

Priest: "Blessed is our God ..."

Choir: "Amen."

Priest: "Christ is risen ... " (2 ½ times)

Choir: "and upon those in the tombs bestowing life!" (And then Psalm 103/104)

"Lord I Call..." – Tone 2

Reader: In the Second Tone, Lord I call upon You, hear me!

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

Lord, I call upon You, hear me. Hear me, O Lord.

Lord, I call upon You, hear me. Receive the voice of my prayer

when I call upon You. Hear me, O Lord.

Let my prayer arise in Your sight as incense and let the lifting

up of my hands be an evening sacrifice. Hear me, O Lord.

Reader: Reads text from Service Book

v. (10) Bring my soul out of prison, that I may give thanks to Your name!

Tone 2

(for the Resurrection)

Come, let us worship the Word of God
begotten of the Father before all ages,
and incarnate of the Virgin Mary!

Having endured the Cross,

He was buried as He himself desired.//

And having risen from the dead, He saved me, an erring man.

Come, let us worship the Word of God begotten of the Father before all a - ges,

and in - car - nate of the Vir - gin Ma - ry! Having 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.

v. (9) The righteous will surround me; for You will deal bountifully with me.

Christ our Savior

nailed to the Cross the bond against us,

He voided it and destroyed the dominion of death.//

We fall down before His Resurrection on the third day.

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

He void - ed it and destroyed the do - min - ion of death!

We fall down before His Resurrection on the third day!

v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!

With the Archangels

let us praise the Resurrection of Christ!

He is our Savior, our Redeemer.

He is coming with awesome glory and mighty power//
to judge the world which He made.

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!

v. (7) In the Second Tone, Let Your ears be attentive to the voice of my supplications!

Tone 2

(from the Pentecostarion, by Anatolius)

Early in the morning,
 the Myrrhbearing Women brought spices to the tomb of the Lord.
 They found the stone unexpectedly rolled away,
 and they asked among themselves:
 "Where are the seals of the tomb? Where are Pilate's guards?"
 The radiant Angel came to the wondering women and proclaimed to them:
 "Why do you seek, with tears, the Life Who gives life to the human race?
 Christ our God has risen from the dead as almighty,//
 granting us incorruption, life, enlightenment and great mercy!"

Early in the morn-ing, the Myrrhbearing Women brought spices to the tomb of the Lord.

They found the stone un-ex-pect-ed-ly rolled a-way, and they asked a-mong them-selves:

"Where are the seals of the tomb? Where are Pi - late's guards?"

The ra - di - ant Angel came to the wondering women and pro - claimed to them:

"Why do you seek, with tears, the Life Who gives life to the hu - man race?"

Christ our God has risen from the dead as al - might - y,
granting us incorruption, life, enlightenment and great mer - cy!"

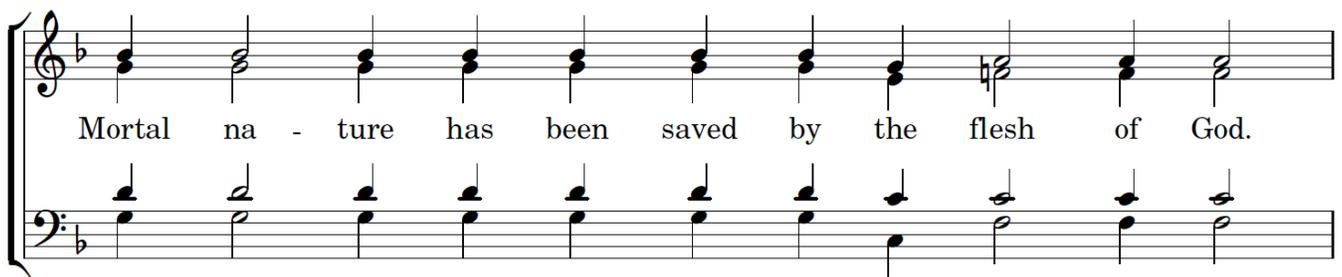
v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

O women disciples,
why do you mingle myrrh with tears?
The stone is gone; the tomb is empty.
Behold, corruption destroyed by life!
The seals witness that the guards of the godless have watched in vain.
Mortal nature has been saved by the flesh of God.
Hades is wailing.
Go with joy, and proclaim to the Apostles:
"Christ has slain death as the first-born of the dead.//
He awaits you in Galilee!"

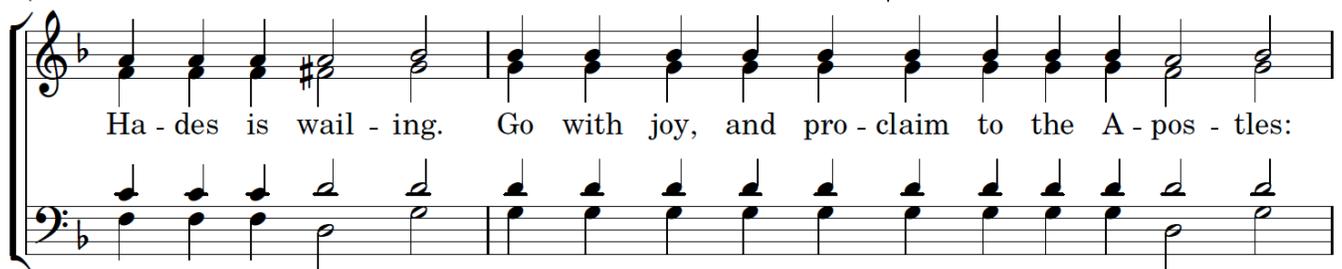
O women dis - ci - ples, why do you mingle myrrh with tears?

The stone is gone; the tomb is emp - ty. Behold, cor - rup - tion de - stroyed by life!

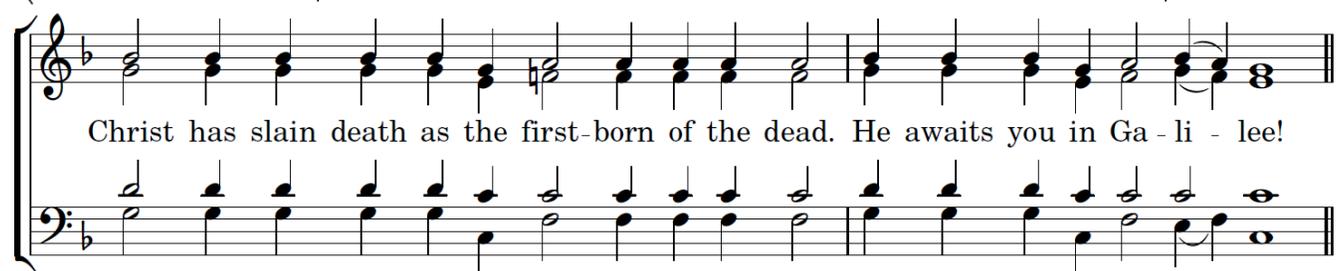
The seals wit - ness that the guards of the god - less have watched in vain.



Mortal na - ture has been saved by the flesh of God.



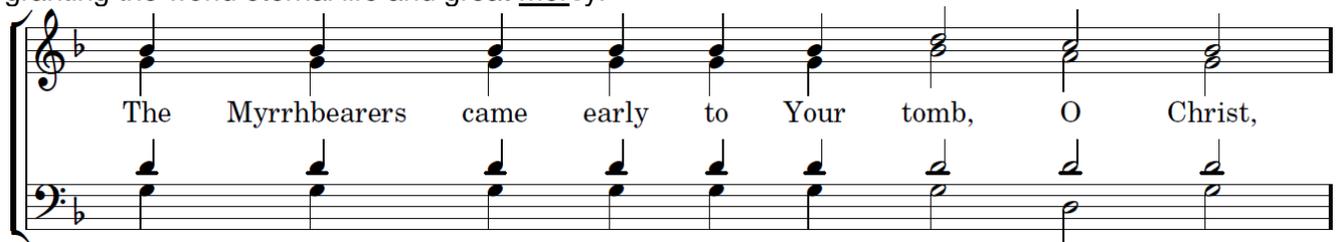
Ha - des is wail - ing. Go with joy, and pro - claim to the A - pos - tles:



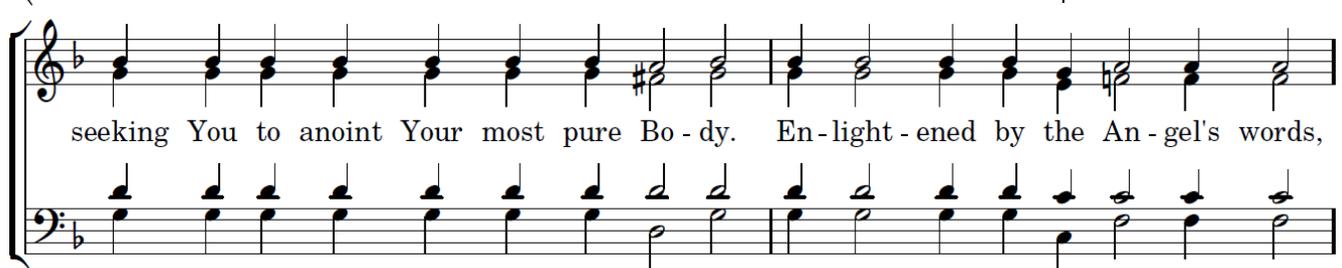
Christ has slain death as the first-born of the dead. He awaits you in Ga - li - lee!

v. (5) For Your Name's sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.

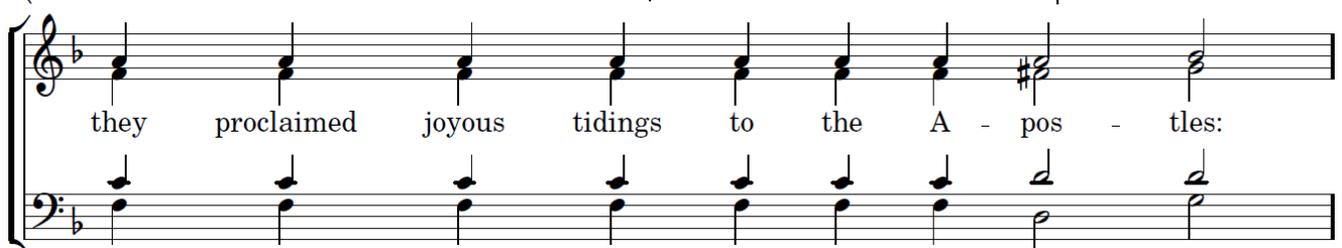
The Myrrhbearers came early to Your tomb, O Christ,
 seeking You to anoint Your most pure Body.
 Enl^{ighted} by the Angel's words,
 they proclaimed joyous tidings to the Apostles:
 "The Leader of our salvation has been raised;
 He has captured death, //
 granting the world eternal life and great mercy!"



The Myrrhbearers came early to Your tomb, O Christ,



seeking You to anoint Your most pure Bo - dy. En - light - ened by the An - gel's words,



they proclaimed joyous tidings to the A - pos - tles:

The Leader of our sal - va - tion has been raised; He has cap - tured death
granting the world eternal life and great mer - cy!

v. (4) In the First Tone, From the morning watch until night, from the morning watch, let Israel hope on the Lord!

Tone 1

(from the Menaion, for St. John)

(Joy of the Heavenly Hosts)

The beholder of ineffable revelations,
the interpreter of the mysteries of God on high:
the son of Zebedee has recorded the Gospel of Christ for us, //
teaching us to confess God: Father, Son and Holy Spirit.

The be - hold - er of in - ef - fa - ble rev - e - la - tions,
the interpreter of the mysteries of God on high:
the son of Ze - be - dee has recorded the Gospel of Christ for us,
teaching us to confess God: Father, Son and Holy Spir - it.

v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

The beholder of ineffable revelations,
the interpreter of the mysteries of God on high:

the son of Zebedee has recorded the Gospel of Christ for us, //
teaching us to confess God: Father, Son and Holy Spirit.

The be - hold - er of in - ef - fa - ble rev - e - la - tions,

the interpreter of the mysteries of God on high:

the son of Ze - be - dee has recorded the Gospel of Christ for us,

teaching us to confess God: Father, Son and Holy Spir - it.

v. (2) Praise the Lord, all nations! Praise Him, all peoples!

Divinely inspired instrument for the songs of heaven,
whose secrets he wrote down for us,
singing wonderfully the song of songs,
with words from his mouth as music from a lyre, //
he prays for us to be saved.

Divinely in - spired instrument for the songs of heav - en,

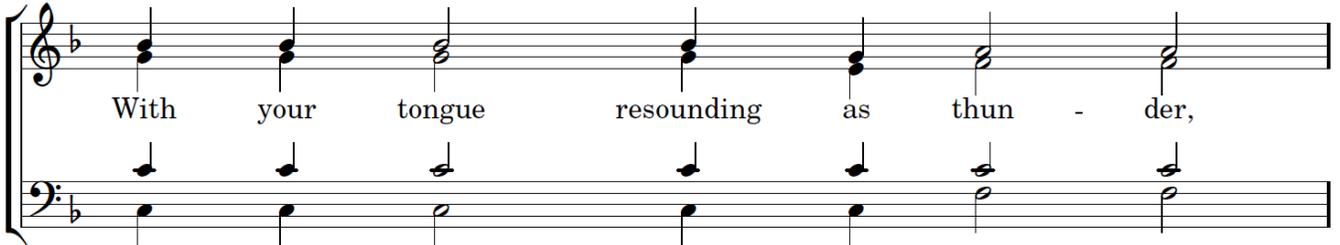
whose secrets he wrote down for us, sing - ing wonderfully the song of songs,



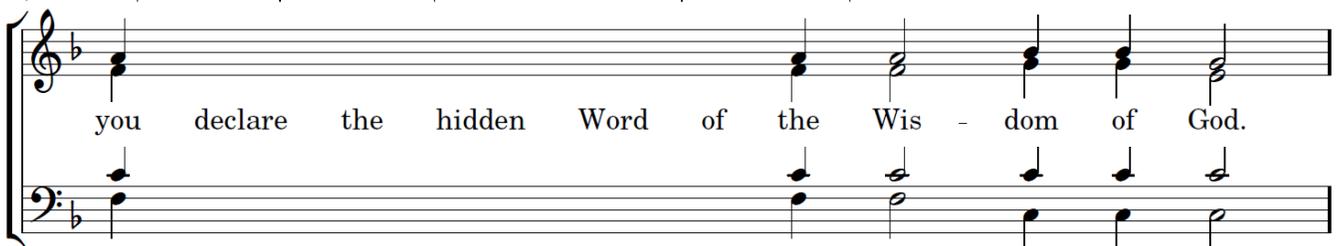
with words from his mouth as mu - sic from a lyre, he prays for us to be saved.

v. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.

With your tongue resounding as thunder,
 you declare the hidden Word of the Wisdom of God.
 O beloved of God, you open your mouth to cry:
 "In the beginning was the Word!"//
 Thus you illumine all mankind with the knowledge of God.

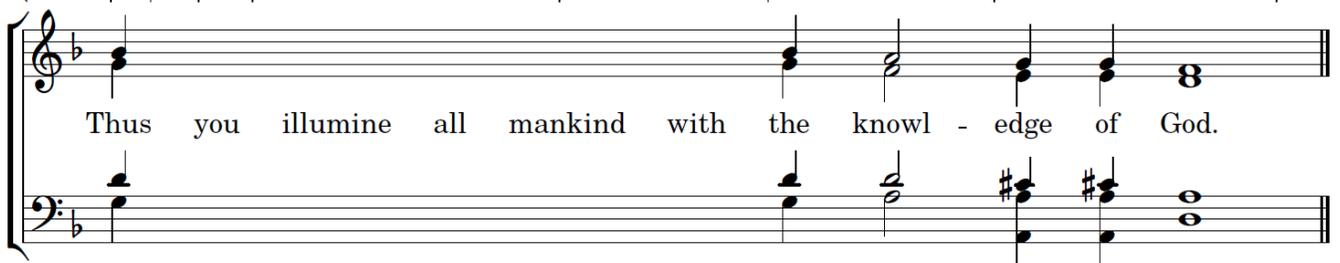


With your tongue resounding as thun - der,



you declare the hidden Word of the Wis - dom of God.

O be - lov - ed of God, you open your mouth to cry: "In the be - gin - ning was the Word!"



Thus you illumine all mankind with the knowl - edge of God.

In the Sixth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 6 *(from the Pentecostarion)*

The Myrrhbearing Women reached Your tomb
 and saw the seals of the tomb broken.
 Not finding Your most pure body, they lamented, saying:
 "Who has stolen our hope?
 Who has taken the dead One, naked and anointed,
 the sole consolation of His Mother?
 How can the Life of the dead have died?
 How can the Capturer of hell have been buried?//
 But arise in three days as You said, O Savior, and save our souls!"

The Myrrhbearing Women reached Your tomb

and saw the seals of the tomb broken.

Not find - ing Your most pure body, they la - men - ted, say - ing:

Who has sto - len our hope? Who has ta - ken the dead One, na - ked and a - noint - ed,

the sole con - so - la - tion of His Moth - er? How can the Life of the dead have died?

How can the Cap - tur - er of hell have been bur - ied?

But arise in three days as You said, O Sa - vior, and save our souls!

In the Second Tone, now and ever, and unto ages of ages. Amen.

Tone 2

(Theotokion – Dogmatikon)

The shadow of the Law passed when grace came;
as the Bush burned, yet was not consumed,
so the Virgin gave birth, yet remained a Virgin.
Instead of a pillar of flame, the Righteous Sun has risen.//
Instead of Moses, Christ, the Salvation of our souls.

The shadow of the Law passed when grace came! As the bush burned,
yet was not consumed. So the Virgin gave birth, yet remained a virgin!
The righteous Sun has risen instead of a pillar of flame!
Instead of Moses, Christ the salvation of our souls!

Priest: Wisdom! Let us attend!

Choir: O Gladsome Light ... (p. 16)

Prokeimenon of the Day, Three Readings

Priest: Wisdom!

Reader: The Reading from the First General Epistle of the Apostle John the Theologian. 1 John 3:21-4:6

Priest: Let us attend!

Reader: My Beloved, if our hearts do not condemn us, we have boldness toward God. Whatever we ask, we receive from him because we keep his commandments and do what is pleasing in his sight. This is his commandment: that we should believe in the Name of his Son Jesus Christ, and that we should love one another, even as he commanded. All who obey his commandments remain in him, and he remains in them. By this, we know that he remains in us, by the Spirit that he has given us.

Beloved, do not believe every spirit, but test the spirits to determine whether they are from God, because many false prophets have gone out into the world. This is how you can discern the Spirit of God: every spirit who confesses that Jesus Christ has come in the flesh is from God. But every spirit who does not confess Jesus Christ as having come in the flesh is not from God, and this is the spirit of the Antichrist which you have heard is coming, and is already in the world. You are of God, dear children and you have overcome these people because the one who is in you is greater than the one who is in the world. They are of the world. Therefore, they speak according to the spirit of the world, and the world listens to them. We are of God. Whoever knows God listens to us. Whoever is not of God does not listen to us. By this we can discern the spirit of truth and the spirit of error.

Priest: Wisdom!

Reader: The Reading from the First General Epistle of the Apostle John the Theologian. 1 John 4:11-16

Priest: Let us attend!

Reader: My Beloved, if God loved us in this way, we also should love one another. No one has seen God at any time, but if we love one another, God remains in us, and his love has reached completion in us.

By this, we know that we remain in God and he in us, because he has given us a share of his Spirit. We have seen and testify that the Father has sent the Son, the Savior of the world. God remains in those who confess that Jesus is the Son of God, and they remain in God. We have known and believed in the love which God has for us: God is love, and whoever remains in love remains in God, and God in him.

Priest: Wisdom!

Reader: The Reading from the First General Epistle of the Apostle John the Theologian. 1 John 4:20-5:5

Priest: Let us attend!

Reader: My Beloved, if someone says, "I love God," and yet hates his brother or sister, such a person is a liar! If someone does not love the brother who can be seen, how can such a person claim to love God whom he has not seen? Indeed, this is the commandment we have received from him: that the one who loves God should also love his brethren.

Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father also loves the one who is born of the Father. By this we know that we love the children of God: by loving God and keeping his commandments. Truly, this is the love of God: that we keep his commandments. And his commandments are not burdensome. Everyone born of God overcomes the world! This is the victory that has overcome the world: our faith. Who overcomes the world? Is it not the one who believes that Jesus is the Son of God?

Aposticha – Tone 2 (for the Resurrection)

Your Resurrection, O Christ our Savior,
has enlightened the whole universe,
calling back Your creation.//
Glory to You, O almighty Lord!

Your Resurrection, O Christ our Sa - viour, has enlightened the whole un - i - verse

re - call - ing Your cre - a - tion. Glory to You, O Al - migh - ty Lord!

(Then the Paschal Stichera with their verses from Psalm 67/68, in Tone Five.)
Music follows the complete text.

v: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

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 to us the gates of Paradise,//
a Pascha which sanctifies all the faithful.

v: As smoke vanishes so let them vanish!

Come from that scene, O women bearers of glad tidings,
and say to 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!

The myrrh-bearing 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 has made. Let us rejoice and be glad in it!

Pascha of beauty,

the Pascha of the Lord,
A Pascha worthy of honor has dawned for us.

Oh, Pascha!

Let us embrace each other joyously!

Pascha, ransom from affliction!

For today, as from a bridal chamber,

Christ has shown forth from the tomb,

and filled the women with joy saying://

“Proclaim the glad tidings to the Apostles!”

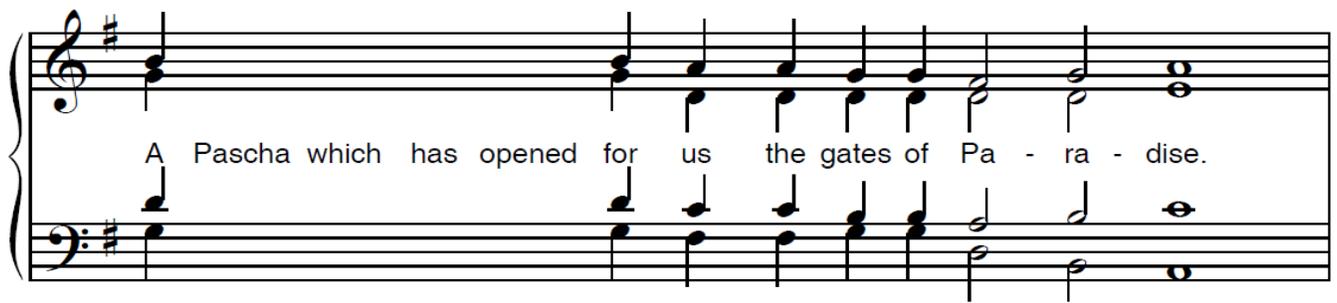
Let God a - rise, let His e - ne-mies be scat - tered.

To-day a sa-cred Pas-cha is revealed to us. A new and ho - ly

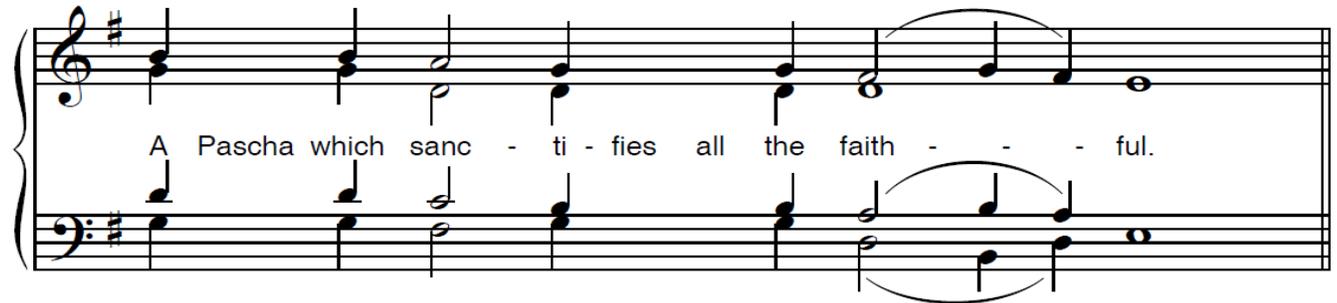
Pas - cha. A mys-ti - cal Pas - cha. A Pas - cha wor-thy of

ve-ne-ra - tion. A Pascha which is Christ, the Redeem - er.

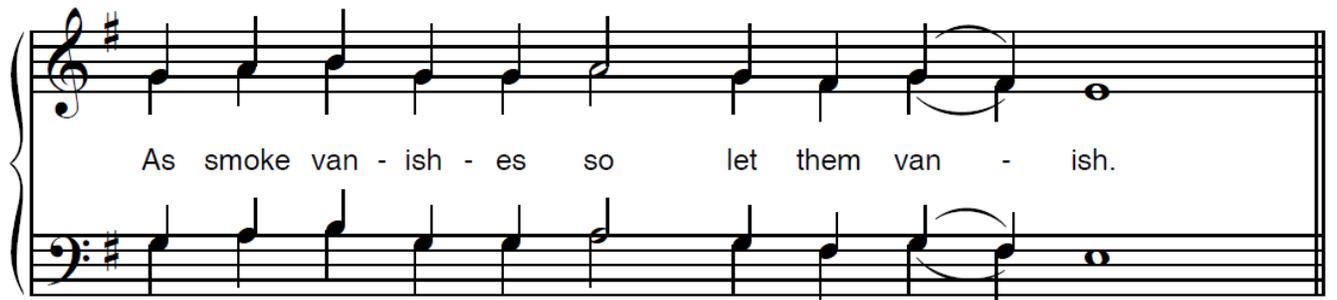
A blameless Pas - cha. A great Pas - cha. A Pas-cha of the faith - ful.



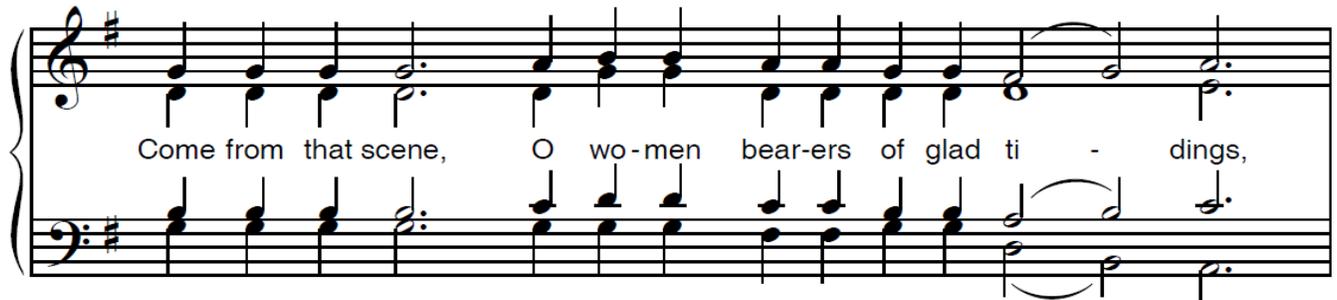
A Pascha which has opened for us the gates of Pa - ra - dise.



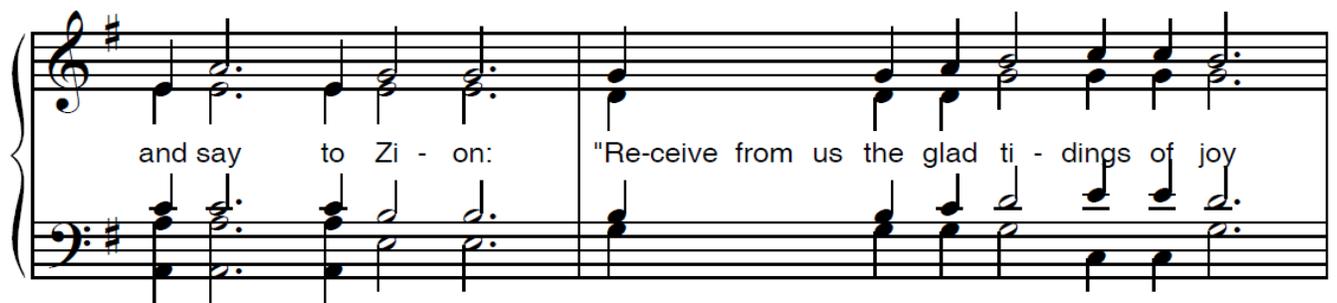
A Pascha which sanc - ti - fies all the faith - - - ful.



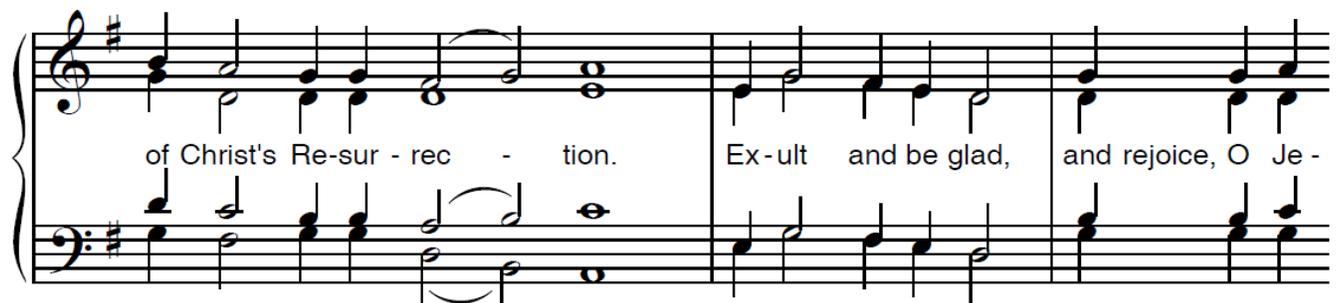
As smoke van - ish - es so let them van - ish.



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 rejoice, O Je -

ru - sa - lem, seeing 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 incor-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-joyce, and be glad in it!

Pas - cha of beau - ty! The Pas - cha of the Lord!

A Pascha worthy of all ho - nour has dawned for us. Pas - - - cha!

Let us embrace each o - ther joy - ous - ly. Pas - cha ransom from af -

flic - tion. For today as from a bri - dal cham - ber

Christ has shone forth from the tomb. And filled the women with joy - say - ing:

Proclaim the glad ti - dings to the a - pos - tles!

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

Glory to the Father, and to the Son, and to the Holy Spir - it.

Tone 6 (from the Menaion, for St. John, by John the Monk)

O Apostle of Christ,
 Evangelist and divine Teacher,
 you were an initiate of ineffable things.
 You made teachings plain to the faithful,
 as you thundered forth to us:
 "In the beginning was the Word!"
 Casting aside the words of heretics who said: "He was not!"
 You were openly the bosom friend and beloved,
 like the prophet Isaiah, and the God-seer Moses.

As you have boldness before Him, //
never cease to pray for our souls!

O A - pos - tle of Christ, Evangelist and divine Teach - er,

you were an initiate of in-ef - fa-ble things. You made teachings plain to the faith-ful,

as you thundered forth to us: "In the be - gin - ning was the Word!"

Casting aside the words of heretics who said: "He was not!"

You were openly the bosom friend and be - lov - - ed,

like the prophet Isaiah, and the God - seer Mos - es.

As you have boldness be - fore Him, never cease to pray for our souls!

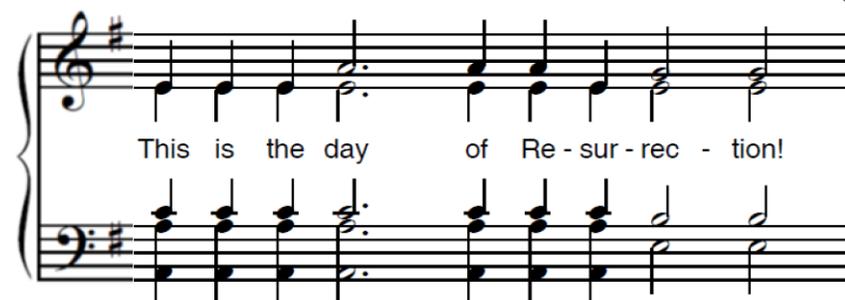
now and ever, and unto ages of ages. Amen.

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!" (*once*)



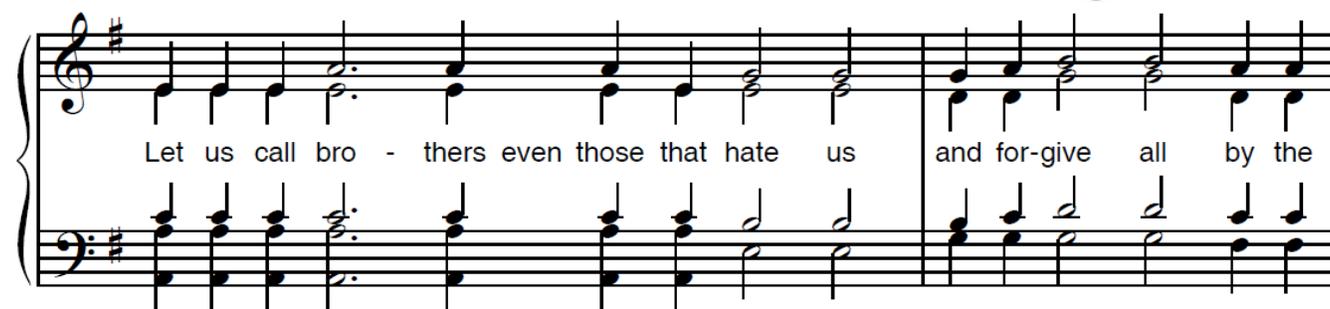
Now and ever and un - to a - ges of a - ges. A - men.



This is the day of Re - sur - rec - tion!



Let us be il - lu - mined by the feast! Let us em - brace each o - ther!



Let us call bro - thers even those that hate us and for - give all by the



Re - sur - rec - - - tion, and so let us cry:

"Christ is Risen" is sung only once.

Christ is ri - sen from the dead, tramp - ling down death by death,
and up - on those in the tombs be - stow - ing life!

The image shows a musical score for a piece titled "St. Symeon's Prayer". It consists of two systems of music. The first system has a vocal line on a single staff and a piano accompaniment on two staves. The second system also has a vocal line on a single staff and a piano accompaniment on two staves. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are: "Christ is ri - sen from the dead, tramp - ling down death by death, and up - on those in the tombs be - stow - ing life!".

St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 2

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 2)

When You descended to death, O Life Immortal,
You slew Hades with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

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

Tone 2

Troparion

(St. John)

(Troparion for St. John – Tone 2)

Beloved Apostle of Christ our God,
hasten to deliver a defenseless people!
He Who allowed you to recline on His breast,
receives you as you bow before Him.
Implore Him, O John the Theologian,
to disperse the persistent threat from the heathens,//
entreating for us peace and great mercy!

Soprano
Alto

Be-loved a - pos - tle of Christ our God, hasten to deliver

Tenor
Bass

a defenseless peo - ple. He who allowed you to re-cline on His

breast, receives you as you bow be-fore Him. Im-plore Him, John

the The - o - lo - gian, to disperse the persistent threat from the

hea - thens, en - treat - ing for us peace and great mer - cy.

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

Tone 2

Troparion

(Pentecostarion)

(Troparion from the Pentecostarion – Tone 2)

The Angel came to the Myrrhbearing Women at the tomb and said:

“Myrrh is fitting for the dead;

but Christ has shown Himself a stranger to corruption!

So proclaim: ‘The Lord is risen,//

granting the world great mercy.’”

Soprano
Alto

Tenor
Bass

The an - gel came to the myrrhbearing women at the

tomb and said: Myrrh is fit - ting for the dead;

but Christ has shown Himself a stranger to cor - rup - tion!

So proclaim: The Lord is ris - en, grant - ing the

world great mer - cy

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Priest: "Blessed is the Kingdom..."

Choir: "Amen."

Priest: "Christ is risen... " (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

Tone 2

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 2)

When You descended to death, O Life Immortal,
You slew Hades with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
"O Giver of life, Christ our God, glory to You!"

When You descended to death, O Life Im - mor - - tal,

You slew Hades with the splendour of Your God - head! And when from the depths

You raised the dead, all the powers of hea - ven cried out:

O Giver of Life! Christ our God, glo - ry to You!

Tone 2

Troparion

(Pentecostarion)

(Troparion from the Pentecostarion – Tone 2)

The noble Joseph,
when he had taken down Your most pure Body from the Tree,
wrapped it in fine linen and anointed it with spices,
and placed it in a new tomb.
But You rose on the third day, O Lord,//
granting the world great mercy.

Soprano
Alto

The no - ble Jo - seph, when he had taken down

Tenor
Bass

Your most pure Bo - dy from the Tree, wrapped it in fine linen

and anointed it with spic - es, and placed it in a

new tomb. But You rose on the third day, O Lord,

grant - ing the world great mer - cy.

Tone 2

Troparion

(St. John)

(Troparion for St. John – Tone 2)

Beloved Apostle of Christ our God,
hasten to deliver a defenseless people!

He Who allowed you to recline on His breast,
receives you as you bow before Him.

Implore Him, O John the Theologian,
to disperse the persistent threat from the heathens,//
entreating for us peace and great mercy!

Soprano
Alto

Be-loved a - pos - tle of Christ our God, hasten to deliver

Tenor
Bass

a defenseless peo - ple. He who allowed you to re-cline on His

breast, receives you as you bow be-fore Him. Im-plore Him, John

the The - o - lo - gian, to disperse the persistent threat from the

hea - thens, en - treat - ing for us peace and great mer - cy.

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

Tone 2

Kontakion

(St. John)

(Kontakion for St. John – Tone 2)

Who shall declare your greatness,

O virgin disciple,

for you pour forth wonders and are a source of healings,//

and pray for our souls as theologian and friend of Christ.

Soprano
Alto

Who shall de-clare your great - ness, O virgin dis - ci - ple,

Tenor
Bass

for you pour forth wonders and are a source of heal - ings,

and pray for our souls as The - o - lo - gian and friend of Christ.

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

Tone 2

Kontakion

(Pentecostarion)

(Kontakion from the Pentecostarion – Tone 2)

You commanded the Myrrhbearers to rejoice, O Christ God.

By Your Resurrection, You stopped the lamentation of Eve, the first mother.

You commanded them to preach to Your Apostles://

“The Savior is risen from the tomb!”

Soprano
Alto

You com-mand-ed the myrrhbearers to rejoice, O Christ

Tenor
Bass

God! By Your Resurrection, You stopped the lamentation of

The image shows a musical score for two systems. Each system consists of a vocal line and a piano accompaniment line. The vocal line is written in a single staff with a treble clef and a key signature of one flat (B-flat). The piano accompaniment is written in a single staff with a bass clef and the same key signature. The lyrics are: "Eve, the first mo - ther! You com - mand - ed them to preach to Your a - pos - tles:* The Sav - ior is ris - en from the tomb." The music is in a simple, homophonic style with block chords and moving bass lines. The first system ends with a repeat sign, and the second system ends with a double bar line.

Eve, the first mo - ther! You com - mand - ed them to preach to

Your a - pos - tles:* The Sav - ior is ris - en from the tomb.

Deacon: Let us attend! *Priest:* † Peace to all!

Reader: And to your spirit!

Priest: Wisdom!

Reader: The Prokeimenon in the 6th Tone, O Lord, save Your people and bless Your inheritance!

Choir: O Lord, save Your people and bless Your inheritance, Your inheritance!

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he-ri-tance.

Reader: To You, O Lord, will I call. O my God, be not silent to me!

Choir: O Lord, save Your people and bless Your inheritance, Your inheritance!

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he-ri-tance.

Reader: In the Eighth Tone, Their proclamation has gone out into all the earth, / and their words to the ends of the universe.

Choir: Their proclamation has gone out into all the earth, / and their words to the ends of the universe.

Their proclamation has gone out into all the earth, and their words to the ends of the universe.

Deacon: Wisdom!

Epistle: (16) Acts 6:1-7 and (68-b) 1 John 1:1-7 (*St. John*)

Reader: The Reading from the Acts of the Apostles.

Deacon: Let us attend!

Reader: In those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists against the Hebrews, because their widows were neglected in the daily service of food distribution.

The Twelve summoned the multitude of the disciples and said, "It is not appropriate for us to abandon the word of God in order to serve tables. Therefore, select from among you, brethren, seven men of good reputation, full of the Holy Spirit and wisdom. We will appoint them over this necessary task and devote ourselves to prayer and to the ministry of the word."

These words pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They presented these men to the apostles, who prayed and laid their hands on them. Thus, the word of God spread and the number of disciples greatly multiplied in Jerusalem, and a large number of Jews became obedient to the faith.

What was from the beginning, what we have heard, what we have seen with our eyes, what we looked at and what our hands touched, this is our message concerning the word of life. The Life was revealed

and we have seen, and testify, and proclaim to you the eternal life, which was with the Father and which was revealed to us. What we have seen and heard, this is what we proclaim to you, so that you also may have communion with us. Truly, our communion is with the Father and with his Son Jesus Christ. We write these things to you so that our joy may be fulfilled!

This is the message which we have heard from him and which we now announce to you: that God is light, and in him there is no darkness at all.

If we say that we have communion with him and yet walk in the darkness, we lie – we do not practice the truth.

But if we walk in the light as he is in the light, then we do have communion with one another and the blood of his Son Jesus Christ cleanses us from all sin.

Priest: † Peace to you who read.

Alleluia, Tone 8

Reader: And to your spirit. In the 8th Tone, Alleluia! O Lord, You have been gracious to Your land; You have turned back the captivity of Jacob.

Choir: Alleluia, Alleluia, Alleluia!

Reader: Mercy and truth have met, righteousness and peace have kissed each other.

Choir: Alleluia, Alleluia, Alleluia!

Reader: In the First Tone, The heavens will praise Your wonders, O Lord; and Your truth in the congregation of the saints.

Choir: Alleluia, Alleluia, Alleluia!

Gospel: (69) Mark 15:43-16:8 and (61) John 19:25-27; 21:24-25 (*St. John*) **Page 17 and 358**

Priest: The reading from the Holy Gospel according to St. **Mark**.

Choir: Glory to You O Lord, Glory to You.

Priest: At that time, Joseph of Arimathea (a prominent council member who was also looking for the Kingdom of God), came forward. He boldly went in to Pilate and asked for Jesus' body. Pilate wondered if Jesus was already dead. Calling the centurion, he asked him whether Jesus had been dead for a long time. Having been assured of this by the centurion, he granted the body to Joseph. Accordingly, Joseph bought fine linen, took Jesus down and wrapped him in the linen cloth. Having placed him in a tomb which had been cut out of a rock, he rolled a stone against the door of the tomb. Mary Magdalene and Mary, the mother of James, saw where Jesus had been laid. When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices in order to come and anoint him. Very early on the first day of the week, they arrived at the tomb when the sun had risen. They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?" But when they looked up, they saw that the stone was already rolled back, although it was extremely large. Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. He said to them, "Do not be amazed! You seek Jesus the Nazarene, who has been crucified. He has risen! He is not here! Behold, the place where they laid him! But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he told you.'" They went out and fled from the tomb, for trembling and astonishment had come upon them. They said nothing to anyone because they were afraid.

At that time, there were standing by the cross of Jesus his mother, and his mother's sister (Mary the wife of Clopas), and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, "Woman, behold your son!"

Then he said to the disciple, "Behold, your mother!" And from that hour, the disciple took her to his own home.

This is the disciple who bears witness about these things and who wrote these things. We know that his testimony is true. There are also many other things which Jesus did. If they were all written, I suppose that even the world itself could not contain the books that would be written. Amen.

Choir: Glory to You O Lord, Glory to You.

Sermon

(then p. 89)

(Instead of "It is truly meet...", we sing:)

The Angel cried to the Lady, full of grace:
"Rejoice, O pure Virgin! Again, I say: 'Rejoice,
your Son is risen from His three days in the tomb!
With Himself He has raised all the dead.'
Rejoice, O ye people!

Shine, shine, O New Jerusalem!
The glory of the Lord has shone on you!
Exult now, and be glad, O Zion!
Be radiant, O pure Theotokos,
in the Resurrection of your Son!

The an - - - gel cried to the La - dy
full of grace: Re - joice, Re - joice, O pure Vir - gin!
A - gain I say re - joice! Your Son is ri - sen
from His three days in the tomb. With Him - self

He has raised all the dead. Re - joyce, re-joyce, O ye

peo - ple. Shine! Shine! Shine! O

new Jer - u - sa - lem. The glo - ry of the Lord

has shone on you. Ex - ult

now, ex - ult and be glad, O Zi - on.

Be ra - di - ant, O pure The - o - to kos,

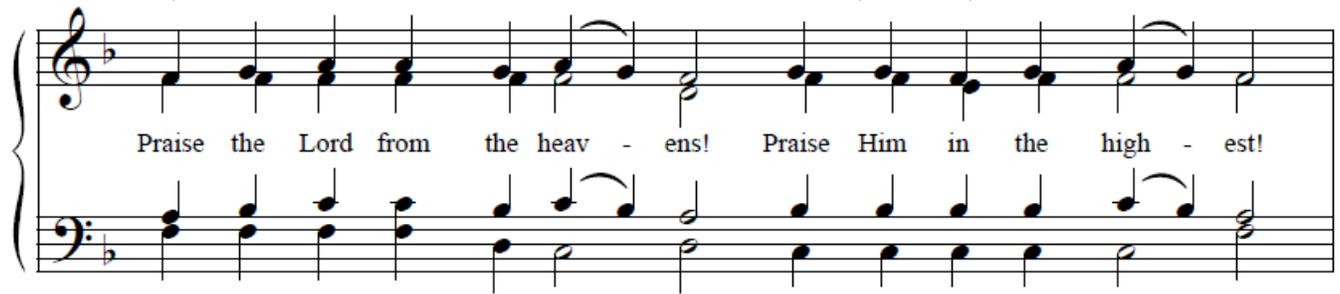
The first system of the musical score is in D major. The vocal line begins with a half note 'Be', followed by quarter notes 'ra', 'di', and 'ant', then a half note 'O', quarter notes 'pure', and a half note 'The'. The piano accompaniment consists of chords in the right hand and a bass line in the left hand. The lyrics 'Be ra - di - ant, O pure The - o - to kos,' are written below the vocal line.

in the Re - sur - rec - tion, the Re - sur-rec - tion of your Son.

The second system continues the musical score. The vocal line has a half note 'in', quarter notes 'the', 'Re', 'sur', 'rec', and 'tion', then a half note 'the', quarter notes 'Re', 'sur-rec', and 'tion', and finally a half note 'of' and a quarter note 'your Son'. The piano accompaniment continues with chords and a bass line. The lyrics 'in the Re - sur - rec - tion, the Re - sur-rec - tion of your Son.' are written below the vocal line.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! Their proclamation has gone out into all the earth, and their words to the ends of the universe. Alleluia, Alleluia, Alleluia!

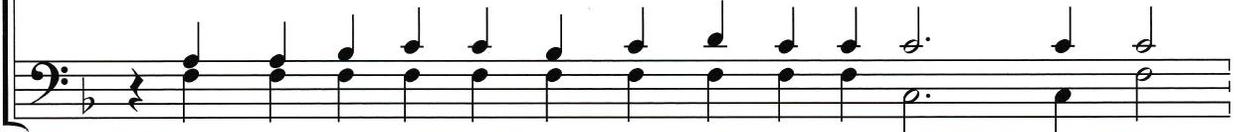


Praise the Lord from the heav - ens! Praise Him in the high - est!

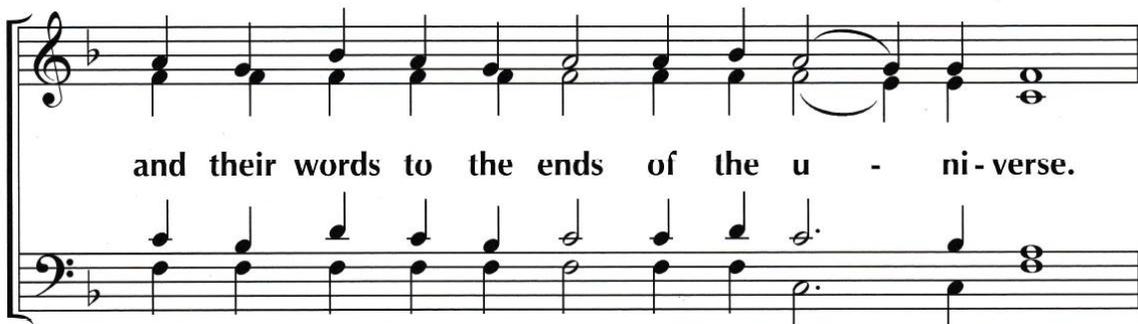
Soprano
Alto



Tenor
Bass



Their proc - la - ma - tion has gone out in - to all — the earth,



and their words to the ends of the u - ni - verse.

1. The heavens are telling the glory of Cod; and the firmament proclaims His handiwork.
2. Day to day pours forth speech, and night to night declares knowledge.
3. In them He has set a tent for the sun, which comes forth like a bridegroom leaving his chamber.
4. The law of the Lord is perfect reviving the soul; the testimony of the Lord is sure, making wise the simple.
5. The precepts of the Lord are right rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.
6. Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my Rock and my Redeemer.



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

Communion of the Faithful

Before the communion:

Priest: "In the fear of God ..."

Choir: "Blessed is He that comes in the Name of the Lord ..."

After the communion:

Priest: "O Lord, save Your people ..."

Choir: "Christ is risen from the dead ... " (sung once, instead of "We have seen the True Light ...")

Priest: "Always, now and ever ..."

Choir: "Let our mouths be filled ..."

At the Dismissal, the Priest says: "Glory to You, O Christ ...," and the choir sings "Christ is risen from the dead...." (thrice).

The Priest gives the Dismissal.

After the "Amen.", the Choir:

And unto us He has given eternal life.

Let us worship His Resurrection on the third day.

Musical notation for "A - men." in G major, 4/4 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The text "A - men." is written below the treble staff.

Musical notation for "And un-to us He has giv-en e-ter-nal life! Let us wor-ship His Re-" in G major, 4/4 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the treble staff.

Musical notation for "- sur-rec-tion on the third day!" in G major, 4/4 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the treble staff.