

Third Sunday of Pascha: Sunday of the Myrrhbearing Women; Our Venerable Father Theodore of Syceum (613); April 22

Text from "[*The Divine Liturgy: An Anthology for Worship*](#)"; Pg. 520

Liturgical Instruction: According to Galician usage, we continue to sing the First Antiphon of Pascha and the Third Antiphon, "Come, let us sing joyfully to the Lord" with the refrain "Son of God, risen from the dead," until the eve of Ascension.

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).

Troparion (Tone 2): When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* "O Giver of Life, Christ our God, glory be to You!"

Troparion (Tone 2): The noble Joseph took down Your most pure body from the tree.* He wrapped it in a clean shroud, and with aromatic spices* and placed it in burial in a new tomb.* But on the third day You arose, O Lord,* granting the world Your great mercy.

+Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion (Tone 2): You commanded the myrrh-bearers to rejoice, O Christ God,* and ended the grief of our mother Eve by Your resurrection.* You ordered the apostles to proclaim to all:* "The Saviour is risen from the tomb."

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.

Prokimenon (Tone 6): Save Your people, O Lord,* and bless Your inheritance (Ps 27:9).

verse: Unto You I will cry, O Lord my God, lest You turn from me in silence (Ps 27:1).

Epistle (Act 6:1-7): *In those days*, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, 'It is not right that we should neglect the word of God in order to wait at tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.' What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them. The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Alleluia (Tone 8):

verse: You have shown favour to Your land, O Lord; You brought back the captives of Jacob (Ps 84:2).

verse: Mercy and truth have met; righteousness and peace have embraced (Ps 84:11).

Gospel: (Mark 15:43-16:8): *At that time* Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid. When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.' So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

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.

Second Communion Verse: Praise the Lord from the heavens;* praise Him in the highest (Ps 148:1). 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 cord 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.