

WEDNESDAY 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 12th Kathisma.

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

Spec. Mel.: “When from the Tree ...”:

Having heard the joyous words * spoken by the Angels * seated within the tomb of the Word, * the myrrh-bearers hastened with the most utmost fervor; * leaving their former rank, * they were seen to be heralds of good news; * proclaiming the arising from the depths of Hades * unto the initiates, ** of Him Who for our sake became a man.

Before the breaking of day, at deep dawn, * the myrrh-bearers reverently stood before the tomb of the Lord; * bringing precious myrrh unto Christ, the Giver of life, * the Slayer of Hades * Whom they counted among the dead. * But a divine Angel stood before them saying: * Why seek ye the Life-giver * and living One among the dead? ** Go ye, and proclaim His Arising unto all.

Bearing upon thy shoulders * Him Who is venerated by the Cherubim, * O blessed Joseph, * thou like them didst carry Him * Who had assumed flesh and hath now accepted death, * even Him Who hath given life to us who were once dead. * Wherefore, thou rejoicest with the honored myrrh-bearers, * though not long past ** thou didst mourn His death with them.

And 3 Stichera from the Menaion

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

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.

“O joyous light ...,”

Prokeimenon, in Tone V:

Prokeimenon: O God, in Thy name save me, * and in Thy strength do Thou judge me.

Verse: O God, hearken unto my prayer, give ear unto the words of my mouth.

Then, “Vouchsafe O Lord ...,”

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

On the Aposticha, these Stichera, 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!

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Of the Apostles: O Savior, Thou hast magnified the names of the chief Apostles * throughout all the world. * Having learned the ineffable things of Heaven, * they granted healings unto those on earth, * even their shadows alone healed sufferings. * The former fisherman worked wonders, * and he that was from among the Jews * spake with divine authority concerning the doctrines of grace. * By their intercessions, O lovingly compassionate One, ** grant us Thy great mercy.

Verse: Wondrous is God * in His Saints.

Martyricon: Great is the glory which ye gained through faith, O ye Saints. * For not only have ye conquered the enemy while ye suffered, * but even after death ye cast out evil spirits. * Ye heal the sick, O ye physicians of souls and bodies. ** Intercede ye with the Lord that He have mercy on our souls.

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

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!”

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 ..., 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 ..., 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 ...,

THURSDAY 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 ..., 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!”

After the 1st chanting of the Psalter (Kath. XIII) The following Sessional Hymns from the Oktoechos, in Tone II:

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 their weaker nature conquered that of men, * for their compassionate purpose was pleasing unto God. * Therefore, they cried out as is meet: * Arise, O Lord, help us, ** and redeem us for Thy Name’s sake.

Of the Apostles, in Tone II:

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world

O Thou Who hast made the fishermen wiser than rhetoricians, * and didst send them forth as heralds unto all the earth, * through Thine unfathomable love for mankind O Christ God, * Thou hast through them strengthened Thy Church, * and sent down Thy blessings upon the faithful, ** O Thou Who alone art merciful and the Lover of mankind.

The Martyricon, in Tone II:

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

O Apostles, martyrs, prophets, and hierarchs, * venerable and righteous ones, * ye who have finished your course well and have kept the Faith: * seeing ye have boldness with the Savior, * we beseech you to entreat Him on our behalf, ** that our souls be saved.

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

We have become partakers of the Divine nature, * through thee O Ever-virgin Theotokos; * for thou hast given birth to the Incarnate God for us. * Wherefore, as is due, ** we all reverently magnify thee.

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

O Savior, while the woman were bringing myrrh * and seeking to anoint Thee the Lover of mankind, * they heard an Angel speak to them from within the tomb, saying; * The Lord and Giver of life hath arisen, * trampling down Hades and death.

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 be 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: **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.

And 4 Troparia from the canon from the Menaion:

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, 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: **T**he 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**

Trinitarion: **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.

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

Trinitarion: 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

Trinitarion: 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

Trinitarian: With 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*

Tritarion: **T**hou 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: **L**et 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: **S**hine, 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.*

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. * Wherefore we cry unto Thee, * “O Benefactor of all mankind, ** Lord, glory be to Thee!”

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

Repeat: Before Thy conception, O Lord ...,

Of the Apostles, in Tone II:

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

We who are always struggling because of our unjust deeds, * flee unto Thee Who art truly the true God, * and we bring to Thee the exclamation of Thy disciples, saying: * Save us, O Master, for we are perishing. * Even now show our enemies, we pray Thee, * that Thou dost shelter Thy people, and savest us from perils, * by the intercessions of the Apostles, * and because of Thine abundant goodness ** Thou dost overlook our sins, O Lord.

Martyricon, in Tone II:

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

Every city and land doth honour your relics, * O passion-bearing Martyrs; * for having contested lawfully, * ye received heavenly crowns, * for which cause ye are the boast of priests, the victory of kings, ** and the majestic glory of the Churches.

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:

When Thou didst arise as God, O Word, * Thou didst grant joy to the myrrh-bearing women, saying: * I have not yet ascended unto My Father. * Therefore, I have told you to touch Me not; * but rather, go now and speak unto my friends saying: * Lo, He proceedeth you. * Whereupon, Thou didst appear unto them, * and through Thy divine breath, O Savior, ** Thou didst grant them Thy Holy Spirit.

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

The words which the myrrh-bearing women spake, * heralding the resurrection of Christ from the dead, * were not believed by the initiates, * who then hastened to behold the tomb, the linen, and the face-cloth; * but they did not behold the One Whom they had sought therein. * Wherefore, knowing of His resurrection, * they proclaimed it unto the nations ** and were seen as heralds throughout all the world.

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

The unapproachable Light hath appeared unto us; * Christ God Who hath shone forth from the tomb in His comeliness. * Hades is held captive; Satan hath been brought to naught. * the ends of the world rejoice; * creation now danceth, and the Church of Christ keepeth festival with hymns, * celebrating the memory of the noble Joseph ** and the myrrh-bearing women.

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, “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 ..., When Thou didst descend ..., Glory ..., from the Menaion, Both now ..., The 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 ...,

THURSDAY OF THE THIRD WEEK

AT LITURGY

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

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.

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.

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.

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.

Trinitarion: **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.

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.

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: 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.”

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 8:26 - 39)

In those days, an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee,

of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Alleluia. Second Tone

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 (6:40 - 44)

The Lord said unto the Jews that came unto Him: This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

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.