

Bright Monday

Text from "[*The Divine Liturgy: An Anthology for Worship*](#)"; Pg. 501 & Pg. 509

Liturgical Instruction: After the priest exclaims "Blessed is the Kingdom" and we have responded "Amen," the clergy sing the following Tropar once and the people repeat it. Then the clergy sing the first half, and we conclude it. This is done every day until the Wednesday before Ascension Thursday.

Troparion: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life. (3x).

First Antiphon

Verse 1: Shout to the Lord, all the earth, sing now to His name, give glory to His praise (Ps 65:2).

Refrain: Through the prayers of the Mother of God,* O Saviour, save us.

Verse 2: Say unto God, "How awesome are your works! Because of the greatness of Your strength Your enemies will flatter you" (Ps 65:3).

Refrain: Through the prayers of the Mother of God,* O Saviour, save us.

Verse 3: Let all the earth worship You and sing to You, let it sing to Your name, O Most High! (Ps 65:3)

Refrain: Through the prayers of the Mother of God,* O Saviour, save us.

+Glory be to the Father and to the Son and to the Holy Spirit. Now and for ever and ever. Amen.

If the second antiphon is sung: (Refrain: Through the prayers of the Mother of God O Saviour, save us.) Otherwise we sing: Only-begotten Son...

Second Antiphon

Verse 1: God be merciful to us and bless us; make the light of Your face shine upon us and have mercy on us (Ps 66:2).

Refrain: Son of God, risen from the dead, save us who sing to You: Alleluia.

Verse 2: That we may know Your way upon earth, Your salvation among all nations (Ps 66:3).

Refrain: Son of God, risen from the dead, save us who sing to You: Alleluia.

Verse 3: Let the peoples give praise to You, O God, may all the peoples give praise to You (Ps 66:4).

Refrain: Son of God, risen from the dead, save us who sing to You: Alleluia.

Glory... now... Only-begotten Son...

Third Antiphon

Verse 1 (Soloist): Let God arise, and let His enemies be scattered; let those who hate Him flee from before His face (Ps 67:2).

Troparion: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

Verse 2 (Soloist): As smoke vanishes, let them vanish, as wax melts before the fire (Ps 67:3).

Troparion: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

Verse 3 (Soloist): So let sinners perish before the face of God, but let the righteous be glad (Ps 67:3-4).

Troparion: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

Entrance Verse (Soloist): In the churches bless God, the Lord from the fountains of Israel (Ps 67:27).

Troparion: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

+Glory be to the Father and to the Son and to the Holy Spirit. Now and for ever and ever. Amen.

Kontakion (Tone 8): Though You descended into a tomb, O Immortal One,* yet You destroyed the power of Hades;* and You rose as victor, O Christ God,* calling to the myrrh-bearing women: Rejoice!* and giving peace to Your apostles:* You, who grant Resurrection to the fallen.

Instead of "Holy God...": All you, who have been baptized into Christ, you have put on Christ! Alleluia!

Prokimenon (Tone 8): Their utterance has gone forth into all the earth, and their words unto the ends of the world (Ps 18:5).

verse: The heavens tell the glory of God, and the firmament declares the work of His hand (Ps 18:2).

Epistle (Act 1:12-17; 21-26): *At that time the apostles* returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew,

James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers. In those days Peter stood up among the believers (together the crowd numbered about one hundred and twenty people) and said, 'Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus— for he was numbered among us and was allotted his share in this ministry.' So one of the men who have accompanied us throughout the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection.' So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed and said, 'Lord, you know everyone's heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.' And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

Alleluia (Tone 1):

verse: The heavens shall confess Your wonders, O Lord, and Your truth in the church of the saints (Ps 88:6).

verse: God is glorified in the assembly of the saints (Ps 88:8).

Gospel: (John 1:18-28): No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known. This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed and did not deny it, but confessed, 'I am not the Messiah.' And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the prophet?' He answered, 'No.' Then they said to him, 'Who are you? Let us have an answer for those who sent us. What do you say about yourself?' He said, 'I am the voice of one crying out in the wilderness, "Make straight the way of the Lord" ', as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, 'Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?' John answered them, 'I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal.' This took place in Bethany across the Jordan where John was baptizing.

Instead of "It is truly..." (Pg. 507): The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice!

Irmos (Tone 1): Shine, shine, O new Jerusalem! for the glory of the Lord has risen upon you! Exult now and be glad, O Zion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Verse: Receive the body of Christ; taste the fountain of immortality.

Alleluia! (3x).

Instead of "Blessed is He...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

Instead of "We have seen the true light...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

Instead of "Let our mouths...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

Instead of "Blessed be the name of the Lord...": Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

"Christ is risen" *is sung again once (using a simple chord chant) instead of* "Glory be to the Father..." *at the dismissal.*

Then the Troparion "Christ is risen" is sung as in the beginning of the Liturgy, but with an additional ending.

Troparion: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life (3x).

And to us He has granted life eternal;* we bow down before His resurrection on the third day