

THE MIDNIGHT OFFICE

MIDNIGHT OFFICE FOR PASCHA BEGINNETH AT 11:30 P.M.

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Trisagion, Our Father

Lord, have mercy. (Twelve times)

Psalm 50:

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 Zion, 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.

Burial Canon, in Tone VI:

ODE I; in Tone VI:

Irmos: He Who in ancient times * hid the pursuing tyrant beneath the waves of the sea, * hath drawn together and covered the streams of the Jordan, * cleansing now my humanity with purity, * for gloriously hath He been glorified.

Refrain: **Glory to Thee, our God, glory to Thee.**

O Lord my God, I will sing to Thee a funeral hymn, a song at Thy burial: for by Thy burial Thou hast opened for me the gates of life, and by Thy death Thou hast slain death and Hades.

Refrain: **Glory to Thee, our God, glory to Thee.**

All things above and all beneath the earth quaked with fear at Thy death, as they beheld Thee, O my Savior, upon Thy throne on high and in the tomb below. For seeing Thee as mortal transcends understanding, O Author of life.

Glory ..., Now & ever ..., To fill all things with Thy glory, Thou hast gone down into the nethermost parts of the earth: for my nature hidden in Adam is not hidden from Thee, but when buried, Thou didst restore it from corruption, O Lover of mankind.

Katavasia: He Who in ancient times * hid the pursuing tyrant beneath the waves of the sea, * hath drawn together and covered the streams of the Jordan, * cleansing now my humanity with purity, * for gloriously hath He been glorified.

ODE III

Irmos: When creation beheld Thee, * Who founded the whole earth upon the waters, * hanging on Golgotha, * it was seized with awe and cried aloud: * None is holy save Thee, O Lord!

Refrain: **Glory to Thee, our God, glory to Thee.**

Images of Thy burial hast Thou disclosed in a multitude of visions; and now, as the God-Man, Thou hast revealed Thy secrets unto those in Hades, O Master, who cry aloud: “None is holy save Thee, O Lord.”

Refrain: **Glory to Thee, our God, glory to Thee.**

Thou hast stretched out Thine arms and united all that of old was separated; clothed in a winding sheet, O Savior, and buried in a tomb, Thou hast loosed the captives, who cry aloud: “None is holy save Thee, O Lord.”

Glory ..., Now & ever ..., By a tomb and its seals, O Uncontainable One, Thou wast willingly contained; but through Thine energies Thou hast showed Thy divine power through their action to those who sing: “None is holy save Thee, O Lord, Lover of mankind.

Katavasia: When creation beheld Thee, * Who founded the whole earth upon the waters, * hanging on Golgotha, * it was seized with awe and cried aloud: * None is holy save Thee, O Lord!

Sessional Hymn, in Tone I:

The soldiers keeping watch over Thy tomb, O Savior, * became as dead men * from the bright effulgence of the appearing of the angel, * who proclaimed to the women the Resurrection. * We glorify Thee as the Destroyer of corruption; * we fall down before Thee, ** risen from the tomb, our only God.

ODE IV

Irmos: Foreseeing Thy divine self-emptying upon the Cross, * Habakkuk, in amazement, cried out: * “Thou hast cut asunder the strength of the mighty, * O Good One, * and preached to those in Hades, * as the Almighty One.

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

Today Thou hast sanctified the seventh day, which of old Thou didst bless by resting from Thy works. Thou bringest all things into being and renewest all things, observing the Sabbath, O my Savior, and restoring all.

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

By Thy greater power, Thou hast conquered; from the flesh Thy soul was parted, yet Thou hast burst asunder both bonds, death and Hades, O Word, by Thy might.

Glory ..., Now & ever ..., Hades was embittered when it met Thee, O Word, for it saw a mortal deified, striped with wounds, yet all-powerful; and it shrank back in terror at this sight.

Katavasia: Foreseeing Thy divine self-emptying upon the Cross, * Habakkuk, in amazement, cried out: * “Thou hast cut asunder the strength of the mighty, * O Good One, * and preached to those in Hades, * as the Almighty One.

ODE V

Irmos: Thy Theophany, O Christ, the Unwaning Light, * that mercifully came to pass for us, * Isaiah, keeping watch, beheld out of the night, * and he cried aloud: * “The dead shall arise, and those in the tombs * shall be raised up, * and all that are born of earth shall rejoice.”

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

Thou dost renew those of earth, O Creator, having been formed from dust, and the winding-sheet and tomb reveal, O Word, the mystery that lieth within Thee; for the noble counselor typified the counsel of Him that begat Thee, Who hath wondrously refashioned me in Thee.

Refrain: **G**lory to Thee, our God, glory to Thee.

By Thy death dost Thou transform mortality and by Thy burial, corruption, for Thou hast rendered the nature Thou didst assume incorruptible, by Thy divine majesty, making it immortal; for Thy flesh hath not seen corruption, O Master, nor was Thy soul left in Hades as a stranger.

Glory ..., **N**ow & ever ..., **C**oming forth from an unwedded Mother, and wounded in Thy side with a spear, O my Maker, Thou hast brought to pass the renewal of Eve. Becoming Adam, Thou hast in ways surpassing nature slept a nature-regenerating sleep, raising life from sleep and from corruption, for Thou art the Almighty One.

Katavasia: **T**hy Theophany, O Christ, the Unwaning Light, * that mercifully came to pass for us, * Isaiah, keeping watch, beheld out of the night, * and he cried aloud: * “The dead shall arise, and those in the tombs * shall be raised up, * and all that are born of earth shall rejoice.”

ODE VI

Irmos: **J**onah was caught but not held * in the belly of the whale; * for, bearing the image of Thee, * Who hast suffered and wast given to burial, * he came forth from the sea-monster as from a bridal chamber, * and he called out to the watch: * “O ye who keep guard falsely and in vain, * ye have forsaken your own mercy.”

Refrain: **G**lory to Thee, our God, glory to Thee.

Thou wast torn, but not separated, O Word, from the flesh of which Thou hadst partaken; for though Thy temple was destroyed at the time of Thy Passion, yet the Substance of Thy Godhead and of Thy flesh have been united. For in both Thou art the only Son, the Word of God, both God and man.

Refrain: **G**lory to Thee, our God, glory to Thee.

Fatal to man, but not to God, was the sin of Adam; for though the earthly substance of Thy flesh suffered, yet the Godhead remained impassable; that which in Thy nature was corruptible hast Thou transformed to incorruption, and a fountain of incorruptible life hast Thou revealed by Thy Resurrection.

Glory ..., **N**ow & ever ..., **H**ades doth reign over the race of mankind, but not forever; for Thou, having been laid in a tomb, O Sovereign Lord, hast burst asunder the bars of death with Thy life-giving hand, proclaiming to those who slept from ages past, true redemption, O Savior, Who art the Firstborn from the dead.

Katavasia: **J**onah was caught but not held * in the belly of the whale; * for, bearing the image of Thee, * Who hast suffered and wast given to burial, * he came forth from the sea-monster as from a bridal chamber, * and he called out to the watch: * “O ye who keep guard falsely and in vain, * ye have forsaken your own mercy.”

Kontakion, in Tone VI:

He Who closed the abyss is beheld as dead, * and as a corpse the Immortal One hath been wrapped in linen with sweet spices and laid in a tomb. * The women come to anoint Him with myrrh, weeping bitterly and crying: * “This is the most blessed Sabbath on which Christ sleepeth, ** but on the third day He shall rise again.”

Ikos: **H**e Who sustaineth all things was lifted up upon the Cross, and all creation wept, seeing Him hanging naked on the Tree. The sun hid its rays, and the stars cast aside their light; the earth shook in great fear, and the sea fled, the rocks were rent asunder, and the graves of many were opened, and the bodies of the saints arose. Hades groaned below, and the Jews conspired to spread slander against Christ’s Resurrection. But the women cried aloud: “This is the most blessed Sabbath on which Christ sleepeth, but on the third day He shall rise again.”

ODE VII

Irmos: **O** ineffable wonder! * He Who delivered the holy Children from the fiery furnace * is laid a corpse without breath in the tomb, * for the salvation of us who sing: * “O God our Redeemer, blessed art Thou.”

Refrain: **G**lory to Thee, our God, glory to Thee.

Hades was wounded in its heart when it received Him Who was wounded in the side by a spear, and consumed by divine fire it groaned aloud at the salvation of us who sing: O God our Redeemer, blessed art Thou.

Refrain: **G**lory to Thee, our God, glory to Thee.

O wealthy tomb! For it hath received within itself the Creator, as one asleep, and was shown to be a divine treasury of life, for the salvation of us who sing: O God our Redeemer, blessed art Thou.

Glory ..., **I**n accordance with the law of the dead, the Life of all hath submitted to be laid in the tomb, showing it to be a source of awakening, for the salvation of us who sing: O God our Redeemer, blessed art Thou.

Now & ever ..., Whether in Hades or in the tomb or in Eden, the Godhead of Christ was indivisibly one with the Father and the Spirit, for the salvation of us who sing: O God our Redeemer, blessed art Thou.

Katavasia: O ineffable wonder! * He Who delivered the holy Children from the fiery furnace * is laid a corpse without breath in the tomb, * for the salvation of us who sing: * “O God our Redeemer, blessed art Thou.”

ODE VIII

Irmos: Be ye astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo, He Who dwelleth on high is numbered with the dead * and lodgeth as a stranger in a narrow tomb. * Him do ye children bless, * ye priests praise, and ye people supremely exalt throughout all ages.

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

The most pure Temple hath been destroyed, but hath raised up the fallen tabernacle. For the second Adam, Who dwelleth on high, hath come down to the first Adam, even into the chambers of Hades. Him do ye children bless, ye priests praise, and ye people supremely exalt throughout all ages.

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

The disciples' courage failed, but Joseph of Arimathaea was bolder; for, seeing the God of all a corpse and naked, he begged for the body and buried Him, crying: Him do ye children bless, ye priests praise, and ye people supremely exalt throughout all ages.

Glory ..., Now & ever ..., O new wonders! O what goodness! O ineffable forbearance! For of His own will He Who dwelleth on high hath been sealed beneath the earth, and God hath been falsely accused as a deceiver. Him do ye children bless, ye priests praise, and ye people supremely exalt throughout all ages.

Katavasia: Be ye astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo, He Who dwelleth on high is numbered with the dead * and lodgeth as a stranger in a narrow tomb. * Him do ye children bless, * ye priests praise, and ye people supremely exalt throughout all ages.

ODE IX

Irmos: Weep not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing * those that with faith and love magnify thee.

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

At Thy strange birth, O beginningless Son, I was blessed in ways transcending nature, for I was spared the travail of birth. But now, beholding Thee, my God, a lifeless corpse, I am pierced with the sword of bitter grief. But arise, that I may be magnified.

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

The earth doth cover Me as I have willed, O Mother, but the gatekeepers of Hades tremble upon seeing Me, clothed in the bloodstained garment of vengeance; for on the Cross as God have I struck down Mine enemies, and I shall rise again and magnify thee.

Glory ..., Now & ever ..., Let creation rejoice, let all that are born of earth be glad, for the enemy, Hades, hath been despoiled; let the women come with myrrh to meet Me, for I have redeemed Adam and Eve with all their offspring, and on the third day I shall rise again.

Katavasia: Weep not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing * those that with faith and love magnify thee.

Trisagion

Troparion, in Tone II:

When Thou didst descend unto death, O Life Immortal, then didst Thou slay hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nether-most depths, all the hosts of the heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Litany: Have mercy on us, O God, (as at the beginning of Matins)

Glory to Thee, O Christ God, our hope, glory be to Thee.

Glory ..., Now and Ever ..., Amen.

Lord, have mercy. (Thrice)

THE DISMISSAL

May Christ our true God, Who rose from the dead, through the intercessions of His most pure Mother, of our holy and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

The Paschal Matins service begins immediately following Small Compline.

AT MATINS

At the stroke of midnight, the clergy, assembled in the altar, begin to chant the following, at first quietly and then more loudly with each repetition:

Clergy: Thy Resurrection O Christ our Savior, * The Angels in the heavens hymn; * grant also unto us who are here on earth ** to glorify Thee with pure hearts. (Thrice)

As this is chanted the third time, the clergy go out of the church in procession, followed by all the faithful.

Choir: Thy Resurrection O Christ our Savior, * The Angels in the heavens hymn; * grant also unto us who are here on earth ** to glorify Thee with pure hearts. (Repeatedly)

After going around the church thrice, the clergy stop at the closed doors.

Senior Clergyman: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Choir: Amen.

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

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

The Priest reads the Verses, and the choir sings the Troparion after each Verse:

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

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

Verse: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Repeat Troparion

Verse: So let the sinners perish at the presence of God, and let the righteous be glad.

Choir: Repeat Troparion

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Repeat Troparion

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Repeat Troparion

Priest: Both now and ever, and unto the ages of ages. Amen.

Choir: Repeat Troparion

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

Choir: And upon those in the tombs bestowing life.

And all enter the church. The Priest (or clergy) stand before the icon of the Resurrection in the center of the church. The Royal, North, and South Iconostasis doors are fully opened (and remain so until Saturday of Bright week), and the Great Litany: is said.

Litany: of Peace: In peace let us ..,

ODE I

Irmos, in Tone I: It is the Day of Resurrection, * let us be radiant, O ye people; * Pascha, the Lord's Pascha: * for from death to life, * and from earth to heaven, * Christ God hath brought us, * as we sing the song of victory.

Refrain: Christ is risen from the dead.

Let us purify our senses, * and we shall behold Christ, * radiant with the unapproachable light of the Resurrection, * and we shall clearly hear Him say, Rejoice! ** as we sing the hymn of victory.

Refrain: Christ is risen from the dead.

Let the heavens be glad as is meet, * and let the earth rejoice, * and let the whole world, both visible and invisible, * keep festival: * for Christ is risen, ** O gladness eternal.

Katavasia: It is the Day of Resurrection ...,

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

Exclamation: For Thine is the dominion, 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 the ages of ages.

ODE III

Irmos: Come, let us drink a new drink, * not one miraculously brought forth from a barren rock * but the Fountain of Incorruption, * springing forth from the tomb of Christ, * in Whom we are strengthened.

Refrain: Christ is risen from the dead.

Now all things are filled with light; * heaven and earth, * and the nethermost parts of the earth; * let all creation, therefore, celebrate the arising of Christ ** whereby it is strengthened.

Refrain: Christ is risen from the dead.

Yesterday I was buried with Thee, O Christ; * today I rise with Thine arising. * Yesterday I was crucified with Thee; * do Thou Thyself glorify me with Thee, O Savior, ** in Thy kingdom.

Katavasia: Come, let us drink a new drink ...,

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

Exclamation: For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Sessional Hymn in Tone IV:

Forestalling the dawn, the women came with Mary, * and found the stone rolled away from the sepulcher, * and heard from the angel: Why seek ye among the dead, * as though He were mortal, * Him Who liveth in everlasting light? * Behold the grave-clothes. Go quickly and proclaim to the world * that the Lord is risen * and hath slain death. * For He is the Son of God Who saveth mankind.

ODE IV

Irmos: On divine watch let the God-inspired Habakkuk stand with us, * and show forth the light-bearing angel clearly saying: * Today salvation is come to the world, * for Christ is risen * as Almighty.

Refrain: Christ is risen from the dead.

As a man-child did Christ appear * when He came forth from the Virgin's womb, * and as a mortal was He called the Lamb. * Without blemish also, is our Pascha * for He tasted no defilement; ** and as true God, perfect was He proclaimed.

Refrain: Christ is risen from the dead.

Like unto a yearling lamb, * Christ, our blessed Crown, * of His own will was sacrificed for all, * a Pascha of purification; * and from the tomb the beautiful Sun of Righteousness ** shone forth again upon us.

Refrain: Christ is risen from the dead.

David, the ancestor of God, * danced with leaping before the symbolical Ark; * let us also, the holy people of God, * beholding the fulfillment of the symbols, * be divinely glad; ** for Christ is risen as Almighty.

Katavasia: On divine watch let the God-inspired Habakkuk ...,

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

Exclamation: For Thou art a good God, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

ODE V

Irmos: Let us awake in the deep dawn, * and instead of myrrh, offer a hymn to the Master, * and we shall see Christ, * the Sun of Righteousness, * Who causeth life to dawn for all.

Refrain: Christ is risen from the dead.

Seeing Thy boundless compassion * they who were held in the bonds of hades * hastened to the light, O Christ, * with gladsome feet, ** praising the Pascha eternal.

Refrain: Christ is risen from the dead.

Bearing lights, let us approach Christ, * Who cometh forth from the tomb like a bridegroom, * and with the feast-loving ranks of angels * let us celebrate ** the saving Pascha of God.

Katavasia: Let us awake in the deep dawn ...,

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

Exclamation: For sanctified and glorified is Thy most honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

ODE VI

Irmos: Thou didst descend into the nethermost parts of the earth, * and didst shatter the eternal bars that held the fettered, O Christ, * and on the third day, * like Jonah from the whale, * Thou didst arise from the tomb.

Refrain: Christ is risen from the dead.

Having kept the seals intact, O Christ, * Thou didst rise from the tomb, * O Thou Who didst not break the seal of the Virgin by Thy birth, * and Thou hast opened for us ** the doors of Paradise.

Refrain: Christ is risen from the dead.

O my Savior, the living and un-slain Sacrifice, * when, as God, Thou, of Thine Own will, * hadst offered up Thyself unto the Father, * Thou didst raise up with Thyself the whole race of Adam, ** when Thou didst rise from the tomb.

Katavasia: Thou didst descend into the nethermost ...,

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

Exclamation: For Thou art the King of peace, and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Kontakion: in Tone VIII:

Thou didst descend into the tomb, O Immortal, * Thou didst destroy the power of Hades. * 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.

Ikos: The myrrh-bearing women forestalled the dawn, seeking, as it were day, * the Sun that was before the sun and Who had once set in the tomb, * and they cried out one to another: * O friends! come, let us anoint with spices the life-bringing and buried Body, * the Flesh that raised up fallen Adam, that now lieth in the tomb. * Let us go, let us hasten, like the Magi, and let us worship and offer myrrh as a gift to Him * Who is wrapped now not in swaddling clothes but in a shroud. * And let us weep and cry aloud: ** O Master, arise, Thou Who dost grant resurrection to the fallen.

Hymn of the Resurrection, in Tone VI:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us

worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death. (Thrice)

Jesus having risen from the tomb, * as He foretold, * hath granted us life eternal, ** and great mercy. (Thrice)

ODE VII

Irmos: He Who delivered the Children from the furnace, * became man, suffereth as a mortal, * and through His Passion * doth clothe mortality with the beauty of incorruption, * He is the only blessed and most glorious * God of our fathers.

Refrain: Christ is risen from the dead.

The godly-wise women with myrrh * followed after Thee in haste; * but Him Whom they sought with tears as dead, * they worshipped joyfully as the living God, * and they brought unto Thy disciples, O Christ, ** the good tidings of the mystical Pascha.

Refrain: Christ is risen from the dead.

We celebrate the death of death, * the destruction of hades, * the beginning of another life eternal, * and leaping for joy, * we hymn the Cause, ** the only blessed and supremely glorious God of our fathers.

Refrain: Christ is risen from the dead.

For truly sacred and all-festive is this saving night, * and this shining, light-bearing day, * the harbinger of the Resurrection, * whereon the Timeless Light bodily ** from the tomb upon all hath shined.

Katavasia: He Who delivered the Children from the furnace ...,

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

Exclamation: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

ODE VIII

Irmos: This chosen and holy day * is the first of the Sabbaths, * the queen and lady, * the feast of feasts, * and the festival of festivals, * wherein we bless Christ throughout the ages.

Refrain: Christ is risen from the dead.

Come, on this auspicious day of the Resurrection, * let us partake of the fruit of the new vine * of divine gladness of the kingdom of Christ, * praising Him as God ** throughout the ages.

Refrain: Christ is risen from the dead.

Lift up thine eyes about thee, O Zion, * and see, for behold, there cometh unto thee * like God-illuminated beacons, * from the west, and from the north, * and from the sea, and from the east, ** thy children, in thee blessing Christ throughout the ages.

Refrain: O Most Holy Trinity, our God, glory be to Thee.

O Father Almighty, and Word, and Spirit, * one Nature united in three Hypostases, * transcendent and most divine! * Into Thee have we been baptized, ** and Thee will we bless throughout all ages.

Katavasia: This chosen and holy day ...,

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

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 the ages of ages.

ODE IX

Refrain: Magnify, O my soul, Him Who willingly suffered, and was buried, and arose from the grave on the third day.

Irmos: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

Refrain: Magnify, O my soul, Christ the Giver of life, Who arose from the grave on the third day.

Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, ** in the arising of Him Whom thou didst bear.

Refrain: Christ is the new Pascha, the living-sacrifice, the Lamb of God that taketh away the sin of the world.

O how divine, how loving, * how sweet is Thy voice! * For Thou hast truly promised * to be with us unto the end of the age, O Christ; * having this foundation of hope, ** we the faithful rejoice.

Refrain: Today the whole of creation is glad and rejoiceth, for Christ is risen, and Hades hath been despoiled.

O how divine, how loving, * how sweet is Thy voice! * For Thou hast truly promised * to be with us unto the end of the age, O Christ; * having this foundation of hope, ** we the faithful rejoice.

Refrain: Magnify, O my soul, the dominion of the Tri-hypostatic and Indivisible Godhead.

O Christ, Thou great and most sacred Pascha! * O Wisdom, Word and power of God! * Grant us to partake of Thee more fully * in the unwaning day ** of Thy kingdom.

Refrain: Rejoice, O Virgin, rejoice; rejoice O blessed one; rejoice, O most glorified one: for thy Son hath arisen on the third day from the grave.

O Christ, Thou great and most sacred Pascha! * O Wisdom, Word and power of God! * Grant us to partake of Thee more fully * in the unwaning day ** of Thy kingdom.

Refrain: The angel cried unto her that is full of grace: * Rejoice, O pure Virgin! And again I say, rejoice! * For thy Son hath arisen from the grave on the third day, * and the dead having been raised, be jubilant O ye people!

Again we sing the Irmos: Shine, shine, O new Jerusalem, * for the glory of the Lord hath arisen upon thee; * dance now and be glad, O Zion, * and do thou exult, O pure Theotokos, * in the arising of Him Whom thou didst bear.

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

Exclamation: For all the hosts of heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Exapostilarion, in Tone III:

Having fallen asleep in the flesh, * as a mortal, * O King and Lord, * on the third day Thou didst rise again, * raising up Adam from corruption, * and abolishing death: * O Pascha of incorruption, ** Salvation of the world! (Thrice)

The Praises, in Tone I:

Choir: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. ** To Thee is due praise, O God.

Praise Him, all ye His angels; * praise Him, all ye His hosts. ** To Thee is due praise, O God.

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

We hymn, O Christ, Thy saving Passion, ** and glorify Thy Resurrection.

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

O Thou Who didst endure the Cross, * and didst abolish death, * and didst rise again from the dead: * Make our life peaceful, O Lord, ** for Thou alone art almighty.

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

O Thou Who didst lead Hades captive, * and didst raise up mankind by Thy Resurrection, * deem us worthy, with pure hearts, ** to hymn and glorify Thee.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Glorifying Thy Godly-majestic condescension, * we hymn Thee, O Christ; * for Thou wast born of a Virgin, * yet Thou didst remain inseparable from the Father; * Thou didst suffer as a man, and willingly endured the Cross; * Thou didst rise from the tomb, * coming forth as from a bridal chamber, * that Thou mightest save the world: ** O Lord, glory be to Thee.

And the Paschal Stichera, in Tone V:

Verse: Let God arise and let His enemies be scattered.

A Pascha sacred today hath been shown unto us; * Pascha new and holy, * a Pascha mystical, * a Pascha all-venerable! * A Pascha that is Christ the Redeemer; * a Pascha immaculate, * a great Pascha; * a Pascha of the faithful; * a Pascha that hath opened the gates of Paradise to us; ** a Pascha that doth sanctify all the faithful.

Verse: As smoke vanisheth, so let them vanish.

Come from the vision, O ye women, bearers of good tidings, * and say ye unto Zion: * Receive from us the good tidings * of the Resurrection of Christ; * adorn thyself, exult, * and rejoice, O Jerusalem, * for thou hast seen Christ the King, ** like a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, and let the righteous be glad.

The myrrh-bearing women * in the deep dawn * stood before the tomb of the Giver of life; * they found an angel sitting upon the stone, * and he, speaking to them, said thus: * Why seek ye the Living among the dead? *Why mourn ye the Incorruptible amid corruption? ** Go, proclaim unto His disciples.

Verse: This is the day which the Lord hath made, let us rejoice and be glad therein.

Pascha the beautiful, * Pascha, the Lord's Pascha, * the Pascha all-venerable hath dawned upon us. * Pascha, with joy let us embrace one another. * O Pascha! * Ransom from sorrow, * for from the tomb today, * as from a bridal chamber, * hath Christ shone forth, * and hath filled the women with joy, saying: ** Proclaim unto the apostles.

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

It is the Day of Resurrection, * let us be radiant for the feast, * and let us embrace one another. * Let us say, Brethren, even to them that hate us, * let us forgive all things on the Resurrection, * and thus let us cry out: * Christ is risen from the dead, trampling down death by death, ** and upon those in the tombs bestowing life.

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

Catechetical Homily of St. John Chrysostom

The senior priest readeth the Catechetical Homily of St. John Chrysostom. We do not sit during this reading, but we all listen while standing. Then we chant the Troparion of St. John:

Troparion of St. John Chrysostom, in Tone VIII:

Grace shining forth from thy mouth like a beacon hath illumined the universe, * and disclosed to the world treasures of uncovetousness, * and shown us the heights of humility; * but while instructing by Thy words, O Father John Chrysostom, ** intercede with the Word, Christ our God, to save our souls.

The usual Ektenias until:

Priest: He that is, is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Choir: Amen. Establish, O God, the holy Orthodox Faith and Orthodox Christians, unto the ages of ages.

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

Choir: And upon those in the tombs bestowing life!

THE DISMISSAL:

Priest: May Christ our true God, Who rose from the dead, trampling death by death and bestowing life upon those in the tombs, through the intercessions of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Priest: CHRIST IS RISEN! (Thrice)

People: INDEED HE IS RISEN! (After each)

After which: Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (Thrice)

And unto us hath He granted life eternal; we worship His Resurrection on the third day.

Then the Paschal Hours are chanted.

THE PASCHAL HOURS

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen. Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)

Hymn of the Resurrection, in Tone VI:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death. (Thrice)

The Sessional Hymn, in Tone IV:

Foretelling the dawn, the women came with Mary, * and found the stone rolled away from the sepulcher, * and heard from the angel: Why seek ye among the dead, * as though He were mortal, * Him Who liveth in everlasting light? * Behold the grave-clothes. Go quickly and proclaim to the world * that the Lord is risen * and hath slain death. * For He is the Son of God Who saveth mankind.

Kontakion, in Tone VIII:

Though Thou didst descend into the grave, O Immortal One, * yet didst Thou destroy the power of Hades. * And didst arise as victor, O Christ God, * calling to the myrrh-bearing women: Rejoice! * and giving peace unto Thine apostles: ** Thou Who dost grant resurrection to the fallen.

Troparia, in Tone VIII:

In the grave bodily, but in hades with Thy soul as God; * in Paradise with the thief, and on the throne with the Father and the Spirit ** wast Thou Who fillest all things, O Christ the Inexpressible.

Glory..., How life-giving, how much more beautiful than Paradise, * and truly more resplendent than any royal palace was Thy tomb shown to be, O Christ, ** the source of our resurrection.

Now & ever ..., O sanctified and divine tabernacle of the Most High, * rejoice! For through thee, O Theotokos, joy is given to them that cry: ** Blessed art thou among women, O all-immaculate Lady.

Lord, have mercy. (Forty times)

Glory ..., Now & ever ...,

More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim, * who without corruption gavest birth to God the Word, ** the very Theotokos, thee do we magnify.

Choir: In the name of the Lord, Father (Master), bless.

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

Choir: Amen. Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)

Glory ..., Now & ever ...,

Lord, have mercy. (Thrice)

Father (Master), bless.

Priest: May Christ our true God, Who rose from the dead, trampling death by death and bestowing life upon those in the tombs, through the intercessions of His most pure Mother, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: Amen.

AT THE DIVINE LITURGY

Priest: Blessed is the kingdom ...,

Choir: Amen.

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

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

The Priest reads the Verses, and the choir sings the Troparion after each Verse:

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

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

Verse: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Repeat Troparion

Verse: So let the sinners perish at the presence of God, and let the righteous be glad.

Choir: Repeat Troparion

Verse: This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Repeat Troparion

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Repeat Troparion

Priest: Both now and ever, and unto the ages of ages. Amen.

Choir: Repeat Troparion

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

Choir: And upon those in the tombs bestowing life.

Litany: In peace let us pray ...,

THE FIRST ANTIPHON

Verse: Shout with jubilation unto the Lord all the earth; * chant ye unto His name, give glory in praise of Him.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Verse: Say unto God: How awesome are Thy works! * In the multitude of Thy power shall Thine enemies be proved false unto Thee.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Verse: Let all the earth worship Thee and chant unto Thee; * let them chant unto Thy name, O Most High.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Glory ..., Now & ever ...,

Refrain: Through the prayers of the Theotokos, O Savior, save us.

THE SECOND ANTIPHON

Verse: God be gracious unto us and bless us, * and cause Thy face to shine upon us and have mercy on us.

Refrain: O Son of God Who didst rise from the dead, save us who sing to Thee: Alleluia.

Verse: That we may know upon the earth Thy way, * among all the nations Thy salvation.

Refrain: O Son of God Who didst rise from the dead, save us who sing to Thee: Alleluia.

Verse: Let all the peoples give Thee praise, O God, * let all the peoples praise Thee.

Refrain: O Son of God Who didst rise from the dead, save us who sing to Thee: Alleluia.

Glory ..., Now & ever ..., in Tone II:

Only-Begotten Son and Word of God, * Thou Who art immortal, and didst deign for our salvation * to become incarnate of the holy Theotokos and Ever-virgin Mary, * without change becoming man, * and Who wast crucified, O Christ God, trampling down death by death: * Thou Who art one of the Holy Trinity, ** glorified together with the Father and the Holy Spirit, save us.

THIRD ANTIPHON

Verse: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

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

Verse: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

Choir: Repeat Troparion

Verse: So let the sinners perish at the presence of God, and let the righteous be glad, let them rejoice in the presence of God

Choir: Repeat Troparion

The Small Entry

Introit: In the Churches bless ye God, the Lord from the wellsprings of Israel.

Then we sing the Troparion, Sessional Hymn and Kontakion of the Feast:

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

Glory..., in Tone IV: Forestalling the dawn, the women came with Mary, * and found the stone rolled away from the sepulcher, * and heard from the angel: Why seek ye among the dead, * as though He were mortal, * Him Who liveth in everlasting light? * Behold the grave-clothes. Go quickly and proclaim to the world * that the Lord is risen * and hath slain death. * For He is the Son of God Who saveth mankind.

Now & ever..., in Tone VIII: Thou didst descend into the tomb, O Immortal, * Thou didst destroy the power of Hades. * 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.

Then: Instead of the Trisagion:

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

Glory ..., Now & ever ..., Have put on Christ. Alleluia.

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

The Prokeimenon: in Tone VIII: This is the day which the Lord hath made; * let us rejoice and be glad therein.

Verse: O give thanks unto the Lord for He is good, for His mercy endureth for ever.

THE ACTS OF THE HOLY APOSTLES: (1:1 - 8)

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Alleluia, in Tone IV.

Verse: Thou shalt rise up and have pity upon Zion.

Verse: The Lord hath looked down upon the earth from the Heavens.

GOSPEL ACCORDING TO ST. JOHN. (1:1-17)

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten

of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

Instead of “It is truly meet ...,” we chant the **Irmos** of the 9th ODE of the Canon of the feast, in **Tone I**:

Refrain: **T**he angel cried unto her that is full of grace: * **R**ejoice, **O** pure **V**irgin! And again I say, rejoice! * **F**or thy **S**on is risen from the grave on the third day.

Irmos: **S**hine, shine, **O** new **J**erusalem, * for the glory of the **L**ord hath arisen upon thee; * **d**ance now and be glad, **O** **Z**ion, * and do thou exult, **O** pure **T**heotokos, * in the arising of **H**im **W**hom thou didst bear.

Communion Verse: **R**eceive ye the **B**ody of **C**hrist, taste ye of the **F**ountain of **I**mmortality. **A**lleluia, alleluia, alleluia.

When the priest saith: “With the fear of God and with faith draw near,” instead of “Blessed is He that cometh in the name of the Lord,” we sing: “Christ is risen...” once. And we also sing this instead of “We have seen the true light...” and instead of “Let our mouths be filled with thy praise...”

When the priest saith: “The blessing of the Lord be upon you...” The Choir chanteth “Amen.” And then the clergy sing: “Christ is risen from the dead, trampling down death by death.” And the Choir sings: “And upon those in the tombs bestowing life.”

THE DISMISSAL:

Priest: **M**ay **C**hrist our true **G**od, **W**ho rose from the dead, trampling death by death and bestowing life upon those in the tombs, through the intercessions of His most pure **M**other, and of all the saints, have mercy on us and save us, for He is good and the **L**over of mankind.

Choir: **A**men.

Priest: **C**HRI**S**T IS RISE**N**! (**T**hrice)

People: **I**NDEED HE IS RISE**N**! (**A**fter each)

Choir: **C**hrist is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (**T**hrice)

And unto us hath He granted life eternal; we worship His **R**esurrection on the third day.