

AT MATINS

After the 1st reading from the Psalter, Resurrection Kathismata.

Tone 6.

With the tomb opened and Hades lamenting, Mary cried to the Apostles in hiding, 'Come out, you workers of the vineyard, proclaim the word of the Resurrection, "The Lord has risen, granting the world his great mercy!"'

Verse: Arise, O Lord my God, lift up your hand: forget not your poor for ever.

Mary Magdalen stood by your tomb, Lord, and she wept and cried aloud, and taking you for the gardener, she said, 'Where have you hidden eternal Life? Where have you placed the One who rides on the Cherubim? Those who were guarding him have died through fear. Either give me my Lord, or with me cry out, "O you who were among the dead and raised the dead, glory to you!"'

Glory. Both now. **Theotokion.**

Gideon foretells your conceiving, and David reveals your child-bearing, O Mother of God; for the Word descended like rain upon a fleece into your womb, and you, the holy earth, without seed budded forth salvation, Christ God, O Virgin full of grace.

After the 2nd reading from the Psalter, others.

Life was laid in the tomb and a seal was laid on the stone; soldiers were guarding Christ like a sleeping King; and having invisibly struck his foes the Lord arose.

Verse: I will praise you, Lord, with my whole heart: I will tell of all your marvelous works.

Jonas foretells your tomb, and Symeon reveals your divine Rising, immortal Lord; for you descended as a corpse into the tomb, and destroyed the gates of Hades; but you arose without corruption as Master, for the salvation of the world, Christ our God, and enlightened those in darkness.

Glory. Both now. **Theotokion.**

Virgin Mother of God, implore your Son, Christ our God, who was willingly nailed to a Cross and who raised the dead, Christ our God, that our souls may be saved.

Ypakoï.

By your voluntary and life-giving death, O Christ, you smashed the gates of Hades, as God, and opened to us the Paradise of old; and by rising from the dead you delivered our life from corruption.

The Anavathmi - 1st Antiphon

To heaven I raise my eyes, to you, O Word; have pity on me, that I may live for you.

Have mercy on us who are filled with contempt, repairing your vessels to be useful, O Word.

Glory. Both now.

In the Holy Spirit is the cause of all salvation, if he see fit to breathe on one of these, he swiftly raises him from things of earth, gives him wings, makes him grow and ranges him on high.

2nd Antiphon

If the Lord had not been among us, none of us could have withstood in the contest with the foe; for those who are victorious are exalted from here.

Let not my soul be taken like a sparrow by their teeth, O Word; alas! How shall I, lover of sin, be delivered from the foe?

Glory. Both now.

In the Holy Spirit is divinisation for all, good-will, understanding, peace and blessing; for He is equal in action to the Father and the Word.

3rd Antiphon

Those who trust in the Lord are fearful to their foes and wondrous to all; for they look on high.

The inheritance of the just, having you, O Saviour, as helper will not stretch out their hands in iniquities.

Glory. Both now.

In the Holy Spirit is might over all things; him the armies above worship with everything that has breath below.

Prokeimenon.

O Lord, raise up your power: * and come to save us.

Verse: Shepherd of Israel, give ear: you that lead Jacob like a flock.

Let everything that has breath, **The dawn Gospel**, We have seen the Resurrection **etc., as usual.**

Canon of the Resurrection

Ode 1. Tone 6. The Irmos.¹

Crossing the sea as on dry land Israel watched Pharaoh the pursuer drowning in the deep and they cried out, 'Let us sing a song² of victory'.

Troparia.

With your palms that had been stretched out on the Cross, good Jesu, you filled the universe with the Father's good pleasure. Therefore let us all sing you a song of victory.

The end, like a servant girl under orders,³ with fear approaches you, the Master of life, who through it grant us the prize of unending life and the Resurrection.

Theotokion.

Having received your own Creator, as he himself willed, incarnate beyond nature from your womb, pure Virgin, you were revealed as truly Sovereign Lady of all creatures.

Another Canon, of the Cross and Resurrection. Κύματι θαλάσσης⁴

The God at whom earth and heaven tremble willingly stands at Pilate's judgment seat on a lawless charge, and is struck in the face by an unjust hand.

You opened wide your divine hands, O Saviour, on your immaculate and life-bringing Cross, and you gathered to knowledge of you, Master, the nations who worship your glorious Crucifixion.

Cross-Theotokion.

The All-blameless stood by your Cross, O Saviour, weeping floods of tears, as she watched the drops of blood from your side, O Christ, and glorified your immense compassion.

Canon of the Most Holy of God, of which the acrostic is:

Mother of God, grant me unstinted grace.⁵

Irmos. Ως ἐν ἡπείρῳ πεζεύσας⁶

When Eve partook of the food of disobedience of the tree she introduced the

¹ These Irmi are those used for Canon for the Departed on Saturday, and hence for the full Memorial Service.

² Exodus 15:1.

³ It is not clear whether προσταχθείσα qualifies θεραπαινίς or τελευτή. The image is curious.

⁴ These are the Irmi of the Canon of Great Saturday.

⁵ The acrostic forms a classical Iambic Trimeter. The translation the English equivalent, the Iambic Pentameter. This contains only 34 letters, rather than the 36 required by the Typikon (8 x 4). Odes 5 and 6 have only three troparia each. One troparion in each Ode must therefore be repeated.

⁶ In general the Canon to the Mother of God on Sunday is sung to the same melody as the first canon.

curse; but the Pure Virgin abolished it when she bore Christ, the first fruit of blessing.

You bore Christ, the Pearl of the divine lightning⁷. Scatter the fog of my passions and the disorder of my faults, Pure Virgin, by the light of your radiance.

With spiritual eyes Jacob mystically foresaw the expectation⁸ of the nations, the God who was incarnate from you, and who delivered us at your mediation.

When rulers had failed from the tribe of Juda⁹, O All-pure, your Son and God came forth from you as leader and now truly reigns over the ends of the earth.

Ode 3. Irmos. Οὐκ ἔστιν ἅγιος ὡς σύ.

None is holy as you¹⁰, O Lord my God, who have exalted the horn¹¹ of your faithful people, O Good one, and established¹² me on the rock of confession of you.

Troparia

Creation, when it saw God crucified in the flesh, grew weak through fear; but by the hand of the One who was crucified for us was mightily made firm.

Death, destroyed by death, lies a lifeless coward, for the strong one, unable to stand the divine assault of life, falls dead; and Resurrection is given to all.

Theotokion

The wonder of your divine child-bearing, Pure Virgin, surpasses every order of nature, for beyond nature you conceived God in your womb, and having given birth you remain Ever-Virgin.

⁷ An allusion to the legend that pearls are 'virginally' formed by lightning striking the oyster. It is met in the Syrian Fathers in particular, but also in the Greek Fathers. It is clearly put in a homily on the Annunciation attributed to St Gregory the Wonderworker, Καὶ ὡσπερ ὁ μαργαρίτης ἐκ τῶν δύο φύσεων, ἐξ ἀστραπῆς καὶ ὕδατος, ἐκ τῶν ἀδήλων σημείων τῆς θαλάσσης προέρχεται οὕτως καὶ ὁ Δεσπότης ἡμῶν Ἰησοῦς ὁ Χριστός, ἀσυγχύτως καὶ ἀτρέπτως, ἐκ τῆς καθαρᾶς καὶ ἀγνῆς, καὶ ἀμιάντου, καὶ ἀγίας Παρθένου Μαρίας προέρχεται, ἐν θεότητι τέλειος, καὶ ἐν ἀνθρωπότητι τέλειος, κατὰ πάντα ὁμοίος τῷ Πατρὶ, καὶ ὁμοούσιος ἡμῖν κατὰ πάντα, χωρὶς ἁμαρτίας [*Homily 2, PG 10:1152*]. 'And just as the pearl comes of the two natures, lightning and water, the secret signs of the sea; so too our Lord Jesus Christ comes forth, without fusion and without change, from the pure, chaste, undefiled and holy Virgin Mary; perfect in divinity and perfect in humanity, consubstantial with the Father, and consubstantial in every way with us, apart from sin'.

⁸ Genesis 49:10.

⁹ Cf. Genesis 49:10. The biblical text says, 'A ruler will not fail from Juda and a leader from his thighs, until the things laid up for him come, and he is the expectation of the nations'.

¹⁰ Adapted from 1 Reigns 2:2, the Song of Anna, which forms the third Canticle, 'None is holy as the Lord'.

¹¹ Also adapted from 1 Reigns 2:1.

¹² Another allusion to 1 Reigns 2:1, 'My heart has been established – ἐστερεώθη – in the Lord'

Another, of Cross and Resurrection. Σε τὸν ἐπὶ ὑδάτων.

Having spent three days¹³ in a tomb, by your life-giving Rising you raised those who had earlier been condemned to death, and, freed from their sentence, they gladly rejoiced, crying out, 'See, you have come, Lord, our redemption.'¹⁴

Glory to your Rising, our Saviour, for as all-powerful you have delivered us from Hades, corruption and death, singing we say, 'None is holy, but you, Lord, lover of humankind'¹⁵.

Theotokion

When you saw the one born from you pierced by lance, you were pierced through the heart, All-holy and unblemished, in consternation you said, 'How has the lawless people repaid you?'

Another, of the Mother of God. Οὐκ ἔστιν ἅγιος ὡς σύ.

Taking my changing and mortal flesh ineffably from your womb, God's all-pure Mother, the Good One bound it to himself eternally and made it incorruptible.

When they saw God incarnate from you, O Virgin, the choirs of Angels, were smitten with fear, and in never silent hymns they honour you as Mother of God.

The Prophet Daniel was amazed, seeing you, a spiritual mountain from which a stone was hewn without hands, and smashed with might, Mother of God, the altars of the demons.¹⁶

No mortal word or tongue has strength to praise you fittingly, O Virgin, for from you, without seed, Christ the giver of life was well-pleased to be incarnate.

Ode 4. Irmos. Χριστός μου δύναμις

Christ is my power, my God and Lord, the holy Church cries out from a pure mind in song befitting God, as it keeps festival in the Lord.

Troparia

The tree of life¹⁷ has truly flowered, O Christ, for the Cross was fixed and, watered with blood and water from your most pure side¹⁸, it blossomed with life for us.

¹³ τριημερεύσας, an exceedingly rare verb, used in a sermon on Pascha, attributed to St John Chrysostom, though not by him.

¹⁴ An allusion to the Descent to Hades.

¹⁵ Cf. The Irmos to the Resurrection Canon. The words are frequently found as the conclusion of troparia in the third ode of canons.

¹⁶ Daniel 2:34. In Daniel it is the great statue that is smashed, rather than the pagan altars.

¹⁷ Cf. Genesis 2:9, 3:22, 3:24, but also Apocalypse 2:7, 22:2.14.

No longer does the serpent lyingly suggests deification to me;¹⁹ for Christ, the divine fashioner of human nature, has opened wide for me the unhindered path of life²⁰.

Theotokion

How truly ineffable²¹ and incomprehensible to those on earth and in heaven, Mother of God, are mysteries of your divine child-bearing.

Another, of Cross and Resurrection. Τὴν ἐν Σταυρῷ σου θείαν κένωσιν.

We honour your precious Cross, O Christ, the nails and the holy lance, with the reed and the crown of thorns. Through them we have been delivered from the corruption of Hades.

A tomb received you, seen willingly a corpse for us, but in no way could it hold you fast, for as God you arose and saved our race.

Theotokion

Ever-virgin God's conceiver²², who for mortals gave birth to Christ the Saviour, deliver from dangers and punishments those who with divine faith take refuge in your protection.

Another, of the Mother of God. Χριστός μου δύναμις.

All-pure, we who have been saved through you, the All-unblemished, and who devoutly sing your praise, cry out, 'Blessed are you, Ever-Virgin, who bore God!'

All-blessed Virgin, you gave birth to the inaccessible light²³ that, appearing through flesh, shines for those in the darkness²⁴ of life, and for those who sing your praise, Ever-Virgin, you are a source of joy.

Grace has flowered, the law has ceased, through you, All-holy, for you gave birth, pure Ever-Virgin, to the Lord, who grants us forgiveness.

Tasting of a plant declared me to be a corpse, but the tree of life which appeared

¹⁸ John 19:34.

¹⁹ Genesis 3:4.

²⁰ The expression 'paths of life', in the plural, occurs at Proverbs 16:17.

²¹ ἀφλεγκτος, a word hardly ever used by the Fathers, but, as might be expected, found a number of times in the Dionysian writings.

²² Θεοκυήτωρ, an extremely rare word outside the liturgical texts, only attested twice in Lampe from Joseph the Hymnographer (falsely attributed to Sophronios of Jerusalem, hence its inclusion). It does not appear in any of the classical Fathers and appears to be a late coinage, possibly by the Studites.

²³ Cf. 1 Timothy 6:16.

²⁴ Cf. Isaias 42:7, Mat. 4:16, Luke 1:79

from you, All-pure, raised me up and established me as heir to the delight of Paradise.²⁵

Ode 5. Irmos. Τῷ θεῷ φέγγει σου.

With your divine radiance, O Good One, illumine, I beg, the souls of those who rise to you at dawn²⁶ with love to know you, Word of God, to be truly God, calling them back from the gloom of offences.

Troparia

The Cherubim withdraw for me, and now the sword of flame takes flight, Master, Word of God, on seeing you, the true God, making Paradise a road for a Thief.²⁷

I no longer fear your return to earth, Christ my Master, for through your great compassion you raised me, who was forgotten²⁸, to the height of incorruption by your Resurrection.

Theotokion

Good sovereign Lady of the world, save those who from the soul confess you to be Mother of God, for we have gained you, who truly gave birth to God, as an invincible protection.

Another, of Cross and Resurrection. Θεοφανείας σου Χριστέ.

Deceived by the food from the tree, disobeying your command, O Lord, supremely good, our Ancestor sank down into corruption; but through the Cross you brought him up again to his former beauty, O Saviour, when you were obedient to the Father.²⁹

By your death, O Good One, death's might disappeared, a source of life gushed up for us and we were given immortality. And so with faith we worship your Burial and your Resurrection, through which, as God, you enlightened all things.

Theotokion

²⁵ Cf. Genesis 2-3.

²⁶ Cf. Isaias 26:9. Isaias 29:9-20 is the Canticle of the fifth Ode.

²⁷ Cf. Genesis 3:24, Luke 23:43.

²⁸ The word used for the sparrows in Luke 12:6 and of the land of the dead in Psalm 87:13.

²⁹ The troparion plays on a series of contrasts: between the two trees, in Eden and on Calvary; descent to corruption and ascent to beauty – κάλλος –; disobedience, παρακοή, and obedience, υπακοή, quoting Philippians 2:8, γενόμενος υπήκοος; and, implicitly, the father, Adam, and the Son, the Second Adam. Our 'ancient beauty' – κάλλος – is restored by One who had no beauty – κάλλος – in his death (Isaias 53:2). The same idea is found in the second of the Evlogitaria for the dead.

The Lord who dwells in heaven³⁰ and the maker³¹ of all things dwelt ineffably in your womb, O All-unblemished, glorifying you as higher than the heavens and holier than the Ranks of immaterial powers. Therefore we on earth now call you blessed³².

Another, of the Mother of God. Τῷ θείῳ φέγγει σου.

Shining radiantly with purity you became a divine dwelling for the Master, for you alone were declared to be truly Mother of God, as you carried him as an infant in your arms.

Wearing the spiritual beauty of the loveliness your soul, you bore the title Bride of God, sealed by virginity as holy, and flooding the world with the light of your purity.

Let the community of the impious who do not expressly proclaim you to be God's pure Mother lament, for you were revealed to us as Gate³³ of divine light that scatters the gloom of offences.³⁴

Ode 6. Irmos. Τοῦ βίου τὴν θάλασσαν.

Watching life's sea rising with a tempest of temptations, fleeing to your calm haven, I cry out to you, 'Bring my life up from corruption, O Most merciful'.³⁵

Troparia

When you were crucified with the nails, Master, you wiped the curse against us, while when pierced in the side by the lance you tore up Adam's record of our debt³⁶ and freed the world.

³⁰ Psalm 2:4.

³¹ The word used in the Creed.

³² Cf. Luke 1:48.

³³ Cf. Ezekiel 44:2. 'Gate of Light' is the title of a well-known Ethiopian hymn to the Mother of God. Cf. Tone 5, Monday Matins Ode 9, Tuesday Matins, Ode 3, 'Open to me now the gates of repentance, O Virgin, Gate of light, and lock up the entrances of the passions of my wretched soul'. Newman uses the image in his *Discourses to Mixed Congregations* 17, 'The Glories of Mary for the Sake of Her Son': 'The course of ages was to be reversed; the tradition of evil was to be broken; a gate of light was to be opened amid the darkness, for the coming of the Just;— a Virgin conceived and bore him'.

³⁴ All three troparia of this Ode are concerned with the idea of light, and seem to be inspired by the words of the Irmos.

³⁵ Cf. Jonas 2:3-10, the biblical Canticle for Ode 6. In verse 7 the LXX mss. differ. The original probably read ἀναβήτω φθορὰ ζωῆς μου, which means something like, 'may the corruption of my life rise up', that is 'go away', 'come to an end'. However the Church text follows a number of manuscripts which read, 'ἐκ φθορᾶς ἢ ζωῆ μου', which is easier and means, 'may my life come up from corruption'. It is also closer to the Hebrew, 'and you brought my life up from the pit'.

Adam, when tripped up³⁷ by deceit, was brought down to the pit³⁸ of Hades, but you, by nature God and compassionate, came down to search for him and, bearing him on your shoulders³⁹, raised him with yourself.

Theotokion

All-pure Lady, who gave birth for mortals to the Lord, our helmsman, calm the unstable and dread tumult of my passions and grant calm to my heart.

Another, of Cross and Resurrection. Συνεσχέθη, ἀλλ' οὐ κατέσθη.

The multitude of Hebrews killed Christ and the Prophets, for as it was not afraid of old to kill Prophets, rays of truth, so now, like those of old, overcome by envy they killed the Lord, whom the Prophets once proclaimed; but for us his death has become our life.

You were confined but not held fast by a grave,⁴⁰ O Saviour, for though you willingly tasted death, O Word, but as immortal God you arose, raising the prisoners in Hades with you and giving the women joy in place of their former grief.

³⁶ Cf. Colossians 2:14. The word χειρόγραφον, which literally means 'handwriting', 'a manuscript', here refers to what Shylock calls 'a bond', that is a signed certificate of indebtedness. It is the same image that is used in the Lord's Prayer, 'Forgive us our debts', and in Matthew 18:21-35, the parable of the Unforgiving Servant.

³⁷ The use of the verb πτερνίζω, 'to catch by the heel', is used here deliberately to recall the word πτέρνηαν in Genesis 3:15.

³⁸ This particular word is only found once in the Bible, at Isaias 14:23 – the Hebrew here has 'broom'. It is, however, very common in the Fathers

³⁹ An allusion to the parable of the Lost Sheep, Luke 15:3-7, which, unlike Matthew's version, includes the words, 'he puts it on his shoulders rejoicing'. This parable is used by the Fathers as an image not only of the redemption, but also as one of the incarnation, the sheep standing for human nature. Another example is in the 1st Doxastikon of Great Vespers in Tone 4, 'The Prophet David, through you the ancestor of God, spoke of you in song beforehand to him who has done great things for you: the Queen stood at your right hand. For he, the God who was well pleased without father to become man from you, declared you to be mother, agent of life, that he might refashion his own image, corrupted by passions, and, having found the lost sheep wandering on the mountain and laid it on his shoulders, he might bring it to his Father; and by his own will unite it to the heavenly Powers and save the world, O Mother of God, Christ who has great and rich mercy'. The text combines the two versions, the second phrase is Luke's. In the patristic tradition it is taken to refer to the human nature assumed by the Word at the incarnation. Cf. St Gregory of Nazianzus, *On Theophany* [PG 39,328], 'Ὅτι ἐπὶ τὸ πλανώμενον ἦλθεν ὁ ποιμὴν ὁ καλὸς, ὁ τιθεὶς τὴν ψυχὴν ὑπὲρ τῶν προβάτων, ἐπὶ τὰ ὄρη καὶ τοὺς βουνούς, ἐφ' ὧν ἐθυσίαζες, καὶ πλανώμενον εὔρε· καὶ εὐρών, ἐπὶ τῶν ὤμων ἀνέλαβεν, ἐφ' ὧν καὶ τὸ ξύλον· καὶ λαβὼν, ἐπανήγαγεν ἐπὶ τὴν ἄνω ζωὴν· καὶ ἀναγαγὼν, τοῖς μένουσι συνηρίθμησεν; and St Gregory of Nyssa, *Contra Eunomium* 3.10.11, διὰ τοῦτο ὁ πᾶσαν τὴν λογικὴν κτίσιν ποιμαίνων καταλιπὼν ἐν τοῖς ὑψηλοῖς τὴν ἀπλανῆ τε καὶ ὑπερκόσμιον ποιμνὴν τὸ πεπλανημένον πρόβατον, τὴν ἡμετέραν λέγω φύσιν, ὑπὸ φιλανθρωπίας μετέρχεται

Theotokion

‘The form of your flesh appeared dishonoured and deceased to mortals at the time of your Passion, although by the nature⁴¹ of your Godhead you revealed to David that you are fair in your beauty; but with the rod of your Kingship you smash the strength of your enemies’, said the Pure Virgin, ‘my Son and my God, and arise’.⁴²

Another, of the Mother of God. Τοῦ βίου τὴν θάλασσαν.

Moses, great among the Prophets, described you as Ark, Table, Lampstand and Jar, symbolically depicting the incarnation from you of the Most High, O Virgin Mother.⁴³

Death, Adam’s condemnation⁴⁴, becomes a corpse, corruption too is abolished, when it attacks⁴⁵ your fruit, Sovereign Lady, for you gave to birth to Life that ransoms from corruption those who sing your praise.⁴⁶

The law grew weak and the shadow passed away⁴⁷ when grace that surpasses mind and understanding shone out for me, the birth of our God and Saviour from you, Virgin highly praised.

*Kontakion. Τὴν ὑπέρ ἡμῶν.*⁴⁸

With his life-giving hand, Christ God, the Giver of life, raised all from the murky vaults below and gave resurrection as the prize to mortal clay; for he is the Saviour of all, resurrection and life, and the God of all that is.

The Ikos.

⁴⁰ The opening words are those of the Irmos, where they are used of Jonas in the whale.

⁴¹ Greek οὐσία, which may often be acceptably translated ‘nature.’

⁴² The troparion is based on Psalm 44:4-7, with an allusion to Psalm 2:9.

⁴³ A traditional list of types of the Mother of God taken from the furnishings of the Tent of Witness. See Exodus 25:10-15.23-30.31-40, for the first three, Exodus 16:33-36 for the Jar. They are all objects which contain something greater than themselves.

⁴⁴ Genesis 3:17 and 22.

⁴⁵ Some Greek editions erroneously print προσλαβών rather than προσβαλών.

⁴⁶ Eden and Golgotha are linked by the Tree of Life. The Tree is the Cross, whose fruit is Christ.

⁴⁷ This echoes a number of passages in the New Testament, though none is quoted precisely. The idea is also found in the first Doxastikon of Great Vespers in Tone 2, ‘The shadow of the law has passed away now that grace has come’. We may compare, for example, Heb. 10,1, ‘Since the law has only a shadow of the good things to come, and not the actual image of the realities’, 2 Cor. 5:17, ‘So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come’, John 1:17, ‘The law was given through Moses, grace and truth came through Jesus Christ’.

⁴⁸ The melody is that of the Kontakion for the Assumption (Ascension).

Your Cross and Burial, O Giver of life, we the faithful praise and worship, for you bound Hades, O Immortal, as God all-powerful, you raised the dead with you, you smashed the gates of Hades and destroyed Death's might as God. Therefore we born of earth with love glorify you who rose, destroyed the might of the all-destroying foe, raised all who believe in you, redeemed the world from the arrows of the serpent and as all-powerful redeemed us from the error of the foe. Therefore we devoutly sing the praise of your Resurrection, through which you saved us as the God of all that is.

Ode 7. Irmos. Δροσοβόλον μὲν τὴν κάμινον.

An Angel made the furnace moist with dew for the godly Youths⁴⁹, while God's command consuming the Chaldeans persuaded the tyrant to cry out, 'Blessed are you, God of our Fathers'.⁵⁰

Troparia

Lamenting at your Passion, the sun robed itself in darkness⁵¹, Master, and in broad day quenched its light over all the earth, crying out, 'Blessed are you, the God of our fathers!'⁵²

The powers below the earth⁵³ clothed themselves in light, O Christ, at your condescension; while the Forefather appeared filled with gladness, dancing he leapt with joy as he cried out, 'Blessed are you, the God of our fathers!'

Theotokion.

Through you, Virgin Mother, a radiant light has dawned for the whole inhabited world, for you gave birth to God, the Creator of all things. Ask him for us, All-pure, that there may be sent down to all the faithful his great mercy.

Another, of Cross and Resurrection. Ἀφραστον θαῦμα.

⁴⁹ Pace Benjamin Britten, 'Youths' is preferable to 'children' as the translation of Παῖδες in this context. There is no suggestion in Daniel that they were children, rather the contrary. In the book of Daniel they are described as νεανίσκοι, a word used for a young man between twenty four and forty. Daniel was, after all, 'governor of the whole country of Babylon, ruler of satraps over all the wise men of Babylon' before the incident of the fiery furnace (Dan. 2:48).

⁵⁰ The allusions to the biblical Canticles, Daniel 3:26-45 and 3:52-88, in Odes 7 and 8 of the Canons are clear enough not to need individual annotation.

⁵¹ Luke 23:44-45. Only St Luke mentions the sun.

⁵² The three troparia of this Ode dwell on the theme of light. In the first the sun becomes dark, in the second the underworld becomes light, in the third Christ is declared to be the true Light of the world.

⁵³ Philippians 2:10.

O strange conduct! The one who delivered Israel from the slavery of Pharaoh is willingly crucified by him and looses the bands of his errors⁵⁴. To him we sing with faith, 'God, our Redeemer, blessed are you!'⁵⁵

Impious children of transgressors⁵⁶ crucified on Calvary you, the Saviour, who smashed gates of bronze and their bolts⁵⁷ for the salvation us who sing, 'God, our Redeemer, blessed are you!'

Theotokion.

By bearing the first Eve's liberation, pure Virgin, you delivered Adam from the curse, therefore with Angels we hymn you with your Son and we cry out, 'God, our Redeemer, blessed are you!'

Another, of the Mother of God. Δροσοβόλον μὲν τὴν κάμινον.

The furnace did not burn three youths, fore-imaging your giving birth, for the divine fire, without burning you, dwelt in you, and taught all to sing, 'Blessed are you, the God of our fathers!'

The ends of the earth call you blessed, all-pure Mother, as you prophesied⁵⁸; enlightened by your shining⁵⁹ beams and grace they sing, 'Blessed are you, the God of our fathers!'

The most evil serpent impaled me on his deadly fangs, but your Son shattered them, Mother of God, and gave me strength to cry out, 'Blessed are you, the God of our fathers!'

You alone are nature's mercy-seat⁶⁰; bearing in your arms the God who is seated on the shoulders of the Cherubim, you cry out, 'Blessed are you, the God of our fathers!'

Ode 8. Irmos. Ἐκ φλογὸς τοῖς Ὁσίοις.

⁵⁴ ἀμπλακημάτων, a rare and poetic word. Cf. *Christus Patiens*, 827, καὶ πάντα λύει δεσμὸν ἀμπλακημάτων and 2528, 'Ἐφ' ᾧ δίδωμι Πνεύματος Θείου χάριν· / οὐ δ' ἂν λύσητε δεσμὸν ἀμπλακημάτων. This text is of unknown authorship and date. The usual suggested date is 12th century.

⁵⁵ This is also the 'refrain' of the 7th Ode on Holy Saturday.

⁵⁶ It is worth noting that neither noun has the definite article.

⁵⁷ Psalm 106:16 and cf. Isaias 45:2.

⁵⁸ Luke 1:48.

⁵⁹ Φωτοβόλος, an adjective virtually unattested outside the liturgical texts.

⁶⁰ A traditional rendering of ἰλαστήριον. See Exodus 25:17-22, Hebrews 9:5. For the Cherubim throne see also Daniel 3:55, which forms part of Canticle 8.

From flame you made a source of dew⁶¹ for the Saints and with water you consumed the sacrifice of a righteous man with flame⁶². For you do all things, O Christ, simply by willing them. We highly exalt you to all the ages.

Troparia.

The people of the Jews that killed the prophets of old envy now makes into one that kills God by hanging you on a Cross, O Word of God, whom we highly exalt to all the ages.

You did not abandon heaven's vaults, and entering Hades you raised up with you all humanity that lay in decay as it highly exalted you to all the ages.

Theotokion.

From light you conceived the Word, giver of light, and having given birth you glorified him; for the divine Spirit dwelt in you, pure Maiden, and therefore we sing your praise to all the ages.

Another, of Cross and Resurrection. Ἐκστηθὶ φρίττων οὐρανέ.

Every ear trembled to hear that the Most High had willingly come on earth to subdue the strength of Hades through Cross and Burial, and to raise up all to cry aloud, 'Youths bless, priests praise, people highly exalt him to all the ages.'

The tyranny of Hades has ceased, and its palace been set at naught, for nailed to a Cross on earth the God who is over all destroyed its power. Youths bless, priests praise, people highly exalt him to all the ages.

How great, O Christ, is your ineffable love for humankind; how great your inexpressible blessings! For when you saw me perishing in Hades' prison you underwent your Passion and delivered me, and we bless you, Master of all things, and highly exalt you to all the ages.

Another, of the Mother of God. Ἐκ φλογὸς τοῖς Ὁσίοις.

Your Son adorned you with a shining garment woven with gold as a Queen with the radiance of the Spirit and placed you at his right hand⁶³, O All-pure. We highly exalt him to all the ages.

The One who fixed the world⁶⁴ by his will alone borrowed his flesh from your immaculate womb, wishing to refashion it from on high. We highly exalt him to all the ages.

⁶¹ Daniel 3:50.

⁶² 3 Reigns 18:36-40.

⁶³ Psalm 44:10.

⁶⁴ Cf. Isaias 42:5, 'He made the heaven and fixed it'.

You became a divine dwelling of the connection⁶⁵ of the Word to me, humanity, pure Virgin, who shine out with the radiance of virginity. Therefore we sing your praise to all the ages.

The golden lampstand prefigured you who received the unapproachable Light that illumines the universe with his knowledge. Therefore we sing your praise, pure Virgin, to the ages.

Ode 9. Irmos. Θεὸν ἀνθρώποις ἰδεῖν ἀδυνατόν.

It is impossible for humans to see God, on whom the ranks of Angels dare not gaze. But through you, O All-pure, the incarnate Word has been seen by mortals. As we magnify him, with the heavenly armies we call you blessed.

Troparia

You remained untouched by passions, Word of God, when by flesh you became acquainted with the passions; but you free humanity from the passions by your Passion taking the name Passion, our Saviour, for you alone are without passions and all-powerful.⁶⁶

In accepting the corruption of death⁶⁷, you preserved your Body without taint of destruction⁶⁸; but your life-giving and divine soul, Master, was not abandoned in Hades; but rising as from sleep you raised us with you.

Triadikon⁶⁹

All we mortals with pure lips glorify God, Father, Son like him without beginning, while we reverence the ineffable and supremely glorious power of the all-holy Spirit, for you alone are Trinity all-powerful and indivisible.

Another, of Cross and Resurrection. Μὴ ἐποδύρου μου Μῆτερ.

⁶⁵ Greek, *Συναφεία*, word that has a chequered history in theology, because of its popularity with leading Nestorian writers, such as Nestorius himself and Theodore of Mopsuestia. St Cyril of Alexandria is particularly opposed to its use, as being too weak a word to express the union of the two natures in Christ. Lampe devotes no less than three and a half columns to it. The writer needed a Σ for his acrostic.

⁶⁶ This troparion depends wholly on the two senses of *πάθος*. In English 'passion' and 'suffering'. I have tried to keep this by translating the plural, when it means 'sufferings', by 'Passion', as this word is commonly used in English to refer to the sufferings of Christ.

⁶⁷ The inspiration for this troparion is Psalm 15, which since Acts 2:25-29 has been taken as prophetic of the Resurrection.

⁶⁸ The writer distinguishes between two Greek words, *φθορά*, 'corruption', and *διαφθορά*, he clearly takes to be a stronger word. It is the word used in Psalm 15:10, where it is commonly rendered 'corruption'..

⁶⁹It is not uncommon for one or other of the Canons to include a troparion in honour of the Trinity in their eighth or ninth Odes.

Though you descended into a tomb as mortal, O Giver of life, yet you destroyed the strength of Hades, O Christ, and with you raised the dead that it had swallowed; and as God you grant resurrection to all who magnify you with faith and love.⁷⁰

Let creation rejoice and flower like a lily⁷¹, for Christ has been raised from the dead as God. 'Where now death is your sting?' we cry. 'Where Hades your victory?'⁷² The One who exalts our horn as compassionate has utterly destroyed you.

Cross-Theotokion.

You carry the one who carries all things, and you clasp in your hands as an infant the One who delivers us from the hand of the warlike foe, immaculate Sovereign Lady; and you see lifted up on the tree of the Cross the One who lifted us up from the pit of wickedness.

Another, of the Mother of God. Θεὸν ἀνθρώποις ἰδεῖν ἀδυνατόν.

A star, shining out with rays of divinity, has now dawned from Jacob⁷³ for those held fast by deep darkness, through you, All-pure, Christ God, Word incarnate, enlightened by whom, along with the heavenly hosts, we call you blessed.

Strengthened by your power and grace, fervently I offer you from the heart this song. But accept it, pure Virgin, giving me in return grace with many lights from your undefiled treasures.

You were declared to be the womb of the Godhead, on which the Word wove the robes of his body, making my form divine, O Virgin; putting it on he saved all those who from a pure mind magnify you.

Now resurrection has been granted to the dead through your ineffable and inexpressible conceiving, all-pure Mother of God; for life clothed in flesh has shone out from you for all, and has destroyed the gloom of death.

At Lauds. Stichera of the Resurrection. Tone 6.

Your Cross, O Lord, is life and resurrection for your people, and trusting in it we

⁷⁰ This troparion seems to be based on the Kontakion of Pascha, the opening being almost a direct citation, but with changes to fit the metre of the Canon. 'Magnify' links the Ode to the canticle of the ninth Ode, the Magnificat, Luke 1:46.

⁷¹ Cf. Isaias 35:1, where it is the desert, not creation, that is invited to rejoice and flower.

⁷² 1 Corinthians 15:55 (Osee 13:14). Modern editions of the Greek New Testament have 'death' in both places, but the Byzantine text used by the Church has 'Hades' in the second clause, which is the text used by the writer of the canon.

⁷³ Numbers 24:17. The LXX has 'a man' where the Hebrew has 'sceptre', 'staff'. This makes a Christological understanding of Balaam's prophecy easier.

sing your praise, our risen God; have mercy on us.

Your burial, Master, has opened Paradise to the human race, and delivered from corruption we sing your praise, our risen God; have mercy on us.

With the Father and the Spirit let us hymn Christ risen from the dead, and let us cry out him, 'You are our life and resurrection. Have mercy on us'.

On the third day you rose from the tomb, O Christ, as it is written, and you raised our Forefather with you; therefore the human race both glorifies you and hymns your Resurrection.

Other Stichera by Anatolios.

Lord, great and fearful is the mystery of your Resurrection; for you came from the tomb like a bridegroom from his marriage chamber⁷⁴, having abolished death by death, that you might free Adam; therefore Angels dance in heaven and humankind on earth glorifies your compassion towards us, Lover of humankind.

Lawless Jews, where are the seals, and the money you gave the soldiers? The treasure was not stolen, but he has risen, as a mighty one; you have been put to shame, you who denied Christ, the Lord of glory, who suffered and was buried and rose from the dead; let us worship him.

While the sealed was sealed, how were you robbed, O Jews? You set guards and placed seals.⁷⁵ While the doors were shut the King came forth. Either produce him as a corpse, or worship him as God, along with us who sing, 'Glory, Lord, to your Cross and Resurrection!'

The Myrrh-bearing Women came to your grave that received life⁷⁶, O Lord, and carrying spices they were seeking to anoint your immaculate Body; but they found a light-bearing Angel seated on the stone, and he addressed them and said, 'Why do you weep for the One who poured out life for the world from his side? Why do you seek the Immortal as a mortal in a grave? Rather run and tell his Disciples the universal joy of his glorious Resurrection'. With it enlighten us also, Saviour, and grant us pardon and your great mercy.⁷⁷

Glory, **the Eothinon**. Both now. You are highly blessed.... **After the Doxology the Resurrection Troparion etc.**

⁷⁴ Psalm 18:6.

⁷⁵ Matthew 28:11-15.

⁷⁶ The Greek word ζωοδόχος means 'life-receiving', not 'life-giving', as it is frequently mistranslated, especially in connection with the sacred Spring of the Mother of God in Constantinople.

⁷⁷ The troparion combines elements from Matthew 28:1-6 and Luke 24:1-5.