

MATINS OF THE RESURRECTION

also known as Paschal Matins



Metropolitan Cantor Institute
Pittsburgh, Pennsylvania
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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. 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, 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 descended to death, O Immortal Life, you destroyed Hades by the brilliance of your divinity; and when you raised the dead from the depths of the earth, all the heavenly powers cried out: O Giver of Life, Christ our God, glory 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:

Sticheron - Tone 6 samohlasen

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.

The same, in Slavonic:

Voskresénije Tvoje Christé Spáse, Ánheli pojút na nebesích, i nas na zemlí spodóbi čistým sérdcem Tebé píti i sláviti.

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: Amen.

Then the clergy sing 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, smértiju smert' popráv, i súščym vo hrobích život darováv.

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 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.

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

Celebrant: 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.

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

Celebrant: 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.

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

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.

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: Lord, have mercy.

And the deacon (or priest) intones a series of petitions, to each of which the faithful respond:

Response: Lord, have mercy.

The litany concludes with:

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.

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: Amen.

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 risen from the dead!

Christós voskrése iz mértvych!

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

Let us cleanse our senses that we may see the risen Christ in the glory of his resurrection and clearly hear him greeting us: "Rejoice!"— as we sing the hymn of victory.

Christ is risen 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. Therefore, we sing the hymn of victory.

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:** Lord, have mercy.
- 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:** Amen.

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.

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

and the faithful respond:

Christ is risen from the dead!

Christós voskrése iz mértvych!

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

To day all things are filled with light— earth and heaven and the world beneath. Then let all creation celebrate the resurrection of Christ. In him is the firm foundation of all things.

Christ is risen from the dead!

I was buried yesterday with you, O Christ; but today I rise, resurrected with you. Yesterday I crucified myself 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.

Small Litany

As on page 6, and concluding as follows:

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 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 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 strážij, * bohohlahólivyj
Avvakúm, * da stánet so námi, * i pokážet
svitonósna Ánhela, * jáсно hlohol’ušča: *
dnes’ spasénije míru, * jáko voskrése
Christós, * jáko vsesílen.

and the faithful respond:

Christ is risen from the dead!

Christós voskrése iz mértvych!

The priest incenses, and the faithful 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 witness the symbol fulfilled and rejoice in spirit; for Christ, being Almighty, is risen.

Christ is risen from the dead!

The faithful repeat the irmos as katavasia:

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.”

Small Litany

As on page 6, and concluding as follows:

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 právdý Sólnce, * vsim žizň vozsjájušča.

and the faithful respond:

Christ is risen from the dead!

Christós voskrése iz mértvych!

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

When those bound by chains in the realm of Death saw your boundless mercy, O Christ, they hastened to the light with joy, praising the Eternal Pasch.

Christ is risen from the dead!

Bearing torches let us meet the bridegroom, Christ, as he comes forth from his tomb; and let us greet, with joyful song, the saving Pasch of God.

Christ is risen from the dead!

The faithful repeat the irmos as katavasia:

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.

Small Litany

As on page 6, and concluding as follows:

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.

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

and the faithful respond:

Christ is risen from the dead!

Christós voskrése iz mértvych!

The priest incenses, and the faithful 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.

Small Litany

As on page 6, and concluding as follows:

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

Although 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

Reader: 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, granting resurrection to the Fallen!”

The Hymn of the Resurrection

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

Having beheld the Resurrection of Christ,
let us bow to the holy Lord Jesus *(reverence)*
who alone is sinless.

We bow to your Cross, O Christ, *(reverence)*
and we praise and glorify your holy Resurrection.
For you alone are our God, and we know no other.
We call you by name.

Come all you faithful,
let us bow to the holy Resurrection of Christ, *(reverence)*
for behold, through the Cross,
joy has come to the whole world.

Always blessing the Lord,
let us praise his Resurrection.
By enduring the Cross for us,
He destroyed Death by death.

Then the following sticheron is sung by all in Tone 6:

Jesus is risen from the tomb, as he foretold, and granted us everlasting life and great mercy.

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 preproslávlén.

and the faithful respond:

Christ is risen from the dead!

Christós voskrése iz mértvych!

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

Pious women 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 allworthy 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.

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.

Small Litany

As on page 6, and concluding as follows:

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

and the faithful respond:

Christ is risen from the dead!

Christós voskrése iz mértvych!

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

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.

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, only king and lord of all Sabbaths, on which we ever praise Christ.

Small Litany

As on page 6, and concluding as follows:

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 and Irmos:

Magnification and Irmos of Pascha

The angel exclaimed to her, full of grace: Rejoice, O pure Virgin; and again, I say: Rejoice! Your Son is risen from the grave on the third day and has raised the dead. Rejoice, all you nations!

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.

Or in Slavonic:

Ánhel vopijáše Blahodátňij: Čístaja Ďívo rádujsja, i páki rekú, rádujsja:Tvoj Syn voskrése tridnéven ot hróba, i mértvyja vozdvíhnuvj: l'údije veselítesja.

Svitísja, svitísja, nóvyj Jerusalíme, sláva bo Hospódňa na tebí vozsjjá, likúj nýňi i veselísja, Síóne: Ty že čístaja krasúsjsja Bohoródice, o vostániji Roždestvá Tvojeho.

Then the faithful sing the rest of the ode:

Christ is risen from the dead!

Christós voskrése iz mértvych!

How pleasingly divine and sweet was your voice, O Christ, when you promised without fail to remain with us until the end of time. We, the faithful rejoice in this firm foundation of hope.

Christ is risen from the dead!

O Christ, Great and Sacred Pasch, Wisdom, Power and Word of God, grant that we be with you in your kingdom on the never-ending day.

Christ is risen from the dead!

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

Small Litany

As on page 6, and concluding as follows:

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.

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.

Or in Slavonic:

Plótiju usnúv jáko mertv Carjú i Hóspodi, tridnéven voskrésl jesí, Adáma vozdvích ot tli, i uprazdnív smért: Páscha netl’ínija, míra spasénije.

The Praises (Psalms 148-150)

The first verses of Psalm 148 are sung by the faithful in samohlasen tone 1:

Let everything 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.

The remaining verses are chanted by the faithful:

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.
- All:** We praise your saving passion, O Christ, and we glorify your Resurrection.
- Cantor** O praise him with sound of trumpet, praise him with lute and harp
- All:** You endured the cross and abolished death; you arose from the dead. Make our lives peaceful, O Lord, for you alone are most powerful.
- Cantor:** Praise him with timbrel and dance, praise him with strings and pipes.
- All:** You despoiled Hades and raised up humanity at your Resurrection, O Christ. Make us worthy to praise and glorify you with a pure heart.
- Cantor:** O praise him with resounding cymbals, praise him with clashing of cymbals. Let everything that lives and that breathes give praise to the Lord.

All: We glorify 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.

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

All: 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 Pascha which sanctifies all the faithful.

Celebrant: 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, coming forth from the tomb like a bridegroom.

Celebrant: 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.

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

All: 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 every 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.

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 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.

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

And the deacon intones a series of petitions, to each of which the faithful respond:

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

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: Amen.

Litany of Supplication

Deacon: Let us complete our morning prayer 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.

And the deacon intones a series of petitions, to each of which the faithful respond:
Grant this, O Lord.

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: Amen.

Celebrant: Peace be to all!

Response: And to your spirit.

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: Amen.

Dismissal

Deacon: Wisdom!

Response: Give the blessing!

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

Response: Amen. O God, strengthen the true faith, forever and ever.

Celebrant: O most holy Theotokos, save us!

Response: 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 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: 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!