

The Holy and Great SUNDAY OF PASCHA

THE MIDNIGHT OFFICE

The service begins before Midnight, at about 11:15 PM.

The priest, vested in full white vestments and standing in front of the Epitaphios, gives the blessing:

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

Reader: Amen.

Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

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

Our Father, Who art in the Heavens, 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 the ages of ages.

Reader: Amen.

Lord, have mercy. *Twelve times.*

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

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 50

Reader: 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.

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Canon of Great & Holy Saturday, with 6 troparia, the irmos being chanted twice, in Tone VI.

The irmoi are the composition of Kassiani; the troparia of Odes I - V, the composition of Mark the Monk, Bishop of Hydrous, and the troparia of Odes VI - IX, the composition of Kosmas of the Holy City.

According to custom, the canon is read by the senior priest in front of the Epitaphion.

THE CANON

Ode I

Canon of Great Saturday, in Tone VI

Irmos: He Who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once He saved. But as the maidens let us sing unto the Lord, for He is greatly 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 hell.

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 Saviour, upon Thy throne on high and in the tomb below. For beyond our understanding Thou dost lie before our eyes, a corpse yet the very source of life.

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

To fill all things with Thy glory, Thou hast gone down into the nethermost parts of the earth: for my person that is in Adam has not been hidden from Thee, but in Thy love for man Thou art buried in the tomb and dost restore me from corruption.

Katavasia: He Who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once He saved. But as the maidens let us sing unto the Lord, for He is greatly glorified.

Ode III

Canon of Great Saturday, in Tone VI

Irmos: When the creation beheld Thee hanging in Golgotha, Who hast hung the whole earth freely upon the waters, it was seized with amazement and it cried: 'There is none holy save Thee, O Lord.'

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

Signs and tokens of Thy burial Thou hast disclosed in a multitude of visions; and now, O Master, both God and man, Thou hast revealed Thy hidden secrets unto those in hell who cry: 'There is none holy save Thee, O Lord.'

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

Thou hast stretched out Thine arms and united all that before was separated; wrapped in a winding sheet, O Saviour, and buried in a tomb, Thou hast loosed the prisoners, and they cry: 'There is none holy save Thee, O Lord.'

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

O Thou Whom nothing can contain, of Thine own will Thou wast enclosed and sealed within the tomb: but through thine energies Thou hast as God revealed Thy power to those who sing: 'There is none holy save Thee, O Lord Who lovest mankind.'

Katavasia: When the creation beheld Thee hanging in Golgotha, Who hast hung the whole earth freely upon the waters, it was seized with amazement and it cried: 'There is none holy save Thee, O Lord.'

Sessional Hymn

Sessional hymn of the Triodion, in Tone I —

The soldiers keeping watch over Thy tomb, O Saviour, became as dead men from the shining brightness at 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.

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

The forgoing sessional hymn is repeated

Ode IV

Canon of Great Saturday, in Tone VI

Irmos: Foreseeing Thy divine self-emptying upon the Cross, Habakkuk cried out marvelling: 'Thou hast cut short the strength of the powerful, O gracious and almighty Lord, and preached to those in hell.'

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

Today Thou dost keep holy the seventh day, which Thou hast blessed of old by resting from Thy works. Thou bringest all things into being and Thou makest all

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things new, observing the sabbath rest, my Saviour, and restoring Thy strength.

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

Thou hast gained the victory by Thy greater strength: Thy soul was parted from Thy body, yet by Thy power, O Word, Thou hast burst asunder the bonds of death and hell.

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

Hell was filled with bitterness when it met Thee, O Word, for it saw a mortal deified, marked by wounds yet all-powerful; and it shrank back in terror at this sight. *Repeat refrain and troparion.*

Katavasia: Foreseeing Thy divine self-emptying upon the Cross, Habakkuk cried out marvelling: 'Thou hast cut short the strength of the powerful, O gracious and almighty Lord, and preached to those in hell.'

Ode V

Canon of Great Saturday, in Tone VI

Irmos: Isaiah, as He watched by night, beheld the light that knows no evening, the light of Thy Theophany, O Christ, that came to pass from tender love for us; and he cried aloud: 'The dead shall arise and they that dwell in the tomb shall be raised up, and all those born on the earth shall rejoice exceedingly.'

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

Becoming a creature formed from dust, O Creator, Thou makest new those born on earth. The winding-sheet and tomb point, O Word, to the mystery that is within Thee. For the honourable counsellor fulfils the counsel of Thy Father, Who has gloriously refashioned me in Thee.

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

By Thy death dost Thou transform mortality, and by Thy burial, corruption. With divine power Thou makest incorruptible the nature Thou hast taken, rendering it immortal; for O Master, Thy flesh saw not corruption, nor was Thy soul left in hell as that of a stranger.

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

Coming forth from a birth without travail and wounded in Thy side with a spear, O my Maker, Thou hast brought to pass the re-creation of Eve. Becoming Adam, Thou hast in ways surpassing nature slept a life-giving sleep, awakening life from sleep and from corruption by Thine almighty power.

Katavasia: Isaiah, as He watched by night, beheld the light that knows no evening, the light of Thy Theophany, O Christ, that came to pass from tender love for us; and he cried aloud: 'The dead shall arise and they that dwell in the tomb shall be raised up, and all those born on the earth shall rejoice exceedingly.'

Ode VI

Canon of Great Saturday, in Tone VI

Irmos: Jonah was enclosed but not held fast in the belly of the whale; for, serving as a figure of Thee, Who hast suffered and wast buried in the tomb, he leapt forth from the 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: Glory to Thee, our God, glory to Thee.

Thou wast torn but not separated, O Word, from the flesh that Thou hadst taken; for though Thy temple was destroyed at the time of Thy Passion, yet the Person of Thy Godhead and of Thy flesh is but one; in both Thou art one Son, the Word of God, both God and man.

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

The fall of Adam brought death to man but not to God. For though the earthly substance of Thy flesh suffered, yet the Godhead remained impassable; that which was corruptible in Thy human nature Thou hast transformed to incorruption, and by Thy Resurrection hast Thou revealed a fountain of immortal life.

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

Hell is king over mortal men, but not for ever. Laid in the sepulchre, mighty Lord, with Thy life-giving hand Thou hast burst asunder the bars of death. To those from every age who slept in the tombs, Thou hast proclaimed true deliverance, O Saviour, Who art become the firstborn from the dead.

Katavasia: Jonah was enclosed but not held fast in the belly of the whale; for, serving as a figure of Thee, Who hast suffered and wast buried in the tomb, he leapt forth from the 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

Kontakion of Great & Holy Saturday, in Tone VI —

He Who closed the abyss lieth before us dead; * and as a corpse the Immortal is wrapped in linen with sweet spices, and laid in a tomb. * The women come to anoint Him with myrrh, * weeping bitterly and crying:

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* 'This is the most blessed Sabbath on which Christ sleepeth, * but on the third day He shall arise again.'

Ikos: He Who holds all things in unity was lifted on the Cross, and the whole creation wept to see Him hanging naked on the Tree. The sun hid its rays and the stars cast aside their brightness; the earth shook in mighty fear, the sea fled and the rocks were rent, and many graves were opened and the bodies of the saints arose. Hell groaned below and the Jews considered how to spread false tidings 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 arise again.'

Ode VII

Canon of Great Saturday, in Tone VI

Irmos: Wonder past speech! He Who delivered the holy Children from the fiery furnace, is laid a corpse without breath in the tomb, for our salvation who sing: O God our Deliverer, blessed art Thou.

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

Hell was wounded in the heart when it received Him Whose side was pierced by a spear, consumed by divine fire it groaned aloud at our salvation who sing: O God our Deliverer, blessed art Thou.

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

O happy tomb! It received within itself the Creator, as one asleep, and it was made a divine treasury of life, for our salvation who sing: O God our Deliverer, blessed art Thou.

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

The Life of all submits to be laid in the tomb, according to the law of the dead, and He makes it a source of awakening, for our salvation who sing: O God our Deliverer, blessed art Thou.

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

In hell and in the tomb and in Eden, the Godhead of Christ was indivisibly united with the Father and the Spirit, for our salvation who sing: O God our Deliverer, blessed art Thou.

Katavasia: Wonder past speech! He Who delivered the holy Children from the fiery furnace, is laid a corpse without breath in the tomb, for our salvation who sing: O God our Deliverer, blessed art Thou.

Ode VIII

Canon of Great Saturday, in Tone VI

Irmos: Be ye astonished, O ye heavens, be ye horribly afraid, and let the foundations of the earth be shaken; for lo, He Who dwells on high is numbered with the dead and lodges as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people exalt above all for ever.

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

The most pure Temple is destroyed, but raises up the fallen tabernacle. The second Adam, He Who dwells on high, has come down to the first Adam in the depths of hell. Him do ye children bless, ye priests praise, and ye people exalt above all for ever.

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

The disciples' courage failed, but Joseph of Arimathea was more bold; for seeing the God of all a corpse and naked, he asked for the body and buried Him, crying: Him do ye children bless, ye priests praise, and ye people exalt above all for ever.

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

O strange wonders! O love and infinite forbearance! He Who dwells on high is sealed beneath the earth with His own consent, and God is falsely accused as a deceiver. Him do ye children bless, ye priests praise, and ye people exalt above all for ever.

Katavasia: Be ye astonished, O ye heavens, be ye horribly afraid, and let the foundations of the earth be shaken; for lo, He Who dwells on high is numbered with the dead and lodges as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people exalt above all for ever.

During Ode IX of the canon, the senior priest, already in full vestments, holding the censer, opens the Royal Doors, comes out with two other priests to the Epitaphios, and goes around it thrice, censuring it from the four sides. Then the senior priest takes the Book of the Gospels, the other two priests holding the Epitaphios over his head, and so they go through the Royal Doors into the sanctuary. They go around the Holy Table and then lay the Epitaphios upon it. Once more the senior priest goes around the Holy Table thrice, censuring the four sides. The Royal Doors are curtain are closed. During this time, the katavasia of Ode IX is sung: 'Weep not for Me, O Mother...' The Epitaphios remains on the Holy Table until the eve of the Feast of the Ascension.

Ode IX

Canon of Great Saturday, in Tone VI

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Irmos: Weep not for Me, O Mother, beholding in the sepulchre the Son Whom thou hast conceived without seed in thy womb. For I shall rise and shall be glorified, and as God I shall exalt in everlasting glory those who magnify thee with faith and love.

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

‘O Son without beginning, in ways surpassing nature was I blessed at Thy strange birth, for I was spared all travail. But now, beholding Thee, my God, a lifeless corpse, I am pierced by the sword of bitter sorrow. But arise, that I may be magnified.’

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

‘By Mine own will the earth covers Me, O Mother, but the gatekeepers of hell tremble as they see 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 to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

‘Let creation rejoice exceedingly, let all those born on earth be glad: for hell, the enemy, has been despoiled. Ye women, come to meet Me with sweet spices: for I am delivering 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 sepulchre the Son Whom thou hast conceived without seed in thy womb. For I shall rise and shall be glorified, and as God I shall exalt in everlasting glory those who magnify thee with faith and love.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice.*

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

Our Father, Who art in the Heavens, 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 the ages of ages.

Chanters: Amen.

Resurrectional Troparion

Troparion of the Resurrection, in Tone II —

Chanters: 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 nethermost depths, * all the Hosts of the heavens cried out: * O Life-giver, Christ our God, glory be to Thee.

LITANY

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

Chanters: Lord, have mercy. *Thrice.*

Priest: Again let us pray for our Great Lord and Father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop or Bishop *N.*, whose diocese it is.

Chanters: Lord, have mercy. *Thrice.*

Priest: Again we pray for all the brethren and for all Christians.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, 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.

Chanters: Amen.

THE DISMISSAL

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

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

Lord, have mercy. *Thrice.*

Father, bless.

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Priest: May Christ our true God, Who arose 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.

Chanters: Amen.

Here endeth the Midnight Office

THE PASCHAL LIGHT

In some traditions, a ceremony of imparting the Paschal Light is now performed.

The senior priest, being fully vested, standing before the holy table, makes three metanias, saying nothing, He then takes the lighted Paschal candle in his right hand. The clergy within the sanctuary are given candles and they come to the senior priest and light them from the Paschal candle. The curtain and holy doors are now opened, and the senior priest exits the sanctuary through the holy doors and stands on the solea, as he chants slowly, in Tone V —

Priest: Come ye, take light * from the Light * that is never overtaken * by night. * Come, and glorify Christ * risen from the dead.

He chants this as many times as necessary, while the choir and the people come forward and light their candles from the Paschal candle.

The senior priest then re-enters the sanctuary through the holy doors and the doors and curtain are closed.

THE PASCHAL PROCESSION

The senior priest taking the Paschal trikiri in his left hand and the censer in his right hand, he begins to sing with the rest of the clergy in the sanctuary, quietly, in Tone VI —

Clergy: Thy Resurrection, O Christ Saviour, * the angels hymn in the heavens; * vouchsafe also us on earth * with pure hearts to glorify Thee.

He censes round about the Holy Table. The curtain is opened and the clergy sing a little louder a second time, ‘Thy resurrection, O Christ Saviour...’ and cense the Holy Table. The Royal Doors are opened and the clergy sing, festively, a third time, ‘Thy resurrection, O

Christ Saviour...’ The senior priest censes the Holy Table and gives up the censer.

The chanters immediately begin to sing the same sticheron, in Tone VI —

Chanters: Thy Resurrection, O Christ Saviour, * the angels hymn in the heavens; * vouchsafe also us on earth * with pure hearts to glorify Thee. *Repeatedly.*

The festive Trezvon begins and the faithful exit for the procession.

The procession is arranged as follows:

- *First comes the lantern,*
- *Second, the Cross;*
- *Third, side by side, the banners and icons;*
- *Fourth, the Choir;*
- *Fifth, the candle-bearers with their candles;*
- *Sixth, the Gospel Book and icon of the Resurrection;*
- *Seventh the deacon with the censer;*
- *Eighth, the priest with the Paschal trikiri and Cross;*
- *Last, the faithful, carrying lighted candles*

We process around the church counterclockwise, once or thrice. After going around the church, the clergy stop at the closed doors.

In some traditions, the priest now proclaims the Second Resurrection Gospel:

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to *N.*

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the Second Resurrectional Matins Gospel.

SECOND RESURRECTIONAL GOSPEL

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Holy Gospel according to St Mark,

§ 70 [16:1-8]

At that time, when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome bought sweet spices, that they might come and anoint Him. And very early in the morning on the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, 'Who shall roll us away the stone from the door of the sepulchre?' And when they looked, they saw that the stone was rolled away, for it was very large. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were frightened. And he said unto them, 'Be not afraid. Ye seek Jesus of Nazareth, who was crucified. He is risen! He is not here. Behold the place where they laid Him. But go your way. Tell His disciples and Peter that He goeth before you into Galilee. There shall ye see Him, as He said unto you.' ^[SEP] And they went out quickly and fled from the sepulchre, for they trembled and were amazed; neither said they any thing to any man, for they were afraid.

Chanters: Glory to Thee, O Lord, glory to Thee.

PASCHAL MATINS

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

Chanters: Amen.

The Paschal Verses

Clergy: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Thrice.*

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Thrice.*

And the celebrant saith the following stichoi and the Choir singeth the Paschal Troparion once after each Stichos.

Priest: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face. (*Psalm 67:1*)

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

Priest: As smoke vanisheth, so let them vanish, as wax melteth before the fire. (*Psalm 67:2*)

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

Priest: So let sinners perish at the presence of God, and let the righteous be glad. (*Psalm 67:2*)

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

Priest: This is the day which the Lord hath made; let us rejoice and be glad therein. (*Psalm 117:24*)

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

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

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

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

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Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

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

Chanters: And on those in the tombs bestowing life.

In some traditions, it is customary that, before entering the church, the senior priest, holding the Paschal candle in his left hand, knocks three times on the closed doors of the church with the hand cross held in his right hand, saying in a loud voice these verses from Psalm 23:

Priest: Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of Glory shall enter in.

A person who has remained inside the darkened church responds to the priest:

Response: Who is this King of Glory?

Priest: The Lord strong and mighty, the Lord, mighty in war.

Knocking again the priest says:

Priest: Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of Glory shall enter in.

Response: Who is this King of Glory?

Priest: The Lord strong and mighty, the Lord, mighty in war.

Knocking again the priest says:

Priest: Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of Glory shall enter in.

Response: Who is this King of Glory?

Opening wide the doors of the church, the priest says:

Priest: The Lord of hosts, He is the King of Glory.

And all enter the church. The Priest standeth (clergy stand) before the icon of the Resurrection in the center of the church. And the Great Litany is said.

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian Land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

THE SUNDAY OF PASCHA

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Canon: of Pascha, the composition of St John of Damascus, with 12 troparia, the irmos being chanted four times in Tone I.

*And the senior priest beginneth the canon. Irmos: 'It is the Day of Resurrection...' At each Ode of the Canon, the irmos is sung four times, and then the troparia are repeated four times so as to make up the number twelve. Before the troparia, we say, 'Christ is risen from the dead.' The irmos is sung at the end of each Ode as katavasia, after which we sing: 'Christ is risen from the dead, * trampling down death by death, * and on those in the tombs * bestowing life.' Thrice.*

THE CANON

Ode I

Canon of the Pascha, in Tone I

Irmos: 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 hymn 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, 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 hymn of victory.

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

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: 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.

Chanters: Amen.

Ode III

Canon of the Pascha, in Tone I

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.

THE SUNDAY OF PASCHA

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 Saviour, in Thy kingdom.

Katavasia: 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.

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

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: 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.

Chanters: Amen.

Hypakoë

Hypakoë of Pascha, in Tone VIII —

Forestalling the dawn, the women came with Mary, * and found the stone rolled away from the sepulchre, 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

Canon of the Pascha, in Tone I

Irmos: On divine watch let the God-inspired

Abbachum¹ 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, for He tasted no defilement, is our Pascha; 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 Abbachum² 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.

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

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art a good God, and the Lover of mankind, and unto Thee do we send up glory: to the

¹ *Or* Habbakuk

² *Or* Habbakuk

THE SUNDAY OF PASCHA

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

Chanters: Amen.

Ode V

Canon of the Pascha, in Tone I

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, 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.

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

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: 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.

Chanters: Amen.

Ode VI

Canon of the Pascha, in Tone I

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 Saviour, the living and unslain 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 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.

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

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour 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.

Chanters: Amen.

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Kontakion

Kontakion of Pascha, in Tone VIII —

Chanters: 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.

Ikos: The myrrh-bearing maidens 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.

Having Beheld the Resurrection of Christ

Chanters: 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 Grave

Chanters: Jesus having risen from the grave * as He foretold, * hath given us life eternal, * and great mercy. *Thrice.*

Ode VII

Canon of the Pascha, in Tone I

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 most 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, 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.

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

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: 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.

Chanters: Amen.

Ode VIII

Canon of the Pascha, in Tone I

Irmos: This is the chosen and holy day, the one king and lord of the sabbaths, the feast of feasts, and the

THE SUNDAY OF PASCHA

triumph of triumphs, on which we bless Christ unto 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 unto the ages.

Refrain: Christ is risen from the dead.

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

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

Triadicon: O Father Almighty, and Word, and Spirit, one Nature united in three Persons, transcendent and most divine! Into Thee have we been baptised, and Thee will we bless unto all ages.

Katavasias: This is the chosen and holy day, the one king and lord of the sabbaths, the feast of feasts, and the triumph of triumphs, on which we bless Christ unto the ages.

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

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: 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.

Chanters: Amen.

Canon of the Pascha, in Tone I

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

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

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

Shine, shine, O new Jerusalem...

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

Shine, shine, O new Jerusalem...

Refrain: The angel cried unto her that is full of grace: O pure Virgin, rejoice! and again I say, Rejoice! for thy Son is risen from the grave on the third day, and hath raised the dead, O ye people, be joyful!

Shine, shine, O new Jerusalem...

Refrain: Having slept, Thou didst awake the dead of the ages, roaring royally as the Lion of Judah.

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 faithful rejoice.

Refrain: Mary Magdalene ran to the sepulchre, and having seen Christ, she questioned Him as though were the gardener.

O how divine, how loving...

Refrain: The shining angel to the women cried: Cease from tears, for Christ is risen.

O how divine, how loving...

Refrain: Christ is risen, trampling down death, and raising the dead, O ye people, be joyful.

O how divine, how loving...

Refrain: Today all creation is glad and rejoiceth, for Christ is risen, and hades is led in captivity.

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

Ode IX

THE SUNDAY OF PASCHA

Refrain: Today the Master hath led hades captive, and raised the fettered, whom from ages it had held in bitter bondage.

O great and most sacred Pascha...

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

O great and most sacred Pascha...

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

O great and most sacred Pascha...

On Pascha only, repeat at the point:

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

Katavasia: Shine, shine, O new Jerusalem, for the glory of the Lord is risen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

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

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: 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.

Chanters: Amen.

EXAPOSTILARION

Exapostilarion of Pascha, 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 LAUDS (THE PRAISES)

Chanters: 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.

Stichera at the Praises

4 stichera for the resurrection, in Tone I, from the Octoechos; and the Paschal Stichera, in Tone V, with their stichoi.

The Resurrection Stichera, in Tone I —

Stichos: 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.

Stichos: 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.

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

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

Stichos: 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 didst endure 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.

The Paschal Stichera

In the Fifth Tone

Stichos: Let God arise * and let His enemies be scattered.

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A Pascha sacred³ today hath been shown unto us; * a 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.

Stichos: As smoke vanisheth, * so let them vanish.

Come from the vision, * O ye women, bearers of good tidings, * and say ye unto Sion: * 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.⁴

Stichos: 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.

Stichos: 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.

Doxasticon, in Tone V—

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 on those in the tombs * bestowing life.

³ *Alternatively:* A sacred Pascha

⁴ *Alternatively:* Christ the King come forth from the tomb, * like a bridegroom (in procession).

Then the Bishop, or abbot, or senior priest readeth the Catechetical Homily of St John Chrysostom; and we do not sit during this reading, but we all listen while standing.

Catechetical Homily of St John Chrysostom

Priest: *The Catechetical Homily of our father among the saints, John Chrysostom, archbishop of Constantinople, on the holy and light-bearing Day of the most glorious and saving Resurrection of Christ our God.*

If any be devout and God-loving, let him enjoy this fair and radiant triumph. If any be a good and wise servant, let him enter rejoicing into the joy of his Lord. If any be weary of fasting, let him now receive his reward. If any have laboured from the first hour, let him receive today his rightful due. If any have come at the third hour, let him feast with thankfulness. If any have arrived at the sixth hour, let him in no wise be in doubt, for in no wise shall he suffer loss. If any be delayed even until the ninth hour, let him draw near, doubting nothing, fearing nothing. If any have tarried even until the eleventh hour, let him not be fearful on account of his lateness; for the Master, Who is jealous of His honour, receiveth the last even as the first. He giveth rest to him that cometh at the eleventh hour, as well as to him that hath laboured from the first hour; and to the last He is merciful, and the first He pleaseth; to the one He giveth, and to the other He bestoweth; and He receiveth the works, and welcometh the intention; and the deed He honoureth, and the offering He praiseth.

Wherefore, then, enter ye all into the joy of your Lord; both the first and the second, receive ye your reward. Ye rich and ye poor, with one another exult. Ye sober and ye slothful, honor the day. Ye that have kept the fast and ye that have not, be glad today. The table is full-laden, delight ye all. The calf is fatted; let none go forth hungry. Let all enjoy the feast of faith, receive all ye the riches of goodness. Let no one bewail his poverty, for the universal kingdom hath been revealed. Let no one weep for his transgressions, for forgiveness hath dawned from the tomb. Let no one fear death, for the death of the Saviour hath set us free. He hath led hades captive, He Who descended into hades. He embittered it, when it tasted of His flesh. And foretelling this, Isaiah cried: 'Hades,' he saith, 'was embittered when it encountered Thee below.'

It was embittered, for it was abolished.

It was embittered, for it was mocked.

It was embittered, for it was slain.

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It was embittered, for it was overthrown.
It was embittered, for it was fettered.

It received a body and encountered God. It received earth, and met heaven. It received that which it saw, and fell to what it did not see. O death, where is thy sting? O hades, where is thy victory?

Christ is risen, and thou art cast down.
Christ is risen, and the demons are fallen.
Christ is risen, and the angels rejoice.
Christ is risen, and life flourisheth.
Christ is risen, and there is none dead in the tombs.

For Christ, being risen from the dead, is become the first-fruits of them that have fallen asleep. To Him be glory and dominion unto the ages of ages. Amen.

Troparion of St John Chrysostom *Eighth Tone*

Chanters: 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 AUGMENTED ECTENIA

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

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, 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.

Chanters: Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

THE SUNDAY OF PASCHA

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for 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.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things.

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O 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.

Chanters: Amen.

THE PASCHAL DISMISSAL

Deacon: Wisdom!

Chanters: Father (*Master*), bless.

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

Chanters: 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:

Chanters: And on those in the tombs * bestowing life!

Priest: May Christ our true God, Who rose from the dead, and trampled down death by death and upon those in the tombs bestowed life, 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.

Chanters: Amen.

Priest: Christ is risen! *Thrice.*

And the People: answer:

Truly, He is risen! *After each.*

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs * bestowing life! *Thrice.*

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

THE SUNDAY OF PASCHA

THE HOURS OF HOLY PASCHA

To be said instead of the Hours, Midnight Office and Compline, as well as Morning and Evening Prayers during Bright Week and on the Apodosis (Leaving) of Pascha

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

Chanters: Amen.

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

Then we chant thrice:

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 Hypakoë, eighth tone, once:

Foretelling the dawn, the women came with Mary, * and found the stone rolled away from the sepulchre, and heard from the angel: * why seek ye among the dead, as though He were a 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.

The Kontakion, eighth tone, once:

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.

And these Troparia, eighth tone, once:

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 to the Father and to the Son and to the Holy Spirit.

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.

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

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-spotless Lady.

Lord, have mercy. *Forty times.*

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

More honourable 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.

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.

Chanters: Amen.

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

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

Lord, have mercy. *Thrice.*

Father bless.

And the dismissal by the priest:

Priest: May Christ our true God, Who arose 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.

Chanters: Amen.

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AT THE DIVINE LITURGY

Deacon: Bless, Master!

Priest: Blessed is the kingdom...

Chanters: Amen.

Clergy: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Thrice.*

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Thrice.*

And the celebrant saith the following stichoi and the Choir singeth the Paschal Troparion once after each Stichos.

Priest: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face. (*Psalm 67:1*)

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

Priest: As smoke vanisheth, so let them vanish, as wax melteth before the fire. (*Psalm 67:2*)

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

Priest: So let sinners perish at the presence of God, and let the righteous be glad. (*Psalm 67:2*)

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

Priest: This is the day which the Lord hath made; let us rejoice and be glad therein. (*Psalm 117:24*)

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

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

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

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

Chanters: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

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

Chanters: And on those in the tombs bestowing life.

The First Antiphon, Psalm 65 (Tone 2)

Stichos 1: 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 Saviour, save us!

Stichos 2: Say unto God: How awesome are Thy works! * In the multitude of Thy power shall Thine enemies be proved false unto Thee. *Refrain.*

Stichos 3: Let all the earth worship Thee and chant unto Thee; * Let them chant unto Thy name, O Most High. *Refrain.*

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

The Second Antiphon, Psalm 66 (Tone 2)

Stichos 1: God be gracious unto us and bless us, * and cause His face to shine upon us and have mercy on us.

Refrain: O Son of God Who didst rise from the dead, * save us who chant unto Thee: Alleluia!

Stichos 2: That we may know upon the earth Thy way, * among all the nations Thy salvation. *Refrain.*

Stichos 3: Let all the peoples give Thee praise, O God, * let all the peoples praise Thee. *Refrain.*

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

O Only-begotten Son and Word of God...

The Third Antiphon, Psalm 67 (Tone 5)

Stichos 1 (Reader): Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

Paschal Troparion: Christ is risen from the dead, * trampling down death by death, * and on those in the tombs bestowing life. *Once.*

Stichos 2: As smoke vanisheth, so let them vanish, as wax melteth before the fire. *Troparion.*

Stichos 3: So let sinners perish at the presence of God, and let the righteous be glad. *Troparion.*

Then the Entrance. And the deacon saith: Wisdom! Stand aright! And the Entrance verse:

Entrance Verse: (*Deacon or Priest*) In congregations bless ye God, the Lord from the well-springs of Israel. (*Psalm 67:27*)

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And we immediately sing the following:

The Paschal Troparion (Tone 5)

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

Glory...

The Hypakoë of Pascha (Tone 8)

Forestalling the dawn, the women came with Mary, * and found the stone rolled away from the sepulchre, 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.

Both now...

Kontakion of Pascha (Tone 8)

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.

Instead of the Trisagion: As many as have been baptised into Christ have put on Christ. Alleluia! *Thrice.*

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

Have put on Christ. Alleluia!

As many as have been baptised into Christ have put on Christ. Alleluia!

The Prokeimenon in the Eighth Tone: This is the day which the Lord hath made; let us rejoice and be glad therein. (*Psalm 117:24*)

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth forever. (*Psalm 117:30*)

The Reading from the Acts of the Holy Apostles,

§ I [1:1-8]

In the former treatise, O Theophilus, I have given an account of all that Jesus began both to do and teach until the day in which He was taken up, after He had given commandments through the Holy Ghost unto the apostles, whom He had chosen. To these also He showed Himself alive after His passion by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to the Kingdom of

God. And being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, 'which,' saith He, 'ye have heard from Me; for John truly baptised with water, but ye shall be baptised with the Holy Ghost not many days hence.' When they therefore had 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 the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa and in Samaria, and unto the uttermost part of the earth.'

Alleluia in the Fourth Tone:

Stichos: Thou shalt rise up and have pity upon Sion.

Stichos: The Lord from heaven hath looked upon the earth.

The Reading from the Holy Gospel according to John,

§ 1 [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 anything made that was made. In Him was life, and that 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 as 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 those who believe in His name, who 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 bore witness of Him and cried, saying, 'This was He of whom I spoke, "He that cometh after me is preferred before me, for He was before me."' And of His fullness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

THE SUNDAY OF PASCHA

Instead of 'It is truly meet...' we chant the Irmos of the 9th Ode of the canon of Pascha (Tone 1):

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

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

Communion Verse: Receive ye the Body of Christ, taste the fountain of immortality.

Alleluia, Alleluia, Alleluia.

When the celebrant saith With fear of God and with faith draw nigh, *instead of* Blessed is He that cometh in the name of the Lord *we chant:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Once.*

And when the celebrant saith Save, O God Thy people, *instead of* We have seen the True Light.... *we chant* Christ is risen from the dead... *Once.*

And when the priest saith Always, now and ever and unto the ages of ages, *instead of* Let our mouths be filled with Thy praise.... *we chant* Christ is risen from the dead... *Once.*

Dismissal on the Sunday of Pascha & Bright Week

The celebrant saith: The blessing of the Lord be upon you... *And the Chanters:* Amen. *Then the clergy chant:* Christ is risen from the dead trampling down death by death. *And the Chanters:* And on those in the tombs bestowing life.

Then the celebrant saith the special Paschal Dismissal: May Christ our True God who rose from the dead and trampled down death by death and on those in the tombs bestowed life.... *And he saith:* Christ is risen! *thrice, while bestowing a blessing with the Cross, and each time we reply:* Truly He is risen!

And we chant: Christ is risen.... *thrice, and after it,* And unto us hath He granted life eternal. We worship His Resurrection on the third day. *Once.*

SVS translation:

Kontakion of Pascha (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.

SVS translation (adapted):

Instead of 'It is truly meet...' we chant the Irmos of the 9th Ode of the canon of Pascha (Tone 1):

Refrain: 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 hath raised all the dead! Rejoice, O ye people!

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

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The texts from the Pentecostarion are taken from *The Order of Service for the Holy and Great Sunday of*

THE SUNDAY OF PASCHA

Pascha, translated from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, in 2001.

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