

# Vespers of Pascha

*The Priest vests in full vestments. Standing before the Altar Table, holding in his left hand the precious Cross and the three-branched candlestick, he makes the sign of the Cross with the censer, and says:*

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

Amen.

**Clergy: Христос воскрес із мертвих, смертю  
смерть подолав і тим, що в гробах, життя  
дарував.**

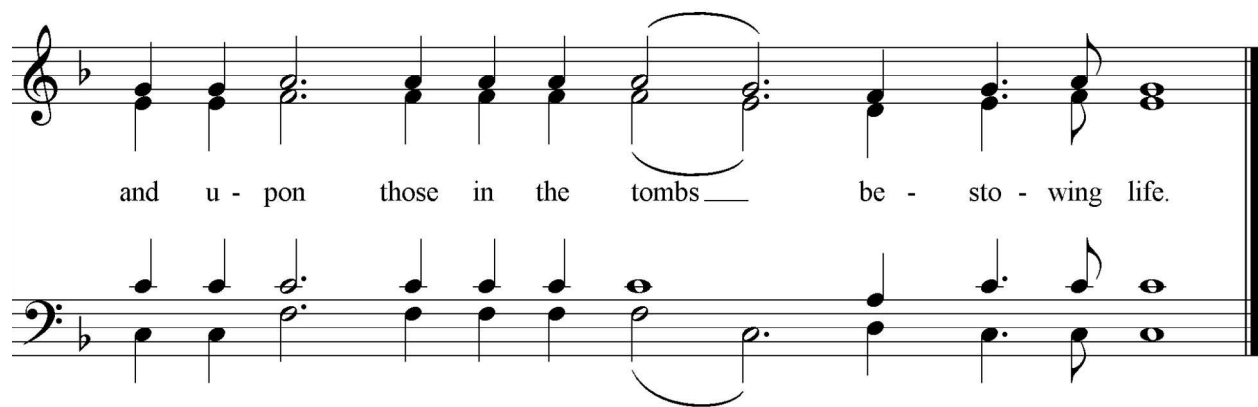
*All Respond once*

Christ is ri - sen\_ from the dead\_\_\_\_\_ tramp - ling down death by death,  
and u - pon those in the tombs\_\_\_ be - sto - wing life.

The musical score consists of two systems of staves. Each system has a treble clef staff on top and a bass clef staff on the bottom. The music is in a minor key (one flat) and 4/4 time. The lyrics are written below the notes. The first system covers the first two lines of the response, and the second system covers the last two lines. There are some rests and ties in the music to accommodate the phrasing of the text.

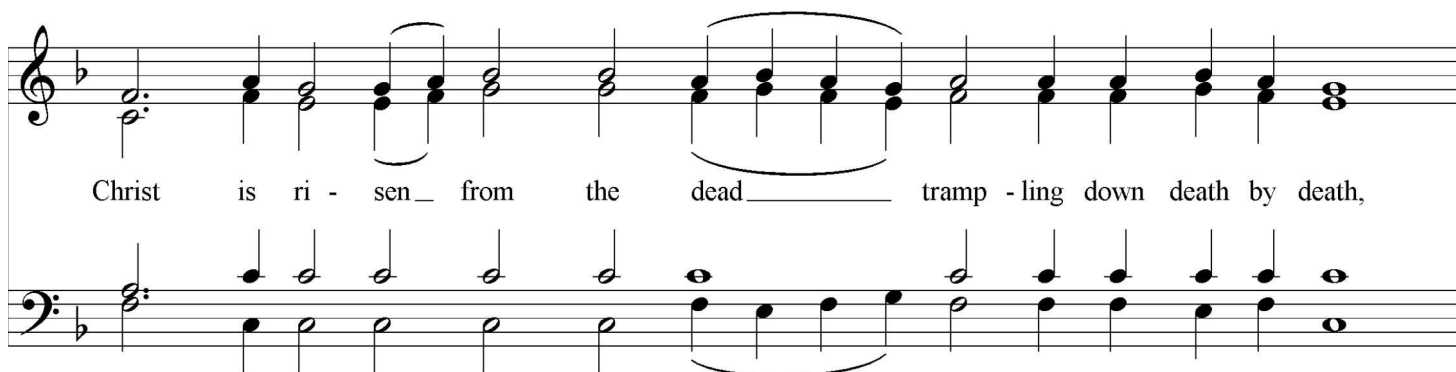
**Clergy: Christ is risen from the dead, trampling  
down death by death,...**

*All Respond*

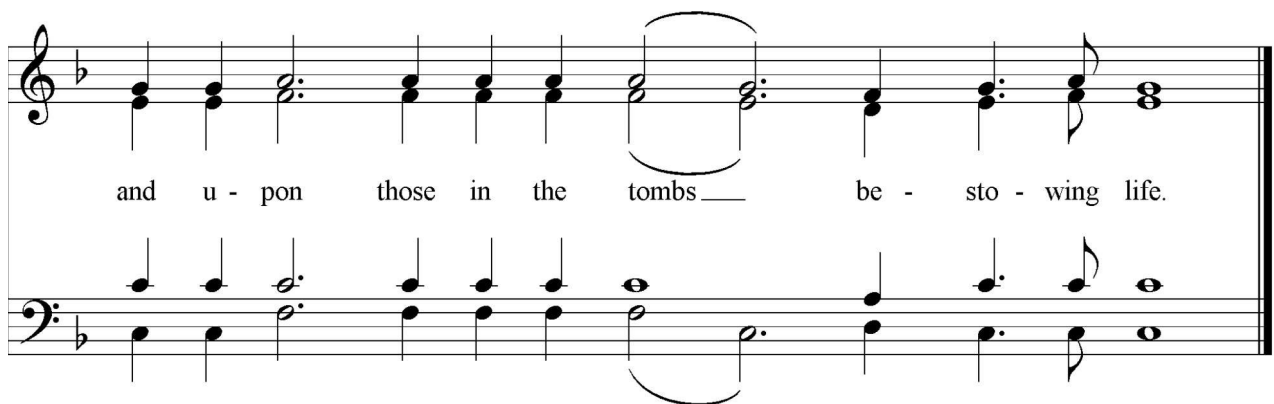


and u - pon those in the tombs — be - sto - wing life.

**Priest: Let God arise, Let His enemies be scattered and let those who hate Him flee from before His Face.**



Christ is ri - sen — from the dead — tramp - ling down death by death,



and u - pon those in the tombs — be - sto - wing life.

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

Christ is ri - sen\_ from the dead\_\_\_\_\_ tramp - ling down death by death,

The first system of the musical score consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat). The lower staff is in bass clef. The music is written in a homophonic style, primarily using chords. The lyrics are placed below the notes. A long horizontal line under the word 'dead' indicates a breath mark or a long note.

and u - pon those in the tombs\_\_\_ be - sto - wing life.

The second system of the musical score continues from the first. It features two staves in the same key signature and clefs. The lyrics are placed below the notes. A long horizontal line under the word 'tombs' indicates a breath mark or a long note. The system concludes with a double bar line.

**So the sinners will perish before the Face of God,  
but let the righteous be glad.**

Christ is ri - sen\_ from the dead\_\_\_\_\_ tramp - ling down death by death,

The third system of the musical score is identical to the first system of the first hymn. It consists of two staves in treble and bass clefs with a key signature of one flat. The lyrics are placed below the notes, with a long horizontal line under the word 'dead'.

and u - pon those in the tombs\_\_\_ be - sto - wing life.

The fourth system of the musical score is identical to the second system of the first hymn. It features two staves in the same key signature and clefs. The lyrics are placed below the notes, with a long horizontal line under the word 'tombs'. The system concludes with a double bar line.

# This is the Day that the Lord has made; let us rejoice and be glad in it.

Christ is ri - sen\_ from the dead\_\_\_\_\_ tramp - ling down death by death,

The first system of musical notation consists of a treble and bass staff in G major. The treble staff features a series of chords and a melodic line with a long note on 'dead'. The bass staff provides a simple harmonic accompaniment.

and u - pon those in the tombs\_\_\_ be - sto - wing life.

The second system of musical notation continues the melody and accompaniment from the first system, ending with a double bar line.

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

Christ is ri - sen\_ from the dead\_\_\_\_\_ tramp - ling down death by death,

The first system of musical notation for the second hymn is identical to the first system of the first hymn.

and u - pon those in the tombs\_\_\_ be - sto - wing life.

The second system of musical notation for the second hymn is identical to the second system of the first hymn.







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

Christ is ri - sen\_ from the dead\_\_\_\_\_ tramp - ling down death by death,  
and u - pon those in the tombs\_\_\_ be - sto - wing life.

The musical score consists of two systems of two staves each. The first system covers the text 'Christ is risen from the dead... tramp - ling down death by death,'. The second system covers 'and u - pon those in the tombs\_\_\_ be - sto - wing life.' The music is written in a simple, homophonic style with a key signature of one flat (B-flat) and a common time signature. The lyrics are placed below the notes, with some words underlined or connected by dashes to indicate syllables. The score ends with a double bar line.

### 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:* <sup>1</sup>For [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 President<sup>2</sup> 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.

*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.

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<sup>1</sup> 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.

<sup>2</sup> We pray for the Chief of State and the civil authorities of the place in which we are praying.

*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:* <sup>3</sup>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 enters the Sanctuary through the Holy Doors, goes to the High Place, bows, turns and bows to the Priest, and gets his candle.*

*The Priest carries the Cross and the three-branched candlestick, and, preceded by the Deacon with his candle, does a Great Censing.*

## Lord, I Call

### *Tone 2*

*People:* Lord, I call upon You, hear me.  
Hear me, O Lord.  
Lord, I call upon You, hear me.  
Receive the voice of my prayer, when I call upon You.  
Hear me, O Lord.

Let my prayer arise,  
in Your sight as incense,  
and let the lifting up of my hands  
be an evening sacrifice.  
Hear me, O Lord.

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<sup>3</sup> Some ancient sources suggest Prayer 7a or perhaps 1 in Appendix A be read here.

*Psalm 140 (141):3-10*

*Reader:* Set a guard, O Lord, over my mouth,  
and a door of enclosure and protection around my lips.

Do not incline my heart to evil words,  
to make excuses for sins.

With men who practice lawlessness,  
not even with their chosen ones will I be joined.

A just man will correct and rebuke me with mercy,  
but may the oil of a sinner never anoint my head,  
because again and again my prayer is against their pleasures.

Their judges and kings drown holding rocks:  
they will hear my words, for they are sweet.

As a clod of earth is crushed on the ground,  
our bones have been scattered beside the grave.

For my eyes look to You, O Lord;  
O Lord, in You I trust, do not take away my life.

Keep me from the trap they have set for me  
and from the snare of the evildoers.

Sinners will fall into their own net;  
I am alone until I pass on.

*Psalm 141 (142)*

I cry to the Lord with my voice,  
I pray with my voice to the Lord.

I will pour out before Him my prayer,  
I will tell my trouble before Him.

When my spirit departs from me,  
You know my paths.  
In this way that I was going,  
they hid a trap for me.

I look to the right hand and watch,  
but there is no one who knows me.  
Escape is cut off from me,  
but there is no one seeking my life.

I cried to You, O Lord, and said,  
“You are my hope,  
You are my portion in the land of the living.”

Attend to my prayer,  
for I have been brought very low.  
Deliver me from those who are persecuting me,  
because they are stronger than I am.

10. Bring my soul out of prison  
that I may confess Your name,
9. The righteous are waiting for me  
until You reward me.

*Psalm 129 (130)*

8. Out of the depths I cry to You, O Lord;  
O Lord, hear my voice.
7. Let Your ears be attentive  
to the cry of my prayer.
6. If You, O Lord, should take note of our sins,  
O Lord, who would survive?  
But with You there is forgiveness.

Come, let us worship the Word of God  
 begotten of the Father before all ages,  
 and incarnate of the Virgin Mary!  
 Having endured the Cross, He was buried as He himself desired!//  
 And having risen from the dead, He saved me, the erring one.

5. For Your name's sake, O Lord, I wait for You,  
 my soul waits for Your word,  
 my soul hopes for the Lord,

Christ our Savior nailed to the Cross the bond against us,  
 He voided it and destroyed the dominion of death!//  
 We fall down before His Resurrection on the third day.

4. from the morning watch until night.  
 From the morning watch  
 let Israel hope for the Lord.

With the archangels let us praise the Resurrection of Christ!  
 He is our Savior, our Redeemer!  
 He is coming with awesome glory and mighty power//  
 to judge the world which He made!

3. For with the Lord there is mercy  
 and with Him there is great redemption.  
 And He will redeem Israel  
 from all his sins.

The angel proclaimed You as the crucified and buried Master.  
 He told the women: "Come, see the place where He lay!  
 He is risen as He said, for He is almighty."  
 We worship You, only immortal One.//  
 O Christ, the Giver of life, have mercy on us.

*Psalm 116 (117)*

2. Praise the Lord, all you nations,  
praise Him, all you peoples!

By Your Cross, You destroyed the curse of the tree.  
By Your burial You destroyed the dominion of death.  
By Your rising, You enlightened the human race.//  
O Benefactor, Christ our God, glory to You.

1. For great is His mercy to us,<sup>4</sup>  
and the truth of the Lord continues forever.

The gates of death opened to You from fear, O Lord!  
When the guards of Hades saw You they were afraid,  
for You demolished the gates of brass and smashed the iron chains!//  
You have led us from the darkness and the shadows of death, and have  
broken our bonds!

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

Let us come and worship in the house of the Lord,  
singing the hymn of salvation.

Cleanse our sins, O You that were crucified and raised from the dead,//  
and are in the bosom of the Father.

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

*The Entrance is made with the Gospel Book. The **Priest** and the **Deacon** kiss the Altar Table, the Priest gives the Gospel Book to the Deacon, and preceded by the **Acolytes**, passing by the High Place, they proceed out of the Sanctuary through the North door, and go to the solea in front of the Holy Doors.*

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<sup>4</sup> Lit., "For His mercy has been strengthened upon us".

*People:* The shadow of the Law passed when grace came;  
as the Bush burned, yet was not consumed,  
so the Virgin gave birth, yet remained a Virgin.  
Instead of a pillar of flame, the Righteous Sun has risen.//  
Instead of Moses, Christ, the Salvation of our souls.

### **The Vespers Entrance**

*As they proceed:*

*Deacon:* Let us pray to the Lord. Lord, have mercy.

*Priest:* In the evening, in the morning, and at midday, we praise You, we bless You, we give thanks to You, and we pray to You: O Master of all, O Lord, the Lover of mankind, let our prayer arise in Your sight as incense, and incline not our hearts to words or thoughts of evil, but rescue us from all who seek after our souls. For our eyes are toward You, O Lord: Lord, in You we put our hope. Put us not to shame, O our God. 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.

*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:* Bless, Master, the holy entrance.

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

*Deacon:* 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!

*The Deacon<sup>5</sup> enters the Sanctuary, 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.*

*The Priest(s) kisses the two small icons located on the sides or pillars of the Holy Doors area, blesses the People, kisses the Altar Table, and goes to the High Place, makes the Sign of the Cross and a small metania and stands to the right of center (Southeast corner of the Altar Table) facing the people.*

*The Deacon kisses the Altar Table, goes to the left side of the Sanctuary, makes the Sign of the Cross on himself facing the High Place, bows to the Priest, and stands to the left (Northeast corner) of the Altar Table at the High Place facing toward the people.*

### **Gladsome Light**

*People:* O gladsome Light of the holy glory of the immortal, heavenly,  
Holy, blessed Father: O Jesus Christ:  
Now that we have come to the setting of the sun,  
And behold the light of evening,  
We praise God: Father, Son, and Holy Spirit.  
For it is right, at all times,  
To worship You in voices of praise,  
O Son of God and Giver of life.  
Therefore all the world glorifies You.

*Deacon:* Let us attend.

*Priest:* + Peace be unto all.

*Deacon:* Wisdom!

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<sup>5</sup> In some places the Deacon gives the Gospel to the Priest, kissing his hand, who then returns it to the Altar.

## The Great Prokeimenon

*Deacon:* The Great Prokeimenon in the seventh tone:

Who is so great a God as our God? You are the God Who does wonders.

Who is so great a god as our God.

You are the God who does won - ders.

*Deacon:* You have made known Your power among the peoples.

*People:* Who is so great a God

*Deacon:* And I said: now have I begun to understand: this is the change accomplished by the right hand of the Most High.

*People:* Who is so great a God

*Deacon:* I will remember the works of the Lord: from the beginning will I remember Your wonders.

*People:* Who is so great a God

*Deacon:* And I will meditate on all Your works and reflect on Your mighty acts.

*People:* Who is so great a God

*Deacon:* Who is so great a God as our God?

*People:* ...You are the God Who does wonders.

*The Priest and the Deacon turn, make the Sign of the Cross (lesser metania) to the High Place, and proceed to their places - the Priest in front of the Altar Table.*

### **The Gospel Reading**

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

*People:* Lord, have mercy. (3x)

*Deacon:* Wisdom! Let us attend! Let us listen to the Holy Gospel.

*Priest:* + Peace be unto all.

*People:* And to your spirit.

*Priest:* The reading from the Holy Gospel according to St. John.

*People:* Glory to Your holy Resurrection, O Lord.

*Deacon:* Let us attend.

*Priest:* (20:19-25) On the evening of that day, the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace *be* with you.” When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” And when He had said this, He breathed on *them*, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.” Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

*people:* Glory to Your holy Resurrection, O Lord.

*The Deacon, passing the High Place, exits the Sanctuary through the Holy Doors, takes his place on the solea, lifts his Orarion and says:*

### **The Augmented Litany<sup>6</sup>**

*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)

*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)

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<sup>6</sup> If there are special petitions for a specific situation in the community (flood, drought, harvest, health, war, plague, or whatever), the special petitions are added to this Litany.

*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)

*Priest:* <sup>7</sup>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.

**Grant, O Lord**

*(Sung during Bright Week)*

Vouchsafe

VOUCHSAFE, O LORD

VOUCHSAFE, O LORD, TO KEEP US THIS EVE-NINGWITH - OUT SIN.

BLESSED ARE YOU, O LORD, THE GOD OF OUR FA -- THERS,

AND PRAISED AND GLORIFIED IS YOUR NAME FOR -- EV -- ER, A -

- MEN. LET YOUR MERCY BE UPON US, O LORD, EVEN AS WE

HAVE SET OUR HOPE ON YOU BLESSED ARE YOU

Vouchsafe

O LORD, TEACH ME YOUR STA -- TUTES. BLESSED ARE YOU

The first system of musical notation consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are printed below the notes.

O MASTER, MAKE ME TO UNDERSTAND YOUR COM - MAND MENTS

The second system of musical notation continues the melody and accompaniment. The lyrics are printed below the notes.

BLESSED ARE YOU, O HOLY ONE, ENLIGHTEN ME WITH YOUR PRE -

The third system of musical notation continues the melody and accompaniment. The lyrics are printed below the notes.

CEPTS. YOUR MERCY, O LORD, ENDURES FOREVER: O DESPISE

The fourth system of musical notation continues the melody and accompaniment. The lyrics are printed below the notes.

NOT THE WORKS OF YOUR HANDS. TO YOU BELONGS

The fifth system of musical notation concludes the melody and accompaniment. The lyrics are printed below the notes.

Vouchsafe

WOR - SHIP, TO YOU BE - LONGS --- PRAISE, TO YOU

The first system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The melody is written in the upper staff with lyrics underneath. The lyrics are: "WOR - SHIP, TO YOU BE - LONGS --- PRAISE, TO YOU". The word "LONGS" is followed by a dashed line. The music features a series of chords and single notes, with some notes beamed together.

BE - LONGS --- GLO --- RY: TO THE FATHER AND

The second system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The melody continues from the first system. The lyrics are: "BE - LONGS --- GLO --- RY: TO THE FATHER AND". The words "LONGS" and "GLO" are followed by dashed lines. The music continues with chords and single notes.

TO THE SON AND TO THE HO - LY SPI - - RIT, NOW AND

The third system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The melody continues. The lyrics are: "TO THE SON AND TO THE HO - LY SPI - - RIT, NOW AND". The word "RIT" is followed by two dashed lines. The music continues with chords and single notes.

EVER AND UN - - TO A - - GES OF A - - GES A - - MEN.

The fourth system of music consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The melody concludes with the lyrics: "EVER AND UN - - TO A - - GES OF A - - GES A - - MEN.". The words "UN", "GES", "GES", and "MEN" are followed by dashed lines. The system ends with a double bar line and a repeat sign.

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*The Deacon, still at his place in the center of the solea, lifts his Orarion and says:*

*Deacon:* Let us complete our evening 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 evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

*People:* Grant it, O Lord.

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<sup>8</sup> If there is no Deacon, the Priest will remove his Phelonion and take this litany in front of the closed Holy Doors.

*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:* <sup>9</sup>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.

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<sup>9</sup> Some ancient sources suggest Prayer 7b in Appendix A be read here.

*people:* Amen

*The Priest turns to bless the People:*

*Priest:* + Peace be unto all.

*People:* And to your spirit.

*The Priest faces the East as the Deacon says:*

*Deacon:* Let us bow our heads to the Lord.

*People:* To You, O Lord.

### **The Prayer with Heads Bowed**

*Priest:* O Lord our God, Who bowed the heavens and came down for the salvation of the human race; look upon Your servants and Your inheritance; for to You, the awesome Judge, Who yet love mankind, have Your servants bowed their heads and submissively bent their necks, not waiting for help from men, but asking for Your mercy and looking confidently for Your salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the Devil, from vain thoughts, and from evil imaginations. Blessed and glorified be the majesty 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.

*The Deacon enters the Sanctuary through the Holy Doors as the people sing the Aposticha and verses.*

## The Aposticha

### *Tone 2*

*People:* Your Resurrection, O Christ our Savior,  
has enlightened the whole universe,  
calling back Your creation.//  
Glory to You, O almighty Lord!

### *Then the Paschal Stichera, with their verses.*

*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!”

- erse:* 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 illuminated 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)

**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.

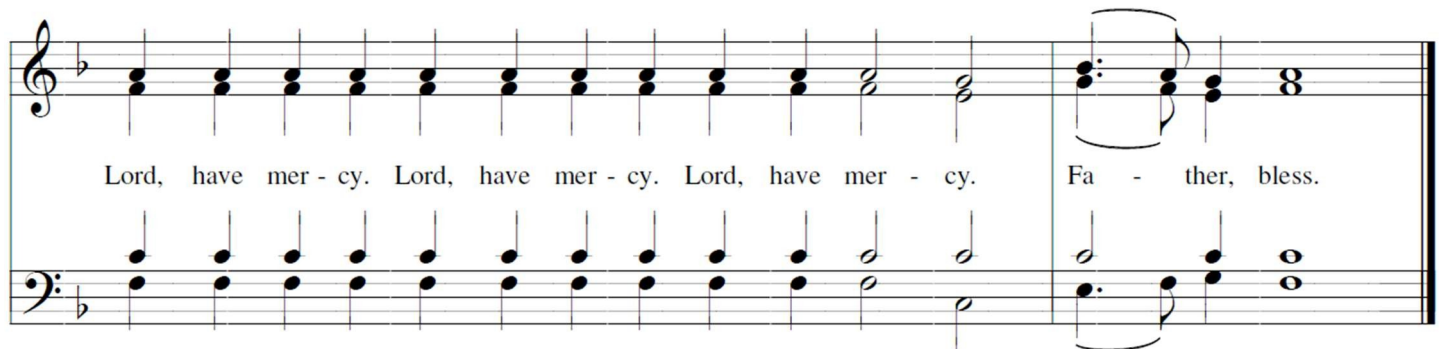
Confirm, O God, the holy Orthodox faith and Orthodox Christians unto ages of ages.

*Priest:* Most holy Theotokos, save us.

*People:* Shine, Shine, O New Jerusalem, for the Glory of the Lord has shone on you. Exult now and be glad, O Zion and rejoice, Pure Birth-Giver of God, in the Resurrection of your Son.”

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

Christ is risen from the dead trampling down death by death \* and **up**-on those in the tombs bestow-ing life.



Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy. Fa - ther, bless.

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

Amen.

**Clergy: Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував.**

*All Respond once*

Christ is ri - sen\_ from the dead\_\_\_\_\_ tramp - ling down death by death,

and u - pon those in the tombs\_\_\_ be - sto - wing life.

**Clergy: Christ is risen from the dead, trampling down death by death,...**

and u - pon those in the tombs — be - sto - wing life.

And un - to us He has gi - ven e - ter - nal life. Let us wor - ship His

re - sur - rec - tion on the third — day.