

MONDAY EVENING IN THE THIRD WEEK

AT VESPERS

Priest: Blessed is our God ..., **Choir:** Amen.

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning. The 6th Kathisma.

On “Lord, I have cried ...,” 6 Stichera, 3 from the Pentecostarion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

When the myrrh-bearing women, O Christ, * came early in the morning seeking after Thee the Life of all, * carrying spices and myrrh. * Constrained by their love they wept inconsolably, * whereupon they heard a young man speak from within the tomb: * Leave off your weeping. * Rather, be ye glad and rejoice now, * since ye have received your salvation, ** and proclaim the Lord’s arising unto all.

O noble Joseph, * we know thee to be a cherubic chariot, * since thou didst bear Christ the King in thine arms * when thou didst take Him down from the Cross. * Wherefore we bless thy divine hands and eyes; * and thy palms do we now honor, * by which thou wast deemed worthy to carry the Sun, * and the Word to His tomb and place Him therein. ** Therefore, with love we acclaim thy godly memory.

The feast of the myrrh-bearers and of the noble Joseph * hath now appeared unto us, * as if another Paradise bearing a fount of life. * It doth well up for all the world * with waters of grace, * and it poureth forth in strength the Resurrection’s streams. * Thus, the faithful keep feast and cry aloud: * Glory be to Him that hath bestowed grace ** and Resurrection upon all the World.

And 3 Stichera from the Menaion,

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

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.

“O joyous light ...,”

Prokeimenon, in Tone IV:

Prokeimenon: The Lord will hearken unto me * when I cry unto Him.

Verse: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Then, “Vouchsafe O Lord ...,”

The Litany: Let us complete our evening ...,

On the Aposticha, these Stichera, in Tone II:

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: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

Hymn of Compunction: I cry unto Thee, O Christ my Savior, * with the voice of the publican: * Be gracious unto me, as Thou wast unto him, ** and have mercy on me, O God.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Martyricon: In so far as the holy Martyrs intercede for us * and praise Christ, every deception is brought to naught, * and the race of mankind ** is saved through faith.

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

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 caused death to die, ** goeth before you into Galilee.

Then “Now lettest Thou...,” Trisagion ..., “Our Father ...,” Then:

The Dismissal Troparia, 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.

Glory ..., 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.”

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!”

Note: If the Menaion hath a Troparion, we chant as follows:

The noble Joseph ..., When Thou didst descend ..., Glory ..., from the Menaion, Both now ..., The Angel standing ...,

The Litany: Have mercy on us ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

TUESDAY IN THE THIRD WEEK

AT MATINS

Priest: Blessed is our God ..., **Choir:** Amen.

Priest: Christ is risen from the dead, trampling down death by death, * and upon those in the tombs bestowing life. (2 1/2 times)

Choir: And upon those in the tombs bestowing life.

The usual beginning, with the Six psalms.

On “God is the Lord ...,” the Troparia, 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.

Glory ..., 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.”

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. VII) The following Sessional Hymns from the Oktoechos, in Tone II:

Having never 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.

Verse: O Lord condemn me not in Thine anger, * nor chasten me in Thy wrath.

Hymn of Compunction: **I** am like the fruitless tree, O Lord, * having not borne the fruit of compunction, * and I fear that I shall be cut off, * and I tremble before the inextinguishable fire. * Therefore I entreat Thee: * Before that time of distress, ** do Thou arouse me to repentance, and save me.

Verse: Wondrous is God in His saints, * the God of Israel.

The Martyricon: O Thou Who hast rendered Thy Saints more radiant than gold, * and hast glorified Thy venerable ones, since Thou art good: * Being entreated by them, O Christ God, * make our life peaceful, since Thou lovest mankind; * and let our prayer be set forth as incense, ** O Thou Who alone dost rest in the Saints.

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

Having escaped the laws of nature, * thou didst join virginity together with thy divine birthgiving; * for thou alone hast given birth unto Him * Who was begotten before time. ** Wherefore, we magnify thee, O Theotokos.

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

The myrrh-bearers, having risen early * and beheld 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 the Lord hath arisen, ** granting the world great mercy.

Glory ..., Both now ..., the foregoing is repeated.

Then **“Let us who have beheld the Resurrection of Christ ...,”** and the 50th Psalm.

For the Canons, the Canon of the Feast with its Irmos to make eight in each Ode, and of the Menaion to make four in each Ode. After the third Ode, the Kontakion, and Sessional Hymns of the Saint. At the sixth Ode, The Kontakion of the feast. The Magnificat is sung. After the ninth Ode, the Exapostilarion of the Feast. The Canon in Tone II:

ODE I

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

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

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

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

Refrain: Most Holy Theotokos save us

Theotokion: Thou 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.

And 4 Troparia from the canon from the Menaion:

Katavasia in Tone I: 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: 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, Thy ewe-lamb cried out with lament, O Jesus: Whither goest Thou, my Son? Whither dost Thou depart, O Lamb, Who art slain on behalf of all?

Refrain: Glory to Thee, Our God, Glory 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: Glory to Thee, Our God, Glory 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: O Most Holy Trinity, Our God, Glory to Thee

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

Refrain: Most Holy Theotokos save us

Theotokion: Blessed 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.

And 4 Troparia from the canon from the Menaion:

Katavasia: 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.

Kontakion, Ikos & Sessional Hymns of the Menaion, then:

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

ODE IV

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 that those whom it had the power to devour aforetime, it now gave up involuntarily; its depths are searched out, and it is 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: O Most Holy Trinity, Our God, Glory be to Thee

Trinitarian: Who 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.

Refrain: Most Holy Theotokos save us

Theotokion: Do 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.

And 4 Troparia from the canon from the Menaion:

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: 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, 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: O Most Holy Trinity, Our God, Glory be to Thee

Trinitarian: 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.

Refrain: Most Holy Theotokos save us

Theotokion: 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.

And 4 Troparia from the canon from the Menaion:

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: 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 cast 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, even He that 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

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

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: O Most Holy Trinity, Our God, Glory be to Thee

Trinitarian: 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.

Refrain: Most Holy Theotokos save us

Theotokion: 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.

And 4 Troparia from the canon from the Menaion:

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: As 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.

ODE VII

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

Let the guards who became as dead now say: How was He stolen, Whom he 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.

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

Tritarion: **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 throughout the ages.

Refrain: Most Holy Theotokos save us

Theotokion: 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.

And 4 Troparia from the canon from the Menaion:

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

ODE VIII

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 the four-day dead from the grave, 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: O Most Holy Trinity, Our God, Glory be to Thee

Trinitarion: 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.

Refrain: Most Holy Theotokos save us

Theotokion: 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.

And 4 Troparia from the canon from the Menaion:

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.

We then chant the Hymn of the Theotokos (the Magnificat).

ODE IX

Irmos: In a manner surpassing nature, * the Word who timelessly shone forth from the Father, * hath 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.

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

Trinitarion: 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.

Refrain: Most Holy Theotokos save us

Theotokion: 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.

And 4 Troparia from the canon from the Menaion:

Katavasia: Shine, shine, O new Jerusalem, for the glory of the Lord is risen 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.

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, 4 Stichera from the Oktoechos, in Tone II:

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

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

Repeat: Let the Jews tell how the soldiers ...,

Hymn of Compunction, in Tone II:

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

Overlook mine iniquities, O Lord, * Who wast born of a Virgin, * and purify my heart, and make it a temple of Thy Holy Spirit. * Cast me not away

from Thy presence as one despised, ** O Thou Who hast immeasurably great mercy.

Martyricon, in Tone II:

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

Taking up the Cross of Christ as an unconquerable weapon, * the holy Martyrs destroyed all the might of the enemy; * and receiving a heavenly crown, * they have become ramparts for us, ** ever interceding on our behalf.

Glory ..., Both now ..., from the Pentecostarion, in Tone II:

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 to them: * "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.

Reader: To Thee is due glory ...,

Priest: Glory to Thee Who hast shown us the Light.

The Small Doxology (read)

Litany: Let us complete our morning prayer ...,

On the Aposticha, these Stichera, in Tone II:

The light of the threefold Resplendence doth brightly shine upon the world today * expelling the darkness of the passions. * Christ's arising hath dawned forth guiding the faithful: * The assembly of the Apostles exalt with love, * and Joseph rejoiceth, * for the radiant memory of holy myrrh-bearers * doth crown those who faithfully hymn them, ** and render glory to the divine Arising.

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

Having taken upon thy shoulders O Joseph, * the Son Who sitteth at the right hand of the Father, * thou didst anoint with myrrh Him Who is the inexhaustible Myrrh; * placing in the sepulcher, the Resurrection of the world; * and inexpressibly concealing beneath a stone * Him Who is adorned with light

as with a garment. * Wherefore we now acclaim with hymns, ** the Lord's light-bearing Passion and Arising.

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

The multitude of Angels stood amazed, * O noble Joseph, * beholding thee reverently burying Christ. * The world doth call thee blessed, * and we the faithful stand in wonder: * Wherefore honoring the Lord's venerable Resurrection, * we warmly acclaim thee with the myrrh-bearing women, * unceasingly crying aloud: ** Do thou with them intercede that we be saved from all dangers and distress.

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

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.

Then, "It is good to give thanks ...," Trisagion ..., Our Father ..., then:

The Dismissal Troparia, 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.

Glory ..., 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."

Both now ..., 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!"

Note: If the Menaion hath a Troparion, we chant as follows:

The noble Joseph ..., **W**hen Thou didst descend ..., **Glory ...**, from the Menaion, **Both now ...**, **T**he Angel standing ...,

Litany: Have mercy on us ...,

Priest: Wisdom. Choir: (Master) Bless

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Christ is risen from the dead, trampling down death by death.

Choir: And upon those in the tombs bestowing life.

Priest: The Dismissal ...,

TUESDAY OF THE THIRD WEEK
AT LITURGY

The Typica, For the Beatitudes, 6 verses from ODE IV of the Canon.

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.

Our Savior, Who wast pleased by Thy bowels of mercy to be nailed to the Cross and to redeem us from the paternal curse, loose the bonds of my many transgressions, for Thou art able to accomplish whatsoever Thou dost will.

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.

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

Glory ..., Who 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.

At the Entrance, the Troparia for the Feast 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.

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 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!”

Then the Troparion for the Temple, the Troparion for the Saint of the day, if there be any, then the Kontakion for Temple, Glory for the Saint, if there be any. Otherwise:

Both now ..., Kontakion of the Feast, 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.

The Trisagion, then:

The Prokeimenon, in Tone II: The Lord is my strength and my song, * and He is become my salvation.

Verse: With chastisement hath the Lord chastened me, but He hath not given me over unto death.

THE ACTS OF THE HOLY APOSTLES: (ACTS 8:5 - 17)

In those days, Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in

the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

Alleluia, in Tone II:

Verse: The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee.

Verse: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

THE GOSPEL ACCORDING TO ST. JOHN (6:27 - 33)

Jesus said unto the Jews who came unto Him: Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

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: 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: "Glory to Thee, O Christ God ...," The Choir chanteth "Christ is risen ...," x3 instead of "Glory ..., Both now ..., Father bless!" Then the priest giveth the dismissal.