

**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.

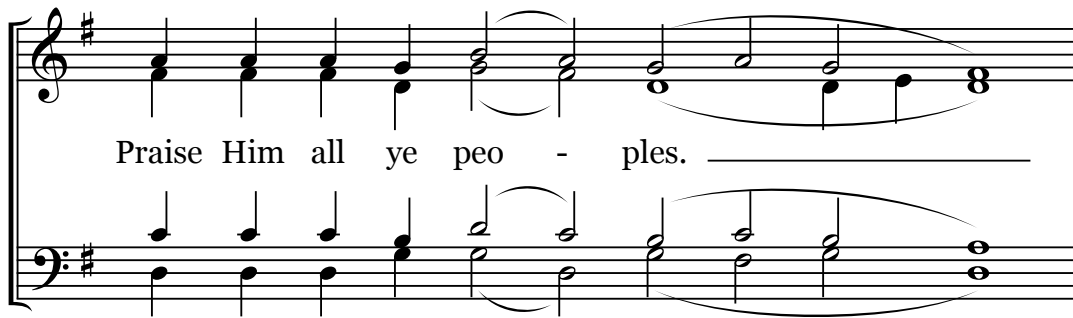
Very early in the morning, /  
the myrrh-bearing women bearing spices, reached the tomb of the Lord; /  
and finding that which they had not expected, /  
they pondered piously the rolling away of the stone, /  
and said to one another: /  
"Where are the seals of the tomb? /  
Where is the watch set 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!" //

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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 peoples.

"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,

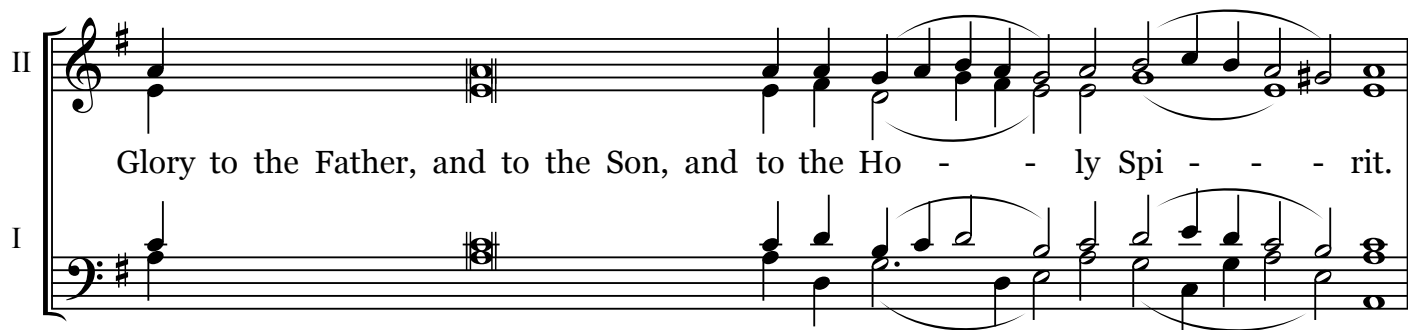
And the truth of the Lord abideth for - ev - er.

The musical score 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 the treble clef, and the bass line is in the bass clef. The text 'And the truth of the Lord abideth for - ev - er.' is written below the treble staff. The music features a mix of quarter, eighth, and sixteenth notes, with some notes beamed together. There are several rests and a final double bar line at the end of the phrase.

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:*

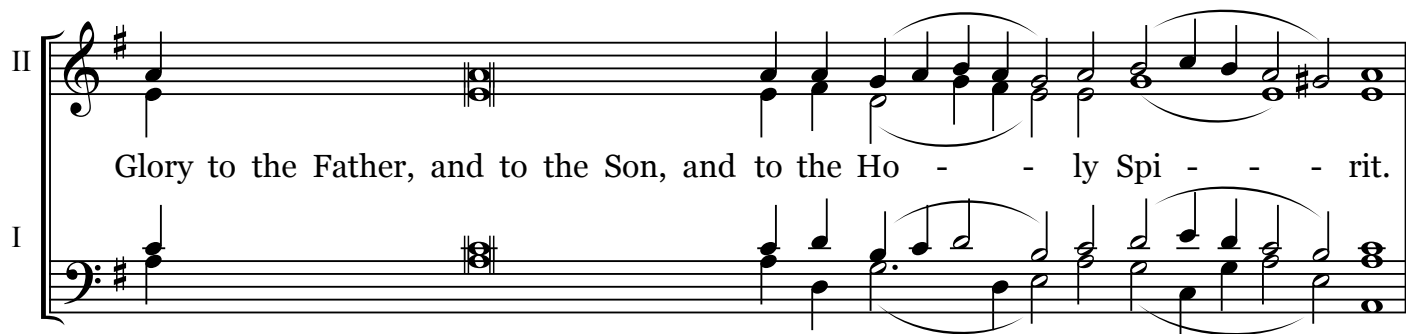
O ye myrrh-bearing women, /  
wherefore have ye come to the tomb? /  
Why do ye seek among the dead He Who is alive? /  
The Lord hath risen! //  
Be ye of good cheer!", the angel cried.

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  $\overline{\text{J}}\overline{\text{e}}\overline{\text{s}}\overline{\text{u}}\overline{\text{s}}$  /  
and placed it in his new  $\overline{\text{s}}\overline{\text{e}}\overline{\text{p}}\overline{\text{u}}\overline{\text{l}}\overline{\text{c}}\overline{\text{h}}\overline{\text{e}}\overline{\text{r}}$ ; /  
for it was fitting that He issue forth from the tomb as from a bridal  $\overline{\text{c}}\overline{\text{h}}\overline{\text{a}}\overline{\text{m}}\overline{\text{b}}\overline{\text{e}}\overline{\text{r}}$ . /  
O Lord Who didst break the  $\overline{\text{d}}\overline{\text{o}}\overline{\text{m}}\overline{\text{i}}\overline{\text{n}}\overline{\text{i}}\overline{\text{o}}\overline{\text{n}}$  of death /  
and open to men the gates of  $\overline{\text{p}}\overline{\text{a}}\overline{\text{r}}\overline{\text{a}}\overline{\text{d}}\overline{\text{i}}\overline{\text{s}}\overline{\text{e}}$ , //  $\overline{\text{g}}\overline{\text{l}}\overline{\text{o}}\overline{\text{r}}\overline{\text{y}}$  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  $\overline{\text{D}}\overline{\text{e}}\overline{\text{l}}\overline{\text{i}}\overline{\text{v}}\overline{\text{e}}\overline{\text{r}}\overline{\text{e}}\overline{\text{r}}$ , /  
Who came forth from Thy womb, O all- $\overline{\text{p}}\overline{\text{u}}\overline{\text{r}}\overline{\text{e}}$  one, /  
and robed Himself in me, /  
hath freed  $\overline{\text{A}}\overline{\text{d}}\overline{\text{a}}\overline{\text{m}}$  from the curse. /  
Wherefore, like the angel do we unceasingly cry out to thee, O most  $\overline{\text{p}}\overline{\text{u}}\overline{\text{r}}\overline{\text{e}}$  one, /  
who art truly the Mother of God and  $\overline{\text{V}}\overline{\text{i}}\overline{\text{r}}\overline{\text{g}}\overline{\text{i}}\overline{\text{n}}$ : /  
Rejoice! Rejoice, O  $\overline{\text{M}}\overline{\text{i}}\overline{\text{s}}\overline{\text{t}}\overline{\text{r}}\overline{\text{e}}\overline{\text{s}}$ , //  
thou intercession, protection and  $\overline{\text{s}}\overline{\text{a}}\overline{\text{l}}\overline{\text{v}}\overline{\text{a}}\overline{\text{t}}\overline{\text{i}}\overline{\text{o}}\overline{\text{n}}$  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.*

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.*