

## April 19, 2020: The Lord's Resurrection (Pascha, Easter)

### Epistle: The Acts, 1:1-8:

*The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."*

### Gospel: John 1:1-17:



*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent*

*to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received*

*Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ.*

By the grace of God, we have been found worthy to receive, once again, the light of Christ's resurrection in our hearts and in our souls.

On the night of the Lord's Resurrection, as well as throughout the Pascal season, Orthodox Christians sing, time and again, the hymn of Christ's victory over death and Hades: ***Christ is risen from the dead, trampling down death by death and those in the tombs bestowing life.*** By so doing, they re-affirm their faith and hope in their own resurrection and victory over death and the evil forces.

As the assurance of our own resurrection, Easter is the foundation of Christianity, the "Feast of feasts" that opens the doors of Paradise and brings reconciliation between man and his Creator.

**Fr. George Bazgan**

### **EASTER MESSAGE**

**The Board of Directors and the Ladies Auxiliary of our parish extend,  
to all members and supporters of our Church, best wishes for  
a Blessed Pascha, filled with joy and good health!**

**CHRIST IS RISEN! \* HAPPY EASTER!**

### **MEMBERSHIP**

**The Board of Directors extends a warm appeal to all supporters of our parish, asking them to pay their membership until Easter.**

**This way we can ensure that we have the necessary funds to fulfill our financial obligations during the Summer months and for the rest of the year as well.**

**THANK YOU VERY MUCH!**

## **SPECIAL ANNOUNCEMENT**

Due to the coronavirus pandemic and, in accordance with the measures taken by our Hierarchs, for the time being, the following changes will go into effect:

1. The Divine Liturgy is to be attended only by the clergy, the chanter and those who help with the church service.
2. Our Sunday fellowships are being suspended until further notice.
3. All Sunday School classes are suspended.
4. We ask all of you to observe the recommendations made by the health experts, such as: stay home if you are not feeling well, wash your hands, keep the social distance, etc.

Don't forget to read our weekly electronic Bulletin, which comes out every Thursday, for other details and updates.

We apologize for the inconvenience and thank you for the understanding!

**May God keep all of us safe!**

## **LOVE YOUR NEIGHBOR!**

During these trying times, we expect some of families (individuals) of our community to experience a higher degree of hardship, in terms of paying the rent, groceries, etc.

In order to help them cope with such difficulties, we are announcing the creation of a Humanitarian Fund, called "LOVE YOUR NEIGHBOR."

Fr. George is committing \$500 per month for this cause until the current situation is resolved.

Those who want to contribute, with any amount, please call Mrs. Corina Sasu (780-200-1171) to make arrangements for payment.

**Thank You and God Bless!**

## A Message for the Season

*Beloved Brothers and Sisters in Christ,*

We hope that you are healthy and that the news from your loved ones, from near or far, continues to be good!

We live in trying times in every respect: medical, economic, social, familial and, not in the least, spiritual-religious. I don't think there is anyone who disagrees that these times of concern for us and our families, insecurity, heightened stress and anxiety, will live forever in the memory of this generation and in the history of the whole world.

One thing is clear from all this situation: man is a fragile being.

As you already know, this pandemic also had and continues to have a very negative impact on the places of worship around the world. Religious services continue, but the believers who make up the living, militant and dynamic Church cannot be present. I miss every one of you, and sorrow fills my heart when I don't see the children with the candle in their innocent hands and the timid steps approaching the Holy Chalice for communion with Christ. Sadness is amplified as we approach the Feast of Light, the Lord's Resurrection, Easter, the Feast of joy and of Christ's victory over death, sin, and hades.

I urge you, especially now, not to forget those who are in much more difficult situations and to be the good Samaritans, pouring oil and wine, multiplied by prayer, over their wounds and troubles!

In the same context, I urge you not to forget our Church where some of you have married and/or baptized your children. The Church, as you know, does not receive any financial aid from any government or organization. Times are tough, but Church expenses are the same as before. In the words of St. Paul, *"Each one should give what he has decided in his heart to give, not with regret or compulsion, for God loves a cheerful giver. And God is able to multiply all grace in you, so that in all things, at all times, having all that you need, you will abound in every good work..."* (II Corinthians 9:7-8). Memberships, donations and pledges can be sent by regular mail, over the internet or directly at the Church.

Don't forget to pray more diligently and thank God for all the gifts and blessings!

For now, the services will be broadcast live via the Internet, and I urge you to take part, so that the church at home may be in communion of prayer and love with the Church, the house of our salvation and comfort.

May the good and merciful God bless you with health, peace, the joy of salvation and a good heart, and may the light of Christ's Resurrection be your true guide along your earthly pilgrimage

**CHRIST IS RISEN!**

With much love, thanks and gratitude,

**Fr. George Bazgan**

## **CHURCH DIRECTORY PICK UP**

**The 2019 Church Directory is now available for those who participated in this project. If your family came to the Hall for a photography appointment or submitted your own family picture (for \$15), then you will receive a Directory. There is no rush to pick up your family directory.**

**Under the current unusual conditions, it is better to contact Fr. George (780-473-0029) to make arrangements for pick up.**

**We appologize for the delay and thank you for your patience and support for this Church project!**

**Have a happy and safe Spring!**

## **Prayer at the time of pandemic**

**O Lord, our God, who are rich in mercy and, with Your wise care, guard our lives, listen to our prayer, receive our repentance for our sins, stop this pandemic, as You have ceased the punishment of the people in the days of King David. You who are the Physician of our souls and our bodies, give healing to those contaminated with this disease, hastily raising them from their bed of suffering, to glorify You, the Most Merciful Savior, and protect those who are healthy from any disease.**

**Bless, strengthen and shield, O Lord, with Your grace, all those who, with love of people and sacrifice, care for the sick at their homes or in hospitals. Remove all disease and suffering from the people and teache us to value life and health as gifts coming from You.**

**Grant us, O God, Your peace, and fill our hearts with unwavering faith in Your protection, with hope in Your help, and with love towards You and our neighbor.**

**For Yours is to show mercy and to save us, O our God, and to You we give glorify: Father and Son and Holy Spirit, now and forever. Amen!**

## **HOLY WEEK AND EASTER SCHEDULE**

### **PALM SUNDAY**

**Blessing of Palms, Divine Liturgy ..... 10:00 A. M.**

### **HOLY MONDAY**

**Matins of the Holy Tuesday ..... 6:00 P. M.**

### **HOLY TUESDAY**

**Matins of the Holy Wednesday ..... 6:00 P. M.**

### **HOLY WEDNESDAY**

**Matins of the Holy Thursday ..... 6:00 P. M.**

### **HOLY THURSDAY**

**Divine Liturgy of St. Basil the Great ..... 10:00 A. M.**

**Service of the Holy Passion (12 Gospels) ..... 6:00 P. M.**

### **GOOD FRIDAY**

**Taking down from the Cross (Vespers) ..... 3:00 P. M.**

**Lamentation Service ..... 6:00 P. M.**

### **GREAT SATURDAY**

**Divine Liturgy of St. Basil the Great ..... 10:00 A. M.**

### **HOLY PASCHA (EASTER)**

**Resurrection Service and Divine Liturgy ..... 12:00 (midnight)**

### **BRIGHT MONDAY**

**Divine Liturgy ..... 10:00 AM.**

### **BRIGHT TUESDAY**

**Divine Liturgy ..... 10:00 AM.**

### **BRIGHT FRIDAY**

**Divine Liturgy ..... 10:00 AM.**

**You can watch these services on line.**



**PASTORAL LETTER  
AT THE FEAST OF THE LORD'S RESURRECTION, 2020**

**† IOAN CASIAN**

*by the mercies of God*

***Bishop of the Romanian Orthodox Diocese of Canada***

*To our beloved Clergy and Orthodox Christians,*

*peace and joy from Christ the Lord,*

*and from us, hierarchical Blessings.*

***In their fright, the women bowed their faces to the ground, but they said to them,***

***“Why do you look for the living among the dead? He is not here; He is risen!***

***Remember how He spoke to you, while He was still with you in Galilee.***

**(Luke 24:5-6)**

**Most Reverend Fathers,**

**Beloved Faithful,**

**Christ is risen!**

*“This is the day which the Lord has made: let us be glad and rejoice therein.”* (Psalms 117:24), says one of the verses of the Matins of Resurrection. It is the holy and blessed night of the Resurrection of our Lord Jesus Christ. There are countless readings in which the Evangelists give us the testimonies of the apostles, the myrrh-bearing women and other disciples who saw the Risen Christ. And St. John the Evangelist concludes: *“But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name”* (John 20:31). All these are testimonies for us to believe in the salvation made possible through the death and resurrection of the Son of God.

In one of these testimonies (Luke 24:1-10), the myrrh-bearing women, knowing what happened to the Lord, that is, his death and hastened burial, because of the Sabbath day, on the first day of the week, early in the morning, go anxiously to the grave to fulfill what was due for a dead man, according to the tradition of the Old Covenant. Although they had known Christ well, had seen the healings and believed in Him as the coming Messiah, they did not seem to have fully realized the significance of the historical moment they were experiencing. This becomes even more evident if we also consider the encounter of Christ the Savior with Luke and Cleopas on the road to Emmaus (Luke 24:18), with Mary Magdalene in the Garden of Gethsemane (John 20:14) and their difficulty in recognizing Him. To these could be added the anxiety of the myrrh-bearers regarding the removal of the stone from the door of the tomb (Mark 16:3). The routine of their current life doesn't seem to be changed in any way, compared to what was normal for them to do. And yet, it will be changed in a surprising but not unforetold way: *“For He taught His disciples and said to them, The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day. But they did not understand this saying and were afraid to ask Him”* (Mark 9:31-32). A special event happened. Jesus rose from the dead, on the third day, as He had announced, and the tomb remains empty.

We can draw a parallel between our situation and that of the myrrh-bearing women. We are engaged in our daily routine without paying too much attention to it. We go to work, we come home, we take care of the children, we, perhaps, assist the neediest among us, we even go to church and do what we've learned that needs to be done.

However, taking into account what happened to the myrrh-bearing women, we can ask ourselves: What does the empty tomb really mean to us? What is our real search? Are we really engaged in an authentic search, or do we stick to the routine that encloses us in our everyday habit?

What can we do so that we no longer seek the Risen Christ where He is no longer? Is there an encounter with the Risen Christ that overturns our routine?

*“The Word of God lives forever and by His own nature He is life - says St. Cyril of Alexandria. However, when He humbled and emptied Himself, making Himself like one of us, He tasted death. But this proved to be the death of death, for He rose from the dead to be the way by which, not so much He Himself, but rather we could regain incorruption. Let no one seek among the dead Him who lives forever. But if He is not here, with mortality and in the tomb, where is He? Obviously, in heaven and in the divine glory.”<sup>1</sup>*

The Great Alexandrian Church Father gives answers to our questions and to our search as Christians, specifying at least two important things. First, Christ is the Son of God and the eternal life itself. Out of love for man, through the iconic descent from His transcendence, he becomes one of us, except sin (Hebrews 4:15). He tastes death as a man, He who is eternal life, but a death that becomes the giver of eternal life and the leaven of a renewed humanity. The death of Christ meant the death of our death. It was the way by which God could again give man the possibility of incorruption. Second, the One we are looking for, Christ dead and resurrected, is no longer here in the way we would expect Him to be. St. Cyril says that Christ is *“in heaven in divine glory.”* His transfigured human nature becomes the anchor through which He can carry us in the most holy place into the bosom of the Father, that is, in the kingdom of God.

The women were looking, just like us, for the limited, palpable and circumscribed to His humanity Jesus that they had known. But as the accounts of Holy Evangelists say, Christ the Savior is no longer physically present as everyone expected, including the myrrh-bearing women. Christ, even though He went through bodily death, this did not have the same meaning as ours.

We are, like the myrrh-bearers, circumscribed in time and space but we seek the Eternal in the *‘naturalness of our limitations.’* We contend with the limits of physical death and the fragility of our lives. On Easter night, the Christian comes to find the empty tomb of the circumscribed and human Christ. The Gospel reading of the Resurrection service (Matthew 28:1-16) does nothing but re-affirms, re-actualizes this old and new miracle. The bodily life of Jesus and ours ends here but it continues beyond in a fuller way thanks to Him. The body of Christ disappears from the tomb because He is already in heaven. He, being the eternal life, could not be held by death.

On Easter night, the Christian understands from the Gospel account that the absence of the body of Christ the Savior is healing, beneficent, and full of hope. He is replaced by the resurrected Christ who abolishes the limits of death. The Christian understands that his/her life is no longer a prisoner of the physical death, but that it finds a new starting point toward a way of being divine. The absence of the material body of Jesus makes the Christian feel a higher, graceful presence that will lead him/her toward the transfigured humanity of the Savior Jesus Christ, of whom St. Cyril of Alexandria speaks and which is no longer limited by our fallen and sinful world. The Christian understands that, due to the work of the Son of God, another reality opens before him/her - that of the Kingdom of Heaven.

How does this new reality make itself present and operate a change in us?

*“The Divine Liturgy - says Father Staniloae - can also be considered as a means for people to transcend from a life closed in selfishness and in the world, to a life of communication in God the Trinity, or of love, even when the content of prayers consists of things necessary for earthly life, as conditions for preparation for the Kingdom of God. (...) So, this is what we learn during the Divine Liturgy: to transcend or rise above our selfish and bodily interests that bind us to the world*

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<sup>1</sup> *Commentary on Luke* chap. 24 in Thomas C. Oden (ed.). *Ancient Christian Commentary on Scripture (New Testament III Luke)*. Ed. InterVarsity Press: Downers Grove, IL, USA 2003, p 375 coll. 1-2



*and our union in the spirit of sacrifice with Christ and, through Him, with the Father in the Holy Spirit. And by coming together in the ambiance of communion of the Holy Trinity, we strengthen the communion between us.*"<sup>2</sup>

The Church is constituted through the Divine Liturgy and the Holy Sacraments are its arms. We, as a Church, live in the Divine Liturgy the overlapping and interaction of the two plans – that of eternal life and of the renewed earthly life.<sup>3</sup> We live at the same time the paradox of the daily material reality and of the mysterious but real presence of the eternal kingdom toward which we aspire. The Church is always the same and completely new each time. In the Divine Liturgy the person transcends itself from the limited life of corruption and sin, to a new life, modeled after the infinite divine virtues. Selfishness and passions shape the human person after the wicked and relative world. Man's daily life is a horizontal communion that handcuffs him to the material and relative world. In the Divine Liturgy man is led toward something else, to the endlessly rich and new communion through Christ with the Father and the Holy Spirit. Man's life begins to be shaped according to the image of God, entering communion with the Holy Trinity and other people.

*"Mainly, the Eucharist is given for eternal life, therefore for rising above the earthly life"*<sup>4</sup> - says Father Dumitru Stăniloae. The Eucharist, which is the Body and Blood of Christ, nourishes our growth and renewal into the mystery of the eternal kingdom. We partake in the resurrected humanity of Christ. Progressively, our human nature is transfigured by the cooperation of our will with the grace received in the Holy Communion, a work that leads to diminishing or even dissolution of personal selfishness. Our fundamental preoccupation is no longer the material things but God - Father, Son and Holy Spirit – vertically, and my neighbor, horizontally. God and our neighbors are two transcendences, not of the same nature, but which provide us with a vital space, filled with authentic, natural and meaningful relationship. This way, we remain in a dynamic, permanently renewed relationship with God and our neighbor. We seek God and our neighbor every time and are surprised by the unexpected novelty of both. God and those around us, each become an intimate and immediate transcendent. Every time we seek in the one next to us the renewed image of God and by this, we seek God Himself.

Archimandrite Vasile Vasilachi captures very well the unity of our world in God.

*"For us people there is a past, a present and a future under the veil of eternity. (...) The past has a divine basis of creation, so that the present and the future rest on these eternal arms of Divinity, under the veil of eternity. For us Christians, the future is not a shattering nor a dissipation into nonexistence, but we have a Paradise of the beginning and a heaven of the future. It is a beginning of eternity and an everlastingness of future with God. We do not walk here, in the present or in the future, into an abyss, but we enter the garden of Paradise."*<sup>5</sup>

The Christian has a vision that is hopeful but also realistic for he knows that at the foundation of creation is a divine act, that the road between the beginning and the end, passing through the past, present and future, is under the sign of divine eternity, which can make our present world a garden of Paradise. The Church is the garden of Paradise that surprises us every time.

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<sup>2</sup> Prof. Dumitru Stăniloae. *Spirituality and Communion in the Orthodox Liturgy* (2nd ed.). Ed. IBMBOR: Bucharest 2004, p 9 (in Romanian)

<sup>3</sup> *Orthodox Dogmatic Theology* (vol. 3 / 3rd ed.). Ed. IBMBOR: Bucharest 2003, p 86 (in Romanian)

<sup>4</sup> *Ibidem* p 85-86

<sup>5</sup> Archimandrite Dr. Vasile Vasilachi. *Under the veil of eternity*. Ed. Word of Life - Theological Collection: Book Masters, Inc. Ashland (OH) USA 1995, p 9-10 (in Romanian)

## **Beloved brothers and sisters in the Lord,**

This is the *Homage Year of the Pastoral Care of Parents and Children* and the *Commemorative Year of Romanian philanthropists*. These are two themes of special significance for us as a Church.

The family has been and remains the fundamental institution of our Church and society. In the family are taught the first rudiments of life and within it are transmitted and reinforced the Christian and human values, such as: faith, hope, love for God and neighbor, kindness, patience, understanding, charitable deeds, help, etc. We must remember that our God is the Father of all. The Holy Trinity - the Father, the Son and the Holy Spirit - is the model to follow in our own way of activating the paternity or vocation of sonship. Beyond the fashionable and modern ideologies, there remains a millennial tradition of the Christian family in the Church that we must treasure and draw inspiration from.

Philanthropy is essential to our Christian life. Let us be mindful of the fact that God is the first who is "*Merciful and Loving of humankind*."<sup>6</sup> The possibility of our salvation has been granted to us by God through His Son. Our philanthropy is rooted in and is the extension of God's philanthropy. This pertains to the care for the frailest and the elderly, for those of more modest means than us, for the stranger and so on. The world has and will always need philanthropy.

Today, when we are at a crossroads because of the deadly pandemic we have to contend with, let us seek God and examine our deeds in order to understand what needs to be done and what we have failed to do, which might have contributed to the suffering of the whole society. Let us also join together in prayer, fasting and charitable deeds in the effort to defeat this invisible enemy, which causes suffering and death, knowing that the last and greatest Healer and Victor of disease and death is God.

On the occasion of the Feast of the Lord's Resurrection, let us give glory to God for all His blessings!

I wish you all, during these trying times, comfort, health, peace and blessing in Jesus Christ our Lord!

**Christ is risen!**

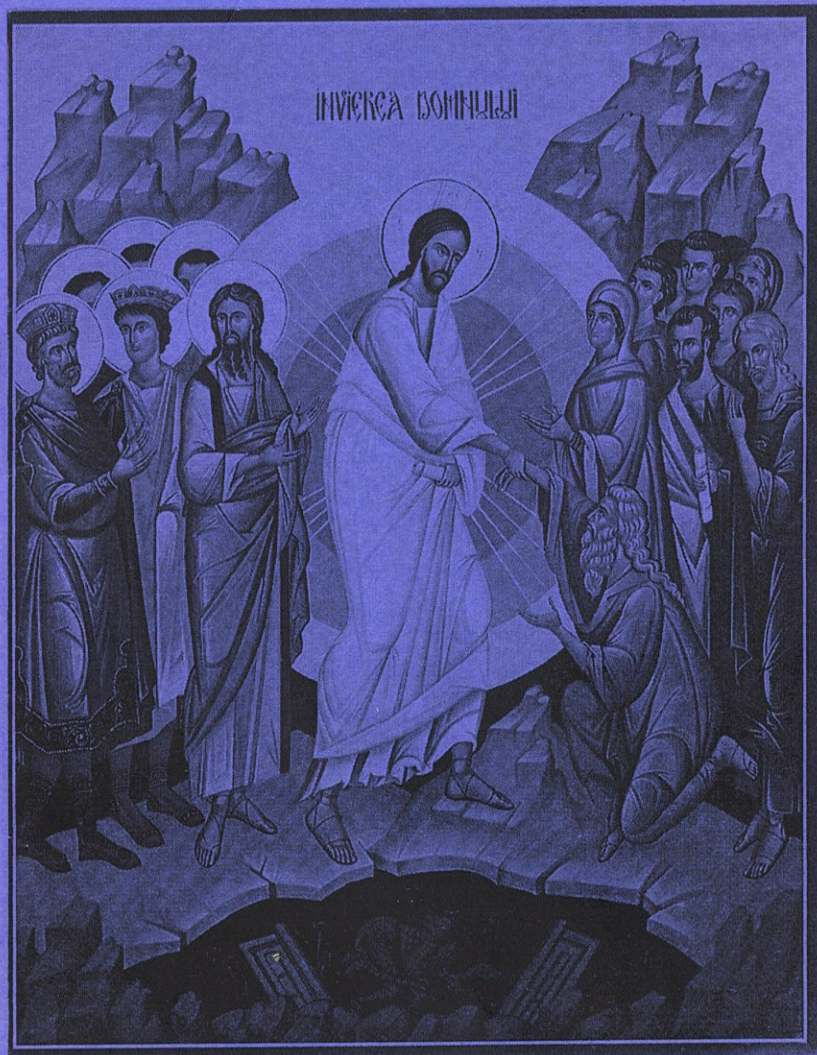
Yours in prayer to the Risen Lord,  
† **IOAN CASIAN**

*Saint-Hubert / Montreal 2020*

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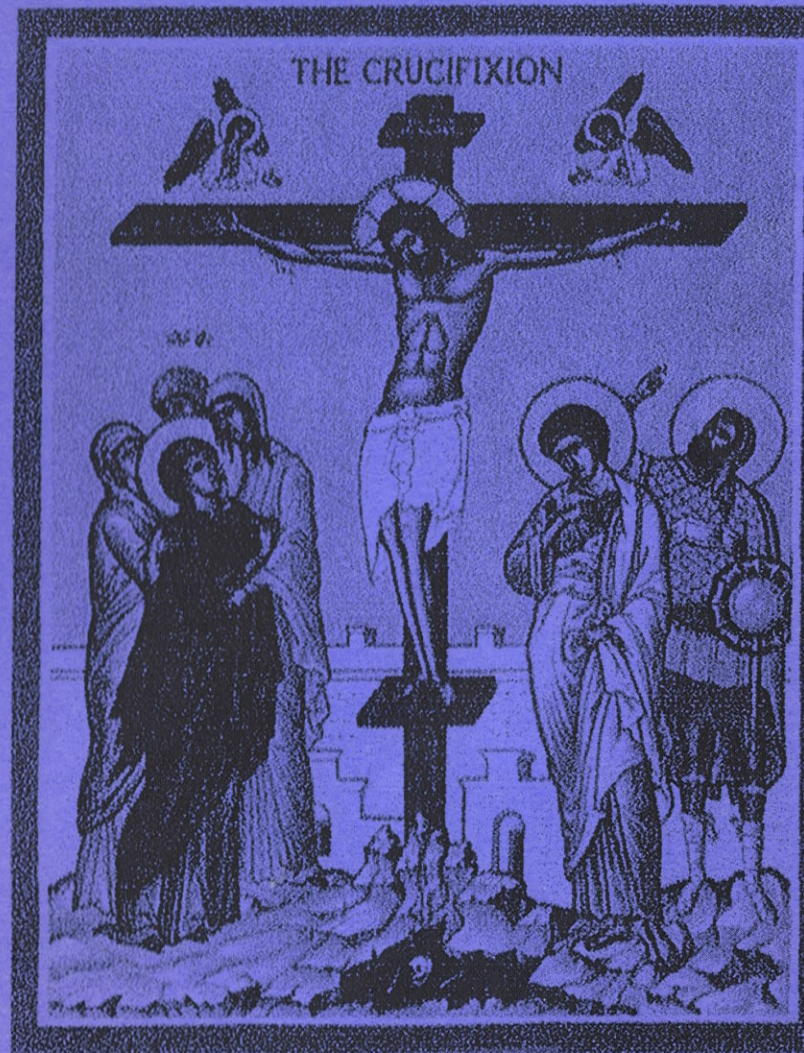
<sup>6</sup> "*For You are a merciful and loving God, and unto You do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages*" (Ecphonesis of the Divine Liturgy).





## PROHODUL DOMNULUI

## THE LAMENTATION





## STAREA ÎNTII

## Glasul V ȳ па



## STAREA ÎNTÂI – THE FIRST STASIS

1. În mormânt, Viață,  
Pus ai fost, Hristoase,  
Și s-au spăimântat oștirile cele îngerești  
Plecăciunea Ta cea multă preamărind.
2. How, O Life, can Thou die,  
Or abide in the grave?  
For Thou does destroy the kingdom of death, O Lord,  
And Thou raises up the dead of Hades' realm.
3. Te mărim pe Tine  
Iisuse Doamne,  
Și-ngroparea Îți cinstim și patimile,  
Că din stricăciune Tu ne-ai izbăvit.
4. O my dear Christ Jesus,  
King and ruler of all,  
Why to them that dwelt in Hades did Thou descend?  
Was it not to set the race of mortals free?
5. Cel ce-ai pus pământul  
Cu măsuri, Hristoase,  
Astăzi șezi în mic mormânt, Ziditorule,  
Și din gropi, pe cei ce-au murit înviezi.



6. Lo, the Sov'reign Ruler  
Of creation is dead,  
And is buried in a tomb never used before;  
He that emptied all the graves of all their dead.
7. În mormânt, Viață,  
Pus ai fost, Hristoase,  
Și cu moartea Ta pe moarte o ai pierdut,  
Și viață lumii Tu ai izvorât.
8. Thou, O Christ was numbered  
With men of evil deeds,  
As one evil, and did also deliver us  
From the ancient schemer's evil works and deeds.
9. Mai frumos cu chipul  
Decât oamenii toți,  
Ca un om se vede mort și fără de chip  
Cel ce toată firea a-nfrumusețat.
10. O my sweet Lord Jesus,  
My salvation, my Light;  
How art Thou now hid within a dark sepulcher?  
Lo, Thy burial surpasses human speech.
11. Iadul cum va răbda  
Intrarea Ta, Doamne,  
Și cum nu se va zdrobi-ntunecându-se,  
De-a luminii Tale fulgere orbind?
12. Angel-kind, O Master,  
And the bodiless hosts  
Cannot understand the mystery, O my Christ  
Of Thy burial ineffable and strange.

13. O minuni străine!  
O, ce lucruri nouă!  
Cel ce-mi dă suflare mie, se poartă mort,  
Îngropat de mâinile lui I-o-sif.
14. O Christ Jesus, Savior,  
In the grave Thou wast laid;  
Yet Thou did not leave the bosom of Thy Father, Lord.  
Lo, what strange and awesome wonders we behold!
15. Întreaga făptură  
Recunoaște-n Tine:  
Împărat adevărat, pe pământ și-n cer,  
Deși în mormânt Te-ncui, Hristoase-al meu.
16. He that holdeth all things  
In the grasp of His palm,  
In the flesh is now held dead in the depths of earth,  
Thereby freeing all the dead from Hades grasp.
17. Tu-n mormânt fiind pus  
Ziditor Hristoase,  
Temelia iadului s-a cutremurat  
Și-ale morților morminte s-au deschis.
18. Thou, my life, O Savior,  
From corruption did rise,  
Having died and therefore dwelling among the dead,  
And did shatter the strong bolts of Hades hold.
19. Ca lumina-n sfeșnic,  
Se ascunde acum  
Sub pământ, ca sub obroc, Trupul Domnului;  
Și din iad gonește întunericul.

20. Nicodemus, Joseph  
And the bodiless hosts,  
Come together now to bear Thee, the Infinite  
In their arms, into a narrow grave of stone.
21. S-a schibat făptura  
Prin a Tale Patimi,  
Căci cu Tine-au pățimit toate câte sunt,  
Țiitor a toate cunoscându-Te.
22. By Thy willing death and  
Burial in the earth,  
Fount of life, O Jesus, life did Thou grant to me  
Who was dead in bitter and most grievous sins.
23. Pe pământ ai venit,  
Pe Adam să-l mântui.  
Și pe-acesta negăsind, jos Te-ai pogorât;  
Pân' la iad, Stăpânul meu l-ai căutat.
24. Thou, O Christ wast buried  
In a tomb newly made,  
Thus renewing the whole nature of mortal men,  
By arising from the dead as God in truth.
25. Pământul de frică  
S-a mișcat, Cuvinte,  
Și luceafărul lumina sa și-a ascuns,  
Apunând a Ta lumină sub pământ.
26. As a mortal, Savior  
Thou did willingly die;  
But all mortal men that slept did Thou rise, O God  
From the tombs and from the mighty depths of sin.

27. I-i-sus, Viața  
Gustând moarte acum,  
Pe toți oamenii din moarte i-a izbăvit,  
Și viață tuturor le-a dăruit.
28. All we call You blessed  
Theotokos most pure,  
And with faithful hearts we honor the burial  
Suffered three days by Thy Son who is our God.
29. Te cântăm, Cuvinte,  
Doamne al tuturor,  
Împreună și cu Tatăl și Duhul Sfânt,  
Și-ngroparea Ta cea sfântă preamătim.

**Toți / All together:**

**În mormânt, Viață  
Pus ai fost Hristoase,  
Și s-au spăimântat oștirile îngerești  
Plecăciunea Ta cea multă preamărind.**





## STAREA A DOUA

Glasul V  $\text{ᲙᲚᲗ}$

*Moderato*

Cu - vi - ne - se dar,  $\text{ᲙᲚᲗ}$  să că -

Cu - vi - ne - se dar, să că -

dem la Ti - ne, Zi - di - to

dem la Ti - ne, Zi - di - to - - -

rul,  $\text{ᲙᲚᲗ}$  Ce - la ce pre cru - ce

rul, Ce - la ce pre cru - ce

mă - - ni - le Ți - ai în - tins  $\text{ᲙᲚᲗ}$

mă - - ni - le Ți - ai în - tins

și - ai zdro - bit de tot pu -

și - ai zdro - bit de tot pu -

te - rea  $\text{ᲙᲚᲗ}$  ce - lui rău.  $\text{ᲙᲚᲗ}$

te - rea ce - lui rău.



## STAREA A DOUA – THE SECOND STASIS

1. Cuvine-se, dar,  
Să cădem la Tine, Ziditorul,  
Cela ce pe Cruce mâinile Ți-ai întins,  
Și-ai zdrobit de tot puterea celui rău.
2. Right it is, indeed,  
Maker of all things, to magnify Thee;  
For by Thy dear Passion have we all now attained  
Unto blest dispassion and deliverance.
3. Somn înviator  
În mormânt dormind, Hristoase Doamne,  
Din cel greu somn al păcatului ai sculat  
Întreg neamul omenesc cel păcătos.
4. Earth with trembling shook,  
And the Sun concealed its face with darkness;  
For the light unwaning that has shone forth from Thee,  
With Thy Body sank to darkness and the grave.
5. "Una-ntre femei  
Te-am născut Fiu, fără de durere;  
Dar acum sufăr dureri prin Patima Ta,"  
Cea Curată mult jelindu-se, zicea.

6. All the seraphim  
Shuddered when they saw Thee, O my Savior,  
Who above are with the Father insep'able,  
Though Thou liest dead within the earth below.
7. Răstignindu-Te,  
S-a rupt tâmpla templului prin mijloc,  
Și-și ascund luminătorii lumina lor,  
Sub pământ Tu, Soare, ascunzându-Te.
8. Thou, who with Thy hand  
Did create man, has sunk in earth's bosom,  
That by Thine almighty power and strength, O Sun,  
Thou might raise the multitude of fallen men.
9. Căci cu-n semn  
A făcut la început pământul,  
Azi apune sub pământ, ca un muritor.  
Îngrozește-te de-aceasta, cerule!
10. Truly, Thou, O Word,  
Are as myrrh most precious which is poured forth.  
Wherefore, unto Thee, Who are the true Living God,  
The myrrh-bearing women brought most precious myrrh.
11. Veniți să cântăm  
Lui Hristos cel mort, Ce-I plâns cu jale,  
Cu femeile ce mir au adus atunci,  
S-auzim cu ele: "Bucurați-vă!"
12. "That I may renew  
Man's corrupted and subverted nature  
Gladly in my flesh do I now take death on Me.  
Wherefore, Mother, be not stricken with lament."

13. Râu de viață ești  
Ce din Tatăl curgi, Înțelepciune,  
Iar în groapă apunând, viață dăruiești  
Celor din adâncurile iadului.
14. Setting 'neath the earth,  
O Thou Sun of righteousness, my Jesus,  
Thou did raise up all the dead as it were from sleep,  
And did drive away the gloomy dark of Hades.
15. Bob cu două firi,  
Dăătorul de viață, astăzi  
În adânc pământ, cu lacrimi se seamănă;  
Răsărind El iar, lumea va bucura.
16. Adam who did fall  
And is now raised, was terrified greatly  
When God did walk in the garden of paradise,  
But rejoiced when He came down to those in Hades.
17. Iosif Te-a ascuns  
Cu evlavie, în groapă nouă;  
Și cântări dumnezeiești, de-ngroparea Ta,  
Ți-a cântat, cu lacrim împletindu-le.
18. She that gave Thee birth  
Poured libations of tears for Thee, Christ God,  
When Thou, in the flesh, wast laid in a tomb of stone,  
And she cried: "Arise, O Christ, as Thou did say!"
19. Doamne, Maica Ta  
Pironit văzându-Te pe cruce,  
De amară întristare, sufletul ei  
S-a pătruns de cuie și de sabie.



20. When Thy Mother saw  
Thee the Sweetness of all, being watered  
With a bitter potion, she wept most bitterly  
With a countenance besprinkled with warm tears.
21. "Rău m-am întristat  
Și răunchii mi se rup, Cuvinte,  
Junghierea Ta nedreaptă văzându-o,"  
Zis-a Preacurata, tânguindu-se.
22. "Ah, those eyes so sweet,  
And Thy lips, O Word, how shall I close them?  
How shall I entomb Thee as does befit the dead?"  
So cried Joseph, overcome with holy fear.
23. Sub pământ apui  
Tu, Hristoase, Soare al dreptății;  
Deci și buna Maica Ta, care Te-a născut,  
De dureri se stinge, nevăzându-Te.
24. Dirges at the tomb  
Did blest Joseph sing with Nicodemus,  
Chanting unto Christ, who has now been put to death;  
And in song with them are joined the seraphim.
25. Ziditorule,  
Priimindu-Te în sân pământul  
S-a clătît de frica Ta, Preaputernice,  
Și pe morți, cutremurul i-a deșteptat.
26. When the Hades beheld  
Thee, the life-Giver, he greatly shuddered;  
For Thou did despoil and rob him of all his wealth,  
And did raise up all the dead from ages past.

27. O, Hristoase-al meu!  
I-o-sif și Nicodim cu miruri,  
Într-un chip deosebit, acum Te gătesc  
Strigând: "O, pământ-nfricoșează-te!"
28. Radiantly, the Sun  
Shineth forth after the night is passed by;  
And Thou, Logos, on arising after Thy death,  
Shalt as from a bridal chamber brightly shine.
29. Toți cei credinși,  
Cu-ngroparea Ta scăpați de moarte,  
Îți cinstim, Hristoase-al nostru cu laude,  
Răstignirea și-ngroparea Ta acum.
30. Birthgiver of Life,  
O most blameless and most holy Virgin:  
Quell every offence within our most Holy Church,  
Blessing us with peace forever, O Good Maid.

**Toți / All together:**

**Cuvine-se, dar,  
Să cădem la Tine, Ziditorul,  
Cela ce pe Cruce mâinile Ți-ai întins  
Și-ai zdrobit de tot puterea celui rău.**





## STAREA A TREIA

*mf* Glasul III *Andantino* *mf*

Nea - mu - ri - le toa - - -

te - - - la - u - dă-n-gro -

te - - - la - - u - dă-n-gro -

pă - - - rii Ți-a - duc, Hris -

pă - - - rii Ți-a - duc, Hris -

toa - - - se al meu.

toa - - - se al meu.



## STAREA A TREIA – THE THIRD STASIS

1. Neamurile toate  
Laudă-ngropării  
'Ți-aduc, Hristoase al meu.
2. Every generation  
Chanteth hymns of praise at  
Thy burial, O Christ God.
3. Arimatianul  
Jalnic Te pogoară  
Și în mormânt Te-ngroapă.
4. Women bringing spices,  
Came with loving forethought,  
Thy due of myrrh to give Thee.
5. Vino-ntreaga fire,  
Psalmi de îngropare  
Lui Hristos să-I aducem.
6. O thrice-blessed Joseph,  
Bury now the Body  
Of Christ the life-bestower.
7. Pe Cel viu, cu miruri  
Ca pe-un mort să-L ungem,  
Cu mironosițele.



8. Those He fed with manna  
Bring the Savior gall and  
Vinegar intermingled.
9. Rob ajunge-acuma  
Vicleanul de Iuda,  
Cel ce-a vândut pe Domnul.
10. O, the utter folly,  
Brimming with Christ's murder,  
Of them that slew the prophets.
11. Slavă Ție, Doamne  
Cel ce dai viață  
Și-n iad, puternic, cobori.
12. Helped by Nicodemus  
Joseph does entomb now  
The Body of his Maker.
13. "Primăvară dulce  
Fiul meu preadulce,  
Frum'sețea unde Ți-a apus?"
14. Life-bestowing Savior,  
To Thy might be glory  
For Thou hast vanquished Hades.
15. Cu moartea pe moarte  
O omori Tu Doamne,  
Cu sfânta Ta putere.
16. Songs of lamentation  
Poured from Thy pure Mother,  
When Thou, O Word, was slaughtered.

17. Fiule din Tatăl,  
Împărat a toate,  
Cum ai primit Patima?
18. By Thy death, O Lord God,  
Death itself has Thou slain  
By Thy divine dominion.
19. Maica mielușeava  
Mielul ei pe cruce  
Văzându-L, s-a tânguit.
20. The ways of the thrice-wretched  
And perverted Judas  
Are fraught with snares and pitfalls.
21. Trupul ce dă viață  
Iosif, împreună  
Cu Nicodim, îngroapă.
22. Son of God and Logos,  
All Thy crucifiers,  
O King of all, have perished.
23. "Nu mai plânge Maică!  
Pe Adam și Eva  
Ca să-i slobod, Eu sufăr."
24. "Son of God, Almighty,  
O my God and Maker,  
Whence came Thy will to suffer?"
25. O, Treime Sfântă:  
Tată, Fiu și Duh Sfânt,  
Lumea o mântuiește!



26. "Lament not, O Mother,  
I endure the Passion  
To set free Eve and Adam."

27. Iartă de greșeli  
Pe cei ce cu frică  
Cinstesc a Tale Patimi.

28. Grant that we who serve Thee  
See the Resurrection  
Of Thy Son, O blest Virgin!

29. Pace în Biserici,  
Lumii mântuire  
Prin Înviere dă-ne!

**Toți / All together:**

**Neamurile toate  
Laudă-ngropării  
'Ți-aduc, Hristoase al meu.**

