

# 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 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

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

**Response:**   
A - - men.

*Then the leader sings 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.

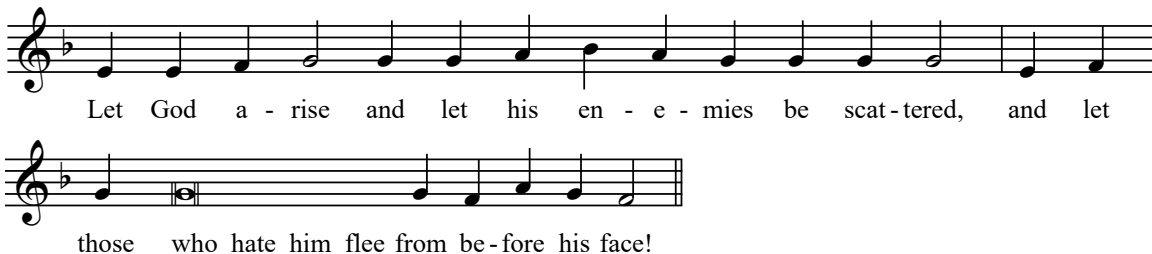
*All those present repeat the troparion twice:*

**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, smértiju smert' popráv i súščym vo hrobích, živót 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 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, život darováv.

Leader:

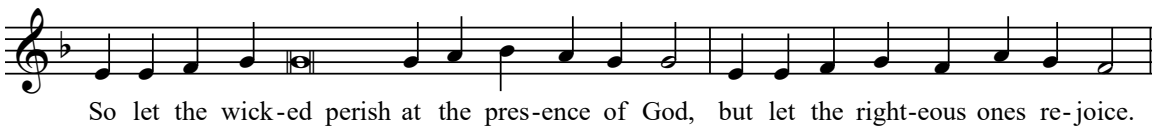


As smoke van - ish - es, so let them van - ish, as wax melts be - fore a fire.

**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, život darováv.

Leader:



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

**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, život darováv.

Leader:

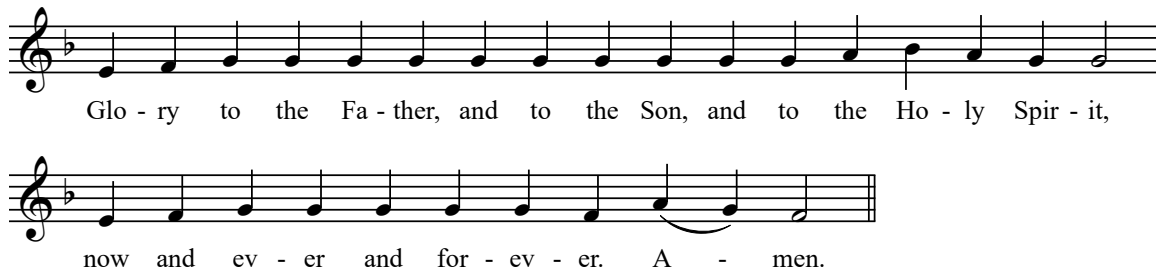


This is the day that the Lord has made; let us be glad and re - joice in it.

**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, život darováv.

*Leader:*



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, život darováv.

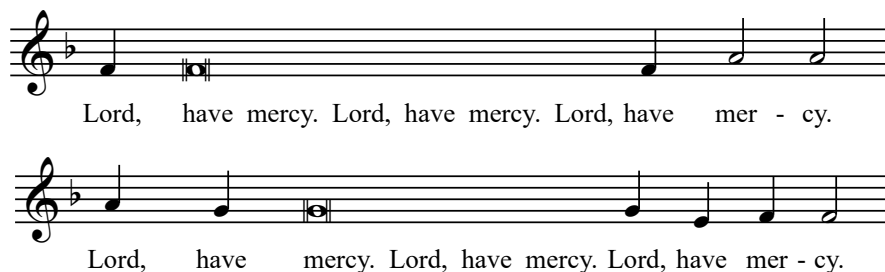
**Leader:** Christ is risen from the dead! By death he trampled Death,

**Leader:** Christós voskrése iz mértvych, smértiju smert' popráv,

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

**R.** ... i súščym vo hrobích, život darováv!

*In place of the Litany of Peace:*



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

*(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 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!

*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:



"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.

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.

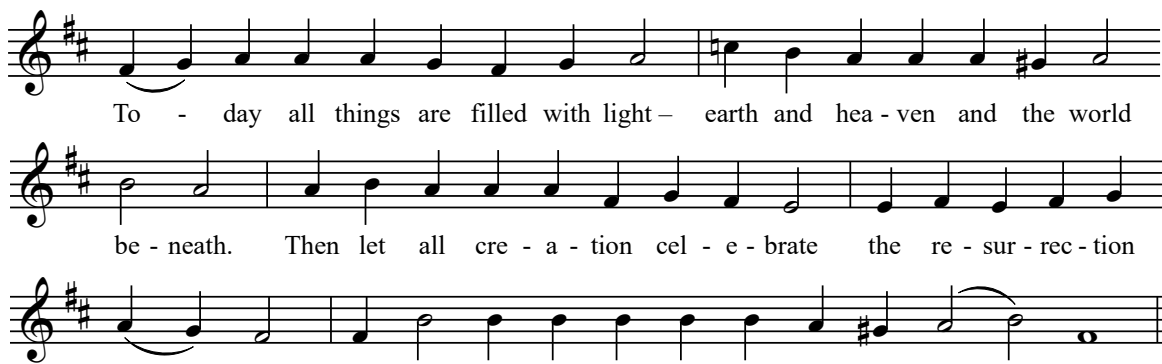
Prijďte, pítje pijém nóvoje, \* ne ot kámene neplódna čudod'íjemoje, \* no netl'ínija istóčnik, \* iz hróba odoždívša Christá, \* vo námže utverždájemsja.

*and the faithful respond:*



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

*All those present 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.

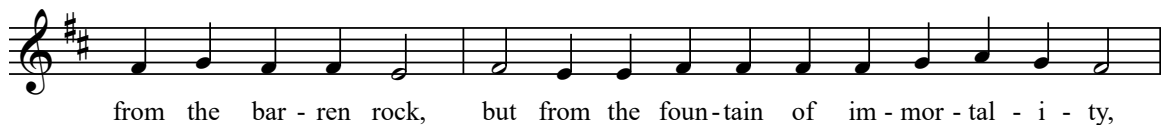


Christ is ri - sen from the dead!

*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.

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 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 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, \* 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!

*All those present 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 - 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.

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



Christ is ri-sen from the dead!



Christós voskré-se iz mért-vych!

*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.



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.

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.

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



Christ is ri - sen from the dead!



Chris-tós vos-kré-se iz mért-vych!

*All those present 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.

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

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-joice! You gave peace to your a-pos-tles  
 and grant-ed resurrection to the fall - en.



## Ikos

*The lector chants the ikos in recitativo, 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,



# The Hymn of the Resurrection

*By custom, this hymn is sung three times.*

**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 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.

Ótroki ot péšči izbávyvj, \* byv čelovík, \* stráždjet jáko smérten, \* i stráštiju smértnoje \* vo netl'ínija oblačít blahol'ípije, \* jedín blahoslovén \* otcév Boh, i preproslávlen.

*All those present 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.

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.

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

*And all those present sing the rest of the Ode.*



Christ is ri - sen from the dead!



Chris-tós 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.

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-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:  
 Čí - sta - ja Ďí - 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



čí - 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).*

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 fal - len a - sleep



in the flesh as a mor - tal man but on the third day



you a - rose. You have raised A - dam from his cor - rup - tion



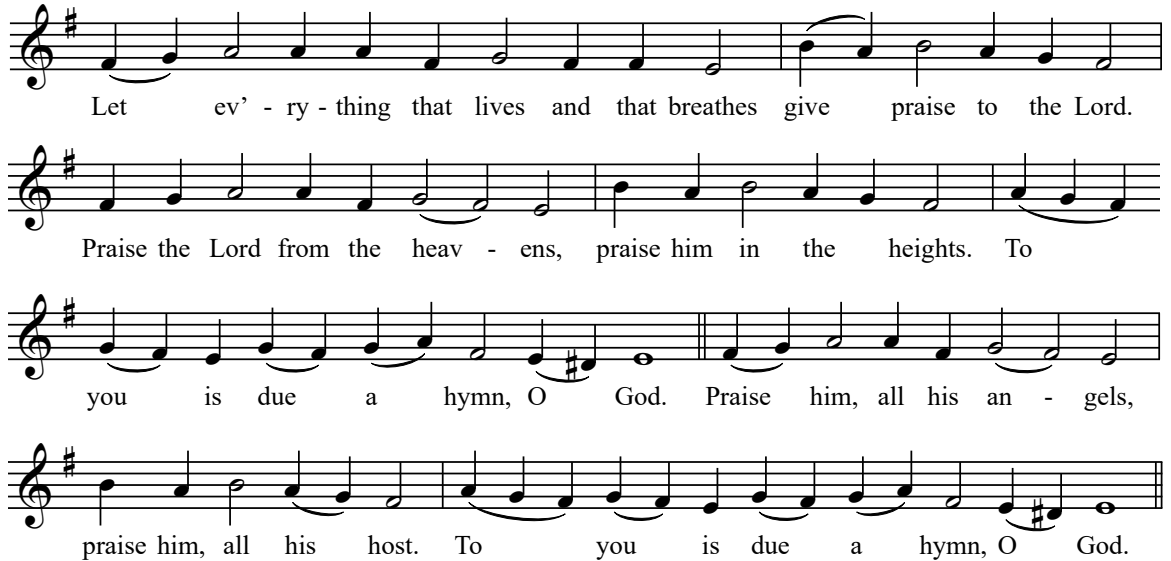
and made death pow - er - less. You are the Pasch



of in - cor - rup - tion. You are the sal - va - tion of the world.

## 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.

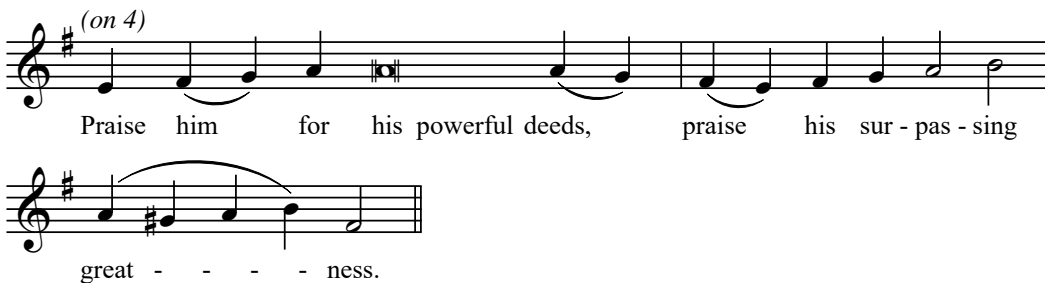
Let them praise the name of the Lord  
 for he alone is *exalted*.  
 The splendor of his name  
 reaches beyond heaven *and* earth.  
 He exalts the strength of his people,  
 he is the praise of all *his* saints,  
 of the children of Israel,  
 of the people to whom he *comes* close.

**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.

The musical notation consists of two staves in G major (one sharp). The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature. It contains the melody for the first line of text. The second staff continues the melody for the second line of text. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

## 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.

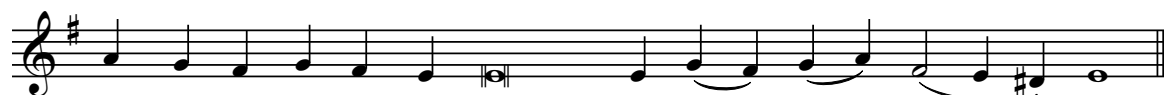


Praise him with tim - brel and dance, praise him with strings and pipes.

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.

*TheN those present may come forward and kiss the icon of the Resurrection and the Cross, while singing the Paschal stichera.*



*Leader:*

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 Pasch which sanc - ti - fies all the faith - - - ful.

*Leader:*

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.

*Leader:*



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



let the right - eous ones re - joice.

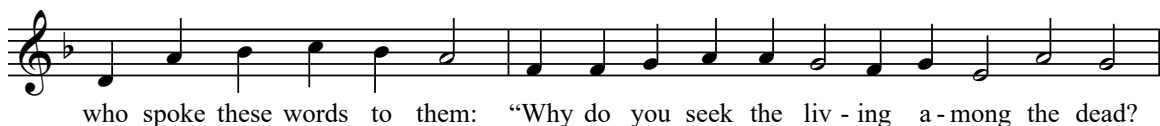
*All:*



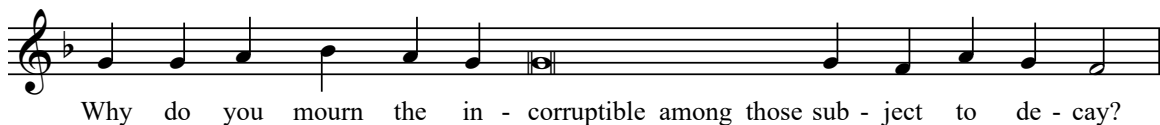
The myrrh - bear - ing wo - men ar - rived just be - fore the dawn



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.

*Leader:*



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



and re - joice 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.

*Leader:*

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.

*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.

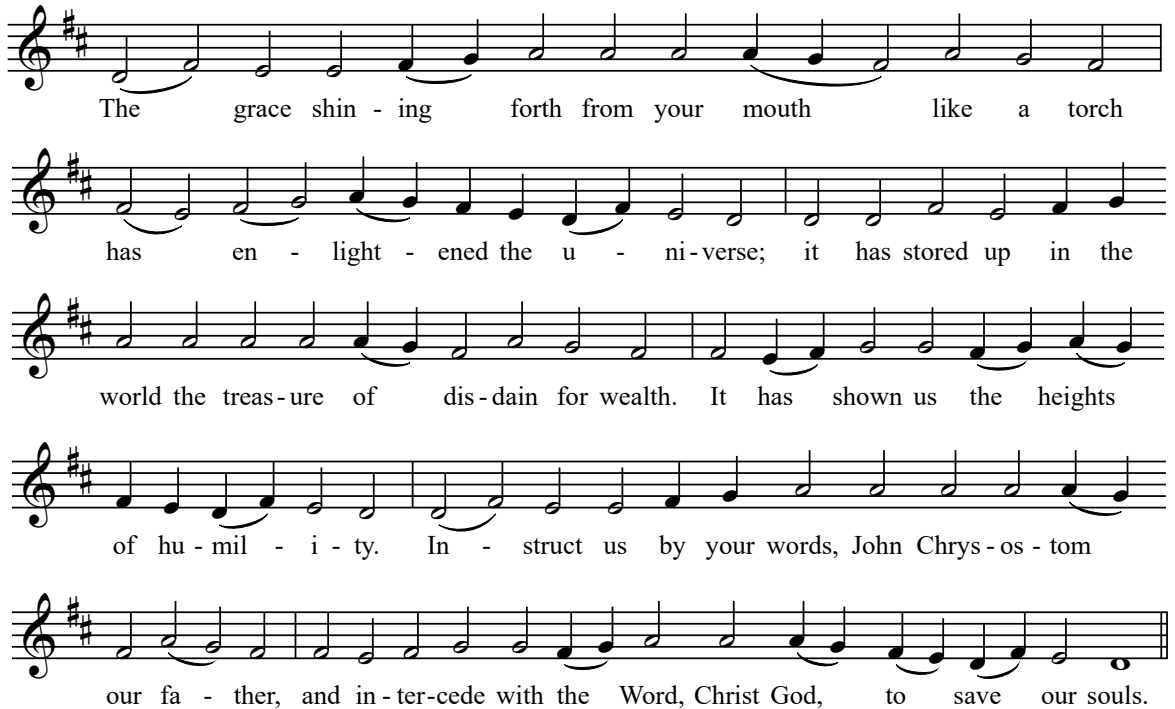
It is in an uproar because it is now made captive.  
Hell took a body, and it discovered God.  
It took earth, and encountered Heaven.  
It took what it saw, and was overcome by what it did not see.  
O death, where is your sting?  
O Hades, where is your victory?

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 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.

*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 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.  
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.

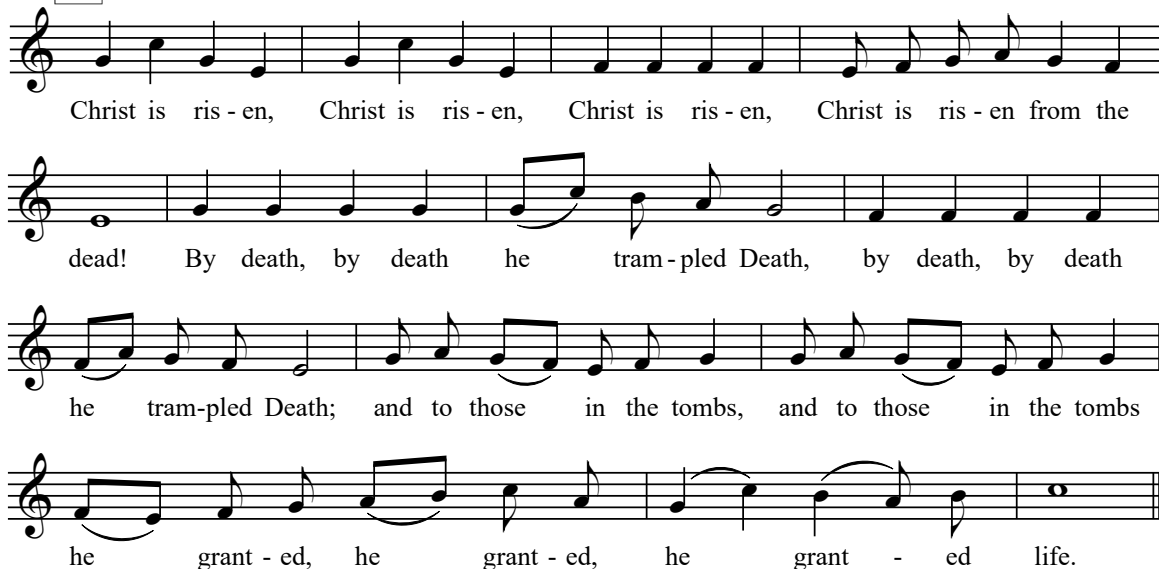
**Leader:** Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

**Response:**   
A - - - - - men.



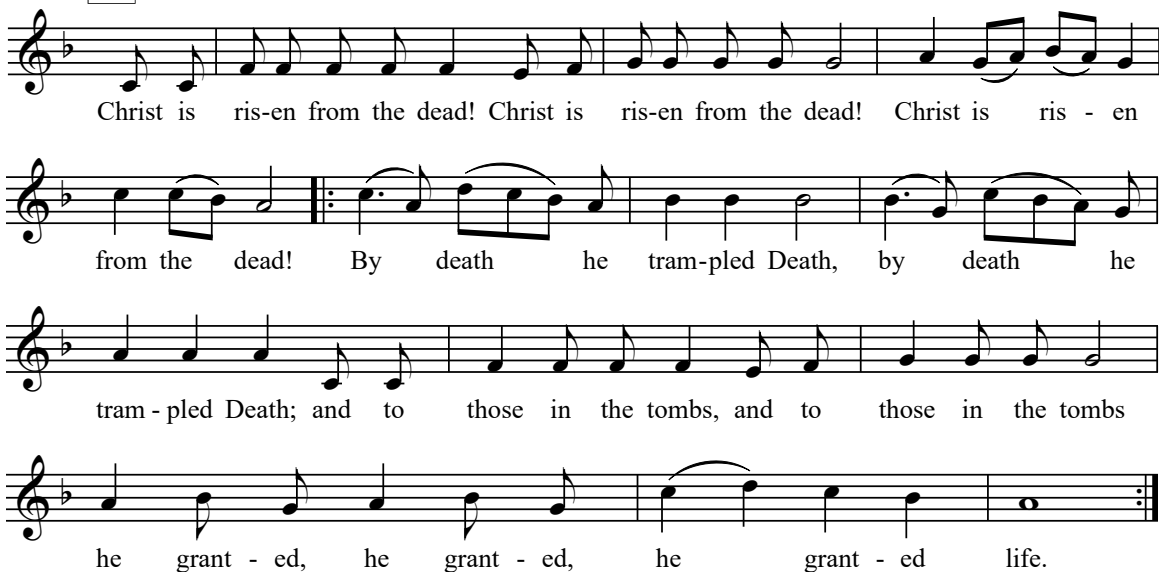
*Additional settings of the Paschal troparion*

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.

## 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! Adevrat a Înviat! (*Romanian*)

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

Christ is risen! Indeed he is risen!