

**FRIDAY 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 18th Kathisma.

On "Lord, I have cried ...," 6 Stichera, 3 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.

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 lamenteth. * 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.

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.

And 3 Stichera from the Menaion

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 ..., the 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.

“O joyous light ...,”

Prokeimenon, in Tone VII:

Prokeimenon: O God, my helper art Thou, * and Thy mercy shall go before me.

Verse: Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

Then, “Vouchsafe O Lord ...,”

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

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

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 Lord is King, He is clothed with majesty; * the Lord is clothed with strength and He hath girt Himself.

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

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.

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

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!

Glory ..., Both now ..., 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 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 be to Thee.

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 ...,

**SATURDAY 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. XVI) The following Sessional Hymns from the Oktoechos, of the Resurrection, in Tone II:

Thou didst not prevent the grave stone from being sealed, * and having arisen Thou didst grant unto all * the rock of the Faith. ** O Lord, glory be to Thee!

Tone II:

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

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.

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

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

After the 2nd chanting of the Psalter (Kath. XVII) Sessional Hymn, 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.

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 Sion 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: 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 of Thy report, 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*

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: **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.

And 4 Troparia from the canon from the Menaion:

Katavasia: **T**hou 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.

ODE VII

Irmos: **L**ike 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: *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: **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: **H**e 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: **U**nto 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

Trinitarian: 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

Trinitarian: 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.

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

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

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

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!”

Glory ..., Both now ..., from the Pentecostarion, 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.

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 the Arimathæan took Thee down dead from the Tree, * he prepared Thee, the Life of all, * with fine linen and myrrh, * and compelled by love, * he desired to kiss Thine incorrupt Body. * But restrained by fear * he cried aloud to Thee with joy: * Glory be to Thy condescension, ** O Lover of mankind.

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

When Thou hadst been laid in a new tomb * for the sake of all mankind, * O Thou Who art the Redeemer of all, * Hades the most farcical having beheld Thee shook with fear, * for the bars thereof were destroyed; * the gates there were shattered, and the dead arose. * Adam filled with thanksgiving, * joyously cried out to Thee: ** Glory be to Thy condescension, O Lover of mankind.

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

When the hosts of Heaven, beheld Thee O Christ, * slandered as a deceiver and sealed within a new tomb, * with a stone placed thereupon by the same hands, * which pierced Thine immaculate side, O Lord, * they stood in amazement * at Thine inexpressible long-suffering and love. * But when they saw that we were thus saved, * in their joy they cried out to Thee: * Glory be to Thy condescension, O Thou Lover of mankind.

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

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 lightning of Thy Godhead. * 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 ...,

**SATURDAY OF THE THIRD WEEK
AT LITURGY**

The Typica, at the Beatitudes, 6 verses from ODE IX of the Canon.

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.

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.

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.

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.

Trinitarion: **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.

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.

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: **T**he 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 the 6th Tone: 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 9:19 - 31)

In those days, Saul was with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Alleluia in Tone VIII:

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.

THE GOSPEL ACCORDING TO ST. JOHN (15:17 - 16:2)

The Lord said unto His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

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. 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.