

The Service of the Glorious Pascha

The priest makes the sign of the Cross three times and the deacon says in an audible voice:

DEACON: Bless, Master.

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

PEOPLE: Amen.

PRIEST: Glory to thee, O Lord, glory to thee.

O heavenly King, O Comforter, the Spirit of Truth, who art in all places, and fillest all things, treasury of good things, and Giver of life, come and dwell in us, and cleanse us from every stain and save our souls, O Good One.

PEOPLE: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

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

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

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

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 daily¹ bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.²

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.”

PEOPLE: Amen.

Lord have mercy. *(Twelve times)*

¹Or, “living”.

²Or the evil one.

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

O come, let us worship and fall down before God our King. *(Low bow)*

O come, let us worship and fall down before Christ, our King and our God. *(Low bow)*

O come, let us worship and fall down before Christ himself, our King and our God. *(Low bow)*

Psalm 51<50>

Have mercy on me, O God,
according to thy great mercy,
according to the multitude of thy compassions,
blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin.

For I acknowledge my transgressions,
and my sin is ever before me.
Against thee only have I sinned,
and done what is evil in thy sight,
so that thou art justified in thy sentences,
and prevailest when thou passest judgment.

For indeed, I was conceived in iniquities,
and in sins did my mother conceive me.

For behold: thou lovest truth,
thou hast made known to me the secret
and hidden things of thy wisdom.

Sprinkle me with hyssop,

and I shall be clean,
Wash me, and I shall be whiter than snow.

Let me hear joy and gladness,
then the afflicted bones shall rejoice.

Turn away thy face from my sins,
and blot out all my iniquities.

Create in me a clean heart,
O God, and put a right Spirit within me.
Cast me not away from thy presence,
and take not thine Holy Spirit from me.
Restore unto me the joy of thy salvation,
and uphold me with a directing spirit.
Then I will teach transgressors thy ways,
and sinners will return to thee.

Deliver me from bloodshed, O God,
the God of my salvation,
and my tongue will joyfully
sing aloud of thy righteousness.

O Lord, open my lips;
and my mouth will declare thy praise;
for if thou hadst delight in sacrifice,
I would have given it;
but thou wouldst not be pleased by burnt offering.
The sacrifice to God is a broken spirit:
a broken and contrite heart,
O God, thou wilt not despise.

Do good in thy good pleasure to Zion,
and let the walls of Jerusalem be built;
then thou wilt delight in a sacrifice of righteousness,

in offerings and whole burnt offerings;
then they will offer bulls upon thine altar.

The Canon
Sixth Tone
CANTICLE ONE

CHOIR: IRMOS: The children of those who were once saved concealed under-ground the One who all that time had been concealing the persecuting tyrant under the waves of the sea: So, let us sing to the Lord like the young men, for he is greatly glorified.

Glory to thee, our God, glory to thee.

O Lord my God, I will sing to thee a funeral and a burial hymn, for by thy burial thou hast opened the gates of life; and by thy death thou hast destroyed death and Hades.

Glory to the Father, and to the Son, and to the Holy Spirit,

O my Savior, all heavenly and earthly³ things shook at thy death, as they saw thee on thy throne on high and in the grave below. For beyond understanding, thou wast seen to be the One who gives life though dead.

Now and ever and unto ages of ages. Amen.

³sub-terranean

To fill all things with thy glory, thou hast descended into the lowest part of the earth; for my original nature, as it existed in Adam, has not been hidden from thee. Even though thou wast buried in the tomb, thou hast made me, the perishable human, a new creation, O Lover of mankind.

Katavasia

The children of those who were once saved concealed under ground the One who all that time had been concealing the persecuting tyrant under the waves of the sea: So, let us sing to the Lord like the young men, for he is greatly glorified.

CANTICLE THREE

IRMOS: When the creation saw thee who by thy own will hung the whole creation upon the waters hanging in Golgotha, it was seized with great wonder and cried aloud: None is holy but thee, O Lord.⁴

Glory to thee, our God, glory to thee.

O Master, thou hast revealed the marks of thy burial in a multitude of appearances; now thou hast shown thy hidden secrets as the God-man to those who are in Hades, who cry aloud: None is holy but thee, O Lord.⁵

Glory to the Father, and to the Son, and to the Holy Spirit,

⁴(Sir. 36:<33>:5).

⁵(Sir. 36:<33>:5).

Thou hast stretched out thy hands, and untied all that had been divided. Wrapped in linen cloth, O Savior, and buried in a tomb, thou hast set free the prisoners who cry aloud: None is holy but thee, O Lord.⁶

Now and ever and unto ages of ages. Amen.

By thine own will a grave and seals have enclosed thee, O infinite One; but thou revealed thy power divinely in thy actions to those who sing: None is holy but thee, O Lord.⁷

Katavasia

When the creation saw thee who by thine own will hung the whole creation upon the waters hanging in Golgotha, it was seized with great wonder crying aloud: None is holy but thee, O Lord.⁸

Kathisma (Sessional Hymn)

First Tone

O Savior, the soldiers guarding thy tomb became as dead men from the lightning appearance of the angel, proclaiming the Resurrection to the women. We glorify thee, the despoiler of corruption, and we fall down unto thee, risen from the tomb and our only God.

CANTICLE FOUR

⁶(Sir. 36:<33>:5).

⁷(Sir. 36:<33>:5).

⁸(Sir. 36:<33>:5).

IRMOS: When he foresaw thee emptying thyself upon the Cross, Habakkuk was dazzled as he cried: Thou hast cut short the might of the powerful,⁹ O gracious and almighty Lord, who preached salvation to those in Hades.

Glory to thee, our God, glory to thee.

Today thou hast made holy the seventh day which thou blessed before resting from thy works. For thou createst all things and makeest them new, taking rest on the Sabbath, my Savior, and restoring them once more.

Glory to the Father, and to the Son, and to the Holy Spirit,

O Word, thou hast gained victory by thy almighty strength; thy soul was separated from the body; yet by thy dominion, thou burstest the bonds of death and Hades.

Now and ever and unto ages of ages. Amen.

Hades was embittered when it encountered thee,¹⁰ O Word, for it saw a mortal deified, marked by wounds, yet all-powerful; it shrank back in terror at this sight.

Katavasia

When he foresaw thee emptying thyself upon the Cross, Habakkuk was dazzled as he cried: Thou hast cut short the might of the powerful,¹¹ O gracious and almighty Lord who preached salvation to those in Hades.

⁹(Hab. 3:14).

¹⁰(Is. 14:9).

¹¹(Hab. 3:14).

CANTICLE FIVE

IRMOS: O Christ, when Isaiah came early in the morning, he saw the never-setting light, the light of divine manifestation that appeared to us through thy tender mercy. He cried aloud: The dead shall live, and the dwellers in the tombs shall rise, and all those who live on earth will sing for joy.¹²

Glory to thee, our God, glory to thee.

O Creator, when thou wast enrolled among the mortals, thou didst make them new. O Word, the linen cloth and the tomb point to the mystery that is within thee. For the respected council member of the sanhadrin¹³ fulfills the will of thy Father, who has gloriously made me new in thee.

Glory to the Father, and to the Son, and to the Holy Spirit,

O Master, by thy death thou transformest mortality, and by thy burial, corruption. As as befits God, thou renderest immortal and incorruptible the nature thou didst assume. But thy flesh did not see decay, nor was thy soul left in Hades as that of a stranger.

Now and ever and unto ages of ages. Amen.

¹²(Is. 26:19).

¹³Joseph of Arimathea.

Coming from a birth without travail and pierced in thy side with a spear, O my Creator, thou didst accomplish the recreation of Eve. Becoming Adam, thou fellest asleep in a manner transcending nature, producing life and raising it from sleep and corruption, for thou art the Almighty One.

Katavasia

O Christ, when Isaiah came early in the morning, he saw the never-setting light, the light of divine manifestation that appeared to us through thy tender mercy. He cried aloud: The dead shall live, and the dwellers in the tombs shall rise, and all those who live on earth will sing for joy.¹⁴

CANTICLE SIX

IRMOS: Jonah was enclosed but not held fast in the belly of the whale; for as prefiguring thee, who hast suffered and wast buried in the tomb, he sprung up from the beast as from a bridal chamber; and he called out to the guard: O guards, you guard in vain, for you have forsaken your own mercy.

Glory to thee, our God, glory to thee.

O Word, thou wast slain but not separated from the flesh thou sharest with us. For though thy temple was destroyed at the time of thy Passion, the Person of thy Godhead and of thy flesh remains but One: in both thou art one Son, the Word of God, both God and Man.

Glory to the Father, and to the Son, and to the Holy Spirit,

¹⁴(Is. 26:19).

The sin of Adam caused the death of man, but not the death of God; for though the earthly essence of thy flesh suffered, thy Godhead remained without suffering. Thou hast transformed that which was corruptible into incorruption, and revealed the fountain of life by thy Resurrection.

Now and ever and unto ages of ages. Amen.

Hades rules over our mortal race, but not forever. Laid in the tomb, O Mighty One, with thy life-giving hand thou destroyest the bars of death. As the first-born rose from the dead, thou hast proclaimed true redemption, O Savior, to those who throughout the ages slept in the tombs.

Katavasia

Jonah was enclosed but not held fast in the belly of the whale; for as prefiguring thee, who hast suffered and wast buried in the tomb, he sprung up from the beast as from a bridal chamber; and he called out to the guard: O guards, you guard in vain, for you have forsaken your own mercy.

The Kontakion

The immortal One, who closed the abyss,¹⁵ is seen dead and wrapped in linen cloth with spices and laid in the tomb as mortal. The women come to anoint him with ointment, weeping bitterly and crying aloud: This is the Sabbath which is blessed above all, for Christ, having fallen asleep, will rise on the third day.

¹⁵the home of demons and evil spirits.

The Oikos

He who rules over all things was lifted up on the Cross. The whole creation weeps to see him hanging naked on the Cross. The sun hid its rays, and the stars lost their brightness; the earth shook in great fear; the sea fled, and the rocks were torn, and many graves were opened, and the bodies of the saints rose. Hades groaned below, and the Jews spread false tidings against Christ's Resurrection. But the women cried aloud: This is the Sabbath which is blessed above all, for Christ, having fallen asleep, will rise on the third day.

CANTICLE SEVEN

IRMOS: O Inexpressible wonder! For he is laid as dead without breath in the grave, for our salvation, who delivered from the fiery furnace the godly Children who sing: Blessed art thou, O God our Deliverer.

Glory to thee, our God, glory to thee.

When Hades was consumed by divine fire, it was pierced in the heart and groaned, receiving the One who was pierced in his side by the spear for the salvation of us who sing: Blessed art thou, O God our Deliverer.

Glory to thee, our God, glory to thee.

O Blessed tomb! It received within itself the Creator, as if sleeping, and it became a divine treasury of life for the salvation of us who sing: Blessed art thou, O God our Deliverer.

Glory to the Father, and to the Son, and to the Holy Spirit,

The Life of all submits to being laid in the tomb, according to the law of the dead, and he makes it a source of resurrection for the salvation of us who sing: Blessed art thou, O God our Deliverer.

Now and ever and unto ages of ages. Amen.

In Hades and in the tomb and in Eden, the divinity of Christ was indivisibly united with the Father and the Spirit, for the salvation of us who sing: Blessed art thou, O God our Deliverer.

Katavasia

O Inexpressible wonder! For he is laid as dead without breath in the grave, for our salvation, who delivered from the fiery furnace the godly Children, who sing: Blessed art thou, O God our Deliverer.

CANTICLE EIGHT

IRMOS: O heavens, be appalled! Be astonished! Let the foundations of the earth be shaken. For he who dwells on high is reckoned among the dead, lodging as a stranger in a narrow tomb. Children bless him, priests praise him, and people exalt him unto all the ages!

Glory to thee, our God, glory to thee.

The most pure Temple is destroyed, but raises up with him the fallen tabernacle. The second Adam, dwelling in the highest heaven, has come down to the first Adam as far as the depths of Hades. Children bless him, priests praise him, and people exalt him unto all the ages!

We bless the Father and the Son and the Holy Spirit,

The disciples were fainthearted, but Joseph of Arimathaea was the bravest, for seeing the God of all dead and naked, he asked for the body and buried him crying: Children bless him, priests praise him, and people exalt him unto all the ages!

Now and ever and unto ages of ages. Amen.

O strange wonders! O divine goodness! O inexpressible long-suffering! God who dwells in the highest heaven is willingly sealed beneath the earth and is falsely accused as a deceiver. Children bless him, priests praise him, and people exalt him unto all the ages!

Katavasia

We praise, we bless and worship the Lord.

O heavens, be appalled! Be astonished! Let the foundations of the earth be shaken. For he who dwells on high is reckoned among the dead, lodging as a stranger in a narrow tomb. Children bless him, priests praise him, and people exalt him unto all the ages!

The Deacon stands in the Holy door facing the icon of the Theotokos and says:

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

The Deacon censes the sanctuary and the people in the usual manner, while People do not sing the Magnificat and Greater in honor than the cherubim. . . . but chant the following:

CANTICLE NINE

CHOIR: IRMOS: O Mother, weep not for me, beholding me in the tomb, the Son whom thou didst conceive without seed in thy womb. For I will rise and will be glorified, and as God I will continually exalt in everlasting glory those who magnify thee with faith and love.

Glory to thee, our God, glory to thee.

O Son without beginning, at thy strange birth I was blessed in a manner transcending all nature; for I was spared all the travail of childbirth. But now, seeing thee, my God, a lifeless corpse, I am attacked by the sword of bitter sorrow. But arise, that I may be magnified.

Glory to the Father, and to the Son, and to the Holy Spirit,

O Mother, the earth covers me willingly, but the gate-keepers of Hades tremble with fear as they see me, clothed in the blood-stained garment of punishment, for on the Cross as God I have struck down my enemies, and I will rise and magnify thee.

Now and ever and unto ages of ages. Amen.

Let creation rejoice exceedingly, let all Children of Adam be glad, for Hades, the enemy, has been stripped of its power. O women, come to meet me with ointment, for I am delivering Adam and Eve with the whole human race, and on the third day I will rise.

Katavasia

O Mother, weep not for me, beholding me in the tomb, the Son whom thou didst conceive without seed in thy womb. For I will rise and will be glorified, and as God I will continually exalt in everlasting glory those who magnify thee with faith and love.

The clergy assemble around the Epitaphios, the priest intones the first verse while the choir and the people chant the remaining ones:

PEOPLE: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

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

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

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

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 daily¹⁶ bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.¹⁷

¹⁶Or, "living".

¹⁷Or 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.”

PEOPLE: Amen.

The clergy and people chant the resurrectional dismissal hymn in tone 2:

Tone Two

When thou, O immortal life, went down to death, thou didst destroy death by the dazzling of thy Divinity. And when thou didst raise the dead from the underworld, all the powers of heaven cried aloud: O Christ our God, Giver of life, Glory to thee.

The Litany of Fervent Supplication

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

PEOPLE: Lord, have mercy. *(Three times)*

DEACON: Again we pray for all pious and Orthodox Christians.

PEOPLE: Lord, have mercy. *(Three times)*

DEACON: Again we pray for our Father and Metropolitan PHILIP for presbyters, deacons, and all monastics; and for all our brethren in Christ.

PEOPLE: Lord, have mercy. *(Three times)*

DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation, and forgiveness and remission of the sins of the servants of God: (Names) (Here prayer may be offered for the people with special needs); and for all devout Orthodox Christians who live and dwell in this community.

PEOPLE: Lord, have mercy. *(Three times)*

DEACON: Again we pray for the blessed and ever-memorable founders of this holy house, and for all our fathers and brethren, the Orthodox fallen asleep before us, (Names) (Here prayer may be offered for the departed people) who here and throughout the world lie asleep in the Lord.

PEOPLE: Lord, have mercy. *(Three times)*

DEACON: Again we pray for those who bring offerings and do good works in this holy and venerable church; for those who serve and those who sing; and for all the people here present who await thy great and rich mercy.

PEOPLE: Lord, have mercy. *(Three times)*

PRIEST: For thou art a merciful God and lovest mankind, and unto thee we give glory, to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

PEOPLE: Amen.

II. The Resurrection Service

The senior priest, being fully-vested, standing before the holy table, makes three low bows, saying nothing. He then takes the lighted Paschal candle in his right hand. The clergy within the sanctuary are given candles and they come to the senior priest and light them from the Paschal candle. The holy doors are now opened, and the senior priest exits the sanctuary through the holy doors and stands on the solea, as he slowly chants in tone 5:

PRIEST: Come take light from the Light that never fades. Come, and glorify Christ who is risen from the dead.

He and the Choir chant this as many times as necessary, while the congregation come forward to light their paschal candles. The priest then re-enters the sanctuary through the holy doors and, still holding the Paschal candle in his right hand, takes up the gospel book in his left arm while the choir chants the following resurrectional verse in tone 6:

PEOPLE: To thy resurrection, O Christ Savior, the angels in heaven sing praises. Make us who are on earth also worthy to glorify thee with a pure heart.

The choir continues to chant this verse, while the clergy, all being full-vested, exit the sanctuary through the holy doors, the senior priest carrying the Paschal candle and the gospel book. A procession is made out of the church, led by the choir and chanters, followed by the servers with lanterns, processional cross, banners and fans, the junior priests, the deacon with the censer, the senior priest and all the faithful. When all have exited the darkened church, the doors of the church are closed. The clergy, facing east, their places at the table set before the main entrance of the church, as they would at the holy table, and the senior priest places the gospel book upon it. Then censing the gospel book, the deacon intones:

PRIEST/

DEACON: And that we may be accounted worthy to hear the holy gospel, let us pray to the Lord our God.

PEOPLE: Lord, have mercy. *(Three times)*

PRIEST/

DEACON: Wisdom. Attend, let us hear the Holy Gospel.

PRIEST: Peace be to all.

PEOPLE: And to thy spirit.

PRIEST: The reading from the holy gospel according to Saint Mark.

PEOPLE: Glory to thee, O Lord, Glory to thee.

PRIEST/

DEACON: Let us attend.

Mark 16:1-8

Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint Jesus. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. And they were saying to one another, who will roll away the stone for us from the door of the tomb? And looking up, they saw that the stone was rolled back--it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a long white robe; and they were amazed. And he said to them, Do not be amazed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid him. But go and tell his disciples, and Peter, that he is going before you to Galilee; there you will see him, as he told you. And they went out quickly and fled from the tomb; for trembling and astonishment had come upon them. And they said nothing to anyone, for they were afraid.

PEOPLE: Glory to thee, O Lord. Glory to thee.

III Paschal Orthros (Matins)

The senior priest, still holding the Paschal candle in his left hand, takes the censer and censes 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-giving, and undivided Trinity, always: now and ever, and unto ages of ages.

PEOPLE: Amen.

Then the senior priest censes the front of the table, while all the clergy chant the Paschal troparion three times:

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

Then, censing around the table, the clergy and all the people, the senior priest intones the following Paschal verses. After each verse the people chant the Paschal troparion.

The Paschal Verses

Psalm 68<67>

PRIEST: Verse 1: Let God arise and let his enemies be scattered, and let those who hate him flee from before his face.

PEOPLE: Christ is risen from the dead . . .

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

PEOPLE: Christ is risen from the dead...

PRIEST: Verse 3: So let sinners perish at the presence of God; and let the righteous be glad.

PEOPLE: Christ is risen from the dead . . .

PRIEST: Verse 4: This is the day which the Lord has made; let us rejoice and be glad in it.

PEOPLE: Christ is risen from the dead . . .

PRIEST: Glory to the Father, and to the Son, and to the Holy Spirit.

PEOPLE: Christ is risen from the dead . . .

PRIEST: Now and ever, and unto ages of ages. Amen.

PEOPLE: Christ is risen from the dead . . .

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 people conclude the troparion:

PEOPLE: bestowing life.

The priest gives away the censer. Then the deacon receives the blessing of the priest, lifts his orarion (stole) and, facing east, intones the petitions of the litany of peace.

The Litany of Peace

DEACON: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON:For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, 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 Father and Metropolitan PHILIP, for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON:For the President of the United States and all civil authorities, and for our armed forces everywhere, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON:For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For travelers by sea, by land, and by air; for the sick and the suffering; for 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: now and ever, and unto ages of ages.

CHOIR: Amen.

It is customary that, at the conclusion of the litany of peace, the senior priest, holding the Paschal candle in his left hand, knocks three times on the closed doors of the church with the hand-cross, saying in a loud voice these verses from Psalm 24 <23>:7-10.

PRIEST: Lift up your gates, O princes; and be lifted up, O everlasting gates, that the King of glory may come in.

A person who has remained inside the darkened church responds to the Priest:

RESPONSE: Who is this King of glory?

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

Knocking again, the priest says:

PRIEST: Lift up your gates, O princes; and be lifted up, O everlasting gates, that the King of glory may come in.

RESPONSE: Who is this King of glory?

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

Knocking again, the priest says:

PRIEST: Lift up your gates, O princes; and be lifted up, O everlasting gates, that the King of glory may come in.

RESPONSE: Who is this 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 in tone 1 Today is the day of resurrection. The clergy go immediately to the sanctuary and take their places at the holy table. The gospel book is placed upon the antimission, and the Paschal candle is kept lighted in a stand. All doors of the iconostasis are opened and remain so throughout Bright Week. After each ode of the Paschal canon, the deacon exits the sanctuary through the north door, stands at his place on the solea and intones the petitions of the little litany. After the exclamation by the priest, the deacon re-enters the sanctuary through the south door.

***First Ode
First Tone***

CHOIR: Today is the day of Resurrection! let us be radiant, O nations. It is Pascha, the Pascha of the Lord; for Christ has brought us from death to life, and from earth to heaven, who now sing the song of victory.

Glory to thy Holy Resurrection, O Lord!

Let us purify our senses that we may behold Christ radiant with the unapproachable light of Resurrection, and we may clearly hear him say: Rejoice! while we sing to him the hymn of victory.

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

Let the heavens rejoice, and the earth be glad, as it is proper; and let the whole world, visible and invisible, keep the feast; for Christ, our everlasting joy has risen.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. *(Three times)*

Jesus is risen from the tomb, as he had foretold, and has bestowed upon us eternal life and great mercy (once).

The 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 majesty, 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.

Third Ode

CHOIR: Come let us drink a new drink, produced miraculously not from a barren rock, but from the source of incorruption, gushing forth from the tomb of Christ, in who we are strengthened.

Glory to thy Holy Resurrection, O Lord!

Now all creation, heaven and earth, and all that is below the earth have been filled with light. Let all the universe, celebrate the Resurrection of Christ, in which it is strengthened.

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

Yesterday, I was buried with thee, O Christ and today we rise with thee in thy Resurrection. Yesterday, I was crucified with thee: glorify me with thee in thy kingdom.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. *(Three times)*

Jesus is risen from the tomb, as he had foretold, and has bestowed upon us eternal life and great mercy (once).

The 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 give 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 the Fourth Tone*

CHOIR: Mary and her companions came before the dawn and found the stone rolled away from the sepulcher and heard from the angel: Why do you seek him who dwells in eternal light as mortal man among the dead? Behold the grave clothes. Go quickly and proclaim to the world that the Lord is risen and has put death to death; for he is the Son of God, the Savior of mankind.

*Fourth Ode
First Tone*

Let the Prophet Habakkuk keep the divine watch with us and show us the light-bearing angel saying clearly: Today is salvation to the world; for Christ is risen, for he is Almighty.

Glory to thy Holy Resurrection, O Lord!

Christ revealed himself; he opened as a man the womb that remained virginal, and as mortal he was called a Lamb; thus, blameless is our Pascha, for he did not taste corruption; and since he is truly God, he is called perfect.

Glory to thy Holy Resurrection, O Lord!

Christ, our blessed crown, has sacrificed himself for us of his own will, like a yearling lamb, so as to become a cleansing Pascha. He shone forth upon us from the tomb as the beautiful Sun of righteousness.

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

David, the ancestor of God danced with joy before the ark which was but a symbol. Let us also, the holy people, seeing the fulfillment of those symbols, rejoice with divine rejoicing, for Christ the Almighty is risen.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. *(Three times)*

Jesus is risen from the tomb, as he had foretold, and has bestowed upon us eternal life and great mercy (once).

The 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 give glory to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

Fifth Ode

CHOIR: Let us come early in the morning, at dawn, and instead of ointment let us offer praise to the Master. Thus shall we see Christ who is the Sun of Righteousness, who causes life to shine upon all.

Glory to thy Holy Resurrection, O Lord!

O Christ, when those who were captive in hades' bonds saw thy boundless compassion, they ran to the light with a joyful step, exalting the eternal Pascha.

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

Bearing lamps in hand, let us go forth to meet Christ risen from the tomb as a bridegroom. Let us celebrate with the feast-loving ranks the saving Pascha of our God.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. *(Three times)*

Jesus is risen from the tomb, as he had foretold, and has bestowed upon us eternal life and great mercy (once).

The 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.

Sixth Ode

CHOIR: O Christ, when thou wentest down to the deepest parts of earth, thou didst shatter the everlasting bars which held all prisoners. And on the third day thou didst rise from the tomb as did Jonah from the belly of the whale.

Glory to thy Holy Resurrection, O Lord!

O Christ, thou didst not break the locks of virginity in thy birth; and thou didst rise from the tomb, keeping its seals intact, and opened to us the gates of paradise.

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

O my Savior, the life-giving and immortal sacrifice, as God thou didst present thyself of thine own will as a sacrifice to the Father. When thou didst rise from the tomb, thou didst raise with thee the whole race of Adam.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. *(Three times)*

Jesus is risen from the tomb, as he had foretold, and has bestowed upon us eternal life and great mercy (once).

The 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 give 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

CHOIR: O Immortal One, when thou wentest down into the tomb, thou didst destroy the power of Hades and thou didst rise victorious, O Christ God. Thou didst say to the ointment-bearing women: Rejoice! thou didst give peace to thy Disciples, O Bestower of resurrection to those who had fallen.

The Oikos

READER: Before dawn the ointment-bearing maidens came to the Sun who existed before the sun, now setting in the tomb. They were seeking him as one would seek the light of day, shouting one to another: Friends, Come, let us anoint with aromatic spices the life-bringing body which is now buried: that flesh which raises fallen Adam, but now is lying in the tomb. Let us go, let us make haste, as did the Wise men, and fall down and offer our ointment as gifts to him who is no longer wrapped in swaddling cloth, but in linen cloth. Let us weep and cry aloud: Arise O Master, O bestower of resurrection to those who had fallen.

The Great and Holy Pascha Sunday *Synaxarion*

On the Holy and Great Sunday of the Pascha we celebrate the life-giving Resurrection of our Lord and God and Savior Jesus Christ;

Christ alone descended to contend with Hades: from which he came up, bringing with him plentiful spoils of victory.

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

CHOIR: 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 you 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 has destroyed death by death.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. *(Three times)*

CHOIR: Jesus is risen from the tomb, as he had foretold, and has bestowed upon us eternal life and great mercy. *(Once)*

Seventh Ode

CHOIR: He who saved the children from the furnace, becoming Man, suffers as a mortal and, through his sufferings, clothes mortals with the beauty of incorruption. The God of our fathers is alone blessed and most gloried.

Glory to thy Holy Resurrection, O Lord!

O Christ, the Godly-wise women followed thee in haste with the ointment. They were seeking thee, lamenting for thee as dead, but now with joy they worship thee as a living God. Then to the disciples they announced the glad news of thy mystical Pascha.

Glory to thy Holy Resurrection, O Lord!

We celebrate the abolition of death, the destruction of Hades and the first fruit of everlasting life. And as we leap with joy, we praise the Cause of these good gifts, the God of our fathers who is alone blessed and mostly gloried.

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

Truly, how sacred is this radiant and supremely festive night of salvation, for it precedes the proclamation of the light-bearing day of Resurrection, on which the timeless Light shone forth bodily from the grave for all.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. *(Three times)*

Jesus is risen from the tomb, as he had foretold, and has bestowed upon us eternal life and great mercy (once).

The 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 majesty 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.

Eighth Ode

CHOIR: This is holy and blessed day, the first day of the week, the king and master of all days. It is the feast of feasts, the season of seasons. On this day we bless Christ forevermore.

Glory to thy Holy Resurrection, O Lord!

Come, let us on this glorious day of Resurrection drink of the new vineyard, of the divine gladness of the kingdom of Christ. Let us praise him; for he is God forevermore.

Glory to thy Holy Resurrection, O Lord!

O Zion, lift up thine eyes and look around. For lo! thy children have assembled around thee as God-lighted stars, from the west and from the north, from the sea and from the east, blessing Christ forevermore.

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

O Almighty Father, the Word, and the Spirit, one Nature in three Persons, God transcendent in Essence and supremely divine, we have been baptized in thee, and we bless thee for evermore.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. *(Three times)*

Jesus is risen from the tomb, as he had foretold, and has bestowed upon us eternal life and great mercy.

The 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-honourable 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.

Then the deacon, standing in the holy doors and facing the congregation or the icon of the Theotokos on the iconostasis, lifts his orarion (stole) and says:

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

The choir then chants the ninth ode, while the deacon does the great censuring of the church.

Ninth Ode

CHOIR: Magnify, O my soul, him who suffered of his own free will, and was buried, and rose from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord has dawned upon thee¹⁸. Dance now and be glad, O Zion, and thee, O pure Theotokos, rejoice at the Resurrection of thy Son.

¹⁸(Is. 60:1).

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

How divine! how beloved! how sweet is thy voice! For thou, O Christ, have truly promised to be with us to the end of the ages.¹⁹ Holding fast these words as an anchor of hope, we the faithful rejoice.

Christ is a new Pascha, a living Sacrifice, the Lamb of God who takes away the sin of the world.

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

Rejoice, O Virgin, rejoice; rejoice, O blessed one; rejoice, O most glorified one; for thy Son is risen from the tomb on the third day.

Then conclude with the following Magnification.

The angel cried to her who is full of grace: O pure Virgin, rejoice; and again I say, Rejoice; for thy Son is risen from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord has dawned upon thee²⁰. Dance now and be glad, O Zion, and thee, O pure Theotokos, rejoice at the Resurrection of thy Son.

¹⁹(Mt 28:20).

²⁰(Is. 60:1).

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. *(Three times)*

Jesus is risen from the tomb, as he had foretold, and has bestowed upon us eternal life and great mercy (once).

The 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 to thee they give glory to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

And immediately:

Exapostelarion
In the Second Tone

CHOIR: O Lord and King, thou layest as mortal in the flesh, but thou didst rise on the third day, raising Adam from corruption and destroying death, O Pascha of incorruption, Salvation of the world. (Three times)

In the Ainoi (The Praises), sing four Stichera of the Resurrection in the First Tone:

The Praises (Ainoi)
First Tone

CHOIR: Let every thing that has breath praise the Lord! Praise the Lord from the heavens: praise him in the heights! To thee, O God, is due our song.

Praise him all his angels; praise him all his hosts! To thee, O God, is due our song.

Verse 1: Praise God in his sanctuary; praise him in his firmament of his power.

We sing praises to thy saving Passion, O Christ, and glorify thy resurrection.

Verse 2: Praise him for his mighty deeds; praise him according to his surpassing greatness!

O Lord who has endured the Cross, destroyed death, and risen from the dead, give peace to our life; for thou alone art Almighty.

Verse 3: Praise him with trumpet sound; praise him with lute and harp!

Make us worthy, O Christ, to praise and glorify with a pure heart; for thou didst strip death of its power and didst raise up all by thy resurrection.

Verse 4: Praise him with tambourine and dance; praise him with strings and pipe!

We praise thee Christ, glorifying thy divine condescension. For thou wast born of the Virgin, but thou wast inseparable from the Father. Thou hast suffered as man and willingly endured the Cross. Thou didst rise from the tomb, coming out as from a bridal chamber,²¹ to save the world. O Lord, Glory to thee.

Then the following Stichera of the Pascha with their Stichoi, in the Fifth Tone.

Fifth Tone

CHOIR: Verse 1: Let God arise and let his enemies be scattered, and let those who hate him flee from before his face.

Today Christ the Redeemer has been revealed to us as a Pascha, a sacred Pascha, a new and holy Pascha, a mystical Pascha, a most honorable Pascha, a blameless Pascha, a great Pascha, a Pascha for the faithful, a Pascha which has opened for 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.

²¹(Ps.19 <18>:5).

Come back from what you have seen, O women, preachers of good news, and say to Zion, accept from us the tidings of joy of the Resurrection of Christ. O Jerusalem, Rejoice, dance and be glad, for you have seen Christ the King emerging from the tomb as a Bridegroom.

Verse 3: So let sinners perish at the presence of God; and let the righteous be glad.

When early in the morning the ointment-bearing women approached the tomb of the Giver of life, they found an angel sitting upon the rock. And he cried out to them saying: Why do you seek the Living among the dead? Why do you mourn the Incorruptible One as if he has suffered corruption? Go, proclaim this to his Disciples.

Verse 4: This is the day which the Lord has made; let us rejoice and be glad in it.

The Pascha is the Pascha of the Lord, the Pascha of delight; The most honored Pascha has shone upon us! The Pascha in which we embrace one another with joy! O what a Pascha, delivering from sorrow! For today Christ shines from the tomb as from a bridal chamber and fills the women with joy saying: Proclaim this to the Apostles.

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

Fifth Tone

Today is the Day of Resurrection! Let us be radiant in the Feast! Let us embrace one another and say, Brethren! We forgive everything, even those who hate us, on the day of Resurrection, and so let us cry: Christ is risen from the dead; trampling death by Death, and upon those in the tombs bestowing life.

Then: Christ is risen, etc. (*Three times*)

Paschal Divine Liturgy

The Preparation and Opening Dialogue

The priest and deacon, being fully vested, stand together before the holy table, the priest in the center and the deacon at his place at the southwest corner. The priest with hands uplifted says the following prayer while the deacon lifts his orarion:

PRIEST: O heavenly King, O Comforter, the Spirit of truth, who art in all places and fillest all things, the Treasury of good things and Giver of life: Come, and dwell in us, and cleanse us from every stain, and save our souls, O good One.

The priest and deacon make three metanias while the priest says:

PRIEST: Glory to God in the highest, and on earth peace, good will among men. *(Twice)*

O Lord, thou shalt open my lips, and my mouth shall declare thy praise.

The priest then kisses the gospel book and the holy table, while the deacon kisses only the southwest corner of the holy table. While the choir sings the appropriate troparion, the deacon bows his head to the priest and holding his orarion with three fingers of his right hand says:

DEACON: It is time for the Lord to act. Bless, master.

The priest makes the sign of the cross over the deacon's head, saying:

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

DEACON: Amen. Pray for me, master.

PRIEST: The Lord direct thy steps unto every good work.

DEACON: Remember me, holy master.

Blessing the deacon the priest says:

PRIEST: The Lord God remember thee in his kingdom, always, now and ever and unto ages of ages.

DEACON: Amen.

Having kissed the priest's hand, the deacon exits the sanctuary, passing the high place, through the north door. Standing at his place in the center of the solea, the deacon makes three metanias before the holy doors, saying each time:

DEACON: O Lord, thou shalt open my lips, and my mouth shall declare thy praise.

The Enarxis

Lifting his orarion with the three fingers of his right hand, the deacon says aloud:

DEACON: Bless, master.

The priest kisses the gospel book, lifts it up with both hands, and lowers it making with it the sign of the cross over the antiminsion and saying with the fear of God:

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 priest, replaces the gospel book on the antiminsion. the priest takes up the censer and Paschal candle and censes around the holy table, the sanctuary, the iconostasis and the congregation from the holy doors, while he and the choir chant the Paschal troparion and its verses. All censing from Pascha through its Leave-taking is done carrying the Paschal candle.

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs^¼

CHOIR: Bestowing Life.

The Paschal Verses
Psalm 68<67>

PRIEST: Verse 1: Let God arise and let his enemies be scattered, and let those who hate him flee from before his face.

PEOPLE: Christ is risen from the dead . . .

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

PEOPLE: Christ is risen from the dead...

PRIEST: Verse 3: So let sinners perish at the presence of God; and let the righteous be glad.

PEOPLE: Christ is risen from the dead . . .

PRIEST: Verse 4: This is the day which the Lord has made; let us rejoice and be glad in it.

PEOPLE: Christ is risen from the dead . . .

PRIEST: Glory to the Father, and to the Son, and to the Holy Spirit.

PEOPLE: Christ is risen from the dead . . .

PRIEST: Now and ever, and unto ages of ages. Amen.

PEOPLE: Christ is risen from the dead . . .

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 people conclude the troparion:

PEOPLE: bestowing life.

The priest gives away the censer. Then the deacon receives the blessing of the priest, lifts his orarion (stole) and, facing east, intones the petitions of the litany of peace.

The Litany of Peace

DEACON: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, 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 Father and Metropolitan PHILIP, for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON:For the President of the United States and all civil authorities, and for our armed forces everywhere, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON:For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON:For travelers by sea, by land, and by air; for the sick and the suffering; for 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 priest says quietly the prayer of the First Antiphon:

PRIEST: O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is infinite, 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 compassion

PRIEST: 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 Refrains of the First Antiphon
Second Tone***

CHOIR: Verse: Sing with Joy to the Lord, all the earth²².

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

Verse: Sing to his Name, glorify him in praise.

Through the intercessions . . .

²²(Ps.66<65>:1).

Verse: Say to God: How awesome are thy deeds! In the multitude of thy power thy enemies will cringe before thee.

Through the intercessions . . .

Verse: Let all the earth worship thee and sing to thee; let them sing to thy Name, O Most High.

Through the intercessions . . .

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

Through the intercessions of the Theotokos . . .

The Little Ektenia

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 priest says quietly the prayer of the Second Antiphon:

PRIEST: O Lord our God, save thy people and bless thine inheritance: preserve the fullness of thy Church; sanctify those who love the beauty of thy house: do thou glorify them in recompense by thy divine power; and forsake not us who put our trust in thee.

PRIEST: For thine is the majesty, 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 Refrains of the Second Antiphon

CHOIR: Verse: God be gracious to us and bless us, and make his face to shine upon us and have mercy on us.²³

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

Verse: That thy way may be known upon the earth, among all the nations thy salvation.

Save us, O Son of God, who art risen . . .

Verse: Let the peoples praise thee, O God, let all the peoples praise thee.

Save us, O Son of God, who art risen . . .

Verse: Let God bless us, and let all the ends of the earth fear him.

²³(Psalm 67<66>:1).

Save us, O Son of God, who art risen . . .

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

“O Only-begotten Son”

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

The Little Ektenia

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

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy upon 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 priest says quietly the prayer of the Third Antiphon:

PRIEST: O thou who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world the knowledge of thy truth, and in the world to come, life everlasting.

PRIEST: For thou art a good God and lovest mankind, and unto thee we give glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The Third Antiphon
The Paschal Verses
Psalm 68<67>

PRIEST: Verse 1: Let God arise and let his enemies be scattered, and let those who hate him flee from before his face.

PEOPLE: Christ is risen from the dead . . .

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

PEOPLE: Christ is risen from the dead...

PRIEST: Verse 3: So let sinners perish at the presence of God; and let the righteous be glad.

PEOPLE: Christ is risen from the dead . . .

PRIEST: Verse 4: This is the day which the Lord has made; let us rejoice and be glad in it.

PEOPLE: Christ is risen from the dead . . .

PRIEST: Glory to the Father, and to the Son, and to the Holy Spirit.

PEOPLE: Christ is risen from the dead . . .

PRIEST: Now and ever, and unto ages of ages. Amen.

PEOPLE: Christ is risen from the dead . . .

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 people conclude the troparion:

PEOPLE: bestowing life.

The Little Entrance

While the choir chants the third antiphon,, the priest and deacon make three metanias before the holy table. The priest lifts the gospel book and gives it to the deacon, who places his orarion over it, kissing the priest's hand. Preceded by the servers, they make the Little Entrance, the priest following the deacon, passing the high place and exiting the sanctuary through the north door, saying as they go:

DEACON: Let us pray to the Lord. Lord, have mercy.

PRIEST: 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.

DEACON: Amen.

Standing on the solea, to the front and right of the priest, and holding the gospel book on his left shoulder, the deacon points with his right hand and orarion towards the holy doors and says to the priest who stands in the center of the solea:

DEACON: Bless, master, the holy entrance.

The priest blesses toward the east, saying:

PRIEST: Blessed is the entrance of thy Saints: always, now and ever and unto ages of ages.

DEACON: Amen.

The deacon holds the gospel book for the priest to kiss, himself kissing the priest's right hand. When the choir has completed the chanting of the third antiphon, the deacon, standing in the center of the solea in front of the priest and facing east, elevates the gospel book and says:

DEACON: Wisdom. Let us attend.

The Entrance Hymn

PRIEST: In the great congregations bless God the Lord, <O thou who art> from Israel's fountain.²⁴

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

Then:

PEOPLE: Christ is risen from the dead . . .

²⁴(Ps. 68<67>:26).

The Hypakoe
In the Fourth Tone

CHOIR: Mary and her companions came before the dawn and found the stone rolled away from the sepulcher and heard from the angel: Why do you seek the One who dwells in eternal light as mortal man among the dead? Behold the grave clothes. Go quickly and proclaim to the world that the Lord is risen and has put death to death; for he is the Son of God, the Savior of mankind.

The Kontakion
Eighth Tone

Though thou didst descend to the tomb, O Immortal One, thou didst overthrow the power of Hades. O Christ God, thou didst rise victorious from the dead! Thou didst say to the ointment-bearing women Rejoice and didst give peace to thy disciples and resurrection to those who had fallen.

The Prayer of the Trisagion

PRIEST: O holy God, who retest in thy Holy Place; who art hymned by the Seraphim with thrice-holy cry, and glorified by the Cherubim, and worshiped by every heavenly Power; who out of nothing hast brought all things into being; who hast created man after thine own 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, accept even from the mouth of us sinners the Hymn of the Trisagion, and visit us in thy goodness. Forgive 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.

Following the Kontakion the deacon, standing at his place at the holy table, says to the Priest:

DEACON: Bless, master, the time of the thrice-holy.

The priest blesses the deacon. The deacon kisses the priest's right hand and then standing in the holy doors facing the people lifts his orarion and says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The deacon returns to his place at the holy table and the priest says:

PRIEST: For holy art thou, O our God, and unto thee we give glory to the Father, and to the Son, and to the Holy Spirit: now and ever,

Facing the congregation through the holy doors, the deacon lifts his orarion and says:

DEACON: And unto ages of ages.

CHOIR: Amen.

Then the Choir sings the Trisagion Hymn while the clergy sing the Trisagion Hymn quickly and complete the dialog beginning with "Command master."

The Trisagion Hymn

PEOPLE: As many as have been baptized into Christ, have put on Christ, Alleluia. *(Three times)*

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: Dynamis!

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

The deacon points to the Prothesis table with his candle and says:

DEACON: Command, master.

The priest faces the Prothesis with outspread hands and says the following:

PRIEST: Blessed is he who comes in the name of the Lord.

The deacon points to the throne at the high place with his orarion and says the following to the Priest:

DEACON: Bless, master, the throne on high.

The priest faces the throne at the high place and with outspread hands, says:

PRIEST: Blessed art thou on the throne of the glory of thy kingdom, who art enthroned upon the cherubim, always, now and ever, and unto ages of ages.

DEACON: Amen.

***The Liturgy of the Word
the Epistle***

After the Choir has finished singing the Trisagion, the deacon comes to the Royal Doors, faces the people and says aloud:

DEACON: Let us attend!

READER: This is the day which the Lord has made; let us rejoice and be glad in it. O give thanks to the Lord, for he is good, for his mercy endures for ever.²⁵

DEACON: Wisdom.

READER: The reading is from The Acts of the Apostles.

DEACON: Let us attend.

Acts 1:1-8

In the first book I wrote, O Theophilus, about all that Jesus began both to do and teach, until the day in which he was taken up, after he through the Holy Spirit had given commandments to the apostles whom he had chosen, to whom, after his suffering, he also presented himself alive by many decisive proofs, appearing to them during forty days and speaking of the things pertaining to the kingdom of God. While assembling together with them, he commanded them not to depart from Jerusalem, but to wait there for the promise of the Father.

“This” he said, “Is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now”

Therefore, when they had come together, they asked him saying, “Lord, will you at this time restore the kingdom to Israel?” And he said to them, “It is not for you to know times or periods which the Father has put in his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

²⁵(Ps. 118<117>:24,29).

PRIEST: Peace be to you who has read.

PEOPLE: Alleluia. *(Three times)*

The Prayer Before the Gospel

DEACON: Let us pray to the Lord, Lord have mercy.

PRIEST: 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 give glory, together with thy Father who is from everlasting, and thine all-holy, good, and life giving Spirit: now and ever, and unto ages of ages. Amen.

The deacon holding his orarion in his right hand bows before the priest and says:

DEACON: Bless, master, him that proclaims the good tidings of the holy, glorious apostle and evangelist John.

The priest blesses the deacon saying:

PRIEST: May God, through the prayers of the holy, glorious apostle and evangelist John, enable thee to proclaim the good tidings with great power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.

DEACON: Amen. Amen. Amen. Let it be to me according to thy word.

The deacon makes one metania, receives the gospel book from the priest, placing his orarion over the book, kissing the right hand of the priest and saying:

DEACON: O holy apostle and evangelist John, intercede with the merciful God that he may grant our souls forgiveness of sins.

Preceded by a candle-bearer, the deacon exits the sanctuary through the holy doors and goes to stand at the pulpit or bishop's throne and says:

The Gospel

DEACON: Wisdom. Attend, let us hear the Holy Gospel.

The priest blesses the people saying:

PRIEST: Peace be to all.

PEOPLE: And to thy spirit.

PRIEST OR

DEACON: The reading from the Holy Gospel according to Saint John.

PEOPLE: Glory to thee, O Lord, glory to thee.

DEACON: Let us attend.

(John 1:1-17)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him not anything was made that was made. In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness 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 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, and his own 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; and we beheld his glory, glory as of the only Son from the Father. (John bore witness of him and cried, “This is 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.

PEOPLE: Glory to thee, O Lord, glory to thee.

When the gospel lection is completed, the deacon enters the sanctuary through the holy doors as the priest blesses him, saying:

PRIEST: Peace be to thee that proclaimest the gospel.

The deacon gives the gospel book to the priest kissing his right hand, and the priest blesses the faithful with the gospel book as the choir chants:

CHOIR: Glory to thee, O Lord. Glory to thee.

The priest stands the gospel book behind the antimission and preaches the homily. At the conclusion of the homily, the deacon bows to the priest and standing in the holy doors facing west with his orarion raised says:

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

PRIEST: That guarded always by thy might, we may give 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.

As the choir chants the Cherubic Hymn, the priest bows low at his place before the holy table as he quietly says the prayer of the cherubic hymn.

The Cherubic Hymn

CHOIR: We who mystically represent the Cherubim, and sing to the life-giving Trinity the thrice-holy hymn, let us now lay aside all earthly care: that we may receive the King of all,

The Prayer of the Cherubic Hymn

PRIEST: No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw nigh or to serve thee, O King of Glory: for to serve thee is a great and awesome 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 Lord of all didst take the name of our High Priest, and deliver unto us the ministry of this liturgic and unbloody 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 thy 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 children; but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant: for thou thyself art he who offers and is offered, who accepts and is distributed, O Christ our God: and unto thee we give glory, together with thy Father who is from everlasting, and thine all holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

Then the priest and the deacon with raised orarion stand at their places at the holy table and say the cherubic hymn thrice, with low bows.

PRIEST: We, who mystically represent the Cherubim and sing to the life-giving Trinity the thrice-holy hymn, let us lay aside all earthly care that we may receive the King of all,

DEACON: invisibly escorted by the angelic hosts. Alleluia. Alleluia. Alleluia.

The priest now censes the Altar, the icons, and the people, saying Psalm 50 as he goes.

O come, let us worship and fall down before God our King. *(low bow)*

O come, let us worship and fall down before Christ, our King and our God. *(low bow)*

O come, let us worship and fall down before Christ himself, our King and our God. *(low bow)*

Psalm 51<50>

Have mercy on me, O God,
according to thy great mercy,
according to the multitude of thy compassions,
blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin.

For I acknowledge my transgressions,
and my sin is ever before me.
Against thee only have I sinned,
and done what is evil in thy sight,
so that thou art justified in thy sentences,
and prevailest when thou passest judgment.

For indeed, I was conceived in iniquities,
and in sins did my mother conceive me.

For behold: thou lovest truth,
thou hast made known to me the secret
and hidden things of thy wisdom.

Sprinkle me with hyssop,
and I shall be clean,
Wash me, and I shall be whiter than snow.

Let me hear joy and gladness,
then the afflicted bones shall rejoice.

Turn away thy face from my sins,
and blot out all my iniquities.

Create in me a clean heart,
O God, and put a right Spirit within me.
Cast me not away from thy presence,
and take not thine Holy Spirit from me.
Restore to me the joy of thy salvation,
and uphold me with a directing spirit.
Then I will teach transgressors thy ways,
and sinners will return to thee.

Deliver me from bloodshed, O God,
the God of my salvation,

and my tongue will joyfully
sing aloud of thy righteousness.

O Lord, open my lips;
and my mouth will declare thy praise;
for if thou hadst delight in sacrifice,
I would have given it;
but thou wouldst not be pleased by burnt offering.
The sacrifice to God is a broken spirit:
a broken and contrite heart,
O God, thou wilt not despise.

Do good in thy good pleasure to Zion,
and let the walls of Jerusalem be built;
then thou wilt delight in a sacrifice of righteousness,
in offerings and whole burnt offerings;

He makes three low bows before the Altar, kisses the Antiminsis and the Altar, turns and bows to the people, and goes to the Prothesis Table, the deacon kissing only the southwest corner of the Altar. The priest censures the holy Gifts, bows, and says:

PRIEST: O God, be gracious unto me a sinner, and have mercy on me.

The deacon then says to the Priest:

DEACON: Lift up, master.

The priest, lifting the aer from the gifts, kissing the aer, offering the aer to the deacon to be kissed, placing it on the deacon's shoulders and giving him the diskos, says:

PRIEST: Lift up your hands unto the holies, and bless the Lord.

The deacon, receiving the diskos, kisses the priest's right hand. The priest then takes up the chalice, saying:

PRIEST: God has gone up in jubilation; the Lord with the voice of the trumpet.

The priest, following the deacon for the great entrance, exits the sanctuary through the north door. As he exits the sanctuary the deacon says:

DEACON: All of you, may the Lord God remember in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Our Father and Metropolitan PHILIP: may the Lord God remember him in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: The President of the United States and all civil authorities, and our armed forces everywhere: may the Lord God remember them in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: The Orthodox servants of God *N. (NN.)*, that they may have mercy, life, peace, health, salvation and visitation, and pardon and forgiveness of sins: may the Lord God remember them in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

The deacon enters the holy doors at the beginning of the following petition:

PRIEST: The Orthodox servants of God departed this life *N. (NN.)*: may the Lord God remember them in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

The priest enters the sanctuary through the holy doors while the choir concludes the cherubic hymn.

CHOIR: Who comes invisibly upborne by the Angelic Hosts. Alleluia. Alleluia. Alleluia.

The priest places the chalice on the antiminsion (on his right) then receives the diskos from the deacon, who says to him:

DEACON: Thy priesthood, may the Lord God remember in his Kingdom always, now and ever, and unto ages of ages.

The priest responds:

PRIEST: Thy diaconate, may the Lord God remember in his Kingdom always, now and ever, and unto ages of ages.

The priest places the diskos next to the chalice (on his left), saying:

PRIEST: The noble Joseph, when he had taken down thine immaculate body from the tree, wrapped it in pure linen and spices and sorrowing placed it in a new tomb.

In the grave with the body, but in hades with the soul as God; in paradise with the thief, and on the throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

As life-bearing, as more splendid than paradise and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

The priest takes the covers from the diskos and chalice and places them at the corners of the antiminsion. After taking the aer from the deacon's shoulders, he holds it around the censer, and then places it over the gifts. The deacon then says:

DEACON: Do good, master.

Taking the censer, the priest censures the gifts thrice, saying the concluding verses of Psalm 50:

PRIEST: Then shall they offer young bullocks upon thine altar.

DEACON: Remember me, holy master.

The priest blesses the deacon, saying:

PRIEST: The Lord God remember you in his Kingdom always, now and ever, and unto ages of ages.

Kissing the right hand of the priest, the deacon says:

DEACON: Amen.

Passing the high place, the deacon exits the sanctuary through the north door. Standing at his place on the solea, the choir having concluded the Cherubic Hymn, the deacon lifts his orarion and intones the petitions of the Litany of Supplication. The priest quietly says the prayer of the prothesis while the deacon intones the petitions.

The Litany of Supplication

DEACON: Let us complete our prayer unto the Lord.

CHOIR: Lord, have mercy.

DEACON: For the precious gifts now set forth, 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 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 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 awesome 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.

The deacon moves to stand before the icon of Christ while the priest says aloud the exclamation at the end of the prayer of the prothesis.

The Prayer of the Prothesis

PRIEST: 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 set forth and upon all thy people.

PRIEST: 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 Peace

Turning to face the people, the priest blesses saying:

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

The priest turns and faces east while the deacon says:

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

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

The priest and deacon make three metanias facing east, saying each time.

PRIEST: I will love thee, O Lord, my Strength; the Lord is my firm Foundation, my Refuge, and my Deliverer.

The priest then kisses the covered gifts (first the diskos, second the chalice) the cross on the aer and the holy table. Meanwhile the deacon makes three metanias before the icon of Christ then kisses the cross on his orarion. Clergy and people exchange here the Kiss of Peace. Then lifting his orarion the deacon says:

The Creed

DEACON: The doors. The doors. In wisdom let us attend.

PEOPLE: 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 made²⁶ man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day he rose, according to the Scriptures; And ascended into heaven, and sits 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 proceeds from the Father, who with the Father and the Son together is worshiped and glorified, who spoke 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.

As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And ascended into heaven. . . , the priest folds the aer, makes the sign of the cross with it over the gifts, and continues to wave the folded aer over the gifts in a circular manner. At the conclusion of the creed, the deacon, still standing before the icon of Christ, says with raised oration:

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, a 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.

²⁶or, "became man"

While saying and the Communion of the Holy Spirit the priest turns towards the people and blesses them; he lifts up his hands and says aloud:

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 deacon enters the sanctuary through the south door and passing the high place, stands at the northwest corner of the holy table.

The Holy Anaphora

PRIEST: 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 back 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 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 Angels, the Cherubim and the Seraphim, six-winged, many-eyed, soaring aloft, borne on their pinions.

As the choir chants the triumphal hymn, the deacon closes the star wipes the four tips with the sponge and then gives the star to the priest who kisses it and lays it aside.

PRIEST: 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 comes in the name of the Lord. Hosanna in the highest.

The deacon moves to the southwest corner and bows low as the priest continues saying:

PRIEST: 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 life of the world, took bread in his holy and pure 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:

The deacon points towards the Bread with his orarion.

PRIEST: Take, eat: this is my Body which is broken for you, for the forgiveness of sins.

CHOIR: Amen.

PRIEST: And likewise, after supper, he took the cup, saying:

The deacon points towards the cup with his orarion.

PRIEST: Drink of this, all of you: this is my Blood of the New Testament, which is shed for you and for many, for the forgiveness of sins.

CHOIR: Amen.

PRIEST: Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us: the Cross, the Grave, the Resurrection on the third day, the Ascension into heaven, the Session at the right hand, and the second and glorious Advent:

The deacon, standing at the center of the holy table, takes up the diskos in his right hand and the chalice in his left hand, with his right hand over the left in crosswise fashion, and elevates them over the antiminsion; he makes the sign of the cross with them over the antiminsion as he lowers them, while the priest says:

PRIEST: And offering unto thee thine own of thine own always and everywhere.

CHOIR: We hymn thee, we bless thee, we give thanks unto thee, O Lord. And we pray unto thee, O our God.

The gifts are replaced on the antiminsion, and the priest bows low and continues, saying with all compunction:

PRIEST: Again we offer unto thee this spiritual and unbloody service, and beseech thee and pray thee and supplicate thee: send down thy Holy Spirit upon us and upon these Gifts here set forth:

The priest signs the Holy Bread with the sign of the cross and the deacon points with his orarion saying:

DEACON: Bless, master, the holy bread.

PRIEST: And make this bread the precious Body of thy Christ;

DEACON: Amen

The priest makes the sign of the Cross over the Chalice and the deacon points with his orarion, saying:

DEACON: Bless, master, the holy cup.

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

DEACON: Amen.

The priest makes the sign of the Cross over both the holy Gifts and the deacon points with his orarion saying:

DEACON: Bless both master.

PRIEST: Changing them by thy Holy Spirit.

DEACON: Amen. Amen. Amen. Remember me a sinner holy master.

The priest and deacon make a low bow before the Altar and the priest continues the prayer quietly:

PRIEST: That to those who shall partake thereof they may be unto cleansing of soul, unto the forgiveness of sins, unto the communion of thy Holy Spirit, unto the fulfilment of the kingdom of Heaven, unto boldness toward thee, and not unto judgment or unto condemnation. And again we offer unto thee this spiritual service for all those who in faith have gone before us to their rest: Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics, and every righteous spirit that has completed their life in faith:

The priest censes the holy Gifts nine times, saying:

PRIEST: Especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary:

The priest gives up the censer to the deacon who censes around the Altar. The priest continues the prayer quietly; meanwhile, the choir sings the following Hymn. The deacon quietly reads the commemorations of the living and the departed from behind the Altar.

The Hymn to the Theotokos

The priest gives the censer to the deacon, who censes around the holy table, while the people/choir sing the:

Ninth Ode

First Tone

CHOIR: Magnify, O my soul, the One who suffered of his own free will and was buried and rose from the tomb on the third day. Shine, shine, O new Jerusale, for the glory of the Lord has dawned upon You.²⁷ Dance now and be glad, O Zion, and thou, O pure Theotokos, delight in the Resurrection of thy Son.

PRIEST: And for the holy Prophet, Forerunner, and Baptist John; the holy glorious, and all-laudable Apostles; Saint(s) *N (NN)*, whose memory we celebrate; and all thy Saints, at whose supplications look down upon us, O God. And be mindful of all those who have fallen asleep before us in the hope of Resurrection unto life eternal: (especially N,NN), and grant them rest, O our God, where the light of thy countenance shines upon them.

And again we beseech thee: be mindful, O Lord, of every Bishop of the Orthodox, who rightly teaches the word of thy truth; of all the priesthood, the diaconate in Christ, and of every priestly and monastic order.

²⁷(Is. 60:1).

And again we offer unto thee this spiritual service, for the whole world, for the holy catholic and apostolic Church, for those who live in chastity and holiness of life, for all civil Authorities, and our armed forces everywhere; grant them, O Lord, peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity.

The Acolyte brings a tray containing the antidoron to the priest, who blesses it by making with it the sign of the Cross over the holy Gifts. Prayer for blessing the antidoron:

Remember, O Lord, your faithful servants who partake of this holy bread and may it be for their health, salvation, visitation, forgiveness of their sins and repose of the souls of their departed ones.

CLERGY: Among the first be mindful, O Lord, of our Father and Metropolitan PHILIP, whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly teaching the word of thy truth.

PRIEST: Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of the faithful who dwell therein. Be mindful, O Lord, of those who travel, by sea, by land, and by air; of 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:

CHOIR: And of all mankind.

PRIEST: 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.

The priest turning to face the west blesses the people saying:

PRIEST: And the mercies of our great God and Savior Jesus Christ be with you all.

CHOIR: And with thy spirit.

PRIEST: 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: make us worthy to partake of the heavenly and awesome Mysteries of this sacred and spiritual table, with a pure conscience: unto remission of sins, unto forgiveness of transgressions, unto communion of the Holy Spirit, unto inheritance of the Kingdom of Heaven, unto boldness towards thee, and not unto judgment nor unto condemnation.

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

The Lord's Prayer

PEOPLE: 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 evil.

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.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

PRIEST: We give thanks unto thee, O King invisible, who by thy measureless power hast made all things, and in the multitude of thy mercy hast brought all things from nothing 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 awesome God. Therefore, O Master, do thou thyself distribute these Gifts here set forth, unto all of us for good, according to the individual need of each: voyage with those who sail by sea and air; journey with those who travel by land; heal the sick, thou who art the physician of our souls and bodies:

PRIEST: Through the grace and compassion 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

PRIEST: Look down, O Lord Jesus Christ our God, from thy holy dwelling-place, and from the throne of the 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.

The priest and deacon make three low bows before the Altar, saying quietly:

PRIEST: O God, be gracious unto me, a sinner, and have mercy upon me.

DEACON: Let us attend!

Then the priest takes up the holy Bread in both hands and elevates it above the discos, saying aloud:

PRIEST: Holy Gifts are for the holy.

As the priest lowers the holy Bread, he makes with it the sign of the Cross thrice, above the discos. Meanwhile the Choir sings the following Hymn.

CHOIR: One is Holy, One is Lord: Jesus Christ, to the glory of God the Father. Amen.

The Communion Hymn

CHOIR: Partake of the Body of Christ, taste of the Immortal Source.

While the people sing the above hymn, the following dialogue takes place:

The Communion

DEACON: Divide, master, the holy bread.

The priest divides the Lamb into four parts with great reverence and care, saying:

PRIEST: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifies those who partake thereof.

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thus:

IS
NI KA
CS

DEACON: Fill, master the holy cup.

*The priest then takes the Portion **IS** and makes with it the sign of the cross over the Chalice, and drops it in, saying quietly:*

PRIEST: The fullness of the Cup, of the Faith, of the Holy Spirit.

DEACON: Amen.

Bringing for the priest's blessing the warm water in the zeon, the deacon says:

DEACON: Bless, master, the zeon.

Blessing the warm water, the priest says:

PRIEST: Blessed is the warmth of thy holy things, O Lord always, now and ever, and unto ages of ages.

DEACON: Amen.

The priest pours a sufficient quantity of warm water into the chalice cross-wise, saying:

PRIEST: The warmth (of faith, full) of the Holy Spirit.

DEACON: Amen.

Then the priest and deacon quietly say the following prayers of preparation for the Holy Communion:

PRIEST: 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 remission of my sins and unto life everlasting. Amen.

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.

The priest bows to the deacon, saying:

PRIEST: Forgive me my sins, brother and concelebrant.

The deacon responds to the priest saying:

DEACON: Thy priesthood, the Lord God remember in his kingdom always, now and ever and unto ages of ages.

The deacon passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion. The priest makes a low bow before the Altar and says quietly:

PRIEST: Lo, I draw near unto Christ, our immortal King and our God.

Taking a portion of the section of the Lamb sealed XS the priest says:

PRIEST: The precious and all-holy Body of our Lord and God and Savior Jesus Christ is imparted unto me, the unworthy priest *N.*, unto remission of my sins and unto life everlasting.

The priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the Deacon.

PRIEST: Deacon, draw near.

The deacon makes one metania, saying:

DEACON: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his hands crossed right over left with palms up, approaches the priest, saying:

DEACON: Master, impart unto me, the unworthy deacon *N.*, the precious and all-holy Body of our Lord and God and Savior Jesus Christ, unto forgiveness of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed CS in the hands of the deacon, saying:

PRIEST: The precious and all-holy Body of our Lord and God and Savior Jesus Christ, is imparted unto thee, the reverend deacon *N.*, unto forgiveness of thy sins and unto life everlasting.

The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where, with great reverence, he consumes the portion given him. The priest, taking up the kalima and the chalice, says:

PRIEST: The precious and all-holy Blood of our Lord and God and Savior Jesus Christ, is imparted unto me, the unworthy presbyter *N.*, unto forgiveness of my sins and unto life everlasting.

The priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

PRIEST: Lo, this has touched my lips and shall take away my iniquities and purge away my sins.

PRIEST: Deacon, draw near.

The deacon comes to the south side of the holy table and, after wiping his fingers with the sponge over the diskos, makes one metania, saying:

DEACON: Again I draw near unto Christ, our immortal King and our God. Master, impart unto me, the unworthy deacon *N.*, the precious and all-holy Blood of our Lord and God and Savior Jesus Christ, unto forgiveness of my sins and unto life everlasting.

PRIEST: The precious and all-holy Blood of our Lord and God and Savior Jesus Christ, is imparted unto thee, the reverend deacon *N.*, unto forgiveness of thy sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, wipes the deacon's lips and the rim of the chalice with the kalima and says:

PRIEST: Lo, this has touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon kisses the chalice, and the priest replaces it upon the antimimension. The priest, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice.

DEACON: 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 you 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 has destroyed death by death.

Shine, shine, O New Jerusalem, for the glory of the Lord has dawned upon thee. Dance and be glad, O Zion. And delight thou, O pure Theotokos, in the rising of thy Son.

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 age. Having this as our anchor of hope, we the faithful do rejoice.

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.

The priest covers the chalice with the kalima and hands the chalice and spoon to the deacon. 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 who comes in the name of the Lord. God is the Lord and has revealed himself unto us.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries, while the choir chants what is appointed. The priest says to each communicant:

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 forgiveness of sins and unto life everlasting.

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

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

As the choir chants the following Troparion:

PEOPLE: Christ is risen . . .

the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion. The priest removes the kalima from the chalice, lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice, saying:

PRIEST: By thy precious Blood, O Lord, wash away the sins of thy servants here commemorated, through the intercessions of all thy saints.

After making certain that no crumb remains on the diskos or on the antiminsion, the priest covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star upon the diskos.

DEACON: Exalt, master.

The priest censes the chalice thrice, saying:

PRIEST: Be thou exalted, O God, above the heavens and thy glory above all the earth.

The priest gives up the censer and then gives the diskos to the deacon, who lifts it above his head and, passing the front of the holy table, carries it to and places it upon the prothesis. The priest lifts the chalice, saying:

PRIEST: Blessed is our God;

And turning to face the people, the priest continues:

PRIEST: Always, now and ever, and unto ages of ages.

CHOIR: Amen.

Meanwhile the priest places the Chalice upon the Prothesis Table, and returns to the Altar. He folds up the Antiminsion and makes the sign of the Cross above it with the Gospel Book at the following exclamation. The deacon bows to the priest and exits the north door for the ektenia.

The Ektenia of Thanksgiving

DEACON: Attend! Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and awesome 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 Prayer of Thanksgiving

PRIEST: We give thanks unto thee, O Lord who lovest mankind, benefactor of our souls and bodies, for that thou hast vouchsafed this day to feed us with thy heavenly and immortal Mysteries. Make straight our paths, 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:

PRIEST: For thou art our sanctification, and unto thee we give 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 go forth in peace.

CHOIR: In the name of the Lord.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The priest comes out through the holy doors and stands before the Icon of Christ, and says aloud the following Prayer:

The Prayer Behind the Ambon

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 comes down from thee, the Father of Lights, and unto thee we give 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. Christ is risen . . .

The priest followed by the deacon goes into the sanctuary through the holy doors and goes to the Prothesis Table, and there quietly says the following prayer.

PRIEST: O Christ our God, who art thyself the fulfillment of the law and the Prophets, who didst fulfil all the dispensation of the Father: fill our hearts with joy and gladness, always: now and ever, and unto ages of ages. Amen.

The priest returns to the Altar. The deacon from the Sanctuary says the following, after which he may consume the Gifts:

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 grace and love towards mankind, always: 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 Christ our true God, who rose from the dead, trampling down death by death, and upon those in the tombs bestowing life 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; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing Fathers; of the holy and righteous ancestors of God, Joachim and Anna; of Saint(s) N.N., whose memory we celebrate; and of all the saints: have mercy upon us, and save us, forasmuch as he is good and loves mankind.

PRIEST: Christ is risen. *(Three times)*

PEOPLE: Truly, he is risen. *(Three times)*

PRIEST: Glory to his holy 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

PEOPLE: bestowing life.

This is said instead of Through the prayers of our holy fathers . . . *from Pascha through its Leave-taking.*

The Paschal Homily
Of Our Father among the Saints
John Chrysostom
Archbishop of Constantinople

Let all those who are devout and lovers of God enjoy this beautiful and radiant festival.

Let all loyal servants come in and rejoice in the joy of their Lord.

Let all those who have wearied themselves in fasting enjoy now the recompense.

Let all those who have labored from the first hour receive today their just wages.

Let all those who have come after the third hour celebrate the feast with thankfulness.

Let all those who have arrived after the sixth hour have no doubts, for they will suffer no loss.

Let all those who have delayed until the ninth hour draw near without hesitation.

Do not let those who have arrived even at the eleventh hour fear their delay; for the Master is gracious and receives the last, even as the first; he gives rest to those that come at the eleventh hour, just as to those who have labored from the first. He has mercy on the last and cares for the first; he rewards the one, and is gracious to the other. 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, enjoy your reward. O rich and poor, dance together for joy! You that exercised self-control and you that were negligent celebrate the day! You that have fasted and you that have not fasted rejoice today! The table is full; all of you feast on it! The calf is fatted;

let no one go forth hungry! Let all partake of the banquet of faith. Let all enjoy 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 Savior's death has set us free.

He has annihilated death by submitting to it! He descended into Hades and took Hades captive! He embittered²⁸ it when it tasted his flesh! When Isaiah foresaw this, he cried out:

Hades was embittered
when it met you below.

(PEOPLE: It was embittered.)

It was embittered,
for it was abolished!

(PEOPLE: It was embittered.)

It was embittered,
for it was mocked!

(PEOPLE: It was embittered.)

It was embittered,
for it was destroyed!

(PEOPLE: It was embittered.)

²⁸In Hebrew, the verb used in Isaiah 14:9 means to stir up.

It was embittered,
for it was stripped of its power!

(PEOPLE: It was embittered.)

It was embittered,
for it was bound in chains!

(PEOPLE: It was embittered.)

It took a body and encountered God!

It took earth and met heaven!

It took what it saw but crumbled before what it had not seen!

O death, where is your sting? O Hades, where is your victory?

Christ is risen,
and you are overthrown!

(PEOPLE: Truly, he is risen.)

Christ is risen,
and the demons are fallen!

(PEOPLE: Truly, he is risen.)

Christ is risen,
and the angels rejoice!

(PEOPLE: Truly, he is risen.)

Christ is risen,
and life has dominion!

(PEOPLE: Truly, he is risen.)

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

(PEOPLE: Truly, he is risen.)

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

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

After the homily, the choir chants the dismissal hymn of Saint John Chrysostom in tone 8.

The Dismissal Hymn of Saint John Chrysostom

PEOPLE: THE GRACE that shines forth from your mouth like a torch has enlightened the universe, entrusted the world with the treasures of not loving money and shown us the depth of humility. While thou instructest us by thy words, O Father JOHN CHRYSOSTOM, intercede to the Word, Christ our God, that he may save our souls.

NOTE: (a) Our tradition is to leave the Royal door and the other two doors (deacon doors) open for the whole time during Bright Week until Saturday Vespers for St. Thomas.

(b) There will be no fasting on Wednesday and Friday, not only during Bright week only but until the Feast of the Ascension, for the whole forty days. (This was the decision of the Holy Synod of the Church of Antioch).

(c) If a death occurs in any of our parishes between Easter and Ascension, the funeral service for Bright week should be celebrated and not the regular funeral service.

(d) From Easter Sunday to the Sunday of Pentecost, the Troparion, “O Heavenly King!⁄₄” is not sung. And from Easter Sunday to its leave-taking, instead of “Holy God!⁄₄”; “O come, let us worship and fall down!⁄₄” in Matins, the Hours, and Vespers; and “Glory to God in the highest!⁄₄” before the Matin psalms; and, “We have seen the true light!⁄₄” in the Divine Liturgy, we say “Christ is risen!⁄₄”

