

MATINS OF THE RESURRECTION

also known as Paschal Matins



Metropolitan Cantor Institute
Pittsburgh, Pennsylvania
March 2011

The service of Matins on Pascha – Easter Sunday – is the most joyous morning celebration of the church year. The feast of Pascha commemorates the day that our Lord, God and Savior Jesus Christ rose from the dead, and appeared to his disciples – the myrrhbearing women and the apostles. This service is different from all other celebrations of Matins; it begins with a procession around the church, and consists entirely of festive elements – the singing of the great Paschal Canon of Saint John Damascene, and the chanting of the Psalms of Praise (Psalms 148-150) with the paschal stichera. After the service, the priest customarily blesses baskets of paschal foods – some of which are symbolic, and others being the foods from which the faithful abstained during the Great Fast and Holy Week.

The text and music for this service are based on the Resurrection Matins booklet published by the Byzantine Seminary Press in 1976. Any official texts and music which have been published since that time by the Byzantine Catholic Church *sui juris* of the United States of America have been used here, superseding previous texts and musical settings. In addition, incorrect accents in the original Resurrection Matins booklet have been corrected throughout, although wherever possible the “flow” of the earlier music has been kept.

Since 1976, it has become common to sing “Having beheld the Resurrection” in Kievan tone 6 (see pages 22-23). The harmonization, which is fairly easy, adds greatly to the singing of this hymn. As an alternative, the text can be recited.

Also, note that in the Paschal stichera (pages 39-42), the ending phrases have been set using the original tone 5 ending from Slavonic, which matches the use of this tone in the *Divine Liturgies* book. These endings are not difficult, but cantors should master them thoroughly in advance of the service.

The Slavonic setting of the Paschal troparion included here is taken from the *Tserkovnoje Prostopinije* of Father Ivan Bokshaj (1906).

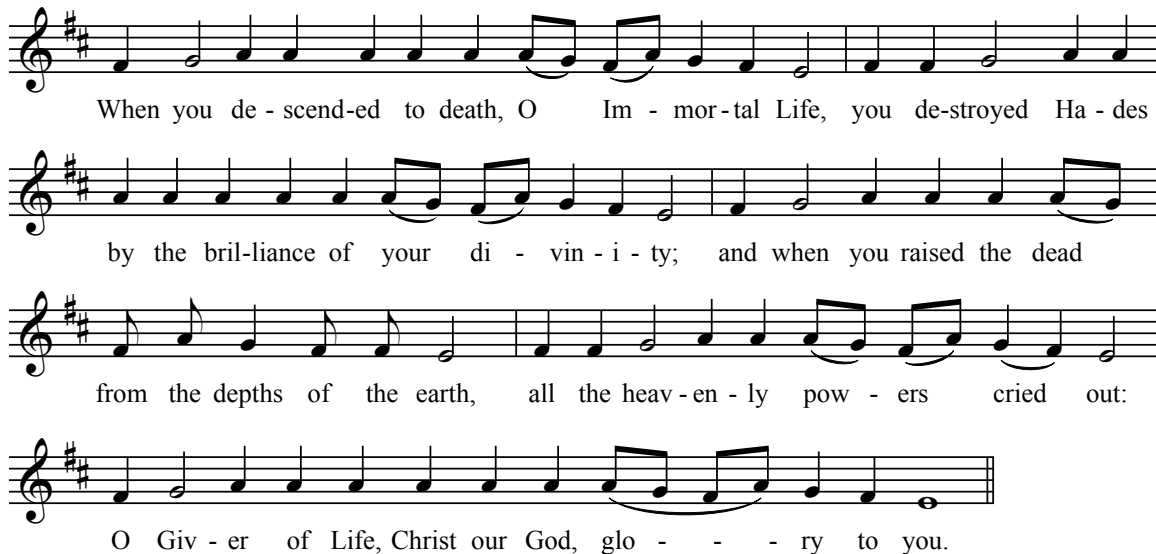
Like the other publications of the Metropolitan Cantor Institute, this setting of the service of Paschal Matins is UNOFFICIAL and subject to change or revision by the Cantor Institute, the Inter-Eparchial Music Commission, or the Council of Hierarchs of the Byzantine Catholic Church. We hope that it provides spiritual benefit to all who use it.

The image on the cover is from the Ruthenian *Časoslov* (Rome, 1950).

The Office of Paschal Matins

If the burial shroud has not been removed from the tomb, then the priest vests in a dark epitrachilion and phelonion. He opens the holy doors and censes the tomb (from the four sides if it is on the ambon.). As he does this the faithful STAND and sing:

Troparion of the Resurrection - Tone 2



When you de - scend-ed to death, O Im - mor-tal Life, you de-destroyed Ha - des
by the bril-liance of your di - vin - i - ty; and when you raised the dead
from the depths of the earth, all the heav - en - ly pow - ers cried out:
O Giv - er of Life, Christ our God, glo - - - ry to you.

The priest then takes the shroud from the tomb, and carrying it upon his shoulders, he goes through the holy doors and circles the holy table with the shroud, then places it on the holy table, underneath the holy gospel book, and incenses it from the four sides of the holy table three times. During this ceremony, the faithful continue to sing the troparion. Then the holy doors are closed, and the faithful SIT. The shroud will remain on the holy table until the Leave-taking of Pascha, the day before the Ascension.

When the time for the Paschal Matins has arrived, the celebrant and any concelebrants fully vest in bright vestments. All the doors of the icon screen are opened. They will remain open throughout Bright Week.

The faithful STAND.

The celebrant, carrying a handcross and candle, and escorted by candle-bearers, servers, and appointed persons carrying the holy gospel book and icon of the Resurrection, exits from the church, followed by the faithful, whose candles he lights as he makes his way in procession through the church. They proceed once around the church, and where the custom exists, the bells are rung.

During the procession, the faithful repeatedly sing the following verse in tone 6:

Sticheron - Tone 6 samohlasen

Your Re - sur - rec - tion, O Christ our Sav - ior, the an - gels in heav - en
 praise with hymns; make us, on earth, al - so wor - thy with a pure heart
 to ex - tol and give glo - ry to You.

The same, in Slavonic:



Vos - kre - sé - ni - je Tvo - jé Chris - té Spá - se, Án - he - li po - jút na
 ne - be - sích, i nas na zem - lí spo - dó - bi čís - tym sérd - cem
 Te - bé pí - ti i slá - vi - - - ti.

The procession stops before the closed exterior doors of the church, where the celebrant incenses the holy gospel book, the icon, and all the faithful. Then standing before the doors, the celebrant, holding the handcross in his left hand, signs the doors in the form of a cross with the censer three times. Candle-bearers stand at his right and left sides.

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

Response: 
A - - men.

Then the clergy sing the Paschal troparion, in English:


Christ is ris - en from the dead! By death he tram - pled Death;

and to those in the tombs he grant - ed life.

Or in Slavonic:


Chris - tós vos - kré - se iz mért - vych, smér - ti - ju smert' po - práv,

i sú - ščym vo hro - bích ži - vót da - ro - váv.

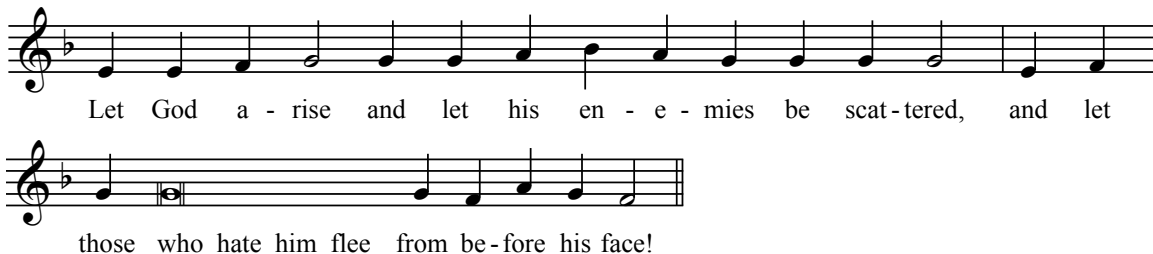
The faithful repeat the troparion twice, and where the custom exists, the bells are rung during the singing.

R. Christ is risen from the dead! By death
he trampled Death, and to those in the tombs
he granted life. (*2 times*)

R. Christós voskrése iz mértvych, smértiju
smert' popráv i súščym vo hrobích, život
darováv. (*2 times*)

Then the celebrant sings a series of psalm verses, to which the faithful reply with the Paschal troparion.

Celebrant:



Let God a - rise and let his en - e - mies be scat - tered, and let
those who hate him flee from be - fore his face!

R. Christ is risen from the dead! By death he trampled Death, and to those in the tombs he granted life.

R. Christós voskrése iz mértvych, smértiju smert' popráv i súščym vo hrobích, živót darováv.

Celebrant:

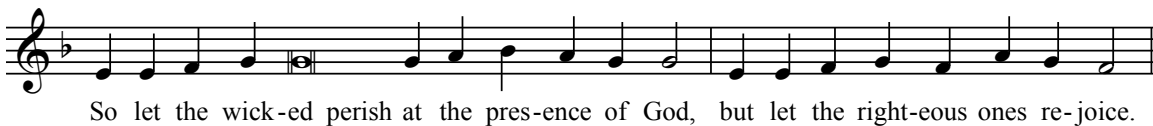


As smoke van - ish - es, so let them van - ish, as wax melts be - fore a fire.

R. Christ is risen from the dead! By death he trampled Death, and to those in the tombs he granted life.

R. Christós voskrése iz mértvych, smértiju smert' popráv i súščym vo hrobích, živót darováv.

Celebrant:



So let the wick-ed perish at the pres-ence of God, but let the right-eous ones re-joyce.

R. Christ is risen from the dead! By death he trampled Death, and to those in the tombs he granted life.

R. Christós voskrése iz mértvych, smértiju smert' popráv i súščym vo hrobích, živót darováv.

Celebrant:

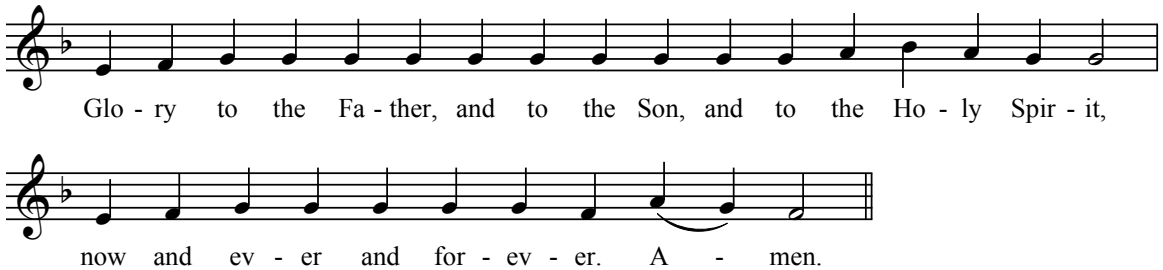


This is the day that the Lord has made; let us be glad and re-joyce in it.

R. Christ is risen from the dead! By death he trampled Death, and to those in the tombs he granted life.

R. Christós voskrése iz mértvych, smértiju smert' popráv i súščym vo hrobích, živót darováv.

Celebrant:



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,
now and ev - er and for - ev - er. A - men.

R. Christ is risen from the dead! By death he trampled Death, and to those in the tombs he granted life.

R. Christós voskrése iz mértvych, smértiju smert' popráv i súščym vo hrobích, živót darováv.

Celebrant: Christ is risen from the dead!
By death he trampled Death,

Celebrant: Christós voskrése iz mértvych, smértiju smert' popráv,

The doors are opened, and the celebrant, preceded by candle-bearers and servers, enters the fully-lit church, followed by the faithful who sing:

R. ...and to those in the tombs he granted life!

R. ... i súščym vo hrobích, živót darováv!

All the church bells are rung.

As the faithful make their way into the church, the Paschal troparion (“Christ is risen from the dead”) is sung repeatedly, until all have found their places. Alternate melodies for this hymn may be used; see page 53.

The celebrant returns to the holy table, censuring the interior of the church, and the deacon returns to the ambon for the following Litany. If there is no deacon, the celebrant intones the Litany at the holy table.

The faithful may SIT for the Litany of Peace. During the service of Paschal Matins, all those who are able to stand are encouraged to do so throughout. If rest is needed, sitting is appropriate during the Litanies, except when an incensation is taking place. During an incensation, all should stand.

Litany of Peace

Deacon: In peace, let us pray to the Lord.

Response: 
1. Lord, have mer - cy.

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

Response: 
2. Lord, have mer - cy.

Deacon: For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

Deacon: For our holy father (*Name*), Pope of Rome, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For our most reverend metropolitan (*Name*), for our God-loving bishop (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our government and for all in the service of our country, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this city, for every city, community, and for the faithful living in them, let us pray to the Lord.

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

Deacon: For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: That we be delivered from all affliction, wrath and need, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy. (2)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: A musical staff in G-clef and F-sharp key signature. The melody consists of four notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (half).
To you, O Lord.

The faithful STAND.

Celebrant: We thank you, Lord our God, for you have wakened us from our sleep, and have filled our lips with praise that we might worship you and call upon your holy name. We beg of your compassion that you have always shown towards us, hear us now and send help to those who stand before your holy glory awaiting your abundant mercy. O Lord, grant that those who serve you in fear and love may praise your ineffable goodness.

For to you is due all glory, honor, and worship, Father, Son, and Holy Spirit, now and ever and forever.

Response: A musical staff in G-clef and F-sharp key signature. The melody consists of three notes: G4 (quarter), A4 (quarter), and B4 (half).
A - - men.

The Paschal Canon

The clergy begin the CANON OF SAINT JOHN DAMASCENE, singing the first Irmos of each Ode. The faithful sing the remainder of each Ode while the celebrant incenses in the usual manner.

Ode 1

The clergy sing the irmos:

It is the day of Resurrection, * O People, let us be enlightened by it. * The Passover is the Lord's Passover, * since Christ our God, has brought us from death to life * and from earth to heaven. * We therefore sing the hymn of victory.

Voskresénija deň, * prosvitímsja l'údije, * Páscha Hóspodňa, Páscha * ot smérty bo ko žízni, * i ot zemlí ko nebesí * Christós Boh nas prividé, pobídnuju pojúščyja.

and the faithful respond:



Christ is ri - sen from the dead!



Chris-tós vos-kré - se iz mért-vych!

The priest incenses, and the faithful sing the rest of the Ode.



Let us cleanse our sen - ses that we may see the ri - sen Christ



in the glo - ry of his re - sur - rec - tion and clear - ly hear him greet - ing us:



"Re-joice!" - as we sing the hymn of vic - tor - y.



Christ is ri - sen from the dead!

Let the hea - vens pro - per - ly re - joice, and let the earth be glad,
 and let the whole visible and invisible world cel - e - brate; for Christ,
 our e - ver - last - ing joy is ris - - - sen.

Christ is ri - sen from the dead!

The faithful repeat the irmos as katavasia:

It is the day of Re-sur-rec - tion. O People, let us be en-light-ened by it.
 The Passover is the Lord's Pass - o - ver, since Christ, our God,
 has brought us from death to life and from earth to hea - ven.
 We there - fore sing the hymn of vic - tor - y.

Small Litany

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

Response: 
Lord, have mer - cy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: 
Lord, have mer - cy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: 
To you, O Lord.


Celebrant: For you are the supreme ruler, and yours is the kingdom, the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - - - men.

Ode 3

The clergy sing the irmos:

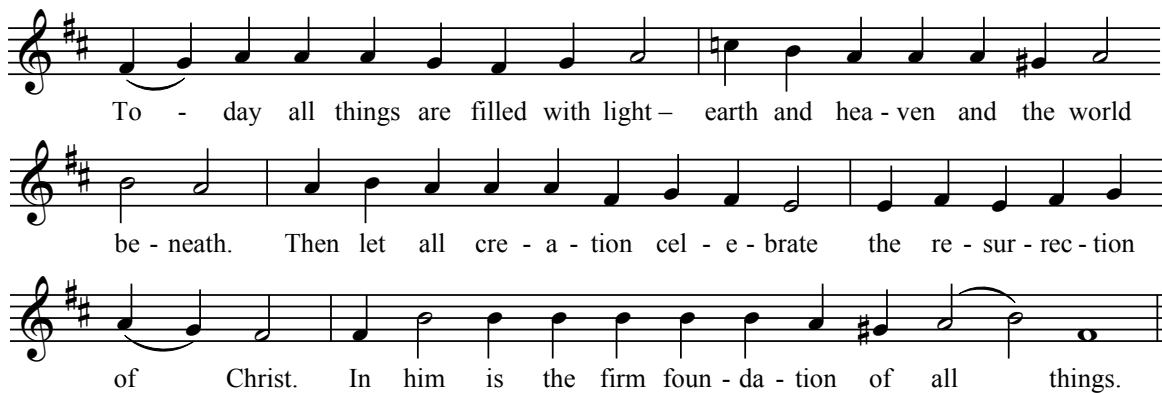
Come, let us partake of a new drink, * not miraculously produced from the barren rock, * but from the fountain of immortality, * springing up from the tomb of Christ. * In him is our firm strength.


Christ is ri - sen from the dead!

Prijďte, pítije pijém nóvoje, * ne ot kámene neplódna čudod'íjemoje, * no netl'ínija istóčnik, * iz hróba odoždívša Christá, * vo námže utverždájemsja.


Chris-tós vos-kré - se iz mért-vych!

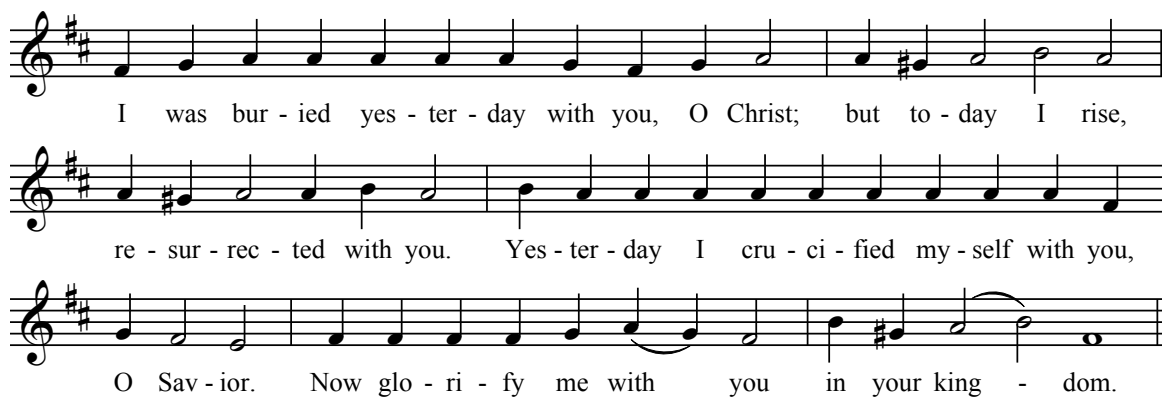
The priest incenses, and the faithful sing the rest of the Ode.



To - day all things are filled with light - earth and hea - ven and the world
be - neath. Then let all cre - a - tion cel - e - brate the re - sur - rec - tion
of Christ. In him is the firm foun - da - tion of all things.



Christ is ri - sen from the dead!



I was bur - ied yes - ter - day with you, O Christ; but to - day I rise,
re - sur - rec - ted with you. Yes - ter - day I cru - ci - fied my - self with you,
O Sav - ior. Now glo - ri - fy me with you in your king - dom.

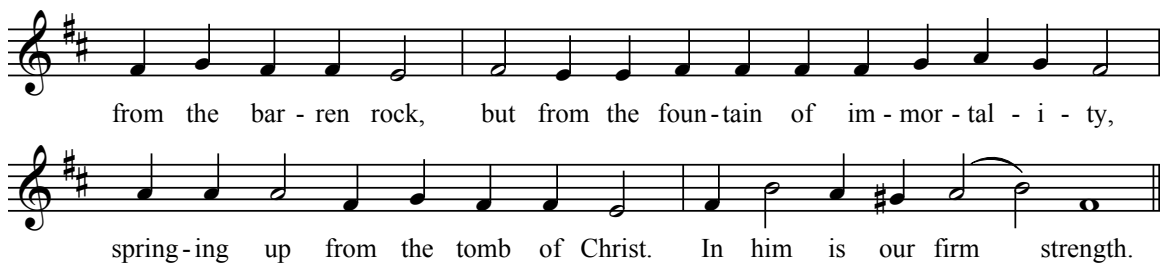


Christ is ri - sen from the dead!

The faithful repeat the irmos as katavasia:



Come, let us par - take of a new drink, not mir - a - cu - lous - ly pro - duced



from the bar - ren rock, but from the foun-tain of im - mor - tal - i - ty,
 spring - ing up from the tomb of Christ. In him is our firm strength.

Small Litany

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

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us,
 O God, by your grace.

Response: Lord, have mercy.

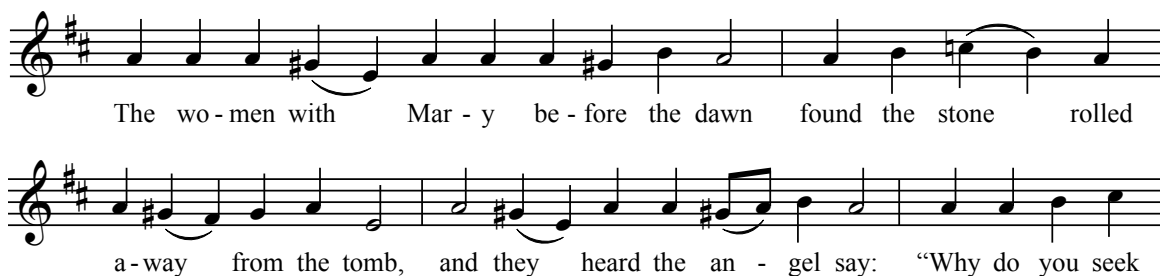
Deacon: Commemorating our most holy, most pure, most blessed and glorious
 Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us
 commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

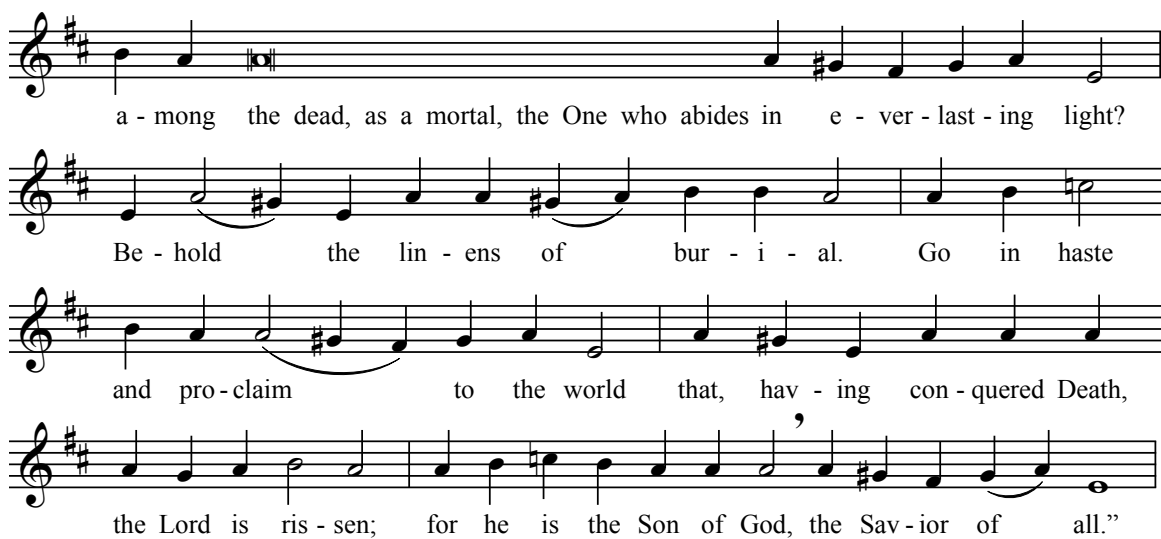
Celebrant: For you are our God, and we give glory to you, Father, Son, and Holy
 Spirit, now and ever and forever.

Response: Amen.

Hypakoje



The wo - men with Mar - y be - fore the dawn found the stone rolled
 a - way from the tomb, and they heard the an - gel say: "Why do you seek




a - mong the dead, as a mortal, the One who abides in e - ver - last - ing light?
 Be - hold the lin - ens of bur - i - al. Go in haste
 and pro - claim to the world that, hav - ing con - quered Death,
 the Lord is ris - sen; for he is the Son of God, the Sav - ior of all."

Ode 4

The clergy sing the irmos:

Let Habakkuk, * speaking in behalf of God,
 * stand with us at the divine watch; * let
 him show us the brilliant Angel who
 proclaims: * "Today, salvation comes to
 the world; * for Christ, being Almighty, is
 risen."

Na Bóžestvenňij stráži, * bohohlahólivyj
 Avvakúm, * da stánet so námi, * i pokážet
 svitonósna Ánhela, * jáсно hlohól'ušča: *
 dnes' spasénije míru, * jáko voskréše
 Christós, * jáko vsesílen.



Christ is ri - sen from the dead!



Chris-tós vos-kré-se iz mért-vych!

The priest incenses, and the faithful sing the rest of the Ode.



Christ had ap-peared as a man when he was born of the Vir - gin.



As a mor - tal, he was called "Lamb". Be - ing un - de - filed and with - out



blem - ish, he is our Pass - o - ver; and as true God,



he is pro - claimed per - fect.



Christ is ri - sen from the dead!



Christ, our blessed crown, was sacrificed of his own will like a year - ling lamb



for all of us, and so be - came our cleans - ing Pasch. From his tomb



he shines on us a - gain as the splen - did Sun of Right - eous - ness.



Christ is ri - sen from the dead!



Da - vid, an - ces - tor of the Lord, danced and made mu - sic be - fore the Ark



which was on - ly a sym - bol. As God's ho - ly peo - ple,



let us wit-ness the sym-bol ful-filled and re-joyce in spir - it;



for Christ, be-ing Al-might-y, is ri - - - sen.



Christ is ri - sen from the dead!

The faithful repeat the irmos as katavasia:



Let Ha-bak-kuk, speak-ing in be-half of God, stand with us at the



di-vine watch; let him show us the brilliant An-gel who pro-claims: "To-day,



sal-va-tion comes to the world; for Christ, be-ing Al-might-y, is ri - sen.

Small Litany

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

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us,
O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Celebrant: For you are a good and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

Ode 5

The clergy sing the irmos:

Let us rise at early dawn * and bring to our Master a hymn instead of myrrh, * and we shall see Christ, * the Sun of Righteousness, * who enlightens the life of all.

Útreňujem útru hlubokú, * i vmísto míra pišň prinesém Vladýci, * i Christá úzrim právdy Sólnce, * vsim žižň vozsijájušča.



Christ is ri-sen from the dead!



Christós vos-kré-se iz mért-vych!

The priest incenses, and the faithful sing the rest of the Ode.



When those bound by chains in the realm of Death saw your bound-less mer-cy,



O Christ, they has-tened to the light with joy, prais-ing the E - ter - nal Pasch.



Christ is ri - sen from the dead!



Bear - ing torch - es let us meet the bride-groom, Christ, as he comes forth from



his tomb; and let us greet, with joy - ful song, the sav - ing Pasch of God.



Christ is ri - sen from the dead!

The faithful repeat the irmos as katavasia:



Let us rise at ear - ly dawn and bring to our Mas - ter a hymn



in - stead of myrrh, and we shall see Christ, the Sun of



Right - eous - ness, who en - light - ens the life of all.

Small Litany

- Deacon:** Again and again, in peace, let us pray to the Lord
- Response:** Lord, have mercy.
- Deacon:** Protect us, save us, have mercy on us, and preserve us,
O God, by your grace.
- Response:** Lord, have mercy.
- Deacon:** Commemorating our most holy, most pure, most blessed and glorious
Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us
commit ourselves and one another and our whole life to Christ our God.
- Response:** To you, O Lord.
- Celebrant:** For sanctified and glorified is your all-honorable and majestic name:
Father, Son, and Holy Spirit, now and ever and forever.
- Response:** Amen.

Ode 6

The clergy sing the irmos:

You have descended into the realm of
Death, O Christ, * and have broken ancient
bonds which held the captive. * You arose
from the tomb on the third day * like Jonah
from the whale.



Christ is ri - sen from the dead!

Snížšél jesí vo preispódňaja zemlí, * i
sokrušíl jesí verejí vičnyja, * soderžáščyja
svjázannyja, Christé; * i tridnéven, * jáko ot
kíta Jóna; * voskrésl jesí ot hróba.



Chris-tós vos-kré - se iz mért-vych!

The priest incenses, and the faithful sing the rest of the Ode.



When you a - rose from the tomb, O Christ, you pre-served its seals in - tact,



just as in your ho - ly birth a vir - gin's vow was un - bro - ken.



You o - pened to us the gates of par - a - dise.



Christ is ri - sen from the dead!



O my Sav - ior, be - ing God, will - ing - ly you of - fered your-self. As a



nev - er - con-sumed yet liv - ing vic - tim, you gave your-self to the Fa - ther.



You a - rose from the tomb, re - sur - rect - ing A - dam, the fa - ther of all.



Christ is ri - sen from the dead!

The faithful repeat the irmos as katavasia:



You have de - scend - ed in - to the realm of Death, O Christ, and have bro - ken

an - cient bonds with held the cap - tive. You a - rose from the tomb
 on the third day like Jo - nah from the whale.

Small Litany

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

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us,
 O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious
 Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us
 commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Celebrant: For you are the King of peace and the Savior of our souls, and we give
 glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

Kontakion of Pascha - Tone 8

Al-though you descended into the grave, O Im-mor-tal One, you de-stroyed Ha-des'
 pow - er. You a - rose as a vic - tor, O Christ God. You ex - claimed

to the myrrh-bearing wom-en: Re-joyce! You gave peace to your a-pos-tles
and grant-ed resurrection to the fall - en.

Ikos

The lector chants the ikos in recitando, except for the ending, which uses the melody of the kontakion.

Early in the morning, before sunrise, * as if it were already day, * myrrh-bearing virgins were seeking the Sun, * previously descended into the grave; * and they cried out to one another: * “Come, O friends! * Let us anoint with fragrant spices * the life-giving and yet already buried body of Christ * who resurrected the fallen Adam. * Let us hasten, as did the Magi, and adore Christ * and bring our myrrh as a gift to him * who is wrapped not in swaddling clothes but in a shroud. * Let us weep and exclaim: * “Arise, O Master,

grant - ing resurrection to the fall - en!”

The Hymn of the Resurrection

By custom, this hymn is sung three times: once by the clergy, and twice by the people.

Kievan chant, Tone 6 samohlas

reverence

Hav - ing beheld the Res - ur - rec - tion of Christ, let us bow to the holy Lord Je - sus

reverence

who a - lone is sin - less. We bow to your Cross, O Christ,

and we praise and glorify your holy Res - ur - rec - tion. For you a - lone

are our God, and we know no oth - er. We call you by name.

reverence

Come all you faith - ful, let us bow to the holy Res-ur - rec - tion of Christ,

for behold, through the Cross, joy has come to the whole world. Al-ways

bles - ing the Lord, let us praise his Res - ur - rec - tion. By enduring the

Cross for us, he de stroyed Death by death.

Sticheron - Tone 6 samohlasen - sung once by all

Je - sus is ris - en from the tomb, as he fore - told, and grant - ed us
ev - er - last - ing life and great mer - - - cy.

Ode 7

The clergy sing the irmos:

God, who saved the three youths from the furnace, * has become man * and suffered as any mortal; * but his passion clothed his mortality * with the splendor of incorruption. * He is the only Blessed One, God of our fathers, * and is worthy of all praise.

Ótroki ot péšči izbávivyj, * byv čelovík, * stráždjet jáko smérten, * i strástiju smértnoje * vo netl'ínija oblačít blahol'ípije, * jedín blahoslovén * otcév Boh, i proproslávlen.

The priest incenses, and the faithful sing the rest of the Ode.

Christ is ri - sen from the dead! Chris-tós vos-kré - se iz mért-vych!

Pi - ous wom - en ran in tears to you, O Christ, bring - ing myrrh to you as dead;
but in - stead, they a - dored you in joy as the liv - ing God
and an - nounced your mys - ti - cal Pass - o - ver to your dis - ci - - ples.



Christ is ri - sen from the dead!



We cel - e - brate your vic - tor - y o - ver Death, the des - truc - tion of the



deep a - byss, and the birth of a new e - ter - nal life. With joy, we praise



the Au - thor of all things, the on - ly Bles - sed One, God of our fa - thers,



for he is wor - thy of all praise.



Christ is ri - sen from the dead!



This most splen - did and sav - ing night is sac - red and all - wor - thy



of sol - em - ni - ty. It her - alds the bright day of re - sur - rec - tion on which



the Eternal Light in the flesh has shown forth from the tomb to all.



Christ is ri - sen from the dead!

The faithful repeat the irmos as katavasia:



God, who saved the three youths from the fur - nace, has be - come man



and suf - fered as a - ny mor - tal; but his pas - sion clothed his mor - tal - i - ty



with the splen - dor of in - cor - rup - tion. He is the on - ly Bles - sed One,



God of our fa - thers, and is wor - thy of all praise.

Small Litany

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

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us,
O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious
Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us
commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Celebrant: For yours is the might; and yours are the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

Ode 8

The clergy sing the irmos:

This is that chosen and holy day, * feast of feasts, * most solemn day, * only king and lord of all Sabbaths, * on which we ever praise Christ.

Sej narečennyj i svjatýj deň, * jedín subbót, * Car' i Hospód', * prázdnikov prázdnik, * i toržestvó jest' toržestv: * vo ónže blahoslovím Christá vo víki.

The priest incenses, and the faithful sing the rest of the Ode.



Christ is ri - sen from the dead!



Christós vos-kré-se iz mért-vych!



Come, on this glorious day of re - sur - rec - tion, and par-take of



the fruit of the new vine, the di - vine joy of Christ's king - dom,



ev - er prais - ing him as God.



Christ is ri - sen from the dead!



Lift up your eyes, O Zi - on, and be - hold. See your chil - dren com - ing to you.



From the east, west, north, and south, they come to you like stars of light di - vine,



ev - er bles - sing Christ.

Special refrain before the hymn to the Trinity:



O most ho - ly Tri - ni - ty, our God, glo - ry to you!



O Al - might - y Fa - ther, Spir - it and Word, three per - sons,



yet one es - sence, full - ness of all being and di - vin - i - ty - we have been



bap - tized in you, and e - ver bless you.



O most ho - ly Tri - ni - ty, our God, glo - ry to you!

The faithful repeat the irmos as katavasia:

This is that cho - sen and ho - ly day, feast of feasts, most sol - emn day,
 on - ly king and lord of all Sab - baths, on which we ev - er praise Christ.

Small Litany

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

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us,
 O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious
 Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us
 commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Celebrant: For blessed is your name, and glorified is your kingdom, Father, Son,
 and Holy Spirit, now and ever and forever.

Response: Amen.

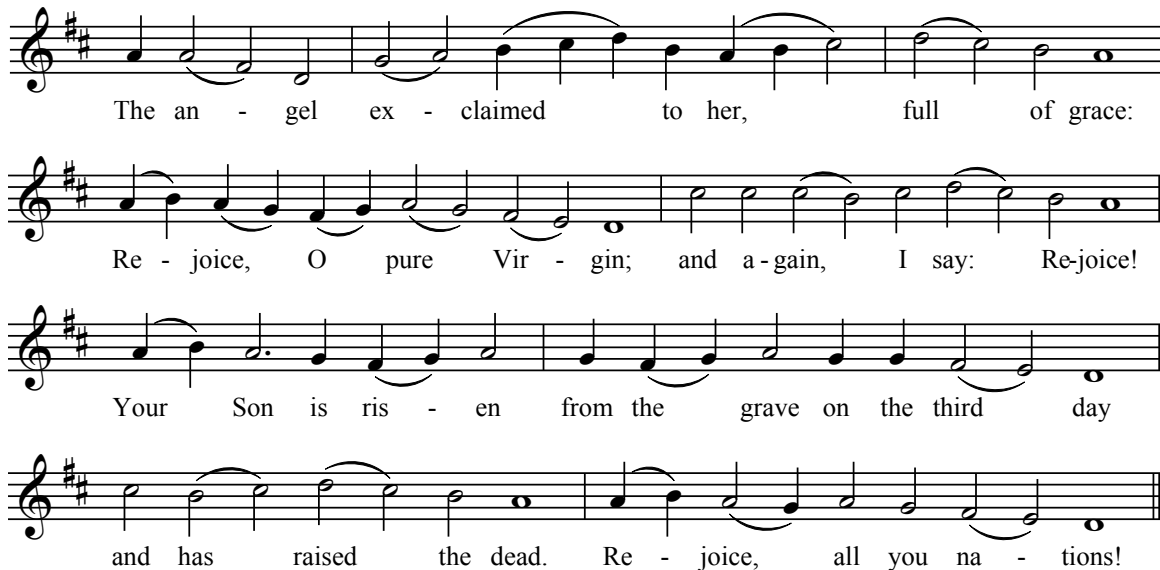
Ode 9

At the end of the Eighth Ode, the deacon (or priest if there is no deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns!

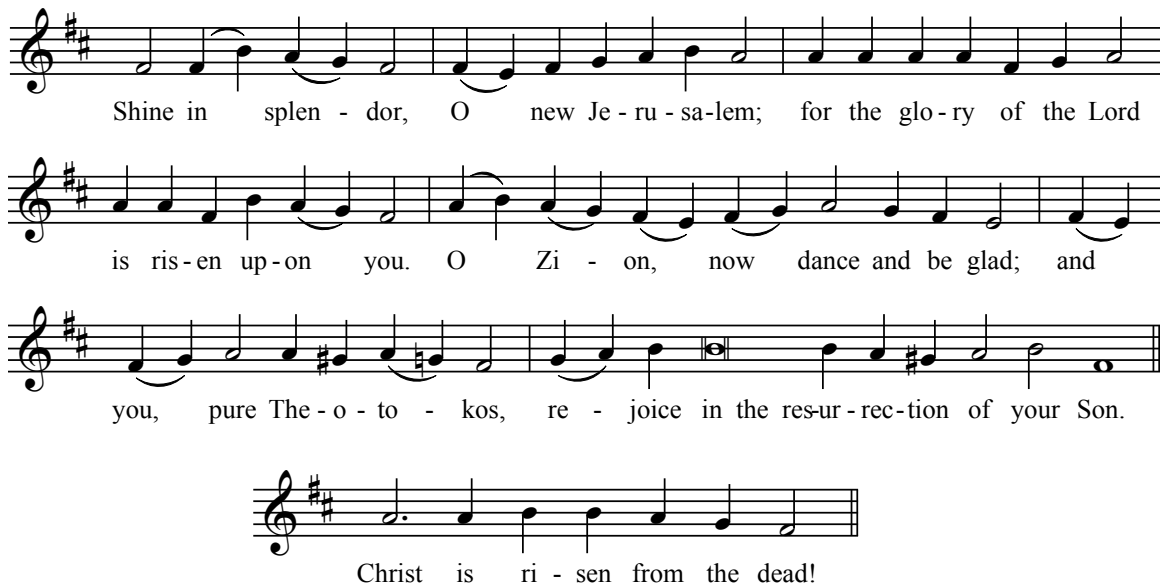
The priest incenses, and the faithful sing the Magnification, Irmos, and the rest of the Ode.

Magnification of Pascha - for Slavonic, see the next page



The an - gel ex - claimed to her, full of grace:
Re - joice, O pure Vir - gin; and a - gain, I say: Re-joyce!
Your Son is ris - en from the grave on the third day
and has raised the dead. Re - joice, all you na - tions!

Irmos




Shine in splen - dor, O new Je - ru - sa - lem; for the glo - ry of the Lord
is ris - en up - on you. O Zi - on, now dance and be glad; and
you, pure The - o - to - kos, re - joice in the res - ur - rec - tion of your Son.
Christ is ri - sen from the dead!


CONTINUE on page 32.

Or in Slavonic:


Magnification of Pascha




Án - hel vo - pi - já - - - - še Bla - ho - dát - ňij:



Či - sta - ja Dí - - - vo rá - duj - sja, i pá - ki re - kú, rá - duj - sja:




Tvoj Syn vos - kré - se tri - dné - ven ot hró - ba, i mért - vy - ja




voz - dvíh - nu - vyj: l'ú - di - je ve - se - lí - te - sja.


Irmos




Svi - tí - sja, svi - tí - sja, nó - vyj Je - ru - sa - lí - me, slá - va bo Hos - pód - ňa



na te - bí voz - si - já, li - kúj ný - ňi i ve - se - lí - sja, Si - ón - e: Ty že



či - sta - ja kra - súj - sja Bo - ho - ró - di - ce, o vo - stá - ni - ji Rož - dest - vá Tvo - je - hó.



Chris - tós vos - kré - se iz mért - vych!

How pleas-ing-ly di-vine and sweet was your voice, O Christ, when you prom-sed
 with-out fail to re-main with us un - til the end of time.
 We, the faith-ful re-joice in this firm foun - da - tion of hope.

Christ is ri - sen from the dead!

O Christ, Great and Sac - red Pasch, Wis - dom, Power and Word of God,
 grant that we be with you in your king-dom on the nev - er - end - ing day.

Christ is ri - sen from the dead!

The faithful repeat the irmos ("Shine in splendor") as katavasia, either in English (page 30) or in Slavonic (page 31).

Small Litany

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

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us,
O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious
Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us
commit ourselves and one another and our whole life to Christ our God.

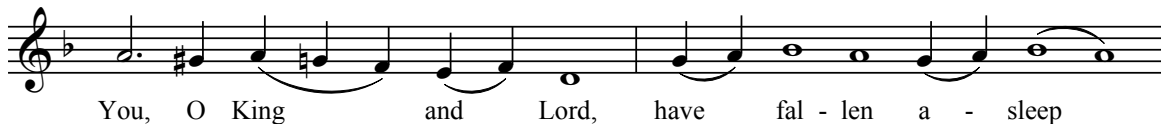
Response: To you, O Lord.

Celebrant: For all the heavenly powers praise you, and we give glory to you,
Father, Son and Holy Spirit, now and ever and forever.

Response: Amen.

Hymn of Light (Exapostilarion)

Traditionally, the clergy sing the following once, and the people twice more.



and made death pow - er - less. You are the Pasch
of in - cor - rup - tion. You are the sal - va - tion of the world.

Or in Slavonic:

Pló - ti ju u - - - snúv já - ko mertv Ca - - - rjú
i Hós - po - di, tri - dné - ven vos - krésl je - - - sí, A - dá - ma
voz - dvích ot tli, i u - prazd - nív smért: Pás - cha
ne - tl'í - ni - ja, mí - ra spa - sé - - - ni - - - - je.

The Praises (Psalms 148-150)

Psalm 148 - Tone 1 samohlasen



Let ev' - ry - thing that lives and that breathes give praise to the Lord.



Praise the Lord from the heav - ens, praise him in the heights. To



you is due a hymn, O God. Praise him, all his an - gels,



praise him, all his host. To you is due a hymn, O God.

Praise him, sun and moon,
praise him, shining stars.
Praise him, highest heavens
and the waters above *the* heavens.
Let them praise the name of the Lord,
He commanded; they *were* made.
He fixed them forever,
gave a law which shall not pass *away*.
Praise the Lord from the earth,
sea creatures and *all* oceans,
fire and hail, snow and mist,
stormy winds that obey *his* word;
all mountains and hills,
all fruit trees *and* cedars,
beasts, wild and tame,
reptiles and birds on *the* wing;
all earth's kings and peoples,
earth's princes *and* rulers.
young men and maidens,
old men together *with* children.

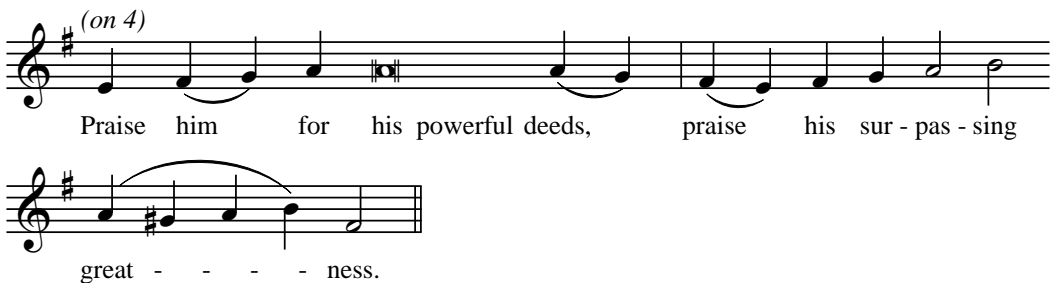
Let them praise the name of the Lord
 for he alone is *exalted*.
 The splendor of his name
 reaches beyond heaven *and* earth.
 He exalts the strength of his people,
 he is the praise of all *his* saints,
 of the children of Israel,
 of the people to whom he *comes* close.

Psalm 149

Sing a new song to the Lord,
 his praise in the assembly of *the* faithful.
 Let Israel rejoice in its Maker,
 let Zion's sons exult in *their* king.
 Let them praise his name with dancing
 and make music with timbrel *and* harp.
 For the Lord takes delight in his people.
 He crowns the poor with *salvation*.
 Let the faithful rejoice in their glory,
 shout for joy and take *their* rest.
 Let the praise of God be on their lips
 and a two-edged sword in *their* hand,
 to deal out vengeance to the nations
 and punishment on all *the* peoples;
 to bind their kings in chains
 and their nobles in fetters *of* iron.
 To carry out the sentence pre-ordained:
 this honor is for all his faithful.

Psalm 150

Praise God in his holy place,
 praise him in his mighty heavens.

Cantor: 

(on 4)
 Praise him for his powerful deeds, praise his sur - pas - sing
 great - - - - ness.

Stichera of the Resurrection - Tone 1

All:



We praise your sav - ing pas - sion, O Christ, and we glo - ri - fy your



Res - ur - rec - - - tion.



O praise him with sound of trum - pet, praise him with lute and harp.

All:



You en - dured the cross and a - bol - ished death; you a - rose from the dead.



Make our lives peace - ful, O Lord, for you a - lone are most



pow - er - - - ful.

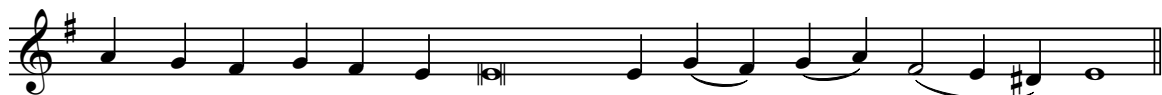


Praise him with tim - brel and dance, praise him with strings and pipes.

All:



You de - spoiled Ha - des and raised up humanity at your Res - ur - rec - tion, O Christ.



Make us wor - thy to praise and glorify you with a pure heart.

Cantor: 

O praise him with resounding cymbals, praise him with clashing of cym-bals.



Let ev - 'ry - thing that lives and that breathes give praise to the Lord.

All:



We glo - ri - fy your divine con-des - cen - sion and sing hymns to you, O Christ.



You were born of the Vir - gin and re-mained inseparable from the Fa - ther.



As man, you suffered and willing-ly en-dured the cross. Com-ing forth as if from a



bri - dal cham - ber, you a - rose from the grave to save the world.



O Lord, glo - - - - - ry to you.

The Paschal Stichera

The praises continue with the Paschal stichera. The celebrant (or an appointed person) sings the verses and the faithful respond with the stichera. During the singing of the stichera, the faithful approach to kiss the holy cross, the gospel book, and the icon of the Resurrection. The celebrant stands outside the holy doors, holding the handcross and greeting each of the faithful as they come to kiss the cross and holy articles, saying to each:

Celebrant: Christ is risen!

Celebrant: Christos voskrese!

Response: Indeed he is risen!

Response: Voinstinnu voskrese!

Celebrant:

Let God a - rise and let his ene-mies be scat - tered,
and let those who hate him flee from be - fore his face.

All:

To - day the sa - cred Pasch is re - vealed to us, ho - ly and new Pasch,
the mys - ti - cal Pass - o - ver, the ven - er - a - ble Pass - o - ver,
the Pasch which is Christ the Re - deem - er, spot-less Pasch, great Pasch,
the Pasch of the faith - ful, the Pasch which is the key to the gates of
Par - a - dise, the Pas - cha which sanc - ti - fies all the faith - - - ful.

Celebrant:

As smoke van - ish - es, so let them van - ish,
as wax melts be - fore a fire.

All:



O wo - men, be the her - alds of good news and tell what you saw;



tell of the vision and say to Zi - on: "Ac - cept the good news of joy



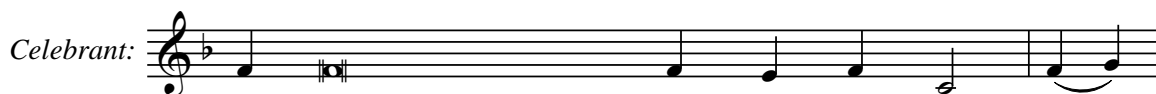
from us, the news that Christ has ri - sen." Ex - ult and cel - e - brate



and re - joice, O Je - ru - sa - lem, see - ing Christ the King,



com - ing forth from the tomb like a bride - - - groom.



So let the wicked perish at the pres - ence of God, but



let the right - eous ones re - joice.

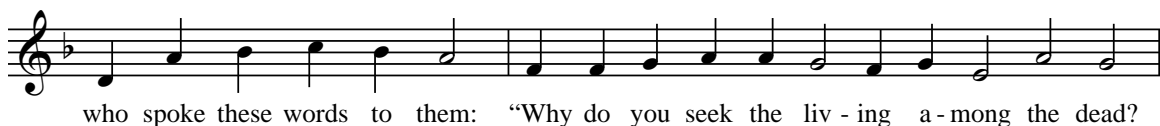
All:



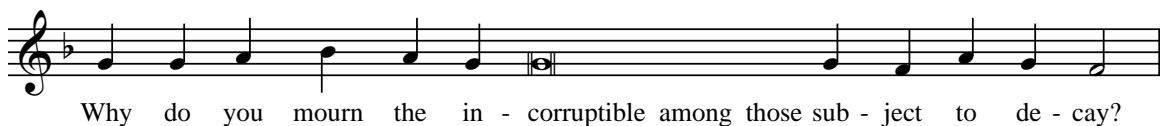
The myrrh - bear - ing wo - men ar - rived just be - fore the dawn



at the tomb of the Giv - er of Life and found an an - gel seat - ed on the stone



who spoke these words to them: "Why do you seek the liv - ing a - mong the dead?"



Why do you mourn the in - corruptible among those sub - ject to de - cay?



Go an - nounce the good news to his dis - ci - - - - ples.

Celebrant:



This is the day that the Lord has made; let us be glad



and re - jice in it.

All:



Pasch so de - light - ful, Pasch of the Lord, is the Pasch -



most hon - ored Pasch now dawned on us. It is the Pasch! There - fore, let us



joy - ful - ly em - brace one an - oth - er. O Pass - o - ver, save us from sor - row;



For to - day, Christ has shown forth from the tomb as from a bri - dal cham - ber

and filled the wo - men with joy by say - ing: An - nounce
the good news to the A - pos - - - - tles.

Celebrant: Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it,
now and ev - er and for - ev - er. A - men.

This is the Re - sur - rec - tion Day! Let us be en - light - ened by this Feast
and let us em - brace one an - oth - er! Let us call "Bre - thren"
e - ven those who hate us, and in the Re - sur - rec - tion,
for - give ev - 'ry thing and let us sing: Christ is ris - en from the dead!
By death he tram - pled death; and to those in the tombs he grant - ed life.

After the veneration, if it be the local custom, the Paschal sermon of Saint John Chrysostom is read by the celebrant or by an appointed person, while the faithful remain standing.

At the conclusion of the Paschal sermon, the following may be sung:

Troparion of Saint John Chrysostom - Tone 8


The grace shin - ing forth from your mouth like a torch
has en - light - ened the u - ni - verse; it has stored up in the
world the treas - ure of dis - dain for wealth. It has shown us the heights
of hu - mil - i - ty. In - struct us by your words, John Chrys - os - tom
our fa - ther, and in - ter - cede with the Word, Christ God,
to save our souls.

The faithful may SIT during the Litanies.

Litany of Fervent Supplication

Deacon: Have mercy on us, O God, according to your great mercy,
we pray you, hear and have mercy.

Response:



Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - - - cy.

Deacon: Again we pray for our holy father, (*Name*), pope of Rome, and for our most reverend metropolitan, (*Name*), for our God-loving bishop, (*Name*), for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:



Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.

Deacon: Again we pray for our government and for all in the service of our country.


Response:



Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.

Deacon: Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

Response:



Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - - - cy.

Celebrant: For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:  A - - - - men.

Litany of Supplication

Deacon: Let us complete our morning prayer to the Lord

Response:  Lord, have mer - cy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:  Lord, have mer - cy.

Deacon: That this whole day be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response:  3. Grant this, O Lord.

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

Response:  4. Grant this, O Lord.

Deacon: For the pardon and remission of our sins and offenses, let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord.

Response: Grant this, O Lord (4)

Deacon: That we may spend the rest of our life in peace and repentance, let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment seat of Christ, let us beseech the Lord.

Response: Grant this, O Lord. (4)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the Saints, let us commit ourselves and one another, and our whole life to Christ our God.


Response: To you, O Lord.

Celebrant: We sing to you, we praise you, we bless you, and we thank you, God of our Fathers, for you have banished the dark of night and shown us once again the light of day, We beseech you, forgive our sins and accept our prayer in your great tenderness of heart because we take refuge in you, the merciful and all-powerful God. Shine in our hearts your true Sun of Justice. Enlighten our minds and guard all our senses, so that walking blamelessly in the path of your commandments as in daylight, we may reach eternal life, for in you is the source of life. Make us worthy to enjoy the unapproachable light.

For you are our God and we give glory to you, Father, Son and Holy Spirit, now and ever and forever.

Response: A - men.

Celebrant: Peace ☩ be to all!

Response: 
And to your spir - - - it.

Deacon: Bow your heads to the Lord.

Response: 
To you, O Lord.


Celebrant: Holy Lord, you dwell on high and look upon the lowly, and with your all-seeing eye you watch over all creation. To you we bend our neck in spirit and body and we implore you, O Holy of Holies, stretch forth your invisible hand from your holy dwelling place and bless us all. If we have sinned voluntarily or involuntarily forgive us as a good God who loves mankind and gives us earthly and heavenly gifts.

For yours are mercy and salvation, O Christ our God, and we give glory to you, with your eternal Father and your life-creating Spirit, now and ever and forever.

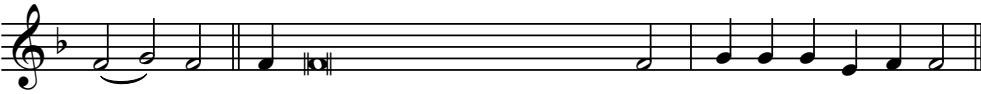
Response: 
A - - - men.

Dismissal

Deacon: Wisdom!

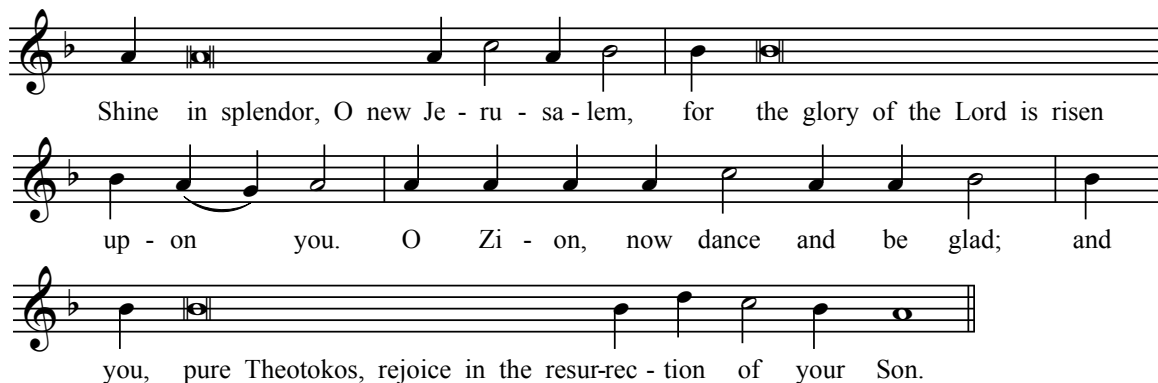
Response: 
Give the bless - ing!

Celebrant: Blessed is Christ our God, the One-Who-Is, always, now and ever and forever.

Response: 
A - men. O God, strengthen the true faith, for-ev-er and ev-er.

Celebrant: O most holy Theotokos, save us!

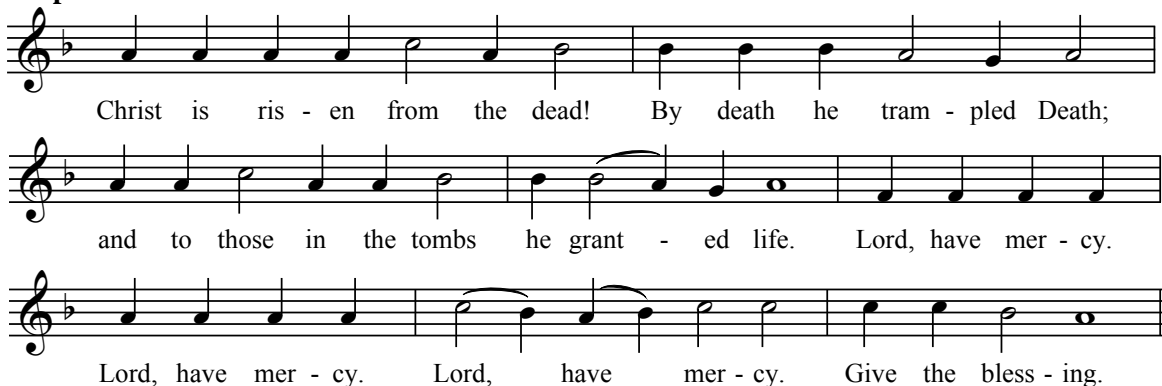
Response:



Shine in splendor, O new Je - ru - sa - lem, for the glory of the Lord is risen
up - on you. O Zi - on, now dance and be glad; and
you, pure Theotokos, rejoice in the resur-rec - tion of your Son.

Celebrant: Glory to you, O Christ God, our hope, glory to you!

Response:



Christ is ris - en from the dead! By death he tram - pled Death;
and to those in the tombs he grant - ed life. Lord, have mer - cy.
Lord, have mer - cy. Lord, have mer - cy. Give the bless - ing.

Celebrant: May Christ our true God, risen from the dead, by death trampling death, and to those in the graves granting life, have mercy on us and save us through the prayers of his most pure Mother, of the holy, glorious and praiseworthy apostles, and of all the saints; for Christ is good and loves us all.

Response:



A - - - - - men.

Then the celebrant raises the handcross to the people three times, each time saying:

Celebrant: Christ is risen!


Celebrant: Christós voskrése!

And the people respond each time:


Response: Indeed he is risen!

Response: Voístinnu voskrése!

*Then the troparion of Pascha is sung three times, once by the celebrant,
and then twice by the faithful:*



Christ is ris - en from the dead! By death he tram - pled death;



and to those in the tombs he grant - ed life.

After the third time, the following is added:



And to us he grant-ed life e - ter - nal. Let us bow be-fore his resur-rec-tion



on the third day!

Blessing of Paschal Food

Celebrant: Blessed is our God, always, now and ever and forever.

Response: Amen.

The celebrant sings: Christ is risen from the dead..., and the faithful sing it twice more.

Blessing of Bread

Celebrant: Let us pray to the Lord.

Response: Lord, have mercy.

Celebrant: O Holy Master, Almighty Father and Eternal God, through our Lord Jesus Christ Who came down from heaven, giving life and salvation to the world, bless this bread by Your holy and spiritual blessing so that it may be, to all who will eat of it, for the salvation of soul, the health of body, and the protection against every illness and hostile attack. For you are a merciful and gracious God and we give glory to You, Father, Son, and Holy Spirit, now and ever, and forever.

Response: Amen.

Blessing of Meat Products

Celebrant: Let us pray to the Lord.

Response: Lord, have mercy.

Celebrant: O Lord Jesus Christ our God, look down upon these meat products and bless them as You sanctified the ram which the faithful Abraham offered to You, and the lamb which Abel presented to You as a holocaust, and as You also sanctified the fattened calf which You ordered to be slain for the prodigal who returned to You. As he was considered worthy to partake of Your goodness, may we also enjoy these meats which You blessend and sanctified for the benefit of all of us. For you are the true Nourishment and the Giver of all good things, and we give glory to You, together with your eternal Father, and your most holy, gracious, and life-giving Spirit, now and ever, and forever.

Response: Amen.

Blessing of Dairy Products

Celebrant: Let us pray to the Lord.

Response: Lord, have mercy.

Celebrant: O God, our Lord and Master, Creator and Maker of all things, bless this cheese and butter, and together with them, the eggs and all other foods here present. Keep us in Your goodness, so that, as we partake of them, we may be filled with all Your generous gifts and indescribable goodness. For you are the Supreme Ruler and Yours are the kingdom, the power, and the glory, Father, Son, and Holy Spirit, now and ever, and forever.

Response: Amen.

Sprinkling the food with holy water, the celebrant says:

Celebrant: These foods are blessed and sanctified by the sprinkling of this holy water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Dismissal *(music on page 48)*

Celebrant: Wisdom!

Response: *(recited)* Shine in splendor, O new Jerusalem, for the glory of the Lord is risen upon you. O Zion, now dance and be glad; and you, pure Theotokos, rejoice in the resurrection of your Son.

Celebrant: Glory to you, O Christ God, our hope, glory to you!

Response: Christ is risen from the dead! By death he trampled death; and to those in the tombs he granted life. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing!

Celebrant: May Christ our true God, risen from the dead, by death trampling Death and granting life to those in the tombs, have mercy on us and save us through the prayers of his most pure Mother; and of the holy, glorious, and illustrious apostles; and through the prayers of all the saints; for Christ is good and loves us all.

Response: Amen.

Then the celebrant raises the handcross to the people three times, each time saying:

Celebrant: Christ is risen!

Celebrant: Christós voskrése!

And the people respond each time:

Response: Indeed he is risen!

Response: Voístinnu voskrése!

Then the troparion of Pascha is sung three times, once by the celebrant, and then twice by the faithful:

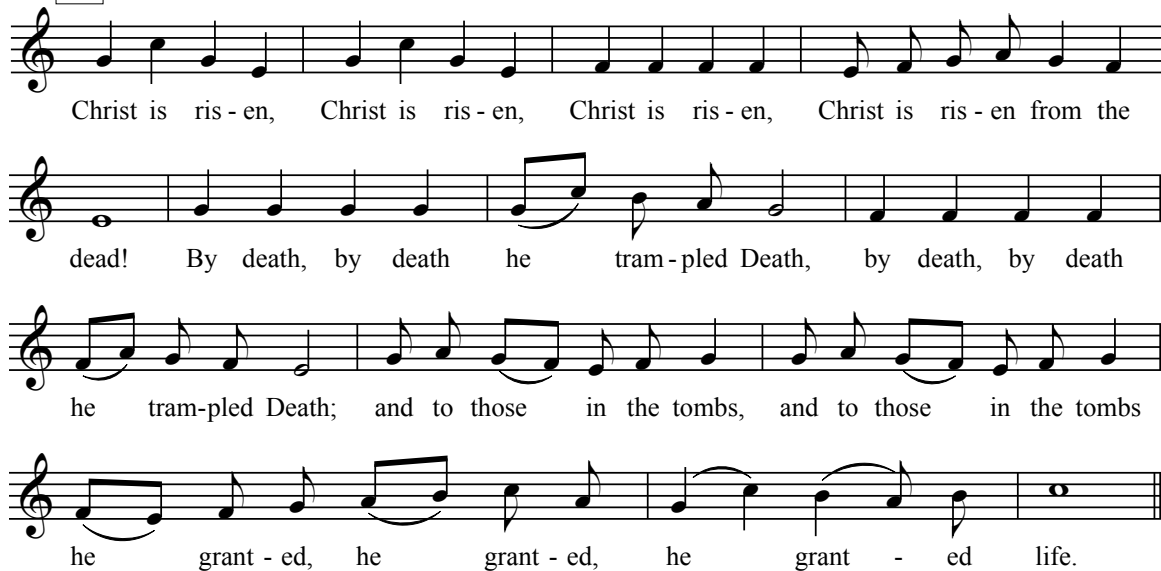
Christ is risen from the dead! By death he trampled death, and to those in the tombs he granted life!

After the third time, the following is added:

And to us he granted life eternal. Let us bow before his resurrection on the third day!

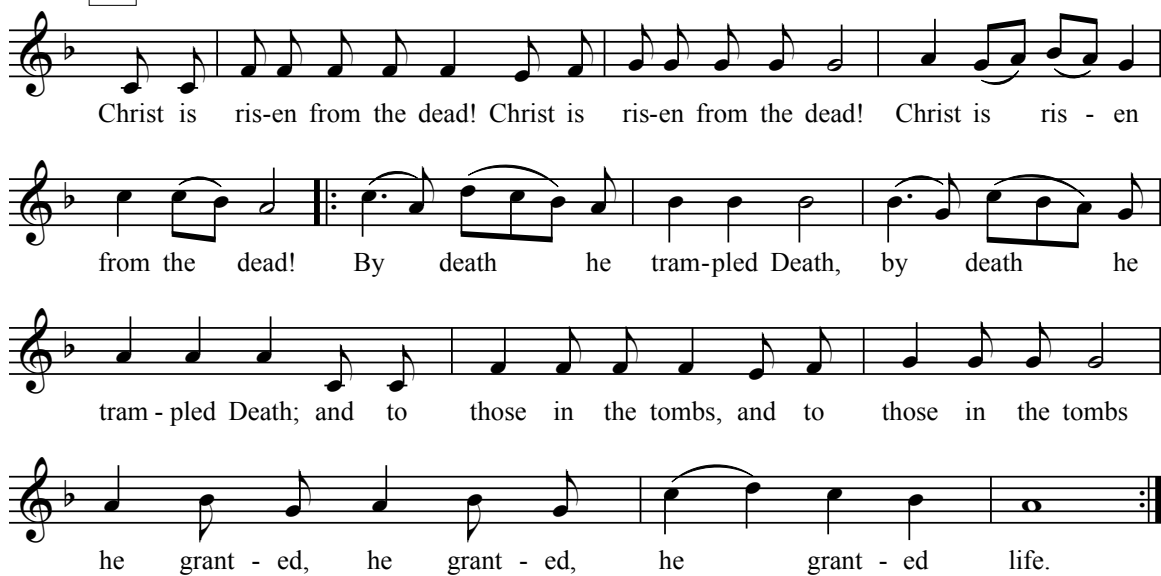
Christ Is Risen (*alternate melodies*)

A



Christ is ris - en, Christ is ris - en, Christ is ris - en, Christ is ris - en from the
dead! By death, by death he tram - pled Death, by death, by death
he tram - pled Death; and to those in the tombs, and to those in the tombs
he grant - ed, he grant - ed, he grant - ed life.

B



Christ is ris - en from the dead! Christ is ris - en from the dead! Christ is ris - en
from the dead! By death he tram - pled Death, by death he
tram - pled Death; and to those in the tombs, and to those in the tombs
he grant - ed, he grant - ed, he grant - ed life.

About the service of Paschal Matins

“At the end of the long period of fasting, and of the dramatic services of Holy Week, the faithful sit in a darkened church. Then the doors of the icon screen are opened, symbolizing the salvation of God and the renewed access to Paradise. In Greek and Slavonic, the first word that is said is “resurrection”:

YOUR RESURRECTION, O Christ our Savior, the angels in heaven praise with hymns.

Make us, on earth, also worthy, with a pure heart, to extol and give glory to you!

This hymn has a theme common to processional hymns in the Byzantine Church – the presence of angels. “The angels in heaven praise with hymns...” They join us in the procession, which symbolizes the journey of the women to the empty tomb, where they are greeted by angels. We pray, “Make us on earth, also worthy ...” We have not been able to achieve this worthiness by our fasting and asceticism – it is a gift of God – but the result is a pure heart. Only with a pure heart given by God can we see the resurrection.” (Father David Petras)

Christ is risen! Indeed he is risen!

Christós voskrése! Voístinnu voskrése! (*Slavonic*)

Christós anésti! Alithós anésti! (*Greek*)

Al Maseeh Qam! Haqqan Qam! (*Arabic*)

Kristus vstal zmr'tvych! Skutočne vstal! (*Slovak*)

Krisztus feltámadt! Valóban feltámadt! (*Hungarian*)

Hristus a Înviat! Adevărat a Înviat! (*Romanian*)

Cristo ha resucitado! En verdad, está resucitado! (*Spanish*)

Christ is risen! Indeed he is risen!