

# Great Paschal Vespers

**Edited by Monte Mason**  
**Chants written and adapted by Larry Reynolds**



**Church Publishing, New York**

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# Editor's Introduction

Great Paschal Vespers is based on the ancient stationary liturgies of Rome. The version used here is taken from *The Prayer Book Office*, compiled and edited by Howard E. Galley. In structure, it is informed by the Office of Vespers, with prayers, office hymn, psalmody, and its regularly appointed canticle, the Magnificat. While maintaining these essential forms, Great Paschal Vespers adds aspects of the Roman liturgies during which entire congregations traveled from one place to another. Thus the liturgy literally provides a moving gloss on the events of Easter and the celebrated post-Easter events of Christ's appearance on earth. That the solemnity of this liturgy can ennoble these events with such economic and austere power is a startling revelation and a major argument in favor of its celebration.

As presented here, the music of Great Paschal Vespers was originally transcribed and edited from several plainsong sources by Larry Reynolds in 1981 for use at Calvary Church, Rochester, Minnesota. Subsequent revisions and emendations have been made since The Gregorian Singers began singing at St. Mark's Episcopal Cathedral in Minneapolis, several years ago. These changes are reflected in this edition. Additionally, in order to adapt the Solemn Tone to the Simple Tone, new chants were needed. These were taken from Easter Week chant sources and adapted by the editor.

The references made to liturgical space are intended merely as a guide. Different possibilities will present themselves in other liturgical spaces. The complete text version of Great Paschal Vespers as presented in this book should be consulted both for its more general rubrics and added information, found on page 17. The allotment of roles to *cantor*, *men*, *women* or *all* is specific to the liturgy's performance by The Gregorian Singers. Other assignments are possible, and probably preferable for the situation at hand.

The original assumption about the performance of this service by The Gregorian Singers is that it is essentially a choral office. Other observances of the rite may not hold to this assumption, and with some changes it may be performed either by choir and congregation together, using some of the chant material (either in solemn or simplified form), or completely by the congregation, using material taken from the Hymns and Service Music Suggestions beginning on page 55.

Since much of the beauty of Great Paschal Vespers lies in its processions, there should be places set up within the church to which the ministers and choir may process. If these places are not already part of the worship fabric, they may be arranged especially for this liturgy.

The **paschal candle** is prominently placed in front of or near the altar. The base of the stand may be decorated with flowers and greenery.

The **baptismal font** is placed at the main entrance of the church, preferably as far away from the paschal candle as possible. The area around the font may be decorated with flowers and greenery. Suitable candles at the font may be lighted upon arrival of the ministers to the station.

The **rood** may be made simply by placing a large cross somewhere else in the building, easily seen. The rood may be decorated with flowers and greenery. Suitable candles may be lighted upon the arrival of the ministers at the station. The processional cross, placed in a stand in the center aisle at the base of the chancel steps, may also serve as the liturgical station. In places where this is not possible, the rood may be placed in any prominent location. In all such instances, remember to remain sympathetic to the intent of the liturgy; each station must be far enough apart from the other that there is time and room to allow processions their due.

Depending on logistical and spatial considerations, the choir may process or remain in place, while the appointed acolytes and ministers form the procession to the font and the rood.

It is entirely appropriate to serve refreshments or a meal at the conclusion of the Office.

Hand bells may be used to accompany the Office Hymn, the Magnificat, and other places where establishing a new pitch is warranted. Other instrumental usage for the Solemn and Simple tones should be avoided.

Musical substitutions of certain portions of this liturgy are possible, providing the chanted nature of the service remains intact. From time to time, The Gregorian Singers has substituted John Nesbett's and Hugo Kellyk's settings of the Magnificat (*Eton Choirbook* repertoire), the editor's setting of *Dum transisset Sabbatum*, or that of John Sheppard's. Additionally, the choir has substituted other portions of the liturgy with selections from Gerald Near's *Resurrexi*. John Taverner's *All Night Vigil* (*The Liturgy of St. John Chrysostom*) is also very effective in this regard. There are many more possibilities for substitution than listed here. When longer Magnificats are sung, the antiphon to the canticle is suitably omitted.

*Notation.* The modern notation of chant and its performance are, by historical definitions, subjective. So also must be efforts to supply foreign language to a music that was intended for the flow of words to be sung only in Latin. The editorial decision to use a white and black notation for this edition of Great Paschal Vespers is thus equally subjective. Yet it is based upon years of working with the material, and its merit has been proved by its long-term usefulness.

Roughly, two black notes are equivalent to the duration of one white note. This value however, is dependent upon the context in which it occurs. White notes are used to indicate an important duration of syllabic emphasis or stress. Such instances may be found in the phrase, “The Lord is my light and salvation,” or stressed second-last syllables of a line of psalmody. It is assumed that in such instances where chant is not written in full, but in traditional formulae, this system of lengthened values will be instinctively maintained.

In all cases, the white-note reminder is an instance of major stressed vowel lengthening, not of a strict rhythmic structure.

Rhythmic groupings of the more melismatic chant passages are also indicated. An underlined word or syllable in a psalm text indicates that two notes should be slurred together. This may not be reinforced by a slur in the music if other verses do not require a slur.

On behalf of The Gregorian Singers, I thank Larry Reynolds for assigning ownership of the musical material to The Gregorian Singers, and Church Publishing and the Estate of Howard Galley for permission to utilize the text from *The Prayer Book Office*.

Monte Mason  
Director, The Gregorian Singers  
Lent, 2002

## Additional Directions

This order of service is based upon the special processional vespers for Easter Week once traditional in the ancient basilicas of the city of Rome, as modified in subsequent centuries for use in parish churches, and conformed to the general pattern of the Order of Worship for the Evening.

The rubrics of this service make provision for the ceremonial use of incense and water. Where the size of the building or the custom of the congregation requires it, however, the incensations may be omitted or their number reduced. The sprinkling with water from the font may also be omitted.

Newly baptized adults and older children (when any are present) attend this service as a body, and occupy a place of honor in the procession to the font and to the rood. It is suitable that they be accompanied by their sponsors. The entire congregation, or at least representative members of it, should participate in the procession.

Ordinarily, in accordance with ancient custom, the officiant at this service should be the bishop, or, in the bishop's absence, the senior presbyter present.

The Versicles and Collects said at the font and at the rood are assigned to assisting ministers in an order of ascending dignity. If the officiant is a bishop, for example, the devotions at the font are led by a deacon, and those before the cross by a priest. If the officiant is a priest, the prayers at the font may be led by a lay reader, and those before the cross by a deacon.

Traditionally, all ordained ministers present assist at the service wearing the vestments of their order: bishops in alb (with amice and cincture), stole, cope, and miter; presbyters in alb, stole, and cope; deacons in alb, stole, and dalmatic.

If there are no ordained persons present, a lay reader may act as officiant.

In the church, a large number of candles should be in readiness, to be lighted at the appropriate point in the service.

In accordance with the decree of the Council of Nicaea regarding prayer in Easter Season, all stand for the prayers. There is no kneeling at this service.

Neither the processional cross nor torches are carried at the entrance of the ministers. These should be placed in advance in some convenient place where they will be easily accessible for use in the procession to the font and rood.

The thurifer (with censer containing lighted coals, but not incense) may lead the procession in, or may enter just prior to the censuring of the Paschal Candle.

At the incensation of the Paschal Candle, the officiant walks around in it while censuring, if this is possible. The same is done while censuring the font.

If the church does not have a rood at the entrance to the chancel, the station is made before the processional cross in the following manner. Upon arrival at the entrance to the chancel, the crucifer (ascends the steps and) turns to face the congregation. The torchbearers turn inward and face the crucifer. Then, during the anthem “We adore you,” the officiant censes the processional cross.

If incense is used at the Magnificat, the Altar alone is censed.

*At Vespers on the Following Days*

On any of the other days of Easter Week, Vespers may be celebrated as on Easter Day, substituting the proper New Testament Reading, Magnificat Antiphon, and Collect of the Day for those given in the service.

If further variety is desired, other suitable prayers may be substituted for the Collects appointed to be said at the font and before the rood. The anthem appointed for each day of this week at the Memorial of Baptism at Evening Prayer may be used as the procession enters the chancel.

The following Psalms, with their Easter Antiphons, may be used in place of Psalm 111:

Monday	66: 1-11
Tuesday	148
Wednesday	115
Thursday	149
Friday	118: 1-18
Saturday	104: 1-20
Sunday	112

Psalms 113 and 114, however, are always used at this service.

# Great Paschal Vespers with Solemn Chants

## Entrance Rite Procession, Prayer for Light, Candle Lighting

*At the entrance the people stand and remain standing until Psalm 111*

*Standing near the Paschal Candle, the Officiant sings:*

Al - le - lu - ia, Christ is ris - en; The Lord is risen indeed, Al - le - lu - ia.

*The Officiant then chants the Prayer for Light*

Let us pray. Eternal God, who led your ancient people into freedom by a pillar of cloud by day and a pillar of fire by night: Grant that we who walk in the light of your presence may rejoice in the liberty of the children of God; through Jesus Christ our Lord.

Response:

A - men.

*The following is then sung, during which the Altar candles and other candles and lamps in the church are lighted from the Paschal Candle. Sections are repeated as necessary.*

### *Anthem I*

The Lord is my light and my sal - va - - - tion, al - le - lu - ia, al - le - lu - ia.

Whom then shall I fear?

Al - le - lu - ia, al - le - lu - ia.

All repeat: "The Lord is . . ."



## Anthem II

*Cantor*  
The Lord is ri - - sen from the

*Men*  
tomb, al - le - lu - ia, al - le - lu - ia. *All repeat*

*Men*  
Who for our sake hung up - on the Tree:

*All*  
Al - le - lu - ia, al - le - lu - ia.

*Men*  
Glo - ry to the Fa - ther, and to the Son,

*All repeat: "The Lord is risen . . ."*  
and to the Ho - ly Spi - rit.

*All candles being lighted, this Versicle is then sung by the Officiant:*

*All*  
Abide with us, O Lord, al - le - lu - ia. For it is toward evening, al - le - lu - ia.

## Office Hymn

*The Office Hymn is sung, during which the Officiant puts incense into the thurible and censes the Paschal Candle and Altar. The Thurifer then censes the Officiant and People.*

*Hymn: Ad cenam Agni providi*

*All*  
1. The Lamb's high ban - quet called to share, ar - rayed in gar - ments  
white and fair, the Red Sea past, we now would sing

to \_\_\_\_\_ Je - sus our tri - um - phant King.

S.

2. Pro - tec - ted in the Pas - chal night from the de - stroy - ing

A.

2. Pro - tec - ted in the Pas - chal night from the de - stroy - ing

an - gel's might, in tri - umph went the ran - sored free

an - gel's might, in tri - umph went the ran - sored free \_\_\_\_\_

from \_\_\_\_\_ Pha - raoh's cru - el ty - ra - ny.

from \_\_\_\_\_ Pha - raoh's cru - el ty - ra - ny. \_\_\_\_\_

T.

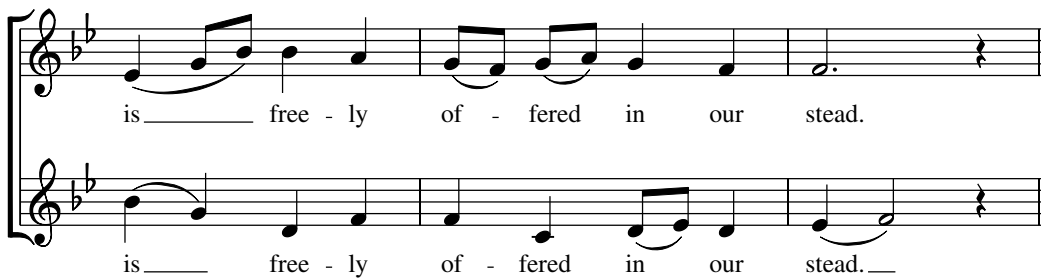
3. Now Christ our Pass - o - ver is slain, the Lamb of God with -

B.

3. Now Christ our Pass - o - ver is slain, the Lamb of God with -

out a stain, His flesh, the true un - lea - vened bread,

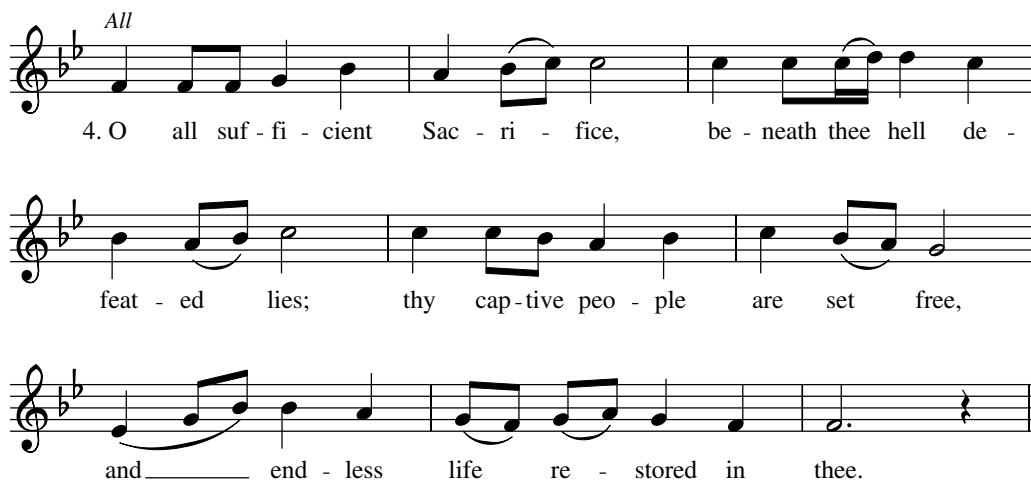
out a stain, His flesh, the true, the true un - lea - vened bread,



is free - ly of - fered in our stead.


is free - ly of - fered in our stead.

*All*




4. O all suf - fi - cient Sac - ri - fice, be - neath thee hell de -  
 feat - ed lies; thy cap - tive peo - ple are set free,  
 and end - less life re - stored in thee.

*S.*




5. All praise be thine, O ris - en Lord, from death to end - less

*A.*




5. All praise be thine, O ris - en Lord, from death to end - less

*T.*

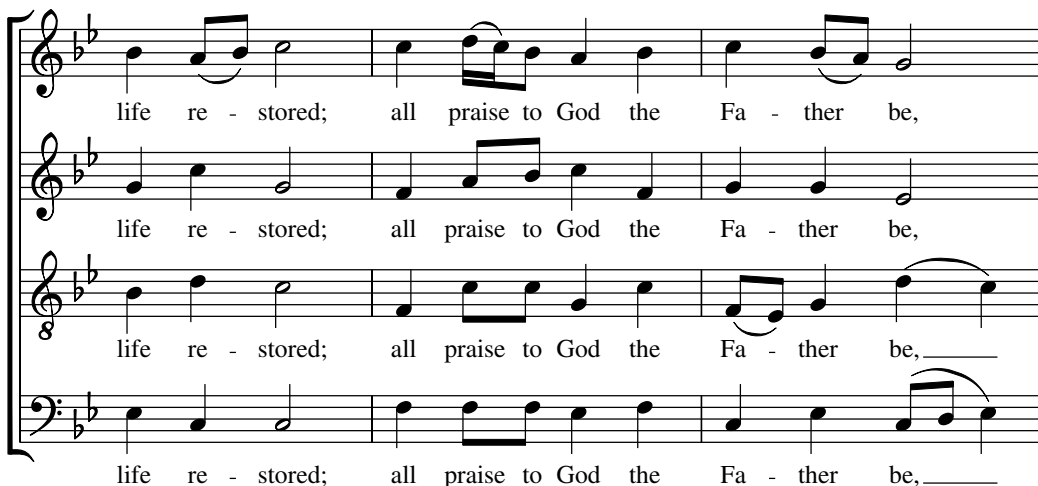


5. All praise be thine, O ris - en Lord, from death to end - less

*B.*



5. All praise be thine, O ris - en Lord, from death to end - less

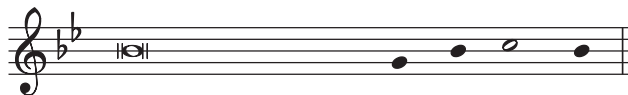


life re - stored; all praise to God the Fa - ther be,  
 life re - stored; all praise to God the Fa - ther be,  
 life re - stored; all praise to God the Fa - ther be,  
 life re - stored; all praise to God the Fa - ther be,

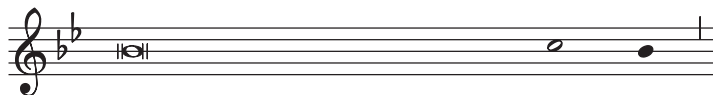




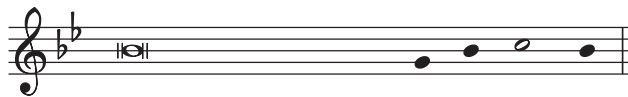
3. *Women* His work is full of majesty and splen - dor,



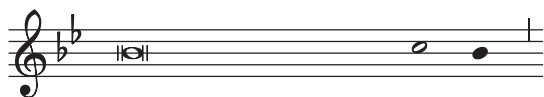
and his righteousness en - dures for ev - er.



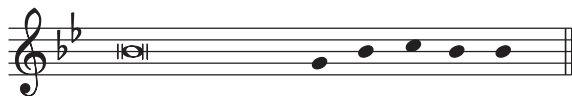
4. *Men* He makes his marvelous works to be re - mem - bered;



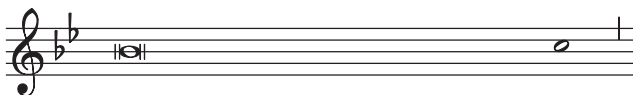
the Lord is gracious and full of com - pas - sion.



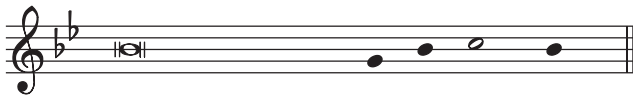
5. *Women* He gives food to those who fear him;



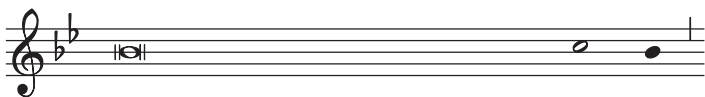
he is ever mindful of his cov - e - nant.



6. *Men* He has shown his people the pow'r of his works



in giving them the lands of the na - tions.



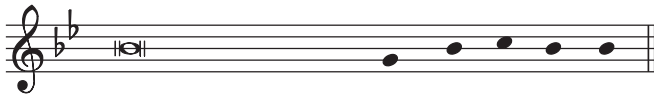
7. *Women* The works of his hands are faithfulness and jus - tice;



all his com - mand - ments are sure.



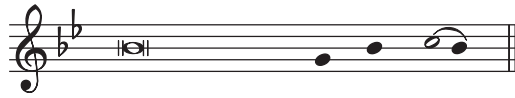
8. *Men* They stand fast for ever and ev - er,



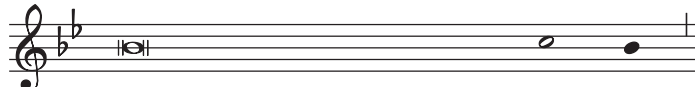
because they are done in truth and e - qui - ty.



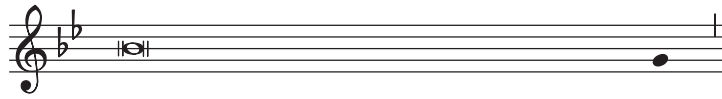
9. *Women* He sent redemption to his peo - ple; he commanded his covenant for ev - er;



holy and awesome is his name.



10. *Men* The fear of the Lord is the beginning of wis - dom;



those who act accordingly have a good understand - ing;



his praise en - dures for - ev - er.

*All repeat Antiphon, p. 23*

## Procession to the Font

*All stand, and the following anthem is sung, during which incense is put on and other preparations made for the procession.*

### *Antem III*

*Cantor* *All*

Christ be-ing rai - - - sed  
from the dead  
will nev - er die a - gain;  
death no long - er  
has do - - min - ion o - - - ver him,  
a - l - le - - - lu - - - - ia.

The Procession begins with the Antiphon and Psalm:

Cantor

Hal - le - lu - ia, hal - le - lu - ia, hal - le - lu - ia.

All repeat

Psalm 113

Easter Tone for the Little Hours

1. Give praise, you servants / of the Lord; \*  
praise the Name / of the Lord. [*Antiphon*]
2. Let the Name of the Lord be / blessed, \*  
from this time / forth for evermore. [*Antiphon*]
3. From the rising of the sun to its / going down \*  
let the Name / of the Lord be praised. [*Antiphon*]
4. The Lord is high above all / nations, \*  
and his glory a/bove the heavens. [*Antiphon*]
5. Who is like the Lord our God, who sits en/throned on high \*  
but stoops to behold the hea/vens and the earth? [*Antiphon*]
6. He takes up the weak out / of the dust \*  
and lifts up the / poor from the ashes. [*Antiphon*]
7. He sets them with the / princes, \*  
with the princes / of his people. [*Antiphon*]
8. He makes the woman of a / childless house \*  
to be a joyful mo/ther of children. [*Antiphon*]

The Anthem is then sung, during which the Officiant censes the Font.

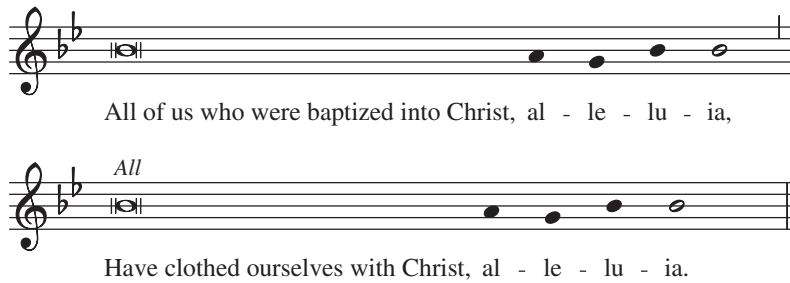
Cantor

O springs of water, seas, and streams, glo - ri - fy the Lord,

All

praise him and highly exalt him for ever, al - le - lu - ia.

*The Minister appointed sings the Versicle:*



All of us who were baptized into Christ, al - le - lu - ia,  
Have clothed ourselves with Christ, al - le - lu - ia.

*The Officiant continues:*

Let us pray. (*Silence*)

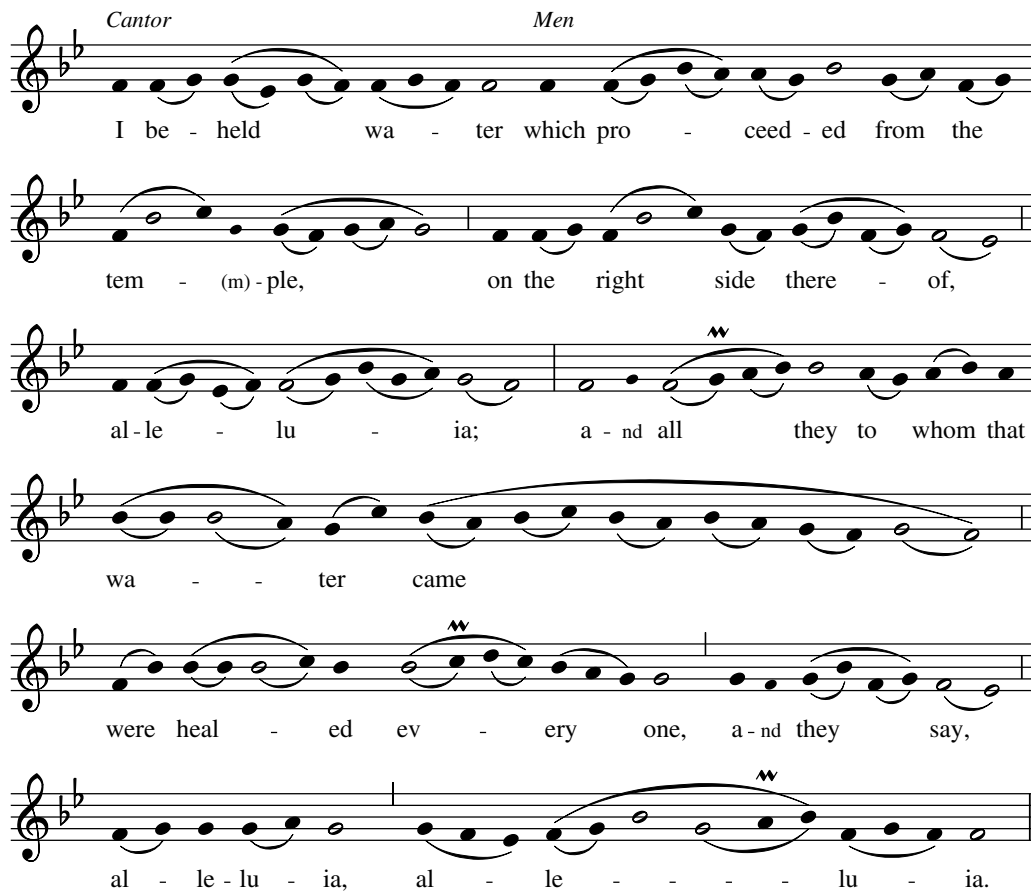
O God, you have united diverse peoples in the confession of your Name: Grant that all who have been born again in the font of Baptism may also be united in faith and love; through Jesus Christ our Lord.

Response:



A - men.

*Vidi Aquam* is sung, during which the Officiant sprinkles the people with water from the Font. Upon the aspersion, it is appropriate to make the Sign of the Cross.



*Cantor* I be - held *Men* wa - ter which pro - ceed - ed from the  
tem - (m) - ple, on the right side there - of,  
al - le - lu - ia; a - nd all they to whom that  
wa - - - ter came  
were heal - ed ev - ery one, a - nd they say,  
al - le - lu - ia, al - le - - - - lu - ia.



Psalm 118

*Cantor (treble)* *Trebles*

O give thanks un-to the Lord, for he is gra-cious: a-nd his  
 mer-cy en-du-reth for ev-er. Glo-ry to the Fa-ther, and to the Son,  
 and to the Ho-ly Spi-rit, as it was in the be-gin-ning,  
 is now and will be for ev-er. A-men. *Men Repeat Antiphon*  
 "I beheld water . . ."

### Procession to the Rood

The following Psalm is sung in procession to the chancel entrance:

#### Antiphon

*All* *Tonus Peregrinus, adapted*

Hallelujah, hal-le-lu-jah, hallelujah, hal-le-lu-jah.

Psalm 114

1. When Israel came / out of Egypt, \*  
the house of Jacob from a people / of strange speech, [*Antiphon*]
2. Judah became God's / sanctuary \*  
and Israel / his dominion. [*Antiphon*]
3. The sea be/held it and fled; \*  
Jordan turned / and went back. [*Antiphon*]

4. The mountains / skipped like rams, \*  
and the little hills / like young sheep. [*Antiphon*]
5. What ailed you, O sea, / that you fled? \*  
O Jordan, that / you turned back? [*Antiphon*]
6. You mountains, that you / skipped like rams? \*  
you little hills / like young sheep? [*Antiphon*]
7. Tremble, O earth, at the presence / of the Lord, \*  
at the presence of the / God of Jacob, [*Antiphon*]
8. Who turned the hard rock into a / pool of water \*  
and flint-stone into a / flowing spring. [*Antiphon*]

*The following Anthem is sung, while the Officiant censes the Processional Cross:*

The musical notation is written on three staves in G major (one sharp) and 4/4 time. The first staff is for the Cantor, with lyrics 'We a - dore you, O Christ, and we bless you'. The second staff is for the All, with lyrics 'be - cause by your ho - ly cross you have re - deemed the world.'. The third staff is for the All, with lyrics 'Al - le - lu - ia.'. The music features a mix of quarter, eighth, and sixteenth notes, with some phrases marked with slurs.

*The Minister appointed sings the Versicle:*

The musical notation is written on two staves in G major (one sharp) and 4/4 time. The first staff is for the Minister, with lyrics 'We are signed with the cross in baptism, al - le - lu - ia,'. The second staff is for the All, with lyrics 'And sealed by the Holy Spirit, al - le - lu - ia.'. The music is simple, using mostly quarter and eighth notes.

*The Officiant continues:*

Let us pray. (*Silence*)

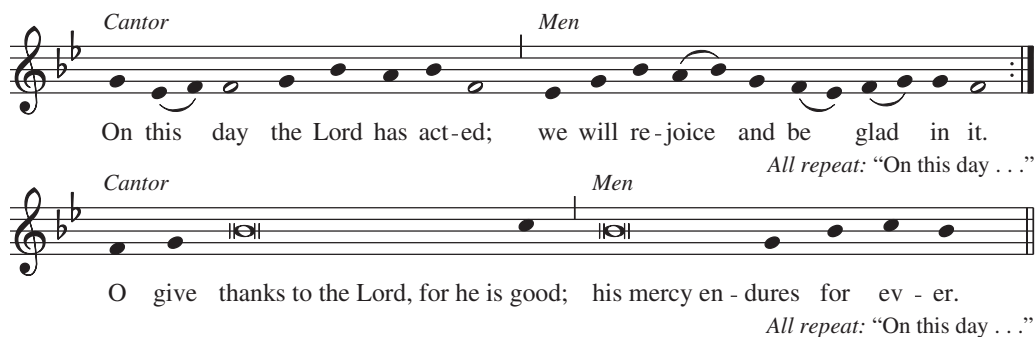
O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ our Lord.

*Response:*



A - men.

*The following is sung as the Procession enters the chancel:*



*All repeat: "On this day . . ."*

*All repeat: "On this day . . ."*

## **The Reading** *Luke 24:13-35*

*All sit.*

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?"

He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive.

Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight.

They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

*A period of silence follows the reading.*

*All stand.*

*Antiphon*

*Cantor*

*Men*

The same day at eve - ning, be - ing the  
first day of the week, when the doors were shut  
where the dis - ci - ples were as - sem - bled, Je - sus came and  
stood in the midst, and said to them:  
Peace be with you,  
A - l - le - lu - ia.

## The Song of Mary      *Magnificat*



*My soul* / proclaims the greatness of the Lord, my spirit rejoices in / God my Savior; \*  
for he has looked with favor on / his lowly servant.

*From this* / day all generations will / call me blessed: \*  
the Almighty has done great things for me, and ho/ly is his Name.

*He has* / mercy on / those who fear him \*  
in ev'/ry generation.

*He has* / shown the / strength of his arm, \*  
he has scattered the proud / in their conceit.

*He has* / cast down the / mighty from their thrones, \*  
and has lift/ed up the lowly.

*He has* / filled the / hungry with good things, \*  
and the rich he has sent / away empty.

*He has* / come to the help of his / servant Israel, \*  
for he has remembered his pro/mise of mercy,

*The pro/mise* he made / to our fathers, \*  
to Abraham and his child/ren for ever.

*Glory* / to the Father, / and to the Son, \*  
and to / the Holy Spirit:

*As it* / was in the / beginning, is now, \*  
and will be for / ever. Amen.

*The Antiphon* "The same day at evening" is repeated.

*The Minister appointed leads the Litany, the People responding “Kyrie eleison.”*



*With all our heart and with all our mind, let us pray to the Lord, / saying,  
“Kyrie e/leison.”*

*For the peace of the world, for the welfare of the holy Church  
of God, and for the unity of all peoples, let us pray to / the Lord.  
Kyrie e/leison*

*For our Bishop, and for all the clergy and people, let us pray to / the Lord.  
Kyrie e/leison*

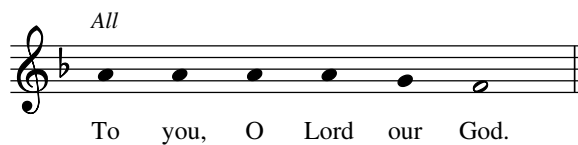
*For the newly baptized throughout the world, let us pray to / the Lord.  
Kyrie e/leison*

*For the mission of the Church in every place, let us pray to / the Lord.  
Kyrie e/leison*

*For this city (town, village, \_\_\_\_\_), for every city and community,  
and for those who live in them, let us pray to / the Lord.  
Kyrie e/leison*

*For all who have died in the hope of the resurrection, and for  
all the departed, let us pray to / the Lord.  
Kyrie e/leison*

*In the communion of [the Blessed Virgin Mary, blessed \_\_\_\_\_ and of  
all the] saints, let us commend ourselves, and one another, and all our life, to  
Christ / our God.*



*A brief silence is observed.*

# The Lord's Prayer

*Officiant*




Re - mem - ber us, O Lord, in your king - dom, and help us as we pray,

*Minister*                      *All*



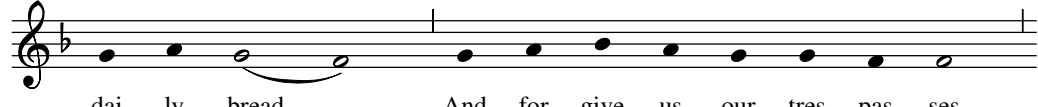
Our Fa - ther, who art in heav - en, Hal - low - ed be



Thy Name. Thy King - dom come, Thy will be done,



On earth as it is in heav - en. Give us this day our



dai - ly bread. And for - give us our tres - pas - ses,



As we for - give those who tres - pass a - gainst us. And lead us not



in - to temp - ta - tion, But de - liv - er us from e - vil.



For thine is the king - dom, and the pow'r, and the glo - ry,



for e - ver and e - ver. A - men.

*The Officiant then chants the Collect.*

Let us pray. (*Silence*)

O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ your Son our Lord.

Response: *All*  
A - men.

*The Bishop or officiating Priest adds this blessing:*

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

Response: *All*  
A - men.

*The Minister appointed dismisses the assembly with the following:*

Go in peace to love and serve the Lord, al - le - lu - ia,

al - le - - - lu - ia.

*All*  
Thanks be to God, al - le - lu - ia, al - le - - - lu - ia.



## Closing anthem *Christos anesti*

Sung 3 times through: 1) Trebles, 2) All, 3) Organum

Chri - stos a - ne - sti ek - ne kron Tha -  
na - to Tha - na - ton pa - ti - - -  
sas Kie - tis en - tis mni - ma  
tsi zo - in ha - ri sa - me - nos.

*Officiant:* Christos anesti.

*or*

Christ is risen.

*All:* Alethos anesti.

*He is risen indeed.*

*The Ministers and People may then greet one another, as at the Peace in the Eucharist, saying*

Christ is risen.

*or*

Christos anesti.

*He is risen indeed.*

*Alethos anesti.*

*The service may conclude with a simple retiring procession and may be followed by an Agapé.*