

"Lord I Call..." Tone 4

Reader: In the Fourth Tone, Lord, I call upon You, hear me!  
 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!

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 u - pon — You,

Hear — me, O Lord! Let my prayer a - rise

in Your sight as in - cense, and let the lifting up of my hands

be an evening sac - ri - fice. Hear — me, O Lord!

Reader: (Reads text from service book)

v. (10) Bring my soul out of prison, that I may give thanks to Your name!

We glorify Your Resurrection on the third day, O Christ God,  
by always honoring Your life-creating Cross;  
by it You have renewed the corrupted nature of mankind, O almighty One.  
By it You have renewed our entrance to heaven, //  
for You are good and the Lover of mankind.

The musical score consists of four systems of music, each with a vocal line and a piano accompaniment. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are written below the vocal line. The first system covers the text 'We glorify Your Resurrection on the third day, O Christ God,'. The second system covers 'by always honouring Your life-cre-a-ting Cross, by it You have renewed the'. The third system covers 'corrupted na-ture of man, O Al-might-y One! By it, You have'. The fourth system covers 'renewed our en-trance to hea-ven, for You are good and the lo-ver of man.' The piano accompaniment features a steady bass line and chords in the right hand.

v. (9) The righteous will surround me; for You will deal bountifully with me.

You loosed the Tree's verdict of disobedience, O Savior,  
by being voluntarily nailed to the tree of the Cross.  
By descending to hell, O almighty God,  
You broke the bonds of death.  
Therefore, we adore Your Resurrection from the dead, singing in joy://  
"Glory to You, O all powerful Lord!"

You loosed the tree's verdict of disobedience, O Sa - viour,  
 by being voluntarily nailed to the tree of the Cross! By de-scend - ing to  
 Hades O Al-might - y God, You broke the bonds of death!  
 Therefore, we adore Your Resurrection from the dead — sing - ing in joy:  
 Glory to You, O all pow - er - ful Lord!

*v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!*  
 You smashed the gates of Hades, O Lord,  
 and by Your death You demolished the kingdom of death.  
 You delivered the human race from corruption,//  
 granting the world life, incorruption and great mercy.

You smashed the gates of Ha - des, O Lord, and by Your death You

demolished the king-dom of death! You de-livered the race of men from cor-rup - tion,

granting to the world life, incorruption and great mer - cy.

*v. (7) Let Your ears be attentive to the voice of my supplications!*

Come, O people,  
 let us sing of the Savior's Resurrection on the third day!  
 By it, we have been freed from the unbreakable bonds of hell.  
 By it, we have received life and incorruption.  
 Save us by Your Resurrection!!/  
 Life-creating and almighty Savior, glory to You!

Come, O peo - ple! Let us sing of the Saviour's Resurrection on the third day.

By it we have been freed from the unbreakable bond of hell.

By it, we have received life and incorruption

save us by Your Resurrection, O life-creating and Almighty Saviour,

glory to You!

*v. (6) In the Same Tone, If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

The middle of the days has come,  
 beginning with the Savior's Resurrection,  
 and sealed by the holy Pentecost.  
 The first and the last glisten with splendor.  
 We rejoice in the union of both feasts,  
 as we draw near to the Lord's Ascension://  
 the sign of our coming glorification.

The middle of the days has come, beginning with the Savior's Resurrection,

and sealed by the holy Pentecost. The first and the last glisten with splendor.

We rejoice in the union of both feasts, as we draw near to the Lord's As-cen-sion:  
the sign of our com-ing glo-ri-fi-ca-tion.

*v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.*

Be glad, O Zion!

Hear the announcement of Christ's Resurrection!

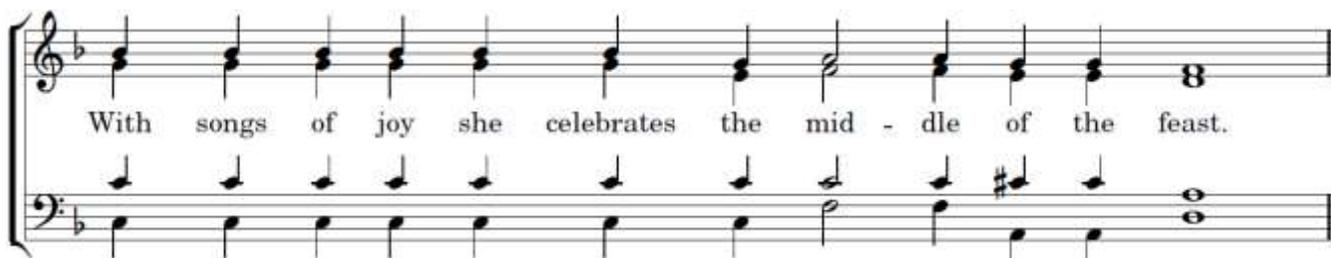
Let her faithful sons rejoice!

The filth of the daughter of Zion is washed away.

Jerusalem, stained with the blood of God's murder, is cleansed by the Spirit.//

With songs of joy she celebrates the middle of the feast.

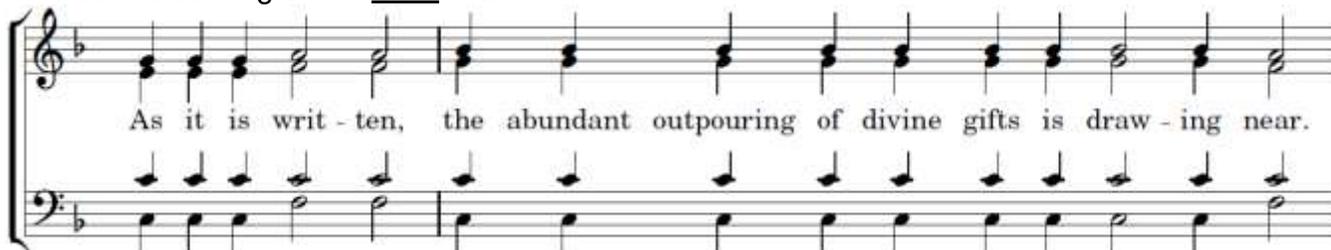
Be glad, O Zi-on! Hear the announcement of Christ's Res-ur-rec-tion!  
Let her faith-ful sons re-joyce! The filth of the daughter of Zion is washed a-way.  
Jerusalem, stained with the blood of God's murder, is cleansed by the Spir-it.



With songs of joy she celebrates the middle of the feast.

*v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!*

As it is written,  
 the abundant outpouring of divine gifts is drawing near.  
 The chosen day of the Spirit is halfway come.  
 The true promise of Christ to the Disciples  
 after His death, burial, and Resurrection,//  
 heralds the coming of the Comforter.



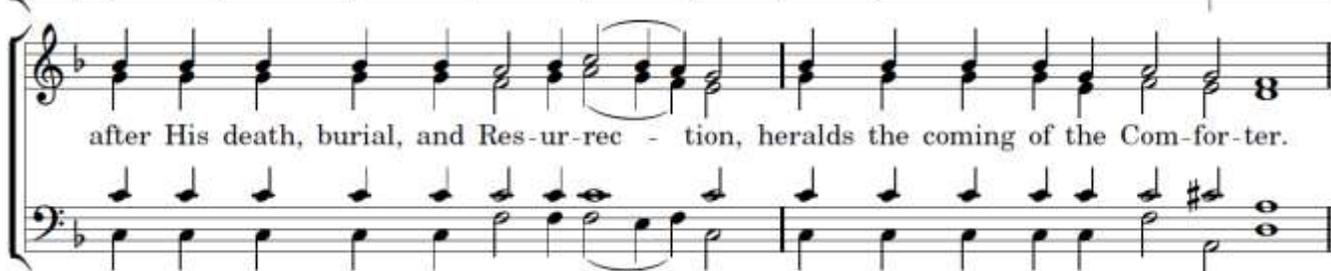
As it is writ - ten, the abundant outpouring of divine gifts is draw - ing near.



The cho - sen day of the Spirit is half - way come.



The true promise of Christ to the Dis - ci - ples



after His death, burial, and Res - ur - rec - tion, heralds the coming of the Com - for - ter.

*v. (3) In the First Tone, For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

The Fountain of miracles came to the well at noon  
 to ensnare the daughter of Eve.  
Once, Eve had been driven out of Paradise by the serpent's guile;  
 now a woman of Samaria came to draw water.  
 The Savior saw her and said to her:

“Give me water to drink,  
 and I will fill you with the waters of eternal life!”  
 She ran to the town and proclaimed to the crowd:  
 “Come and see Christ the Lord!//  
 He is the Savior of our souls!”

The Foun-tain of miracles came to the well at noon to ensnare the daugh-ter of Eve.

Once, Eve had been driven out of Paradise by the ser - pent's guile;

now a woman of Samaria came to draw wa - ter. The Sav-ior saw her and said to her:

Give me wa - ter to drink, and I will fill you with the waters of e - ter - nal life!

She ran to the town and pro - claimed to the crowd:

Come and see Christ the Lord! He is the Sav - ior of our souls!

*v. (2) In the Second Tone, Praise the Lord, all nations! Praise Him, all peoples!*

The Lord of compassion came to the well  
 and conversed with a woman of Samaria.  
 She said: “Give me Your water that I may never thirst again!”

I will drink from the fountain of joy and redemption.//  
O Life-giving Lord, glory to You!"

The Lord of compassion came to the well and conversed with a woman of Sa-ma-ri-a.

She said: Give me Your water that I may nev - er thirst a - gain!

I will drink from the fountain of joy and re-demp-tion. O Life-giving Lord, glor-y to You!

*v. (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.*

The Word of the Father,  
the co-eternal Son without beginning,  
came and sat by the well, though He is the Fountain of healing.  
A Samaritan woman came to draw water;  
when the Savior saw her, He said to her:  
"Give me water to drink! Go, call your husband!"  
She thought she was speaking not to God, but to a man.  
Trying to evade Him, she said: "I have no husband."  
But the Teacher replied: "You speak the truth,  
for you have had five husbands,  
and the one living with you now is not your husband."  
She was amazed by His words and ran back to the town.//  
She said to the crowd: "Come and see Christ, Who grants the world great mercy!"

The Word of the Fa - ther, the co - eternal Son without be - gin - ning,

came and sat by the well, though He is the Fountain of heal - ing.

A Samaritan woman came to draw wa-ter; when the Savior saw her, He said to her:

Give me wa - ter to drink! Go, call your hus - band!

She thought she was speaking not to God, but to a man.

Trying to evade Him, she said: I have no hus - band.

But the Teach - er replied: You speak the truth, for you have had five hus - bands,

and the one living with you now is not your hus - band.

She was a - mazed by His words and ran back to the town.

She said to the crowd: Come and see Christ, Who grants the world great mer - cy!

*In the Sixth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;*

Jesus met the Samaritan woman by Jacob's well.  
 He wraps the earth in clouds, yet He asks for water from her.  
 Oh, wonder! He Who rides on the cherubim speaks with an adulterous woman.  
 He Who suspended the earth on the waters asks for a drink.  
 He Who causes the lakes and springs to overflow is weariy with thirst.  
 Truly He desires to set the woman free from the Enemy's snares.  
 He drowns her sins in the waters of life, //  
 for He alone is the compassionate Lover of mankind.

Jesus met the Samaritan woman by Ja - cob's well.

He wraps the earth in clouds, yet He asks for wa - ter from her.

Oh, wonder! He Who rides on the cherubim speaks with an adulterous wom - an.

He Who suspended the earth on the waters asks for a drink.

He Who causes the lakes and springs to overflow is weary with thirst.

Truly He desires to set the woman free from the En - e - my's snares.

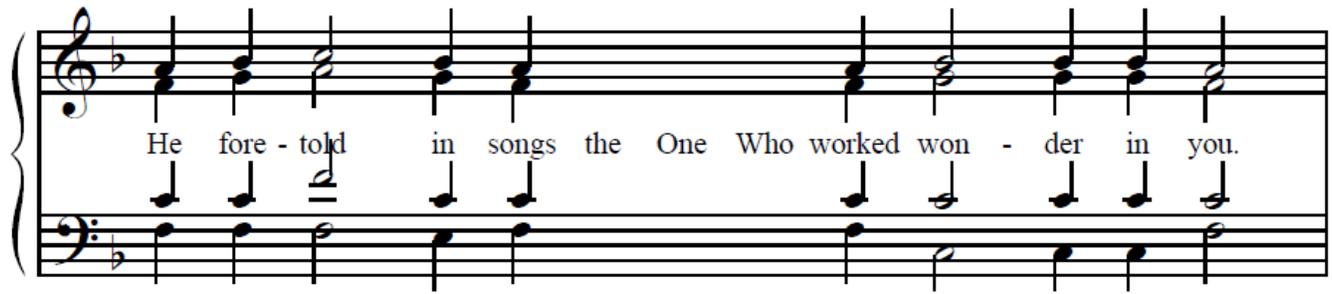
He drowns her sins in the wa - ters of life,

for He alone is the compassionate Lov - er of man - kind.

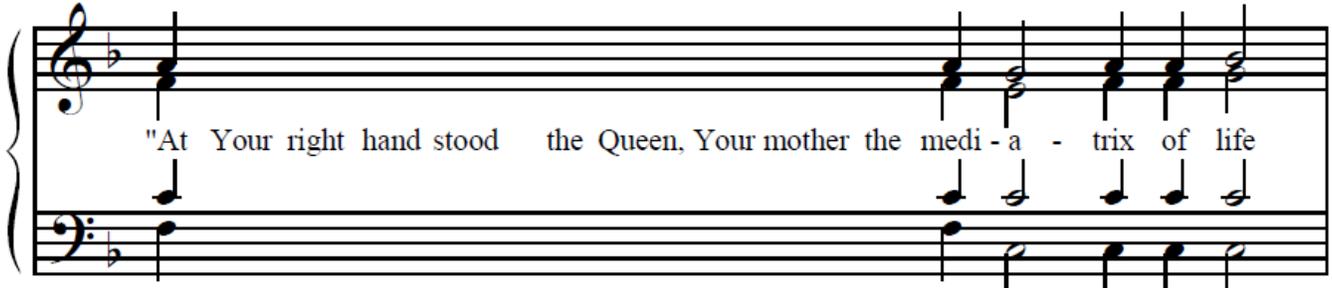
*In the Fourth Tone, now and ever, and unto ages of ages. Amen.*

The Prophet David was a Father of the Lord through you, O Virgin.  
 He foretold in songs the One Who worked wonders in you:  
 "At Your right hand stood the Queen,"  
 Your Mother, the mediatrix of life,  
 since God was freely born of her without a father.  
 He wanted to renew His fallen image, made corrupt in passion,  
 so He took the lost sheep upon His shoulder  
 and brought it to His Father, joining it to the heavenly pow'rs.//  
 Christ who has great and rich mercy has saved the world, O Theotokos.

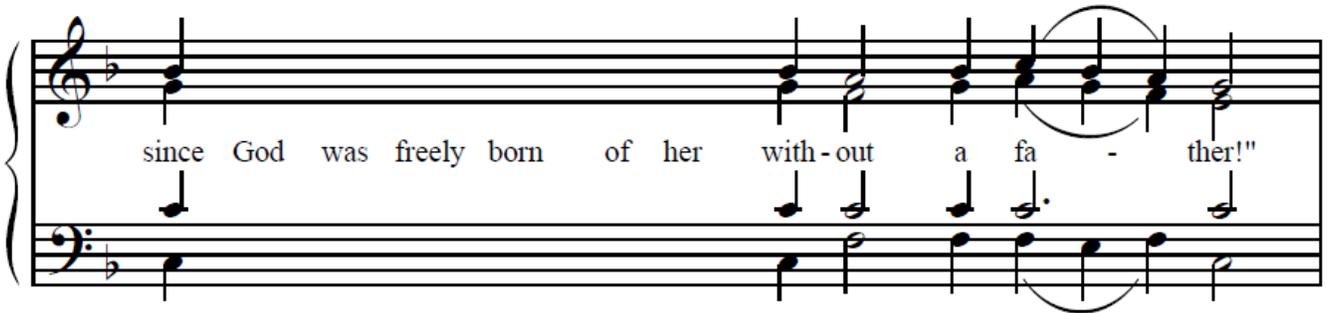
The prophet David was a fa - ther of the Lord, through you, O Vir - gin.



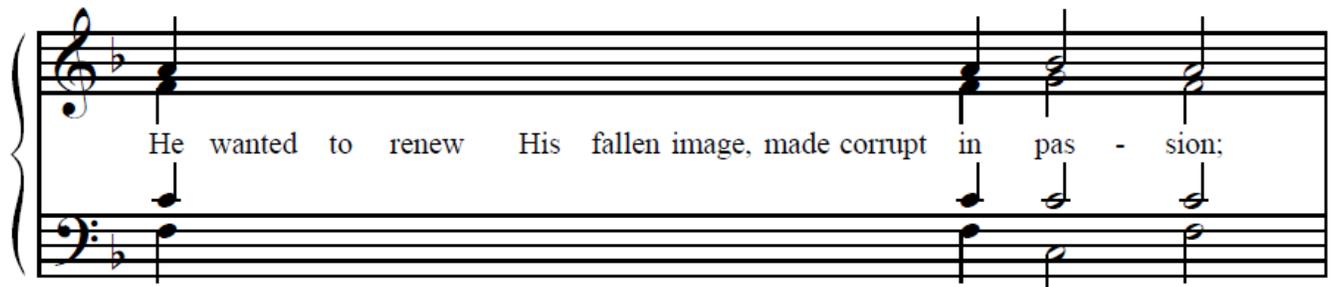
He fore - told in songs the One Who worked won - der in you.



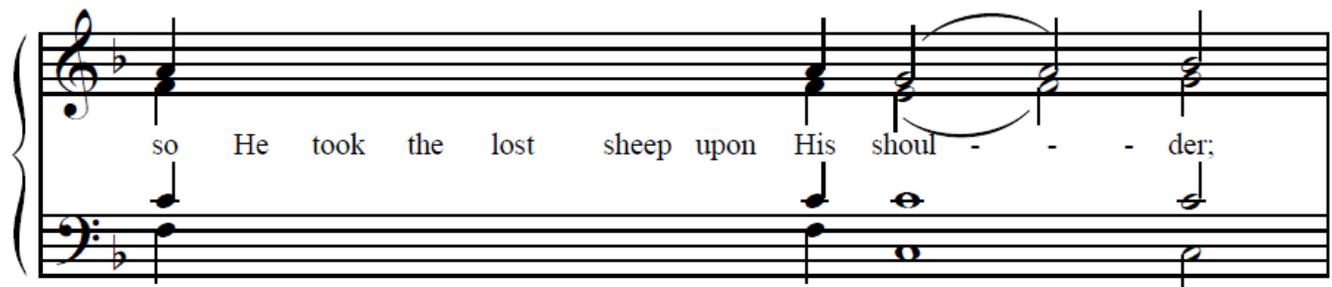
"At Your right hand stood the Queen, Your mother the medi - a - trix of life



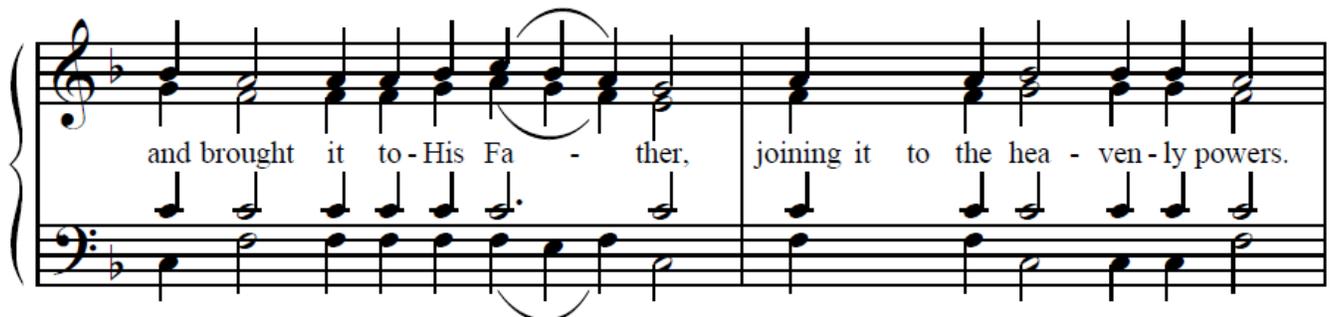
since God was freely born of her with - out a fa - ther!"



He wanted to renew His fallen image, made corrupt in pas - sion;



so He took the lost sheep upon His shoul - - - der;



and brought it to - His Fa - ther, joining it to the hea - ven - ly powers.

Christ, Who has great and rich mer - - - cy,  
has saved the world, O The - o - to - - - kos!

*Priest: Wisdom! Let us attend!  
Choir: O Gladsome Light ...*

### Aposticha

By ascending the Cross, O Lord,  
You have annulled our ancestral curse.  
By descending to hell, You have freed the eternal prisoners,  
granting incorruption to the human race.//  
Therefore in songs we glorify Your life-creating and saving Resurrection.

By ascending the Cross, O Lord, You have annulled our an - ce - stral curse!  
By de - scend - ing to Hades, You have freed the eternal pri - son - ers,  
granting incorruption to the hu - man race! Therefore in song we glorify Your

life-creating and saving Re-sur-rec - - - tion!

(Then the Paschal Stichera with their verses)

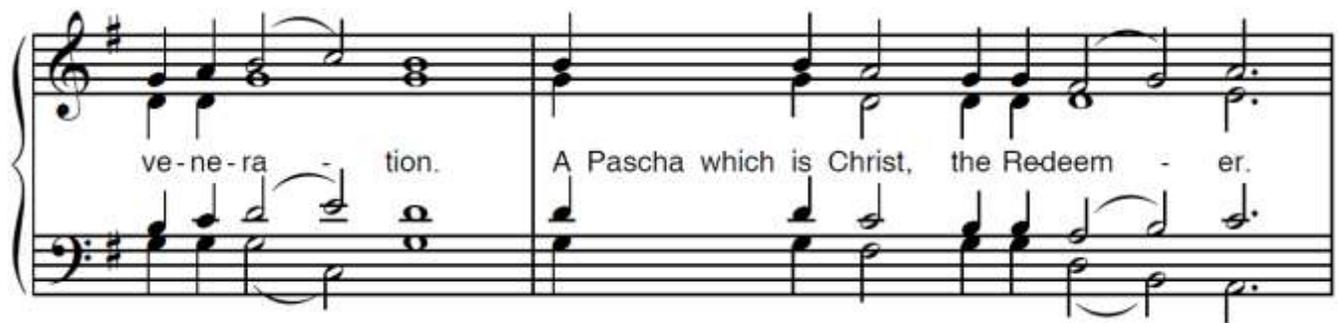
**v: Let God arise, let His enemies be scattered;**

Let God a - rise, let His e - ne-mies be scat - tered.

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.

To-day a sa-cred Pas-cha is revealed to us. A new and ho - ly

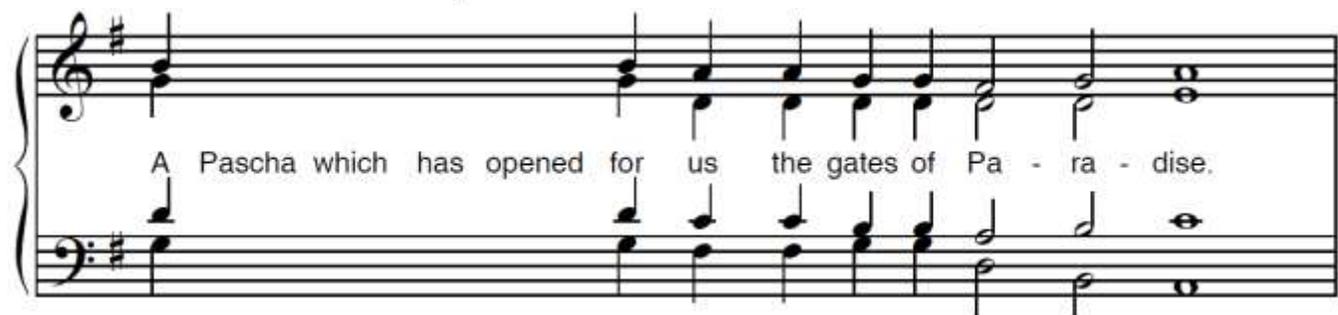
Pas - cha. A mys-ti - cal Pas - cha. A Pas - cha wor-thy of



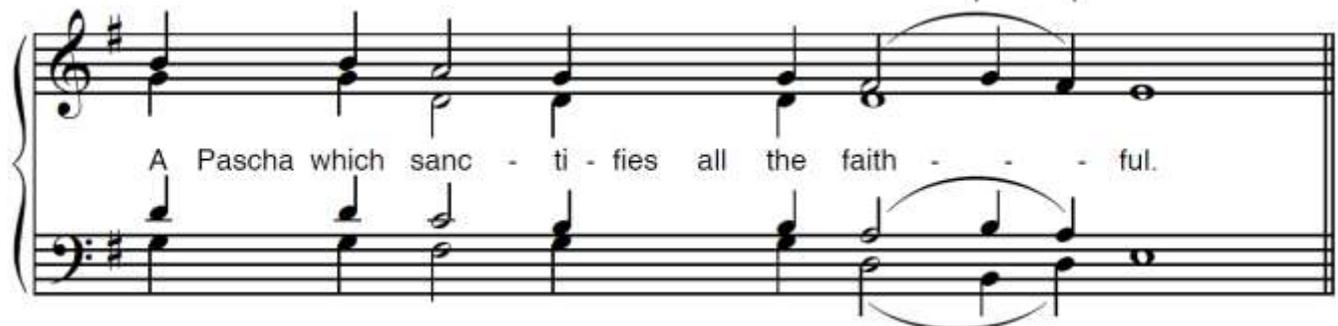
ve-ne-ra - tion. A Pascha which is Christ, the Redeem - er.



A blameless Pas - cha. A great Pas - cha. A Pas-cha of the faith - ful.



A Pascha which has opened for us the gates of Pa - ra - dise.



A Pascha which sanc - ti - fies all the faith - - - ful.

***v: As smoke vanishes so let them vanish***



As smoke van - ish - es so let them van - ish.

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!"

Come from that scene, O wo-men bear-ers of glad ti - dings,

The first system of musical notation features a treble and bass clef with a key signature of one sharp (F#). The melody is primarily in the treble clef, with the bass clef providing harmonic support. The lyrics are: "Come from that scene, O wo-men bear-ers of glad ti - dings,"

and say to Zi - on: "Re-ceive from us the glad ti - dings of joy

The second system continues the melody and accompaniment. The lyrics are: "and say to Zi - on: "Re-ceive from us the glad ti - dings of joy"

of Christ's Re-sur - rec - tion. Ex-ult and be glad, and rejoice, O Je -

The third system continues the melody and accompaniment. The lyrics are: "of Christ's Re-sur - rec - tion. Ex-ult and be glad, and rejoice, O Je -"

ru - sa - lem, seeing Christ the King, Who comes forth from the tomb,

The fourth system continues the melody and accompaniment. The lyrics are: "ru - sa - lem, seeing Christ the King, Who comes forth from the tomb,"

like a bride - groom in pro - ces - - - sion.

The fifth system concludes the melody and accompaniment. The lyrics are: "like a bride - groom in pro - ces - - - sion."

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

So the sinners will perish before the face of God,

This block contains the first line of musical notation for a hymn. It features a grand staff with a treble clef and a bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics "So the sinners will perish before the face of God," are written below the treble staff.

but let the right - eous be glad.

This block contains the second line of musical notation. It continues the grand staff from the previous block. The melody in the treble clef concludes with a whole note, and the lyrics "but let the right - eous be glad." are written below it.

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!"

The myrrh - bear-ing wo - men

This block contains the third line of musical notation. It features a grand staff with a treble clef and a bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics "The myrrh - bear-ing wo - men" are written below the treble staff.

at the break of dawn, drew near to the tomb of the Life-giv - er.

This block contains the fourth line of musical notation. It features a grand staff with a treble clef and a bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics "at the break of dawn, drew near to the tomb of the Life-giv - er." are written below the treble staff.

There they found an an - gel sit - ting up - on the stone,

he greet - ed them with these words: Why do you seek the li - ving

among the dead? Why do you mourn the incorrupt a - mid cor - rup - tion?

Go, pro - claim the glad ti - dings to His dis - ci - - - ples.

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

This is the day which the Lord has made! Let us re - joice, and be glad in it!

Pascha of beauty,  
 the Pascha of the Lord,  
 A Pascha worthy of honor has dawned for us.  
 Oh, 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!”

Pas - cha of beau - ty! The Pas - cha of the Lord!

A Pascha worthy of all ho - nour has dawned for us. Pas - - - cha!

Let us embrace each o - ther joy - ous - ly. Pas - cha ransom from af -

flic - tion. For today as from a bri - dal cham - ber

Christ has shone forth from the tomb. And filled the women with joy - say - ing:

Proclaim the glad ti - dings to the a - pos - tles!

*In the Eighth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;*

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

In Your inexpressible dispensation, You appeared on earth, O Christ our God.  
 When the woman of Samaria heard Your words, O Lover of mankind,  
 she left her jar at the well and ran to the town.  
 She said: "Come and see Him Who knew every secret hidden in my heart!  
 Could He be the long-awaited Messiah, //  
 Who will grant us great mercy?"

In Your in-ex-pres-si-ble dispensation, You appeared on earth, O Christ our God.  
 When the woman of Samaria heard Your words, O Lov - er of man - kind,  
 she left her jar at the well and ran to the town.

She said: Come and see Him Who knew every secret hid - den in my heart!

Could He be the long-awaited Mes - si - ah, Who will grant us great mer - cy?

***In the Fifth Tone, now and ever, and unto ages of ages. Amen.***

now and ever and un-to a - ges of a - ges\_ A - men.

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:

This is the day of Re-sur-rec - tion! Let us be il - lumined by the feast!

Let us em - brace each o - - - ther!

Let us call bro - thers even those that hate us and for-give all by the  
 Re - sur - rec - - - tion, and so let us cry:

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

Christ is ri - sen from the dead, tramp - ling down death by death,  
 and up - on those in the tombs be - stow - ing life!

**(at Great Vespers)**

*Resurrectional Troparion – Tone 4*

When the women Disciples of the Lord  
 learned from the Angel the joyous message of the Resurrection,  
 they cast away the ancestral curse  
 and elatedly told the Apostles:  
 “Death is overthrown!  
 Christ God is risen,/  
 granting the world great mercy!”

When the women disciples of the Lord learned from the an - gel

the joyous message of Your Re-sur-rec - tion; they cast away the an-ces-tral curse

and elatedly told the a - pos - tles: Death is o - ver - thrown!

Christ our God is ri - sen, granting the world great mer - cy!

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

*Troparion for the Midfeast – Tone 8*

In the middle of the feast, O Savior,  
 fill my thirsting soul with the waters of piety as You cried to all:  
 "If anyone thirst, let him come to Me and drink!"//  
 O Christ God, Fountain of our life, glory to You!

In the mid - dle of the feast, O Sav - ior,  
fill my thirs - ting soul with the wa - ters of pi - e - ty as You cried to all:  
If a - ny - one thirst, let him come to Me and drink!  
O Christ God, Foun - tain of our life, glor - y to You!



**(at the Divine Liturgy)**

*Resurrectional Troparion – Tone 4*

When the women Disciples of the Lord  
learned from the Angel the joyous message of the Resurrection,  
they cast away the ancestral curse  
and elatedly told the Apostles:  
“Death is overthrown!  
Christ God is risen, //  
granting the world great mercy!”

When the women disciples of the Lord learned from the an - gel  
the joyous message of Your Re-sur-rec - tion; they cast away the an-ces-tral curse  
and elatedly told the a - pos - tles: Death is o - ver - thrown!  
Christ our God is ri - sen, granting the world great mer - cy!

*Troparion for the Midfeast – Tone 8*

In the middle of the feast, O Savior,  
fill my thirsting soul with the waters of piety as You cried to all:

“If anyone thirst, let him come to Me and drink!”//  
 O Christ God, Fountain of our life, glory to You!

The image shows a piano accompaniment score for the hymn. It consists of four systems of music, each with a treble and bass clef staff. The key signature is one flat (B-flat major or D minor). The lyrics are: "In the middle of the feast, O Savior, fill my thirsting soul with the waters of piety as You cried to all: If anyone thirst, let him come to Me and drink! O Christ God, Fountain of our life, glory to You!"

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

*Kontakion (Pentecostarion) – Tone 8*

The Samaritan Woman came to the well in faith;  
 she saw You, the Water of wisdom and drank abundantly.//  
 She inherited the Kingdom on high, and is ever glorified!

The image shows a vocal score for Soprano, Alto, Tenor, and Bass. The key signature is one sharp (F# major or D minor). The lyrics are: "The Samaritan Woman came to the well in".

faith; she saw You, the Wa - ter of Wisdom, and drank  
 a - bun - dant - ly! She in - her - it - ed the King - dom on  
 high, and is ever glo - ri - fied.

***Now and ever and unto ages of ages.***

*Kontakion for the Midfeast – Tone 4*

Christ God, the Creator and Master of all,  
 cried to all in the midst of the feast of the Law:  
 “Come and draw the water of immortality!”  
 We fall before You and faithfully cry://  
 “Grant us Your mercies, for You are the Fountain of our life!”

Christ God, the Creator and Mas - ter of all,  
 cried to all in the midst of the feast of the Law:

"Come and draw the water of im-mor-tal - i - ty!" We fall before You and faith-ful-ly cry:

"Grant us Your mercies, for You are the Foun - tain of our life!"

*Prokeimenon, Tone 3*

**Reader: The Prokeimenon, in the 3<sup>rd</sup> Tone: Sing praises to our God, sing praises! Sing praises to our King, sing praises!**

*Choir: Sing praises to our God, sing praises! Sing praises to our King, sing praises!*

**Tone 3**

Sing praises to our God, sing prais-es! Sing prais-es to our King, sing prais - es!

**Reader: Clap your hands, all peoples! Shout to God with loud songs of joy!**

*Choir: Sing praises to our God, sing praises! Sing praises to our King, sing praises!*

**Tone 3**

Sing praises to our God, sing prais-es! Sing prais-es to our King, sing prais - es!

**Reader: Sing praises to our God, sing praises! ...**

*Choir: ... Sing praises to our King, sing praises!*

**T**

Sing prais-es to our King, sing prais - es!

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**Epistle**

**28** – Acts 11:19-26, 29-30

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*Alleluia: Tone 4*

*Reader: **And to Your spirit.** In the 4<sup>th</sup> Tone: Alleluia, Alleluia, Alleluia!*

*Choir: Alleluia! Alleluia! Alleluia!*

*Reader: Go forth, prosper and reign, for the sake of meekness, righteousness and truth!*

*Choir: Alleluia! Alleluia! Alleluia!*

*Reader: For You love righteousness, and hate iniquity.*

*Choir: Alleluia! Alleluia! Alleluia!*

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**Gospel**

**12** – John 4:5-42

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**(Instead of “It is truly meet ...,” we sing:)**

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, O ye 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!

The an - - - gel cried to the La - dy

full of grace: Re - joice, Re - joice, O pure Vir - gin!

A - gain I say re - joice! Your Son is ri - sen

from His three days in the tomb. With Him-self

He has raised all the dead. Re-joice, re-joice, O ye

peo-ple. Shine! Shine! Shine! O

new Jer-u-sa-lem. The glo-ry of the Lord

has shone on you. Ex-ult

now, ex - ult and be glad, O Zi - on.

Be ra - di - ant, O pure The - o - to kos,

in the Re - sur - rec - tion, the Re - sur - rec - tion of your Son.

### **Communion Hymns**

Receive the Body of Christ; taste the fountain of immortality! Praise the Lord from the heavens!  
Praise Him in the highest! Alleluia, Alleluia, Alleluia!

*Priest: "In the fear of God ..."*

*Choir: "Blessed is He that comes in the Name of the Lord ..."*

*Priest: "O Lord, save Your people ..."*

*Choir: "Christ is risen from the dead ..."* (sung once, instead of "We have seen the True Light ...")

*Priest: "Always, now and ever ..."*

*Choir: "Let our mouths be filled ..."*

(At the Dismissal, the Priest says: "Glory to You, O Christ....," and the choir sings "Christ is risen from the dead...." (thrice).

The Priest offers the Dismissal