

THE DISMISSAL

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

All: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy (*thrice*).
Father, bless.

Priest: May Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the protection of the honorable Bodiless Powers of Heaven; at the supplication *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of our father among the saints Cyril, archbishop of Jerusalem; Martyrs Trophymos and Eukarpos of Nicomedia and those with them; and Nikolai (Velimirovich), bishop of Zhicha who labored in America, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

All: Amen.

THE CEREMONY OF MUTUAL FORGIVENESS

*As the choir very slowly and in low voice sings the theotokion below and **then the odes of the Paschal Canon** (Nassar Pgs. 921-929), the exchange of mutual forgiveness may now take place, beginning with the clergy. The priest stands next to the analogion as the faithful venerate the icon of the Theotokos. One by one the faithful bow before the priest, who also does the same before each of the faithful, each saying to one another, “Forgive me, a sinner.” The response is, “God forgives.” The faithful then receive his blessing and kiss his hand. The faithful also ask forgiveness from each other in the same manner, exchanging among themselves the kiss of peace.*

When everyone has completed the exchange of mutual forgiveness the priest, facing the icon of Christ on the iconostasis, says,

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

All: Amen.

FORGIVENESS THEOTOKION IN TONE **TWO**

O righteous one, Mother of the most-high God, defend all those who take refuge in faith in thy precious protection; for we sinners, bowed by the multitude of sins, have no other constant intercessor with God in tribulations and sorrows, save thee. Wherefore, we bow to thee, adoring. Save thou thy servants from every distress. (*continue to Paschal Canon on next page*)

THE PASCHAL CANON

Tone 1

Ode 1 – Heirmos

Today is the day of Resurrection O nations, let us shine forth; for the Pascha is the Pascha of the Lord, in that Christ did make us pass from death to life, and from earth to heaven, who now sing the song of victory and triumph.

Let us cleanse our senses that we may behold Christ shining like lightning with the unapproachable light of Resurrection, that we may hear him say openly, Rejoice! While we sing to Him the hymn of victory and triumph.

Let the heavens rejoice, and the earth be glad, as is meet; and let the whole world, visible and invisible, feast; for Christ hath risen to everlasting joy.

Ode 3 – Heirmos

Come, let us drink a new drink, not wondrously produced from a barren rock, but from the fount of incorruption, that hath come to us with the overflowing of Christ from the tomb, in whom we are strengthened.

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

O Christ Savior, we were but yesterday buried with thee, and we shall rise with thee in thy Resurrection. We were but yesterday crucified with thee: glorify us with thee in thy Kingdom.

THE HYPAKOE

Tone 4

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

Ode 4 – Heirmos

Upon the divine watchtower let the God-spoken Habakkuk stand and show us the angel attired in light, saying openly, Today is come salvation to the world; for Christ is risen, Almighty as he is.

Verily, Christ hath been revealed as our Pascha; for that he was a male opening a virginal womb; and for that he was Nourishment he was called a Lamb; and for that he is immaculate he was called blameless; and for that he is very God, he is called perfect.

Christ who is the crown of the year, blessed by us, hath been sacrificed for us of his free will, like a yearling lamb, a cleansing Pascha. Then on us the Sun of righteousness from the tomb did shine, brilliant, resplendent.

Before the symbolical ark, David, God's forefather, did leap and dance. Let, therefore, the holy people, seeing the fulfillment of those symbols, rejoice with divine rejoicing; for Christ the Almighty is risen.

Ode 5 – Heirmos

Let us rise early at morn, at the break of dawn, and let us instead of fragrant ointment bring pure praise to the Master, Let us behold Christ who is the Son of righteousness bringing life unto all.

O Christ, they who in hades' bonds are chained, seeing thy boundless loving-kindness, hastened with blithe feet, celebrating an eternal Pascha.

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

Ode 6 – Heirmos

O Christ, into the deepest abyss of earth thou didst descend, and didst break the unyielding everlasting bars which held men prisoner; and on the third day thou didst rise from the tomb as Jonah from the whale.

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

O my Savior, O thou living and unsacrificed offering, as thou art God, thou didst of thy free will offer thyself an offering to the Father. And when thou didst rise from the tomb, thou didst raise Adam and all his race with thee.

Ode 7 – Heirmos

He who did save the children from the furnace, when he became Man, suffered like unto a mortal, and with his sufferings invested the mortal with the beauty of incorruption, who is the God of our fathers. To him alone be blessing and glory.

O Christ, the Godly-wise women with their minds did hasten with the ointment after thee. And he whom they sought, mourning him as dead, they now worshipped with joy, the living God. And to the Disciples they told the glad news of thy mystical Pascha.

We celebrate the death of death, the destruction of hades, the first fruit of another and endless life. And as we leap with joy, we praise the Cause of these good gifts, and God of our fathers. Blessed and glorified be he alone.

In truth, how noble is this radiant and all-festal night of salvation; for it precedeth the proclamation of the light-bearing day of Resurrection, in which the timeless Light did shine forth bodily from the grave.

Ode 8 – Heirmos

Verily, this day, which is called holy, is the first day among Sabbaths, their king and lord. It is the Feast of feasts, the Season of seasons, in which we bless Christ for evermore.

Come, let us on this famous day of Resurrection participate in the kingdom of Christ, and in the new fruit of the Vine which is for divine rejoicing. Praise him; for he is God for evermore.

O Zion, lift up thine eyes round about and see. For lo! These thy children have followed thee as God-lighted stars, from the west and from the north, from the sea and from the east, blessing the Christ in thee for evermore.

O Father Almighty, the Word, and the Spirit, one nature in three persons, God transcendent in Godhead and essence, in thee have we been baptized, and thee do we bless for evermore.

Verily, this day, which is called holy, is the first day among Sabbaths, their king and lord. It is the Feast of feasts, the Season of seasons, in which we bless Christ for evermore.

Ode 9

Reader: Magnify, O my soul, him who died of his own free will, and was buried, and did rise from the tomb on the third day.

Heirmos

Shine, shine O New Je - ru - sa - lem, for the glo - ry of the Lord
hath a - ri - sen u - pon thee; dance now and be glad O Si - on, and do
thou ex - u - lt O pure The - o - to - in the a - ri - sing of Him
Whom thou didst bear.

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

Shine, shine O New Je - ru - sa - lem, for the glo - ry of the Lord
hath a - ri - sen u - pon thee; dance now and be glad O Si - on, and do
thou ex - u - lt O pure The - o - to - in the a - ri - sing of Him
Whom thou didst bear.

Reader: Verily, Christ is a new Pascha, a living Sacrifice, the Lamb of God who beareth the sin of the world.

O how noble! O how dear! O how sweet is thy voice, O Christ; for thou hast verily made us a true promise, that thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing with joy.

Reader: Today doth all creation rejoice and is glad; for Christ is risen, and hades he hath despoiled.

O how noble! O how dear! O how sweet is thy voice, O Christ; for thou hast verily made us a true promise, that thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing with joy.

Reader: Glory to the Father and to the Son and to the Holy Spirit.
Magnify, O my soul, the might of the indivisible and three-personed Godhead.

O Christ, the perfect, most exalted Pascha; O Wisdom of God, his Word and his Power: Grant us that we may partake of thee more perfectly in thy kingdom's day, which setteth not.

Reader: Both now and ever, and unto ages of ages. Amen.
Rejoice, O Virgin, rejoice; rejoice, O blessed one; rejoice, O glorified one; for thy Son is risen from the tomb on the third day.

O Christ, the perfect, most exalted Pascha; O Wisdom of God, his Word and his Power: Grant us that we may partake of thee more perfectly in thy kingdom's day, which setteth not.

Reader: The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, rejoice; for thy Son is risen from the tomb on the third day.

Shine, shine O New Je - ru - sa - lem, for the glo - ry of the Lord
hath a - ri - sen u - pon thee; dance now and be glad O Si - on, and do
thou ex - u - lt O pure The - o - to - in the a - ri - sing of Him
Whom thou didst bear.

The image shows a musical score for a hymn. It consists of four staves of music in a single system, all using a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff begins with 'Shine, shine' and ends with 'of the Lord'. The second staff continues with 'hath a - ri - sen u - pon thee; dance now and be glad O Si - on, and do'. The third staff continues with 'thou ex - u - lt O pure The - o - to - in the a - ri - sing of Him'. The fourth staff concludes with 'Whom thou didst bear.' The music features various note values including quarter, eighth, and sixteenth notes, along with rests and slurs.

Reader: Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy. (**cadence**)