Most Holy Theotokos save us.

Theotokion: O all-pure one who alone dost mediate before the Creator and men, in manner past understanding: entreat thy merciful Son, and be thou a champion for thine all-sinful servants.

Canon of the Cross and Resurrection, in Tone III

Irmos: As a natural image of a sojourn...

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Having been tested with wounds by Thy suffering of the Cross, Thou didst raise up with Thyself those wounded by hell. Wherefore, I cry out: Lead up my life from corruption, O Thou Who lovest mankind!

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

The gates of hell opened unto Thee in fear, and the vessels of the enemy were plundered. Wherefore, the women met Thee, receiving joy instead of grief.

Canon of the Theotokos, in Tone III

Irmos: As a natural image of a sojourn...

Refrain: Most Holy Theotokos save us.

He Who shareth no form receiveth our form from the incorrupt Virgin, becoming man in form and matter without changing in His divinity.

Refrain: Most Holy Theotokos save us.

O all-pure one, deliver me from the abyss of sins and the tempest of the passions, for thou art a haven and an abyss of miracles for those who have recourse unto thee with faith.

Then the Canon(s) of the Menaion or the Triodion, with 4 (or 6) troparia, and the katavasia as prescribed by the Typicon.

Katavasia, Tone 4: Celebrating this divine and most honoured festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

The Small Ectenia

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

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

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

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour of our souls, 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.

Chanters: Amen.

Kontakion

Kontakion of the Resurrection, in Tone III —

Thou didst rise today from the tomb, O Merciful One, * and didst lead us out of the gates of death. * Today Adam danceth and Eve rejoiceth; * and together with

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them, both the Prophets and the Patriarchs * unceasingly praise the divine might of Thine authority.

Ikos: Let heaven and earth join chorus today and with one mind hymn Christ God, for He hath raised the prisoners up from the graves. All creation rejoiceth, offering worthy hymns to our Deliverer, the Creator of all; for having led men up from hell today, in that He is the Bestower of life, He exalteth them to the heavens with Him, doth cast down the arrogance of the enemy, and breaketh down the gates of hell by the divine might of His authority.

Ode VII

Canon of the Resurrection, in Tone III

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Refrain: Glory to Thy holy resurrection, O Lord.

The splendid veil of the temple was rent in twain at the crucifixion of the Creator, revealing the truth hidden in the Scripture unto the faithful who cry: O God of our fathers, blessed art Thou!

Refrain: Glory to Thy holy resurrection, O Lord.

When Thy side was pierced, O Christ, with the drops of Thy divinely flowing and life-creating blood, which fell upon the ground according to Thy design, Thou didst restore those on earth, who cry: O God of our fathers, blessed art Thou!

Refrain: Most Holy Trinity, Our God, Glory be to Thee!

Triadicon: Let us glorify the good Spirit with the Father and the only-begotten Son, O ye faithful, worshipping the one Godhead and Sovereignty in three, crying: O God of our fathers, blessed art Thou!

Canon of the Cross and Resurrection, in Tone III

Irmos: Proud was the tyrant...

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Beholding God incarnate, and not a simple man, hanging upon the Cross, the sun was darkened. And unto Him do we chant: O Lord God of our fathers, blessed art Thou!

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Terrified, hell received the Bestower of incorruption Who is mighty in divinity, and it vomited forth the

souls of the righteous, who cried: Blessed art Thou, O Lord God of our fathers!

Refrain: Most Holy Theotokos save us.

Theotokion: O all-pure one, thou hast been shown to be a priceless treasure of blessing for those who with a pure heart confess thee to be the Theotokos; for from thee did the God of our fathers become incarnate.

Canon of the Theotokos, in Tone III

Irmos: Proud was the tyrant...

Refrain: Most Holy Theotokos save us.

O Thou Who art the Lord of glory, Who ruleth the heavenly hosts, Who sittest with the Father, and art borne in the Virgin's arms: O Lord God of our fathers, blessed art Thou!

Refrain: Most Holy Theotokos save us.

Harsh is death, yet when Thou didst unite Thyself to it, having become divinely hypostatic flesh through the Virgin, Thou didst destroy it. Blessed art Thou, O Lord God of our fathers.

Refrain: Most Holy Theotokos save us.

We have all come to know thee as the Theotokos who gave birth unto God; for thou didst bear one of the Trinity, Who had become incarnate of thee. Blessed is the Fruit of thy womb, O all-pure one!

Then the Canon(s) of the Menaion or the Triodion, with 4 (or 6) troparia, and the katavasia as prescribed by the Typicon.

Katavasia, Tone 4: The divinely wise youths worshiped not a creation rather than the Creator, but manfully trampling the threat of fire underfoot, they rejoice, chanting: 'Blessed art Thou, O all-hymned God of our fathers!'

Ode VIII

Canon of the Resurrection, in Tone III

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Refrain: Glory to Thy holy resurrection, O Lord.

The splendour of the temple was rent in twain when Thy Cross was planted on Golgotha, and creation fell down in fear, singing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Refrain: Glory to Thy holy resurrection, O Lord.

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Thou didst rise from the tomb, O Christ, and by Thy divine power didst set aright him who fell, deceived into eating of the tree; and he crieth and saith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Refrain: Most Holy Theotokos save us.

Theotokion: Thou hast been shown to be the temple of God, an animate habitation, and the ark; for thou, O all-pure Theotokos, hast reconciled the Creator with men, and all of us, His works, hymn thee fittingly and exalt Him supremely for all ages.

Canon of the Cross and Resurrection, in Tone III

Irmos: With immaterial flame the God-seeing children...

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

God, the dispassionate Word, Who in His divinity is not subject to the passions, suffereth in the flesh. Unto Him let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Having fallen asleep as one mortal, Thou didst arise as one immortal, O Saviour; and Thou savest from death those who chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Refrain: Most Holy Trinity, Our God, Glory be to Thee!

Triadicon: Let us piously serve the Godhead in three Persons, Who is ineffably united; and let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Canon of the Theotokos, in Tone III

Irmos: With immaterial flame the God-seeing children...

Refrain: Most Holy Theotokos save us.

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

Refrain: Most Holy Theotokos save us.

Thou didst show forth a natural beauty, most comely, which illumineth the flesh of the Divinity. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

Then the Canon(s) of the Menaion or the Triodion, with 4 (or 6) troparia, and the katavasia as prescribed by the Typicon.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia, Tone 4: The Offspring of the Theotokos saved the pious children in the furnace — then in figure, but now in deed, — and it moveth all the world to chant: ‘Hymn the Lord, ye works, and exalt Him supremely for all ages!’

The Song of the Most Holy Theotokos

Deacon: The Theotokos and Mother of the Light let us magnify in song.

And we sing the Song of the Most Holy Theotokos (the Magnificat).

Chanters: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

For the Mighty One hath done great things to me, and holy is His name; * and His mercy is on them that fear Him unto generation and generation.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

He hath put down the mighty from their seat, and exalted them of low degree; * He hath filled the hungry with good things, and the rich He hath sent empty away.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; *

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who without corruption gavest birth to God the Word,
* the very Theotokos, thee do we magnify.

He hath holpen His servant Israel in remembrance of His mercy, * as He spake to our fathers, to Abraham and his seed forever.

Refrain: More honourable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Ode IX

Canon of the Resurrection, in Tone III

Irmos: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

Refrain: Glory to Thy holy resurrection, O Lord.

Awesome is it to behold Thee, the Creator, O Word of God, uplifted upon the Tree: God suffering in the flesh for His servants, and lying in the tomb, bereft of breath, and releasing the dead from hell. Wherefore, O Christ, we magnify Thee as omnipotent.

Refrain: Glory to Thy holy resurrection, O Lord.

Placed dead in the tomb, Thou didst save the forefathers from the corruption of death; and, raising up the dead, Thou didst cause life to blossom forth, guiding human nature to the light and clothing it in divine incorruption. Wherefore, we ever magnify Thee as the Light of Life.

Refrain: Most Holy Theotokos save us.

Theotokion: Thou hast been shown to be the temple and throne of God, wherein He Who is in the highest dwelt, born of thee who knewest not man, O most pure one, without in any wise opening the gates of thy flesh. Wherefore, O pure one, by thine unceasing supplications quickly and utterly subdue the barbaric nations.

Canon of the Cross and Resurrection, in Tone III

Irmos: Wounded with a sweet arrow...

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

From a dishonourable death Thou hast poured forth honour upon all men; and having tasted thereof through Thy crucifixion, O Christ our Saviour, Thou

hast given me incorruption through Thy mortal essence, in that Thou lovest mankind.

Refrain: Glory to Thy precious Cross and Thy holy resurrection, O Lord.

Rising from the tomb, O Christ, Thou didst save me; and thou didst ascend and lead me to Thy Father Who begat Thee; and Thou hast seated me at His right hand in the lovingkindness of Thy mercy, O Lord.

Canon of the Theotokos, in Tone III

Irmos: Wounded with a sweet arrow...

Refrain: Most Holy Theotokos save us.

The pious and faithful can never have enough of thy praises, O Virgin; for ever receiving divine and spiritual desire through desire, we magnify thee as the Mother of God.

Refrain: Most Holy Theotokos save us.

Thou hast appointed for us an unashamed advocate, her who gave Thee birth, O Christ. Through her entreaties Thou givest us the merciful Spirit, the Bestower of goodness, Who through Thee proceedeth from the Father.

Then the Canon(s) of the Menaion or the Triodion, with 4 (or 6) troparia, and the katavasia as prescribed by the Typicon.

Katavasia, Tone 4: Let every mortal leap for joy, enlightened by the Spirit, and let the nature of the bodiless hosts keep festival, honouring the sacred feast of the Mother of God; and let them cry out: 'Rejoice, O most blessed Theotokos, pure Ever-virgin!'

The Small Ectenia

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

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

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

Chanters: To Thee O Lord.

Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory; to the Father, and to

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the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

HOLY IS THE LORD

Deacon: Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* For holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* Above all peoples is our God.

Chanters: Holy is the Lord our God.

THE ELEVEN RESURRECTIONAL EXAPOSTILARIA

The First Gospel Exapostilarion —

With the disciples let us ascend the mountain of Galilee with faith, to behold Christ speaking, and to receive authority over things above and things below. And let us learn how he teacheth to us to baptize all the nations in the name of the Father, and of the Son, and of the Holy Spirit, and how He will abide with the initiates of His mysteries, as He promised, until the end of time.

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

Thou didst rejoice with the disciples, O Virgin Theotokos, for thou didst behold Christ risen from the tomb on the third day, as He said. And He appeared to them, teaching and revealing higher things, and commanding them to baptize in the name of the Father, and of the Son, and of the Holy Spirit, that we might believe on His resurrection, and glorify thee, O Maiden.

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The Second Gospel Exapostilarion —

Seeing that the stone had been rolled away, the myrrh-bearing women rejoiced, for they beheld a young man sitting in the tomb, who said to them: 'Behold! Christ is risen! Say ye unto the disciples and

Peter: Haste ye unto the mountain of Galilee. There will He reveal Himself to you, as He foretold to His friends.'

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

Before Thou wast conceived, O Christ, an angel brought to the Virgin the salutation: 'Rejoice!', and an angel rolled away the stone from Thy tomb: the one instead of grief brought tokens of ineffable joy, and the other instead of death confessed and magnified Thee, the Bestower of life, telling the women and the initiates of Thy mysteries of Thy resurrection.

+

The Third Gospel Exapostilarion —

Let no one fail to believe that Christ is risen, for He revealed Himself to Mary, and was afterwards seen by those walking to the village [of Emmaus], and again appeared to the eleven initiates of His mysteries as they lay [in hiding], sending them forth to baptize; and He was upborne into the heavens from whence He descended, confirming His preaching by manifold signs.

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

O Sun Who hast shone forth today from the tomb, like a bridegroom from a bridal-chamber, making hades captive and abolishing death: through the supplications of her who gave Thee birth Thou hast sent down light upon us: a light illumining our hearts and souls, a light which directeth all to walk in the paths of Thy precepts, in the way of peace.

+

The Fourth Gospel Exapostilarion —

Having been illumined by the virtues, let us behold the man standing in the Life-bearing tomb in brilliant vesture while the myrrh-bearing women fall prostrate; let us learn of the resurrection of Him Who hath dominion over the heavens; with Peter let us hasten to

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the sepulchre of Life; and, marvelling at what hath taken place, let us remain to behold Christ.

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

O Lord Who hast commanded us to rejoice, Thou hast transformed the grief of our first parents, bearing the joy of Thine arising into the world. Wherefore, O Bestower of life, through her who gave Thee birth send down [upon us] the light of Thy compassions, a light which illumineth our hearts, that we may cry out to Thee: O God-man who lovest mankind, glory to Thy resurrection!

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The Fifth Gospel Exapostilarion —

Christ, the Life and the Way, arose from the dead. He journeyed with Cleopas and Luke, and was recognized by them in Emmaus when He broke bread, whereat their souls and hearts burned within them when they remembered how He had spoken to them on the way and explained to them from the Scriptures that He had to suffer. With them let us cry out: He hath arisen, and hath appeared unto Peter!

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

I hymn Thine immeasurable mercy, O my Creator, for Thou didst abase Thyself to assume and save afflicted human nature, and, being God, Thou didst will to be born of the pure divine Maiden, to become like unto me, and to descend even into hades, desiring that I be saved through the supplications of her who gave Thee birth, O most compassionate Master.

+

The Sixth Gospel Exapostilarion —

Showing that Thou art man by nature, O Saviour, having risen from the dead Thou didst stand in the midst [of the apostles] and didst partake of food; and Thou didst teach [them] the baptism of repentance. And straightway Thou didst ascend to the heavenly Father, but didst promise to send the Comforter to thy

disciples. O all-divine God-man, glory to Thine arising!

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

The Author of creation and God of all took human flesh of thine all-pure blood, O most holy Virgin, renewing all my corrupted nature, and He left [thee] after thy birthgiving as thou wast before giving birth. Wherefore, we all praise thee with faith, crying out: Rejoice, O Mistress of the world!

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The Seventh Gospel Exapostilarion —

When Mary said that the Lord had been taken away, Simon Peter and the other initiate of the mysteries, whom Jesus loved, ran to the sepulchre; and when they arrived, they found only the linen-clothes lying within, while the napkin which had covered the Saviour's head lay in a place apart from them. Wherefore, they kept silence until they beheld Christ again.

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

Great and all-glorious things hast thou wrought for my sake, O my greatly merciful Christ! For Thou wast ineffably born of the Virgin Maiden, didst undergo crucifixion, and, having endured death, didst arise in glory, and has freed our nature from death. Glory to Thy glory, O Christ! Glory to Thy power!

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The Eighth Gospel Exapostilarion —

Beholding two angels within the tomb, Mary was amazed; and not recognizing Christ, she questioned Him, assuming that He was the gardener, saying: 'Sir, where have they laid the body of my Jesus?' But recognizing Him as the Saviour Himself from the sound of His voice, she heard Him say: 'Touch me not, for I shall depart unto the Father! Tell this to My brethren.'

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

SUNDAY OCTOECHOS — TONE THREE

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

O Maiden, thou gavest birth ineffably to One of the Trinity, Who is of two natures and two activities, but a single hypostasis. Him do thou ever entreat in behalf of those who do thee homage with faith, that we be delivered from every assault of the enemy, and may all now flee to thee, O Mistress Theotokos.

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The Ninth Gospel Exapostilarion —

While the doors were shut, O Master, Thou didst enter in and fill the apostles with the all-holy Spirit, breathing forth peace upon them; and Thou didst tell them that they have the power to bind and to loose.* And on the eighth day Thou didst show Thy side and Thy hands unto Thomas. With him do we cry out: Thou art our Lord and God!

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

Thou didst behold Thy Son risen from the tomb on the third day, O all-holy Virgin Bride of God, and didst cast off all the grief wherewith, as His Mother, thou wast afflicted when thou didst behold Him suffering; and, full of joy, thou didst chant with His disciples, worshipping Him. Wherefore, save those who now confess thee to be the Theotokos.

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The Tenth Gospel Exapostilarion —

On the Sea of Tiberias of old, the sons of Zebedee, with Nathaniel and Peter, Thomas and two other disciples, were in a boat; and having cast their net on the right side as Christ commanded, they drew in a great draught of fishes. And Peter, recognizing Him, cast himself forth to come to Him. This was His third appearance; and He showed them bread and fish upon burning coals.

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

O Virgin, entreat the Lord Who arose from the tomb on the third day, in behalf of those who praise and bless thee with love; for we all have thee as a refuge of salvation and a mediatrix before Him, for we are thy legacy and thy servants, O Theotokos, and we all look to thee for help.

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The Eleventh Gospel Exapostilarion —

After His divine resurrection, the Lord asked Peter thrice: ‘Lovest thou me?’ and appointed him the chief shepherd of His sheep. And, seeing the disciple whom Jesus loved following behind, he asked the Master: ‘What shall this man do?’ And he said: ‘If I will that he tarry until I come again, what is that to thee, O Peter My friend?’

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

Exapostilarion from the Menaion

Both now and ever, and unto the ages of ages. Amen.

Resurrectional Theotokion —

O the awesome mystery! O the all-glorious wonder! By death hath death been utterly destroyed! Who therefore will not lift up his voice in hymnody? And who will not bow down before Thy resurrection, O Word, and before the Theotokos who gave birth to Thee in purity? Through her supplications, deliver all from Gehenna.

THE LAUDS (THE PRAISES)

Canonarch: In the Third Tone, Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150) —

Psalm 148

Chanters: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

Praise Him, all ye His angels; * praise Him, all ye His hosts. * To Thee is due praise, O God.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

SUNDAY OCTOECHOS — TONE THREE

Praise Him, O sun and moon; praise Him all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word.

The mountains and all the hills, fruitful trees, and all cedars.

The beasts and all the cattle, creeping things and winged birds.

Kings of the earth, and all peoples, princes and all the judges of the earth.

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples.

To bind their kings with fetters, and their nobles with manacles of iron.

Stichera at the Praises

8 *Stichera*: for the resurrection from the Octoechos.

The Resurrection Stichera, in Tone III —

Stichos: To do among them the judgement that is written. * This glory shall be to all His saints.

Come, all ye nations, and understand the power of the dread mystery; for Christ the Saviour, Who in the

beginning was the Word, was crucified for our sake and buried, and rose from the dead, that He might save all. Let us worship Him.

Psalm 150

Stichos: Praise ye God in His saints, * praise Him in the firmament of His power.

Those who guarded Thee declared all the wonders, O Lord; but the council of vainglory filled their hands with a reward, intending thus to conceal Thy resurrection, which the world doth glorify. Have mercy upon us!

Stichos: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

All were filled with joy, experiencing the resurrection; for Mary Magdalene went to the tomb and found an angel seated upon the stone, clad in shining raiment, who said: 'Why seek ye the Living among the dead? He is not here, but is risen as He said, going before you to Galilee!'

Stichos: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

In Thy light do we behold light, O Master Who lovest mankind; for Thou didst rise from the dead, granting salvation to the human race. Let all creation glorify Thee Who alone art sinless. Have mercy upon us!

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

With tears the myrrh-bearing women offered Thee a morning hymn, O Lord; for, taking sweet-smelling spices, they went to Thy tomb, intending to embalm Thine all-pure body. But an angel, seated upon the stone, announced to them: 'Why seek ye the Living among the dead? For He is risen as God, trampling down death and granting great mercy unto all!'

Stichos: Praise Him with tuneful cymbals; praise Him with cymbals of jubilation. * Let every breath praise the Lord.

The radiant angel, seated on Thy life-creating tomb, said to the myrrh-bearing women: 'The Deliverer Who hath emptied the graves hath made hades captive and hath risen on the third day, in that He alone is God Almighty!'

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

Arriving on the first day of the week, Mary Magdalene sought Thee in the tomb; and not finding Thee, she lamented, weeping and crying aloud: 'Woe

SUNDAY OCTOECHOS — TONE THREE

is me, O my Saviour! Thou hast been stolen, O King of all!’ But the two life-bearing angels within the tomb cried out: ‘Why weepest thou, O woman?’ ‘I weep,’ said she, ‘because they have taken the Lord from the tomb, and I know not where they have laid Him!’ But turning around, she straightway cried out as she saw Thee: ‘O my Lord and my God, glory be to Thee!’

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

The Jews closed Life within the tomb, but the thief opened up delight with his tongue, crying aloud and saying: ‘He Who was crucified with me for my sake hath joined me on the Tree, and hath revealed Himself to me, seated on the throne with the Father; for He is Christ our God, Who hath great mercy!’

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

The Matins Gospel Sticheron of the week —

THE ELEVEN EVANGELICAL STICHERA

First Gospel Sticheron, Tone I —

When the disciples came to the Mount of Olives for Christ’s ascension from the earth, the Lord stood before them; and having worshipped Him and learned of the authority given them everywhere, they were sent forth to proclaim to the whole world His resurrection from the dead and His ascension into the heavens. And Christ God, the Saviour of our souls, promised to remain with them without fail, forever.

Second Gospel Sticheron, Tone II —

When the women who with Mary came bearing Myrrh and were at a loss how they would attain their desire, the stone was shown to have been moved, and a divine youth, stilling the turmoil of their souls, said: ‘The Lord Jesus is risen! Wherefore, tell the disciples who preach Him to go with all haste into Galilee to behold Him risen from the dead, as Bestower of life and Lord!’

Third Gospel Sticheron, Tone III —

When Mary Magdalene announced the Saviour’s resurrection from the dead and His appearance, the disciples, refusing to believe, were reproached for their hardness of heart; but armed with signs and wonders, they were sent forth to preach. Thou, O Lord, didst ascend to Thy Father, the original Light; and they preached the word everywhere, persuading by miracles. Wherefore, enlightened by them, we glorify

Thy resurrection from the dead, O Lord Who lovest mankind.

Fourth Gospel Sticheron, Tone IV —

It was very early in the morning, and the women arrived at Thy tomb, O Christ; but the body which they desired was nowhere to be found. Wherefore, two angels clad in shining garments, standing before the perplexed ones, said: ‘Why seek ye the Living among the dead? He is risen, as He foretold! Why do ye not remember His words?’ And believing them, they proclaimed the things that they had seen; yet the glad tidings were thought to be false, so slow yet were the disciples. But Peter ran and, seeing, within himself glorified Thy wonders.

Fifth Gospel Sticheron, Tone V —

O, Thine all-wise judgements, O Christ! How by the grave clothes alone didst Thou give Peter to understand thy resurrection? And, while journeying with Luke and Cleopas, how didst Thou converse with them, and in conversing didst not reveal Thyself straightway? Wherefore, Thou wast reproached as a mere traveller to Jerusalem Who took no part in its doings. Yet, ordering all things for the benefit of Thy creation, Thou didst disclose the prophecies concerning Thee, and madest Thyself known to them when Thou didst break the bread; and their hearts burned within them before they recognized Thee. And to Thine assembled disciples they manifestly proclaimed Thy resurrection, whereby do Thou have mercy upon us.

Sixth Gospel Sticheron, Tone VI —

Thou art the true Peace, O Christ, Who givest Thy divine peace to men. After Thine arising Thou didst show Thyself to the disciples, and they were affrighted, thinking that they were seeing a ghost. But Thou didst calm the turmoil of their souls, showing them Thy hands and feet. Yet when still they doubted, Thou didst, by partaking of food and recalling Thy teachings, open their minds to understand the Scriptures. And having promised them the promise of the Father, and blessed them, Thou didst depart into heaven. Wherefore, with them we worship Thee. O Lord, glory be to Thee!

Seventh Gospel Sticheron, Tone VII —

Lo! It is dark and very early in the morning. Why standest thou by the tomb, O Mary, harbouring much darkness in thy mind, wherein thou askest: Where hath Jesus been laid? But behold the disciples who have come running together, and how they have discovered the resurrection by the grave-clothes and the winding

SUNDAY OCTOECHOS — TONE THREE

sheet, and remembered the Scriptures concerning them! And we, believing with them and through them, hymn Thee: Christ the Bestower of life.

Eighth Gospel Sticheron, Tone VIII —

The tears of Mary were not shed in vain; for, behold! She was counted worthy of having angels instruct her and Jesus Himself appear to her. But, as a weak woman, she thought earthly thoughts. Wherefore, she was turned away and commanded not to touch Christ. Yet was she sent as a herald to Thy disciples, bearing glad tidings to them and announcing Thine ascension to the portion of the Father. With her count us worthy, O Lord and Master, of Thine appearance.

Ninth Gospel Sticheron, Tone V —

As in times past, it being late in the evening of the Sabbath, Thou didst stand before Thy friends, O Christ, by a wonder, the entry doors being shut, and didst announce a wonder: Thy resurrection from among the dead. And Thou didst fill Thy disciples with joy, and impart to them the Holy Spirit, and bestow upon them the authority to remit sins. And Thou didst not leave Thomas to be engulfed in the storm of unbelief. Wherefore, grant us also true understanding and remission of transgressions, O compassionate Lord!

Tenth Gospel Sticheron, Tone VI —

Grieving, as was meet, over parting from Thee, O Christ, after Thy descent into hades and Thy resurrection from the dead, Thy disciples returned again to their trade, to their boats and nets; yet nowhere did they catch fish. But Thou, O Saviour, showing Thyself to be a Master of all, didst command them to cast the nets on the right side. And straightway Thy word became reality, and there was a great multitude of fishes, and Thou didst prepare a strange meal on the shore. Of that which Thy disciples then partook, do Thou vouchsafe that we now enjoy noetically, O Lord Who lovest mankind!

Eleventh Gospel Sticheron, Tone VIII —

Revealing Thyself to Thy disciples after the resurrection, O Saviour, Thou gavest Simon the tending of Thy sheep, as a reward for his love, seeking care for the flock. Wherefore, Thou didst say: 'If thou lovest me, O Peter, tend My lambs, tend My sheep!' And, straightway showing love for his friend, he asked concerning the other disciple. Through their prayers, O Christ, preserve Thou Thy flock from the wolves which destroy it.

Both now and ever, and unto the ages of ages. Amen.

Theotokion, in Tone II —

Most blessed art Thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

THE GREAT DOXOLOGY

Priest: Glory to Thee Who hast showed us the light.

And we chant the Great Doxology:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes. *Thrice.*

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

SUNDAY OCTOECHOS — TONE THREE

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Resurrectional Troparion

After the Great Doxology, the Resurrectional Troparion, in Tone I —

Today is salvation come unto the world; let us sing praises to Him that arose from the tomb, and is the Author of our life. For, having destroyed death by death, He hath given us the victory and great mercy.

The Augmented Ectenia

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery: this holy monastery*): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of

sins of the servants of God, the brethren of this holy temple (*if it be a monastery: this holy monastery*).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: To Thee, O Lord.

Priest: For a merciful God art Thou, and the Lover of mankind, 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.

Chanters: Amen.

The Litany of Supplication

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

SUNDAY OCTOECHOS — TONE THREE

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

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, 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.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O our God, 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.

Chanters: Amen.

The Dismissal

Deacon: Wisdom!

Chanters: Father bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord have mercy. *Thrice.* Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N.) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

The Polychronion

Our great lord and father, His Holiness *N.* * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend *N.*; * Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) *N.*; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

Here endeth Matins

Then the reader immediately begins the first hour

THE FIRST HOUR

Reader: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

SUNDAY OCTOECHOS — TONE THREE

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wildest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation.

Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbour did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*

Lord, have mercy. *Thrice.*

SUNDAY OCTOECHOS — TONE THREE

Troparia

He readeth the Troparion of the Resurrection —

Let the Heavens be glad; let earthly things rejoice; for the Lord hath wrought might with His arm. He hath trampled down death by death; the first-born of the dead hath He become. From the belly of Hades hath He delivered us and hath granted to the world great mercy.

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

He readeth the Troparion from the Menaion —

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and

lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Reader: Amen.

Kontakion

He readeth the Kontakion of the Resurrection —

Thou didst rise today from the tomb, O Merciful One, and didst lead us out of the gates of death. Today Adam danceth and Eve rejoiceth; and together with them, both the Prophets and the Patriarchs unceasingly praise the divine might of Thine authority.

Then:

Lord, have mercy. *Forty times.*

Prayer of the Hours

And the Prayer of the Hours:

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

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Reader: Amen.

Prayer of the First Hour

Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

The Dismissal

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, {Who arose from the dead,} through the intercessions of His most pure Mother; of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

Troparion of the Resurrection (Tone 3)

Let the Heavens be glad; let earthly things rejoice; for the Lord hath wrought might with His arm. He hath trampled down death by death; the first-born of the dead hath He become. From the belly of Hades hath He delivered us and hath granted to the world great mercy.

Kontakion of the Resurrection (Tone 3)

Thou didst rise today from the tomb, O Merciful One, and didst lead us out of the gates of death. Today Adam danceth and Eve rejoiceth; and together with them, both the Prophets and the Patriarchs unceasingly praise the divine might of Thine authority.

AT THE DIVINE LITURGY

Third Antiphon (Beatitudes)

8 troparia: All from the Octoechos after ‘Blessed are the merciful, for they shall obtain mercy.’

1. From paradise didst Thou drive [our] forefather Adam who had broken Thy commandment, O Christ; but, O Compassionate One, Thou didst cause to dwell therein the thief, who confessed Thee on the cross, crying out: ‘Remember me, O Saviour, in Thy kingdom!’

2. With the curse of death didst Thou condemn us who had sinned, O Lord, Bestower of life; yet having suffered in Thy flesh, O sinless Master, Thou hast granted life unto mortals who cry out: ‘Remember us also in Thy kingdom!’

3. In rising from the dead, Thou hast raised us up from the passions with Thyself through Thy resurrection, O Lord; and all the power of death hast Thou destroyed, O Saviour. Wherefore, with faith we cry out to Thee: ‘Remember us also in Thy kingdom!’

4. O Thou Who, as God, grantest life, by Thy three days in the tomb, Thou didst raise up with Thyself the dead in hell, and, as One Who is good, Thou hast poured forth incorruption upon all of us who with faith ever cry out: ‘Remember us also in Thy kingdom!’

5. Risen from the dead, O Saviour, Thou didst first appear to the myrrh-bearing women, crying out: ‘Rejoice!’ and, through them Thou didst announce Thy resurrection to Thy friends, O Christ. Wherefore, with faith we cry out to Thee, ‘Remember us also in Thy kingdom!’

6. Moses, stretching out his arms on the mountain, prefigured the Cross and [thus] conquered Amalek. And, receiving it, with faith, as a mighty weapon against the demons, we all cry out: ‘Remember us also in Thy kingdom!’

7. *Triadicon:* O ye faithful, let us hymn the Father, Son, and Holy Spirit, the one God, the one Lord, as from a single Sun; for the Trinity is thrice-luminous

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and enlighteneth all who cry out: ‘Remember us also in Thy kingdom!’

8. *Theotokion*: Rejoice, O portal of God, through which the incarnate Creator passed without breaking thy seal! Rejoice, thou light cloud which bore Christ, the divine Rain! Rejoice, ladder and throne of heaven! Rejoice, honoured mountain of God, fruitful and unquarried!

After the Small Entry, we sing the following troparia and kontakia:

Troparion of the Resurrection (Tone 3)

Let the Heavens be glad; * let earthly things rejoice; * for the Lord hath wrought might with His arm. * He hath trampled down death by death; * the first-born of the dead hath He become. * From the belly of Hades * hath He delivered us * and hath granted to the world great mercy.

Troparion of the New-Martyr Elizabeth (Tone 4)

Causing meekness, humility and love to dwell in thy soul, * thou didst earnestly serve the suffering, O holy passion-bearer Princess Elizabeth; * wherefore, with faith thou didst endure sufferings and death for Christ, * with the Martyr Barbara. * Pray with her for all who honour thee with love.

Kontakion of the Resurrection (Tone 3)

Thou didst rise today from the tomb, O Merciful One, * and didst lead us out of the gates of death. * Today Adam danceth and Eve rejoiceth; * and together with them, both the Prophets and the Patriarchs * unceasingly praise the divine might of Thine authority.

Kontakion of the New-Martyr Elizabeth (Tone 4)

Taking up the Cross of Christ, * thou didst pass from royal glory to the glory of heaven, * praying for thine enemies, O holy martyred Princess Elizabeth; * and with the Martyr Barbara thou didst find everlasting joy. * Therefore pray ye in behalf of our souls.

O Protection of Christians (Tone 6)

O protection of Christians that cannot be put to shame, * O mediation unto the Creator unailing, * disdain not the suppliant voices of sinners, * but be thou quick, O good one, * to help us who in faith cry unto thee; * hasten to intercession and speed thou to make supplication, * thou who dost ever protect, O Theotokos, * them that honour thee.

The Prokeimenon in the Third Tone: O chant unto our God, chant ye * chant unto our King, chant ye. (*Psalm 46:6*)

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing. (*Psalm 46:1*)

Alleluia in the Third Tone:

Stichos: In Thee, O Lord, have I hoped, let me not be put to shame in the age to come. (*Psalm 30:1*)

Stichos: Be Thou unto me a God to defend me and a house of refuge to save me. (*Psalm 30:1*)

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. (*Psalm 148:1*)
Alleluia! Alleluia! Alleluia!

Lambertsen Translation:

Troparion of the Resurrection (Tone 3)

Let those in heaven be glad; * let those on earth rejoice! * For the Lord hath wrought might with His hand. * He hath trampled down death by [His] death; * and is become the firstborn of the dead. * From the belly of hades * hath He delivered us * and hath granted the world great mercy.

Kontakion of the Resurrection (Tone 3)

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

Note: This Compilation is designed to give the worshipper the text of the service that is being sung in church so that he or she may attentively follow the service in church, or read it at home when it is not possible to get to church. These texts may not be further reproduced, beyond printing out a single copy for personal non-commercial use.

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This work is a compilation of four sources:

The Horologion texts are taken from *The Unabbreviated Horologion*, Second Edition, translated

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from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, in 1999.

The texts of the Octoechos are from *The Octoechos: The Hymns of the Cycle of the Eight Tones for Sundays and Weekdays*, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 4 volumes by the St John of Kronstadt Press in 1999-2000.

The Menaion texts are from *The Menaion of the Orthodox Church*, Second Edition, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 12 volumes by the St John of Kronstadt Press in 2003-2012.

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