

THIRD SUNDAY OF PASCHA
SUNDAY OF THE MYRRHBEARING WOMEN

AT VESPERS:

On “Lord I have cried ...,” 10 Stichera, 7 from the Oktoechos, in Tone II:

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

Come let us worship God the Word, * begotten of the Father before all ages, * incarnate of the Virgin Mary; * for having endured the Cross, He was handed over for burial, * as He himself had willed, * and having risen from the dead He hath saved me, * the whole man, ** who hath gone astray.

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

Christ our Savior by nailing the record against us to the Cross * hath blotted it out, * and destroyed the might of death. ** We worship His Arising on the third day.

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

With the Archangels let us hymn the Resurrection of Christ; * for He is the Redeemer and the Savior of our souls; * and He is coming again * with great glory and mighty power ** to judge the world which He hath fashioned.

Other Stichera, by Anatolius:

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

An Angel proclaimed Thee, the crucified and buried Master, * and said to the women; * “Come, see where the Lord lay. * For as He foretold, He hath arisen as all-powerful.” * Therefore we worship Thee, the only Immortal One. ** O Christ, Giver of life, have mercy on us.

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

By thy Cross Thou hast destroyed the curse of the tree; * by Thy burial Thou didst slay the might of death; * by Thine Arising Thou hast enlightened mankind; * wherefore we cry out to Thee; * “O Christ, our God and Benefactor, ** glory be to Thee!”

Verse: 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.

The gates of death opened unto Thee in fear O Lord, * and the gate-keepers of Hades were terrified at the sight of Thee, * for Thou hast smashed the gates of brass, * and crushed the bars of iron to powder, * leading us out of the darkness and shadow of death ** rending asunder our bonds.

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

Singing a hymn of salvation, * let this song rise from our lips; * “O Come all ye people into the house of the Lord,” * let us fall down in worship saying; * “O Thou who wast crucified on the Tree, * and didst rise from the dead and abidest in the bosom of the Father, * have mercy on us ** and cleanse us of our iniquities!”

And 3 Stichera of the Myrrh-bearers, in Tone II:

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

In the deep of dawn, the myrrhbearing women * came unto the Lord's tomb bearing sweet-smelling spices, * and finding that which they had not expected, * they stood reverently pondering the removal of the stone, * and said one to another: * Where are the seals of the sepulcher? * Where are Pilate's watchmen and the secure sentry? * Upon which a radiant Angel, proclaimed to the women saying: * “Why do ye lament seeking Him that liveth * and hath given life unto the race of mortals? * Christ our God hath arisen from the dead, since He is Almighty, ** granting unto all incorruption, life, illumination, and great mercy.

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

Why mingle ye tears with the myrrh-oils, O ye women disciples? * The stone hath been rolled away, the sepulcher hath been emptied. * Behold corruption hath been trodden under by Life, * the seals clearly bearing witness, * the guards of the disobedient ones are fast asleep. * Mortal nature hath been saved by the flesh of God, Hades is lamenting. * Hasten ye with joy, and say unto the Apostles: * Christ, the Firstborn of the dead, Who hath caused death to die, ** goeth before you into Galilee.

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

Rising up early and coming with earnestness unto Thy tomb, * the Myrrh-bearers sought for Thee so as to anoint Thine immaculate Body, O Christ. * And having been told by the words of the Angel, * they preached to the Apostles the tokens of joy: * That the Author of our salvation hath arisen, having despoiled death, ** and granting the world eternal life and great mercy.

Glory..., in Tone VI:

The myrrhbearing women came to Thy tomb; * and beholding the seals of the sepulcher * yet not finding Thine immaculate Body, * they came with haste, lamenting and saying: * Who hath stolen our Hope? * Who hath taken away a naked and anointed body, * the only comforting consolation of His Mother? * Alas! how hath He that hath quickened the dead been put to death? * And how hath He Who despoiled Hades been buried? * But do Thou after three days arise O Savior by Thine own authority, * as Thou didst say, ** and save our souls.

Both now ..., Dogmatic, in Tone II:

The shadow of the law hath passed now that grace hath come, * for as the Bush wrapped in flame was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * in place of a pillar of fire, the Sun of righteousness hath dawned, * instead of Moses, Christ is come, ** the salvation of our souls.

After the Entrance, and “O Joyous Light ...,”

Saturday Vespers Prokeimenon, in Tone VI:

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

Verse: The Lord is clothed with strength and He hath girt Himself.

Verse: For He established the universe which shall not be shaken.

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

At the Litya, in Tone I:

O myrrhbearing women, * why have ye come unto the grave? * Why seek ye the Living among the dead? * The Lord hath arisen, take courage, ** thus cried the Angel.

The women came with fear unto the sepulcher, * as they hastened to anoint Thy Body with sweet-smelling spices. * And not finding it, they were at a loss among themselves, * being ignorant of the Resurrection. * But an Angel came unto them and said: ** Christ hath arisen, granting us great mercy.

Mary Magdalene and the other Mary * came unto the tomb, seeking the Lord. * And they beheld an Angel like unto lightning sitting upon the stone, * and saying unto them: * Why seek ye the Living among the dead? * He hath arisen as He said; * ye shall find Him in Galilee. * Wherefore let us cry unto Him: ** O Thou Who didst arise from the dead, Lord, glory be to Thee.

Glory..., in Tone VI:

Joseph asked for the Body of Jesus * and laid it in his own new sepulcher; * for it was meet that He should come forth from the grave, * as from a bridal chamber. * O Thou Who hast crushed the might of death * and hast opened the gates of Paradise unto mankind, ** glory be to Thee.

Both now ..., in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation for our souls!

On the Aposticha, the Sticheron of the Resurrection, in Tone II:

Thy Resurrection, O Christ our Savior, * hath enlightened the whole universe; * and Thou hast called back Thine own creation. ** O All-powerful Lord, glory be to Thee!

And the Paschal Stichera, in Tone V:

Verse: Let God arise and let His enemies be scattered, * and let them that hate Him flee from before His face.

A Pascha sacred today hath been shown unto us; * Pascha new and holy, * a Pascha mystical, * a Pascha all-venerable! * A Pascha that is Christ the Redeemer; * a Pascha immaculate, * a great Pascha; * a Pascha of the faithful; * a Pascha that hath opened the gates of Paradise to us; ** a Pascha that doth sanctify all the faithful.

Verse: As smoke vanisheth, * so let them vanish.

Come from the vision, O ye women, bearers of good tidings, * and say ye unto Zion: * Receive from us the good tidings * of the Resurrection of Christ; * adorn thyself, exult, * and rejoice, O Jerusalem, * for thou hast seen Christ the King, ** like a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, * and let the righteous be glad.

The myrrh-bearing women * in the deep dawn * stood before the tomb of the Giver of life; * they found an angel sitting upon the stone, * and he, speaking to them, said thus: * Why seek ye the Living among the dead? * Why mourn ye the Incorruptible amid corruption? ** Go, proclaim unto His disciples.

Verse: This is the day which the Lord hath made, * let us rejoice and be glad therein.

Pascha the beautiful, * Pascha, the Lord's Pascha, * the Pascha all-venerable hath dawned upon us. * Pascha, with joy let us embrace one another. * O Pascha! * Ransom from sorrow, * for from the tomb today, * as from a bridal chamber, * hath Christ shone forth, * and hath filled the women with joy, saying: ** Proclaim unto the apostles.

Glory..., in Tone V:

O Thou Who hath clothed Thyself with light as with a garment, * Joseph with Nicodemus took Thee down from the Tree * and beholding Thee dead, naked, and unburied, * struck up a heartfelt dirge, * and with lamenting said: * Woe is me, O sweetest Jesus! * When but a short while ago the sun beheld Thee hanging upon the Cross, * it shrouded itself in darkness, and the earth quaked with fear, * and the veil of the Temple was rent in twain. * But now beholding Thee, * I understand that Thou didst willingly submit to death for my sake. * How shall I bury Thee, O my God? * Or how shall I wrap Thee with winding sheets? * With what hands shall I touch Thine undefiled Body? * Or what hymns shall I sing at Thy departure, O Compassionate One? * I magnify Thy Passion; I praise Thy Burial and Resurrection, ** and I cry out: O Lord, glory to Thee.

Both now ..., in Tone V:

It is the Day of Resurrection, * let us be radiant for the feast, * and let us embrace one another. * Let us say, Brethren, even to them that hate us, * let us forgive all things on the Resurrection, * and thus let us cry out:

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

Rejoice, O Virgin Theotokos (Thrice)

Blessed be the Name of the Lord ..., and the rest.

AT MATINS:

Christ is risen ..., (Thrice) - Six Psalms

On “God is The Lord ...,” the Resurrection Troparion, in Tone II:

When Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the radiant brilliance of Thy Divinity. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried out: ** “O Life-giver, Christ our God, glory be to Thee.” (Twice)

Glory ..., in Tone II:

The noble Joseph having taken down Thy most pure Body from the tree, * wrapped it in a fine linen shroud * covering it with fragrant spices * and placed it in a new sepulcher; * but on the third day Thou didst arise, O Lord, ** granting the world great mercy.

Both now ..., in Tone II:

The Angel standing by the tomb cried unto the myrrh-bearing women, * “Myrrh is fitting for the dead, * but Christ hath been revealed a stranger to corruption. * rather Cry aloud: The Lord is risen, ** granting the world great mercy!”

After the 1st chanting of the Psalter (Kath. II), Sessional Hymns, in Tone II:

Not having hindered the stone of the tomb from being sealed, * Thou, on Thine arising, * hast granted the rock of faith unto all. ** O Lord, glory be to Thee.

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

Not having departed from the immaculate bosom of the Father * in the highest, * Thou didst accept burial and Resurrection on behalf of all, ** O Lord, glory be to Thee.

Glory ..., Both now ..., 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.

After the 2nd Chanting of the Psalter (Kath. III), Sessional Hymn, in Tone II:

The myrrh-bearers, having risen early * and beholding the sepulcher empty, * said unto the Apostles: * The Mighty One hath put down corruption, * and He hath carried off them that were held bound in Hades; * proclaim ye with boldness that Christ God is risen, ** granting us great mercy.

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

Bringing myrrh for Thy burial, * the women came early unto the sepulcher in secret, * fearing the remorselessness of the Jews, * and foreseeing the secure sentry of the soldiers. * Yet the weakness of their nature conquered that of men, * for their compassionate intent was pleasing unto God. * Wherefore, they cried out as is meet: ** Arise, O Lord, help us, and redeem us for Thy Name's sake.

Glory ..., Both now ..., in Tone II:

Most glorified art Thou, O Virgin Theotokos. * We praise Thee, for through the Cross of thy Son, * Hades hath been cast down and death slain. * Having been put to death, * we were raised up and were deemed worthy of life. * We received Paradise, the ancient bliss. * Wherefore, in thanksgiving, we glorify Christ our God, ** since He is mighty and alone abundant in mercy.

Then the small Litany: If the temple be dedicated to the myrrh-bearers, the Polyeleos then:

The Megalynarion: We magnify you, O ye Holy Myrrh-bearers, and honor your holy memory, for ye pray for us unto Christ our God.

Verse: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

The Resurrectional Verses, (THE EVLOGITARIA), in Tone V:

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

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Savior, * 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 Savior 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 Savior, 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).

This Sessional Hymn, in Tone II:

The women coming to Thy grave after the Passion * to anoint Thy body, O Christ God, * saw Angels in the tomb and were affrightened, * for they heard a message from them, ** “The Lord hath arisen, granting the world His great mercy.”

The Songs of Ascent, 1st Antiphon: in Tone II:

I raise the eyes of my heart to Thee in heaven, O Savior. ** Save me by Thy radiance.

Have mercy, O my Christ, on us who fail Thee every hour * and in many ways, * and grant unto us the means to return unto Thee ** in repentance before the end.

Glory ..., Both now ...,

To the Holy Spirit belongs sovereignty, * sanctification and the quickening of creation, * for He is God, one in essence with the Father ** and the Word.

2nd Antiphon:

If the Lord was not amongst us, * who could be kept safe * from the one who is both our foe ** and a manslayer?

Do not hand Thy servant over to destruction, * O my Savior. * For like a lion they come up against me, ** they who are my foes.

Glory ..., Both now ...,

To the Holy Spirit belongeth the source of life and its honor, * for, being God, He preserveth all creation * by His power ** in the Father through the Son.

3rd Antiphon:

Those who trust in the Lord * are like unto the holy mountain: * they are utterly unshaken ** by the assaults of the enemy.

Let not those who live for God * stretch out their hands in iniquity; * for with the rod of His word ** Christ forbideth such things.

Glory ..., Both now ...,

By the Holy Spirit all wisdom doth flow forth, * grace unto the Apostles, * crowns unto the Martyrs, ** and unto the Prophets, prophetic vision.

Prokeimenon in Tone II: Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, * and a congregation of peoples shall surround Thee.

The Verse: O Lord my God, in Thee have I put my hope. Save me from all them that pursue me and do Thou deliver me.

Let every breath.

The 3rd Sunday Resurrection Gospel. Then:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate 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. (**Thrice**)

Psalm 50, Then:

Glory ..., in Tone VI:

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

Both now ..., in Tone VI:

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

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

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

After which: “**O** God, save Thy people ...,” The Canons:

ODE I, in Tone I

Irmos: It is the Day of Resurrection, * let us be radiant, O ye people; * Pascha, the Lord’s Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, ** as we sing the song of victory.

Refrain: Christ is risen from the dead.

Let us purify our senses, * and we shall behold Christ, * radiant with the unapproachable light of the Resurrection, * and we shall clearly hear Him say, Rejoice! ** as we sing the hymn of victory.

Refrain: Christ is risen from the dead.

Let the heavens be glad as is meet, * and let the earth rejoice, * and let the whole world, both visible and invisible, * keep festival: * for Christ is risen, ** O gladness eternal.

To the Theotokos (chanted)

Refrain: **O** Most Holy Theotokos, save us!

Thou hast broken through the barrier of death, * by giving birth to Christ, the eternal Life, * Who today hath shone forth from the tomb, * O all-immaculate Virgin, ** and Who hath enlightened the world.

Refrain: **O** Most Holy Theotokos, save us!

Having beheld thy resurrected Son and God, * rejoice thou with the apostles, * O Pure One who art full of the grace of God, * and be the first to rejoice, * as thou hast received the Cause of joy for all, ** O all-immaculate Mother of God.

To the Myrhbearers (read)

Irmos: Taking up the Song of Moses, O my soul, * cry aloud: * “A helper and a protector hath become unto me salvation. * My God, * whom I will glorify.”

Refrain: **Glory to Thee, Our God, Glory to Thee**

Thou wast crucified in the flesh, O Thou Who art passionless by the nature of the Father; and Thou was pierced in the side, thereby causing blood and water to spring forth for the world. Thou art our God, and we glorify Thee.

Refrain: **Glory to Thee, Our God, Glory to Thee**

I honour Thy Cross and I glorify Thy Burial, O Good One, and I praise and worship Thine Arising, and I cry out: Thou art our God and we glorify Thee.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Though Thou didst taste of gall, O Thou Who art the sweetness of the Church, yet didst Thou cause incorruption to spring forth for us from Thy side. Thou art our God, and we glorify Thee.

Refrain: **Glory to Thee, Our God, Glory to Thee**

O Savior, Thou wast counted among the dead, Thou Who didst raise up the dead. Thou didst taste of corruption, though Thou didst in no wise know corruption. Thou art our God, and we glorify Thee.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Let Zion rejoice, and let Heaven be glad; Christ is risen, having raised up the dead who chant: Thou art our God, and we glorify Thee.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Having wrapped Thy Body with fine linen, O Christ, Joseph laid Thee, our Salvation, in a new sepulcher; and as God, Thou didst raise up the dead.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Anticipating the dawn, the women beheld Christ, and cried unto the divine disciples: Truly Christ is risen; come and praise Him together with us.

Glory..., **O** all-holy Trinity, one Godhead, beginningless Unity: Father, Son, and Divine Spirit, save the world. Thou art our God, and we glorify Thee.

Both now ..., **T**hou didst loose the ancient curse by thy womb, O modest one, by blossoming forth the Blessing for us, when thou didst give birth unto a Child. For He is God, though He weareth flesh.

Katavasia: **It is the Day of Resurrection, * let us be radiant, O ye people; * Pascha, the Lord's Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, * as we sing the song of victory**

ODE III

Irmos: **Come, let us drink a new drink, * not one miraculously brought forth from a barren rock * but the Fountain of Incorruption, * springing forth from the tomb of Christ, * in Whom we are strengthened.**

Refrain: **Christ is risen from the dead.**

Now all things are filled with light; * heaven and earth, * and the nethermost parts of the earth; * let all creation, therefore, celebrate the arising of Christ ** whereby it is strengthened.

Refrain: Christ is risen from the dead.

Yesterday I was buried with Thee, O Christ; * today I rise with Thine arising. * Yesterday I was crucified with Thee; * do Thou Thyself glorify me with Thee, O Savior, ** in Thy kingdom.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Into incorruptible life have I entered today, * through the goodness of Him Who was born of thee, * O Pure One, ** and Who makest all the ends of the earth radiant with joy.

Refrain: O Most Holy Theotokos, save us!

Having beheld God, * Whom thou didst bear in the flesh, * risen from the dead, as He said, O pure one; * dance, and magnify Him as God, ** O most pure one.

To the Myrhbearers (read)

Irmos: My mind hath not brought forth good fruit, * but do Thou show me to be fruitful * in Thy compassion O God, * Thou husbandman of all good things.

Refrain: Glory to Thee, Our God, Glory to Thee

When Thy palms were nailed to the Cross, O Jesus, Thou didst bring all the nations together out of error and didst call them unto knowledge of Thee, O Savior.

Refrain: Glory to Thee, Our God, Glory to Thee

The people of the Jews cried unto Pilate: Release unto us the villainous thief; away with the Sinless One, away with Him, crucify Him!

Refrain: Glory to Thee, Our God, Glory to Thee

When Thou wast crucified, O Christ, the light was darkened, the earth was shaken, and the many of the dead arose from the grave out of fear of Thy power.

Refrain: Glory to Thee, Our God, Glory to Thee

As she stood at the Cross, Thine ewe-lamb cried out lamenting, O Jesus: Whither goest Thou, my Son? Whither dost Thou depart, O Lamb, Who art slain on behalf of all?

Refrain: **G**lory to Thee, Our God, **G**lory to Thee

I worship Thy Cross, I praise Thy Burial, I honour Thy Passion, and the nails in Thy hands, and the lance, and Thy Resurrection, O Jesus.

Refrain: **G**lory to Thee, Our God, **G**lory to Thee

Thou art arisen, O Jesus, the enemy is despoiled, Adam is delivered together with Eve from the bonds of corruption by Thy Resurrection.

Refrain: **G**lory to Thee, Our God, **G**lory to Thee

When Thou didst arise, O Christ, the bars were shattered, and the gates of Hades and the bonds of death were straightway rent asunder out of fear of Thy power.

Refrain: **G**lory to Thee, Our God, **G**lory to Thee

O God-receiving Joseph, come and stand with us, and cry: Risen is Jesus the Redeemer, Who in His compassion hath raised up Adam.

Refrain: **G**lory to Thee, Our God, **G**lory to Thee

Let the choir of the twelve disciples rejoice with us, together with the myrrhbearing women and Joseph, and the other disciples and women disciples of Christ.

Glory..., **I** worship and praise the one Nature: the Father, the Son and the Upright Spirit, divided in Hypostases and united in Essence.

Both now ..., **B**lessed art thou, O pure one, who art of the root of Jesse, and from whom Christ, the Rod and Blossom, blossomed forth in the flesh for us.

Katavasia: **C**ome, let us drink a new drink, * not one miraculously brought forth from a barren rock * but the Fountain of Incorruption, * springing forth from the tomb of Christ, * in Whom we are strengthened.

Kontakion of Pascha, in Tone VIII:

Thou didst descend into the tomb, O Immortal, * Thou didst destroy the power of Hades. * In victory didst Thou arise, O Christ God, * proclaiming "Rejoice!" to the myrrh-bearing women; * granting peace to Thine apostles, ** and bestowing resurrection on the fallen.

Ikos: **T**he myrrh-bearing maidens forestalled the dawn, seeking, as it were day, the Sun that was before the sun and Who had once set in the tomb, and they cried out one to another: O friends! come, let us anoint with spices the life-bringing and buried Body, the Flesh that raised up fallen Adam, that now lieth in the tomb. Let us go, let us hasten, like the Magi, and let us worship and offer

myrrh as a gift to Him Who is wrapped now not in swaddling clothes but in a shroud. And let us weep and cry aloud: O Master, arise, Thou Who dost grant resurrection to the fallen.

Sessional Hymn, in Tone II:

The women brought myrrh * and came unto Thy sepulcher. * Their souls filled with joy * on seeing the bright Angel's light. * With great zeal and boldness, O Lord, they preached that Thou art the God of all, * and to Thy disciples they cried: ** The Life of all hath arisen from the dead.

Glory ..., Both now ..., in Tone II:

The choir of Thy disciples rejoice with one voice together * with the myrrhbearing women, * for they celebrate a common feast with them, * unto the glory and honour of Thy Resurrection; * and through them we cry to Thee: ** O Lord and Lover of mankind, grant great mercy unto Thy people.

ODE IV

Irmos: On divine watch let the God-inspired Habakkuk stand with us, * and show forth the light-bearing angel clearly saying: * Today salvation is come to the world, * for Christ is risen * as Almighty.

Refrain: Christ is risen from the dead.

As a man-child did Christ appear * when He came forth from the Virgin's womb, * and as a mortal was He called the Lamb. * Without blemish also, is our Pascha * for He tasted no defilement; ** and as true God, perfect was He proclaimed.

Refrain: Christ is risen from the dead.

Like unto a yearling lamb, * Christ, our blessed Crown, * of His own will was sacrificed for all, * a Pascha of purification; * and from the tomb the beautiful Sun of Righteousness ** shone forth again upon us.

Refrain: Christ is risen from the dead.

David, the ancestor of God, * danced with leaping before the symbolical Ark; * let us also, the holy people of God, * beholding the fulfillment of the symbols, * be divinely glad; ** for Christ is risen as Almighty.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

He Who created Adam thy forefather, O Pure One, * took form from thee, and the habitation of the dead * hath He demolished today through His death, * and shone upon all things ** with the divine radiance of the Resurrection.

Refrain: O Most Holy Theotokos, save us!

Behold Christ, Whom thou hast borne, * shining forth splendidly from the dead, O Pure One, * who art good and spotless among women, and comely today, * rejoicing with the apostles in the salvation of all, ** Him do thou glorify.

To the Myrhbearers (read)

Irmos: **The prophet foreseeing Thy birth from a virgin, * prophesied crying aloud: * “I have heard report of Thee, and I was afraid; * For from the South, from the Overshadowed mountain * shalt thou come forth O Christ”**

Refrain: **Glory to Thee, Our God, Glory to Thee**

By the Cross Thou didst bind the belly of Hades, and didst raise up the dead together with Thyself, and didst destroy the tyranny of death. Wherefore, we who are of Adam worship and praise Thy burial and arising, O Christ.

Refrain: **Glory to Thee, Our God, Glory to Thee**

O our Savior, Whose good pleasure it was, for the sake of Thy compassionate mercy to be nailed to the Cross and redeem us from the paternal curse, loose the bonds of my many transgressions, for Thou art able to accomplish whatsoever Thou dost will.

Refrain: **Glory to Thee, Our God, Glory to Thee**

O Thou Who didst nail to the Cross mine ancient curse, and didst cause blessing to pour forth for me from Thy side by Thy blood, O Savior, loose Thou the bonds of my many transgressions, for Thou art able to accomplish whatsoever Thou dost will.

Refrain: **Glory to Thee, Our God, Glory to Thee**

When Hades met Thee in the nethermost regions, it was embittered, O Savior, seeing those whom it had the power to devour aforetime, now given up involuntarily; and its depths searched out, stripped, and despoiled of its dead.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Though the stone was sealed, and the sentry was present, O ye lawless foes, yet the Lord arose as He foretold, loosing the bonds of my many transgressions, for He is able to accomplish whatsoever He doth will.

Refrain: **Glory to Thee, Our God, Glory to Thee**

O Thou Who didst arise from the sepulcher and didst despoil Hades and quicken the dead, and didst cause incorruption to flow forth for me by Thine arising, loose Thou the bonds of my many transgressions, for Thou art able to accomplish whatsoever Thou dost will.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Truly ye have been put to shame, ye lawless ones; for Christ is risen and

hath raised up the dead together with Himself, crying: Take courage, I have conquered the world. Be ye therefore convinced by Him or be ye silent, ye deceivers, who set at naught His Resurrection.

Refrain: **Glory to Thee, Our God, Glory to Thee**

O Thou Who didst call unto the myrrh-bearers: Rejoice, when Thou didst arise from the grave, O Good One, and unto the Apostles: Proclaim Mine arising; loose Thou the bonds of my many transgressions, for Thou art able to accomplish whatsoever Thou dost will.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Let us honour the noble Joseph, the zealot of piety, the counselor and disciple, together with the myrrh-bearers and the apostles, while crying out together with them and radiantly praising the Savior's Resurrection with faith.

Glory..., **W**ho can tell of the immeasurable glory of the Godhead, transcendent in essence? for being the Trinity by nature, He is praised as beginningless and consubstantial, and is hymned as a Unity in Trinity, in simple hypostases.

Both now ..., **D**o thou unceasingly entreat Him Who dwelt in thy womb, O pure Virgin Mother, and Whom thou, the Theotokos, didst bear without knowing a man, that He loose the bonds of my many transgressions; for thou art able to help in whatsoever thou dost will.

Katavasia: **On divine watch * let the God-inspired Habakkuk stand with us, * and show forth the light-bearing angel * clearly saying: * Today salvation is come to the world, * for Christ is risen as Almighty.**

ODE V

Irmos: **Let us awake in the deep dawn, * and instead of myrrh, offer a hymn to the Master, * and we shall see Christ, * the Sun of Righteousness, * Who causeth life to dawn for all.**

Refrain: **Christ is risen from the dead.**

Seeing Thy boundless compassion * they who were held in the bonds of hades * hastened to the light, O Christ, * with gladsome feet, ** praising the Pascha eternal.

Refrain: **Christ is risen from the dead.**

Bearing lights, let us approach Christ, * Who cometh forth from the tomb like a bridegroom, * and with the feast-loving ranks of angels * let us celebrate ** the saving Pascha of God.

To the Theotokos (chanted)

Refrain: **O Most Holy Theotokos, save us!**

Enlightened by the divine rays * and the life-bearing Resurrection of thy Son, * O most pure Mother of God, ** the gathering of the pious is filled with joy.

Refrain: O Most Holy Theotokos, save us!

Thou didst not open the gates of virginity * in the Incarnation, * nor the seal upon the tomb didst Thou destroy, * O King of creation; * from whence seeing Thee risen, ** Thy Mother rejoiceth.

To the Myrrhbearers (read)

Irmos: Having dispelled the gloom of my soul, * O my Savior, do Thou illumine me * with the light of Thy commandments * for Thou alone art the King of peace.

Refrain: Glory to Thee, Our God, Glory to Thee

When Thou wast clothed with me, Thou didst divest me of mine ancient garment which, alas! the sower of sin wove for me, O Savior.

Refrain: Glory to Thee, Our God, Glory to Thee

Alas! my sin hath sewn fig leaves for me who by the counsel of the serpent have not kept Thine immaculate commandment, O Savior.

Refrain: Glory to Thee, Our God, Glory to Thee

Though my soul was wounded by my thieving thoughts; Christ, Who came forth from Mary, hath healed it, by pouring oil thereon.

Refrain: Glory to Thee, Our God, Glory to Thee

Standing by the Cross, the most pure Theotokos called out with a maternal voice: Thou hast left me alone, O my Son and God.

Refrain: Glory to Thee, Our God, Glory to Thee

By the weapon of Thy Cross Thou hast put down the serpent, the author of evil, and by Thine arising Thou hast broken the sting of death, O Jesus.

Refrain: Glory to Thee, Our God, Glory to Thee

Let Adam also cry out: O Death, where is thy sting? O Hades, where is thy victory? Thou art destroyed by the quickening of Him that raiseth the dead.

Refrain: Glory to Thee, Our God, Glory to Thee

The myrrhbearing women, on reaching the sepulcher of Him that quickeneth them that are below, heard a voice saying: Christ is risen.

Refrain: Glory to Thee, Our God, Glory to Thee

While celebrating the memory of the pious myrrh-bearers and of all Thy disciples on thy radiant arising, we praise Thee, O Christ.

Refrain: **Glory to Thee, Our God, Glory to Thee**

As is meet, let us all honour the noble Joseph, who took down the Body of the Lord from the Tree and faithfully buried it.

Glory..., Thee, the God and Father, and the Son and the Spirit, do I worship, in three hypostases, and I believe the One to be Three, in one essence.

Both now ..., We the faithful praise thee, who by a seedless conception didst give birth in a manner transcending nature, to Christ, the only Master, Who hath renewed nature.

Katavasia: **Let us awake in the deep dawn, * and instead of myrrh, offer a hymn * to the Master, * and we shall see Christ, the Sun of Righteousness, * Who causeth life to dawn for all.**

ODE VI

Irmos: **Thou didst descend into the nethermost parts of the earth, * and didst shatter the eternal bars that held the fettered, O Christ, * and on the third day, * like Jonah from the whale, * Thou didst arise from the tomb.**

Refrain: **Christ is risen from the dead.**

Having kept the seals intact, O Christ, * Thou didst rise from the tomb, * O Thou Who didst not break the seal of the Virgin by Thy birth, * and Thou hast opened for us ** the doors of Paradise.

Refrain: **Christ is risen from the dead.**

O my Savior, the living and un-slain Sacrifice, * when, as God, Thou, of Thine Own will, * hadst offered up Thyself unto the Father, * Thou didst raise up with Thyself the whole race of Adam, ** when Thou didst rise from the tomb.

To the Theotokos (chanted)

Refrain: **O Most Holy Theotokos, save us!**

He that of old was held by death and corruption * is raised up by Him Who was incarnate * of thy most pure womb, O Theotokos Virgin, ** unto incorruption and everlasting life.

Refrain: **O Most Holy Theotokos, save us!**

He Who went down into the nethermost parts of the earth, * and came into thy womb, O Pure One, * and dwelt and past understanding was incarnate, * hath also raised up Adam with Himself ** when He rose from the tomb.

To the Myrhbearers (read)

Irmos: I am held fast in the depths of sin O Savior, * and am overwhelmed by the sea of life, * but as Jonah was delivered from the sea-monster, * so also deliver me from the passions, * and save me.

Refrain: Glory to Thee, Our God, Glory to Thee

Hades is dead, take courage, O ye earthborn, for while Christ was hanging upon the Tree, He struck the sword against him, and he lieth dead; for, being stripped naked, he was despoiled of those he held.

Refrain: Glory to Thee, Our God, Glory to Thee

Hades hath been despoiled, take courage, O ye dead; and the tombs have been opened: arise. Thus did Christ cry unto you from Hades, as One Who hath come to deliver all from death and corruption.

Refrain: Glory to Thee, Our God, Glory to Thee

The dead, which at one time thou didst have the power to devour, and which now are demanded of thee, do thou give back to Me, O Hades, crieth God, the Giver of life, Who hath come to deliver all from thine insatiate belly.

Refrain: Glory to Thee, Our God, Glory to Thee

O ye myrrh-bearing women, why hasten ye now? Why bring ye myrrh unto the Living One? Christ is risen, as He foretold. Let your tears cease and be changed into joy.

Refrain: Glory to Thee, Our God, Glory to Thee

Having wrapped Thee in linen, O Christ, the noble Joseph laid Thee in a tomb; and having anointed with myrrh the fallen temple of Thy Body, he rolled a great stone before the sepulcher.

Refrain: Glory to Thee, Our God, Glory to Thee

The Lord is risen and hath despoiled the enemy, and having plucked out them that were in fetters, He hath led them all forth, as well as Adam the first-fashioned, when He raised them up, since He is compassionate and the Lover of mankind.

Glory..., O ye faithful, let us praise the Trinity in Unity, glorifying the Father with the Son, and the Spirit Who is consubstantial with the Son, and Who with the Father is co-beginningless and everlasting God.

Both now ..., Like a vineyard didst thou conceive untilled in thy womb the Cluster of grapes where from, like wine, there pour forth for us torrents of immortality, even eternal life.

Katavasia: Thou didst descend into * the nethermost parts of the earth, * and didst shatter the eternal bars * that held the fettered, O Christ, * and on the third day, * like Jonah from the whale, * Thou didst arise from the tomb.

Kontakion, in Tone II:

When Thou didst cry, Rejoice, unto the Myrrh-bearers, * Thou didst make the lamentation of Eve the first mother * to cease by Thy Resurrection, O Christ God. * And Thou didst bid Thine Apostles to preach: ** The Savior is risen from the grave.

Ikos: **A**s the Myrrh-bearers went to Thy tomb, O Savior, they were perplexed in mind and said to themselves: Who will roll the stone away from the sepulcher for us? And looking up, they saw that the stone was rolled away. They were awestruck by the form of the Angel and his raiment. They were taken with trembling and thought to flee; and the youth cried unto them: Be not afraid; He Whom ye seek is risen; come, behold the place where the body of Jesus lay, and go quickly, proclaim unto the disciples: The Savior is risen from the grave.

SYNAXARION READING

On this day, the third Sunday of Pascha, we celebrate the Feast of the Holy Myrrh-Bearing women; and we also commemorate Joseph of Arimathea, who was a secret disciple, and also Nicodemus, who was a disciple by night.

Verse: The women disciples bring myrrh unto Christ.

Verse: And I bring a hymn as it were myrrh unto them.

Of these Saints, the women were the first and unerring witnesses of the Resurrection of Christ, while Joseph and Nicodemus were witnesses of His burial, which are the primary and most essential elements of our dogmatic teaching. For Nicodemus was expelled from the synagogue as soon as he decided to part company with the Jews, while Joseph, after burying the Lord's body, was cast by the Jews into a pit, from which he was snatched up by Divine power and brought to Arimathea, his homeland. After arising, Christ appeared to him while he was still in fetters, and gave him greater assurance of the mystery of the Resurrection. Although Joseph suffered greatly at the hands of the Jews, he was no longer able to keep silent about this mystery, but boldly recounted to everyone what had happened. It is said of Nicodemus that, by virtue of his writings, he was the first to explain in detail the events surrounding the Passion and Resurrection of Christ, because, coming from the synagogue, he was better informed about the schemes and deliberations of the Jews, and, in short, he

knew everything about them. And because, as we have said, Joseph and Nicodemus were reliable witnesses of the Lord's burial, they were ranked together with the women who beheld the Resurrection.

These women were the first to behold the Resurrection, and it was they who announced the glad tidings to the Disciples; for it was fitting that the sex which has first fallen to sin and had inherited the curse should be the first to behold the Resurrection and to hear the joyous greeting, having formerly heard the words: "in pain thou shalt bring forth children." They were called Myrrh-Bearers, because Joseph and Nicodemus, being in a hurry to bury the body of the Lord on the Friday, since the next day was the great day of Sabbath, anointed it according to Jewish custom, but not as they ought to have done; they only anointed it with aloes and spices, wrapped it in a winding-sheet, and committed it to the grave; for this reason, having an ardent love for Christ, as disciples of His, these women purchased costly myrrh and came by night, both for fear of the Jews and because the Law permitted them to mourn earlier in the day and to anoint the body, thereby making up for a deficiency that had been due to pressure of time. When they arrived at the tomb, they saw different sights: the two Angels inside the tomb, and the other sitting on the stone; after this, they beheld Christ and worshipped Him; Saint Mary Magdalene asked Him about Himself as if He were the gardener.

Many were the Myrrh-Bearers, but the Evangelists mentioned only the important ones, leaving the others aside. First of them all was Mary Magdalene, from whom Christ had cast out seven demons; after the Ascension of Christ, she went to Rome, as the story has it, and delivered Pilate and the High Priests to an evil death, after relating to the Emperor Tiberius the events surrounding Christ; she later reposed in Ephesus and was buried by Saint John the Theologian; her holy relics were translated to Constantinople by Emperor Leo the Wise. The second was Salome, who was a daughter of Saint Joseph the Betrothed and whose husband was Zebede; she gave birth to Saint John the Evangelist and Saint James. For Joseph had begotten four sons: James, called the Less, Joses, Simon, and Jude; and three daughters: Esther, Tamar, and Salome, the wife of Zebede. Hence, when you hear in the Gospel about Mary, the mother of James the Less and Joses, keep in mind that she is the Theotokos; for the Theotokos was reckoned to be the mother of the sons of Joseph, and, as it turns out, Saint John the Evangelist was a nephew of Christ, since he was the son of a sister. The third of the Myrrh-Bearers was Joanna, the wife of Chuza, the administrator and steward of King Herod's household. The fourth and the fifth were Mary and Martha, the sisters of Lazarus. The sixth was Mary, the wife of Clopas, whom some call Cleopas. The seventh was Susanna. And there were very many others,

as the Divine Luke records, who supported Christ and His Disciples from their own resources.

Because these women proclaimed the Resurrection and contributed greatly to assuring us, with utter certainty, of Christ's Resurrection, the Church of God received the tradition of celebrating them after Saint Thomas, for they were the first to see Christ Risen from the dead, preached the message of salvation to all, and most excellently pursued the life according to Christ and as befitted women who were disciples of Christ.

By the intercessions of the Holy Myrrh-Bearers,

O God, have mercy on us.

Amen.

ODE VII

Irmos: He Who delivered the Children from the furnace, * became man, suffereth as a mortal, * and through His Passion * doth clothe mortality with the beauty of incorruption, * He is the only blessed and most glorious * God of our fathers.

Refrain: Christ is risen from the dead.

The godly-wise women with myrrh * followed after Thee in haste; * but Him Whom they sought with tears as dead, * they worshipped joyfully as the living God, * and they brought unto Thy disciples, O Christ, ** the good tidings of the mystical Pascha.

Refrain: Christ is risen from the dead.

We celebrate the death of death, * the destruction of hades, * the beginning of another life eternal, * and leaping for joy, * we hymn the Cause, ** the only blessed and supremely glorious God of our fathers.

Refrain: Christ is risen from the dead.

For truly sacred and all-festive is this saving night, * and this shining, light-bearing day, * the harbinger of the Resurrection, * whereon the Timeless Light bodily ** from the tomb upon all hath shined.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Thy Son, having put death to death, * O all-immaculate one, * today hath granted unto all mortals * the life that abideth unto the ages of ages, ** the only blessed and supremely glorious God of our fathers.

Refrain: O Most Holy Theotokos, save us!

He Who reigneth over all creation, * became man, * dwelling in thy God-graced womb, * and having endured crucifixion and death, * is risen in a God-befitting manner, * raising us up with Himself, ** for He is Almighty.

To the Myrhbearers (read)

Irmos: Like unto the Cherubim, the Children rejoicing in the furnace sang: * “Blessed art Thou O God, * for in truth Thou hast brought this judgment upon us * because of our sins, * Thou art supremely praised and glorified throughout all ages.”

Refrain: **G**lory to Thee, Our God, Glory to Thee

Thou, as the Lover of mankind, wishing to save from error all whom Thou hadst fashioned, didst deign to be nailed to the Cross, that by Thy flesh Thou mightest renew this image demolished by the passions, O Savior; and despoiling Hades, Thou didst raise up the dead with Thyself.

Refrain: **G**lory to Thee, Our God, Glory to Thee

When Thou wast lifted up upon the Cross, O Compassionate One, Thou didst call all unto Thyself, as Thou didst promise, O Good One. For in truth Thou wast pleased to suffer all these things because of our sins. Wherefore, Thou didst also open the gates of Paradise unto the thief, O Savior.

Refrain: **G**lory to Thee, Our God, Glory to Thee

Thou didst raise up the fallen temple of Thy Body from the grave on the third day, as Thou didst promise, O Good One, that in truth Thou mightest make known Thy glory which Thou dost cause to flow for us through faith; and thou didst take away those who were in bonds, whom Hades had held of old in fetters.

Refrain: **G**lory to Thee, Our God, Glory to Thee

O mindlessness of the Jews! O frenzy of the lawless! What thing did ye see, that ye believed not in Christ? For did He not by a word raise up the sick? Or did He not Himself save the whole world? At least, let the soldiers or those that arose from the dead convince you.

Refrain: **G**lory to Thee, Our God, Glory to Thee

Let the guards who became as dead now say: How was He stolen, Whom the ungrateful ones in no wise saw? For if they saw Him not arisen, how would they ever have perceived how He was stolen? At least, let this stone and Christ's funeral shrouds convince you.

Refrain: **Glory to Thee, Our God, Glory to Thee**

Whom do ye guard as dead? What seals have ye placed upon the stone, O ye Jews, who fear the fear of theft? Behold, in truth the grave is sealed. How, therefore, did He arise, were Christ not God? * Let them that arose and were seen by many convince you.

Glory..., **W**ith the Father we glorify the Son and the Holy Spirit, crying with unceasing voice: O Trinity, single essence, have mercy, save us all, Thou Who art a Unity in three Hypostases; have compassion on us, O God, Who art glorified unto the ages.

Both now ..., **O** most pure One, how, except in a manner as He willed and as He knew, didst thou contain in thy womb a Child before Whom the hosts of Angels tremble, since He is God? He dwelt among us, wishing to save all the earthborn of Adam and to loose Adam from that curse which came from the bitter tasting.

Katavasia: **H**e Who delivered the Children from the furnace, * became man, suffereth as a mortal, * and through His Passion * doth clothe mortality with the beauty of incorruption, * He is the only blessed and most glorious * God of our fathers.

ODE VIII

Irmos: **T**his chosen and holy day * is the first of the Sabbaths, * the queen and lady, * the feast of feasts, * and the festival of festivals, * wherein we bless Christ throughout the ages.

Refrain: **Christ is risen from the dead.**

Come, on this auspicious day of the Resurrection, * let us partake of the fruit of the new vine * of divine gladness of the kingdom of Christ, * praising Him as God ** throughout the ages.

Refrain: **Christ is risen from the dead.**

Lift up thine eyes about thee, O Zion, * and see, for behold, there cometh unto thee * like God-illumined beacons, * from the west, and from the north, * and from the sea, and from the east, ** thy children, in thee blessing Christ throughout the ages.

Refrain: **O Most Holy Trinity, our God, glory be to Thee.**

O Father Almighty, and Word, and Spirit, * one Nature united in three Hypostases, * transcendent and most divine! * Into Thee have we been baptized, ** and Thee will we bless throughout all ages.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

Through thee the Lord came into the world, * O Virgin Theotokos, * and the womb of hades did He tear open, * granting unto us mortals resurrection; ** Wherefore, we bless Him throughout the ages.

Refrain: O Most Holy Theotokos, save us!

Laying low all the dominion of death * by His Resurrection, * thy Son, O Virgin, as the mighty God, * hath raised us up with Himself * and deified us; ** wherefore we sing His praise throughout the ages.

To the Myrhbearers (read)

Irmos: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

Refrain: Glory to Thee, Our God, Glory to Thee

The beams of the sun withdrew themselves in fear before the sufferings of Christ, and the dead arose, and the mountains shook, and the earth trembled, and Hades was laid bare.

Refrain: Glory to Thee, Our God, Glory to Thee

The thrice-blessed Children who were in the furnace of old, raising up their hands, prefigured Thine immaculate Cross, O Good One, whereby Thou didst cast down the might of the enemy, O Christ.

Refrain: Glory to Thee, Our God, Glory to Thee

O ye blind Jews, deceivers and transgressors, who disbelieved Christ's arising as though it were a lie: What do ye see that is unbelievable? that Christ, Who raised up the dead, is risen?

Refrain: Glory to Thee, Our God, Glory to Thee

Who is it that withered the fig tree? Who is it that healed the withered hand? Who is it that once filled the multitude in the wilderness? Is it not Christ God, Who raised up the dead?

Refrain: Glory to Thee, Our God, Glory to Thee

Who is it that raised from the grave, the man four-days dead, and the son of the widow? Who is it that, as God, strengthened the paralytic on his bed? Is it not Christ God, Who raised up the dead?

Refrain: Glory to Thee, Our God, Glory to Thee

The stone itself crieth, the seals call out; when ye placed them, ye appointed a watch to guard the tomb. Truly Christ is risen, and He liveth throughout the ages.

Refrain: Let us bless Father, Son, Holy Spirit, the Lord!

We glorify the Son and the Holy Spirit together with the Father, even the Holy Trinity in one Godhead and we cry: Holy, Holy, Holy art Thou throughout the ages.

Both now ..., Without suffering change, thou didst give birth unto One, even Christ God, Who is twofold of nature, Who, as the ever-living Bread, was fashioned without fashioning in thy womb, according to our fashion.

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

Katavasia: This chosen and holy day * is the first of the Sabbaths, * the queen and lady, feast of feasts, * and the festival of festivals, * wherein we bless Christ throughout the ages.

(No Magnificat ...)

ODE IX

Irmos: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Refrain: Christ is risen from the dead.

O how divine, how loving, * how sweet is Thy voice! * For Thou hast truly promised * to be with us unto the end of the age, O Christ; * having this foundation of hope, ** we the faithful rejoice.

Refrain: Christ is risen from the dead.

O Christ, Thou great and most sacred Pascha! * O Wisdom, Word and power of God! * Grant us to partake of Thee more fully * in the unwaning day ** of Thy kingdom.

To the Theotokos (chanted)

Refrain: O Most Holy Theotokos, save us!

With one voice, O Virgin, * the faithful do bless thee. * Rejoice, O Portal of the Lord; * rejoice, O living City; * rejoice, through whom for our sake the Light hath shone, * Who, born of thee, ** is the Resurrection of the dead.

Refrain: O Most Holy Theotokos, save us!

Be glad and rejoice, * O Portal of the Divine Light: * for Jesus set into the grave, * hath dawned forth shining more brightly than the sun, * and hath illumined all the faithful, ** O divinely joyous Lady.

To the Myrhbearers (read)

Irmos: In a manner surpassing nature * hath the Word who timelessly shone forth from the Father, * been conceived within a womb, * according to the flesh, * O ye faithful with never silent hymns let us magnify Him.

Refrain: Glory to Thee, Our God, Glory to Thee

When the thief recognized Thee as God upon the Cross, Thou didst make him an heir of the noetic Paradise, as he cried out: Remember me, O Almighty Savior.

Refrain: Glory to Thee, Our God, Glory to Thee

Thou wast smitten for our sake, Thou wast spat upon by the lawless men, O Jesus, Who didst inscribe the tablets of the Law on Mount Sinai for Thy servant Moses.

Refrain: Glory to Thee, Our God, Glory to Thee

Thou was pierced in Thy life-creating side, O Christ, and Thou didst cause Thine immaculate Blood and the precious Water to flow forth as an ever-living fount for the world.

Refrain: Glory to Thee, Our God, Glory to Thee

Thou wast accounted among the dead, O Thou Who didst quicken the dead; Thou wast laid in a grave, Who didst empty the graves; Thou didst despoil Hades, O Thou Who didst resurrect Adam.

Refrain: Glory to Thee, Our God, Glory to Thee

Glory be to Thee, O Christ Savior, Who didst cause life to flow forth, and the light to shine upon those in the darkness of ignorance, and Who hast illumined the whole world by Thine arising.

Refrain: Glory to Thee, Our God, Glory to Thee

Let us acclaim the wondrous Joseph, as well as Nicodemus and the faithful Myrrh-bearers, O ye faithful, as we cry out: The Lord is truly risen.

Glory..., Thou art beginningless, O Father; uncreated art Thou, O Son; of equal rank is the Spirit; the Three being One by nature and Three in Hypostases, even one true God.

Both now ..., Let Jesse rejoice and let David dance, for behold, the Virgin, the rod planted by God, hath blossomed forth the Flower, even the everlasting Christ.

Katavasia: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Holy is the Lord our God ..., in Tone II: (Thrice)

Exapostilarion of Pascha, in Tone III:

Having fallen asleep in the flesh, * as a mortal, * O King and Lord, * on the third day Thou didst rise again, * raising up Adam from corruption, * and abolishing death: * O Pascha of incorruption, ** Salvation of the world! (Twice)

Glory ..., Both now ..., Exapostilarion of the Feast

Hearken, ye women, and give ear unto the voice of joy, for I have trampled down tyrant Hades and raised the world from corruption. Hasten ye quickly and proclaim the gladsome tidings to My friends; for I have willed that joy shine forth thence upon all My creation from whence there first came sorrow.

On the Praises, these Stichera, in Tone II:

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

Everything that hath breath and every creature doth glorify Thee, O Lord, * for through Thy Cross Thou hast destroyed death * and thus shown the multitude of peoples Thy Resurrection from the dead, ** as Thou alone lovest mankind.

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

Let the Jews tell how the soldiers lost the King they were guarding. * Why then did the stone not guard the rock of life? * Either let them give up the one who was buried or adore him as risen, * exclaiming together with us: * “Glory to the multitude of Thy mercies: ** O Savior, glory be to Thee!”

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

Rejoice O ye peoples and be glad! * for an Angel sat upon the grave stone * and hath given us good tidings saying: * “Christ is risen from the dead * and hath filled the universe with sweet fragrance. ** Rejoice O ye peoples and be glad!”

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

Before Thy conception, O Lord, * an Angel brought the greeting “Rejoice” to the one full of grace: * at Thy Resurrection an Angel rolled away the stone

from Thy glorious grave. * The one revealed the signs of joy instead of sorrow; * the other instead of death hath proclaimed to us the Master, and giver of life. * Therefore we cry unto Thee, * “O Benefactor of all mankind, ** Lord, glory be to Thee!”

Other Stichera by Anatolius, in Tone II:

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

The women sprinkled sweet spices * with their tears upon Thy grave, * but their mouths were filled with joy as they exclaimed, ** “The Lord hath arisen!”

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

Let the nations and the peoples praise Christ our God, * who willingly endured the Cross for us and suffered three days in Hades; * let them worship His Resurrection from the dead, ** through which all the ends of the world have been enlightened.

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

Thou wast crucified, and Thou wast buried, O Christ, * as Thou didst will; * Thou hast despoiled death as God and Master, ** granting the world eternal life and Thy great mercy.

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

In truth, O wicked ones, * by sealing the tomb you have granted us a greater wonder; * for the guards having complete knowledge of what took place were compelled by you to say * “while we slept the Disciples came and stole him.” * And who would steal a corpse, especially one that is naked? * But He hath arisen by His own authority as God, * leaving behind His grave-clothes in the tomb. * Come, O ye Jews, * see that He did not burst the seals, * the One who hath trampled on death * and granteth mankind life without end ** and His great mercy.

Glory..., in Tone II:

To the women with Mary who came carrying sweet spices * and were at a loss how to obtain their desire, * the stone appeared lifted and a divine young man calmed the tumult of their souls, * for he said: “The Lord Jesus is risen. * Therefore proclaim this to His heralds and disciples, for them to hasten to Galilee * and ye shall see Him risen from the dead ** as Giver of life and Lord.”

Both now ..., in Tone II:

Thou art most blessed, O Virgin Theotokos, * for through Him who took flesh from thee, Hades hath been captured, * Adam recalled, the curse slain, Eve set free, * death put to death, and we have been given life. * Therefore in praise we cry: ** Blessed art thou, O Christ our God, who hast been thus well-pleased, glory be to Thee.

The Great Doxology

Dismissal Troparion:

Having risen from the tomb, and having burst the bonds of Hades, * Thou hast destroyed the sentence of death, O Lord, * delivering all from the snares of the enemy. * Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; * and through them hast granted Thy peace to the world, ** O Thou Who alone art greatly merciful.

AT LITURGY

Let it be known, that from the week of Pascha until the leavetaking of Pascha, the Liturgy begins thus:

The Deacon exclaims: “**Bless Master,**” and the Priest “**Blessed is the kingdom**” etc. Then the Priest chants “**Christ is Risen**” 2 1/2 times. The choir finishes the 3rd.

Beatitude Verses: 4 of the Resurrection in Tone II, and 4 from ODE 6 from the Pentecostarion.

We bring unto Thee the prayer of the Thief, and we cry: Remember us, O Savior, in Thy Kingdom.

We bring unto Thee, for the pardon of our offences, the Cross, which Thou didst accept for our sake, O Lover of mankind.

We worship Thy burial and Thine Arising, O Master, through which Thou didst redeem the world from corruption, O Lover of mankind.

By Thy death, O Lord, death hath been swallowed up, and by Thy Resurrection, O Savior, Thou hast saved the world.

Having wrapped Thee in linen, O Christ, the noble Joseph laid Thee in a tomb; and having anointed with myrrh the fallen temple of Thy Body, he rolled a great stone before the sepulcher.

The Lord is risen and hath despoiled the enemy, and having plucked out them that were in fetters, He hath led them all forth, as well as Adam the first-fashioned, when He raised them up, since He is compassionate and the Lover of mankind.

Glorify..., **O** ye faithful, let us praise the Trinity in Unity, glorifying the Father with the Son, and the Spirit Who is consubstantial with the Son, and Who with the Father is co-beginningless and everlasting God.

Both now ..., **L**ike a vineyard didst thou conceive untilled in thy womb the Cluster of grapes where from, like wine, there pour forth for us torrents of immortality, even eternal life.

At the Entrance: Troparia & Kontakia:

Tone II: **W**hen Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the radiant brilliance of Thy Divinity. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried out: ** “O Life-giver, Christ our God, glory be to Thee.”

Tone II: The noble Joseph having taken down Thy most pure Body from the tree, * wrapped it in a fine linen shroud * covering it with fragrant spices * and placed it in a new sepulcher; * but on the third day Thou didst arise, O Lord, ** granting the world great mercy.

Glory... **Tone II:** When Thou didst cry, Rejoice, unto the Myrrh-bearers, * Thou didst make the lamentation of Eve the first mother * to cease by Thy Resurrection, O Christ God. * And Thou didst bid Thine Apostles to preach: ** The Savior is risen from the grave.

Both now... **Tone II:** Thou didst descend into the tomb, O Immortal, * Thou didst destroy the power of Hades. * In victory didst Thou arise, O Christ God, *proclaiming “Rejoice!” to the myrrh-bearing women; * granting peace to Thine apostles, ** and bestowing resurrection on the fallen.

The Prokeimenon in Tone VI: Save, O Lord, Thy people * and bless Thine inheritance.

Verse: Unto Thee, O Lord, Will I cry; O my God, be not silent unto me.

THE ACTS OF THE HOLY APOSTLES: (ACTS 6:1-7)

In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reasonable that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Alleluia in the 8th Tone:

Verse: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob..

Verse: Mercy and truth are met together, righteousness and peace have kissed each other.

GOSPEL ACCORDING TO ST. MARK (15:43-16:8)

At that time: Joseph of Arimathaea, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marveled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. And Mary Magdalene and Mary the mother of Joses beheld where he was laid. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which 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 sepulcher; for they trembled and were amazed: neither said they any thing to any man; for they were afraid

In place of “It is meet” The Zadostoinik is chanted from ODE IX.

Refrain: The angel cried unto her that is full of grace: * Rejoice, O pure Virgin! And again I say, rejoice! * For thy Son is risen from the grave on the third day.

Irmos: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Communion Verse: Receive ye the body of Christ, taste ye of the fountain of immortality.

Verse: Praise the Lord from the heavens, praise Him in the highest.
Alleluia, alleluia, alleluia.

We sing “Christ is risen ...,” instead of “We have seen the true light ...,”

At the dismissal, when the priest saith: “**G**lory to Thee, O Christ God ...” The Choir chanteth “**C**hrist is risen ...” x3 instead of “Glory ..., Both now ..., Father bless!” Then the priest giveth the dismissal.