



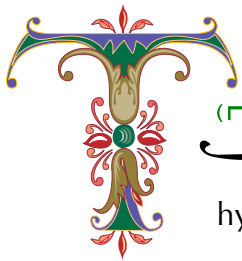
## BRIEF ἈPOSTICHA

### Second Mode

Ἦχος Πά

### Aposticha #1

Ἦ Ἀνάστασις σου 160






(Π)  
 hy Res - ur - rec - tion, O Christ Sav - iour, Δ hath en - light - - ened the  
(M)  
 whole world; and Thou hast re - stored Thine\_ own crea - ture. π (Π)  
 O Al - might - y

π  
 Lord, \_ glo - ry be to Thee.

## Verse #2






Ὁ Κύριος ἐβασίλευσεν 



**T**<sup>(□)</sup> he Lord is king; He is clothed with maj- es- ty.  The Lord  
 is clothed with strength  and\_\_\_ He hath girt Him-self. 

## Aposticha #2

Διὰ ξύλου Σῶτερ





**B**<sup>(□)</sup> y the Tree, O Sav - - iour, Thou didst a - bol - ish\_\_\_ the  
 curse of the tree;  by Thy bur - i - al, Thou hast slain\_\_\_ the  might of death;  
 and Thou hast en - light-ened\_\_\_ our race by Thine a - ris-ing.  Where-fore, we  
 cry out to Thee: <sup>(□)</sup><sub>4</sub>  O Life - giv - ing Christ our God, <sup>3</sup>  glo - ry be to

   
 Thee.

Verse #3


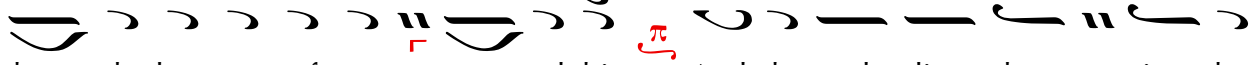
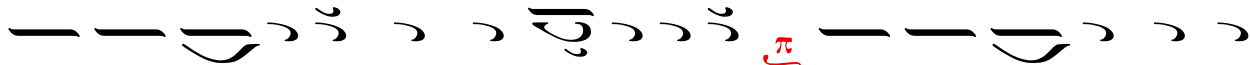





Καὶ γὰρ ἐστερέωσε 

**F** <sup>(π)</sup>   
 or He es - tab - lished the world  which shall not be shak-en.

Aposticha #3

Ἐν τῷ Σταυρῷ Χριστέ



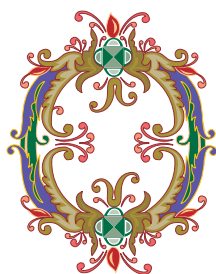
<sup>(π)</sup>   
 hen Thou wast seen nailed up - on the Cross, O Christ, Thou didst  
  
 change the beau-ty of cre - - at - ed things. And the sol - diers, show - - ing their  
  
 in - hu - man - i - ty, pierced Thy side with a spear. And the Jews\_\_ sought to  
  
 seal Thy tomb, be-ing ig - - no - rant of Thy pow-er. But, Thou Who by  
  
 the mer - cy of Thy com - pas - - sions didst ac-cept bur - i - al  and didst  
  
 a - rise on the third\_\_ day, Lord,\_\_ glo - ry be to Thee. 

## Verse #4

Τῷ οἴκῳ σου πρόπει ✠ π

**H** (Π) ✠ o - li - ness be - com - eth Thy house, O ✠ Lord, π un - to π length of

π  
days. π



## Aposticha #4

Ζωοδότα Χριστέ

(Π) π Christ, Thou Giv - - er of life, Δ π Thou didst un - der - go

π the pas - sion will - ing - ly for the sake of mor - tal men. π In - to Ha - -

π des didst Thou de - scend π as the π <sup>4</sup> π Might - y One; and them π that a - wait -

π - ed Thy com - ing there didst Thou snatch a - way, as from the hand π of π one

π pow - er - ful, π grant - ing them in Par - a - dise, in - stead of Ha - - des, (Μ) π to dwell. π

(Π) π Where - fore al - so un - to us who glo - ri - - fy π Δ π Thine π a - ris - ing on

π the third day, π do Thou grant for - give - ness of sins π and great mer - - cy. π

Glory...

Δόξα Πατρί

**G** (□) lo - ry to the Fa - - ther, and to the Son, and to the Ho - ly Spir -

it.

it.

Both now...

Καὶ νῦν

**B** (□) oth now and ev - - er, and un - to thē ag - es\_\_ of ag - es. A -

men.

men.

Aposticha Theotokion

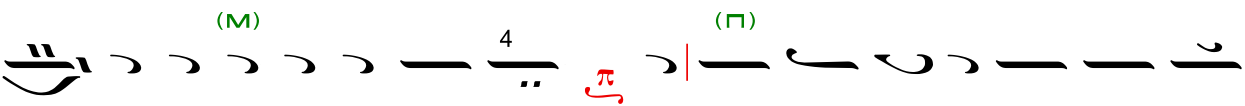
ᾠθ θαύματος καινοῦ




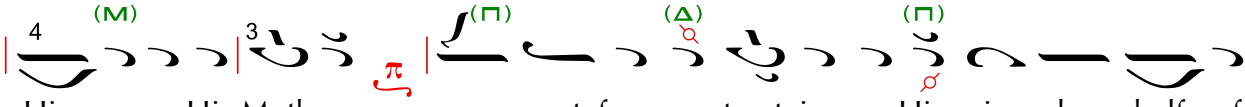
(□) new won-der, sur-pass - ing all thē an - cient won-ders!

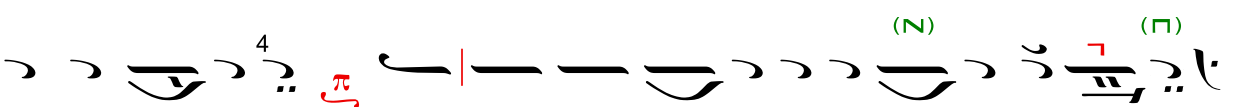
For who hath known of a moth - - er with-out hus - band giv-ing birth,

and car - - ry-ing in her arms Him that em-bra-ceth all cre - a-tion?


  
 He that is born is of God's will. In that thou car - - ri - est Him


  
 in Thine arms as a babe, O all - pure one, and hast bold-ness towards


  
 Him as His Moth-er, cease not from en-treat-ing Him in be - half of


  
 them that hon-our thee, that He have pit - - y and save our souls.

We believe that God  
 is present everywhere and that  
 "the eyes of the Lord look upon good men  
 and evil in every place"; but we must believe without  
 a shadow of doubt that this is especially so when we assist at  
 the Divine Office. Therefore, let us always be mindful of what the  
 prophet says: "Serve the Lord in fear"; and again, "Sing psalms wisely";  
 and, "I will sing to Thee in the sight of the angels." Hence we must consider  
 how we are to behave ourselves in the sight of the Divinity and of His angels,  
 and let us so stand to sing, that our mind may be in harmony with our voice.

—Rule XIX of St. Benedict (d. ca. 547)