The Services of the Feast of Feasts:

PASCHA

Including the Midnight Office, Matins, and the Divine Liturgy of St. John Chrysostom

St. Symeon Orthodox Church, Birmingham, AL

Revised 2016
After the reading of the Acts of the Holy Apostles is completed, the priest, vested in the epitrachilion, intones:

Priest:  Blessed is our God, always, now and ever and unto ages of ages. 
Reader: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us! (3x) 
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. 
O most-holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities for Thy name’s sake. 
Lord, have mercy. (3x) 
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. 
Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. 
Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from the evil one. 

Priest:  For Thine is the Kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages. 

Reader: Amen. Come, let us worship God our King. Come, let us worship and fall down before Christ, our King and our God. Come, let us worship and fall down before Christ Himself, our King and our God.

The Reader immediately begins Psalm 50, on the following page:
Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

The Choir immediately begins the Canon, softly and quickly, on the following page:
Of old Thou didst bury the pursuing tyrant beneath the waves of the sea. Now the children of those who were saved bury Thee beneath the earth, but like the maidens let us sing to the Lord,/// for gloriously has He been glorified.
REFRAIN: Glory to Thee, our God, glory to Thee.

Unto Thee I sing a hymn for the departed and a song of burial, O Lord my God, Who by Thy burial hast opened for me the entrance to life and by Thy death hast put death and hell to death.

REFRAIN: Glory to Thee, our God, glory to Thee.

Beholding Thee upon the throne on high and in the grave below, the things of heaven and the things beneath the earth trembled at Thy death; for in a manner past understanding wast Thou, the very Source of Life, seen dead.

REFRAIN: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Thou didst descend to the depths of the earth to fill all with Thy glory; for my person that is in Adam was not hidden from Thee, and when Thou wast buried, Thou didst renew me who am corrupt, O Lover of mankind.

The irmos is repeated as the Katavasia (on the following page).
Of old Thou didst bury the pursuing tyrant beneath the waves of the sea. Now the children of those who were saved bury Thee beneath the earth, but like the maidens let us sing to the Lord,/// for gloriously has He been glorified.
Irmos 3
Lesser Znamenny Chant – Tone 6

Thou didst suspend the earth immovably upon the waters.

Now creation beholds Thee suspended on Calvary.

It quakes with great amazement and cries, /// "None is holy but Thee, O Lord."

Reader:
REFRAIN: Glory to Thee, our God, glory to Thee.

By a multitude of visions Thou didst indicate the signs of Thy burial, O Master. But now, as God and man, Thou dost make clear Thy hidden things even unto those in hell, who cry, “None is holy but Thee, O Lord.”

REFRAIN: Glory to Thee, our God, glory to Thee.

Thou hast stretched out Thy hands, O Savior, and united what before had been divided; and by clothing Thyself in a winding sheet Thou hast saved even those held captive by the tomb who cry, “None is holy but Thee, O Lord.”

REFRAIN: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

By Thy will a sealed tomb contained Thee, Who cannot be contained; for by Thy divine accomplishments Thou hast made known Thy power unto those who sing, “None is holy but Thee, O Lord Who loveth mankind.”

*The irmos is repeated as the Katavasia (on the following page).*
Thou didst suspend the earth immovably upon the waters.

Now creation beholds Thee suspended on Calvary.

It quakes with great amazement and cries,/// "None is holy but Thee, O Lord."

Then immediately the Kathisma Hymn (on the following page).
Kathisma Hymn – Tone 1

The soldiers guarding Thy tomb, O Savior, became as dead men

at the lightning flash of the angel who appeared announcing Thy resurrection to the women. We glorify Thee, Who cleansest from corruption.

- resurrection. We fall down before Thee, Who didst rise from the tomb, our only God.

The Canon resumes with Irmos 4 (on the following page).
Irmos 4
Lesser Znamenny Chant – Tone 6

Fore-see-ing Thy divine humilia-tion on the cross, Hab-ak-kuk cried out
trem-bling, "Thou didst shat-ter the dominion of the migh-

by join-ing those in hell as the al-migh-ty Lord."

Reader:
REFRAIN: Glory to Thee, our God, glory to Thee.

Thou hast sanctified this, the seventh day, which of old Thou didst bless by rest from work; for Thou dost bring all things into being and renew them, O my Savior, while resting and reviving on the Sabbath.

REFRAIN: Glory to Thee, our God, glory to Thee.

By the overwhelming strength of Thy divine nature Thou didst win the victory, O Word; for Thy soul was parted from the flesh, sundering by Thy might the bonds of hell and death.

REFRAIN: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

When hell encountered Thee, O Word, it was embittered. Seeing Thee as a mortal man deified, marked with wounds yet having almighty power, it cried out at Thy awesome appearance.
Fore-see-ing Thy divine humilia-tion on the cross, Hab-ak-kuk cried out
trem-bling, "Thou didst shat-ter the dominion of the migh-
-ty/// by join-ing those in hell as the al-migh-ty Lord."

Irmos 5 begins on the following page.
I-sa-iah saw the ne- ver-set- ting light of Thy compassionate manifes-ta-
- tion to us as God, O Christ. Ris- ing ear - ly from the night
he cried out, "The dead shall a-rise. Those in the tombs shall
a - wake./// All those on earth shall great - ly re - joice."

Reader:
REFRAIN: Glory to Thee, our God, glory to Thee.

When Thou didst become earthly, O Creator, Thou didst renew those born on earth, and the winding sheet and the grave revealed the mystery concerning Thee, O Word; for Joseph the noble counsellor, fulfills the counsel of Him Who begot Thee and Who wondrously renews me in Thee.

REFRAIN: Glory to Thee, our God, glory to Thee.

Through death Thou dost transform what is mortal, and through burial Thou dost transform what is corruptible; for in a manner befitting God Thou dost make incorrupt and immortal the nature which Thou hast assumed, since Thy flesh did not see corruption and in a wondrous manner Thy soul was not abandoned in hell.

REFRAIN: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Thou didst come forth from a painless birth, O my Maker, and Thy side was pierced. By this hast Thou, the new Adam, accomplished the restoration of Eve. Thou didst fall into a sleep surpassing nature and renewing nature, and, as the all-powerful One, Thou didst raise up life from sleep and corruption.

_The irmos is repeated as the Katavasia (on the following page)._
Katavasia – Ode 5

I-sa-iah saw the ne- ver-set-ting light of Thy compassionate manifes-
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Irmos 6
Lesser Znamenny Chant – Tone 6

Jo-nah was caught but not held fast in the bel-ly of the whale.

He was a sign of Thee Who hast suffered and ac-cep-ted bur-i-al. Com-ing forth from the beast as from a bri-dal cham-ber, he called out to the guard,/// "By observing vani-ties and lies you have...
REFRAIN: Glory to Thee, our God, glory to Thee.

Thou wast killed, O Word, but not separated from the flesh which Thou dost share with us; for even though the temple of Thy body was destroyed at the time of the Passion, the person of Thy divinity and of Thy flesh was one, for in both dost Thou remain one Son, Word of God, God and man.

REFRAIN: Glory to Thee, our God, glory to Thee.

The fall of Adam resulted in the death of man, not God; for even though the earthly substance of Thy flesh suffered, Thy divinity remained passionless. In Thyself Thou hast transformed the corruptible to incorruption, and by Thy resurrection Thou hast revealed a fountain of incorruptible life.

REFRAIN: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Hell rules the race of mortal men, but not eternally; for when Thou wast placed in the grave, O powerful One, Thou didst tear asunder the bars of death by Thy life-creating hand and didst proclaim true deliverance to those sleeping there from the ages, since Thou, O Savior, hast become the first-born of the dead.

The irmos is repeated as the Katavasia (on the following page).
Katavasia – Ode 6

Jo-nah was caught but not held fast in the bel-ly of the whale.

He was a sign of Thee Who hast suffered and accep- ted

bur-i-al. Com-ing forth from the beast as from a bri-dal

cham-ber, he called out to the guard,/// "By observing vani-ties

and lies you have...
The Kontakion
Obikhod Tone 6 – N. Bakhmetev

He Who shut in the depths is held dead, wrapped in fine linen and spices. The immortal One is laid in a tomb as a mortal man. The women have come to anoint Him with myrrh, weeping bitterly and crying,

“This is the most blessed sabbath!”
He Who holds all things together has been lifted up upon the Cross, and all of creation weeps at seeing Him hanging, naked, upon the Wood. The sun hid its rays and the stars cast aside their splendor. The earth shook with great fear, the sea fled, and the rocks were split asunder. Many tombs were opened, and the bodies of holy men arose. Hell groaned below and the Jews considered how to slander the resurrection of Christ, but the women cried, “This is the most blessed Sabbath on which Christ has fallen asleep to rise on the third day.”

And the choir repeats the last phrase of the Ikos (on the following page):
"This is the most bles-sed sab-bath/// on which Christ has fallen a-sleep

...to rise on the third day."

The Canon resumes with Irmos 7 (on the following page).
Irmos 7
Lesser Znamenny Chant – Tone 6

In-ex-press-i-ble won-der! In the furnace Thou didst save the ho-ly
youths from the flame. Now Thou art placed in the grave as a
life-less corpse, for the sal-va-tion of us who sing,///

"Bles-sed art Thou, O God, our Re-deem-er!"

Reader:
REFRAIN: Glory to Thee, our God, glory to Thee.

Hell was wounded in heart when it received Him Whose side was pierced by a spear, and it groans, consumed by divine fire, unto the salvation of us who sing, “Blessed art Thou, O God, our Redeemer!”

REFRAIN: Glory to Thee, our God, glory to Thee.

Happy is the tomb! For having received the Creator as one asleep, it became a divine treasury of life, for the salvation of us who sing, “Blessed art Thou, O God, our Redeemer!”

REFRAIN: Glory to Thee, our God, glory to Thee.

In accordance with the law of the dead, the Life of all accepts burial in the tomb, and the tomb becomes the source of resurrection, unto the salvation of us who sing, “Blessed art Thou, O God, our Redeemer!”

REFRAIN: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

In hell, in the tomb, and in Eden, the divinity of Christ was one and undivided with the Father and the Spirit, for the salvation of us who sing, “Blessed art Thou, O God, our Redeemer!”

*The irmos is repeated as the Katavasia (on the following page).*
In expressible wonder! In the furnace Thou didst save the holy youths from the flame. Now Thou art placed in the grave as a lifeless corpse, for the salvation of us who sing./// "Blessed art Thou, O God, our Redeemer!"

Irmos 8 begins on the following page.
Irmos 8
Lesser Znamenny Chant – Tone 6

Be a-mazed, O heav-ens! Be sha-ken, O foun-da-tions of the earth!

Be-hold, He that dwells in the high- est is num-bered a-mong the dead and sheltered in a low- ly tomb. Bless Him, O youths!

Praise Him, O priests!!! O people, exalt Him a-bove all for-

-ever!
REFRAIN: Glory to Thee, our God, glory to Thee.

The pure Temple has been destroyed, yet He raises with Himself the tabernacle that had fallen; for the second Adam, Who dwells in the highest, has descended to the first Adam, even unto the lowest chambers of hell. Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

REFRAIN: Glory to Thee, our God, glory to Thee.

The courage of all the disciples failed, but Joseph of Arimathea showed valor; for seeing the God of all dead and naked, he sought Him and dressed Him for burial, crying, “Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!”

REFRAIN: Let us bless the Father, the Son, and the Holy Spirit, the Lord, now and ever and unto ages of ages. Amen.

What new wonders! What great goodness! What ineffable forebearance! For He that dwells in the highest is willingly sealed beneath the earth, and God is slandered as a deceiver. Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

Choir:
We praise, bless, and worship the Lord,///
singing and exalting Him throughout all ages.

Katavasia – Ode 8

Be amazed, O heavens! Be shaken, O foundations of the earth!

Behold, He that dwells in the highest is numbered among
the dead and sheltered...
It is customary for the priest, now fully vested in his Paschal vestments, to open the curtain and the royal doors at the beginning of the Ninth Ode. He exits the sanctuary through the royal doors and censes around the epitaphion (winding-sheet) three times. As the Katavasia of the Ninth Ode, “Do not lament Me, O Mother…” is sung, at the words, “For I shall arise,” the priest lifts the epitaphion from the tomb and carries it into the sanctuary through the royal doors and places it on the altar. The epitaphion remains on the altar until the leave-taking of Pascha. The royal doors and curtain are now closed.
Do not lament Me, O Mother, seeing Me in the tomb,

the Son conceived in the womb without seed, for I shall arise

and be glorified with eternal glory as God.

I shall exalt all who magnify Thee in faith and in love.
REFRAIN: Glory to Thee, our God, glory to Thee.

“I escaped sufferings and was blessed beyond nature at Thy strange birth, O Son Who art without beginning. But now, beholding Thee, My God, dead and without breath, I am sorely pierced by the sword of sorrow. But arise, that I may be magnified.”

REFRAIN: Glory to Thee, our God, glory to Thee.

“By My own will, the earth covers Me, O Mother, but the gatekeepers of hell tremble at seeing Me clothed in the blood-stained garments of vengeance; for when I have vanquished My enemies on the Cross, I shall arise as God and magnify thee.”

REFRAIN: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

“Let creation rejoice! Let all born on earth be glad! For hateful hell has been despoiled. Let the women with myrrh come to meet Me; for I am redeeming Adam and Eve and all their descendants, and on the third day shall I arise!”

The irmos is repeated as the Katavasia (on the following page).
Epitaphion is lifted up.

Do not lament Me, O Mother, seeing Me in the tomb,

the Son conceived in the womb without seed, for I shall arise

and be glorified with eternal glory as God.///

I shall exalt all who magnify Thee in faith and in love.
Reader: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us! (3x)
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.
O most-holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities for Thy name’s sake.
Lord, have mercy. (3x)
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from the evil one.
Priest: For Thine is the Kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Then immediately the Resurrectional Troparion in Tone 2, on the following page:
When Thou didst descend to death, O Life Immortal,- Thou didst slay hell with the splendor of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of heaven cried out:// "O Giver of Life, Christ our God, glory to Thee!"
The priest comes to the ambo for the following Litany:

Priest: Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir (Litiya Melody): Lord, have mercy. (3x)

Priest: Again we pray that He will keep this city, and this holy church, and every city and country from wrath, famine, pestilence, earthquake, flood, fire, the sword, the invasion of enemies, and from civil war, and from sudden death; that our good God, Who loves mankind, may be gracious, favorable and conciliatory, and turn away and dispel all the wrath stirred up against us, and all sickness, and may deliver us from His righteous chastisement which impends against us and have mercy on us.

Choir: Lord, have mercy. (3x)

Priest: (Exclamation) Hear us, O God our Savior, the Hope of all the ends of the earth, and of those who are far off upon the sea; and be gracious, be gracious, O Master, unto us sinners and have mercy on us. For Thou art a merciful God Who loveth mankind, and unto Thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

The lesser dismissal is pronounced from the ambo.

Priest: Glory to Thee, O Christ, our God and our hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Lord, have mercy. (3x)

Father, bless.

Priest: May Christ our true God, through the prayers of His most pure Mother, of our venerable and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

Choir: Amen. At this point, all the lights in the church are extinguished.
The Beginning of Pascha

The Royal Doors are shut and the curtain is drawn. All the lamps in the temple are extinguished. The priest lights the Holy Fire in the sanctuary. Once the Holy Fire is lit, the curtain is drawn and the Royal Doors are open. The priest, exits the sanctuary to the ambo and proclaims the following, after which two servers with unlit candles proceed out of the Deacon’s Doors. During the singing of “Come Ye, Take Light,” the servers light their candles from the priest, and in turn light the candles of the people. The lamps in the temple are relit from the Holy Fire.

Priest: Come ye, take light from the Light that never fades! Come, glorify Christ, Who is risen from the dead!

First time: Solo Woman

Second time: All Women sing Melody in Unison

Third time: Women on Melody, Men on Ison (on an “E”)

After the third “Come Ye, Take Light,” the clergy begin “Thy Resurrection,” and we enter into Paschal Matins (on the following page):
The priest vests himself in all his brightest vestments. He takes the precious Cross and the three-branched candlestick in his left hand, and the censer in his right. He censes the sanctuary and the concelebrants. The priest and the concelebrants begin the following sticheron in Tone 6, and then exit the sanctuary. Preceded by the Cross, the banners, the holy icons, the Gospel book, torchbearers, and the choir, and followed by all the people carrying candles, the priest and all the other concelebrants go around the temple. The sticheron is sung continuously and the bells ring all the while.

Pascha Night – “Thy Resurrection”
Obikhod Tone 6, “layering” concept – arr. A. Fecanin

Second Time: Clergy and Servers ONLY

CLERGY ONLY:
Thy Resurrection, O Christ our Savior, the angels in Heaven

sing! Enable us on earth to glorify Thee in purity of heart!
CLERGY and Servers ONLY:

Thy Resurrection, O Christ our Savior, the angels in Heaven

sing! Enable us on earth to glorify Thee in purity of heart!

CHOIR: (use this music for the 1st time only)

Thy Resurrection, O Christ our Savior, the angels in Heaven

sing! Enable us on earth to glorify Thee in purity of heart!

The music for the Procession is on the following page:
NOTE: The melody is in the Alto line, and can be doubled in the men’s octave as necessary.

For the Procession:

Coming before the principle doors of the church, all the bearers of the holy objects turn to face the west and arrange themselves in the customary manner. The celebrant censes the Gospel book, the icons and banners, the choir, and all the people. Then, standing before the doors of the church and facing east, the celebrant signs the doors of the church, which remain closed, with the censer in cross-form thrice. He holds the precious cross and the three-branched candlestick in his left hand. Torchbearers stand on both sides. Once all the people arrive at the door of the church, the celebrant exclaims the Gospel reading, on the following page:
**Holy Pascha**

*Carry Sheet for Procession*

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord God!

**Choir:** Lord, have mercy! (3x)

Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel!

Priest: Peace be unto all!

**Choir:** And to thy spirit!

Priest: The Reading from the Holy Gospel according to St. Mark (Mark 16:1-8)!

**Choir:** Glory to Thee, O Lord, glory to Thee! *(sung again after the Gospel)*

Deacon: Let us attend!

---Paschal Matins Begins---

Deacon: Bless, Master!

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

**Choir:** Amen!

***Clergy sing “Christ is Risen” thrice alone, then the choir repeats thrice:***

<table>
<thead>
<tr>
<th>Sheet Music</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Sheet Music" /></td>
<td>Christ is ri-sen from the dead, tram-pling down death by death,</td>
</tr>
<tr>
<td><img src="image2.png" alt="Sheet Music" /></td>
<td>and up-on those in the tombs be-stow-ing life!</td>
</tr>
</tbody>
</table>

**(Three times)**

Paschal Verses:
All the doors are opened. The celebrant enters with the precious Cross, two torches being carried before him. Then all the bells are rung. In some traditions, the banners and chandeliers in the church are spun at this point. The priest and concelebrants enter the sanctuary and the Great Litany commences.

Priest: Let God arise...etc.

Choir: Refrains below (Quick Melody)

LAST TIME: Split

Priest: Christ is risen from the dead, trampling down death by death! // Choir: And upon those in the tombs bestowing life!

~ CHRIST IS RISEN! INDEED HE IS RISEN! ~

Knock at the door:

Priest: Lift up your heads, O ye gates, and be ye lifted up, O ancient doors! That the King of Glory may enter!

Voice: (Who is this King of Glory?)

Priest: The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, and be ye lifted up, O ancient doors! That the King of Glory may enter!

Voice: (Who is this King of Glory?)

Priest: The Lord of Hosts! He is the King of Glory!

All the doors are opened. The celebrant enters with the precious Cross, two torches being carried before him. Then all the bells are rung. In some traditions, the banners and chandeliers in the church are spun at this point. The priest and concelebrants enter the sanctuary and the Great Litany commences.
The Great Litany #1
S. Smolensky – Wide Harmony

1. A - men. Lord, have mer - cy. Lord, have mer - cy.

2. A - men. Lord, have mer - cy. Lord, have mer - cy.

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

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

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

6. Lord, have mer - cy.

To Thee, O Lord. A men.
The Great Litany #2
S. Smolensky

A-men. Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy.

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

To Thee, O Lord. A men.
The priest begins each ode of the canon. He also does the customary censing during each ode, holding the precious Cross and three-branched candlestick in his left hand. As he censes the people, he greets them, saying: Christ is Risen! And we answer: Indeed He is Risen! NOTE: While the books call for the Heirmos to be repeated as the Katavasia at the end of each ode, it is the practice of St. Symeon Orthodox Church to omit the Katavasia and go straight to the Paschal Troparion.

Heirmos:

\[ \text{This is the day of resurrection! Let us be illuminated, O people!} \]

\[ \text{Pascha, the Pascha of the Lord! For from death to life} \]

\[ \text{and from earth to heaven has Christ our God led us,} // \]

\[ \text{Refrain} \]

\[ \text{as we sing the song of victory! Christ is risen from the dead!} \]
Troparion 1:

Let us purify our senses, and we shall see Christ shining in the unapproachable light of His resurrection! We shall clearly hear Him say, "Rejoice!" as we sing the song of victory!

Refrain

Christ is risen from the dead!
Troparion 2:

Let the heavens be glad and let the earth rejoice!

Let the whole world, visible and invisible, keep the feast, //

for Christ is risen, our eternal joy!

Turn the page fast!

Paschal Troparion (Quick Melody) three times, on the following page:
Then the Little Litany (see following page for responses in various languages), with the exclamation: For Thine is the majesty, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.
Little Litany Responses in
GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:
   “Lord Have Mercy”: KEE-REE-AY EH-LAY-EE-SOHN
   “To Thee, O Lord”: SEE KEE-REE-AY “Amen”: A-MEEN

2. ROMANIAN:
   “Lord Have Mercy”: DWAM-NEH MEE-LU-ESH-CHE
   “To Thee, O Lord”: TSEE-EH DWAM-NEH “Amen”: A-MEEN

3. SLAVONIC:
   “Lord Have Mercy”: GHOS-PO-DEE POH-MEE-LOU-EE
   “To Thee, O Lord”: TEH-BvEH GHOS-PO-DEE “Amen”: A-MEEN

4. ARABIC:
   “Lord Have Mercy”: YA-RAB BOOR-HUM
   “To Thee, O Lord”: LA-KA YA-RAB “Amen”: A-MEEN
Heirmos:

Come, let us drink, not miraculous water
drawn forth from a barren stone, but a new vintage from
the Fount of Incorruption, springing from the tomb of Christ!/

Refrain

In Him we are established! Christ is risen from the dead!
Troparion 1:

Now all is filled with light: heaven and earth and the lower regions!

Let all creation celebrate the rising of Christ!

In Him we are established! Christ is risen from the dead!

Refrain

Troparion 2:

Yes-ter-day I was buried with Thee, O Christ.

Today I arise with Thee,
Paschal Troparion (Quick Melody) three times:

Christ is risen from the dead, trampling down death by death,
and upon those in the tombs bestowing life!

Third Time:

and upon those in the tombs bestowing life!

Christ is risen from the dead / trampling down...
Then the Little Litany (see following page for responses in various languages), with the exclamation: For Thou art our God, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.
Little Litany Responses in
GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:
   “Lord Have Mercy”: KEE-REE-AÝ EH-LAY-EÉ-SOHN
   “To Thee, O Lord”: SEE KEE-REE-AÝ “Amen”: A-MEEN
                    ●  ○  ○

2. ROMANIAN:
   “Lord Have Mercy”: DWAM-NEH MEE-LU-ESH-CHE
   “To Thee, O Lord”: TSEE-EH DWAM-NEH “Amen”: A-MEEN
                       ○  ○

3. SLAVONIC:
   “Lord Have Mercy”: GHOS-PO-DEE POH-MEE-LOU-EE
   “To Thee, O Lord”: THE-BÝEH GHOS-PO-DEE “Amen”: A-MEEN
                    ●  ○  ●  ●

4. ARABIC:
   “Lord Have Mercy”: YA-RAB BOOR-HUM
                    ●  ○  ●
   “To Thee, O Lord”: LA-KA YA-RAB “Amen”: A-MEEN
                    ●  ●  ○○
The Hypakoe of Pascha

Before the dawn, Mary and the women came and found the stone rolled away from the tomb.

They heard the angelic voice:

Russian “Greek” Chant – Holy Trinity-St. Sergius Lavra, arr. Dcn. S. Trubachev

Taken from the Kontakion of Nativity, transcribed by A. Fecanin
"Why do you seek among the dead as a Man the One Who is
Everlasting Light? Behold the clothes in the grave.
Go and proclaim to the world:

\[\text{\textasciitilde}\text{\textasciitilde}\text{\textasciitilde}\text{\textasciitilde}\text{\textasciitilde}\text{\textasciitilde}\text{\textasciitilde}\text{\textasciitilde}\]
the Lord is risen! He has slain death,
as He is the Son of God, saving the race of man!"

And immediately the Canon continues:
Heirmos:

The inspired prophet Habakkuk now stands with us in holy vigil! He is like a shining angel who cries with a piercing voice: "Today salvation has come to the world, for Christ is risen as all powerful! Christ is risen from the dead!"

Refrain
Troparion 1:

Christ our Pascha has appeared as a male Child, the Son that opens a virgin womb! He is called the Lamb as one destined to be our food, unblemished for He has not tasted of defilement, and perfect for He is our true God! Christ is risen from the dead!

Refrain
Troparion 2:

Christ, the Crown with which we are blessed, has appeared as a yearning Lamb. Freely He has given Himself as our clean-singing Paschal Sacrifice. From the tomb He has shone forth once again//
Refrain

Christ is risen from the dead!

Troparion 3:

David the ancestor of God, leaped and danced before

the ark which prefigured Thee!

Now let us the holy people,
Paschal Troparion (Quick Melody) three times:

(piano score)

- ple of God, see- ing the ful- fill- ment of all fig- ures,

(rejoice in pi-e-ty, for Christ is ri-sen,// as all-po-wer-ful!

Third Time:

Christ is ri-sen from the dead, tram-pling down death by death,

and upon those in the tombs be-stow-ing life! Christ is ri-sen from

the dead / trampling down...
Then the Little Litany (see following page for responses in various languages), with the exclamation: For Thou art a good God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

the dead, tram-pling down death by death,// and upon those in the
tombs be-stow-ing life!

The Little Litany (see following page for responses in various languages), with the exclamation: For Thou art a good God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.
Little Litany Responses in
GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:
   “Lord Have Mercy”: KEE-REE-AEH-LAY-EE-SOHN
   “To Thee, O Lord”: SEE KEE-REE-AH “Amen”: A-MEEN

2. ROMANIAN:
   “Lord Have Mercy”: DWAM-NEH MEE-LU-ESH-CHE
   “To Thee, O Lord”: TSEE-EH DWAM-NEH “Amen”: A-MEEN

3. SLAVONIC:
   “Lord Have Mercy”: GHOS-PO-DEE POH-MEE-LOU-EE
   “To Thee, O Lord”: THE-BYEH GHOS-PO-DEE “Amen”: A-MEEN

4. ARABIC:
   “Lord Have Mercy”: YA-RAB BOOR-HUM
   “To Thee, O Lord”: LA-KA YA-RAB “Amen”: A-MEEN
Heirmos:

Let us arise at the rising of the sun and bring to the Master a hymn instead of myrrh, and we shall see Christ, the Sun of Righteousness, who causes life to dawn for all!

Refrain

Christ is risen from the dead!
Troparion 1:

The souls bound in the chains of hell, O Christ, seeing Thy com-

-passion without measure, pressed onward to the Light with joy-

-ful steps, praising the eternal Pascha! Christ is risen from

the dead!
Let us go with lamps in hand to meet Christ, Who comes from the tomb like a bride-groom! And with the festive ranks of angels, let us celebrate the saving Pascha of God! Turn the page fast!

Paschal Troparion (Quick Melody) three times, on the following page:
Then the Little Litany (see following page for responses in various languages), with the exclamation: For sanctified and glorified is Thine all-honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.
Little Litany Responses in
GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:
   “Lord Have Mercy” : KEE-REE-AH EH-LAY-EE-SOHN
   “To Thee, O Lord” : SEE KEE-REE-AH “Amen”: A-MEEN

2. ROMANIAN:
   “Lord Have Mercy” : DWAM-NEH MEE-LU-ESH-CHE
   “To Thee, O Lord” : TSEE-EH DWAM-NEH “Amen”: A-MEEN

3. SLAVONIC:
   “Lord Have Mercy” : GHOS-PO-DEE POH-MEE-LOU-EE
   “To Thee, O Lord” : TEH-BEH GHOS-PO-DEE “Amen”: A-MEEN

4. ARABIC:
   “Lord Have Mercy” : YA-RAB BOOR-HUM
   “To Thee, O Lord” : LA-KA YA-RAB “Amen”: A-MEEN
Heirmos:

Thou didst descend, O Christ, to the depths of the earth.

Thou didst break the ever-last- ing bars which had held death’s captives, and like Jonah from the whale on the third day, //

Refrain

Thou didst arise from the grave! Christ is risen from the dead!
Troparion 1:

Thou didst arise, O Christ, and yet the tomb remained sealed,
as at Thy birth the Virgin's womb remained unharmed,
and Thou hast opened for us// the gates of Paradise!

Refrain

Christ is risen from the dead!
Troparion 2:

O my Savior, as God Thou didst bring Thyself freely to the Father, a Victim living and unsacri-ficed, re-sur-recting Adam, the father of us all, when Thou didst a-rise from the grave!

Paschal Troparion (Quick Melody) three times:

Christ is ri-sen from the dead, tram-pling down death by death,
Then the Little Litany (see following page for responses in various languages), with the exclamation: For Thou art the King of peace and the Savior of our souls, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.
Little Litany Responses in
GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:
“Lord Have Mercy”: KEE-REE-AH EYEH-LAY-EE-SOHN
“To Thee, O Lord”: SEE KEE-REE-AH  “Amen”: A-MEEN

2. ROMANIAN:
“Lord Have Mercy”: DWAM-NEH MEE-LU-ESH-CHE
“To Thee, O Lord”: TSEE-EH DWAM-NEH  “Amen”: A-MEEN

3. SLAVONIC:
“Lord Have Mercy”: GHOS-PO-DEE POH-MEE-LOU-EE
“To Thee, O Lord”: TEH-BYEH GHOS-PO-DEE  “Amen”: A-MEEN

4. ARABIC:
“Lord Have Mercy”: YA-RAB BOOR-HUM
“To Thee, O Lord”: LA-KA YA-RAB  “Amen”: A-MEEN
The Kontakion
Byzantine Troparion Tone 8

Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death! In victory didst Thou arise, O Christ God, proclaiming "Rejoice!" to the myrrh-bearing women, granting peace to Thine Apostles, and bestowing resurrection on the fallen!

The Ikos follows immediately after the Kontakion (Obikhod Tropar Tone 8, on the following page):
The Ikos
Obikhod Tone 8 – N. Bakhmetev

Before the dawn, the myrrh-bearing women sought, as those who seek the day, their Sun, Who was before the sun yet had descended to the grave, and they cried to each other, "O friends, come let us anoint with spices His Life-bearing yet buried body, the flesh which raised the fallen Adam...
which raised the fallen Adam and now lies in the tomb. Let us assemble and, like the Magi, let us hasten and let us worship

let us bring myrrh as a gift to Him Who is wrapped now, not in swaddling clothes, but in a winding-sheet. Let us lament and cry: 'Arise, O Master, and bestow resurrection on the fallen!'"
NOTE: According to The Paschal Service, prepared by Mr. John Erickson and Very Rev. Paul Lazor, each section of this hymn (“Having beheld…” through “He has destroyed death by death!” and “Jesus has risen…” through the end) is supposed to be sung thrice. The music below is notated as such. However, according to the practice of St. Symeon Orthodox Church, each section is only sung once.

**The Hymn of the Resurrection, “Having Beheld”**

Kievan Chant Tone 6 – B. Ledkovsky

**NOTE:** Thrice (See note above)

**Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the Only-Sinless One. We venerate Thy Cross,**

**O Christ, and we praise and glorify Thy holy Resurrection; for Thou art our God, and we know no other than Thee;**
we call on Thy name. Come, all you faith-ful, let us vener-ate

Christ's ho-ly Resur-rec-tion, for, behold, through the Cross joy has
come in-to all the world. Let us ev-er bless the Lord, prais-ing His

Resur-rec-tion, for by en-dur-ing the Cross for us,// He has de-
With Strength!
Thrice (See note above)

Destroyed death by death!
Jesus has risen from the tomb as He fore-
told, granting us eternal life, and great mercy!

The Canon of Pascha continues with Ode 7, on the following page:
Heirmos:

Refrain!

He Who saved the three young men in the fur-nace became in-car-
nate and suf-fered as a mor-tal Man! Through His suf-fer-ings

He clothed what is mortal in the robe of im-mor-ta-li-ty! He a-lone

is bles-sed and most glo-ri-ous:// the God of our fa-thers!

Refrain!
Refrain

Christ is risen from the dead!

Troparion 1:

The Godly women had hastened to Thee with myrrh, O Christ!

In tears they had sought Thee as a dead Man, but in joy they worshipped Thee as the Living God and proclaimed the mystical Pas-

Refrain

- cha/ to Thy disciples! Christ is risen from the dead!
Troparion 2:

We celebrate the death of Death and the overthrow of Hell, the beginning of another life which is eternal, and in exaltation we sing the praises of its source! He alone is blessed and most glorious, the God of our fathers! Christ is risen from the dead!
Troparion 3:

This is the bright and saving night, sacred and supremely festival!

It heralds the radiant Day of the Resurrection, on which the Timeless Light shone forth bodily from the tomb for all!

Paschal Troparion (Quick Melody) three times:

Christ is risen from the dead, trampling down death by death,
Then the Little Litany (see following page for responses in various languages), with the exclamation: Blessed and glorified be the might of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.
Little Litany Responses in
GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:
   “Lord Have Mercy”: KEE-REE-AH EH-LAY-EE-SOHN
   “To Thee, O Lord”: SEE KEE-REE-AH “Amen”: A-MEEN

2. ROMANIAN:
   “Lord Have Mercy”: DWAM-NEH MEE-LU-ESH-CHE
   “To Thee, O Lord”: TSEE-EH DWAM-NEH “Amen”: A-MEEN

3. SLAVONIC:
   “Lord Have Mercy”: GHOS-PO-DEE POH-MEE-LOU-EE
   “To Thee, O Lord”: TEH-BYEH GHOS-PO-DEE “Amen”: A-MEEN

4. ARABIC:
   “Lord Have Mercy”: YA-RAB BOOR-HUM
   “To Thee, O Lord”: LA-KA YA-RAB “Amen”: A-MEEN
Heirmos:
This is the Chosen and Holy Day, First of Sabbaths, King and Lord of Days, the Feast of Feasts, Holy Day of Holy Days!!

Refrain
On this day we bless Christ for-ev-er more! Christ is ri - sen from the dead!
Troparion 1:

Come on this chosen day of the Resurrection, let us partake of the new Fruit of the Vine! Let us share in the divine rejoicing of the Kingdom of Christ, praising Him as God forevermore!

Refrain

Christ is risen from the dead!
Troparion 2:

Lift up thine eyes, O Zion, round about and see: thy children like
divinely shining stars assemble from the North, the South,
the East, and the West// to bless Christ in thee forevermore!

***Refrain***

O Most-Holy Trinity, our God, glory to Thee!
Troparion 3:

Fa-ther al-migh-ty, Word, and Spi-rit, One Na-ture in Three Per-
sons, sur-pas-sing es-sence and di-vi-ni-ty! In Thee have we been
bap-tized,// and Thee we bless for-ev-er-more!

Paschal Troparion (Quick Melody) three times:

Christ is ri-sen from the dead, tram-pling down death by death,
Then the Little Litany (see following page for responses in various languages), with the exclamation: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.
Little Litany Responses in
GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:
   “Lord Have Mercy”: KEE-REE-AH LAY-EE-SOHN
   “To Thee, O Lord”: SEE KEE-REE-AH "Amen": A-MEEN

2. ROMANIAN:
   “Lord Have Mercy”: DWAM-NEH MEE-LU-ESHE
   “To Thee, O Lord”: TSEE-EH DWAM-NEH “Amen”: A-MEEN

3. SLAVONIC:
   “Lord Have Mercy”: GHOS-PO-DEE POH-MEE-LOU-EE
   “To Thee, O Lord”: TEH-BI-EH GHOS-PO-DEE “Amen”: A-MEEN

4. ARABIC:
   “Lord Have Mercy”: YA-RAB BOOR-HUM
   “To Thee, O Lord”: LA-KA YA-RAB “Amen”: A-MEEN
The Canon of Pascha – Ode 9 – “The Angel Cried”
M. Balakirev

NOTE: According to The Paschal Service, prepared by Mr. John Erickson and Very Rev. Paul Lazor, there are different practices in regard to Ode 9 of the Paschal Canon. It is the practice of St. Symeon Orthodox Church to sing the Heirmos of the Ninth Ode, “The Angel Cried,” once, and immediately sing the Paschal Troparion thrice as at the end of the other odes. See the Appendix of this document (pp. 199-201) for alternate versions of Ode 9.

Heirmos:

The angel cried to the Lady full of grace: “Rejoice, rejoice,
O Pure Virgin! Again I say: Rejoice! Thy Son is risen
from His three days in the tomb! With Himself He has raised all the dead...
all the dead! Re-joice, re-joice, O ye peo-ple!"

Shine! O New Je-ru-sa-lem! The glo-ry of the

Lord has shone on thee! Ex-ult now, ex-ult and be glad, O Zi-on! Be ra-di-ant, O Pure

Theotokos!
Paschal Troparion (Quick Melody) three times:

The-o-to-kos, in the Resur-rec-tion, the Resur-rec-tion

of thy Son!

Paschaltroparion (Quick Melody) three times:

Christ is ri-sen from the dead, tram-pling down death by death,

Third Time:

and upon those in the tombs be-stow-ing life! Christ is ri-sen from
Then the Little Litany (see following page for responses in various languages), with the exclamation: For all the powers of heaven praise Thee, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

the dead, trampling down death by death, // and upon those in the
tombs be-stowing life!
Little Litany Responses in GREEK, ROMANIAN, SLAVONIC, and ARABIC

1. GREEK:

“Lord Have Mercy”: KEE-REE-AH EH-LAY-EE-SOHN

“To Thee, O Lord”: SEE KEE-REE-AH “Amen”: A-MEEN

2. ROMANIAN:

“Lord Have Mercy”: DWAM-NEH MEE-LU-ESHE-CHE

“To Thee, O Lord”: TSEE-EH DWAM-NEH “Amen”: A-MEEN

3. SLAVONIC:

“Lord Have Mercy”: GHOS-PO-DEE POH-MEE-LOU-EE

“To Thee, O Lord”: TEH-BYEH GHOS-PO-DEE “Amen”: A-MEEN

4. ARABIC:

“Lord Have Mercy”: YA-RAB BOOR-HUM

“To Thee, O Lord”: LA-KA YA-RAB “Amen”: A-MEEN
The Exaposteilarion of Pascha – The Hymn of Light

Tone 3

In the flesh Thou didst fall asleep as a mortal Man, O King and Lord. Thou didst rise on the third day, raising Adam from corruption and destroying death: O Pascha of incorruption, the salvation of the world!

And immediately the Praises in Tone 1, on the following page:
Let ev'ry-thing that breathes praise the Lord! Praise the Lord from the hea-vens! Praise Him in the high-est!! To Thee, O God, is due a song! Praise Him, all you an-gels of His! Praise Him, all His hosts!! To Thee, O God, is due a song!

Turn fast, the choir sings the verses!!
Praise Him for His mighty deeds; praise Him according to His exceeding greatness!

We praise Thy saving suffering, O Christ, and we glorify Thy resurrection!

Turn fast!!
Praise Him with trumpet sound; praise Him with lute and harp!

Thou didst endure the Cross and destroy death by rising from the dead! Give peace to our life, O Lord, as the only Al-mighty

Turn fast!!
Praise Him with timbrel and dance; praise Him with strings and pipe!

Thou didst capture hell, O Christ, and resurrect man by Thy Resurrection! Enable us to praise and glorify Thee in purity of heart!

Turn fast!!
Slower

Praise Him with sounding cymbals; praise Him with loud clashing cymbals! Let ev’ry-thing that breathes praise the Lord!

A Tempo

We glo-ri-fy Thy di-vine con-de-scen-sion, and we praise Thee, O Christ! Thou wast born of a Virgin yet not separated from the Fa-ther!

Thou hast suffered as a Man and voluntarily end-u-red the Cross!
Thou hast risen from the tomb, coming as from a bridal chamber
to save the world! // O Lord, glory to Thee!

And immediately the choir begins the Paschal Verses, “Let God Arise,” on the following page (with joy!):
The Paschal Verses – “Let God Arise!”

Znamenny Chant – H. Benigsen

Let God a-rise, let His e-nem-ies be scat-tered! To-day, a sa-cred Pas-cha is re-vealed to us! A new and ho-ly Pas-cha! A my-sti-cal Pas-cha! A Pas-cha wor-thy of ve-nera-tion! A Pas-cha which is Christ the Re-dee-mer! A blame-less Pas-cha! A great Pas-cha!
A Pascha of the faithful! A Pascha which has opened for us the gates of Paradise!

As smoke vanishes so let them vanish! Come from that scene, O women, bearers of glad tidings, and say to Zion:

Receive from us the glad tidings of joy, of Christ's Resurrection!
Exult and be glad, and rejoice, O Jerusalem, seeing Christ the King, Who comes forth from the tomb like a Bridegroom in procession! So the sinners will perish before the face of God, but let the righteous be glad! The myrrh-bearing women, at the break of dawn, drew near to the tomb of the Life-Giver.
There they found an angel sitting upon the stone! He greeted them with these words: Why do you seek the Living among the dead? Why do you mourn the Corrupt amidst corruption?

Go, proclaim the glad tidings to His Disciples! This is the Day which the Lord has made! Let us rejoice and be glad in it!
Pascha of beauty! The Pascha of the Lord! A Pascha worthy of all honor has dawned for us! Pascha! Let us embrace each other joyously! Pascha, ransom from affliction! for today as from a bridal chamber Christ has shone forth from the tomb and filled the women with joy saying:// Proclaim the glad tidings
to the Apostles! Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

This is the Day of Resurrection! Let us be illumined by the Feast! Let us embrace each other! Let us call "Brothers" even those that hate us, and forgive all by the Resurrection://
and so let us cry: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!
The Paschal Catechetical Sermon of St. John Chrysostom

The Catechetical Sermon of St. John Chrysostom is read by the celebrant. No one sits during the reading, but all stand and listen.

If any man be devout and loveth God, let him enjoy this fair and radiant triumphal Feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the Feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in no wise be deprived therefor. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, Who is jealous of His honor, will accept the last even as the first; He giveth rest unto him who cometh at the eleventh hour, even as unto him who hath wrought from the first hour. And He showeth mercy upon the last, and careth for the first; and to the one He giveth, and upon the other He bestoweth gifts. And He both accepteth the deeds, and welcometh the intention, and honoreth the acts and praises the offering. Wherefore, enter ye all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the Day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away. Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. Let no one bewail his poverty, for the universal Kingdom has been revealed. Let no one weep for his iniquities, for pardon has shone forth from the grave. Let no one fear death, for the Savior’s death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: “Hell,” said he, “was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a Body, and met God face to face. It took earth, and encountered Heaven. It took that which was see, and fell upon the Unseen. O Death, where is thy sting? O Hell, where is thy victory? Christ is risen, and thou art overthrown! Christ is risen, and the demons are fallen! Christ is risen, and the angels rejoice! Christ is risen, and life reigns! Christ is risen, and not one dead remains in the grave! For Christ, being risen from the dead, is become the first-fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

And immediately the Troparion of St. John Chrysostom is sung, in Tone 8:
Grace shining forth, grace shining forth from thy lips like a beacon has enlightened the universe! It has shown to the world the riches of poverty! It has revealed to us...

It has revealed to us...
NOTE: It is the practice of St. Symeon Orthodox Church to omit the Augmented Litany, the Litany of Fervent Supplication, the Great Dismissal of Matins, and the entirety of the Hours of Pascha, and immediately begin the Divine Liturgy after the Troparion of St. John Chrysostom.
The Order of the Divine Liturgy of St. John Chrysostom on the Great and Holy Sunday of Pascha

The Divine Liturgy immediately follows the Resurrection Matins. The Fast ends with the Divine Liturgy, with our participation in the Precious Body and Blood of our Lord Jesus Christ. According to the Service Books, he who worthily partakes of these divine and life-creating Mysteries, eats the true Pascha.
The Divine Liturgy

Priest: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

***Clergy sing “Christ is Risen” thrice alone, then the choir repeats thrice:

Obikhod Melody

Verse 1: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Choir: Obikhod Melody “Christ is Risen” (above, once)

Verse 2: As smoke vanishes, so let them vanish; as wax melts before the fire!

Choir: Quick Melody “Christ is Risen” (on the following page):

The prists and choir now proceed with the Paschal Troparion and verses as at the beginning of Matins. During the singing of the above, the priest censes the altar, the iconostasis, and the people. The clergy sing the verses, and the choir responds with the Paschal Troparion.
Verse 3: So the sinners will perish before the face of God; but let the righteous be glad!

Ukrainian Melody:

Christ is ri-sen from the dead, tram-pling down death by death, and upon those in the tombs be-stow-ing life!
Verse 4: This is the Day which the Lord has made. Let us rejoice and be glad in it!

Serbian Melody:

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Choir: Greek Melody “Christ is Risen” (on the following page):
Greek Melody:

\[
\text{Christ is risen from the dead, trampling down death by death!}
\]

Clergy: Christ is risen from the dead, trampling down death by death!

And we finish:

\[
\text{And upon those in the tombs bestowing life!}
\]

The Great Litany and the prayer of the First Antiphon follow in the usual manner.
And immediately we begin the First Paschal Antiphon.
The First Antiphon of Pascha
Znamenny Chant

Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise! Through the prayers of the Theotokos, O Savior, save us! Say to God: How awesome are Thy deeds! So great is Thy power that Thine enemies cringe before Thee!

Refrain
Then the Little Litany and the prayer of the Second Antiphon.

Let all the earth worship Thee and praise Thee! Let it praise Thy name, O Most High! Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.
The Little Litany
N. Soloviev

1. Kyrie eleison.
2. Dwamneh mee-lu-esh-che.
4. Ya Rab boor-hum.

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

The Second Paschal Antiphon begins on the following page:
The Second Antiphon of Pascha
Znamenny Chant

God be bountiful to us and bless us! Show the light of Thy
tenance upon us and have mercy on us! O Son of God Who art
sen from the dead, save us who sing to Thee: Alleluia!
That we may know Thy way upon the earth, and Thy salvation a-

-mong all nations!
Only-Begotten Son
N. Soloviev

Immediately after the last refrain, we continue with “Glory, now and ever...” below:

Refrain

Let the people give thanks to Thee, O God!

Let all the people give thanks to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit,

now and ever and unto ages of ages. Amen.

On-ly-Be-got-ten Son

and Immortal Word of God, /
and Immortal Word of God, Who for our salvation didst will to be incarnate of the Holy Theotokos and Ever-Virgin Mary, Who without change didst become Man and wast crucified, O Christ our God, trampling down death by death, Who art One of the Holy Trinity, glorified with the Father and the Holy Spirit://
Then the Little Litany and the prayer of the Third Antiphon.

The Little Litany
A. Arkhangelsky *Watch! It goes minor!*

The Third Antiphon begins on the following page:

Lord, have mercy.
4. Ya- Rab boor-hum.

Lord, have mercy.
Kyri- e e-lei- son.
Dwam-neh mee-lu- e-sh- che.
Ghos- po- dee poh-mee- louee.
Ya- Rab boor-hum.

To Thee, O Lord. A- men.
See Kyri- e. A- meen.
Tsee- eh Dwam- neh. A- meen.
La- ka ya- Rab. A- meen.

The Third Antiphon begins on the following page:
The Third Antiphon of Pascha

Verse (Triumphantly!): Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Obikhod Melody

Christ is ri-sen from the dead, tram-pling down death by death,

and up-on those in the tombs be-stow-ing life!

Verse: As smoke vanishes, so let them vanish; as wax melts before the fire!

Choir: Obikhod Melody, Slavonic “Christ is Risen” (on the following page):
Obikhod Melody, Slavonic:

Verse: So the sinners will perish before the face of God; but let the righteous be glad!

Choir: Romanian “Christ is Risen” (on the following page):
Romanian (arr. Al. Podoleanu, phonetics on second line):

Verse: This is the Day which the Lord has made! Let us rejoice and be glad in it!

Choir: Arabic “Christ is Risen” (on the following page):
Arabic:

Al-Mas-see-hu qa-ma min bayn il-am-waat, wa wa-ti al-
- maw-ta bil mawt, wa wa-hab al-hay-at, lil-la-
-thee-na feel qu-bour!

The Introit of the Little Entrance:

Wisdom! Let us attend!

Bless God in the churches, O you who are of Israel’s fountain!

Greek:

Khris-to-s a-nes-ti ek nek-ron, tha-na-to tha-na-ton pa-ti-
sas, ke tis en tis mni-ma-si zo-in kha-ri-sa me-nos!

Then immediately we sing the Paschal Hypakoe and Kontakion (on the following page):
Before the dawn, Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice:

"Why do you seek among the dead as a Man the One Who is everlasting Light? Behold the clothes in the grave. Go and proclaim to the world:"
Glory to the Father, and to the Son, and to the Holy Spirit. / Now and ever and unto ages of ages. Amen.

The Kontakion
Obikhod Tone 8 – N. Bakhmetev

Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death! In victory didst Thou arise, O Christ God, /
Deacon: Let us pray to the Lord!
Choir: Lord, have mercy.
Priest: For holy art Thou…
Deacon: O Lord, save the God-fearing!... And hear us!... And unto ages of ages!

Instead of the Trisagion, the Choir sings “As Many as Have Been Baptized:”
As Many as Have Been Baptized
Instead of the Trisagion – Moscow Chant

As many as have been baptized into Christ have put on Christ.


Have put on Christ. Alleluia. Repeat "As Many"
The Paschal Prokeimenon
Tone 8 – Znamenny Chant, after N. Kedrov

Verse: O give thanks to the Lord, for He is good, for His mercy endures forever!

Epistle: Acts 1:1-8
**Prokeimenon for Bright Monday and Bright Friday**
Obikhod Tone 8 – N. Bakhmetev

Verse: The heavens are telling the glory of God, and the firmament proclaims His handiwork.

**Prokeimenon for Bright Tuesday and Bright Friday (Secondary)**
Obikhod Tone 3 – N. Bakhmetev

Verse: For He has regarded the low estate of His handmaiden; for behold, henceforth all generations will call me blessed.
Alleluia
#2

**Alleluia**
Moscow Chant

At the Gospel (Kievan Chant):

And to thy spirit!  Glory to Thee, O Lord, glory to Thee!

Gospel: John 1:1-17
Augmented Litany
Alexandrov

A.

Lord, have mercy. Lord, have mercy.

B.

1.

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

2.

Lord, have mercy. Lord, have mercy. Lord have mercy. Amen.
Litany of the Catechumens
N. Kedrov, Jr.

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

To Thee, O Lord. Amen.
Litanies of the Faithful
N. Kedrov, Jr.

Lord, have mercy.

Lord, have mercy.

Amen.

Lord, have mercy.

Lord, have mercy.

Amen.
Let us who mystically,
who mystically represent,
who mystically, who mystically represent,
who represent, who represent the Cherubim,
who represent, who represent the Cherubim,

bim, represent the Cherubim, and who sing the
bim, represent the Cherubim,
Thrice Holy hymn, and who sing the Thrice Holy hymn, and who sing the
Holy Hymn, and who sing the Thrice Holy Hymn to the Life Creating Trinity, now lay aside, lay
Holy Hymn to the Life Creating Trinity, lay
Now lay aside—now lay aside—now lay aside all earthly cares.
Amen. That we may rest...

Now lay aside all earthly cares.
Amen. That we may rest...
receive, that we may receive the King of all Who comes invisibly, Who comes invisibly, up born by angelic hosts, angelic hosts. Alleluia,
Al-le-lu-ia, Al-le-lu-ia.
Let us who myst-

Let us who myst-

Let us who myst-

Let us who myst-

tic'-ly re pre-

tic'-ly re pre-

tic'-ly re pre-

tic'-ly re pre-

ppp

re pre-

re pre-

re pre-

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sent the Cherubim, and who
sent the Cherubim, and
present the Cherubim, and
the Cherubim, and

sing the Thrice Holy
who sing the Thrice Holy
who sing the Thrice Holy
who sing the Thrice Holy
To the Life-Creating Trinity, now lay aside,
To the Life-Creating Trinity, now lay aside,
To the Life-Creating Trinity, now lay aside,
To the Life-Creating Trinity, now lay aside,
lay a - side all cares, now
lay a - side all earth - ly cares,
lay a - side all earth - ly
lay a - side, lay a - side
all earth-ly cares. A-
cares, all earth-ly cares. A-
all earth-ly cares. A-
men. That we may re-
cieve, re-
cive the
ten. That we may re-
cive the
ten. That we may re-
cive the
ten. That we may re-
ceive, the
Who comes invisibly born,

King of all,

receive the King of all,

bly born.

bly born. 

bly born, born by the an-

up-born by the an-

King of all, 

Who comes invi-

Who comes invi-

Who comes invisibly born.
Alleluia, Alleluia,-

gelic hosts. Alleluia,-


gelic hosts. Alleluia,
Litany of Supplication
Alexandrov

Lord, have mercy. Lord, have mercy. Grant this, O Lord.

Grant this, O Lord. To Thee, O Lord. Amen.

And to thy spirit.

And immediately to “Father, Son, and Holy Spirit,” on the following page:
Father, Son, and Holy Spirit

Plain Chant

#1

Father, Son, and Holy Spirit, the Trinity, One in Essence,

and Undivided!

Kievan Chant

#2

Father, Son, and Holy Spirit, the Trinity, One in Essence,

and Undivided!
Wide Harmony:

Father,- Son, and Holy Spirit,- the Trinity, One in Essence,

and Undivided!
I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-Begotten, begotten of the Father before all ages, Light of Light, True God of God.
True God, be-got-ten, not made, of one Essence with the Fa-
ther, by Whom all things were made; Who for us men and for our sal-
va-tion came down from hea-ven, and was incarnate of the Ho-ly
Spi-rit and the Virgin Mary, and be-came Man. And He was cru-ci-
fied for us under Pon-tius Pi-late, and suf-fered, and was bur-
And the third day He rose again, according to the Scriptures,
and ascended into heaven, and sits at the right hand of the Father,
and He shall come again with glory to judge the living and the dead, Whose Kingdom shall have no end. And in the Holy Spirit,
the Lord, the Giver of Life, Who proceeds from the Father,
Who with the Father and the Son together is worshipped and glo-
ri-fied, Who spoke by the Prophets. In One, Holy, Catholic, and
Ap-o-sto-lic Church. I acknowledge one Baptism for the re-mis-
sion of sins. I look for the Re-sur-rec-tion of the dead, and the
A Mercy of Peace

Plain Chant

A mercy of peace, a sacrifice of praise. And with thy spirit.

We lift them up unto the Lord. It is meet and right to worship

the Father, and the Son, and the Holy Spirit, the Trinity, one in

Essence and Undivided! Holy, Holy, Holy, Lord of Sab-

[Music notation image]
- oth, heaven and earth are full of Thy glory! Ho-san-na in the high-
est! Blessed is He that comes in the name of the Lord! Ho-san-na in the high-

in the high-est! A-men. A-men. We praise Thee, we bless

Thee, we give thanks un-to Thee, O Lord, and we pray un-to Thee,

we pray un-to Thee, O our God, O our God.
A mercy of peace, a sacrifice of praise. And with thy spirit.

We lift them up unto the Lord. It is meet and right to worship

the Father, and the Son, and the Holy Spirit, the Trinity, one in

Essence and Undivided! Holy, Holy, Holy, Lord of Sab-
Oth, heaven and earth are full of Thy glory! Hosanna in the
highest! Blessed is He that comes in the name of the Lord!

Hosanna in the highest! Amen. Amen.

We praise Thee, we bless Thee, we give thanks unto Thee, O

Lord, and we pray unto Thee, pray unto Thee, O our

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God, and we pray unto Thee, pray unto Thee, O our God.
The Angel Cried (Replaces “It Is Truly Meet”)

Makarov

The angel cried to the Lady, the Lady full of grace: "Re-

joice, O Pure Virgin! Again I say, again I say: Re-

joice! Thy Son is risen from His three days in the tomb! With Himself He has raised all the dead! Re-
joice, re-joice, all ye people!"  O Shine! Shine!

Shine! Shine! O New Je-ru-sa-lem! For the glo-ry of the Lord

has shone on thee! Ex-ult now, ex-ult and be glad, O Zi-on!

Be ra-di-ant, O Pure The-o-to-kos, O Pure The-o-

to-kos, in the Re-sur-rec-tion of thy Son!
The Angel Cried (Replaces “It Is Truly Meet”)

M. Balakirev

The angel cried to the Lady full of grace: "Re-joice, re-joice, O Pure Virgin! Again I say: Re-joice! Thy Son is risen from His three days in the tomb! With Him-self He has raised all the dead..."
all the dead! Re-joice, re-joice, O ye peo-ple!"
Shine!
Shine! O New Je-ru-sa-lem! The glo-ry of the
Lord has shone on thee! Ex-ult now, ex-ult
and be glad, O Zi-on! Be ra-di-ant, O Pure
Theotokos!
The o-tokos, in the Resurrection, the Resurrection of thy Son!
And All Mankind
Plain Chant

Litany Before the Lord’s Prayer
Kievan Chant
The Lord’s Prayer
N. Rimsky-Korsakov

#1

Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven.

Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil.

#1
- li-ver us from the e-vil one.

A-men.

And to thy spi-rit.

To Thee, O Lord.

A-men.

A-men.
The Lord’s Prayer

Our Father, Who art in heaven, hallowed be Thy name. Thy

Kingdom come. Thy will be done, on earth as it is in heaven.

Give us this day our daily bread, and forgive us our debts, as we

forgive our debtors, and lead us not into temptation,
but deliver us from the evil one. Amen. And to thy spir-

One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father, Amen. Receive the Body of Christ! Taste the Fountain of Immortality! Alleluia, Alleluia, Alleluia!
Priest’s Communion:

The Hymn of the Resurrection, “Having Beheld”
Kievan Chant Tone 6 – B. Ledkovsky

Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the Only-Sinless One. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection; for Thou art our God, and we know no other than Thee;
we call on Thy name. Come, all you faithful, let us venerate

Christ's holy Resurrection, for, behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His

Resurrection, for by enduring the Cross for us, He has destroyed death by death! Jesus has risen from the tomb as He fore-
Christ is Risen
Carpatho-Russian Melody

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Priest’s Communion hymns continue on the following page:
The Exaposteilarion of Pascha – The Hymn of Light

In the flesh Thou didst fall asleep as a mortal Man, O King

In the flesh Thou didst fall asleep as a mortal Man, O King

and Lord. Thou didst rise on the third day, raising Adam

and Lord. Thou didst rise on the third day, raising Adam

from corruption and destroying death: O Pascha of

from corruption and destroying death: O Pascha of
NOTE: The above hymn was in Tone 3, Russian “Greek” Chant, arr. Dcn. S. Trubachev.

Priest’s Communion hymns continue on the following page:
Christ is Risen – Galician Melody

Christ is risen from the dead, Christ is risen from the dead, trampling down death by death, trampling down death by death, and upon those in the tombs bestowing life, bestowing life!

and upon those in the tombs bestowing life, bestowing life!
Deacon: In the fear of God, and with faith and love, draw near!

Instead of “Blessed is He that comes in the name of the Lord,” the Choir sings the following ONCE:

Christ is ri-sen from the dead, tram-pling down death by death,
and up-on those in the tombs be-stow-ing life!

The Eucharist
of the
Precious Body and Blood
of our
Lord and God and Savior
Jesus Christ,
the True Pascha.

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Receive the Body of Christ, taste the Fountain of Immortality! Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

Receive the Body of Christ, taste the Fountain of Immortality!

Receive the Body of Christ, taste the Fountain of Immortality! Al-le-lu-ia! Al-le-lu-ia!
Receive the Body
Moscow Chant

Receive the Body of Christ, taste the Fountain of Immortal-

-ity! Alleluia! Alleluia! Alleluia!
Receive the Body of Christ, taste the Fountain of Immortality! Alleluia! Alleluia! Alleluia!
Receive the Body
N. Kedrov, Sr.

Receive the Body of Christ, taste the Fountain of Immortality! Alleluia! Alleluia! Alleluia!
Priest: O God, save Thy people, and bless Thine inheritance!
Instead of “We Have Seen the True Light,” the Choir sings the following ONCE:

Priest: [Blessed is our God,] Always, now and ever, and unto ages of ages!

Choir: Amen! (And the following [Serbian Melody], thrice):

Priest: [Blessed is our God,] Always, now and ever, and unto ages of ages!
Litany of Thanksgiving
Novgorod Chant – after Arkhangelsky

***Watch! Music is different in some places!***

The Prayer before the Ambon. Instead of “Blessed be the Name of the Lord,” the Choir sings the Quick Melody “Christ is Risen” thrice, on the following page:
Quick Melody (Instead of “Blessed be the Name of the Lord”):

The Reader immediately reads Psalm 33:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Third Time:

and upon those in the tombs bestowing life!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

The Reader immediately reads Psalm 33:
I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord…

Choir: Amen.

And the Paschal Dismissal, on the following page:
The Paschal Dismissal

Instead of “Glory to Thee, O Christ our God…,” the priest sings:

Christ is risen from the dead, trampling down death by death!...

And the Choir responds:

The celebrant gives the Paschal dismissal:
May Christ, Who is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, our true God, through the prayers of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind!

Choir: Amen!

Christ is Risen! Indeed He is Risen!

After several “Christ is Risens” in various languages, the choir sings the Serbian Melody “Christ is Risen,” on the following page:
Serbian Melody:

And after the singing of the Troparion, we finish with:

Christ is risen from the dead, trampling down death by death,

and upon those in the tombs be-stow-ing life!

And un-to us He has giv-en e-ter-nal life! Let us wor-ship His Re-

sur-rec-tion on the third day!

Christ is Risen!
Indeed He is Risen!
APPENDIX

As mentioned on Page 91, there are different practices in regard to Ode 9 of the Paschal Canon. Below are two different practices, as noted in The Paschal Service, prepared by Mr. John Erickson and Very Rev. Paul Lazor.

**Practice 1**

*Refrain 1:* My soul magnifies Him Who rose from the tomb on the third day: Christ, the Giver of life!

*Irmos:* Shine! Shine! O new Jerusalem! The glory of the Lord has shone on thee! Exult now and be glad, O Zion. Be radiant, O pure Theotokos, in the resurrection of thy Son!

*Refrain 2:* My soul magnifies Him Who willingly suffered and was buried, and rose from the tomb on the third day!

*Irmos:* Shine! Shine! …

*Refrain 3:* Christ, the New Pascha, the Living Sacrifice, the Lamb of God Who takes away the sins of the world!

How divine! How beloved! How sweet is Thy voice, O Christ! For Thou hast faithfully promised to be with us to the end of the world! Having this as our anchor of hope, we the faithful rejoice!

*Refrain 4:* The angel cried to the Lady full of grace: “Rejoice, O pure Virgin! Again I say: Rejoice! Thy Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people!”

O Christ, great and most holy Pascha, O Wisdom, Word, and Power of God: grant that we may more perfectly partake of Thee in the never-ending Day of Thy Kingdom!

*Refrain 5:* After Thou didst fall asleep, Thy royal voice, roaring like the Lion of Judah, awakened the dead from all ages!

How divine! …
Refrain 6: Mary Magdalene hastened to the tomb, and seeing Christ, she questioned Him as though He were the gardener.

**How divine! …**

Refrain 7: An angel appeared to the women and cried: “Cease your tears, for Christ is risen!”

**How divine! …**

Refrain 8: Christ is risen, trampling down death and raising the dead!
Rejoice, all ye people!

**How divine! …**

Refrain 9: Today all creation rejoices and makes glad, for Christ is risen and hell has been despoiled!

**O Christ, great and most holy Pascha…**

Refrain 10: Today the Master has despoiled hell and raised the prisoners whom it had held from the ages in harsh captivity!

**O Christ, great and most holy Pascha…**

Glory to the Father, and to the Son, and to the Holy Spirit:

Refrain 11: My soul magnifies the might of the Godhead, in three Persons yet undivided!

**O Christ, great and most holy Pascha…**

Now and ever and unto ages of ages. Amen.

Refrain 12: Rejoice, O Virgin, rejoice! Rejoice, O Blessed One! Rejoice, O Glorified One! Thy Son is risen from His three days in the tomb!

**O Christ, great and most holy Pascha…**

Refrain 1: My soul magnifies Him Who rose from the tomb on the third day:
Christ, the Giver of life!

**Irmos: Shine! Shine! …**

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*
Practice 2

According to The Paschal Service, it is customary to render Ode 9 of the Paschal Canon as follows in parish usage.

Refrain 1: My soul magnifies Him Who rose from the tomb on the third day: Christ, the Giver of life!

Irmos: Shine! Shine! O new Jerusalem! The glory of the Lord has shone on thee! Exult now and be glad, O Zion. Be radiant, O pure Theotokos, in the resurrection of thy Son!

Refrain 2: Christ, the New Pascha, the Living Sacrifice, the Lamb of God Who takes away the sins of the world!

How divine! How beloved! How sweet is Thy voice, O Christ! For Thou hast faithfully promised to be with us to the end of the world! Having this as our anchor of hope, we the faithful rejoice!

Refrain 3: Mary Magdalene hastened to the tomb, and seeing Christ, she questioned Him as though He were the gardener.

O Christ, great and most holy Pascha, O Wisdom, Word, and Power of God: grant that we may more perfectly partake of Thee in the never-ending Day of Thy Kingdom!

Refrain 4: The angel cried to the Lady full of grace: “Rejoice, O pure Virgin! Again I say: Rejoice! Thy Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people!”

Irmos: Shine! Shine! …

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (thrice)