

Vespers of Bright Monday



Chanted on Holy Pascha Afternoon

Liturgical Calendar and Rubrics

Divine Services According to the Revised Julian Calendar [New Style]

Compiled and revised by Sergei D. Arhipov with the assistance of Paul Kappanadze and the Brotherhood of the Monastery of St. Tikhon of Zadonsk.

The Lectionary as set forth in the Liturgical Calendar and Rubrics is in accordance with the practice of The Orthodox Church in America to follow the Lectionary as established in the practice of the Russian Orthodox Church.

Approved by and printed with the blessing of
+Tikhon

Archbishop of Washington D.C., Metropolitan of All America and Canada.

BRIGHT WEEK

(Fast-free Week)

BRIGHT MONDAY

Vespers of Pascha

VESPERS OF PASCHA (Sunday Evening):

The priest, vested in all his vestments and standing before the Holy Table, proclaims, "Blessèd is our God..." Choir: "Amen."

After "Amen," the priest, holding in his left hand the precious Cross and the Triple-candlestick and the censer in his right hand, stands before the Holy Table (while the deacon goes to the High Place with his candle) and sings, "Christ is risen..." (thrice) repeated by the choir (thrice).

Then, Priest: "Let God arise..." and the rest of the verses. The choir sings, "Christ is Risen..." (once) after each verse.

After the final "Christ is Risen..." the priest sings the first half, "Christ is Risen from the dead, trampling down death by death." And the choir: "And upon those in the tombs bestowing life."

Great Litany. **No Kathisma.**

At "Lord, I call..." **Stichera on 6, Tone 2:** Resurrectional Stichera from the Octoechos (*may be found in the Pentecostarion*) – 3; Glory... 7th Resurrectional Sticheron from the Octoechos; Now and ever... Dogmatic, Tone 2.

Entrance with the Gospel and Great Prokeimenon, Tone 7:

Who is so great a God as our God? / Thou art the God who doeth wonders! (76:14-15)

vs. **Thou hast made thy power known among the people! (76:15)**

vs. **And I said, 'Now have I begun;' this is the change of the right hand of the Most High! (76:11)**

vs. **I remember the works of the Lord; for from the beginning will I remember thy wonders! (76:12)**

"And that we may be accounted worthy..." **Gospel:** (65) John 20:19-25. Augmented Litany. "Vouchsafe, O Lord..." is sung. Evening Litany.

Aposticha: 1 sticheron to the Resurrection (Tone 2—from the Octoechos) and then the **Paschal Stichera**, “Let God arise...,” with their verses.

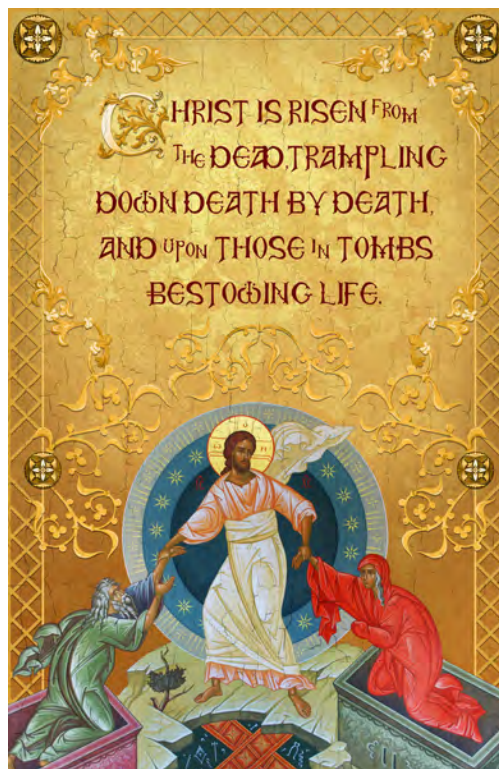
Then, Priest: “Wisdom!” and the **Paschal Dismissal with the Cross** (as at Paschal Matins):

May Christ who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God...

Then, making the Sign of the Cross (with the Cross) over the faithful from 3 sides, the priest exclaims: “Christ is risen!” at each side, and the faithful respond, “Indeed, he is risen!” each time. Then “Christ is risen...” is sung three times followed by:

And unto us he hath given eternal life; Let us venerate his third-day Resurrection!

NOTE: This ending of Matins, Vespers and Divine Liturgy is done only during Bright Week and at Divine Liturgy on the Leavetaking of Pascha.



PASCHAL VESPERS OF BRIGHT MONDAY (HOLY PASCHA AFTERNOON)

PRIEST: Blessed is our God always, now and ever and unto ages of ages.

Amen.

The Paschal Hymn

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3)

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3)



Let God a - rise, let His e - ne - mies be scat - tered;



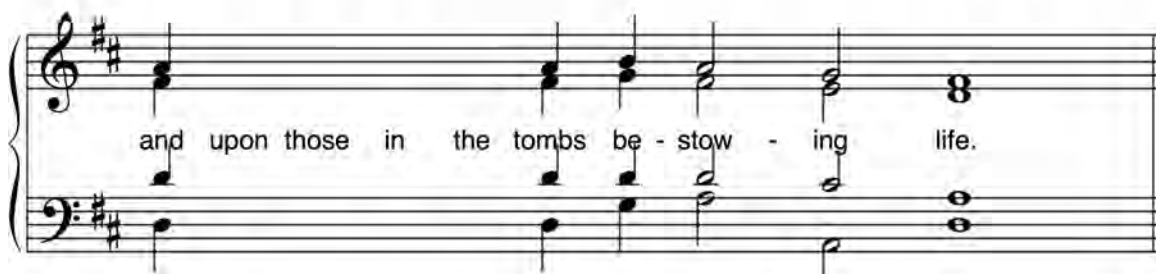
let those who hate Him flee from be - fore His face.

People: *Refrain*

Descant:
Melody:



Christ is ris - en from the dead tramp - ling down death by death,



and upon those in the tombs be - stow - ing life.



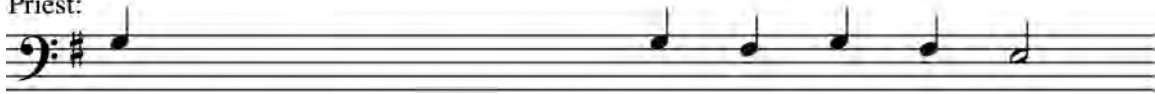
Priest:



As smoke van-ish-es, so let them van - ish; as wax melts be-fore the fire.

Χριστος воскρесе из мертвых, смертию смерть поправ, и сущим во гробех живот даровав!

Priest:



So the sinners will perish be - fore the face of God;



but let the right - eous be glad.

Χριστος ανέστη ἐκ νεκρῶν, • θανάτῳ θάνατον πατήσας, • καὶ τοῖς ἐν τοῖς μνήμασι,
• ζῶν χαρισάμενος.

Priest:



This is the day which the Lord has made. Let us re-joice and be glad in it.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Priest:



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

Χριστος воскρесе из мертвых, смертию смерть поправ, и сущим во гробех живот даровав!

Priest:



now and ever and un - to a - ges of a - ges. A - men.

Χριστος ανέστη ἐκ νεκρῶν, • θανάτῳ θάνατον πατήσας, • καὶ τοῖς ἐν τοῖς μνήμασι,
• ζῶν χαρισάμενος.

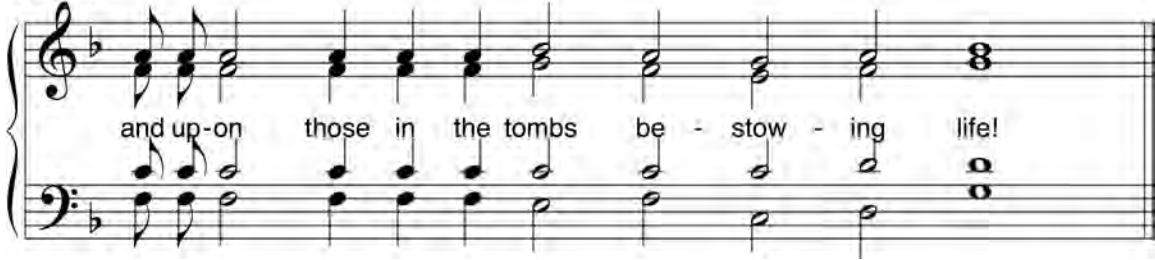
Finally:

Clergy:



Christ is ri - sen from the dead, tramp - ling down death by death

People:



Great Litany

PRIEST: In peace, let us pray to the Lord.

Lord, have mercy. (*After each petition*)

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan Tikhon, for our Archbishop Benjamin, for the honorable priesthood, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

For this country, its President, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

To Thee, O Lord.

For unto Thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Amen.



Psalms 140, 141, 129, and 116

Master, I have cried to Thee, incline Thine ear and hear me: • incline Thine ear and hear me, Lord. • Master, I have cried to Thee, incline Thine ear and hear me: • hearken to the voice of my soul's entreaty; • As I lift my fervent prayer to Thee, • incline Thine ear and hear me, Lord.

Now unto Thee my prayer is ascending, • as incense arising in Thy presence; • heavenward, my hands are lifted, • a vesper-time offering: • incline Thine ear and hear me, Lord.

Alternate

Lord, I have cried unto Thee, hearken unto me. • Hearken unto me, O Lord. • Lord, I have cried unto Thee, hearken unto me; • attend to the voice of my supplication, • when I cry unto Thee. • Hearken unto me, O Lord.

Let my prayer be set forth • as incense before Thee, • the lifting up of my hands • as an evening sacrifice. • Hearken unto me, O Lord.

The following verses are simply intoned down to the beginning of the stichoi.

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins. With men that work iniquity; and I will not join with their chosen.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling- blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

When my spirit was fainting within me, then Thou knewest my paths. In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me • until Thou shalt reward me.

Out of the depths have I cried unto Thee, O Lord; • O Lord, hear my voice.

Let Thine ears be attentive • to the voice of my supplication.

Stichera, in Tone 1

If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Come, let us worship the Word of God, begotten of the Father before all ages,

and in-car-nate of the Vir-gin Ma-ry, ha-ving en-dured the Cross,

He was buried as He Him - self de - sired,

and having risen from the dead He saved me, an err - ing man.

For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, • my soul hath hoped in the Lord.

Christ our Sa - viour, nailed to the Cross the bond a - gainst us.

He void - ed it and destroyed the do - mi - nion of death.

We fall down before His Resurrection on the third day.

From the morning watch until night, from the morning watch • let Israel hope in the Lord.

With the arch-an - gels let us praise the resur - rec - tion of Christ!

He is our Sa-viour, our Re-deem - er! He is coming with awesome glory

and mighty po - wer to judge the world which He made!

For with the Lord there is mercy, and with Him is plenteous redemption; • and He shall redeem Israel out of all his iniquities.

The angel pro-claimed — You the crucified and buried Mas - ter

He told the women: "Come, see the place where He lay!"



He is ri - sen as He said for He is Al - migh - ty,

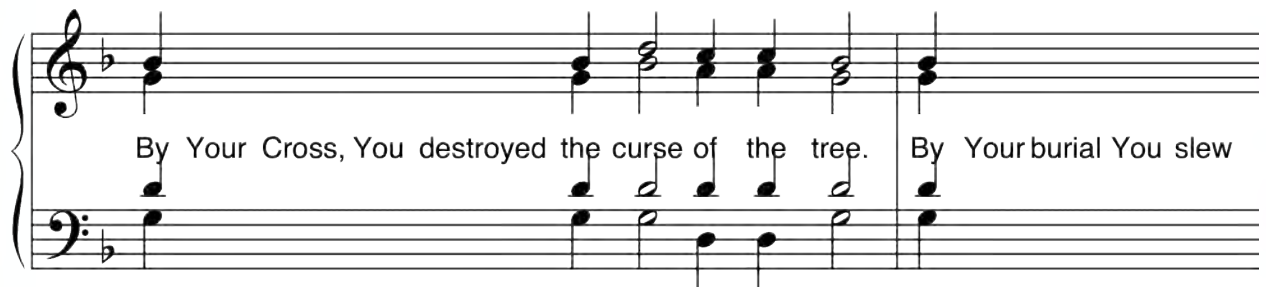


We wor - ship You, O only Im - mor - tal One.



Have mercy on us, O Christ, the Gi - ver of life.

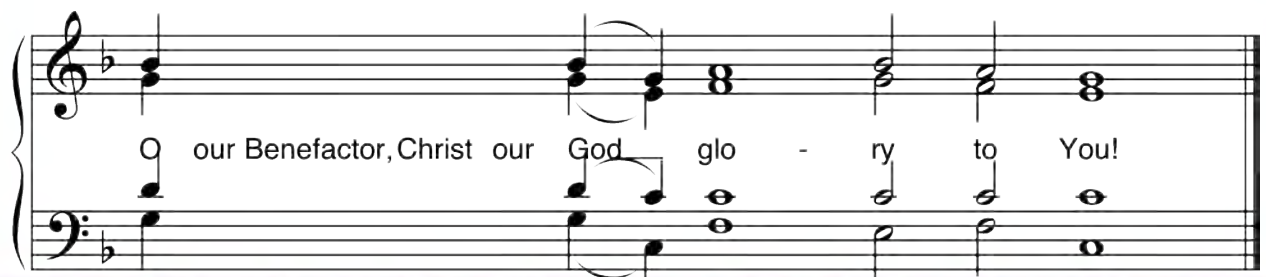
O praise the Lord, all ye nations; • praise Him, all ye peoples.



By Your Cross, You destroyed the curse of the tree. By Your burial You slew



the do - min - ion of death. By Your ri - sing, You enlightened the race of man.



O our Benefactor, Christ our God glo - ry to You!

For He hath made His mercy to prevail over us, • and the truth of the Lord abideth forever.

The gates of death opened to You from fear, O Lord,

when the guards of Hades saw You they were a - fraid,

for You demolished the gates of brass and smashed the iron chains

You have led us from the darkness

and the shadows of death and have bro - ken our bonds.



Glory to the Father, and to the Son, and to the Holy Spirit.

Let us come and worship in the house of the Lord,

singing the hymn of sal-va-tion. Cleanse our sins, O You, Who were crucified and

raised from the dead and are in the bosom of the Fa - - - ther.

Both now and ever, and unto the ages of ages. Amen.

The shadow of the Law passed when grace - came! As the bush burned,

yet was not con-sumed. So the Vir - gin gave birth, yet remained a vir - gin!

The righteous Sun has risen instead of a pil - lar of flame!

Instead of Moses, Christ the sal - va - tion of our souls!

Entrance with the Gospel

PRIEST: Wisdom. Stand upright.

Lamplighting Hymn, by Saint Sophronius, Patriarch of Jerusalem

Byzantine Melody, Tone 3

○ Gladsome Light • of holy glory, • the immortal Father, • heavenly • and holy, • blessed Jesus Christ, • and now that we have come • to the setting of the sun • and see the light of eventide, • we praise Thee, the Father, Son, • and Holy Spirit, one God. • It is worthy • at all times to praise Thee, • with voices of holy song, • O Son of God • the Giver of life • (of life): • the world does glorify • glorify Thee.

Slavic Melody, Tone 1

○ Gladsome Light of the holy glory of the immortal, Father • heavenly, holy, blessed: O Jesus Christ. • Now that we have come to the setting of the sun, • and behold the light of evening, • we praise the Father, Son, and Holy Spirit: God • For meet it is at all times to worship Thee • with voices of praise, O Son of God • and Giver of life; • therefore all the world doth glorify Thee.



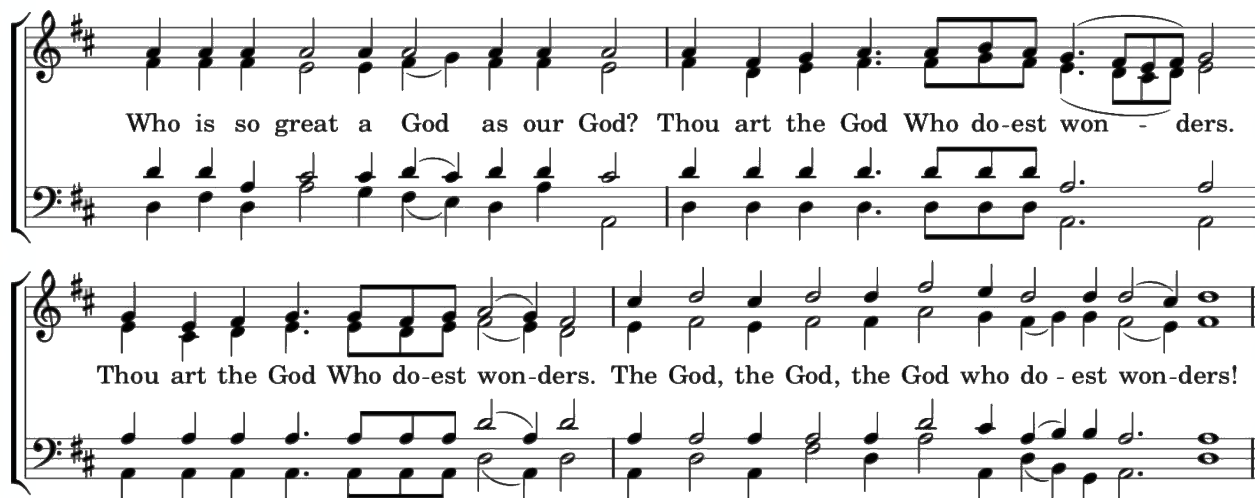
The Great Prokeimenon

Tone 7

DEACON: Let us attend.

PRIEST: Peace be unto all.

DEACON: Wisdom. The Prokeimenon in the Seventh Tone. Who is so great a God as our God? • Thou art God Who doest wonders.



Who is so great a God as our God? Thou art the God Who do-est won - ders.

Thou art the God Who do-est won-ders. The God, the God, the God who do - est won-ders!

DEACON: Thou hast made Thy power known among the peoples.

Who is so great a God as our God? • Thou art God Who doest wonders. • Thou art God Who doest wonders. • The God, • The God, • the God Who doest wonders.

DEACON: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

Who is so great a God as our God? • Thou art God Who doest wonders. • Thou art God Who doest wonders. • The God, • The God, • the God Who doest wonders.

DEACON: I remembered the works of the Lord; for I will remember Thy wonders from the beginning.

Who is so great a God as our God? • Thou art God Who doest wonders. • Thou art God Who doest wonders. • The God, • The God, • the God Who doest wonders.



GOSPEL, JOHN 20:19-25

By tradition, this Gospel is proclaimed in as many languages as possible, that the whole creation might hear of the resurrection of Christ and of God's infinite love and great mercy for all mankind.



DEACON: **A**nd that we may be worthy to hear the Holy Gospel, let us pray to the Lord our God.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

DEACON: **W**isdom! Rise! Let us hear the Holy Gospel.

PRIEST: **P**eace be unto all.

And to thy spirit.

PRIEST: **T**he reading from the Holy Gospel according to John.

DEACON: **L**et us be attentive.

Glory to Thee, O Lord, glory to Thee.

FIRST PART OF THE GOSPEL

ΕΛΛΗΝΙΚΑ

Ὁψης ὀψίας τῆ ἡμέρα ἐκείνη τῆ μιᾶ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν. Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

LINGUA LATINA

Cum ergo sero esset die illo, uno Sabbatorum, et fores essent clausae, ubi erant discipuli congregati, propter metum Judaeorum, venit Jesus, et stedit in medio, et dixit eis, pax vobis. Et cum haec dixisset, ostendit eis ejus manus et latus. Gavisissimi sunt ergo discipuli, viso Domino.

FRANCAIS

Le soir de ce même jour le premier de la semaine, les portes du lieu, où les disciples étaient rassemblés étant fermés, parce qu'ils craignaient les Juifs, Jésus vint et se tint au milieu d'eux et leur dit: La paix soit avec vous! Et quand il eut dit cela, il leur montra ses mains et son côté. Les disciples se réjouirent en voyant le Seigneur.

ESPAÑOL

Y como fué tarde aquel día, el primero de la semana, y estando las puertas cerradas donde los discípulos estaban juntos por miedo de los Judíos, vino Jesús, y púsose en medio, y díjoles: Paz á vosotros. Y como hubo dicho esto, mostróles las manos y el costado. Y los discípulos se gozaron viendo al Señor.

DEUTSCH

Am Abend aber dieses ersten Tages der Woche, kam Jesus dorthin, wo die Jünger versammelt waren, und trat mitten unter sie, obwohl die Türen aus Furcht vor den Juden verschlossen waren, und sprach zu ihnen: Friede sei mit euch! Und als er das gesagt hatte, zeigte er ihnen die Hände und seine Seite. Da wurden die Jünger froh, daß sie den Herrn sahen.

ENGLISH

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord.

SECOND PART OF THE GOSPEL

ΕΛΛΗΝΙΚΑ

Ἐἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν. Καθὼς ἀπέσταλκέ με ὁ Πατήρ, καὶ γὰρ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον· ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἂν τινῶν κρατῆτε, κεκράτηνται.

LINGUA LATINA

Dixit ergo eis iterum; pax vobis; sicut misit me Pater, et ego mitto vos; haec eum dixisset, insuflavit, et dixit eis; accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis, et quorum retineritis, retenta sunt.

FRANCAIS

Il leur dit encore: La paix soit avec vous! Comme le Père m'a envoyé, moi aussi je vous envoie. Et quand il eut dit cela, il souffla sur eux et leur dit: Recevez le saint Esprit. A ceux auxquels vous remettrez les péchés, ils seront remis; à ceux à qui vous les retiendrez, ils seront retenus.

ESPAÑOL

Entonces les dijo Jesús otra vez: Paz á vosotros: como me envió el Padre, así también yo os envío. Y como hubo dicho esto, sopló, y díjoles: Tomad el Espíritu Santo: a los que remitiereis los pecados, les son remetidos: á quienes los retuviereis, serán retenidos.

DEUTSCH

Da sagte Jesus noch einmal zu ihnen: Friede sei mit euch! Wie mich der Vater gesandt hat, so sende ich euch. Und als er das gesagt hatte, blies er sie an und sagte zu ihnen: Nehmt den heiligen Geist! Wem ihr die Sünden erlaßt, dem sind sie erlassen; und wem ihr sie anrechnet, dem sind sie angerechnet.

ENGLISH

Jesus said to them again, "Peace be with you. As the Father has sent Me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."



THIRD PART OF THE GOSPEL

ΕΛΛΗΝΙΚΑ

Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

LINGUA LATINA

Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Jesus. Dixerunt ergo ei alii discipuli, vidimus Dominum. Ille autem dixit eis: nisit videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam.

FRANCAIS

Thomas, l'un des douze, appel'e Didyme, n'était pas avec eux lorsque vint Jésus. Les autres disciples lui dirent: Nous avons vu le Seigneur. Il leur dit: Si je ne vois la marque des clous dans ses mains, si je ne mets mon doigt dans la marque des clous, si je ne mets la main dans son côté, je ne la croirai point.

ESPAÑOL

Empero Tomás, uno de los doce, que se dice el Dídimo, no estaba con ellos cuando Jesús vino. Dijéronle pues los otros discípulos: Al Señor hemos visto. Y él les dijo: Si no viere en sus manos la señal de los clavos, y metiere mi dedo en el lugar de los clavos, y metiere mi mano en su costado, no creeré.

DEUTSCH

Thomas aber mit dem beinamen Zwilling, einer der Zwölf, war nicht bei ihnen gewesen, als Jesus kam. Da sagten die andern Jünger zu ihm: Wir haben den Herrn gesehen. Er aber sagte zu ihnen: Solange ich nicht in seinen Händen die nagelwunden sehe und meine Finger hineinlege und meine Hand in seine Seitenwunde, werde ich's nicht glauben.

ENGLISH

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe."

Glory to Thee, O Lord, glory to Thee.

Augmented Litany

DEACON: Let us all say, with all our soul, and with all our mind, let us say:

Lord, have mercy.

O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Lord, have mercy.

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Lord, have mercy. (3)

Again we pray for our Metropolitan **Tikhon**, for our Archbishop **Benjamin**, for priests, deacons, and all other clergy, and for all our brethren in Christ.

Again we pray for this country, its President, for all civil authorities, and for the armed forces.

Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; and for the blessed and ever-memorable founders of this holy church; [for **NN.;**] and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for mercy, life, peace, health, salvation, and visitation, for the servants of God, [for **NN.;** and for] the brethren of this holy temple, and for the pardon and remission of their sins.

Again we pray for those who bring offerings and do good works in this holy and all-venerable temple; for those who labor and those who sing; and for all the people here present, who await Thy great and rich mercy.

PRIEST: O Lord our God, accept this fervent supplication of Thy servants, and have mercy on us according to the multitude of Thy mercy. Send down Thy bounties upon us and upon all Thy people, who await the rich mercy that comes from Thee.

For Thou art a merciful God and lovest mankind, and to Thee do we send up glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Amen.



Evening Prayer

Vouchsafe, O Lord, that we may be kept this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee. Blessed art Thou, O Lord, teach me Thy Statutes. Blessed art Thou, O Master, make me to understanding Thy Statutes. Blessed art Thou, O Holy One, enlighten me by Thy Statutes.

Thy mercy, O Lord, endures to the ages; despise not the works of Thy hands. Unto Thee is due praise. Unto Thee is due a song. Unto Thee is due glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Evening Litany

DEACON: Let us complete our evening prayer unto the Lord.

Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Grant this, O Lord.

An Angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask.

Commemorating our all-holy, most-pure, most-blessed, and glorious Lady, Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

To Thee, O Lord.

PRIEST: For Thou art a good God and lovest mankind, and to Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Amen.

PRIEST: Peace be unto all.

And to thy spirit.

DEACON: Bow your heads unto the Lord.

To Thee, O Lord.

PRIEST: O Lord our God, Who didst bow the heavens, and come down for the salvation of mankind: Look upon Thy servants and Thine inheritance. For unto Thee, the fearful Judge Who yet lovest mankind, have Thy servants bowed their heads, and submissively inclined their necks, awaiting not help from men, but entreating Thy mercy, and looking confidently for Thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the devil, and from vain thoughts and evil imaginations.

Blessed and most-glorified be the might of Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Amen.

Aposticha
Tone 2

Your Resurrection, O Christ our Sa - - - - viour,
has enlightened the whole un - - - - verse
re-call - ing Your cre - a - tion. Glory to You, O Al-migh - ty Lord!

The Paschal Verses – “Let God Arise!”

Znamenny Chant – H. Benigsen

Let God a-rise, let His e-ne-mies be scat-tered! To-day, a sa-cred

The first system of musical notation features a treble and bass clef with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Let God a-rise, let His e-ne-mies be scat-tered! To-day, a sa-cred".

Pas-cha is re-vealed to us! A new and ho-ly Pas - cha! A my-sti-cal

The second system of musical notation continues the melody and bass line. The lyrics are: "Pas-cha is re-vealed to us! A new and ho-ly Pas - cha! A my-sti-cal".

Pas - cha! A Pas-cha wor-thy of ve-ne-ra-tion! A Pas-cha which

The third system of musical notation continues the melody and bass line. The lyrics are: "Pas - cha! A Pas-cha wor-thy of ve-ne-ra-tion! A Pas-cha which".

is Christ the Re-dee-mer! A blame-less Pas - cha! A great Pas-cha!

The fourth system of musical notation continues the melody and bass line. The lyrics are: "is Christ the Re-dee-mer! A blame-less Pas - cha! A great Pas-cha!".

A Pas-cha of the faith-ful! A Pascha which has opened for us the

The fifth system of musical notation concludes the piece. The lyrics are: "A Pas-cha of the faith-ful! A Pascha which has opened for us the".

gates of Par-a-dise!// A Pas-cha which sanc-ti-fies all the faith-

- ful! As smoke van-ish-es so let them van-ish! Come from that

scene, O wo-men, bear-ers of glad ti-dings, and say to Zi-on:

Re-ceive from us the glad ti-dings of joy, of Christ's Re-sur-rec-

- tion! Ex-ult and be glad, and re-joice, O Je-ru-sa-lem, see-ing

Christ the King, Who comes forth from the tomb// like a Bride-

- groom in pro-ces - sion! So the sinners will perish before the face of

God, but let the right-eous be glad! The myrrh-bear-ing wo-men,

at the break of dawn, drew near to the tomb of the Life-Giv-er.

There they found an an-gel sit-ting up-on the stone! He greet-ed

them with these words: Why do you seek the Li-ving a-mong the

dead? Why do you mourn the In-cor-rupt a-mid cor-rup-tion?//

Go, pro-claim the glad ti-dings to His Dis-ci - ples! This is the

Day which the Lord has made! Let us re-joice and be glad in it!

Pas-cha of beau - ty! The Pas-cha of the Lord! A Pascha worthy of

all ho-nor has dawned for us! Pas - cha! Let us em-brace each

o-ther joy-ous-ly! Pas-cha, ran-som from af-flic-tion! for to-day

as from a bri-dal cham-ber Christ has shone forth from the tomb

and filled the women with joy say-ing:// Pro-claim the glad ti-dings

to the A-pos - tles! Glo-ry to the Father, and to the Son, and to

the Ho-ly Spi-rit, now and ev-er and un-to a-ges of a-ges. A - men.

This is the Day of Re-sur-rec-tion! Let us be il-lum-ined by the

Feast! Let us em-brace each oth - er! Let us call "Bro-thers" ev-en

those that hate us, and for-give all by the Re-sur-rec - tion, //

and so let us cry: Christ is ri-sen from the dead, tram-pling down

death by death, and up-on those in the tombs be-stow-ing life!

Christ is ri-sen from the dead, tram-pling down death by death,

and up-on those in the tombs be-stow-ing life! Christ is ri-sen

from the dead, tram-pling down death by death, and up-on those



Dismissal

DEACON: Wisdom.

Holy father, bless.

PRIEST: Blessed is He Who is, Christ our God, always, now, and ever, and unto ages of ages.

Amen. May the Lord God strengthen the holy and pure faith of pious and Orthodox Christians, together with His holy Church and this city, to the ages of ages. Amen.

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. (3)

Holy father, bless.

PRIEST: May Christ our true God, Who rose from the dead, trampling death by death and bestowing life upon those in the tombs, through the intercessions of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

PRIEST: Christ is risen. (3)

Indeed He is risen! (3)

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3)

And unto us hath He granted life eternal; we worship His Resurrection on the third day.



Η ΑΝΑΣΤΑΣΙΣ

