

The Midnight Office

*After the reading of the Acts of the Holy Apostles is completed, the **Priest**, vested in the epitrachilion, intones:*

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

Reader: Amen.

The Trisagion Prayers

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. (3x)

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

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

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

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

Reader: Amen.

Come, let us worship God our King!

Come, let us worship and fall down before Christ, our King and our God!

Come, let us worship and fall down before Christ Himself, our King and our God!

Psalm 50 (51)

Have mercy on me, O God,
in Your great mercy,
and in Your abundant compassion
blot out my transgression.

Wash me thoroughly from my lawlessness¹
and cleanse me from my sin.

For I know my sinfulness
and my sin is before me continually.

Against You only have I sinned
and done what is evil in Your sight,
that You may be justified in Your words
and win when You are judged.

For I was conceived in iniquities²
and in sins my mother gave me birth.³

But You love truth;
the hidden and secret things of Your wisdom
You have made known to me.

You will sprinkle me with hyssop and I shall be clean.
You will wash me
and I shall be whiter than snow.

¹ "Sin is lawlessness" (1 Jn. 3:4). The one summarizing law is Gal. 5:14.

² Lit. "lawlessnesses".

³ As Slavonic.

Make me hear joy and gladness.
The bones that have been humbled will rejoice.

Turn Your face from my sins
and blot out all my iniquities.

Create in me a clean heart, O God,⁴
and renew a right spirit within me.

Do not cast me away from Your presence⁵
or take Your Holy Spirit from me.

Restore to me the joy of Your salvation
and strengthen me with Your ruling Spirit.⁶

I will teach Your ways to the lawless,
and sinners will return to You.

Deliver me from bloodshed, O God,
O God of my salvation.
My tongue will rejoice in Your righteousness.⁷

O Lord, You will open my lips
and my mouth will declare Your praise.

For if You desired sacrifice,
I would have given it.
You take no delight in whole burnt offerings.

A sacrifice for God is a broken spirit;
a broken and humbled heart God will not despise.

⁴ Ezek. 36:26-27 tallies with Ps. 50:10-12.

⁵ or "face".

⁶ Gen. 1:26, 28 LXX, NAS; Ps. 8:7-10 LXX; Ps. 8:6 NAS; Rev. 5:10; Rom. 5:17.

⁷ As Slavonic.

Gladden Zion, O Lord, with Your goodwill,
and let the walls of Jerusalem be built.

Then You will delight in the sacrifice of righteousness,
in offering and whole burnt offerings.

Then they will offer young bulls on Your altar.

THE CANON

Acrostic: And today I sing a great Sabbath

Ode I

Tone 6

Irmos: Of old You buried the pursuing tyrant
beneath the waves of the sea.
Now the children of those who were saved
bury You beneath the earth,
but with the maidens let us sing to the Lord,
for gloriously has He been glorified.

Refrain: Glory to You, our God, glory to You!

Unto You I sing a hymn for the departed
and a song of burial, O Lord my God,
Who by Your burial have opened for me the entrance to life
and by Your death have put death and Hades to death.

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

You descended to the depths of the earth
to fill all with Your glory;
for my person that is in Adam was not hidden from You,
and when You were buried,
You renewed me who am corrupt, O Lover of mankind.

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

Katavasia: Of old You buried the pursuing tyrant... (*repeat above*)

Ode III

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

Refrain: Glory to You, our God, glory to You!

By a multitude of visions
You indicated the signs of Your burial, O Master.
But now, as dead and man,
You make clear Your hidden things even unto those in Hades,
who cry: “None is holy but You, O Lord!”

Refrain: Glory to You, our God, glory to You!

You have stretched out Your hands, O Savior,
and united what before had been divided;
and by clothing Yourself in a winding sheet
You have saved even those held captive by the tomb,
who cry: “None is holy but You, O Lord!”

Refrain: Glory to You, our God, glory to You!

By Your will a sealed tomb contained You,
Who cannot be contained;
for by Your divine accomplishments You have made known Your
power
unto those who sing: “None is holy but You, O Lord, the Lover of
mankind.”

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

Katavasia: You suspended the earth ... (*repeat above*)

Kathisma Hymn

Tone 1

The soldiers guarding Your tomb, O Savior,
Became as dead men at the lightning flash of the angel
Who appeared announcing Your resurrection to the women.
We glorify You, Who cleanse from corruption.
We fall down before You, Who rose from the tomb,
our only God.

Ode IV

Irmos: Foreseeing Your divine humiliation on the Cross,
Habakkuk cried out trembling:
“You shattered the dominion of the mighty
by joining those in Hades as the almighty Lord!”

Refrain: Glory to You, our God, glory to You!

You have sanctified this, the seventh day,
which of old You blessed by rest from work;
for You bring all things into being and renew them, O my Savior,
while resting and reviving on the Sabbath.

Refrain: Glory to You, our God, glory to You!

By the overwhelming strength of Your divine nature.
You won the victory, O Word;
for Your soul was parted from the flesh,
sundering by Your might the bonds of Hades and death.

Refrain: Glory to You, our God, glory to You!

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

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

Katavasia: Foreseeing Your divine humiliation ... (*repeat above*)

Ode V

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

Refrain: Glory to You, our God, glory to You!

When You became earthly, O Creator,
You renewed those born on earth,
and the winding sheet and the grave
revealed the mystery concerning You, O Word;
for Joseph, the noble counselor,

fulfills the counsel of Him who begot You
and who wondrously renews me in You.

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

You came forth from a painless birth, O my Maker,
and Your side was pierced.
By this have You, the new Adam,
accomplished the restoration of Eve.
You fell into a sleep surpassing and renewing nature,
and as the all-powerful One, You raised up life from sleep and
corruption.

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

Katavasia: Isaiah saw the never-setting light ... (*repeat above*)

Ode VI

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

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

Hades rules the race of mortal men,
but not eternally;
for when You were placed in the grave, O powerful One,
You tore asunder the bars of death by Your life-creating hand
and proclaimed true deliverance to those sleeping there from the ages,
since You, O Savior, have become the first-born of the dead.

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

The Deacon exits to stand before the shroud.

Katavasia: Jonah was caught but not held fast... *(repeat above)*

The Little Litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To You, O Lord.

Priest: For Yours is the majesty, and Yours are 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 Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

Kontakion

Tone 6 (by Romanos the Melodist)

He Who shut in the depths is beheld dead,
wrapped in fine linen and spices.
The immortal One is laid in a tomb as a mortal man.
The women have come to anoint Him with myrrh,
weeping bitterly and crying:
“This is the most blessed Sabbath
on which Christ has fallen asleep to rise on the third day.”

Ikos

He who holds all things together has been lifted up upon the Cross, and all of creation weeps at seeing Him hanging, naked, upon the wood. The sun hid its rays and the stars cast aside their splendor. The earth shook with great fear, the sea fled, and the rocks were split asunder. Many tombs were opened, and the bodies of holy men arose. Hades groaned below and the Jews considered how to slander the Resurrection of Christ, but the women cried:
“This is the most blessed Sabbath
on which Christ has fallen asleep to rise on the third day.”

Ode VII

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

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

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

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

Katavasia: Inexpressible wonder!... (*repeat above*)

Ode VIII

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

Refrain: Glory to You, our God, glory to You!

The pure Temple has been destroyed,
yet He raises with Himself
the tabernacle that had fallen;
for the second Adam, who dwells in the highest

has descended to the first Adam,
 even into the lowest chambers of Hades.
 Bless Him, O youths! Praise Him, O priests!
 O people, exalt Him above all forever!

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

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

Refrain: Let us bless the Father, the Son, and the Holy Spirit, the Lord,
 now and ever and unto ages of ages. Amen.

We praise, bless, and worship the Lord,
 singing and exalting Him throughout all ages

Katavasia: Be amazed, O heavens!... (*repeat above*)

*It is customary for the **Priest**, now fully vested in his paschal vestments, to open the curtain and the Holy Doors at the beginning of the Ninth Ode. The **Priest** with the censor and the **Deacon** with a candle exit the Sanctuary through the Holy Doors and cense around the epitaphion (winding-sheet) three times. As the *Katavasia* of the Ninth Ode, "Do not lament me, O mother..." is sung, at the words, "For I shall arise," the **Priest** lifts the epitaphion from the tomb and, preceded by the **Deacon** who censes, carries it into the Sanctuary through the Holy*

Doors and places it on the Altar.⁸ They then cense around the Altar three times. The Holy Doors and curtain are now closed.

Ode IX

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

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

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

Refrain: Glory to You, our God, glory to You!

Let creation rejoice!
Let all born on earth be glad!
For hateful Hades has been despoiled.
Let the women with myrrh come to meet Me;

⁸ The epitaphion remains on the Altar until the Leave-taking of Pascha.

for I am redeeming Adam and Eve and all their children,
and on the third day shall I arise!

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

Katavasia: Do not lament me, O mother,... (*repeat above*)

Reader: Amen.

The Trisagion Prayers

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. (3x)

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

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

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

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

Reader: Amen.

The Deacon exits the Sanctuary through the North Door and goes before the Icon of Christ for the Litany.

Resurrectional Troparion

Tone 2

People: When You descended to death, O Life Immortal,
You destroyed Hades with the splendor of Your Godhead!
And when from the depths You raised the dead,
all the Powers of Heaven cried out://
“O Giver of life, Christ our God, glory to You!”

The Deacon lifts his Orarion and prays:

Deacon: Have mercy on us, O God, according to Your great mercy, we implore
You, hear us and have mercy.

People: Lord, have mercy (3x)

Deacon: Again we pray that He will keep this city (*or countryside, or town, or village, or holy abode*) and every city and countryside from wrath, famine, pestilence, earthquake, flood, fire, the sword, foreign invasion or civil war, and from sudden death; that our good God, the Lover of mankind, will be gracious, favorable, and conciliatory, and turn away and dispel all the wrath stirred up against us, and all sickness, and may deliver us from His righteous chastisement which impends against us, and have mercy on us.

People: Lord, have mercy (40x)

Priest: Hear us, O God, our Savior, the hope of all the ends of the earth, and of those who are far off on the sea; and be gracious, be gracious, O Master, to us sinners and have mercy on us.

For You are a merciful God, the Lover of mankind, and to You we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

People: Amen.

Priest: Glory to You, O Christ, our God and our hope, glory to You.

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

Lord, have mercy. (3x)

Father, bless.

Priest: May Christ our true God, through the prayers of His most pure Mother; of our venerable and God-bearing fathers, and of all the saints: have mercy on us and save us for He is good and He loves mankind.

People: Amen.

Matins

Candles are distributed to all.

*The **Priest** vests himself in all his brightest vestments. He takes the precious Cross and the three-branched candlestick in his left hand, and the censer in his right. Preceded by the **Deacon** with a candle, he censes around the Altar three times, the rest of the Sanctuary, and the concelebrants. The Holy Doors are then opened, and, preceded by the **Deacon**, who censes, the **Priest** comes out with the concelebrants singing the sticheron:*

Tone 6

Clergy: Your resurrection, O Christ our Savior, the angels in heaven sing.
Enable us on earth to glorify You in purity of heart.

*Preceded by the **Cross**, the **banners**, the holy icons, the **Gospel book**, **torchbearers** and the **choir**, and followed by all the people carrying candles, the **Priest** and all the other concelebrants go around the Temple. The sticheron is sung continuously and the bells ring all the while.*

All: Your resurrection, O Christ our Savior, the angels in heaven sing.
Enable us on earth to glorify You in purity of heart.

*Coming before the principle doors of the Temple, all the bearers of the holy objects turn to face the west and arrange themselves in the customary manner, with torchbearers on both sides. The **Priest** censes the Gospel book, the icons and banners, the clergy, the choir, and all the people. Then, standing before the doors of the Temple, which remain closed, with the censer in cross form thrice. He then exclaims in a loud voice:*

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

Reader: Amen.

Troparion of Pascha

Clergy: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)

Then the verses:

Priest: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face.

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

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

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

Priest: So the sinners shall perish before the face of God; but let the righteous be glad.

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

Priest: This is the day which the Lord has made. Let us rejoice and be glad in it.

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

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

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

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

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

Priest: Christ is risen from the dead, trampling down death by death,

And the doors are opened. The Priest enters with the precious Cross, two torches being carried before him, and the People sing:

People: ...and upon those in the tombs bestowing life!

*Then all the bells are rung. The **Priest** and concelebrants enter the Sanctuary and replace the icons and Gospel book. The **Deacon** moves to stand before the icon of Christ, lifts his Orarion and says:*

The Great Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all people, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: ⁹For [his Beatitude] Metropolitan _____; for [his Grace] our Bishop _____; for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the President¹⁰ and all civil authorities of this country, and for those serving in its Armed Forces, let us pray to the Lord.

⁹ We pray for the bishop of the temple in which we are praying. When not in a temple, we pray for the bishop of the diocese in which we are located. If outside the territory of any Orthodox Church or mission, only then do we pray for the bishop of the celebrating priest.

People: Lord, have mercy.

Deacon: For this city, [*if a monastery:* For this holy habitation,] for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

The Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: For to You belong 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.

¹⁰ We pray for the Chief of State and the civil authorities of the place in which we are praying.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

People: Amen.

THE CANON

By John of Damascus

The Priest begins each ode of the canon. Preceded by the Deacon with a candle, he also does the customary Lesser Censing during each ode, holding the precious cross and the three-branched candlestick in his left hand. As he censes the people, he greets them, saying:

Priest: Christ is risen!

People: Indeed He is risen!

Ode I

Tone 1

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

Refrain: Christ is risen from the dead!

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

Refrain: Christ is risen from the dead!

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

Katavasia: This is the day of resurrection...

Troparion of Pascha

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)

At the end of the censuring, the Deacon hands off his candle, bows to the Priest, passing the High Place, exits the Sanctuary through the North door, and stands at his place on the solea, lifts his Orarion and says:

The Little Litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

The Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: For Yours is the majesty, and Yours are 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 Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, gets his candle and goes to the West side of the Altar Table for the censuring.

Ode III

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

Refrain: Christ is risen from the dead!

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

Refrain: Christ is risen from the dead!

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

Each ode concludes with the repetition of the Irmos as the Katavasia, and the singing of the Paschal Troparion thrice.

Then the Little Litany as above and the exclamation:

Priest: For You are our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

Sessional Hymn (Hypakoe)

Tone 4

Before the dawn Mary and the women
came and found the stone rolled away from the tomb.
They heard the angelic voice: “Why do you seek among the dead as a
Man
the One Who is everlasting Light?
Behold the clothes in the grave; go and proclaim to the world:
‘The Lord is risen; He has slain death,
as He is the Son of God, saving the race of man.’”

Ode IV

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

Refrain: Christ is risen from the dead!

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

Refrain: Christ is risen from the dead!

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

Refrain: Christ is risen from the dead!

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

Katavasia, and Paschal Troparion thrice.

Then the Little Litany as above and the exclamation:

Priest: For You are a good God, and You love mankind, and to You we send up
glory: to the Father, and to the Son, and to the Holy Spirit, now and
ever and unto ages of ages.

People: Amen.

Ode V

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

Refrain: Christ is risen from the dead!

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

Refrain: Christ is risen from the dead!

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

Katavasia, and Paschal Troparion thrice.

Then the Little Litany as above and the exclamation:

Priest: For sanctified and glorified is Your 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.

People: Amen.

Ode VI

Irmos: You descended, O Christ, to the depths of the earth.
You broke the everlasting bars which had held death's captives,
and like Jonah from the fish on the third day,
You arose from the grave.

Refrain: Christ is risen from the dead!

You arose, O Christ, and yet the tomb remained sealed,
as at Your birth the Virgin's womb remained unharmed;
and You have opened for us the gates of paradise.

Refrain: Christ is risen from the dead!

O my Savior, as God You brought Yourself freely to the Father,
a victim living and unsacrificed
resurrecting Adam, the father of us all,
when You arose from the grave.

Katavasia, and Paschal Troparion thrice.

Then the Little Litany as above and the exclamation:

Priest: For You are the king of peace and Savior of our souls, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

Kontakion

Tone 8

You descended into the tomb, O Immortal,
 You destroyed the power of death.
 In victory You arose, O Christ God,
 proclaiming: “Rejoice!” to the Myrrhbearing Women,//
 granting peace to Your Apostles, and bestowing Resurrection on the
fallen.

Ikos

Reader: Before the dawn, the myrrh-bearing women sought, as those who seek the day, their sun, Who was before the sun yet had descended to the grave, and they cried to each other: O friends, come let us anoint with spices His life-bearing yet buried body, the flesh which raised fallen Adam and now lies in the tomb. Let us assemble and, like the magi, let us hasten and let us worship. Let us bring myrrh as a gift to Him Who is wrapped now, not in swaddling clothes, but in a winding-sheet. Let us lament and cry: “Arise, O Master, and bestow Resurrection on the fallen.”

Hymn of the Resurrection

Tone 6

People: Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Your Cross, O Christ, and we praise and glorify Your holy Resurrection; for You are our God, and we know no other than You; we call upon Your name. Come all you faithful, let us venerate Christ’s holy Resurrection! For, behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection, for by enduring the Cross for us, He has destroyed death by death. (3x)

Jesus has risen from the tomb, as He foretold, granting us eternal life, and great mercy. (3x)

Ode VII

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

Refrain: Christ is risen from the dead!

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

Refrain: Christ is risen from the dead!

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

Refrain: Christ is risen from the dead!

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

Katavasia, and Paschal Troparion thrice.

Then the Little Litany as above and the exclamation:

Priest: Blessed and glorified by the might of Your kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

Ode VIII

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

Refrain: Christ is risen from the dead!

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

Refrain: Christ is risen from the dead!

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

Refrain: Most holy Trinity, our God, glory to You.

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

Katavasia, and Paschal Troparion thrice.

Then the Little Litany as above and the exclamation:

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

People: Amen.

At the 9th Ode, the Deacon receives the blessing from the Priest does the Great Censing.

Ode IX

Refrain 1: My soul magnifies Him Who rose from the tomb on the third day:
Christ, the Giver of life.

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

Refrain 2: My soul magnifies Him Who willing suffered and was buried,
and rose from the tomb on the third day.

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

Refrain 3: Christ, the new Pascha, the living sacrifice,
the Lamb of God Who takes away the sins of the world.

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

Refrain 4: The angel cried to the Lady full of grace: “Rejoice, O pure Virgin.
Again I say: Rejoice.
Your Son is risen from His three days in the tomb.
With Himself He has raised all the dead.
Rejoice all you people.”

O Christ, great and most holy Pascha,
O Wisdom, Word, and Power of God:
grant that we may more perfectly partake of You
in the never-ending day of Your Kingdom.

Refrain 5: After You fell asleep, Your royal voice,
roaring like the lion of Judah, awakened the dead from all ages.
How divine!...

Refrain 6: Mary Magdalene hastened to the tomb,
and seeing Christ, she questioned Him as though He were the gardener.
How divine!...

Refrain 7: An angel appeared to the women and cried:
“Cease your tears, for Christ is risen.
How divine!...

Refrain 8: Christ is risen, trampling down death and raising the dead.
Rejoice, all you people.
How divine!...

Refrain 9: Today all creation rejoices and makes glad,
for Christ is risen and Hades has been despoiled.
O Christ, great and most holy Pascha...

Refrain 10: Today the Master has despoiled Hades and raised the prisoners
whom it had held from the ages in harsh captivity.

O Christ, great and most holy Pascha...

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

Refrain 11: My soul magnifies the might of the Godhead,
in three Persons yet undivided.

O Christ, great and most holy Pascha...

...now and ever and unto ages of ages. Amen.

Refrain 12: Rejoice, O Virgin rejoice!
Rejoice O blessed one! Rejoice, O glorified one!
Your Son is risen from His three days in the tomb.

O Christ, great and most holy Pascha...

Refrain 1: My soul magnifies Him Who rose from the tomb on the third day:
Christ, the Giver of life.

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

Christ is risen from the dead, trampling down death by death,
and upon those in the tombs bestowing life. (3x)

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

The Little Litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: For all the powers of heaven praise You, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

Hymn of Light

People: In the flesh You fell asleep as a mortal man, O King and Lord.
You arose on the third day,
raising Adam from corruption and destroying death:
O Pascha of incorruption, the salvation of the world! (3x)

The Praises

Tone 1

People: Let everything that breathes praise the Lord!
Praise the Lord from the heavens,
Praise Him in the heights,
To You, O God, is due a song.

Praise Him, all you angels of His,
Praise Him, all His hosts.
To You, O God, is due a song.

Psalm 148:3-14

Praise Him, sun and moon,
praise Him, all you stars and light.

Praise Him, you heavens of heavens
and you water that is above the heavens.

Let them praise the name of the Lord,
for He spoke and they were born,
He commanded and they were created.

He has fixed them forever and ever.
He has made a law and it will not be bypassed.

Praise the Lord from the earth,
you sea monsters and all depths,

fire, hail, snow, ice,
the storm wind, all obeying His word,

all you mountains and hills,
all you fruit trees and cedars,

you wild beasts and all cattle,
reptiles and winged birds,

you kings of the earth and all peoples,
all you rulers and judges of the earth;

young men and virgins,
old men and children,

let them praise the name of the Lord,
for His name only is exalted;
His praise is above heaven and earth.

And He will exalt the power of His people.
This is a song for all His saints,
for the children of Israel,
for people drawing near to Him.

Psalm 149

Sing to the Lord a new song!
Let His praise be sung in the church of the saints.

Let Israel rejoice in Him Who made him,
and let the children of Zion exult in their King.

Let them praise His name with dancing,
let them sing to Him with drum and harp.

For the Lord takes pleasure in His people
and will exalt the meek with His salvation.

The saints will exult in glory,
and they will rejoice on their beds.

The high praises of God will be in their throat
and two-edged swords in their hands,

to pass judgment on the nations
and give rebukes among the peoples,

to bind their kings with chains
and their nobles with fetters of iron,

to pass judgment on them as God has written.
This glory will be for all His saints.

Psalm 150

Praise God in His saints,
praise Him in the expanse of His power.

5. Praise Him for His mighty acts,
praise Him for His infinite greatness.

We praise Your saving suffering, O Christ,
and glorify Your resurrection.

4. Praise Him with the sound of the trumpet,
praise Him with psaltery and harp.

You endured the Cross and destroyed death by rising from the dead.
Give peace to our life, O Lord, as the only almighty One.

3. Praise Him with drum and dancing,
praise Him with strings and bells.

You captured Hades, O Christ, and resurrect man by Your resurrection.
Enable us to praise and glorify You in purity of heart.

2. Praise Him with well-tuned cymbals,
praise Him with cymbals of victory!

1. Let everything that breathes praise the Lord!

We glorify Your divine condescension, and we praise You, O Christ.
You were born of a virgin yet not separated from the Father.
You have suffered as a man and voluntarily endured the Cross.
You have risen from the tomb,
coming as from a bridal chamber to save the world.
O Lord, glory to You!

The Paschal Verses

Tone 5

Verse: Let God arise, let His enemies be scattered; let those who hate Him flee
from before His face.

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

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

People: Come from that scene, O women bearers of glad tidings,
 and say to Zion:
 “Receive from us the glad tidings of joy,
 of Christ’s Resurrection!
Exult and be glad,
 and rejoice, O Jerusalem,
 seeing Christ the King, Who comes forth from the tomb
 like a bridegroom in procession!”

Verse: So the sinners shall perish before the face of God; but let the righteous be glad.

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

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

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

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

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

Christ is risen from the dead,
Trampling down death by death,
And upon those in the tombs bestowing life. (3x)

Catechetical Homily

Of Our Father Among The Saints John Chrysostom,
Archbishop Of Constantinople (+407)

Instead of preaching their own homilies, the holy Church bids Orthodox Christian pastors to read this ancient text. No one is to remain seated during its reading; all stand and listen.

Priest: If there are any who are devout and love God, let them enjoy this beautiful and radiant feast of triumph!
If there are any who have been wise servants, let them enter the joy of their Lord!
If there are any who have labored long in fasting, let them now receive their wages!
If there are any who have worked from the first hour, let them receive their fair compensation today!
If there are any who came at the third hour, let them celebrate the feast with thanksgiving!
If there are any who arrived at the sixth hour, let them have no misgivings; they will not be deprived because of that!
If there are any who delayed until the ninth hour, let them approach and not be afraid!
If there are any who tarried even as late as the eleventh hour, let even them not be alarmed by their tardiness!
For the Lord, Who is jealous of His honor, will accept the last as well as the first. He gives rest to those who come at the eleventh hour just as He does to those who work from the first hour.
He is merciful to those who come last, even while He cares for the first ones. He gives gifts to each of them, bestowing His grace on all of them.
He not only accepts their deeds, He welcomes even their intentions! He not only respects their actions, but also gives high praise to what they offer!
So then, all of you, enter the joy of your Lord! Receive your reward, whether you came first or last! Rich and poor, dance for joy together! Sober people with the heedless, honor this day! Whether you kept the fast or disregarded it, rejoice today!
The table is fully laden: feast sumptuously! The calf is fattened: let no one go hungry! All of you, enjoy the banquet of faith! All of you, enjoy this abundance of kindness!
Let no one mourn because of poverty, for the royalty of all has been revealed! Let no one weep over transgressions, for pardon has dawned

from the tomb! Let no one fear death, for the Savior's death has set us free!

The One Who was the Prisoner of Death has utterly destroyed it; the One Who descended to Hades took it captive.

He made Hades take a bitter bite when it tasted His flesh, just as Isaiah cried out when he foretold this, saying: 'Hades tasted bitterness when it encountered You below.'

It tasted bitterness, for it was undone! It tasted bitterness, for it had been deceived! It tasted bitterness, for it had been made to die! It tasted bitterness, for it had been demolished! It tasted bitterness, for it had been fettered in chains!

It took a body, but happened upon God! It took earth, but encountered Heaven! It took what was visible, but stumbled upon the invisible!

So, Death, where is your sting? So, Hades, where is your victory?

CHRIST IS RISEN, and you are overthrown!

CHRIST IS RISEN, and the demons have fallen!

CHRIST IS RISEN, and the angels rejoice!

CHRIST IS RISEN, and life takes command!

CHRIST IS RISEN, and not a single corpse remains in the grave!

For when Christ was raised from the dead, He became the very first of those who had fallen asleep.

To Him be glory and dominion unto ages of ages! Amen!

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door, and stands at his place on the solea.

Troparion of St. John Chrysostom

Tone 8:

People: Grace shining forth from you lips like a beacon has enlightened the universe. It has shown to the world the riches of poverty. It has revealed to us the heights of humility. Teaching us by your words, O father John Chrysostom, intercede before the Word, Christ our God, to save our souls.

The Deacon lifts his Orarion and prays:

The Litany of Fervent Supplication

Deacon: Have mercy upon us, O God, according to Your great goodness, we implore You, hear us and have mercy.

People: Lord, have mercy. (3x)

Deacon: Again we pray for [His Beatitude] Metropolitan _____, for [His Grace] our Bishop _____, for priests, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (3x)

Deacon: Again we pray for the (*President*) and all civil authorities of this country and for those serving in its Armed Forces.

People: Lord, have mercy. (3x)

Deacon: Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; for the blessed and ever memorable founders of this holy house; for all our fathers and brethren, the Orthodox departed this life before us, [especially _____ and all those] who here and in all the world lie asleep in the Lord.

People: Lord, have mercy. (3x)

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God [especially _____], and for the pardon and remission of their sins.

People: Lord, have mercy. (3x)

Deacon: Again we pray for those who bring offerings and do good works in this holy and all-venerable house; for those who labor and those who sing; and for all the people here present, who await Your great and rich mercy.

People: Lord, have mercy. (3x)

The Deacon moves to stand before the icon of Christ.

Priest: For You are a merciful God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

The Morning Litany

Deacon: Let us complete our morning prayer to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

Deacon: For all things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: For You are a good God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Priest turns toward the people and blesses:

Priest: + Peace be unto all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To You, O Lord.

The Prayer with Heads Bowed

Priest: O Holy Lord, Who dwell on high and look upon the humble, and Who with Your all-seeing eye do behold all creation: to You have we bowed the neck of our soul and body, and we implore You, O Holy of Holies, stretch forth Your invisible hand from Your holy dwelling place and bless us all. And if in any way we have sinned, either willingly or unwillingly, pardon us, inasmuch as You are good, and You love mankind, granting us Your good things in this age and in the age to come. For Yours it is to have mercy on us and to save us, O our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

The Great Dismissal

Deacon: Wisdom!

People: Father, bless.

Standing in front of the Altar Table, the Priest says:

Priest: + Christ our God, the Existing One, is blessed, always, now and ever and unto ages of ages.

People: Amen.

Confirm, O God, the holy Orthodox faith and Orthodox Christians unto ages of ages.

Priest: Most holy Theotokos, save us.

People: More honorable than the cherubim, and more glorious beyond compare than the seraphim, without corruption you gave birth to God, the Word. True Theotokos, we magnify you.

*Holding the Cross, standing in the Holy Doors, facing the people, in place of “Glory to You...”
the **Priest** sings:*

Priest: Christ is risen from the dead, trampling down death by death,

People: ... and upon those in the tombs bestowing life!

Priest: May Christ, Who is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, our true God, through the prayers of His most pure Mother, and of all the saints: have mercy on us and save us for He is good and He loves mankind.

Reader: Amen.

*The **Priest** raises the Cross and says:*

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

Christ is risen from the dead, trampling down death by death,
and upon those in the tombs bestowing life! (3x)

And unto us He has given eternal life! Let us worship his resurrection
on the third day!

The Hours of Pascha

Beginning with this day, the Holy and Great Sunday of Pascha, up to Saturday, Hours, Compline and Midnight Office are sung thus:

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

Reader: Amen.

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

Tone 6

Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Your Cross, O Christ, and we praise and glorify Your holy Resurrection; for You are our God, and we know no other than You; we call upon Your name. Come all you faithful, let us venerate Christ's holy Resurrection! For, behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection, for by enduring the Cross for us, He has destroyed death by death.

Hypakoe

Tone 8

Before the dawn Mary and the women
came and found the stone rolled away from the tomb.
They heard the angelic voice: "Why do you seek among the dead as a
Man
the One Who is everlasting Light?
Behold the clothes in the grave; go and proclaim to the world:
'The Lord is risen; He has slain death,
as He is the Son of God, saving the race of man.'"

Kontakion

Tone 8

You descended into the tomb, O Immortal,
You destroyed the power of death.
In victory You arose, O Christ God,
proclaiming: “Rejoice!” to the Myrrhbearing Women,//
granting peace to Your Apostles, and bestowing Resurrection on the
fallen.

Tone 8

In the tomb with the body, in Hades with the soul as God, in paradise
with the thief and on the throne with the Father and the Spirit, were
You, O boundless Christ, filling all things.

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

Bearing life and more fruitful than paradise, brighter than any royal
chamber: Your tomb, O Christ, is the fountain of our resurrection.

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

Tone 8

Rejoice, O holy and divine abode of the most high!
For through you, O Theotokos, joy is given to those who cry:
“Blessed are you among women, All-undefiled Lady!”

Lord, have mercy. (40x)

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

More honorable than the cherubim, and more glorious beyond compare
than the seraphim: without corruption you gave birth to God the Word.
True Theotokos, we magnify you.

The Dismissal

People: In the name of the Lord, Father, bless.

Standing in front of the Altar Table, the Priest says:

Priest: + Through the prayers of our holy Fathers, O Lord Jesus Christ our God, have mercy on us.

People: Amen.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

Lord, have mercy. (3x)

Father, bless.

Priest: May Christ, Who is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, our true God, through the prayers of His most pure Mother, and of all the saints: have mercy on us and save us for He is good and He loves mankind.

Reader: Amen.

The Divine Liturgy

The Divine Liturgy immediately follows the Resurrection Matins. The Fast ends with the Divine Liturgy, with our participation in the Precious Body and Blood of our Lord Jesus Christ. According to the Service Books, he who worthily partakes of these divine and life-creating mysteries, eats the true Pascha.

*The **Priest** and the **Deacon** begin at the Altar Table. They bow three times.*

*The **Deacon** leaves the Sanctuary, passing the High Place, through the North door. He goes before the Holy Doors, and bowing 3 times, prays silently:*

Deacon: O Lord, open my lips, and my mouth shall show forth Your praise. (3x)

Then he raises his Orarion and exclaims aloud:

Arise! Bless, Master!

*The **Deacon** moves to stand before the icon of Christ. The **Priest** kisses the Holy Gospel, lifts it up with both hands, and lowering it, signs the Altar Table crosswise, saying:*

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.

People: Amen.

*The **Priest** and People now proceed with the Paschal Troparion and verses as at the beginning of Matins. During the singing, the **Priest**, preceded by the **Deacon** with a candle, senses the Holy Altar, the Sanctuary, the iconostasis, and the people.*

Troparion of Pascha

Clergy: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)

Then the verses:

Priest: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face.

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

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

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

Priest: So the sinners shall perish before the face of God; but let the righteous be glad.

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

Priest: This is the day which the Lord has made. Let us rejoice and be glad in it.

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

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

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

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

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

Priest: Christ is risen from the dead, trampling down death by death,

People: ...and upon those in the tombs bestowing life!

The Deacon, passing the High Place, exits the Sanctuary through the North door and goes to stand before the Holy Doors, lifts his Orarion and says:

The Great Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all people, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: ¹¹For [his Beatitude] Metropolitan _____; for [his Grace] our Bishop _____; for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the President¹² and all civil authorities of this country, and for those serving in its Armed Forces, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this city, [*if a monastery:* For this holy habitation,] for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

¹¹ We pray for the Bishop of the temple in which we are praying. When not in a temple, we pray for the Bishop of the diocese in which we are located. If outside the territory of any Orthodox Church or mission, only then do we pray for the Bishop of the celebrating Priest.

¹² We pray for the Chief of State and the civil authorities of the place in which we are praying.

People: Lord, have mercy.

Deacon: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: O Lord our God, Your power is incomparable. Your glory is incomprehensible. Your mercy is immeasurable. Your love for mankind is inexpressible. Look down on us and on this holy house with compassion, O Master, and impart the riches of Your mercy and Your compassion to us and to those who pray with us,

for to You belong 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.

People: Amen.

First Antiphon

People: Make a joyful noise to God, all the earth!
Sing of His name, give glory to His praise!

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

Say to God: How awesome are Your deeds!
So great is Your power that Your enemies cringe before You!

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

Let all the earth worship You and praise You!
Let it praise Your name, O Most High!

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

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

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

The Little Litany

The Deacon bows, moves to stand before the Holy Doors, lifts his Orarion, and says:

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

Priest: O Lord our God, save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house; glorify them in turn by Your divine power, and do not forsake us who put our hope in You,

for Yours is the majesty, and Yours are 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.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

People: Amen.

Second Antiphon

People: God be bountiful to us and bless us!
Show the light of Your countenance upon us and have mercy on us!

Refrain: O Son of God Who arose from the dead, save us who sing to You:
Alleluia!

That we may know Your way upon the earth,
and Your salvation among all nations!

Refrain: O Son of God Who arose from the dead, save us who sing to You:
Alleluia!

Let the people give thanks to You, O God!
Let all the people give thanks to You!

Refrain: O Son of God Who arose from the dead, save us who sing to You:
Alleluia!

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

The Deacon, passing the High Place, exits the Sanctuary through the North door and goes to stand before the icon of the Theotokos.

Only-begotten Son

Only-begotten Son and immortal Word of God, Who for our salvation willed to be incarnate of the holy Theotokos and ever-virgin Mary, without change You became man and were crucified, trampling down death by death. You are one of the Holy Trinity, glorified with the Father and the Holy Spirit. O Christ our God, save us!

The Little Litany

The Deacon bows, moves to stand before the Holy Doors, lifts his Orarion, and says:

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

The Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: You, O Lord, have given us grace to make our common supplications to You with one accord, and have promised that when two or three would pray together in Your name, You would grant their requests. Fulfill now, O Lord, the petitions of Your servants as may be best for them. Grant us in this world the knowledge of Your truth, and in the world to come, eternal life,

for You are a good God and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

*The **Deacon** enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.*

People: Amen.

Third Antiphon

*The **Priest** and **Deacon** then bow 3 times before the Altar Table. The **Priest** picks up the Holy Gospel and gives it to the **Deacon**, who places his Orarion over it, kissing the Priest's hand. Preceded by the **Acolytes**, the **Priest** following the **Deacon**, they go around the Altar Table and leave the Sanctuary through the North door.*

Reader: Let God arise, let His enemies be scattered;
let those who hate Him flee from before His face!

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

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

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

Reader: So the sinners shall perish before the face of God; but let the righteous be glad.

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

The Little Entrance

As they proceed:

Deacon: (quietly) Let us pray to the Lord. Lord, have mercy.

Priest: O Master and Lord, our God, You have appointed in heaven orders and hosts of angels and archangels to serve before Your glory: grant that with our entrance there may be an entrance of holy angels, serving with us and glorifying Your goodness.

For to You belong 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.

*Standing a little to the right before the Holy Doors and leaning the Holy Gospel against his left shoulder, the **Deacon** points with his right hand and Orarion towards the Altar Table, and says:*

Deacon: Amen. Bless, Master, the holy entrance.

Priest: + Blessed is the entrance into Your Sanctuary always, now and ever and unto ages of ages. Amen.

*The **Deacon** presents the Holy Gospel for the Priest to kiss, himself kissing the Priest's right hand and replaces his Orarion on the Book. Then he faces the Altar Table again and exclaims as he elevates the Book:*

Deacon: Wisdom! Let us attend!

Introit: Bless God in the churches, the Lord, O you who are of Israel's fountain!

*The celebrants enter the Sanctuary; the **Deacon** returns the Holy Gospel to the Altar Table with the Icon of the Resurrection facing the Priest and kisses the Holy Gospel and the Altar Table.*

Tone 5

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

The people sing the Hypakoe and Kontakion while the Priest prays the Trisagion prayer:

Hypakoe

Tone 4

People: Before the dawn Mary and the women
came and found the stone rolled away from the tomb.
They heard the angelic voice: “Why do you seek among the dead as a
Man
the One Who is everlasting Light?
Behold the clothes in the grave; go and proclaim to the world:
‘The Lord is risen; He has slain death,
as He is the Son of God, saving the race of man.’”

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

Kontakion

Tone 8

You descended into the tomb, O Immortal,
You destroyed the power of death.
In victory You arose, O Christ God,
proclaiming: “Rejoice!” to the Myrrhbearing Women,//
granting peace to Your Apostles, and bestowing Resurrection on the
fallen.

Priest: O Holy God, You rest in the Sanctuary. You are hymned by the
seraphim with the thrice-holy cry, glorified by the cherubim, and
worshipped by every heavenly power. Out of nothing You brought all
things into being. You have created man after Your own image and
likeness, and have adorned him with Your every gift. You give wisdom
and understanding to everyone who asks. You do not despise the
sinner, but instead have appointed repentance unto salvation. You have

graciously granted us, Your humble and unworthy servants, even in this hour to stand before the glory of Your Holy Altar, and to offer worship and praise which are Your due. Master, accept also from the mouths of us sinners the thrice-holy hymn, and watch over us in Your goodness. Forgive us every transgression, both voluntary and involuntary. Sanctify our souls and bodies, and enable us to serve You 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 pleased You,

*Following the Kontakion, the **Deacon**, standing at his place at the Altar 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 steps through the Holy Doors, facing the people, lifts his Orarion and says:*

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: For You are holy, O our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever...

Deacon: O Lord, save the pious, and hear us.

People: O Lord, save the pious, and hear us.

Deacon: ...and unto ages of ages.

*The **Deacon** returns through the Holy Doors, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.*

People: Amen.

Instead of the Trisagion

As many as have been baptized into Christ have put on Christ. Alleluia!
(3x)

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

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

*The **Celebrants** bow three times before the Altar Table.*

Deacon: Command, Master.

*As they go to the High Place, the **Priest** says:*

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

*The **Deacon** points to the High Place with his Orarion and says:*

Deacon: Bless, Master, the High Place.

Priest: + Blessed are You on the throne of the glory of Your Kingdom, seated upon the Cherubim; always, now and ever and unto ages of ages.

*The **Priest** then stands on the right side of the High Place and the **Deacon** stands to the left, the center being reserved for the Bishop.*

*After the Priest blesses the Reader, the **Deacon** takes up the censer and says to the Priest:*

Deacon: Bless, Master the incense.

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

Deacon: Amen.

The Epistle Reading

*The **Deacon** turns to face the Reader, lifts his Orarion and says:*

Deacon: Let us attend!

Priest: + Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the eighth tone:

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

The Deacon goes to the Altar Table and censes around it crosswise, and then the Table of Preparation, the High Place, and all of the Sanctuary icons from right to left. Exiting through the Holy Doors, he censes both sides of the Iconostasis, enters the Sanctuary and censes the Priest and Servers, again exits the Sanctuary and censes the Reader and the faithful. Again entering the Sanctuary, he censes the Altar Table and gives up the censer.

People: This is the day which the Lord has made!
Let us rejoice and be glad in it!

Reader: O give thanks to the Lord, for He is good,
for His mercy endures forever!

People: This is the day which the Lord has made!
Let us rejoice and be glad in it!

Reader: This is the day which the Lord has made!

People: Let us rejoice and be glad in it!

Deacon: Wisdom!

Reader: The reading from the Acts of the holy Apostles.

Deacon: Let us attend!

Reader: (1:1-8) The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the

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

Upon the completion of the Epistle, the Priest blesses the Reader.

Priest: + Peace to you who read.

Reader: And to your spirit.

Priest: Wisdom!

Reader: The Alleluia in the fourth tone.

You arose and had mercy on Zion.

People: Alleluia! Alleluia! Alleluia!

Reader: The Lord looked down from heaven and saw all the sons of men.

People: Alleluia! Alleluia! Alleluia!

The Deacon says to the Priest:

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Illumine our hearts, O Master Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Instill also in us the fear of Your blessed commandments, that trampling all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things that are well-pleasing to You,

for You are the illumination of our souls and bodies, O Christ our God, and to You we send up glory, together with Your Father, Who is without beginning, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

Deacon: Amen.

The Gospel

The Deacon makes one bow, receives the Holy Gospel from the Priest, placing his Orarion over the book, kissing the right hand of the Priest and, passing the High Place, exits the Sanctuary through the Holy Doors and goes to stand in the center of the Temple, facing the Holy Doors, and says:

Bless, Master, him who proclaims the glad tidings of the holy Apostle and Evangelist John the Theologian.

Priest: + May God, through the prayers of the holy, glorious, and all-laudable Apostle and Evangelist John the Theologian, enable you to proclaim the glad tidings with great power, to the fulfillment of the gospel of His beloved Son, our Lord Jesus Christ.

Deacon: Amen.

(quietly) O holy apostle and evangelist John, intercede with the merciful God that He may grant our souls remission of sins.

Wisdom! Let us attend! Let us listen to the Holy Gospel.

Priest: + Peace be unto all.

People: And to your spirit.

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

People: Glory to You, O Lord, glory to You.

Deacon2: Let us attend!

Deacon: (1:1-17) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name *was* John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but *was sent* to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’” And of His fullness we have all received, and grace for grace. For the law was given through Moses, *but* grace and truth came through Jesus Christ.

Priest: + Peace be to you who have proclaimed the gospel.

The Deacon enters the Sanctuary through the Holy Doors, gives the Holy Gospel to the Priest, kissing his right hand, and steps aside for the Priest to bless the faithful with the Gospel as they sing:

People: Glory to You, O Lord, glory to You.

*The **Priest** replaces the Gospel upon the Antimension and preaches the homily.*

Homily

*As the Priest enters at the conclusion of the homily, the **Deacon** bows to the Priest, passing the High Place, exits the Sanctuary through the North door and, standing at his place on the solea with his Orarion raised, he says:*

The Litany of Fervent Supplication

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

People: Lord, have mercy.

Deacon: O Lord almighty, the God of our fathers, we implore You, hear us and have mercy.

People: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Your great goodness, we implore You, hear us and have mercy.

People: Lord, have mercy. (3x)

*The Antimension is partly unfolded by the **Priest**; the upper portion is left folded.*

Deacon: Again we pray for [his Beatitude] Metropolitan _____, for [his Grace] our Bishop _____, for priests, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (3x)

Deacon: Again we pray for the (*President*) and all civil authorities of this country and for those serving in its Armed Forces.

People: Lord, have mercy. (3x)

Deacon: Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; for the blessed and ever memorable founders of this holy house; for all our fathers and brethren, the Orthodox departed this life before us, [especially _____ and all those] who here and in all the world lie asleep in the Lord.

People: Lord, have mercy. (3x)

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God [especially _____], and for the pardon and remission of their sins.

People: Lord, have mercy. (3x)

Deacon: Again we pray for those who bring offerings and do good works in this holy and all-venerable house; for those who labor and those who sing; and for all the people here present, who await Your great and rich mercy.

People: Lord, have mercy. (3x)

The Deacon moves to stand before the icon of Christ:

Priest: O Lord our God, accept this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercy. Send down Your bounties upon us, and upon all Your people who await the rich mercy that comes from You,

for You are a merciful God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Antimension is now fully unfolded. The Priest makes the Sign of the Cross + over it with the sponge, then kisses the sponge and lays it on the right side.

The First Litany of the Faithful

Deacon2: Let us, the faithful, again and again in peace, pray to the Lord.

People: Lord, have mercy.

Deacon2: Help us, save us, have mercy on us, and keep us, O God by Your grace.

People: Lord, have mercy.

Deacon2: Wisdom!

The Deacon moves to stand before the icon of Christ:

Priest: We thank You, O Lord God of hosts, Who have accounted us worthy to stand even now before Your Holy Altar, and to fall down before Your compassion for our sins and for the errors of all the people. Make us worthy to offer you intercessions, supplications, and bloodless sacrifices on behalf of all Your people. Enable us also, whom You have placed in this Your service, by the power of Your Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon You at all times and in every place; that hearing us You may be merciful to us according to the multitude of Your great goodness,

for to You belong 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.

People: Amen.

The Deacon moves to stand before the Holy Doors, lifts his Orarion, and says:

The Second Litany of the Faithful

Deacon2: Again and again in peace let us pray to the Lord.

People: Lord, have mercy.

If no Deacon is serving, omit the next four petitions, going to “Help us, save us...”.

Deacon2: For the peace from above and for the salvation of our souls, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all people, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon2: Wisdom!

The Deacon moves to stand before the icon of Christ.

Priest: Again and often we fall down before You, O God, the Lover of mankind, that looking down upon our petition You would cleanse our souls and bodies from every defilement of flesh and spirit; and would grant us to stand blameless and without condemnation before Your Holy Altar. Grant also to those who pray with us, O God, growth in life and faith and spiritual understanding. Grant them always to worship You blamelessly with fear and love, and to partake without condemnation of Your holy mysteries, and to be accounted worthy of Your heavenly kingdom

that guarded always by Your might we may send up glory to You: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, and bows to the Priest. He takes the censer, receives the Priest's blessing, and censes the Sanctuary, the Iconostasis, the Priest, the Servers, and the people (in the same manner as above).

The Cherubic Hymn

People: Let us who mystically represent the cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares.

The Priest recites 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 near or to serve You, O King of Glory; for to minister to You is great and awesome even for the heavenly powers. Nevertheless, through Your inexpressible and boundless love for mankind, You became man, yet without change or alteration; and as Ruler of all, You became our High Priest, and committed to us the ministry of this liturgical and bloodless sacrifice. For You alone, O Lord our God, rule over those in heaven and on earth. You are borne on the throne of the cherubim. You are Lord of the seraphim and King of Israel. You alone are holy and rest in the heavenly sanctuary. Therefore, I entreat You, Who alone are good and ready to listen: look down on me, a sinner, Your unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of the Holy Spirit enable me, who am endowed with the grace of the priesthood, to stand before this, Your Holy Altar, and perform the sacred mystery of Your holy and pure body and precious blood. For I draw near to You, and bowing my neck I implore You: do not turn Your face away from

me, nor cast me out from among Your children; but account me, Your sinful and unworthy servant, worthy to offer gifts to You.

For You are the Offerer and the Offered, the Receiver and the Received, O Christ our God, and to You we send up glory, together with Your Father, Who is without beginning, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

*When the Priest finishes reciting the prayer and the Deacon his censuring, the **Priest** and the **Deacon**, with raised Orarion, stand before the Altar Table and recite the Cherubic Hymn **3x**, bowing after each recitation:*

Priest: Let us who mystically represent the cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares.

Deacon: That we may receive the King of All, Who comes invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia!

*The **Clergy** kiss the Altar Table and bow to each other, saying:*

Priest: Forgive me, fellow minister.

Deacon: God forgives all. Forgive me Holy Master.

*They turn toward the People, bow, and the **Priest** says:*

Priest: Forgive us, brothers and sisters.

*The **Clergy** go before the Table of Preparation; the **Priest** censes the Offering and prays quietly, 3 times:*

Priest: O God, cleanse me, a sinner, and have mercy on me. (3x)

*Having censed the Offering, the **Priest** gives the censer to the **Deacon** who says:*

Deacon: Lift up, Master.

*The **Priest** takes up the large veil covering both the Diskos and the Chalice and lays it on the left shoulder of the **Deacon**, saying:*

Priest: Lift up your hands to the Sanctuary, and bless the Lord!

*Then, taking the Diskos, he gives it to the **Deacon**, the Deacon, meanwhile, holding the censer with one of his fingers.*

Deacon: May the Lord God remember your priesthood in His kingdom.

Priest: May the Lord God remember your diaconate in His kingdom always, now and ever and unto ages of ages.

*The **Priest** takes the Chalice. Preceded by **Acolytes** carrying candles, the **Celebrants** make the Great Entrance.*

The Great Entrance

*During the Great Entrance, the **Clergy** pray aloud for the hierarchy and the faithful, according to the accepted formula of the local tradition:*

Deacon: His Beatitude, the Most-blessed _____, [full title], his Grace, the Right Reverend _____, [full title], may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

*The **Deacon** enters the Sanctuary and stands to the right, facing North.*

Priest: Our (*President*) and all civil authorities of this country and those serving in its Armed Forces, may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God, _____, that (*he, she, they*) may have mercy, life, peace, health, salvation, and visitation, pardon and remission of their sins, may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God departed this life in the hope of the resurrection and eternal life, _____, may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

You and all Orthodox Christians, may the Lord God remember in His Kingdom always, now and ever and unto ages of ages.

As the Priest enters:

Deacon: May the Lord God remember your priesthood in His kingdom.

Priest: May the Lord God remember your diaconate in His kingdom always, now and ever and unto ages of ages.

People: Amen.

That we may receive the King of all, Who comes invisibly upborne by the angelic hosts.

Alleluia! Alleluia! Alleluia!

The Priest places the Chalice on the Antimension (to his right), then receives the Diskos from the Deacon and places it on the left of the Chalice, saying:

Priest: The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices and placed it in a new tomb.

In the tomb with the body, in Hades with the soul as God, in paradise with the thief and on the throne with the Father and the Spirit, were You, O boundless Christ, filling all things.

Bearing life and more fruitful than paradise, brighter than any royal chamber: Your tomb, O Christ, is the fountain of our resurrection.

The Priest takes the veils from the Diskos and the Chalice and places them on the Altar Table, saying:

Priest: The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices and placed it in a new tomb.

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.

The Priest takes the censer from the Deacon and censes the Gifts, saying:

Priest: Do good to Zion, O Lord, with Your goodwill, and let the walls of Jerusalem be built. Then You will delight in the sacrifice of righteousness, in offering and whole burnt offerings. Then they will offer young bulls on Your altar.

The Priest gives up the censer to the Acolyte.

The Priest bows his head and asks the Deacon:

Priest: Remember me, brother(s) and fellow-minister(s).

The Deacon bows to the Priest, and says the following interchange while passing the High Place and exiting the Sanctuary through the North door.

Deacon: (or if none, the Priests:) May the Lord God remember your priesthood in His kingdom.

Priest: Pray for me, my fellow-ministers.

Deacon: May the Holy Spirit descend on you, and the power of the Most High overshadow you.

Priest: May the Holy Spirit Himself minister together with us all the days of our life.

Deacon: Remember me (*us*), holy Master.

Priest: + May the Lord God remember your diaconate in His kingdom always, now and ever and unto ages of ages.

Deacon: Amen.

Standing at his place on the solea, the Deacon lifts his Orarion and says:

The Litany of Supplication

Deacon: Let us complete our prayer to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

Deacon: For all things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

This prayer is often prayed quietly during the Litany:

Priest: O Lord God almighty, Who alone are holy, You accept the sacrifice of praise from those who call upon You with their whole heart. Accept also the prayer of us sinners, and lead us to Your Holy Altar. Enable us to offer you gifts and spiritual sacrifices for our sins and for the errors of the people. Count us worthy to find grace in Your sight, that our sacrifice may be acceptable to You, and that the good Spirit of Your grace may dwell upon us and upon these gifts here offered, and upon all Your people,

through the compassion of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

The Peace

Turning to face the people, the Priest blesses, saying:

Priest: + Peace be unto all.

People: And to your spirit.

The Priest turns and faces the Altar Table while the Deacon turns and says:

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

People: Father, Son, and Holy Spirit! The Trinity, one in essence, and undivided!

The Priest bows 3 times before the Altar Table, saying each time:

Priest: I will love You, O Lord, my strength. The Lord is my firm foundation, my refuge, and deliverer.

He then kisses the Diskos, the Chalice, and the Altar Table. If two or more Priests concelebrate, they now exchange the kiss of peace. If two or more Deacons serve together, they also exchange the kiss of peace.

Celebrant: Christ is in our midst.

Other Priests: He is and shall be.

The Deacon, standing in his place, makes reverences before the icon of Christ, kisses the Cross on his Orarion, lifts his Orarion, turns and says:

Deacon: The doors! The doors! In wisdom, let us attend!

The Priest(s) lift(s) the aer and raises it up and down over the Holy Gifts.

The Nicene Creed

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 ages. Light of light; true God of true 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 became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into heaven, and 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 in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets.

And 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 world¹³ to come. Amen.

*At the conclusion of the Creed, the **Priest** kisses the aer and places it at the upper left side of the Altar Table.*

The Anaphora

*The **Deacon** stands before the Holy Doors with raised Orarion and says:*

Deacon: Let us stand aright! Let us stand with fear! Let us attend, that we may offer the holy oblation in peace.

*The **Deacon** returns to the Sanctuary through the South door, goes to the High Place, bows, and stands at the North side of the Altar Table.*

People: A mercy [offering] of peace, a sacrifice of praise!

*The **Priest** blesses the faithful:*

¹³ Literally “age”.

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

People: And with your spirit.

Facing the Sanctuary, the Priests raise their hands, saying:

Priest: Let us lift up our hearts.

People: We lift them up unto the Lord.

Bowing low before the Altar Table, the Priest says:

Priest: Let us give thanks to the Lord.

People: It is fitting and right [to worship the Father, and the Son, and the Holy Spirit: the Trinity, one in essence, and undivided].

The Deacon raises his Orarion as the Priest prays the anaphora:

Priest: It is fitting and right to sing to You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion: for You are God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same: You and Your Only-begotten Son and Your Holy Spirit. You brought us from non-existence into being, and when we had fallen away You raised us up again, and did not cease to do all things until You had brought us up to heaven, and had endowed us with Your kingdom which is to come. For all these things we give thanks to You, and to Your only-begotten Son, and to Your Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen.

And we thank You for this liturgy which You have deigned to accept at our hands, though there stand by You thousands of archangels and hosts of angels, the cherubim and the seraphim, six-winged, many eyed, who soar aloft, borne on their pinions,

...singing the triumphant hymn, shouting, proclaiming and saying:

*As the Priest chants the above, the **Deacon** touches the Diskos with each of the points of the star [making the Sign of the Cross - East (2x), West (2x), North (2x), South (3x)], then kisses it, folds it, and lays it on the left side of the Altar Table, above the blessing cross.*

People: Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He Who comes in the Name of the Lord! Hosanna in the highest!

*The **Deacon** bows to the Priest and, passing the High Place, moves to the South side of the Altar Table, bows low, and raises his Orarion as the Priest continues:*

Priest: With these blessed powers, O loving Master, we also cry aloud and say: You are holy, most holy, You and Your only-begotten Son and Your Holy Spirit! You are holy, most holy, and magnificent is Your glory! For You so loved Your world as to give Your only-begotten Son, that whoever believes in Him should not perish but have eternal life. For when He had come and had fulfilled all the plan of salvation for us, in the night in which He was given up, - or rather, in which He gave Himself up for the life of the world, - He took bread in His holy, pure, and unblemished hands; and when He had given thanks and blessed it, and sanctified it, and broken it, He gave it to His holy disciples and apostles, saying:

*The **Deacon** bows and points to the Diskos with his Orarion. The **Celebrant** points to the Diskos with his right hand, saying:*

Priest: Take! Eat! This is My Body which is broken for you, for the remission of sins.

People: Amen.

Priest: And likewise, after supper, He took the cup, saying:

*The **Deacon** bows and points to the Chalice with his Orarion. The **Celebrant** points to the Chalice with his right hand, saying:*

Priest: Drink of it all of you! This is My Blood of the New Covenant, which is shed for you and for many, for the remission of sins.

People: Amen.

The Priest steps back from the Altar Table slightly and continues the prayer. The Deacon bows to the Priest, moves in front of Altar Table, takes the Diskos in his right hand with his Orarion and the Chalice in his left, crossing right hand over left.

Priest: Remembering this saving commandment and all those things which have come to pass for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, and the Second and glorious Coming.

The Deacon raises the gifts up high. The Priest raises his hands and continues the prayer, intoning solemnly:

Priest: Your own, of Your own, we offer to You, on behalf of all and for all things.

People: We praise You. We bless You. We give thanks to You, O Lord; and we pray unto You, O our God.

The Deacon returns the Diskos and the Chalice to the Altar Table, returns to his usual place, and bows to the Priest.

The Priest raises his hands and the Deacon raises his orarion as they pray:

Priest: O Lord, Who sent down Your most Holy Spirit upon Your apostles at the third hour: do not take Him from us, O Good One, but renew Him in us who pray to You.

All make a metania.

Deacon: Create in me a clean heart, O God and put a new and right spirit within me.

Priest: O Lord, Who sent down Your most Holy Spirit upon Your apostles at the third hour: do not take Him from us, O Good One, but renew Him in us who pray to You.

All make a metania.

Deacon2: Cast me not away from Your presence, and take not Your Holy Spirit from me.

Priest: O Lord, Who sent down Your most Holy Spirit upon Your apostles at the third hour: do not take Him from us, O Good One, but renew Him in us who pray to You.

All make a metania.

The Deacon raises his Orarion as the Priest continues:

Priest: Furthermore we offer to You this reasonable and bloodless worship, and ask You, and implore You, and supplicate You: send down Your Holy Spirit upon us and upon these gifts here offered.

The Deacon points to the Diskos with his Orarion, saying quietly:

Deacon: Bless, Master, the holy bread.

The Priest blesses the Lamb with the Sign of the Cross +, saying:

Priest: And make this bread + the precious Body of Your Christ.

All: Amen.

The Deacon points to the Chalice with his Orarion, saying quietly:

Deacon: Bless, Master, the holy cup.

The Priest blesses the Chalice with the Sign of the Cross +, saying:

Priest: And that which is in this cup + the precious Blood of Your Christ.

All: Amen.

The Deacon points to both with his Orarion, saying quietly:

Deacon: Bless both, Master.

The Priest blesses the Holy Gifts, saying:

Priest: Making the change + by Your Holy Spirit.

All: Amen. Amen. Amen.

The Clergy make a low bow (Sunday) or prostration (Weekday) before the Altar Table.

The Deacons approach the Priest from both sides with bowed heads and holding up their Oraria in their right hands.

Deacon: Remember (me a) (us) sinner(s), holy Master.

Priest: + May the Lord God remember you in His Kingdom, always, now and ever and unto ages of ages.

The Deacons kiss the Priest's hand and withdraw.

An Acolyte brings the censer to the Priest.

Priest: That to those who partake they may be for the vigilance of soul, for the remission of sins, for the communion of Your Holy Spirit, for the fulfillment of the kingdom of heaven, for boldness towards You, but not for judgment or condemnation.

Furthermore we offer You this reasonable worship for those who have fallen asleep in the faith: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith,

The Priest censens the front of the Altar Table 3 times, saying:

...especially for our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary,

The Priest gives the censer to the Deacon. The Deacon quickly censens the remaining sides of the Altar Table 3 times each, the High Place, the Cross, and the Priest. When the censening is completed, he returns to his place at the Altar Table, gives up the censer and quietly reads the diptychs of the departed and the living.

The Hymn to the Theotokos

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

Shine! Shine! O New Jerusalem! The glory of the Lord has shone on you!
Exult now and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of your Son!

During the singing of the above hymn, the Priest continues praying:

Priest: ...for the holy prophet, forerunner, and baptist John; the holy, glorious, and all-laudable apostles; for Saint _____, whom we commemorate today; and all Your saints, at whose supplication look down upon us, O God. Remember all those who have fallen asleep before us in the hope of resurrection to eternal life, especially _____. Grant them rest, O God, where the light of Your countenance shines on them.

Furthermore, we implore You: remember, O Lord, every Orthodox Bishop who rightly teaches the Word of Your truth; all the Priests, the Deacons in Christ, and every order of the clergy. We also offer You this reasonable worship: 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. Grant them, O Lord, peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity.

Among the first, remember, O Lord, his Beatitude, Metropolitan _____, his Grace, our Bishop _____, and grant them to Your holy churches for many years in peace, safety, honor, and health, rightly dividing the word of Your truth.

People: Amen.

The Deacon, having completed the diptychs of the departed and the living, faces the people:

Deacon: [And for his Grace, our *Bishop* _____,] and for those who offer these precious and holy gifts to the Lord our God, the honorable priesthood, the diaconate in Christ and every priestly order and for their salvation, for the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those whom they are remembering and of all mankind.

People: And all mankind.

Priest: Remember, O Lord, this city [*or monastery*] in which we dwell, every city and countryside; those who in faith dwell in them. Remember, O Lord, travelers by land, by sea, and by air; the sick and the suffering; captives; and the salvation of them all. Remember, O Lord, those who bring offerings and do good works in Your holy churches; those who remember the poor; and upon us all send forth Your mercies.

The Deacon bows to the Priest and, passing the High Place, exits the Sanctuary through the North door and stands before the icon of the Theotokos.

And grant that with one mouth and one heart we may glorify and praise Your 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.

People: Amen.

The Priest blesses the people:

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

People: And with your spirit.

The Priest stands and faces the Altar Table as the Deacon, with lifted Orarion, stands before the Holy Doors and says:

The Litany before the Lord's Prayer

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: That our God, Who loves mankind, receiving them upon His holy, heavenly, and ideal altar as a sweet spiritual fragrance, will send down upon us in turn His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

Deacon: For all things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

The Deacon moves to stand before the icon of Christ and crosses his Orarion over his shoulders.

People: To You, O Lord.

Priest: To You we commend our whole life and our hope, O loving Master. We ask You, and implore You, and supplicate You: count us worthy to partake of the heavenly and awesome Mysteries of this sacred and spiritual table with a pure conscience: for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for the inheritance of the kingdom of heaven, for boldness towards You, but not for judgment or condemnation.

and count us worthy, O Master, that with boldness and without condemnation we may dare to call upon You, the heavenly God, as Father, and to say:

The Lord's Prayer

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

Priest: For Yours 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 Prayer with Heads Bowed

The Priest turns to face the congregation:

Priest: + Peace be unto all.

People: And to your spirit.

Deacon: Bow your heads to the Lord.

People: To You, O Lord.

The Priest faces the Altar Table and prays the following prayer:

Priest: We give thanks to You, O King invisible, Who by Your measureless power made all things, and in the greatness of Your mercy brought all things from non-existence into being. Look down from heaven, O Master, upon those who have bowed their heads, not to a King of flesh and blood, but to You, the awesome God. May You, Yourself, O Master, distribute these gifts here offered, to all of us for good, according to the individual need of each. Sail with those who sail, travel with those who travel by land and by air. O Lord, the Physician of our souls and bodies, heal the sick

through the grace and compassion and love toward Mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

Priest: Attend, O Lord Jesus Christ our God, from Your holy dwelling-place, from the glorious throne of Your Kingdom, and come to sanctify us, O Lord, Who sit on high with the Father, and are here invisibly present with us; and by Your mighty hand impart to us Your most pure Body and precious Blood, and through us to all the people.

The Deacon moves to stand before the Holy Doors.

Then the Priest (standing before the Altar Table) and the Deacon make three metanias before the Altar Table, saying each time:

Priest: O God, cleanse me, a sinner, and have mercy on me. (3x)

Deacon: Let us attend!

The Deacon returns through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

The Priest takes up the Lamb in both hands and elevates it above the Altar Table.

Priest: The Holy Things are for the holy!

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

The Communion Hymn

¹⁴Praise the Lord from the heavens! Praise Him in the highest!

Alleluia! Alleluia! Alleluia!

¹⁴ The text printed is sung on Sundays only; other days and feasts have special hymns.

The Communion

The Deacon, pointing toward the Diskos, says:

Deacon: Break, Master, the Holy Bread.

The Priest divides the Lamb into four parts, with proper reverence.

Priest: Broken and distributed is the Lamb of God: Who is broken, yet not divided; who is eaten, yet never consumed; but sanctifies those who partake thereof.

The Deacon, pointing toward the holy Chalice, says:

Deacon: Fill, Master, the Holy Cup.

The Priest takes up the portion IC and makes the Sign of the Cross + with it over the Chalice, saying:

Priest: + The fullness of the Holy Spirit.

Then the Priest places it into the Chalice as the Deacon says:

Deacon: Amen.

Receiving the warm water (Zeon), the Deacon says to the Priest:

Bless, Master, the warm water.

Priest: + Blessed is the warmth of Your saints always, now and ever and unto ages of ages. Amen.

The Deacon pours a sufficient quantity of warm water into the Chalice crosswise, saying:

Deacon: The warmth of faith, full of the Holy Spirit. Amen.

And setting aside the warm water, he goes to the High Place and stands a little way off, with head bowed.

The Priest breaks the portion XC into a number of pieces corresponding to the number of Clergy who take part in the Liturgy. Then he says:

Priest: Deacon, draw near.

The Deacon approaches and bows, asking forgiveness. The Priest, taking a portion of the Holy Bread, then gives it to the Deacon. The Deacon kisses the Priest's hand as he receives the Holy Bread, saying:

Deacon: Behold, I draw near to our immortal King and God. Master, give me, the unworthy Deacon _____, the precious and most holy Body of our Lord and God and Savior, Jesus Christ.

Priest: To the Deacon _____ is given the precious, holy, and most pure Body of our Lord and God and Savior, Jesus Christ, for the remission of his sins, and unto eternal life.

The Deacon withdraws behind the Altar Table and, bowing his head, prays, saying quietly:

Deacon: I believe, O Lord, and I confess...

As the Priest takes a portion of the holy bread for himself, he prays:

Priest: The precious and most holy Body of our Lord and God and Savior, Jesus Christ, is given to me, the unworthy Priest _____ for the remission of my sins, and for eternal life.

I believe, O Lord, and I confess...

Priest: Let us pray together:

All: I believe, O Lord, and I confess that You are truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first. I believe also that This is truly Your own most pure Body, and that This is truly Your own precious Blood. Therefore, I implore You: have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And count me worthy to partake without condemnation of Your most pure Mysteries, for the remission of my sins, and unto eternal life. Amen.

Of Your mystical supper, O Son of God, accept me today as a communicant; for I will not speak of Your mystery to Your enemies,

neither like Judas will I give You a kiss; but like the thief will I confess You: remember me, O Lord, in Your kingdom.

May the communion of Your holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body.

Thus they partake of that which they hold in their hands with fear and all precaution.

*The **Deacon** goes to the South side of the Altar Table and stands a little way off, with head bowed.*

*Then the **Priest**, taking the holy Chalice in both hands with the red cloth, partakes of it 3 times, saying:*

Priest: The precious and most holy Blood of our Lord and God and Savior, Jesus Christ, is given to me, the unworthy Priest _____ for the remission of my sins, and for eternal life. Amen.

*As the **Priest** partakes of the holy Blood of Christ, he customarily says:*

Priest: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Then, wiping his lips and the edge of the Chalice with the red cloth that he holds in his hand, the **Priest** says:*

Behold, this has touched my lips, and shall take away my iniquities, and cleanse my sins.

*Then the **Priest** summons the **Deacon**, saying:*

Deacon, draw near.

*The **Deacon** approaches and bows once, saying:*

Deacon: Behold, I draw near to our immortal King and God. Master, give me, the unworthy Deacon _____, the precious and most holy Blood of our Lord and God and Savior, Jesus Christ.

*The **Priest** holds the Chalice and says:*

Priest: The servant of God, the Deacon _____, partakes of the precious and most holy Blood of our Lord and God and Savior, Jesus Christ, for the remission of his sins, and unto eternal life.

When the Deacon has partaken, the Priest says:

Behold, this has touched your lips, and shall take away your iniquities, and cleanse your sins.

The Deacon kisses the Chalice, and the Priest replaces it upon the Antimension.

The Priest divides the portions NI and KA of the holy Lamb and puts Them into the Chalice for the communion of the people; the Chalice is covered with a red cloth and the spoon placed on top of it.

The Deacon takes the Chalice and goes through the Holy Doors and says:

Deacon: In the fear of God, and with faith and love, draw near!

The Priest and Deacon exit the Sanctuary through the Holy Doors.

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

People: Blessed is He Who comes in the name of the Lord! God is the Lord and has revealed Himself to us!

Then the People receive communion:

Priest: (*quietly*) The servant (*handmaid*) of God _____, partakes of the precious and most holy Body and Blood of our Lord and God and Savior, Jesus Christ, for the remission of sins and for eternal life.

During the reception of communion by the people, they sing:

People: Receive the Body of Christ. Taste the Fountain of immortality.

Alleluia! Alleluia! Alleluia!

The Deacon (or Server) cleans the lips of each communicant as he (she) receives.

*After all have communed, the **Celebrants** return to the Sanctuary and replace the Chalice on the Altar Table.*

*The **Deacon** holds the Diskos over the Chalice as he says these Hymns of the Resurrection:*

Deacon: Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Your Cross, O Christ, and we praise and glorify Your holy Resurrection; for You are our God, and we know no other than You; we call upon Your name. Come all you faithful, let us venerate Christ's holy Resurrection! For, behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection, for by enduring the Cross for us, He has destroyed death by death.

Shine! Shine! O New Jerusalem! The glory of the Lord has shone on you! Exult now and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of your Son!

O Christ! Great and most holy Pascha! O Wisdom, Word, and Power of God! Grant that we may more perfectly partake of You in the never-ending Day of Your Kingdom.

*As the **Deacon** wipes the remaining particles from the Diskos into the Chalice, with the sponge, he prays:*

Wash away, O Lord, the sins of all those remembered here, by Your precious Blood; through the prayers of all Your saints.

*The **Priest** blesses the people, saying:*

Priest: + O God, save Your people, and bless Your inheritance.

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

*After making certain that no crumb remains on the Diskos or on the Antimension, the **Deacon** returns to stand at his place at the Southwest corner of the Altar Table.*

*The **Priest** covers the Chalice with one veil. He puts all others on the Diskos, and covers this also.*

Deacon: Exalt, Master.

The Priest censures the Chalice three times, saying:

Priest: Be exalted, O God, above the heavens, and Your glory over all the earth.

The Deacon receives the censer and holds it with one of his fingers.

The Priest gives the Diskos to the Deacon, who holds it above his forehead and, passing in front of the Altar Table, pausing before the Holy Doors, carries it with reverence to the Table of Preparation.

The Priest takes the Chalice in his right hand, and says, as he faces the people:

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

People: Amen.

The Priest carries the Chalice to the Table of Preparation.

The Deacon gives the censer to the Priest, and, uncrossing his Orarion and placing it again upon his shoulder¹⁵, exits the Sanctuary through the North door and goes to his place on the solea.

The Priest then censures the Table 3 times and gives the censer to an Acolyte. Returning to the Altar Table, the Priest folds the Antimension.

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

The Deacon raises his Orarion and says:

The Litany of Thanksgiving

Deacon: Let us attend! Having partaken of the divine, holy, most pure, immortal, heavenly, life-creating, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

People: Lord, have mercy.

¹⁵ The early tradition is that the Orarion remains crossed through the end of the Divine Liturgy.

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

People: 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.

People: To You, O Lord.

The Deacon moves to stand before the icon of Christ.

The Priest, standing before the Altar Table, prays:

Priest: We thank You, O loving Master, Benefactor of our souls, that You have counted us worthy this day of Your heavenly and immortal mysteries. Make straight our path; strengthen us all in the fear of You; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary, and of all Your saints.

The Priest lifts the Holy Gospel with both hands, makes the Sign of the Cross + with it over the folded Antimension, and lays it upon the Antimension as he exclaims:

Priest: For You are our sanctification, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Priest exits the Sanctuary through the Holy Doors, saying:

Priest: Let us depart in peace.

People: In the name of the Lord.

The Deacon, still standing before the icon of Christ, lifts his Orarion and says:

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

*Having completed the prayer, the **Deacon**, holding his Orarion, stands with bowed head before the icon of Christ until the conclusion of the prayer before the Ambo.*

The Prayer Before the Ambo

Priest: O Lord, You bless those who bless You and sanctify those who trust in You: save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house. Glorify them in turn by Your divine power, and do not forsake us who put our hope in You. Give peace to Your world, to Your churches, to Your Priests, to all those in civil authority, and to all Your people.

For every good gift and every perfect gift is from above, coming down from You, the Father of lights, and to You we send up glory, thanksgiving, and worship: to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

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

*While the people sing, the **Priest**, through the Holy Doors, and the **Deacon**, through the North door, enter the Sanctuary.*

*The **Deacon** goes to the Northwest corner of the Altar Table, crosses his hands on the Altar Table and kneels.*

*Standing before the Table, the **Priest** prays quietly:*

Priest: O Christ our God, Who are Yourself the fulfillment of the law and the prophets, You fulfilled all the plan of salvation of the Father. Fill our hearts with joy and gladness always, now and ever and unto ages of ages. Amen.

*The **Priest** blesses the **Deacon** to consume the remaining Holy Gifts.*

*The **Deacon** rises, makes the Sign of the Cross, kisses the Altar Table, bows to the Priest and goes to the Altar of Prothesis. Again arranging his Orarion crosswise, he prepares to consume the remaining Holy Gifts with all reverence and awe.*

(Special services--e.g. Trisagion prayers of mercy for the departed, removal of marriage crowns--take place at this time.)

*The **Priest** faces the people and blesses them, saying:*

Priest: + The blessing of the Lord be upon you through His grace and love for mankind always, now and ever and unto ages of ages.

People: Amen.

The Dismissal

*The **Priest** turns toward the icon of Christ and prays:*

Clergy: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (2x)

Christ is risen from the dead, trampling down death by death,

People: ...and upon those in the tombs bestowing life!

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

Lord, have mercy. (3x)

Father, bless.

*Standing in the Holy Doors, facing the congregation, the **Priest** says:*

Priest: May Christ, Who is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, our true God, through the prayers of His most pure Mother, and of all the saints: have mercy on us and save us for He is good and He loves mankind.

Reader: Amen.

The Priest raises the Cross and says:

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

Priest: Christ is risen!

People: Indeed He is risen!

Christ is risen from the dead, trampling down death by death,
and upon those in the tombs bestowing life! (3x)

And unto us He has given eternal life! Let us worship his resurrection
on the third day!

Then follows the blessing of eggs, the blessing of the Artos, and the blessing of baskets.