MATINS OF THE RESURRECTION

also known as Paschal Matins

for celebration without a priest

Metropolitan Cantor Institute
Pittsburgh, Pennsylvania
March 2020
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 is 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

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Response: Amen.

Then the leader sings the Paschal troparion, in English:

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

Or in Slavonic:

Christós voskrése iz mértvych, smért’ju smert’ popráv,  
i súščym vo hrobích život darováv.

All those present repeat the troparion twice:

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, smért’ju smert’ popráv i súščym vo hrobích, život darováv. (2 times)

Then the leader sings a series of psalm verses, to which the faithful reply with the Paschal troparion. (If it is not possible to sing the verses as written, simply chant them on a single pitch,
Leader:

Let God arise and let his enemies be scattered, and let those who hate him flee from before his face!

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

Leader:

As smoke vanishes, so let them vanish, as wax melts before a fire.

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

Leader:

So let the wicked perish at the presence of God, but let the righteous ones rejoice.

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

Leader:

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

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

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.
(sung twice)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.
The Paschal Canon

*The cantor begins the CANON OF SAINT JOHN DAMASCENE, singing the first Irmos of each Ode. The faithful sing the remainder of each Ode with the cantor.*

**Ode 1**

*The cantor sings the i rmos:*

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.


*and the faithful respond:*

\[\text{Christ is ri - sen from the dead!}
\]

\[\text{Chris-tós vos-kré - se iz mért-vych!}
\]

**All those present 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:

\[\text{“Re-joice!”– as we sing the hymn of vic-tor - y.}
\]

\[\text{Christ is ri - sen from the dead!}
\]
Let the heavens properly rejoice, and let the earth be glad,
and let the whole visible and invisible world celebrate; for Christ,
our everlasting joy is risen.

Christ is risen from the dead!

The faithful repeat the irmos as katavasia:

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.

Lord, have mercy. Lord, have mercy.
Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.
Ode 3

The cantor sings 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.

and the faithful respond:

All those present sing the rest of the Ode.

I was buried 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 Savior. Now glorify me with you in your kingdom.

Christ is risen from the dead!

The faithful repeat the irmos as katavasia:

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.

Lord, have mercy. Lord, have mercy.
Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Hypakoje

The women with Mary before the dawn found the stone rolled away from the tomb, and they heard the angel say: “Why do you seek
among the dead, as a mortal, the One who abides in everlasting light?

Behold the linens of burial. Go in haste

and proclaim to the world that, having conquered Death,

the Lord is risen; for he is the Son of God, the Savior of all.”

**Ode 4**

*The cantor sings 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,*  
*jásno hlohol’ušča:*  
dnes’ spasénije miru, *jáko voskrése Christós,*  
jáko vsesílen.

Christ is risen from the dead!

Christós vos-křé-se iz mért-vych!

All those present sing the rest of the Ode.

Christ had appeared as a man when he was born of the Virgin.
As a mortal, he was called “Lamb”. Being undefiled and without blemish, he is our Passover; and as true God, he is proclaimed perfect.

Christ is risen from the dead!

Christ, our blessed crown, was sacrificed of his own will like a yearling lamb for all of us, and so became our cleansing Pasch. From his tomb he shines on us again as the splendid Sun of Righteousness.

Christ is risen from the dead!

David, ancestor of the Lord, danced and made music before the Ark which was only a symbol. As God’s holy people,
let us wit-ness the sym- bol ful-filled and re- joice 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.

Lord, have mercy. Lord, have mercy.

Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.
Ode 5

The cantor sings 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.

All those present 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.

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.
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.

Lord, have mercy. Lord, have mercy.

Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Ode 6

The cantor sings 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 risen from the dead!

All those present sing the rest of the Ode.
When you arose from the tomb, O Christ, you preserved its seals intact,
just as in your holy birth a virgin’s vow was unbroken.

You opened to us the gates of paradise.

Christ is risen from the dead!

O my Savior, being God, willingly you offered yourself. As a
never-consumed yet living victim, you gave yourself to the Father.

You arose from the tomb, resurrecting Adam, the father of all.

Christ is risen from the dead!

The faithful repeat the irmos as katavasia:

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

Lord, have mercy. Lord, have mercy.
Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Kontakion of Pascha - Tone 8

Althought you descended into the grave, O Immortal One, you destroyed Hades’ power. You arose as a victor, O Christ God. You exclaimed to the myrrh-bearing women: Rejoice! You gave peace to your apostles and granted resurrection to the fallen.
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,*

\[\text{granting resurrection to the fallen!}\]
Jesus is risen from the tomb, as he foretold, and granted us everlasting life and great mercy.

Ode 7

The cantor sings 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.

All those present sing the rest of the Ode.

Christ is risen from the dead!

Pi-ous wom-en ran in tears to you, O Christ, bringing myrrh to you as dead;

but instead, they adored you in joy as the living God

and announced your mystical Passover to your disciples.
Christ is risen from the dead!

We celebrate your victory over Death, the destruction of the deep abyss, and the birth of a new eternal life. With joy, we praise the Author of all things, the only Blessed One, God of our fathers, for he is worthy of all praise.

Christ is risen from the dead!

This most splendid and saving night is sacred and all-worthy of solemnity. It heralds the bright day of resurrection on which the Eternal Light in the flesh has shown forth from the tomb to all.
Christ is risen from the dead!

The faithful repeat the irmos as katavasia:

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.

Lord, have mercy. Lord, have mercy.

Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.
Ode 8

The cantor sings 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.


And all those present sing the rest of the Ode.

Christ is risen from the dead!

Come, on this glorious day of resurrection, and partake of the fruit of the new vine, the divine joy of Christ’s kingdom, ever praising him as God.

Christ is risen from the dead!

Lift up your eyes, O Zion, and behold. See your children coming to you.
From the east, west, north, and south, they come to you like stars of light divine,
ever blessing Christ.

Special refrain before the hymn to the Trinity:

O most holy Trinity, our God, glory to you!

O Almighty Father, Spirit and Word, three persons,
yet one essence, fullness of all being and divinity—
we have been baptized in you, and ever bless you.

O most holy Trinity, our God, glory to you!

The faithful repeat the irmos as katavasia:

This is that chosen and holy day, feast of feasts, most solemn day,
on - ly king and lord of all Sab - baths, on which we ev - er praise Christ.

Lord, have mercy. Lord, have mercy.
Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Ode 9

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

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 - joice!

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
Christ is risen up on you. O Zion, now dance and be glad; and you, pure Theotokos, rejoice in the resurrection of your Son.

CONTINUE on page 32.

Or in Slavonic:

Magnification of Pascha

orvpijašě Blahodatnij:

Čistaja Đivo raduj-sja, i paki rekû, raduj-sja:

Tvój Syn vosphere triněven ot hroba, i měrtvyja

doihnuvyj: ludi je veselitěsja.

Irmos

Svitisa, svtisa, novyj Jerusalime, slava bo Hospodña
How pleasing-ly di-vine and sweet was your voice, O Christ, when you prom-ised

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 risen from the dead!

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

Lord, have mercy. Lord, have mercy.
Lord, have mercy.
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Hymn of Light (Exapostilarion)

You, O King and Lord, have fallen asleep
in the flesh as a mortal man but on the third day
you arose. You have raised Adam from his corruption
and made death powerless.
You are the Pasch of incorruption. You are the salvation of the world.
The Praises (Psalms 148-150)

Psalm 148 - Tone 1 samohlasen

Let ev’rything that lives and that breathes give praise to the Lord.

Praise the Lord from the heavens, praise him in the heights. To you is due a hymn, O God. Praise him, all his angels, 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:

Praise him for his powerful deeds,
praise his surpassing greatness.

(on 4)
We praise your saving passion, O Christ, and we glorify your Resurrection.

O praise him with sound of trumpet, praise him with lute and harp.

You endured the cross and abolished death; you arose from the dead.

Make our lives peaceful, O Lord, for you alone are most powerful.

Praise him with timbrel and dance, praise him with strings and pipes.

You de-spoiled Hades and raised up humanity at your Resurrection, O Christ.

Make us worthy to praise and glorify you with a pure heart.
O praise him with resounding cymbals, praise him with clashing of cymbals.

Let every thing that lives and that breathes give praise to the Lord.

We glory your divine condescension and sing hymns to you, O Christ.

You were born of the Virgin and remained inseparable from the Father.

As man, you suffered and willingly endured the cross. Coming forth as if from a bridal chamber, you arose from the grave to save the world.

O Lord, glory to you.

Then those present may come forward and kiss the icon of the Resurrection and the Cross, while singing the Paschal stichera.
Let God arise and let his enemies be scattered,
and let those who hate him flee from before his face.

Today the sacred Pasch is revealed to us, holy and new Pasch,
the mystical Passover, the venerable Passover,
the Pasch which is Christ the Redeemer, spotless Pasch, great Pasch,
the Pasch of the faithful, the Pasch which is the key to the gates of Paradise, the Pasch which sanctifies all the faithful.

As smoke vanishes, so let them vanish,
as wax melts before a fire.
All:

O women, be the heralds of good news and tell what you saw;
tell of the vision and say to Zion: “Accept the good news of joy
from us, the news that Christ has risen.” Exult and celebrate
and rejoice, O Jerusalem, seeing Christ the King,
com ing forth from the tomb like a bride - groom.

Leader:

So let the wicked perish at the presence of God, but
let the righteous ones rejoice.

All:

The myrrh-bearing women arrived just before the dawn
at the tomb of the Giver of Life and found an angel seated on the stone.
who spoke these words to them: “Why do you seek the living among the dead?

Why do you mourn the incorruptible among those subject to decay?

Go announce the good news to his disciples.

Leader:

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

All:

Pasch so delightful, Pasch of the Lord, is the Pasch—most honored Pasch now dawned on us. It is the Pasch! Therefore, let us joyfully embrace one another. O Passover, save us from sorrow;

For today, Christ has shown forth from the tomb as from a bridal chamber.
and filled the women with joy by saying: Announce the good news to the Apostles.

Leader:

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

This is the Resurrection Day! Let us be enlightened by this Feast and let us embrace one another! Let us call "Brethren" even those who hate us, and in the Resurrection, forgive ev'ry thing and let us sing: Christ is risen from the dead!

By death he trampled death; and to those in the tombs he granted life.
The Paschal sermon of Saint John Chrysostom may be read by the leader, if desired.

The Paschal Homily of Saint John Chrysostom

Is there anyone here who is a devout lover of God?
Let them enjoy this beautiful bright festival.
Is there anyone who is a grateful servant?
Let them rejoice and enter into the joy of their Lord!

Are there any now weary with fasting?
Let them now receive their wages!
If they have toiled from the first hour, let them receive their due reward;
If any have come after the third hour, let him with gratitude join in the Feast!

And he that arrived after the sixth hour,
let him not doubt; for he shall have sustained no loss.
And if any have delayed until the ninth hour,
let him not hesitate; but let him come too.
And he who arrived only at the eleventh hour,
let him not be afraid by reason of his delay.

For the Lord is gracious and receives the last even as the first.
He gives rest to him who comes at the eleventh hour,
as well as to him who toiled from the first.
To this one He gives, and upon another He bestows.
He accepts the work as he greets the endeavor.
The deed He honors and the intention He commends.

Let us all enter into the joy of the Lord!
First and last alike receive your reward;
rich and poor, rejoice together!
Sober and slothful, celebrate the day!

You that have kept the fast, and you that have not,
rejoice today for the Table is richly laden!
Feast royally on it, the calf is a fatted one.
Let no one go away hungry; partake, all, of the cup of faith.
Enjoy all the riches of His goodness!
Let no one grieve at his poverty, 
for the universal kingdom has been revealed.
Let no one mourn that he has fallen again and again; 
for forgiveness has risen from the grave.
Let no one fear death, for the death of our Savior has set us free.
He has destroyed it by enduring it.

He destroyed Hades when he descended into it.
He put it into an uproar even as it tasted of His flesh.
Isaiah foretold this when he said,
You, O Hell, have been troubled by encountering Him below.

Hell was in an uproar because it was done away with.
It was in an uproar, because it was mocked.
It was in an uproar, for it was destroyed.
It is in an uproar, for it is annihilated.

It is in an uproar because it is now made captive.
Hell took a body, and it discovered God.
It took earth, and encountered Heaven.
It took what it saw, and was overcome by what it did not see.
O death, where is your sting?
O Hades, where is your victory?

Christ is risen, and you, O death, are annihilated!
Christ is risen, and the evil ones are cast down!
Christ is risen, and the angels rejoice!
Christ is risen, and life is liberated!
Christ is risen, and the tomb is emptied of its dead;
for Christ, having risen from the dead,
is become the first-fruits of those who have fallen asleep.

To Him be glory and power forever and ever. Amen!
At the conclusion of the Paschal sermon, the following may be sung:

Troparion of Saint John Chrysostom - Tone 8

The grace shining forth from your mouth like a torch
has enlightened the universe; it has stored up in the
world the treasure of disdain for wealth. It has shown us the heights
of humility. Instruct us by your words, John Chrysostom
our father, and intercede with the Word, Christ God, to save our souls.
In place of the litanies:

Lord, have mercy. (12 times)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Conclusion

Shine in splendor, O new Jerusalem, for the glory of the Lord is risen up on you. O Zion, now dance and be glad; and you, pure Theotokos, rejoice in the resurrection of your Son.

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.

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Response: Amen.
Christ is risen, Christ is risen, Christ is risen, Christ is risen from the dead! By death, by death he trampled Death, by death, by death he trampled Death; and to those in the tombs, and to those in the tombs he granted, he granted, he granted life.

Christ is risen from the dead! Christ is risen from the dead! Christ is risen from the dead! By death he trampled Death, by death he trampled Death; and to those in the tombs, and to those in the tombs he granted, he granted, he granted life.
Blessing of Paschal Food

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Response: Amen.

The leader sings Christ is risen from the dead..., and all those present sing it twice more.

Blessing of Bread

Leader: 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 holy, now and ever, and forever.

Response: Amen.

Blessing of Meat Products

Leader: 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, now and ever, and forever.

Response: Amen.
Blessing of Dairy Products

**Leader:** 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 holy, now and ever, and forever.

**Response:** Amen.

*Then the leader says, three times:*

**Leader:** Christ is risen! **Leader:** 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 leader, 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!
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! Adeverat a Înviat! (Romanian)

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

Christ is risen! Indeed he is risen!