Great and Holy Sunday of Pascha:
The Resurrection of our Lord, God and Saviour Jesus Christ

Matins
Served after midnight on Sunday

After the dismissal of the Midnight Office, all lights are extinguished. Those present, carrying candles and the icon of the Resurrection, go in procession, singing this sticheron, in tone 6:
Thy Resurrection, O Christ our Saviour, the angels in heaven sing; enable us on earth to glorify thee in purity of heart.

If procession is not possible, sing this sticheron three or more times, then turn on the lights and begin the Paschal Matins.

The senior reader (or any person leading the service), begins Matins with the exclamation: Through the prayers of our holy fathers, Lord Jesus Christ, Son of God, have mercy on us. Amen.¹

Then the senior reader sings alone:
PASCHAL TROPARION, TONE 5
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)

And all present sing together:
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)

Then sing the Paschal troparion multiple times, with the verses of Ps 67:
Let God arise; let his enemies be scattered. Let those who hate him flee from before his face. Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

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

¹ Or this exclamation: Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

So the sinners will perish before the face of God, but let the righteous be glad.
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

This is the day which the Lord has made; let us rejoice and be glad in it.
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Glory to the Father and to the Son and to the Holy Spirit.
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.
Now and ever and unto ages of ages. Amen.
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

And all sing together once:
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.
If Matins began outside of the house, at this point all present enter in, singing the Paschal troparion many times.

[Lord, have mercy. (Twelve times) Glory... now and ever... ]

And we begin the Paschal canon, the composition of St John of Damascus:

Ode 1
Heirmos:
This is the day of resurrection, let us be illumined, O people. Pascha, the Pascha of the Lord! For from death to life and from earth to heaven has Christ our God led us, as we sing the song of victory.

Christ is risen from the dead!
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.

**Christ is risen from the dead!**
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.

**Katavasia:**
*This is the day of resurrection, let us be illumined, O people. Pascha, the Pascha of the Lord! For from death to life and from earth to heaven has Christ our God led us, as we sing the song of victory.*

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

**Ode 3**
**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. In him we are established.*

**Christ is risen from the dead!**
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!**
Yesterday I was buried with thee, O Christ. Today I arise with thee in thy Resurrection. Yesterday I was crucified with thee. Glorify me with thee, O Saviour, in thy kingdom.

**Katavasia:**
*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. In him we are established.*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. *(Thrice)***
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: “The Lord is risen! He has slain death, as He is the Son of God, saving the race of man.”

Ode 4
Heirmos:
The inspired prophet Habbakuk 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!
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!
Christ, the crown with which we are blessed, has appeared as a yearling lamb. Freely he has given himself as our cleansing paschal sacrifice. From the tomb he has shown forth once again, our radiant sun of righteousness.

Christ is risen from the dead!
David, the ancestor of God, leaped and danced before the ark which prefigured thee. Now let us, the holy people of God, seeing the fulfillment of all figures, rejoice in piety, for Christ is risen as all-powerful.

Katavasia:
The inspired prophet Habbakuk 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, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)
Ode 5
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.*

**Christ is risen from the dead!**
The souls bound in the chains of hell, O Christ, seeing thy compassion without measure, pressed onward to the light with joyous 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 bridegroom. And with the festive ranks of angels, let us celebrate the saving Pascha of God.

Katavasia:
*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.*

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

Ode 6
Heirmos:
*Thou didst descend, O Christ, to the depths of the earth. Thou didst break the everlasting bars which had heald death's captives, and like Jonah from the whale on the third day, thou didst arise from the grave.*

**Christ is risen from the dead!**
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.

**Christ is risen from the dead!**
O my Saviour, as God thou didst bring thyself freely to the Father, a victim living and unsacrificed, resurrecting Adam, the father of us all, when thou didst arise from the grave.

Katavasia:
Thou didst descend, O Christ, to the depths of the earth. Thou didst break the everlasting bars which had heald death’s captives, and like Jonah from the whale on the third day, thou didst arise from the grave.

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

Kontakion, 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 myrrhbearing women, granting peace to thine apostles, and bestowing resurrection on the fallen.

Iкос
Before the dawn, the myrrhbearing 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 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!’”

Tone 6
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 ye faithful, let us venerate Christ’s holy Resurrection, for behold, through the Cross joy has come into all the world. Ever blessing the Lord, we praise his Resurrection. For by enduring the Cross for us, he has destroyed death by death. (Thrice)

Jesus has risen from the tomb, as he foretold, granting us eternal life, and great mercy. (Thrice)

Ode 7
Heirmos:
He who saved the three young men in the furnace became incarnate and suffered as a mortal man. Through his sufferings he clothed what is mortal in the robe of immortality. He alone is blessed and most glorious: the God of our fathers.
Christ is risen from the dead!
The godly women 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 Pascha to thy disciples.

Christ is risen from the dead!
We celebrate the death of death and the overthrow of hell, the beginning of another life which is eternal, and in exultation 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!
This is the bright and saving night, sacred and supremely festal. It heralds the radiant day of the Resurrection on which the timeless Light shown forth bodily from the tomb for all.

Katavasia:
He who saved the three young men in the furnace became incarnate and suffered as a mortal man. Through his sufferings he clothed what is mortal in the robe of immortality. He alone is blessed and most glorious: the God of our fathers.

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

Ode 8
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. On this day we bless Christ forevermore.

Christ is risen from the dead!
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.

Christ is risen from the dead!
Lift up your eyes, O Sion, 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.
O Most holy Trinity, our God, glory to thee!
Father almighty, Word, and Spirit, one nature in three persons, surpassing essence and divinity. In thee have we been baptized, and thee we bless forevermore.

Katavasia:
This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore.

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

Ode 9
My soul magnifies him who rose from the tomb on the third day: Christ, the Giver of life!

Heirmos:
Shine, shine, O new Jerusalem! The glory of the Lord has shone upon thee. Exult now and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection of thy Son.

My soul magnifies him who willingly suffered and was buried, and rose from the tomb on the third day.
Shine, shine, O new Jerusalem! The glory of the Lord has shone upon thee. Exult now and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection of thy Son.

Christ, the new Pascha, the living sacrifice, the Lamb of God who takes away the sin of the world.
Shine, shine, O new Jerusalem! The glory of the Lord has shone upon thee. Exult now and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection of thy Son.

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, O ye people!
Shine, shine, O new Jerusalem! The glory of the Lord has shone upon thee. Exult now and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection of thy Son.

After thou didst fall asleep, thy royal voice, roaring like the lion of Judah, awakened the dead from all ages.
How divine, how beloved, how sweet in 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.

Mary Magdalene hastened to the tomb, and seeing Christ, she questioned him as though he were the gardener.

How divine, how beloved, how sweet in 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.

An angel appeared to the women and cried: ‘Cease your tears, for Christ is risen!’

How divine, how beloved, how sweet in 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.

Christ is risen, trampling down death and raising the dead. Rejoice, O ye people.

How divine, how beloved, how sweet in 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.

Today all creation rejoices and makes glad, for Christ is risen and hell has been despoiled.

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.

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, O Wisdom, Word, and Power of God: grant that we may more perfectly partake of thee in the never-ending day of thy kingdom.

My soul magnifies the might of the Godhead, in three Persons yet undivided.

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.

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, O Wisdom, Word, and Power of God: grant that we may more perfectly partake of thee in the never-ending day of thy kingdom.
Katavasia:
My soul magnifies him who rose from the tomb on the third day: Christ, the Giver of life!
Shine, shine, O new Jerusalem! The glory of the Lord has shone upon thee. Exult now and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection of thy Son.

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

Exapostilarion
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. (Thrice)

PRAISES (PS. 148-150)
In the first tone:
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 angels of his; praise him, all his hosts.
To thee is due praise, O God.

(4) Praise him for his mighty acts; * praise him according to his abundant greatness.
We praise thy saving Passion, O Christ, and we glorify thy Resurrection.

(3) Praise him with the sound of the trumpet; * praise him with psaltery 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 almighty one.

(2) 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.

(1) Praise him with tuneful cymbals; praise him with loud clashing cymbals. * Let every breath praise the Lord!
We glorify thy divine condescension, and we praise thee, O Christ. Thou wast born of a Virgin, yet not separated from the Father. Thou hast suffered as a man and voluntarily
endured the cross. Thou hast risen from the tomb, coming as from a bridal chamber to save the world; O Lord, glory to thee!

**PASCHAL STICHERA**

**TONE 5**

**Verse: Let God arise, and let his enemies be scattered.**
Today, a sacred Pascha is revealed to us, a new and holy Pascha, a mystical Pascha, a Pascha worthy of veneration, a Pascha which is Christ the Redeemer, a blameless Pascha, a great Pascha, a Pascha of the faithful, a Pascha which has opened for us the gates of Paradise, a Pascha which sanctifies all the faithful.

**Verse: As smoke vanishes so let them vanish.**
Come from that scene, O women, bearers of glad tidings, and say to Sion: 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.

**Verse: So the sinners will perish before the face of God. But let the righteous be glad.**
The myrrhbearing 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 incorrupt amid corruption? Go, proclaim the glad tidings to his disciples."

**Verse: 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. O Pascha, ransom from affliction! For today as from a bridal chamber Christ has shown 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.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)
During the repeated singing of the Paschal troparion, all present exchange the Paschal greeting, saying to one another: Christ is risen! – and responding: Indeed he is risen!\(^2\)

**GREEK:** Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη!

**SLAVONIC:** Христосъ воскресе! Воистину воскресе!

**GEORGIAN:** ქრისტე აღსდგა! ჭეშმარიტად აღსდგა!

**FRENCH:** Christ est ressuscité! En verité est ressuscité!

After the exchange of the Paschal greeting among all present, we all stand and listen to the Catechetical homily of St John Chrysostom.

The reader announces the title and reads the homily:

**The Catechetical Homily of our Father among the Saints John Chrysostom, Archbishop of Constantinople, on the Holy and Radiant Day of the Most Glorious and Saving Resurrection of Christ our God.**

If any man be devout and loves 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 nowise be deprived thereof. 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 is generous and will accept the last even as the first; he gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour. And he shows mercy upon the last, and cares for the first; and to the one he gives, and upon the other he bestows gifts. And he both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering.

Wherefore, enter ye all into the joy of your Lord; and receive ye your reward, both the first, and likewise the second. Ye rich and poor together, hold ye high festival. Ye sober and ye heedless, honor ye the day. Rejoice today, both ye who have fasted and ye 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 weep for his iniquities, for forgiveness has shown forth from the grave. Let no one fear death, for the Savior’s death has set us free.

\(^2\) Or: Truly he is risen! or: He is risen indeed!
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 seen, 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.

TROPARION OF ST JOHN CHRYSOSTOM, TONE 8
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 the heights of humility. Teaching us by thy words, O Father John Chrysostom, intercede before the Word, Christ our God, to save our souls.

[Lord, have mercy. (Twelve times) Glory... now and ever... ]

DISMISSAL
Confirm, O God, the holy Orthodox faith of Orthodox Christians, unto ages of ages.

More honorable than the cherubim and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word, true Theotokos we magnify thee.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Once)
O thou who rose from the dead, trampling down death by death, and upon those in the tombs bestowing life, Lord Jesus Christ, Son of God, through the prayers of thy most pure Mother and of all the saints, have mercy on us and save us, for thou art good and lovest mankind.

Then sing again:
Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)
And unto us he has given eternal life; let us worship his Resurrection on the third day!