

Third Sunday of Pascha
Sunday of the Myrrhbearing Women

VESPERS: Tone 2

- P. Glory to the Holy...
C. Amen
P. Christ is risen... x2-1/2 (Choir finishes)
C. Bless my soul...
P. Great Ectenia
C. Blessed is the man...

C. Lord I have cried... (Tone 2)
1. Come let us adore the **Word** of God,/ begotten of the Father before the **world** began,/ and **incarnate** of the Virgin **Mary**./ For of His own will He suffered the Cross and submitted to **burial**.// He also rose from the dead and saved me, an **erring** man.
 2. **Christ**, our **Saviour**,/ blotted out the bond that pledged us to the **decrees** of the law/ by nailing it **to** the Cross,/ and He put down the **dominion** of death.// We worship His Resurrection on the **third** day.
 3. In common with the Archangels/ let us praise the Resurrection of Christ./ He is the Deliverer and **Saviour** of our souls./ And He will come again in dread glory and great **power**,// to judge the world He **fashioned**.
 4. The angel proclaimed Thee, O Master, crucified and **buried**,/ and he said to the **women**:/ 'Come and **see** the place where the **Lord** lay./ For He is risen as He said, because He is **Almighty**.'/ Therefore, we worship Thee Who alone art **immortal**:// Have mercy upon us, O Christ, Thou **Giver** of life.
 5. Thou hast abolished the curse of the tree **by** Thy Cross/ and by Thy burial Thou hast done away with the **dominion** of death,/ while by Thy **rising** Thou hast **enlightened** mankind./ Therefore, we **cry** unto Thee:// 'Glory to Thee, O Christ, our God and **Benefactor**.'
 6. The gates of death opened before Thee in **fear**, O Lord,/ and the gatekeepers of hell, beholding Thee were **filled** with dread./ **Thou** it was Who hast destroyed the **gates** of brass/ and burst asunder the chains of **iron**./ Thou also hast led us out of the valley of the **shadow** of death// and torn our **bonds** apart.
 7. Let us open our mouths to show forth Thy **salvation**./ Come ye and fall down in the House of the **Lord** and say:/ 'Cleanse our **sins**, O Thou, Who didst hang upon the Cross and **rise** from the dead// and Who art forever in the bosom of the **Father**.'

Stichera of the Myrrh-bearers, (Tone 2)

8. At deep dawn, the myrrhbearing **women**/ took sweet-smelling spices and came unto the **Lord's** tomb./ And **finding** that which they had not **expected**,/ they stood piously pondering the **removal** of the stone,/ and said to one another: Where are the seals of the **sepulcher**?/ Where are Pilate's watchmen and the secure **sentry**?/ And an Angel, radiant as lightning, proclaimed to the **women**/ that whereof they were ignorant, **saying** to them:/ Why do ye with lamentation seek Him that **liveth**/ and hath given life unto the race of **mortals**?/ Christ our God hath risen from the dead, since He is **Almighty**,// granting us all incorruption, life, illumination, and great **mercy**.
9. Why do ye mingle tears with the myrrh-oils, O ye women **disciples**?/ The stone hath been rolled away, the sepulcher is **empty**./ **Behold** corruption trodden **under** by Life,/ the seals bearing clear witness, the guards of the disobedient **fast** asleep./ Mortal nature is 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**.
10. 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 **informed** by the words of the **Angel**,/ they preached to the Apostles the **tokens** of joy:/ That the Author of our salvation is risen, having **despoiled** death// and granting the world eternal life and great **mercy**.

Glory... (Tone 6)

The myrrhbearing women **came** to Thy tomb;/ and beholding the seals of the **sepulcher**/ and 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 consolation of His **Mother**?/ Alas! how hath He that quickeneth the dead been **put** to death?/ And how was He buried Who despoiled **Hades**?/ But arise, O Saviour, by Thine own authority after **three** days,// as Thou didst say, and **save** our souls.

Both now & ever... Dogmatikon (Tone 2)

At the coming of grace, the shadow that is the law **passed** away./ Just as the bush that burned was **not** consumed,/ so hast **thou**, Virgin, given birth and **Virgin** remained./ Gone was the **Pillar** of fire,/ and lo, in its stead the Sun of Righteousness **shone** forth.// Behold, instead of Moses, Christ, the **salvation** of our souls.

- P. Wisdom. Aright!
 C. O Joyful Light...
 P. Prokimenon. The Lord is King...
 P. Wisdom! (And readings, if any)
 P. Augmented Litany
 R. Vouchsafe...
 P. Litany of Fervent Supplication

C. Litya (Tone 1)

O myrrhbearing women,/ why have ye come unto the grave?/ Why seek ye the Living among the dead?// The Lord is risen, take courage, crieth the Angel.

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

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

Glory... (Tone 6)

Joseph asked for the Body of Jesus/ and laid it in his 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 man,// glory be to Thee.

Both... My Creator and Redeemer, Christ the Lord,/ came forth from thy womb, O all-pure one./ Being enclothed with me, He freed me from the ancient curse of Adam./ Wherefore, O all-pure one,/ to thee, the true Mother of God and Virgin,/ do we unceasingly cry out the Angel's greeting: Rejoice!// Rejoice, O Lady, protection and shelter and salvation of our souls.

P. *Litya prayers in back of Church*

APOSTICHA: (Tone 2)

1. Thy Resurrection, O Christ,/ has given light to **all** the earth/ and has **called** up Thy **creature**.// Therefore, glory to Thee, O **Almighty** God.

SEE PENTECOSTARION MUSIC (sung continuously by choir)

GO TO LET GOD ARISE IN PENTECOSTARION MUSIC BOOK

V. Let God arise,/ let His enemies be scattered.

Paschal Stichera, (Tone 5)

2. Today a sacred Pascha is revealed to us./ A new and holy Pascha./ A mystical Pascha,/ a Pascha worthy of veneration./ A Pascha which is Christ, the Redeemer./ A blameless Pascha./ A great Pascha./ A Pascha of the faithful./ A Pascha which has opened for us the gates of Paradise.// A Pascha which sanctifies all the faithful.

V. As smoke vanisheth so let them vanish.

3. Come from that scene O women bearers of glad tidings/ and say unto Zion:/ Receive from us the glad tidings of joy/ of Christ's

Resurrection./ Exult and be glad,/ and rejoice, O Jerusalem,/ seeing Christ the King Who comes forth from the tomb// like a bridegroom in procession.

V. So the sinners will perish before the face of God,/ but let the righteous be glad.

4. Thy myrrhbearing women/ at the break of dawn/ drew near to the tomb of the Life-giver./ There they found an angel/ sitting upon the stone,/ he greeted them with these words:/ Why do you seek the living among the dead?/ Why do you mourn the Incorrupt amid corruption?// Go: Proclaim the glad tidings to his disciples.

V. This is the day which the Lord hath made!/ Let us rejoice and be glad in it.

5. Pascha of beauty!/ The Pascha of the Lord!/ A Pascha worthy of all honour has dawned for us./ Pascha!/ Let us embrace each other joyously./ Pascha, ransom from affliction!/ For today as from a bridal chamber/ Christ has shone forth from the tomb./ And filled the women with joy saying:// Proclaim the glad tidings to the Apostles!' **(STOP)**

FOLLOWING NOT IN PENTECOSTARION!!!!

Glory... (Tone 5)

O **Thou** Who putttest on light like a **garment**,/ when Joseph with Nicodemus took Thee **down** from the Tree/ and **beheld** Thee dead, naked, and **unburied**,/ he **struck** up a compassionate dirge, and with mourning he 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 ea-rth **quaked** with fear,/ and the **veil** of the Temple was rent **asunder**./ But, behold, now I see Thee willingly submitting 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 **dirges** shall I sing at Thy departure, O **Compassionate** One?/ I **magnify** Thy Passion; I praise Thy Burial and **Resurrection**,// and I cry out: O **Lo-ord**, **glory** to Thee.

RETURN TO PENTECOSTARION MUSIC!!!!

Now and ever... (Tone 5)

This is the day of Resurrection!/ Let us be illumined by the Feast!/ Let us embrace each other!/ Let us call "brothers" even those that hate us,/ and forgive all by the Resurrection,/ and so let us cry:/ Christ is risen from the dead/ trampling down death by death,// and upon those in the tombs bestowing life!

C. St. Symeon's Prayer

R. Trisagion

C. Rejoice, O Virgin Theotokos x3

P. Blessing of the loaves.

C. Amen. Blessed be the Name of the Lord...
 C. Psalm 33:1-10

MATINS: Tone 2

C. Christ is risen x3
 R. Six Psalms
 P. Great Ectenia
 C. God is the Lord... (Tone 2)

C. Sunday Troparia (Tone 2) x2

When Thou didst descend to death, O life immortal,/ Thou didst slay hell with the splendor of Thy Godhead/ and when from the depths Thou didst raise the dead/ all the powers of heaven cried out:/ O Giver of life, Christ our God,// Glory to Thee!

Glory... (Tone 2)

The noble Joseph, taking Thine immaculate Body down from the Tree,/ and having wrapped It in pure linen and spices,/ laid It for burial in a new tomb./ But on the third day Thou didst arise, O Lord,// granting great mercy to the world.

Both now and ever... (Tone 2)

Unto the **myrrh**bearing **women**/ did the Angel cry out as he **stood** by the grave:/ Myrrh-oils are **meet** for the dead, but Christ hath proved to be a stranger to **corruption**./ But cry out: The Lord is **risen**,// **granting great mercy to** the world.

Lord Have Mercy 3x
 Glory...

R. Now...
 R. Kathisma II
 P. Small Ectenia

R. Sessional Hymns from the Pentecostarion:

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.

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

Both... All thy mysteries are beyond comprehension; all are exceedingly glorious, O Theotokos. Sealed with purity and preserved by virginity, thou wast known to be a true mother, giving birth unto the true God. Do thou entreat Him that our souls be saved.

R. Kathisma III
 P. Small Ectenia

R. Sessional Hymns from the Pentecostarion:

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

Glory... 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 weak 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.

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

R. Psalm 118

C. Evlogitaria (Blessed art Thou, O Lord, Teach me Thy Statutes..)

P. Small Ectenia

R. Ypakoe:

After the Passion, when the women went to the tomb to anoint Thy Body, O Christ our God, they saw angels in the sepulcher and were affrighted, for they heard them say that the Lord was risen granting the world great mercy.

Hymn of Degrees: (Antiphon One)

I cast the eyes of my heart toward Thee in heaven, O Saviour. Save me by Thine overshadowing.

Have mercy on us who offend Thee greatly every hour, O my Christ, and grant that we may offer Thee repentance before the end.

G/B... It is fitting that the Holy Spirit reign, sanctify and move creation, for He is God, consubstantial with the Father and the Word.

Hymn of Degrees: (Antiphon Two)

If the Lord Himself were not with us, who would be preserved whole from the enemy, the slayer of men?

Give not Thy servant over to the teeth of mine enemies, O Saviour, for they move against me like lions.

G/B... The Holy Spirit is the Source of life and worship, for by His power as God He preserveth all created things in the Father by the Son.

Hymn of Degrees: (Antiphon Three)

They who hope in the Lord are like a holy mountain: they are in nowise moved by the assaults of the enemy.

Let those who live godly lives stretch not their hands forth to iniquities, for Christ will not withhold His staff from such in His portion.

G/B... Through the Holy Spirit doth all wisdom flow: through Him have the prophets received vision, hath grace come upon the apostles, and have the martyrs been crowned with the endurance of suffering.

P. Prokimenon: (Tone 2)

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined,/ and a congregation of peoples shall surround Thee.

V. O Lord my God, in Thee have I put my hope: Save me.

C. Let every breath praise the Lord.

P. GOSPEL #3

C. Having Beheld the Resurrection of Christ... (3x)

R. Psalm 50

C. Glory... Both now... Have mercy on me... Jesus having risen...

P. Save, O God, Thy People...

Anointing.

Canticle One

(Note to Choir: The first 3-4 verses of each canticle, including the Irmos, are from the Paschal service and should be **sung** continuously)

Irmos: This is the day of Resurrection!/ Let us be illumined O people!/ Pascha, the Pascha of the Lord!/ For from death to life, and from earth to heaven,/ has Christ our God led us,// as we sing the song of victory:

Christ is risen from the dead!

Let us purify our senses,/ and we shall see Christ/ shining in the unapproachable light of His Resurrection./ We shall clearly hear Him say: Rejoice,// as we sing the song of victory.

Christ is risen from the dead!

Let the heavens be glad/ and let the earth rejoice./ Let the whole world,/ visible and invisible,/ keep the feast,// for Christ is risen, our eternal Joy!

O Most Holy Theotokos, save us!

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

O Most Holy Theotokos, save us!

Having beheld thy resurrected Son and God,/ rejoice thou with the apostles,/ O Pure One graced of God,/ and be the first to rejoice,/ as thou hast received the Cause of joy for all,// O Mother of God all-blameless.

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee. (Choose 8)

Thou wast crucified in the flesh, O Thou Who art impassible 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.

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.

Though Thou didst taste of all, 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.

O Saviour, 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.

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.

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

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

Both... 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.

C. Katavasia (Repeat Irmos)

Canticle Three

Irmos: Come, let us drink, / not miraculous water / drawn forth from a barren stone, / but a new vintage from the fount of incorruption, / springing from the tomb of Christ: // In Him we are established.

Christ is risen from the dead!

Now all is filled with light:/ Heaven and earth/ and the lower regions./ Let all creation celebrate the rising of Christ.// In Him we are established.

Christ is risen from the dead!

Yesterday I was buried with Thee, O Christ,/ today I arise with Thee/ in Thy Resurrection./ Yesterday I was crucified with Thee./ Glorify me with Thee, O Saviour,// in Thy Kingdom.

O Most Holy Theotokos, save us!

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

O Most Holy Theotokos, save us!

Having beheld God, Whom thou hast borne in the flesh,/ risen from the dead, as He said, O Pure One,/ dance, and Him as God,/ O most Pure One,// do thou magnify.

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee.(Choose 8)

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 Saviour.

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

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.

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 in behalf of all?

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.

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

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

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

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

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

Both... Blessed art thou, O modest one, who art of the root of Jesse, and from whom Christ, the Rod and Blossom, blossomed forth in the flesh for us.

C. Katavasia (Repeat Irmos)

P. Small Ectenia

C. Kontakion of Pascha (Tone 8) (See music)

Though Thou didst descend into the grave, O Immortal One,/ yet didst Thou destroy the power of Hades,/ and didst arise as victor, O Christ God,/ calling to the myrrh-bearing women, Rejoice,/ and giving peace unto Thine Apostles,// O Thou Who dost grant resurrection to the fallen.

R. Ikos of Pascha

The myrrh-bearing maidens forestalled the dawn, seeking, as it were day, the Sun that was before the sun and Who had once set in the tomb, and they cried out one to another: O friends! Come, let us anoint with spices the life-bringing and buried body, the Flesh that raised up fallen Adam, that now lieth in the tomb. Let us go, let us hasten, like the Magi, and let us worship and offer myrrh as a gift to Him Who is wrapped now not in swaddling clothes but in a shroud. And let us weep and cry aloud: O Master, arise, Thou Who dost grant resurrection to the fallen.

C. Sessional Hymn (Tone 2)

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.

R. G/B... 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 man, grant great mercy unto Thy people.

Canticle Four

Irmos: The inspired Prophet Habakkuk/ now stands with us in holy vigil./ He is like a shining angel,/ who cries with a piercing voice:/ 'Today salvation has come into the world,// for Christ is risen, as all-powerful.'

Christ is risen from the dead!

Christ our Pascha has appeared as a male child,/ the Son that opens a virgin womb./ He is called the Lamb/ as one destined to be our food,/ unblemished/ for He has not tasted of defilement/ and perfect// for He is our true God.

Christ is risen from the dead!

Christ, the Crown with Which we are blessed,/ has appeared as a yearling lamb./ Freely He has given Himself/ as our cleansing Paschal sacrifice./ From the tomb He has shown forth once again,// our radiant Sun of Righteousness.

Christ is risen from the dead!

David, the ancestor of God,/ leaped and danced before the ark which prefigured Thee./ Now let us, the holy people of God,/ seeing the fulfillment of all figures,/ rejoice in piety,// for Christ is risen as all-powerful.

O Most Holy Theotokos, save us!

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

O Most Holy Theotokos, save us!

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

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee.(Choose 8)

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.

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

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

When hades met Thee in the nethermost regions, it was embittered, O Saviour, 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.

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.

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.

Truly ye have been put to shame, ye lawless; for Christ is risen and hath raised up the dead together with Himself, crying: Take courage, I have conquered the world. Be ye therefore convinced by Him or be ye silent, ye deceivers, who set at nought His Resurrection.

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

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

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

Both... Do thou unceasingly entreat Him that dwelt in thy womb, O pure Virgin Mother, and Whom thou, the Theotokos, didst bear without experience of wedlock, that He loose the bonds of my many transgressions; for thou art able to help in whatsoever thou dost will.

C. Katavasia (Repeat Irmos)

Canticle Five

Irmos: Let us arise at the rising of the sun,/ and bring to the Master a hymn instead of myrrh./ And we shall see Christ, the Sun of Righteousness,// Who causes life to dawn for all.

Christ is risen from the dead!

The souls bound in the chains of hell O Christ,/ seeing Thy compassion without measure,/ pressed onward to the light with joyful steps,// praising the eternal Pascha.

Christ is risen from the dead!

Let us go with lamps in hand to meet Christ,/ Who comes from the tomb like a bridegroom,/ and with the festive ranks of Angels// let us celebrate the saving Pascha of God.

O Most Holy Theotokos, save us!

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

O Most Holy Theotokos, save us!

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

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee.(Choose 8)

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

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

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

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

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.

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.

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

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

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

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

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

C. Katavasia (Repeat Irmos)

Canticle Six

Irmos: Thou didst descend, O Christ,/ to the depths of the earth./
Thou didst break the everlasting bars/ which had held death's
captives./ And like Jonah from the whale,/ on the third
day// Thou didst arise from the grave.

Christ is risen from the dead!

Thou didst arise, O Christ,/ and yet the tomb remained sealed/ as at
Thy birth the Virgin's womb remained unharmed,/ and Thou hast opened for
us// the gates of Paradise.

Christ is risen from the dead!

O my Saviour,/ as God Thou didst bring Thyself freely to the Father,/ a
victim living and unsacrificed,/ resurrecting Adam, the father of us all,//
when Thou didst arise from the grave.

O Most Holy Theotokos, save us!

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

O Most Holy Theotokos, save us!

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

(End of Paschal Tropars; Remaining stichera to be read)

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.

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.

The dead, which thou didst have the power once 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.

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.

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.

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.

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

Both... 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.

C. Katavasia (Repeat Irmos)

P. Small Ectenia

C. Kontakion, (Tone 2)

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 Saviour is risen from the grave.

R. Ikos

As the Myrrh-bearers went to Thy tomb, O Saviour, 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 Saviour is risen from the grave.

Canticle Seven

Irmos: He Who saved the three young men in the furnace/ became incarnate,/ and suffered as a mortal man./ Through his sufferings/ He clothed what is mortal in the robe of immortality./ He alone is blessed and most glorious,// the God of our fathers.

Christ is risen from the dead!

The godly women/ had hastened to Thee with myrrh, O Christ./ In tears they had sought Thee as a dead man,/ but in joy they worshipped Thee as the living God/ and proclaimed the mystical Pascha// to Thy disciples.

Christ is risen from the dead!

We celebrate the death of death/ and the overthrow of Hell,/ the beginning of another life which is eternal,/ and in exaltation we sing the praises of its source./ He alone is blessed and most glorious,// the God of our fathers.

Christ is risen from the dead!

This is the bright and saving night,/ sacred and supremely festal./ It heralds the radiant day of the Resurrection,/ on which the timeless light// shown forth on the tomb for all.

O Most Holy Theotokos, save us!

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

O Most Holy Theotokos, save us!

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

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee. (Choose 8)

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 Saviour; and despoiling Hades, Thou didst raise up the dead with Thyself.

When Thou wast lifted up on 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 open the gates of Paradise unto the thief also, O Saviour.

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.

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

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

Glory... 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 Persons; have compassion on us, O God, Who art glorified unto the ages.

Both... O spotless 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.

C. Katavasia (Repeat Irmos)

Canticle Eight

Irmos: This is the chosen and holy day,/ first of Sabbaths, king and lord of days;/ the feast of feasts,/ holy day of holy days:// On this day we bless Christ forevermore.

Christ is risen from the dead!

Come on this chosen day of the Resurrection,/ let us partake of the new fruit of the vine./ Let us share in the divine rejoicing of the kingdom of Christ,// praising Him as God forevermore.

Christ is risen from the dead!

Lift up your eyes, O Zion, round about and see:/ Your children like divinely shining stars assemble/ from the North, the South, the East, and the West// to bless Christ in you forevermore.

O Most Holy Trinity, our God, glory to Thee!

Father Almighty, Word, and Spirit:/ One nature in three Persons,/ surpassing beauty and divinity./ In Thee we have been baptized,// and Thee we bless forevermore.

O Most Holy Theotokos, save us!

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

O Most Holy Theotokos, save us!

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

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee. (Choose 8)

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.

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.

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?

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?

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?

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 unto the ages.

Truly Christ is risen, Hades is despoiled, the serpent is slain, Adam is delivered, those below are saved. Wherefore, why do ye disbelieve, O ye enemies and transgressors?

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

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

Both... 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.

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

C. Katavasia (Repeat Irmos)

(No Magnificat)

Canticle Nine

Irmos: Shine, shine, O new Jerusalem!/
The glory of the Lord has shone on thee!/
Exult now, and be glad, O Zion!/
Be radiant, O pure Theotokos, // in the resurrection of thy Son!

Christ is risen from the dead!

How divine! How beloved!/
How sweet is Thy voice, O Christ!/
For Thou hast faithfully promised to be with us, / to the end of the world. /
Having this as our anchor of hope, // we the faithful rejoice.

Christ is risen from the dead!

O Christ, great and most holy Pascha!/
O Wisdom, Word and Pow'r of God, /
grant that we may more perfectly partake of Thee / in the never ending day // of Thy Kingdom.

O Most Holy Theotokos, save us!

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

O Most Holy Theotokos, save us!

Be glad and rejoice, / O Portal of the Divine Light: /
for Jesus set into the grave, /
hath dawned forth shining more brightly than the sun, /
and hath illumined all the faithful, // O Sovereign Lady who rejoiceth in God.

(End of Paschal Tropars; Remaining stichera to be read)

Glory to Thee, Our God, Glory to Thee. (Choose 8)

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 Saviour.

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.

Glory be to Thee, O Christ Saviour, 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.

Let Joseph, the noble counselor, be praised, together with the myrrhbearers and the divine disciples, since he also is a herald of the arising of Christ.

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

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

Both... 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.

C. Katavasia (Repeat Irmos)

P. Small Ectenia

C. Holy is the Lord our God...

C. Exapostilarion of Pascha (to be sung, see music)

In the flesh Thou didst fall asleep as a mortal man, O King and Lord. Thou didst rise on the third day, raising Adam from corruption and destroying death: O Pascha of incorruption, the salvation of the world.

R. G/B... 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.

C. Lauds: Tone 2 Stichera

Let every **breath** praise the Lord/
 Praise the Lord from the **Heavens**/
Praise Him in the highest/
 To Thee is due a **hymn**, O God/
 Praise Him, all ye His **Angels**;//
 Praise Him, all **ye** His hosts.//
 To Thee is due a **hymn**, O God.

R. (The following may be read or sung antiphonally)

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He commanded, and they were created.

He established them forever, yea, forever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses,
 Fire, hail, snow, ice, blast of tempest, which perform His word,
 The mountains and all the hills, fruitful trees, and all cedars,
 The beasts and all the cattle, creeping things and winged birds,
 Kings of the earth, and all peoples, princes and all judges of the earth,
 Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their king.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples,

To bind their kings with fetters, and their nobles with manacles of iron,

V. To do among them the judgment that is written/ This glory shall be to all His saints.

1. All that hath breath, all the creation praises **Thee**, O Lord./ For Thou alone **lovest** men,/ **and** hast put down death **through** Thy Cross,// so as to show mankind Thy **Resurrection**.

V. Praise ye God in His saints,/ praise Him in the firmament of His power.

2. Let the Jews say how the soldiers lost the King over **Whom** they watched./ Why did the stone fail to guard the **rock** of life?/ Let them give up Him who was buried or worship Him risen and **declare** with us:// Glory to Thy manifold mercies, Glory unto Thee, our **Saviour**.

V. Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.

3. O ye people, **rejoice** and make glad./ An angel sat upon the stone of the tomb and **announced** to us:// **Christ**, Saviour of the world is risen **from** the dead/ and has filled the universe with **fragrance**:// Rejoice and make glad, O ye **people**.

V. Praise Him with the sound of trumpet,/ praise Him with psaltery and harp.

4. Before Thy **conception**, O Lord,/ an angel brought the joyful salutation to the Virgin, **full** of grace,/ **while** at Thy Resurrection an angel rolled back the stone of Thy **glorious** tomb./ The one, in place of sorrow disclosed **tokens** of joy,/ the other instead of death, proclaimed the Master, Giver of **life** to us./ Therefore we cry: Glory to **Thee**, O Lord,// Benefactor of **all** mankind.

V. Praise Him with timbrel and dance,/ praise Him with strings and flute.

5. Weeping, the women poured myrrh **upon** Thy tomb,/ and then their voices were filled with joy **as** they said:// The Lord is **risen**.

V. Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

6. Let the Gentiles and the people praise **Christ** our God,/ Who for our sakes willingly suffered the Cross and spent three **days** in hell./ And let them **worship** His Resurrection **from** the dead// that sheds light to the **ends** of the world.

V. Arise, O Lord my God, let Thy hand be lifted high;/ forget not Thy paupers to the end.

7. Crucified and buried of Thine **own** will,/ Thou didst despoil **death**, O Christ,/ and as **God** and Master,// Thou didst grant the world eternal life and Thy great **mercy**.

V. I will confess Thee, O Lord, with my whole heart,/ I will tell of all Thy wonders.

8. In truth, ye, evil-doers, who **sealed** the stone,/ ye granted us a greater **wonder**;/ the watch knew that He left the **tomb** and they said:/ 'Ye tell us that while we slept, the disciples came and **stole** Him away.'/ But whoever steals a body and a body that is **unclothed**?/ He rose up of His own accord, because **He** is God,/ leaving His grave

clothes **in** the tomb./ O ye Jews go and see how He left the seals un**broken**,/ having trampled death and granted mankind **life** without end// and His great **mercy**.

Glory... (Tone 2)

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

Both now and ever... (Tone 2)

Most Blessed art Thou, O Virgin Theotokos,/ for through Him Who became incarnate of thee is hades led **captiv**e,/ **Adam** recalled, the curse annulled, Eve set free, **death** slain,/ and we are given life. Wherefore, we cry **aloud** in praise:/ Blessed art Thou, O **Christ** God,// Who hast been thus well-pleased, **glory** to Thee.

The Great Doxology

Dismissal Tropar:

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

P. Litanies
Dismissal

R. Hours:
Tropar: Resurrection/Noble Joseph
Kontak: Myrrh-bearers

C. For unto us He has given eternal life. Let us worship His Resurrection on the third day.

At Liturgy

Order of Troparia & Kontakia:

Tropar Sunday

Tropar Noble Joseph

Glory... Kontak Myrrhbearers

Both.. Kontak Pascha

Prokimenon for Tone 6

O Lord, save Thy people, and bless Thine inheritance.

V. Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Epistle(s): Acts 6:1-7

Alleluia (Tone 8)

Gospels: Mark 15:43-16:8

Instead of It is truly Meet: The Angel Cried...

Communion Hymn: Receive Ye the Body of Christ, then Praise ye