

SUNDAY 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. No Kathisma.

On "Lord, I have cried ...," 6 Stichera, 3 from the Pentecostarion,

In Tone V:

Having been affixed to the Tree with nails, * Thou didst annul the curse that came to us through the tree, * and having been laid in the tomb, * by Thy divine power * Thou didst restore to life the dead from all ages. * We glorify and praise Thine almighty authority. * O divine Pascha, Jesus almighty, * our Life and the effulgence of the Father! * Wherefore, the things of Heaven now rejoice with the things of earth, * singing and chanting triumphal songs unto Thee O Word, * the victorious One, O Christ almighty, ** Thou Who bestowest great mercy upon the world.

Is the Life to be found amidst the dead? * Doth the unwaning Sun yet tarry beneath the earth? * Thus lamented the assembly of myrrh-bearing women. * Come then, let us hasten to behold the holy tomb. * Where within they saw a radiant Angel, * filling them with amazement, * and transforming their sorrow into joy as he cried unto them: * The Life-bestower hath arisen; * be not amazed, O ye modest ones. * He reigneth over all, ** bestowing great mercy upon the world.

At deep dawn, before the light of day, * the women sought the Sun, Who was before the sun came to be. * Having come to the tomb, * a radiant Angel called unto them saying: * The Light hath dawned forth and shone upon those slumbering in darkness. * Hasten now and proclaim the tidings to His radiant disciples; * and transform their deep sorrow into sweet joy. * This is the gladsome Pascha, the salvation of all the world. * With an undoubting heart, dance ye and clap your hands in joy. * For Christ hath arisen, ** bestowing great mercy upon the world.

And 3 Stichera from the Menaion

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

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

“O joyous light ...,”

Prokeimenon, in Tone VIII:

Prokeimenon: Behold now, bless ye the Lord, * all ye servants of the Lord.

Verse: Ye that stand in the house of the Lord, in the courts of the house of our God.

Then, “Vouchsafe O Lord ...,”

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

On the Aposticha, these Stichera, 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: 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.

I have sinned before Thee, O Savior, * like the prodigal son; * receive me, O Father, as one repentant, ** 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.

Having no desire for earthly pleasures, * the passion-bearers were deemed worthy of the good things of Heaven, * and became fellow citizens of the Angels. * By their intercessions, O Lord, ** have mercy and save us.

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 “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 ...,

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

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

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

Hymn of Compunction: Mine iniquities have risen up against me * like waves in the sea; * and like a ship in the sea I am tempest-tossed by many offences; * but do Thou guide me into the calm haven, O Lord, ** and through repentance, save me.

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

The Martyricon: Adorned with Thee, Who dost wrap the heavens with clouds, * as their garment in this world, * the Saints endured the torments of the lawless ones * and destroyed the deception of idolatry. * By their supplications, free us also from the invisible enemy, ** O Savior, and save us.

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

Since thou art a Well-spring of compassion, * count us worthy of mercy, O Theotokos. * Look upon us a sinful people; * show forth, as always, thy power. * For hoping in thee, we cry, Rejoice, unto thee, ** as once did Gabriel, the Supreme Commander of the bodiless hosts.

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

The women brought myrrh and came unto Thy sepulcher O Savior. * Their souls joyous upon seeing the Angel's bright countenance. * And confessing Thee to be the God of all, * they cried unto Thy disciples saying: ** The Life of all hath arisen from the dead.

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 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.

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

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

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 to Thee*

Trinitarian: **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.

Theotokion: **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.

And 4 Troparia from the canon from the Menaion:

Katavasia: **O**n 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 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.

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 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.

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 to Thee

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.

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 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.

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 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.

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.

Repeat: Everything that hath breath ...,

Hymn of Compunction, in Tone II:

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

As I contemplate grievous and unseemly deeds I have done, * I flee to Thy compassion, * imitating the publican, and the weeping harlot, and the prodigal son. * Wherefore, I fall down before Thee, O Merciful One; * before Thou dost condemn me, spare me, O God, ** and have mercy on me.

Martyricon, in Tone II:

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

Having suffered for Christ unto death, O passion-bearing Martyrs, * ye have placed your souls in the Heavens * in the hand of God, * and your relics are

found throughout the whole world. * Priests and kings reverence them, * and all we the people rejoice, as we cry out as is meet: * Precious in the sight of the Lord ** is the death of His righteous ones.

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

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 VI:

O ye peoples lift up a hymn of Psalms unto Christ; * offer praise with joy. * A great Pascha hath dawned forth for us today, * Christ the Life-bestower, * creation's Redeemer, ** Who hath arisen from the sepulcher.

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

Thou didst say "Rejoice!" unto the myrrh-bearers, * thereby destroying the condemnation of Eve, * And now Thou sendest them with joy * to inform the Disciples of the Resurrection, * that they proclaim throughout all the world, * Thy three-day Resurrection from the sepulcher.

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

Christ hath made to shine upon us, * the hallowed and august Pascha. * Come, ye faithful, * and be radiant of soul; * for now the day hath shone forth. * exult ye and celebrate within it.

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

The women sprinkled myrrh-oils with tears * upon Thy tomb; * and their mouth was filled with joy, saying: ** The Lord hath arisen.

Reader: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

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

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 ...,

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 ...,

**MONDAY OF THE THIRD WEEK
AT LITURGY**

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

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

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.

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.

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

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

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 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 6:8 - 7:5 ;47-60)

In those days, Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of

the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

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 (4:46 - 54)

At that time: A certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

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.