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The Vigil of Pascha

PART I: THE MIDNIGHT OFFICE, THE RESURRECTION SERVICE AND THE RUSH PROCESSION

THE OPENING

With the church darkened except for a few lights, the priest, vested in exorasson and epitachelion, stands before the holy table, facing east, with the holy doors and curtain remaining closed until the Rush Procession begins.

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

All: Amen.

Priest: Glory to Thee, our God. Glory to Thee! O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fill-est all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

THE TRISAGION PRAYERS

People: Holy God, Holy Mighty, Holy Im-mortal: have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infir-mities for thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this

day our daily bread; and forgive us our tres-passes, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

PSALM 50

Reader: Have mercy on me, O God, accord-ing to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and pre-vail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy

wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

THE CANON OF HOLY SATURDAY,¹ IN TONE 6

Ode 1

Heirmos: Of old Thou didst bury the pursuing tyrant beneath the waves of the sea. Now the children of those who were saved bury Thee beneath the earth. But like the maidens, let us sing to the Lord, for gloriously has He been glorified.

Glory to Thee, O our God, glory to Thee.
Unto Thee I sing a hymn for the departed and a song of burial, O Lord my God, who by Thy burial hast opened for me the entrance to life and by Thy death hast put death and hell

to death.

*Glory to the Father and to the Son
and to the Holy Spirit.*

Beholding Thee upon the throne and on high and in the grave below, the things of heaven and the things beneath the earth trembled at Thy death; for in a manner past understanding wast Thou, the very source of life, seen dead.

*Both now and ever, and
unto ages of ages. Amen.*

Thou didst descend to the depths of the earth to fill all with Thy glory; for my person that is in Adam was not hidden from Thee, and when Thou wast buried, Thou didst renew me who am corrupt, O lover of mankind.

(Katavasia)

Of old Thou didst bury the pursuing tyrant beneath the waves of the sea. Now the children of those who were saved bury Thee beneath the earth. But like the maidens, let us sing to the Lord, for gloriously has He been glorified.

Ode 3

Heirmos: Thou didst suspend the earth immovably upon the waters. Now creation beholds Thee suspended on Calvary. It quakes with great amazement and cries: "None is holy but Thee, O Lord."

Glory to Thee, O our God, glory to Thee.
By a multitude of visions Thou didst indicate the signs of Thy burial, O Master. But now, as God and man, Thou dost make clear Thy hidden things even unto those in hell, who cry: "None is holy but Thee, O Lord."

*Glory to the Father and to the Son
and to the Holy Spirit.*

Thou hast stretched out Thy hands, O Saviour, and united what before had been divided; and by clothing Thyself in a winding sheet Thou hast saved even those held captive

¹ The translation given here (taken from OCA sources) matches the Russian chant music we have at the Church.

by the tomb, who cry: “None is holy but Thee, O Lord.”

*Both now and ever, and
unto ages of ages. Amen.*

By Thy will a sealed tomb contained Thee, who cannot be contained; for by Thy divine accomplishments Thou hast made known Thy power unto those who sing: “None is holy but Thee, O Lord who lovest mankind.”

(Katavasia)

Thou didst suspend the earth immovably upon the waters. Now creation beholds Thee suspended on Calvary. It quakes with great amazement and cries: “None is holy but Thee, O Lord.”

Ode 4

Heirmos: Foreseeing Thy divine humiliation on the cross, Habakkuk cried out trembling; “Thou didst shatter the dominion of the mighty by joining those in hell as the almighty Lord.”

Glory to Thee, O our God, glory to Thee.

Thou hast sanctified this, the seventh day, which of old Thou didst bless by rest from work; for Thou dost bring all things into being and renew them, O my Saviour, while resting and reviving on the Sabbath.

*Glory to the Father and to the Son
and to the Holy Spirit.*

By the overwhelming strength of Thy divine nature Thou didst win the victory, O Word; for Thy soul was parted from the flesh, sundering by Thy might the bonds of hell and death.

*Both now and ever, and
unto ages of ages. Amen.*

When hell encountered Thee, O Word, it was embittered. Seeing Thee as a mortal man deified, marked with wounds yet having almighty power, it cried out at Thy awesome appearance.

(Katavasia)

Foreseeing Thy divine humiliation on the cross, Habakkuk cried out trembling; “Thou didst shatter the dominion of the mighty by joining those in hell as the almighty Lord.”

Ode 5

Heirmos: Isaiah saw the never-setting light of Thy compassionate manifestation to us as God, O Christ. Rising early from the night he cried out: “The dead shall arise. Those in the tombs shall awake. All those on earth shall greatly rejoice.”

Glory to Thee, O our God, glory to Thee.

When Thou didst become earthly, O Creator, Thou didst renew those born on earth, and the winding sheet and the grave revealed the mystery concerning Thee, O Word; for Joseph the noble counsellor, fulfils the counsel of Him who begot Thee and who wondrously renews me in Thee.

*Glory to the Father and to the Son
and to the Holy Spirit.*

Through death Thou dost transform what is mortal, and through burial Thou dost transform what is corruptible; for in a manner befitting God Thou dost make incorrupt and immortal the nature which Thou hast assumed, since Thy flesh did not see corruption and in a wondrous manner Thy soul was not abandoned in hell.

*Both now and ever, and
unto ages of ages. Amen.*

Thou didst come forth from a painless birth, O my Maker, and Thy side was pierced. By this hast Thou, the new Adam, accomplished the restoration of Eve. Thou didst fall into a sleep surpassing nature and renewing nature, and, as the all-powerful One, Thou didst raise up life from sleep and corruption.

(Katavasia)

Isaiah saw the never-setting light of Thy compassionate manifestation to us as God, O Christ. Rising early from the night he cried out: “The dead shall arise. Those in the

tombs shall awake. All those on earth shall greatly rejoice.”

Ode 6

Heirmos: Jonah was caught but not held fast in the belly of the whale. He was a sign of Thee who hast suffered and accepted burial. Coming forth from the beast as from a bridal chamber, he called out to the guard: “By observing vanities and lies you have forsaken your own mercy.”

Glory to Thee, O our God, glory to Thee.

Thou wast killed, O Word, but not separated from the flesh which Thou dost share with us; for even though the temple of Thy body was destroyed at the time of the passion, the person of Thy divinity and of Thy flesh was one, for in both dost Thou remain one Son, Word of God, God and man.

*Glory to the Father and to the Son
and to the Holy Spirit.*

The fall of Adam resulted in the death of man, not God; for even though the earthly substance of Thy flesh suffered, Thy divinity remained passionless. In Thyself Thou hast transformed the corruptible to incorruption, and by Thy resurrection Thou hast revealed a fountain of incorruptible life.

*Both now and ever, and
unto ages of ages. Amen.*

Hell rules the race of mortal men, but not eternally; for when Thou wast placed in the grave, O powerful One, Thou didst tear asunder the bars of death by Thy life creating hand and didst proclaim true deliverance to those sleeping there from the ages, since Thou, O Saviour, hast become the first-born of the dead.

(Katavasia)

Jonah was caught but not held fast in the belly of the whale. He was a sign of Thee who hast suffered and accepted burial. Coming forth from the beast as from a bridal chamber, he called out to the guard: “By

observing vanities and lies you have forsaken your own mercy.”

Ode 7

Heirmos: Inexpressible wonder! In the furnace Thou didst save the holy youths from the flame. Now Thou art placed in the grave as a lifeless corpse, for the salvation of us who sing: “Blessed art Thou, O God, our Redeemer!”

Glory to Thee, O our God, glory to Thee.

Hell was wounded in heart when it received Him whose side was pierced by a spear, and it groans, consumed by divine fire, unto the salvation of us who sing: “Blessed art Thou, O God, our Redeemer!”

Glory to Thee, O our God, glory to Thee.

Happy is the tomb! For having received the Creator as one asleep, it became a divine treasury of life, for the salvation of us who sing: “Blessed art Thou, O God, our Redeemer!”

*Glory to the Father and to the Son
and to the Holy Spirit.*

In accordance with the law of the dead, the Life of all accepts burial in the tomb, and the tomb becomes the source of resurrection, unto the salvation of us who sing: “Blessed art Thou, O God, our Redeemer!”

*Both now and ever, and
unto ages of ages. Amen.*

In hell, in the tomb and in Eden, the divinity of Christ was one and undivided, with the Father and the Spirit, for the salvation of us who sing: “Blessed art Thou, O God, our Redeemer!”

(Katavasia)

Inexpressible wonder! In the furnace Thou didst save the holy youths from the flame. Now Thou art placed in the grave as a lifeless corpse, for the salvation of us who sing: “Blessed art Thou, O God, our Redeemer!”

Ode 8

Heirmos: Be amazed, O heavens! Be shaken, O foundations of the earth! Behold, He that

dwell in the highest is numbered among the dead and sheltered in a lowly tomb. Bless Him, O youths, Praise Him, O priests! O people, exalt Him above all forever!

Glory to Thee, O our God, glory to Thee.

The pure Temple has been destroyed, yet He raises with Himself the tabernacle that had fallen; for the second Adam, who dwells in the highest, has descended to the first Adam, even unto the lowest chambers of hell. Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

*Glory to the Father and to the Son
and to the Holy Spirit.*

The courage of all the disciples failed, but Joseph of Arimathea showed valour; for seeing the God of all dead and naked, he sought Him and dressed Him for burial, crying: Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

*Both now and ever, and
unto ages of ages. Amen.*

What new wonders! What great goodness! What ineffable forbearance! For He that dwells in the highest is willingly sealed beneath the earth, and God is slandered as a deceiver. Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

*We praise, we bless,
and we worship the Lord.
(Katavasia)*

Be amazed, O heavens! Be shaken, O foundations of the earth! Behold, He that dwell in the highest is numbered among the dead and sheltered in a lowly tomb. Bless Him, O youths, Praise Him, O priests! O people, exalt Him above all forever!

Ode 9

Heirmos: Do not lament me, O mother, seeing me in the tomb, the Son conceived in the womb without seed. For I shall arise and be glorified with eternal glory as God. I shall exalt all who magnify you in faith and in love.

Glory to Thee, O our God, glory to Thee.

“I escaped sufferings and was blessed beyond nature at Thy strange birth, O Son who art without beginning. But now, beholding Thee, my God, dead and without breath, I am sorely pierced by the sword of sorrow. But arise, that I may be magnified.”

*Glory to the Father and to the Son
and to the Holy Spirit.*

“By my own will, the earth covers me, O mother, but the gatekeepers of hell tremble at seeing me clothed in the blood-stained garments of vengeance; for when I have vanquished my enemies on the cross, I shall arise as God and magnify you.”

*Both now and ever, and
unto ages of ages. Amen.*

“Let creation rejoice! Let all born on earth be glad! For hateful hell has been despoiled. Let the women with myrrh come to meet me; for I am redeeming Adam and Eve and all their descendants, and on the third day shall I arise!”

(Katavasia)

Do not lament me, O mother, seeing me in the tomb, the Son conceived in the womb without seed. For I shall arise and be glorified with eternal glory as God. I shall exalt all who magnify you in faith and in love.

During the canon, the priest fully vests in white vestments. At the conclusion of the canon, the chanters enter the sanctuary. The church is darkened and all lights and candles are extinguished, except the eternal light on the Altar table.

THE TRISAGION PRAYERS

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name’s sake.

Lord, have mercy. *(Thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE RESURRECTIONAL APOLYTIKION
IN TONE TWO

When thou didst submit thyself unto death, O thou deathless and immortal one. Then thou didst destroy Hell, with thy Godly power. And when thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto thee, "O Christ, thou Giver of life, glory to thee!"

LITTLE LITANY

Priest: Have mercy on us, O God, according to thy great mercy, we pray thee: hearken and have mercy.

Choir: Lord, have mercy. (*thrice*)

Priest: Again we pray that he will keep this holy church and this city and every city and countryside from wrath, famine, plague, earthquake, flood, fire, the sword, foreign invasion, civil war and sudden death; that our good God, who loveth mankind, will be gracious, favorable and conciliatory and turn away and dispel all the wrath stirred up against us and all sickness, and may deliver us from his righteous chastisement which impendeth against us, and have mercy on us.

Choir: Lord, have mercy. (*thrice*)

Priest: Hear us, O God our Savior, the Hope of all the ends of the earth and of those who

are far off upon the sea; and be gracious, be gracious, O Master, toward our sins, and have mercy on us. For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE DISMISSAL

Priest: Glory to Thee, O Christ our God and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy, Lord, have mercy, Lord, have mercy, Father, bless.

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all immaculate and all blameless Holy Mother; *of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene*, protector of thi community; of the holy and righteous ancestors of God Joachim and Anna, and of all the saints, have mercy upon us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Priest: Come ye, take light from the Light, that is never overtaken by night. Come, glorify the Christ, risen from the dead.

As the Priest sings, "Come ye, take light from the Light" in Tone 5, he lights a candle from the vigil light on the Altar Table, carries the lighted candle through the Holy Doors, and extends it to the approaching Faithful for them to light their candles. Meanwhile, the Choir repeats many times: "Come ye, take light from the Light."

Choir: Come ye, take light from the Light, that is never overtaken by night. Come, glorify the Christ, risen from the dead.

After all people have lighted their candles, a procession is made outside through the main doors of the church.

PROCESSIONAL HYMN IN TONE SIX

Choir: Thy resurrection, O Christ our Saviour, the angels in heaven sing. Make us also who are on earth worthy to glorify thee with a pure heart.

THE RESURRECTION GOSPEL

When the Procession has reached the traditional place, and everyone is outside, except for one person who stays inside, the doors of the church are closed, and the Deacon says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The reading from the Holy Gospel according to St. Mark §70 (16:1-8)

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome brought sweet spices, that

coming, they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulcher, the sun being now risen. And they said to one another: ‘Who shall roll us back the stone from the door of the sepulcher?’ And looking, they saw the stone rolled back. For it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished. Who saith to them: ‘Be not afraid; you seek Jesus of Nazareth, who was crucified. He is risen, He is not here. Behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee; there you shall see Him, as He told you. But they going out, fled from the sepulcher. For a trembling and fear had seized them; and they said nothing to any man; for they were afraid.

Choir: Glory to Thee, O Lord, glory to Thee.

PART II:

THE PASCHAL ORTHROS

THE BLESSING

The senior priest, still holding the Paschal candle in his left hand, takes the censer and censers three times the gospel book upon the table. Then, standing at his place before the table and facing east, he makes the sign of the cross over the gospel book with the censer, saying in a loud voice:

Priest: Glory to the holy, consubstantial, life-creating, and undivided Trinity, always, now and ever, and unto ages of ages.

Choir: Amen.

The priest censers the Gospel on the lectern before him during the triple singing of the Paschal Troparion (the first time by the priest and the second and third times by the choir):

THE PASCHAL TROPARION

Priest & Choir: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life! (*once by the Priest, twice by the Choir*)

While censuring around the Gospel, the Priest says:

THE PASCHAL VERSES

Priest: Let God arise, and let his enemies be scattered: and let them who hate him flee from before his face.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: As smoke vanisheth, so let them vanish away: as wax melteth before the fire.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: So do sinners perish from before the face of God; and the righteous be glad.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: This is the day which the Lord hath made; let us be glad and rejoice therein.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: Both now and ever, and unto ages of ages. Amen. *Choir:* Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Then in a louder voice, the Priest chants:

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs ... & *the choir concludes the troparion:*

Choir: ... bestowing life.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace from above and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God and the union of all men, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our (*metropolitan or archbishop or bishop*), *N.*, the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our country, its president (*or appropriate head of state*), civil authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For travelers by sea, by land and by air, the sick, the suffering, captives and their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honor, and worship, to the Father, and to the Son, and to the Holy Spirit, Both now and ever, and unto ages of ages.

Choir: Amen.

THE OPENING OF DOORS

At the conclusion of the Great Ektenia, the senior priest, holding the Paschal candle in his left hand, knocks thrice on the closed doors of the church with the hand cross, saying in a loud voice these verses from Psalm 23:

Priest (knocking 3 times): Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of glory shall enter in.

Door-keeper: Who is the King of glory?

Priest: The Lord strong and mighty, the Lord, mighty in war.

Priest (knocking 3 times): Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of glory shall enter in.

Door-keeper: Who is the King of glory?

Priest: The Lord strong and mighty, the Lord, mighty in war.

Priest (knocking 3 times): Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of glory shall enter in.

Door-keeper: Who is the King of glory?

*Opening wide the doors of the church,
the priest says:*

Priest: The Lord of hosts, he is the King of glory!

All then enter the brightly lighted church, led by the senior priest carrying the Paschal candle and gospel book, as the bells ring, and the choir chants the Paschal canon.

THE PASCHAL CANON,² IN TONE 1

Ode 1

Heirmos: This is the Day of Resurrection. Let us be illumined, O people. Pascha, the Pascha of the Lord. For from death to life and from earth to heaven has Christ our God led us, as we sing the song of victory.

Christ is risen from the dead!

Let us purify our senses and we shall see Christ shining in the unapproachable light of His resurrection. We shall clearly hear Him say: Rejoice, as we sing the song of victory.

Christ is risen from the dead!

Let the heavens be glad, and let the earth rejoice. Let the whole world, visible and invisible, keep the feast. For Christ is risen, our eternal joy.

(Katavasia)

This is the Day of Resurrection. Let us be illumined, O people. Pascha, the Pascha of the Lord. For from death to life and from earth to heaven has Christ our God led us, as we sing the song of victory.

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody; 3 times*)

Jesus, having risen from the grave as He foretold, hath given us eternal life and the great mercy.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For Thine is the might, and Thine is the kingdom, and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Continuation of the Paschal Canon, in tone 1

Ode 3

Heirmos: Come let us drink, not miraculous water drawn forth from a barren stone, but a

² The translation given here (taken from OCA sources) matches the Russian chant music we have at the Church.

new vintage from the fount of incorruption, springing from the tomb of Christ. In Him we are established.

Christ is risen from the dead!

Now all is filled with light: heaven and earth and the lower regions. Let all creation celebrate the rising of Christ. In Him we are established.

Christ is risen from the dead!

Yesterday I was buried with Thee, O Christ. Today I arise with Thee in Thy resurrection. Yesterday I was crucified with Thee. Glorify me with Thee, O Savior, in Thy kingdom.

(Katavasia)

Come let us drink, not miraculous water drawn forth from a barren stone, but a new vintage from the fount of incorruption, springing from the tomb of Christ. In Him we are established.

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life *(quick melody; 3 times)*

Jesus, having risen from the grave as He foretold, hath given us eternal life and the great mercy.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For Thou art our God, and unto Thee we ascribe glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE HYPAKOE

In Tone 4 (or can be read)

When they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulcher, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of man.

Continuation of the Paschal Canon, in tone 1

Ode 4

Heirmos: The inspired prophet Habakkuk now stands with us in holy vigil. He is like a shining angel who cries with a piercing voice: Today salvation has come to the world, for Christ is risen as all-powerful.

Christ is risen from the dead!

Christ our Pascha has appeared as a male child, the son that opens a virgin womb. He is called the Lamb as one destined to be our food, unblemished for He has not tasted of defilement, and perfect for he is our true God.

Christ is risen from the dead!

Christ, the crown with which we are blessed, has appeared as a yearling lamb. Feely He has given Himself as our cleansing paschal sacrifice, From the tomb He has shown forth once again, our radiant sun of righteousness.

Christ is risen from the dead!

David, the ancestor of God, leaped and danced before the ark which prefigured Thee. Now let us, the holy people of God, seeing the fulfillment of all figures, rejoice in piety, for Christ is risen as all-powerful.

(Katavasia)

The inspired prophet Habakkuk now stands with us in holy vigil. He is like a shining angel who cries with a piercing voice: Today salvation has come to the world, for Christ is risen as all-powerful.

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody; 3 times*)

Jesus, having risen from the grave as He foretold, hath given us eternal life and the great mercy.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For Thou art a good God and lovest mankind, and unto Thee we ascribe glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Continuation of the Paschal Canon, in tone 1
Ode 5

Heirmos: Let us arise at the rising of the sun and bring to the Master a hymn instead of myrrh, and we shall see Christ, the sun of righteousness, who causes life to dawn for all.

Christ is risen from the dead!

The souls bound in the chains of hell, O Christ, seeing Thy compassion without measure, pressed onward to the light with joyful steps, praising the eternal Pascha.

Christ is risen from the dead!

Let us go with laps in hand to meet Christ, who comes from the tomb like a bridegroom. And with the festive ranks of angels, let us celebrate the saving Pascha of God.

(Katavasia)

Let us arise at the rising of the sun and bring to the Master a hymn instead of myrrh, and

we shall see Christ, the sun of righteousness, who causes life to dawn for all.

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody; 3 times*)

Jesus, having risen from the grave as He foretold, hath given us eternal life and the great mercy.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For sanctified and glorified is Thine all-honorable and majestic name of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Continuation of the Paschal Canon, in tone 1
Ode 6

Heirmos: Thou didst descend, O Christ to the depths of the earth. Thou didst break the everlasting bars which had held death's captives, and like Jonah from the whale on the third day, Thou didst arise from the grave.

Christ is risen from the dead!

Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin's womb remained unharmed; and Thou hast opened for us the gates of paradise.

Christ is risen from the dead!

O my Savior, as God Thou didst bring Thyself freely to the Father, a victim living and unsacrificed, resurrecting Adam, the father of us all, when Thou didst arise from the grave.

(*Katavasia*)

Thou didst descend, O Christ to the depths of the earth. Thou didst break the everlasting bars which had held death's captives, and like Jonah from the whale on the third day, Thou didst arise from the grave.

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody; 3 times*)

Jesus, having risen from the grave as He foretold, hath given us eternal life and the great mercy.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For Thou art the King of peace and the Savior of our souls, and unto Thee we ascribe glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE KONTAKION OF PASCHA

(*Plain reading*)

Reader: Though thou, O deathless One, didst descend into the grave, thou didst destroy the power of hell and, as Victor, thou didst rise again, O Christ our God. Thou didst greet the ointment-bearing women, saying, Rejoice! Thou didst bestow peace upon thy disciples, and resurrection upon those that are fallen.

OIKOS

Reader: To the Sun before the sun, as it set for a time in the grave, the ointment-bearing

maidens came at dawn, seeking him as they would the day. And they shouted one to another, Come, let us, O friends, anoint with spices the life-bearing body, now buried; the body that raiseth fallen Adam, lying in the sepulchre. Come, let us hasten, as did the Magi, and fall down in worship; let us offer of our spices like unto their offerings, to him who is no longer wrapped in swaddling clothes, but in finest linen. Let us lament; let us weep; and let us cry, Master, arise, O thou who dost grant resurrection to the fallen.

THE SYNAXARION

Reader: On the Holy and Great Sunday of the Passover we celebrate the life-giving Resurrection of our Lord and God and Savior Jesus Christ; for Christ alone did descend with condescension to fight hades; and he ascended, bringing the abundant spoils of victory which he had snatched.

Mary the Magdalene and the rest of the women who were present at the Savior's burial on Friday evening, returned that very day from Golgotha to the city and prepared ointment and spices, that they might come later and anoint the body of Jesus. They rested the next day, Saturday, in fulfillment of the commandment. And on the following day, which was Sunday and which the Evangelists call the first day of the week, which fell on the twenty-fifth of March, or thirty-six hours after the Death of life-giving Jesus, the women came to the sepulcher with their prepared ointments. And as they were pondering the difficulty of rolling the stone from the gate of the sepulcher, a great earthquake took place, an angel of the Lord came down, whose appearance was like lightning and his clothes like snow, and rolled away the stone and sat thereon. The guards trembled with fear, became like dead, and fled. But the women entered the sepulcher and found not Jesus. But they found two other angels in the form of men dressed in white raiment who

proclaimed to them the Resurrection of the Savior, commanding them to hasten and give the good news to the Disciples. In the meantime Peter and John, who had received the report from Mary the Magdalene, hastened and entered the tomb and found there only the linen clothes. They returned with great joy to the city, and began to preach the supernatural Resurrection of Christ, having seen him alive in truth five times that very day.

For this joyful Resurrection, we therefore celebrate today, kissing one another in Christ with the brotherly kiss, illustrating thereby the dissolution of the enmity that was between us and God, and our reconciliation through Christ. This Feast was called Passover from the Jewish name; for Christ by his Passion and Resurrection translated us from the curse of Adam and the bondage of Satan to the ancient liberty and bliss. As for the day of the week, which is called in Hebrew, the first day, being dedicated to our Lord for his glorification and magnification, is called in Greek Kyriake, or the Lord's Day. The Disciples transferred to it the dignity of the Sabbath after the law of the Old Testament, and prescribed that it be a holiday and a day of rest.

To him be glory and power forever and ever. Amen.

“IN THAT WE HAVE BEHELD...”

Reader: In that we have beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify; for thou art our God, and we know none other beside thee; we call upon thy name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection: for in that he endured the cross for us he hath destroyed death by death. (*thrice*)

Reader: Jesus, having risen from the grave as He foretold, hath given us eternal life and the great mercy. (*thrice*)

Continuation of the Paschal Canon, in tone 1
Ode 7

Heirmos: He who saved the three young men in the furnace became incarnate and suffered as a mortal man. Through His sufferings He clothed what is mortal in the robe of immortality. He alone is blessed and most glorious: the God of our fathers.

Christ is risen from the dead!

The godly women hastened to Thee with myrrh, O Christ. In tears they had sought Thee as a dead man, but in joy they worshipped Thee as the living God and proclaimed the mystical Pascha to Thy disciples.

Christ is risen from the dead!

We celebrate the death of death and the overthrow of hell, the beginning of another life which is eternal, and in exultation we sing the praises of its source. He alone is blessed and most glorious: the God of our father.

Christ is risen from the dead!

This is the bright and saving night, sacred and supremely festal. It heralds the radiant day of the resurrection on which the timeless light shown forth from the tomb for all.

(*Katavasia*)

He who saved the three young men in the furnace became incarnate and suffered as a mortal man. Through His sufferings He clothed what is mortal in the robe of immortality. He alone is blessed and most glorious: the God of our fathers.

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody; 3 times*)

Jesus, having risen from the grave as He foretold, hath given us eternal life and the great mercy.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: Blessed and glorified be the might of Thy Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Continuation of the Paschal Canon, in tone 1
Ode 8

Heirmos: This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore.

Christ is risen from the dead!

Come on this chosen day of the resurrection, let us partake of the new fruit of the vine. Let us share in the divine rejoicing of the kingdom of Christ, praising Him as God forevermore.

Christ is risen from the dead!

Lift up your eyes, O Zion, round about and see. Your children like divinely shining stars assemble from the North, the south, the East and the west to bless Christ in you forever.

Christ is risen from the dead!

Father almighty, Word, and Spirit, one nature in three persons, surpassing essence and divinity. In Thee have we been baptized, and Thee we bless forevermore.

(Katavasia)

This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore.

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody; 3 times*)

Jesus, having risen from the grave as He foretold, hath given us eternal life and the great mercy.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For blessed is Thy name and glorified is Thy kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

Continuation of the Paschal Canon, in tone 1
Ode 9

Magnify, O my soul, Him Who suffered willingly, and was buried, and arose from the grave on the third day.

Heirmos: Shine! Shine! O new Jerusalem! The glory of the Lord has shone on you. Exult now and be glad, O Zion. Be radiant, O pure Theotokos, in the resurrection of Thy Son.

Magnify, O my soul, the life-giving Christ, who is risen from the tomb on the third day.

Shine! Shine! O new Jerusalem! The glory of the Lord has shone on you. Exult now and be glad, O Zion. Be radiant, O pure Theotokos, in the resurrection of Thy Son.

Christ is the new Pascha, the living sacrificial Victim, the Lamb of God that taketh away the sin of the world.

Troparion 1: How divine! How beloved! How sweet is Thy voice, O Christ! For Thou hast faithfully promised to be with us to the end of the world. Having this as our anchor of hope, we the faithful rejoice.

Today the whole creation is glad and doth rejoice, for Christ is risen, and Hades hath been despoiled.

How divine! How beloved! How sweet is Thy voice, O Christ! For Thou hast faithfully promised to be with us to the end of the world. Having this as our anchor of hope, we the faithful rejoice.

Glory to the Father and to the Son and to the Holy Spirit. Magnify, O my soul, the dominion of the Undivided Godhead of Three Hypostases.

Troparion 2: O Christ, great and most holy Pascha. O Wisdom, Word, and Power of God, grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom.

Both now and ever and unto ages of ages. Amen. Rejoice, O Virgin, rejoice; rejoice, O blessed one; rejoice, O most glorified one, for thy Son hath arisen from the grave on the third day.

O Christ, great and most holy Pascha. O Wisdom, Word, and Power of God, grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom.

(Katavasia)

The angel cried to the Lady full of grace: Rejoice, rejoice, O pure Virgin. Again I say: Rejoice. Thy Son is risen from His three days in the tomb. With Himself He has raised all the dead. Rejoice. All ye people.

Shine! Shine! Shine! O new Jerusalem! The glory of the Lord has shone on you. Exult now, exult, and be glad, O Zion. Be radiant,

O pure Theotokos, in the resurrection of Thy Son.

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody; 3 times*)

Jesus, having risen from the grave as He foretold, hath given us eternal life and the great mercy.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For all the powers of heaven praise Thee, and unto Thee they ascribe glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

EXAPOSTEILARION IN TONE TWO

When Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O salvation of the world! (*thrice*)

THE PRAISES IN TONE ONE

Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise him in the heights. To thee, O God, is due our song. Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.

Verse: Praise God in his sanctuary: praise him in the firmament of his power.

We praise, O Christ, thy saving passion and glorify thy Resurrection.

Verse: Praise him for his mighty acts: praise him according to his excellent greatness.

O thou who didst endure the Cross, and abolish Death, and didst rise again from the dead; give peace to our life, O Lord, for thou only art almighty.

Verse: Praise him with the sound of the trumpet; praise him with the psaltry and harp.

O thou who didst despoil hell, and raise man again from the dead by thy Resurrection, O Christ; make us worthy, with pure hearts, to praise and glorify thee.

Verse: Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Glorifying thy divine condescension, we praise thee, O Christ! For thou wast born of a Virgin, yet was not separated from the Father. Thou didst suffer as a man, and of thine own free will endured the Cross; and thou didst rise again from the tomb going forth as from a bridal chamber, that thou mightest save the world. O Lord, glory to thee.

THE PASCHAL STICHERA IN TONE FIVE³
Verse 1. Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Today, a sacred Pascha is revealed to us: a new and holy Pascha, a mystical Pascha, a Pascha worthy of veneration, a Pascha which is Christ the Redeemer, a blameless Pascha, a great Pascha, a Pascha of the faithful, a Pascha which has opened to us the gates of Paradise, a Pascha which sanctifies all the faithful.

Verse 2. As smoke vanishes so let them vanish; as wax melts before the fire!

Come from that scene, O women bearers of glad tidings, and say to Zion: "Receive from us the glad tidings of joy, of Christ's

Resurrection! Exult and be glad, and rejoice, O Jerusalem, seeing Christ the King, Who comes forth from the tomb like a bridegroom in procession!"

Verse 3. So the sinners will perish before the face of God. But let the righteous be glad!

The myrrh-bearing women, at the break of dawn, drew near to the tomb of the Life-giver. There they found an Angel sitting upon the stone. He greeted them with these words: "Why do you seek the Living among the dead? Why do you mourn the Incorrupt amid corruption? Go, proclaim the glad tidings to His disciples!"

Verse 4. This is the day which the Lord has made. Let us rejoice and be glad in it!

Pascha of beauty, the Pascha of the Lord, A Pascha worthy of honor has dawned for us. Pascha! Let us embrace each other joyously! Pascha, ransom from affliction! For today, as from a bridal chamber, Christ has shown forth from the tomb, and filled the women with joy saying: "Proclaim the glad tidings to the Apostles!"

DOXASTICON OF PASCHA IN TONE FIVE

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

This is the day of resurrection! Let us be illumined by the feast! Let us embrace each other! Let us call "brothers" even those that hate us, and forgive all by the resurrection, and so let us cry:

"Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!" (*thrice*)

In some traditions, while the doxasticon "Today is the Day of Resurrection..." is chanted, the senior priest, standing before the holy table and holding the Paschal candle and the gospel book, offers the gospel book for veneration by the clergy within the sanctuary and exchanges with them the Paschal kiss and greeting. Then he stands in the open. holy

³ The translation given here (taken from OCA sources) matches the Russian chant music we have at the Church..

doors, facing the congregation, while all the people come forward to reverence the gospel book, kiss the senior celebrant and then each other, exchanging the Paschal greeting.

Priest: The Catechetical Paschal Homily of our Father Among the Saints, St. John Chrysostom, Archbishop of Constantinople.⁴

If anyone is devout and a lover of God, let him enjoy this beautiful and radiant festival. If anyone is a wise servant, let him, rejoicing, enter into the joy of his Lord. If anyone has wearied himself in fasting, let him now receive his recompense. If anyone has labored from the first hour, let him today receive his just reward. If anyone has come at the third hour, with thanksgiving let him keep the feast. If anyone has arrived at the sixth hour, let him have no misgivings; for he shall suffer no loss. If anyone has delayed until the ninth hour, let him draw near without hesitation. If anyone has arrived even at the eleventh hour, let him not fear on account of his delay. For the Master is gracious and receives the last, even as the first; he gives rest to him that comes at the eleventh hour, just as to him who has labored from the first. He has mercy upon the last and cares for the first; to the one he gives, and to the other he is gracious. He both honors the work and praises the intention.

Enter all of you, therefore, into the joy of our Lord, and, whether first or last, receive your reward. O rich and poor, one with another, dance for joy! O you ascetics and you negligent, celebrate the day! You that have fasted and you that have disregarded the fast, rejoice today! The table is rich-laden; feast royally, all of you! The calf is fatted; let no one go forth hungry!

Let all partake of the feast of faith. Let all receive the riches of goodness. Let no one lament his poverty, for the universal kingdom has been revealed. Let no one mourn his

transgressions, for pardon has dawned from the grave. Let no one fear death, for the Saviour's death has set us free.

He that was taken by death has annihilated it! He descended into hades and took hades captive! He embittered it when it tasted his flesh! And anticipating this Isaiah exclaimed, "Hades was embittered when it encountered thee in the lower regions." It was embittered, for it was abolished! It was embittered, for it was mocked! It was embittered, for it was purged! It was embittered, for it was despoiled! It was embittered, for it was bound in chains!

It took a body and, face to face, met God! It took earth and encountered heaven! It took what it saw but crumbled before what it had not seen! "O death, where is thy sting? O hades, where is thy victory?"

Christ is risen, and you are overthrown! Christ is risen, and the demons are fallen! Christ is risen, and the angels rejoice! Christ is risen, and life reigns!

Christ is risen, and not one dead remains in a tomb!

For Christ, being raised from the dead, has become the First-fruits of them that slept.

To him be glory and might unto ages of ages. Amen

Then the choir sings the following:

APOLYTIKION OF ST. JOHN CHRYSOSTOM,
IN TONE 8

Grace shining forth from thy mouth like fire hath enlightened the universe and hath disclosed to the world treasures of uncovetousness and hath shown us the heights of humility. But as thou dost instruct us by thy words, O Father John Chrysostom, intercede with the Word, Christ God, to save our souls.

*Here ends the Pashal Orthros.
The Divine Liturgy begins immediately.*

⁴ In some traditions, this Homily is read following the Gospel reading in Divine Liturgy.

PART III:
THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

THE OPENING

Priest: Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE PASCHAL TROPARION⁵

Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*twice*)

THE PASCHAL VERSES

Priest: Let God arise, and let his enemies be scattered: and let them who hate him flee from before his face.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: As smoke vanisheth, so let them vanish away: as wax melteth before the fire.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: So the sinners will perish before the face of God. But let the righteous be glad.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: This is the day which the Lord hath made; let us be glad and rejoice therein.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Priest: Both now and ever, and unto ages of ages. Amen.

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life (*quick melody*)

Then in a louder voice, the priest chants:

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs ...

The choir concludes the troparion:

Choir: ... bestowing life.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace from above and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God and the union of all men, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our (*metropolitan or archbishop or bishop*), *N.*, the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our president (*or appropriate head of state*), civil authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

⁵ During the Paschal Troparion and subsequent Paschal Verses, the Priest censes the Altar table.

Deacon: For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For travelers by sea, by land and by air, the sick, the suffering, captives and their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The Prayer of the First Antiphon

Priest: (Quietly) O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is boundless, and whose love toward mankind is ineffable: Do thou thyself, O Master, in thy tender compassion look down upon us and upon this holy house, and grant us and those who pray with us thy rich mercies and compassions.

(Aloud) For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE FIRST FESTAL ANTIPHON, IN TONE 2

Verse: Shout with jubilation unto the Lord all the earth *(Ps.65:1a)*

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Verse: Chant ye unto His name, give glory in praise of Him.. *(Ps.65:1b)*

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Verse: Say unto God: How awesome are Thy works! In the multitude of Thy power shall Thine enemies be proved false unto Thee. *(Ps.65:2)*

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Verse: Let all the earth worship Thee and chant unto Thee; let them chant unto Thy name, O Most High. *(Ps.65:3)*

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Verse: Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto ages of ages. Amen.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The Prayer of the Second Antiphon

Priest: (Quietly) O Lord our God, save thy people, and bless thine inheritance; preserve the fulness of thy Church, sanctify those who love the beauty of thy house, glorify them in recompense by thy divine power, and forsake us not who hope on thee.

(Aloud) For thine is the might, and thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.
Choir: Amen.

THE SECOND FESTAL ANTIPHON, IN TONE 2

Verse: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us. *(Ps.66:1)*

Refrain: Save us, O Son of God, who art risen from the dead, who sing to thee: Alleluia.

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

Refrain: Save us, O Son of God, who art risen from the dead, who sing to thee: Alleluia.

Verse: Let the peoples give Thee praise, O God, let all the peoples praise Thee. *(Ps.66:3)*

Refrain: Save us, O Son of God, who art risen from the dead, who sing to thee: Alleluia.

Verse: Let God bless us, and let all the ends of the earth fear Him.. *(Ps.66:6b)*

Refrain: Save us, O Son of God, who art risen from the dead, who sing to thee: Alleluia.

Verse: Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto ages of ages. Amen.

Choir: Only-begotten Son and Word of God, who art immortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The Prayer of the Third Antiphon

Priest: (Quietly) O thou who hast bestowed on us these common and united supplications and dost promise that when two or three are of one accord in thy name thou wilt grant their requests: do thou also now fulfil the desires and petitions of thy servants as may be most expedient for them, granting us in this age the knowledge of thy truth, and in the age to come, life everlasting.

(Aloud) For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

As the clergy prepare for the Little Entrance, the priest recites the following prayer quietly: O Master, Lord our God, who hast appointed in heaven orders and hosts of angels and archangels for the service of thy glory: Cause that with our entrance there may be an entrance of holy angels serving with us and glorifying thy goodness. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.. Amen.

THE THIRD FESTAL ANTIPHON, IN TONE 5

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face. *(Ps.67:1)*

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

Verse: As smoke vanisheth, so let them vanish; as wax melteth before the fire. *(Ps.67:2a)*

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

Verse: So let sinners perish at the presence of God. And let the righteous be

glad. (*Ps.67:2b,3a*)

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein. (*Ps.117:24*)

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

THE FESTAL EISODIKON

Deacon: Wisdom! Stand upright!

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

Choir: O Son of God, Who art risen from the dead; save us who sing unto Thee: Alleluia, Alleluia, Alleluia.

Apolytikia & Kontakion

THE PASCHAL TROPARION IN TONE 5

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

THE PASCHAL HYPAKOE IN TONE 4

They who were with Mary came before the dawn, found the stone rolled away from the sepulcher, and heard the angels say unto them, Why seek ye him as man with the dead, who dwells in light eternal? Behold the grave wrappings; make haste and declare to the world that the Lord is risen, and hath caused death to die; for he is the Son of God, the Savior of mankind.

Do not sing the Apolytikion of the Patron Saint!

KONTAKION OF PASCHA IN TONE 8

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

During the chanting of the Apolytikia, the priest recites the prayer of the Trisagion quietly: O holy God, who restest in the holy place, who art

hymned by the seraphim with thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power, who out of nothingness hast brought all things into being, who hast created man according to thine image and likeness and hast adorned him with thine every gift; who givest to him that askest wisdom and understanding, who despisest not the sinner but hast appointed repentance unto salvation, who hast vouchsafed unto us, thy humble and unworthy servants, even in this hour, to stand before the glory of thy holy altar and to offer the worship and praise which are due unto thee: Thyself, O Master, receive even from the mouth of us sinners the thrice-holy hymn and visit us in thy goodness. Pardon us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve thee in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints, who from the beginning of the world have been well-pleasing unto thee.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: For holy art Thou, O our God, and unto Thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

THE ANTI-TRISAGION HYMN

Choir: As many as have been baptized into Christ have put on Christ: Alleluia. (*thrice*)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto ages of ages. Amen.

Have put on Christ: Alleluia..

Deacon: Dýnamis.

Choir: As many as have been baptized into Christ have put on Christ: Alleluia.

THE APOSTOLOS & THE GOSPEL

Deacon: Let us attend.

Reader: Prokeimenon in the 8th Tone.

This is the day which the Lord hath made, let us rejoice and be glad therein. (*Ps. 117:24*)
{twice}

Verse: O give thanks unto the Lord, for He is good, for His mercy endureth forever. (*Ps. 117:1*)

This is the day which the Lord hath made, let us rejoice and be glad therein. (*Ps. 117:24*)

Apostolos for the Feast

Deacon: Wisdom!

Reader: The reading from the Acts of the Apostles §1 (1:1-8).

Deacon: Let us attend!

Reader: In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when He was taken up, after He had given commandment through the Holy Spirit to the Apostles whom He had chosen. To them He presented Himself alive after His passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, "You heard from Me; for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked Him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Priest: Peace to thee that readest.

Reader: And to thy spirit.

As the choir chants the Alleluia with verses, the priest recites the prayer of the Gospel quietly while the Gospel-Book, enthroned upon the Holy Table is censed: Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe

glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.
Additional instructions/prayers are found in the Liturgikon.

Alleluia, in tone 4

Choir: Alleluia, alleluia, alleluia.

Verse 1: Thou, O Lord, shalt rise up and have pity upon Zion, for it is time to have compassion on her; yea, the time is come. (*Ps.101:13*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: The Lord from Heaven hath looked upon the earth, to hear the groaning of them that be in fetters, to loose the sons of the slain. (*Ps.101:19b,20*)

Choir: Alleluia, alleluia, alleluia.

The Gospel for the Feast

Deacon: Wisdom! Attend! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The reading from the Holy Gospel according to Saint John §1 (1:1-17).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

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 was not anything made that was made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through Him, yet the world knew Him not. He came to His own home, and His own people

received Him not. But to all who received Him, who believed in His Name, He gave power to become children of God; 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, full of grace and truth; we have beheld His glory, glory as of the only Son from the Father. (John bore witness to Him, and cried, “This was He of Whom I said, ‘He Who comes after me ranks before me, for He was before me.’”) And from His fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

Choir: Glory to Thee O Lord, Glory to Thee.

The Paschal Homily of St. John Chrysostom may be read here, instead of at the end of Orthros.

In Antiochian usage, some (or all) three Litanies shown in the boxes below are often omitted.

THE EKTEKIA OF FERVENT SUPPLICATION

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Choir: Lord, have mercy.

Deacon: O Lord almighty, the God of our fathers, we pray thee, hearken and have mercy.

Choir: Lord, have mercy.

Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for our (*metropolitan or archbishop or bishop*), *N.*

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for our brethren: the priests, hiero-monks, deacons, hiero-deacons and monastics and all our brotherhood in Christ.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (*the servants of God, NN. and*) all Orthodox Christians of true worship, who live and dwell in this community.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for the blessed and ever-memorable founders of this holy church (*the servants of God, NN.*) and all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world He asleep in the Lord.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: (Quietly) O Lord our God, receive this fervent supplication of thy servants, and have mercy on us according to the multitude of thy mercy, and send down thy compassions upon us and upon all thy people, who await thy great and rich mercy.

(Aloud) For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord, ye catechumens.

Choir: Lord, have mercy.

Deacon: Let us the faithful, pray for the catechumens, that the Lord will have mercy on them.

Choir: Lord, have mercy.

Deacon: That he will teach them the word of truth.

Choir: Lord, have mercy.

Deacon: That he will reveal to them the gospel of righteousness.

Choir: Lord, have mercy.

Deacon: That he will unite them to his holy, catholic and apostolic Church.

Choir: Lord, have mercy.

Deacon: Save them; have mercy on them; help them; and keep them, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Bow your heads to the Lord, ye catechumens.

Choir: To thee, O Lord.

Priest: (Quietly) O Lord our God, who dwellest in the heavens and lookest down upon all thy works: Look upon thy servants the catechumens, who have bowed their necks before thee, and grant them the light yoke. Make them honorable members of thy holy Church, and make them worthy of the laver of regeneration, the forgiveness of sins

and the robe of incorruption, unto knowledge of thee, our true God:

(Aloud) That with us they may glorify thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Deacon: As many as are catechumens, depart. Depart, catechumens. As many as are catechumens, depart. Let none of the catechumens remain.

THE FIRST LITANY OF THE FAITHFUL

Deacon: As many as are of the faithful, again and again in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; Save us, have mercy on us; and keep us, O God, by thy grace. Wisdom!

Choir: Lord, have mercy.

Priest: (Quietly) Thou, O Lord, hast shown us this great mystery of salvation; thou hast made us, thy humble and unworthy servants, worthy to be ministrants of thy holy altar. Do thou enable us by the power of thy Holy Spirit for this service, that standing uncondemned before thy holy glory, we may offer unto thee a sacrifice of praise, for thou art he who worketh all things in all men; grant, O Lord, that our sacrifice may be acceptable and well-pleasing in thy sight for our own sins and for the ignorance of the people:

(Aloud) For unto Thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE SECOND LITANY OF THE FAITHFUL

Deacon: Again and again in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; Save us, have mercy on us; and keep us, O God, by thy grace. Wisdom!

Choir: Lord, have mercy.

Priest: (Quietly) Again and oftentimes we fall down before thee and beseech thee, O good One who lovest mankind, that looking down upon our petition thou wilt cleanse our souls and bodies from every defilement of flesh or spirit, and grant us to stand blamelessly and without condemnation before thy holy altar. Grant also, O God, to those who pray with us growth in life and faith and spiritual understanding. Grant them always

blamelessly to serve thee with fear and love and to partake without condemnation of thy holy mysteries and to be accounted worthy of thy heavenly kingdom:

(Aloud) That guarded always by thy might we may ascribe glory unto thee: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

Choir: Amen.

During the chanting of the Cherubic Hymn, the priest recites the following prayer: No one who is bound with the desires and pleasures of the flesh is worthy to approach or to draw nigh or to serve thee, O King of glory, for to serve thee, is a great and fearful thing even to the heavenly powers. Nevertheless through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Master of all didst take the name of our High Priest and delivered unto us the ministry of this liturgic and bloodless sacrifice. For thou alone, O Lord our God, rulest over those in heaven and on earth, who art borne on the throne of the cherubim, who art Lord of the seraphim and King of Israel, who alone art holy and retest in the holy place. Wherefore I implore thee who alone art good and art ready to listen: Look down upon me, a sinner and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience, and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy holy table, and perform the sacred mystery of thy holy and immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee. Turn not thy face from me, neither cast me out from among thy servants, but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant; for thou thyself art he that offereth and is offered, that accepteth and is distributed, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father, and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen. *Additional instructions/prayers are found in the Liturgikon.*

THE CHERUBIC HYMN & THE GREAT ENTRANCE

Choir: We who mystically represent the Cherubic, and sing to the life-giving Trinity the

thrice- holy hymn, let us now lay aside all earthly care.

As the priest prepares to celebrate the dread ministry by reverent prayer, he censes the holy table, the altar area, the major icons and the faithful so that all are sanctified for their awesome ministry. As the holy gifts are carried to the Holy Table for the offering of the holy sacrifice in the Anaphora, the deacon and priest(s) intone the following petition:

Deacon: All of you the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The priest(s), as they process then commemorate, first the hierarchs and clergy, then the offerers of the Liturgy and those for whom they offer and lastly the departed for whom prayers are sought. To each petition, the people chant as follows:

Choir: Amen.

The choir now concludes the Cherubic Hymn as the gifts are placed upon the holy table and suitably arranged:

Choir: That we may receive the King of all, who comes invisibly upborne by the Angelic Hosts. Alleluia, alleluia, alleluia.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our prayers unto the Lord.

Choir: Lord, have mercy.

Deacon: For the precious Gifts now offered, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this Holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: All things good and profitable for our souls and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful; and a good defense before the dread Judgment Seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: (Quietly) O Lord God Almighty, who alone art holy, who dost accept a sacrifice of praise from those who call upon thee with their whole heart: Receive also the prayer of us sinners, and lead us to thy holy altar, and enable us to offer unto thee gifts and spiritual sacrifices for our sins and for the ignorance of the people, and make us worthy to find grace in thy sight, that our sacrifice may be acceptable unto thee and that the good Spirit of thy grace may rest upon us and upon these gifts here spread forth and upon all thy people:

(Aloud) Through the compassions of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good

and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE KISS OF PEACE

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: Let us love one another, that with one accord we may confess,

Choir: Father, the Son and the Holy Spirit, the Trinity one in essence and undivided.

Deacon: The Doors! The Doors! In Wisdom let us attend.

THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

THE ANAPHORA OF ST. JOHN CHRYSOSTOM

Deacon: Let us stand aright; let us stand with fear; let us attend, that we may offer the Holy Oblation in peace.

Choir: A mercy of peace, a sacrifice of praise.

Priest: The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all.

Choir: And with thy spirit.

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Priest: Let us give thanks unto the Lord.

Choir: It is meet and right to worship Father, Son and Holy Spirit: the Trinity, one in Essence, and undivided:

The Priest enters the Sanctuary while the choir is singing the above hymn and reads the following prayer:

Priest: (Quietly) It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks unto thee and to worship thee in every place of thy dominion; for thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, thou and thine only-begotten Son and thy Holy Spirit. Thou it was who didst bring us from non-existence into being and when we had fallen away didst raise us up again, and didst not cease to do all things until thou hadst brought us up to heaven and hadst endowed us with thy kingdom which is to come. For all these things we give thanks unto thee, and to thine only-begotten Son and to thy Holy Spirit; for all things of which we know and of which we know not and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks unto thee also for this ministry which thou dost vouchsafe to receive at our hands, even though there stand beside thee thousands of archangels and ten thousands of archangels and ten thousands of angels, the cherubim and the seraphim, six-winged, many-eyed, soaring aloft, borne on their wings:

(Aloud) Singing the Triumphal Hymn, shouting, proclaiming, and saying:

Choir: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory; Hosanna in the highest: Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

While the choir is singing the above hymn, the Priest reads the following prayer:

Priest: (Quietly) With these blessed powers we also, O Master who lovest mankind, cry aloud and say: Holy art thou and all-holy, thou and thine only-begotten Son and thy Holy Spirit; holy art thou and all-holy, and magnificent is thy glory, who hast so loved thy world as to give thine only-begotten Son, that all who believe in him should not perish but have everlasting life, who, when he had come and had fulfilled all the dispensation for us, in the night in which he was betrayed or, rather, gave himself up for the hie of the world, took bread in his holy and immaculate and blameless hands; and when he had given thanks and blessed it and hallowed it and broken it, he gave it to his holy disciples and apostles, saying:

(Aloud) Take, eat. This is my Body which is broken for you, for the forgiveness of sins;

Choir: Amen

Priest: (Quietly) And likewise after supper, he took the cup, saying:

(Aloud) Drink of this, all of you. This is my Blood of the new covenant, which is shed for you and for many, for the forgiveness of sins.

Choir: Amen.

Priest: (Quietly) Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us: the cross, the grave, the third-day resurrection, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

(Aloud) Thine own of thine own, we offer unto thee in behalf of all and for all.

Choir: We praise thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

While the choir is singing the above, the Priest standing in the center of the Altar Table, makes one (1) prostration and says:

Priest: (Quietly) O God, be gracious unto me a sinner, and have mercy on me...

and reverently continues with the prayer.

Priest: (Quietly) Again we offer unto thee this rational and bloodless worship and beseech thee and pray thee and supplicate thee: Send down thy Holy Spirit upon us and upon these gifts here spread forth:

Priest: And make this bread the precious Body of thy Christ:

All: Amen.

Priest: And that which is in this cup, the precious Blood of thy Christ;

All: Amen.

Priest: Changing them by thy Holy Spirit:

All: Amen, Amen, Amen.

Priest: (Quietly) That to those who shall partake thereof they may be unto cleansing of soul, unto forgiveness of sins, unto the communion of thy Holy Spirit, unto the fulfillment of the kingdom of heaven and unto boldness toward thee, not unto judgment or unto condemnation. And again we offer unto thee this rational worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics and every righteous spirit which has completed this life in faith:

Censing the Gifts nine times, the priest says:

Priest: (Aloud) Especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary:

THE HYMN TO THE THEOTOKOS, IN TONE 1

Choir: The angel cried to the Lady full of grace: Rejoice, rejoice, O pure Virgin. Again I say: Rejoice. Thy Son is risen from His

three days in the tomb. With Himself He has raised all the dead. Rejoice. All ye people.

Shine! Shine! Shine! O new Jerusalem! The glory of the Lord has shone on you. Exult now, exult, and be glad, O Zion. Be radiant, O pure Theotokos, in the resurrection of Thy Son.

As the choir chants the above hymn to the Theotokos, the priest continues the intercessions of the Anaphora quietly:

Priest: (Quietly) For the holy Prophet, Forerunner and Baptist John; the holy glorious and all-laudable apostles; (*N. Saint, of the day*) whose memory we celebrate, and all thy saints, at whose supplications visit us, O God.

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, and grant them rest, O our God, where the light of thy countenance watcheth over them.

And again we beseech thee: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth, of all the presbytery, the diaconate in Christ and every priestly and monastic order.

And again we offer unto thee this rational worship for the whole world, for the holy, catholic and apostolic Church, for those who live in chastity and lead a godly way of life and for all civil authorities, and our armed forces; grant them, O Lord, peaceful times, that we in their tranquility may lead a calm and peaceful life in all reverence and godliness.

(Aloud) Among the first be mindful, O Lord, of our Metropolitan *N.*, and our bishop *N.*, whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

Choir: And of all mankind.

Priest: (Quietly) Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith

dwell therein. Be mindful, O Lord, of those who travel by sea, by land and by air, the sick, the suffering, captives and their salvation. Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor; and upon us all send forth thy mercies:

(Aloud) And grant us with one mouth and one heart to glorify and praise thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Priest: (Aloud) And the mercies of our great God and Saviour Jesus Christ be with you all.

Choir: And with thy spirit.

THE EKTENIA BEFORE THE LORD'S PRAYER

Deacon: Having commemorated all the saints, again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the precious Gifts which have been spread forth and sanctified, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That our God, who loveth mankind, receiving them upon His holy, most heavenly and spiritual altar as an odor of sweetness, may send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray.

Choir: Lord, have mercy.

In Antiochian usage, these petitions are omitted

Deacon: For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: That the whole day/evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: All things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Asking for the unity of the faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: (Quietly) Unto thee we commend our whole life and our hope, O Master who lovest mankind; and we beseech thee and pray thee and supplicate thee: Vouchsafe us to partake of thy heavenly and dread mysteries of this sacred and spiritual table, with a pure conscience, unto forgiveness of sins, unto pardon of transgressions, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness toward thee, not unto judgment nor unto condemnation:

(Aloud) And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father and to say:

All: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE PEACE

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

While the Choir is singing the above, the Priest says the following quietly:

Priest: (Quietly) We give thanks unto thee, O King invisible, who by thy boundless power hast made all things and in the multitude of thy mercy hast brought all things from nothingness into being. Do thou thyself, O Master, look down from heaven upon those who have bowed their heads unto thee; for they have not bowed down unto flesh and blood, but to thee, the fearful God. Therefore, O Master, do thou thyself distribute these gifts here spread forth, unto all of us for good, according to the individual need of each: voyage with those who sail by sea; journey with those who travel by land and air; heal the sick, thou who art the Physician of our souls and bodies:

(Aloud) Through the grace and compassions and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE ELEVATION

Deacon: Let us attend.

The priest says the following prayer quietly:

Priest: (Quietly) Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty

hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

He then takes up the Lamb in both hands, elevates it slightly and makes therewith the sign of the cross over the diskos, saying:

Priest: (Aloud) The Holy Things are for the holy.

Choir: One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

THE PRE-COMMUNION PRAYERS

Priest & People: I stand before the doors of thy temple, and yet I refrain not from my terrible thoughts. But do thou, O Christ God, who didst justify the publican and hadst mercy on the Canaanite woman and didst open the gates of paradise to the thief: open unto me the compassion of thy love toward mankind, and receive me as I approach and touch thee, like the harlot and the woman with the issue of blood; for the one, by but touching the hem of thy garment, received healing, and the other, by embracing thine immaculate feet, received the forgiveness of her sins. And I, who am pitiful, dare to partake of thy whole Body. Let me not be consumed, but receive me as thou didst receive them, and enlighten the senses of my soul, burning up the accusations of my sins, through the intercessions of her that without seed gave thee birth and of the heavenly powers; for thou art blessed unto ages of ages. Amen.

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly Thine own immaculate Body, and that this is truly Thine own precious Blood. Wherefore I pray Thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me

worthy to partake without condemnation of Thine immaculate Mysteries, unto forgiveness of my sins and unto life everlasting. Amen

Behold, I approach Divine Communion. O Maker, burn me not as I partake, for Fire art thou which burneth the unworthy. But purify thou me of every stain.

Of Thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of Thy Mystery to Thine enemies, neither will I give Thee a kiss as did Judas; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

Tremble, O man, as thou beholdest the deifying Blood, for it is a burning coal consuming the unworthy. The body of God both deifieth and nourisheth me. It deifieth the spirit and wondrously nourisheth the mind.

Thou hast smitten me with yearning, O Christ, and by thy divine love hast thou changed me. But with thine immaterial fire, consume my sins and count me worthy to be filled with delight in thee, that leaping for joy, O Good One, I may magnify thy two comings.

Into the splendour of thy Saints how shall I, the unworthy one, enter? For should I dare to enter the bridal chamber, my vesture doth betray me, for it is not a wedding garment; and as one bound, I shall be cast out by the Angels. Cleanse, O Lord, the defilement of my soul, and save me, since thou art the Friend of man.

O man-befriending Master, Lord Jesus my God, let not these holy Gifts be unto me for judgment through mine unworthiness, but for purification and sanctification of both soul and body, and as an earnest of the life and the kingdom to come. For it is good for me to cleave unto God and to place in the Lord the hope of my salvation.

Of Thy Mystic Supper, O Son of God, accept me today as a communicant: for I will

not speak of Thy Mystery to Thine enemies, neither will I give Thee a kiss as did Judas; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

Not unto judgment nor unto condemnation be my partaking of Thy Holy Mysteries, O Lord, but unto the healing of soul and body. (Amen.)

FESTAL KOINONIKON IN TONE 8

Receive the Body of Christ! Taste the Fountain of Immortality!

Verses:

1. Great is the mystery of Thy Resurrection, O Christ! (*from the Pentecostarion*)
2. From the supper the Immortal One willingly comes to the passion. (*Sticheron Idiomelon for Holy Monday*)
3. Then was Hades, who accounted and demanded of souls, embittered at the encounter. (*Catechetical Sermon on the Resurrection of St. John Chrysostom*)
4. Then was Mary, who anointed and worshipped God before the tomb, made glad. (*Based on John 14-18,20*)
5. Tell Peter and the other apostles that the Immortal One hath risen from the dead. (*Based on Mark 16:7*)

Alleluia, alleluia, alleluia.

After the Priest and the Deacon have communed, standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:

Deacon: With fear of God and faith and love, draw near.

The priest and deacon exit the sanctuary through the holy doors as the choir chants:

Choir: Blessed is he that cometh in the name of the Lord. The Lord is God and hath appeared unto us.

The Deacon gives the Chalice to the Priest who, assisted by the Deacon, communicates the faithful saying to each one in an audible voice:

Priest: The servant of God N. partakes of the precious and all-holy Body and Blood of our

Lord and God and Savior Jesus Christ, unto the remission of sins and unto life everlasting.

Choir: Receive me today, O Son of God, as partaker of thy Mystical Supper: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest blesses the people with his hand, saying:

Priest: O God, save thy people and bless thine inheritance.

In place of "We have seen the true light," we sing:

THE PASCHAL TROPARION IN TONE 5

Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life! (*once*)

Priest: Blessed is our God, and aloud: Always, now and ever, and unto ages of ages.

Choir: Amen. Let our mouths be filled with Thy praise, O Lord, that we may sing of Thy glory; for Thou hast made us worthy to partake of Thy holy, divine, immortal and life-creating Mysteries. Keep us in Thy holiness, that all the day we may mediate upon Thy righteousness. Alleluia, alleluia, alleluia.

THE LITANY OF THANKSGIVING

Deacon: Stand upright. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and dread mysteries of Christ, let us worthily give thanks unto the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Asking that the whole day may be perfect, holy, peaceful and sinless, let us

commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

THE THANKSGIVING PRAYER

Priest: (Quietly) We give thanks unto thee, O Master who lovest mankind, Benefactor of our souls, for that thou hast vouchsafed this day to feed us with thy heavenly and immortal mysteries. Make straight our path; establish us all in thy fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all thy saints:

(Aloud) For thou art our Sanctification, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Let us depart in peace.

Choir: In the name of the Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

THE PRAYER BEHIND THE AMVON

Priest: O Lord, who blessest those who bless thee, and sanctifiest those who put their trust in thee: save thy people and bless thine inheritance; preserve the fullness of thy Church; sanctify those who love the beauty of thy House; glorify them in recompense by thy divine power, and forsake us not who hope on thee. Give peace to thy world, to thy Churches, to the priests, to all civil authorities, to our Armed Forces, and to all thy people: for every good and perfect gift is from above, and cometh down from thee, the Father of Lights, and unto thee we ascribe glory, thanksgiving, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

Choir: Amen.

Instead of "Blessed be the name of the Lord,"

we sing:

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life! (*quick melody, thrice*)

If it is the custom of the parish to bless these foods, the senior priest exits the sanctuary through the holy doors and goes to the place where the Paschal foods have been placed. He then proceeds to bless the foods.

THE BLESSING OF FLESH-MEATS

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Look down, O Lord Jesus Christ our God, upon these flesh-meats, and sanctify them, as Thou didst sanctify the ram which faithful Abraham offered unto Thee, and the lamb which Abel brought unto Thee as a whole burn-offering; also the fatted calf which Thou didst command to be slain for Thy son who had gone astray and had returned again to Thee, that, even as he was accounted worthy to enjoy Thy grace, so may we also enjoy these things which are sanctified and blessed by Thee, to the nourishment of us all.

For Thou art our true Nourishment and the Giver of all good things, and unto Thee we ascribe glory together with Thy beginningless Father and Thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE BLESSING OF EGGS AND CHEESE

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Master, Lord our God, the Creator and Maker of all things: Bless Thou this cheese and likewise these eggs, and preserve us in Thy goodness. That as we partake of them, even so also, we may be filled with Thy gifts, which ungrudgingly Thou bestowest, and with Thine unspeakable goodness.

For Thine is the might, and the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

*The priest sprinkles the food with holy water,
saying thrice:*

These flesh-meats, cheese and eggs are blessed through sprinkling of this holy water, in the Name of the Father and of the Son and of the Holy Spirit.

The choir responds each time: Amen.

THE PASCHAL DISMISSAL

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind, always, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Reader: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Father, bless.

Priest: May He Who is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community*; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints:

have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Let us adore His third-day Resurrection!

People: We worship His third-day Resurrection!

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs ...

Choir: ... bestowing life.