

3rd Sunday of Pascha
The Holy Myrrh-Bearers & Righteous Joseph
Great Vespers

*Christ is Risen (3x) as usual, then the Proemial Psalm "Bless the Lord, O my soul...";
the Great Litany; and the 1st Kathisma of the Psalter "Blessed is the man...";
On "Lord I have cried...", 10 stichera: 7 of the Resurrection (from the Octoechos)
in then 2nd Tone, and 3 of the Myrrh-bearing women in the same tone—*

Stichera on "Lord I have cried"
Tone 2, Kievan

(3) *Reader:* In the same tone: For with the Lord there is mercy, and with Him is
plenteous redemption;

And He shall redeem Israel out of all his in-iq-ui-ties.

Very early in the morning, /
the myrrh-bearing women bearing spices, reached the tomb of the Lord; /
and finding that which they had not expected, /
they pondered piously the rolling away of the stone, /
and said to one another: /
"Where are the seals of the tomb? /
Where is the watch set by Pilate, and the careful security?" /
But a radiant angel /
was a herald for the bewildered women, and he said unto them: /
"Why do you seek with lamentation /
the Living One Who hath enlivened the human race? /
Christ our God hath risen from the dead as almighty!" //

~

He Who granteth incorruption and life, enlightenment and great mercy to us all!"

"Lord I have cried..." (continued)

(2) Reader: O praise the Lord, all ye nations;

Praise Him all ye peo - ples.

"Why mingle ye myrrh with tears, O ye women disciples? /
The stone hath been rolled away; the tomb is empty. /
Behold, corruption hath been trampled down by life, /
the seals and the sleeping guardsmen of those who are wickedly insubordinate /
bearing manifest witness. /
That which is mortal hath been saved by the flesh of God. /
Hades lamenteth, /
Hastening with joy, say unto the apostles: /
'Christ, Who hath slain death, as the Firstborn from among the dead, //
goeth before you into Galilee."

(1) *Reader:* For He hath made his mercy to prevail over us,

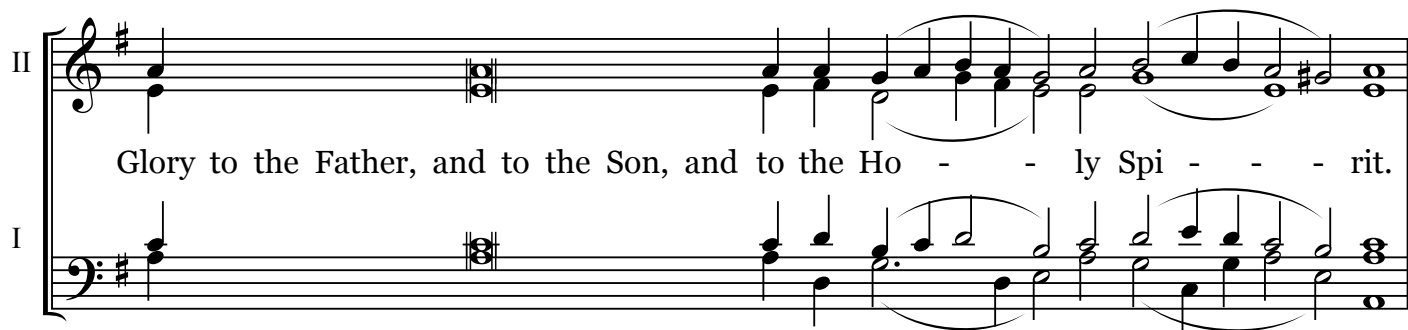
And the truth of the Lord abideth for - ev - er.

The image shows a musical score for the text "And the truth of the Lord abideth for - ev - er." It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written in a simple, homophonic style with a few notes per measure. The lyrics are placed below the notes. The text "for - ev - er." is written with a long horizontal line underneath it, indicating a long note or a sustained sound.

Early in the morning, seeking Thy tomb with diligence, /
the myrrh-bearing women sought Thee, O Christ, /
to anoint Thine all-pure body; /
and having heard the words of the angels, /
they proclaimed to the apostles the joyous tidings, /
that the Author of our salvation, Who hath made death captive /
and granteth the world everlasting life and great mercy, //
hath risen from the dead.

"Lord I have cried..." (continued)

Reader: Glory, in the 6th Tone.



Glory to the Father, and to the Son, and to the Ho - - ly Spi - - - rit.

Arriving at Thy tomb and seeing the seals of the sepulcher, /
yet failing to find Thine all-pure body, /
the myrrh-bearing women came with haste, lamenting and saying: /
"Who hath stolen our Hope? /
Who hath taken the Dead One, naked and embalmed with myrrh, /
the only consolation of His Mother? /
O how hath He died Who hath given life to the dead? /
How hath He been buried Who hath made hades captive? /
Yet arise Thou of Thine own power, O Savior, /
on the third day, as Thou hast said, //
Who savest our souls!"

Both Now... The Dogmatic Theotokion in Tone 2 "The shadow of the law..."

Entrance. "O Gladsome Light..." Prokeimenon: "The Lord is King..."

At the Litia, these stichera in Tone 1:

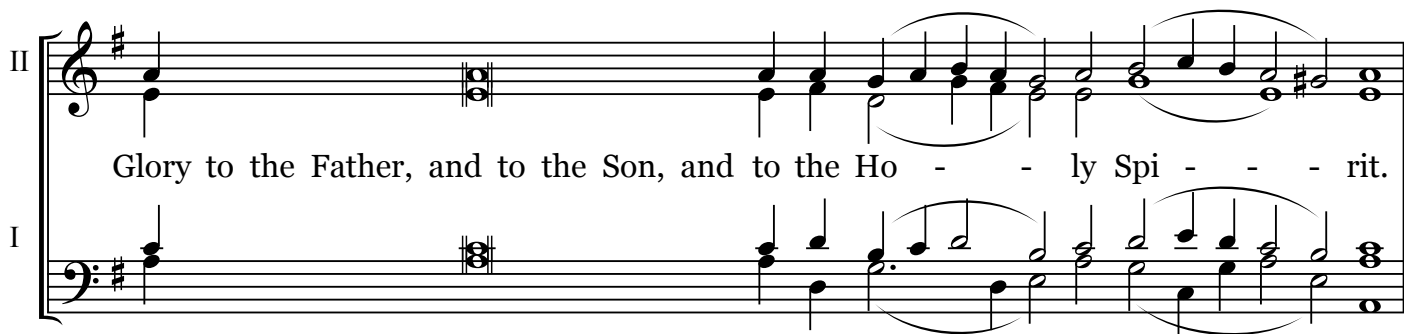
O ye myrrh-bearing women, /
wherefore have ye come to the tomb? /
Why do ye seek among the dead He Who is alive? /
The Lord hath risen! //
Be ye of good cheer!", the angel cried.

With fear the women came to the tomb, /
seeking to anoint Thy body with spices; /
and not finding it, they expressed their perplexity to one another, /
not knowing of the resurrection. /
But an angel stood before them and said: //
"Christ hath risen, Who bestoweth great mercy upon us!"

The Magdalene and another Mary /
came to the tomb, seeking the Lord; /
and they beheld an angel bright as lightning, seated upon the stone, /
who said to them: /
"Why seek ye among the dead Him Who is alive? /
He hath risen, as He said. /
Ye shall find Him in Galilee. /
Unto Him let us cry out: //
O Lord Who hast arisen from the dead, glory to Thee!"

Lit̄ia (con tinued)

Reader: Glory, in the 6th Tone.



Glory to the Father, and to the Son, and to the Ho - - ly Spi - - - rit.

Joseph begged for the body of J̄esus /
and placed it in his new sepulcher; /
for it was fitting that He issue forth from the tomb as from a bridal chamber. /
O Lord Who didst break the dominion of death /
and open to men the gates of paradise, // gl̄ory to Thee!

Reader: Both now, in the same tone.



Both now and ever and unto the a - - ges of a - - ges. A-men.

Christ the Lord, my Creator and Deliverer, /
Who came forth from Thy womb, O all-pure one, /
and robed Himself in me, /
hath freed Adam from the curse. /
Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, /
who art truly the Mother of God and Virgin: /
Rejoice! Rejoice, O Mistress, //
thou intercession, protection and salvation for our souls!

The Aposticha

At the Aposticha, the first sticheron of the Resurrection (from the Octoechos), in Tone 2: "Thy resurrection, O Christ our Savior, hath illumined...", then the Paschal Stichera, in the 5th Tone with their verses: "Let God arise...", and then this Doxasticon, in the same tone:

Reader: Glory, in the same tone.

Glory to the Father, and to the Son, and to the Ho-ly Spi - - - rit.

Joseph, with Nicodemus took Thee down from the Tree, /
Who dost clothe Thyself with light as with a garment; /
and seeing Thee dead, naked, and unburied, /
he took up heartfelt weeping and said lamenting: /
"Woe, is me, O Jesus most sweet, /
Whom when the sun, but a little while past, beheld Him hanging on the Cross /
shrouded itself in darkness; /
and the earth quaked in fear; /
and the veil of the temple was rent in twain. /
But lo! now I see Thee, Who of Thine own will didst undertake to die for my sake. /
How can I bury Thee, O my God, /
or how can I wind Thee in a shroud? /
With what hands shall I touch Thy body? /
Or what hymns shall I chant for Thy departure, O Compassionate One? /
I magnify Thy sufferings, /
and I hymn Thy burial and resurrection, crying out: //
O Lord, glory to Thee!"

Both now... "It is the day of Resurrection...", "Christ is Risen...", once.