By ascending the Cross, O Lord, Thou hast annulled our ancestral curse. By descending to hell, Thou hast freed the eternal prisoners, granting incorruption to the human race. //

Therefore in songs we glorify Thy life-creating and saving Resurrection.  ☧ The Lord is King; He is robed in majesty!
By hanging upon the tree, O only powerful Lord, Thou didst shake all of creation. By being laid in the tomb Thou hast raised those who dwelt in the tombs, granting life and incorruption to the human race. Therefore in songs we glorify Thy rising on the third day.

For He has established the world, so that it shall never be moved.
Sticheron 3

The law-less people, O Christ, handed Thee over to Pilate
condemned to be crucified, thus proving themselves ungrateful before their Benefactor. But voluntarily Thou didst endure burial, rising by Thine own power on the third day as God, granting us life everlasting and great mercy.

爵 Holiness befits Thy house, O Lord, forevermore!
With tears the wo-men reached Thy tomb, searching for Thee,

but not find-ing Thee. They wept with wailing and la-ment-ed:

"Woe to us! Our Sav-ior, King of all, how wast Thou stol-en?

What place can hold Thy life-bear-ing bod-y?" An An-gel

re-plied to them: "Do not weep, but go and proclaim that
the Lord is ris - - en,// granting us joy as the on - ly
com - pas - sion - ate One!"

Then "**Glory**..." and the rest.
If there is a Doxastichon appointed from the Menaion:

"**Glory**...," Doxastichon, "**Now and ever**...," Theotokion.
If not, then:

"**Glory...now and ever**..." and the Theotokion.
The tone of the Aposticha Theotokion typically follows  
the tone of the preceding sticheron.