

The Services of Pascha

2025

MIDNIGHT OFFICE

On the solea the priest, vested in epitrachelion, begins:

Deacon: Master, bless!

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

Reader: Amen.

Holy God. Holy Mighty. Holy Immortal. Have mercy on us. (*thrice*)

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

All-Holy Trinity: Have mercy on us. Lord: Cleanse us our sins. Master: Pardon our transgressions. Holy One: watch over and heal our infirmities, for Your name's sake.

Lord, have mercy. (*thrice*)

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

Our Father, Who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

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

Come, let us worship God our King.

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

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

The priest enters the altar and vests in all his priestly vestments.

Psalm 50

Have mercy on me, O God, according to your great mercy, and according to the magnitude of your compassions blot out my transgression.

More thoroughly wash me from my lawlessness, and cleanse me from my sin.

For I do know my lawlessness, and my sin is ever before me.

Against you only I have sinned and have done the evil before you, so that you are righteous in your words and conquer in your judging.

For, behold, in iniquities I was conceived, and in sins my mother bore me.

For, behold, you have loved truth, the unseen and hidden things of your wisdom you have shown me.

You will sprinkle me with hyssop and I will be cleansed; you will wash me, and I will be made whiter than snow.

You will make me hear joy and gladness; the humbled bones will rejoice.

Turn away your face from my sins, and blot out all my transgressions.

Create a clean heart in me, O God, and renew a right Spirit in my inward parts.

Do not cast me away from your Face, and do not take your Holy Spirit from me.

Give me back the joy of your Salvation, and make me steadfast with a governing Spirit.

I will teach the lawless your ways, and the ungodly will turn around to you.

Deliver me from bloods, O God, God of my salvation, and my tongue will rejoice in your righteousness.

Lord, you will open my lips, and my mouth will proclaim your praise.

For if you had wanted a sacrifice, I would have given it; you will not be well-pleased in whole burnt offerings.

A sacrifice to God is a shattered spirit; a shattered and humbled heart God will not despise.

Do good, Lord, to Sion in your good pleasure and the walls of Jerusalem be rebuilt!

Then you will be well-pleased in sacrifice of righteousness, offering

and whole-burnt offerings.

Then they will offer calves upon your altar.

The Canon

Ode 1

Choir: Of old You buried the pursuing tyrant beneath the waves of the sea. Now the children of those who were saved bury You beneath the earth. But like the maidens, let us sing to the Lord, for gloriously has He been glorified!

Reader: Glory to You, our God, glory to You!

Reader: To You I sing a hymn for the fallen asleep and a song of burial, O Lord my God, Who by Your burial have opened for me the entrance to life and by Your death hast put death and hell to death.

Reader: Glory to You, our God, glory to You.

Reader: Beholding You upon the throne on high and in the grave below, the things of heaven and the things beneath the earth trembled at Your death; for in a manner past understanding were You, the very Source of Life, seen dead.

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

You descended to the depths of the earth to fill all with Your glory; for my person that is in Adam was not hidden from You, and when You were buried, You renewed me who am corrupt, O Lover of mankind.

Reader: Of old You buried the pursuing tyrant beneath the waves of the sea. Now the children of those who were saved bury You beneath the earth. But like the maidens, let us sing to the Lord, for gloriously has He been glorified!

Ode 3

Choir: You suspended the earth immovably upon the waters. Now creation beholds You suspended on Calvary. It quakes with great amazement and cries: "None is holy but You, O Lord!"

Reader: Glory to You, our God, glory to You!

Reader: By a multitude of visions You indicated the signs of Your burial, O Master. But now, as God and man, You make clear Your hidden things even unto those in hell, who cry, "None is holy but You, O Lord."

Reader: Glory to You, our God, glory to You!

Reader: You have stretched out Your hands, O Savior, and united what before had been divided; and by clothing Yourself in a winding sheet You have saved even those held captive by the tomb who cry, "None is holy but You, O Lord."

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

By Your will a sealed tomb contained You, Who cannot be contained; for by Your divine accomplishments You have made known Your power unto those who sing, "None is holy but You, O Lord Who love mankind."

Reader: You suspended the earth immovably upon the waters. Now creation beholds You suspended on Calvary. It quakes with great amazement and cries: "None is holy but You, O Lord!"

Kathisma Hymn—Tone 1

Reader: The soldiers guarding your tomb, O Savior, became as dead men at the lightning flash of the angel who appeared announcing your resurrection to the women. We glorify you, who cleanse from corruption. We fall down before you, who rose from the tomb, our only God!

Ode 4

Choir: Foreseeing Your divine humiliation on the Cross, Habbakuk

cried out trembling: "You shattered the dominion of the mighty by joining those in hell as the almighty Lord!"

Reader: Glory to You, our God, glory to You!

Reader: You have sanctified this, the seventh day, which of old You blessed by rest from work; for You bring all things into being and renew them, O my Savior, while resting and reviving on the Sabbath.

Reader: Glory to You, our God, glory to You.

Reader: By the overwhelming strength of Your divine nature You won the victory, O Word; for Your soul was parted from the flesh, sundering by Your might the bonds of hell and death.

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

Reader: When hell encountered You, O Word, it was embittered. Seeing You as a mortal man deified, marked with wounds yet having almighty power, it cried out at Your fearful appearance.

Reader: Foreseeing Your divine humiliation on the Cross, Habbakuk cried out trembling: "You shattered the dominion of the mighty by joining those in hell as the almighty Lord!"

Ode 5

Choir: Isaiah saw the never-setting light of Your compassionate manifestation to us as God, O Christ. Rising early from the night he cried out: "The dead shall arise. Those in the tombs shall awake. All those on earth shall greatly rejoice!"

Reader: Glory to You, our God, glory to You!

Reader: When You became earthly, O Creator, You renewed those born on earth, and the winding sheet and the grave revealed the mystery concerning You, O Word; for Joseph the noble counsellor, fulfills the

counsel of Him Who begot You and Who wondrously renews me in You.

Reader: Glory to You, our God, glory to You.

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

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

Reader: You came forth from a painless birth, O my Maker, and Your side was pierced. By this have You, the new Adam, accomplished the restoration of Eve. You fell into a sleep surpassing nature and renewing nature, and, as the all-powerful One, You raised up life from sleep and corruption.

Reader: Isaiah saw the never-setting light of Your compassionate manifestation to us as God, O Christ. Rising early from the night he cried out: "The dead shall arise. Those in the tombs shall awake. All those on earth shall greatly rejoice!"

Ode 6

Choir: Jonah was caught but not held fast in the belly of the whale. He was a sign of You Who have suffered and accepted burial. Coming forth from the beast as from a bridal chamber, he called out to the guard: "By observing vanities and lies you have forsaken your own mercy."

Reader: Glory to You, our God, glory to You!

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

Reader: Glory to You, our God, glory to You.

Reader: The fall of Adam resulted in the death of man, not God; for even though the earthly substance of Your flesh suffered, Your divinity remained passionless. In Yourself You have transformed the corruptible to incorruption, and by Your resurrection You have revealed a fountain of incorruptible life.

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

Reader: Hell rules the race of mortal men, but not eternally; for when You were placed in the grave, O powerful One, You tore asunder the bars of death by Your life-creating hand and proclaimed true deliverance to those sleeping there from the ages, since You, O Savior, hast become the first-born of the dead.

Reader: Jonah was caught but not held fast in the belly of the whale. He was a sign of You Who have suffered and accepted burial. Coming forth from the beast as from a bridal chamber, he called out to the guard: "By observing vanities and lies you have forsaken your own mercy."

Choir: **Kontakion (Tone 6)** He Who shut in the depths is beheld dead, wrapped in fine linen and spices. The immortal One is laid in a tomb as a mortal man. The women have come to anoint Him with myrrh, weeping bitterly and crying: "This is the most blessed Sabbath on which Christ has fallen asleep to rise on the third day."

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

Ode 7

Choir: Inexpressible wonder! In the furnace You saved the holy youths from the flame. Now You are placed in the grave as a lifeless corpse, for the salvation of us who sing: "Blessed are You, O God, our Redeemer!"

Reader: Glory to You, our God, glory to You!

Reader: Hell was wounded in heart when it received Him Whose side was pierced by a spear, and it groans, consumed by divine fire, unto the salvation of us who sing, "Blessed are You, O God, our Redeemer!"

Reader: Glory to You, our God, glory to You.

Reader: Happy is the tomb! For having received the Creator as one asleep, it became a divine treasury of life, for the salvation of us who sing, "Blessed are You, O God, our Redeemer!"

Reader: Glory to You, our God, glory to You.

Reader: In accordance with the law of the dead, the Life of all accepts burial in the tomb, and the tomb becomes the source of resurrection, unto the salvation of us who sing, "Blessed are You, O God, our Redeemer!"

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

Reader: In hell, in the tomb, and in Eden, the divinity of Christ was one and undivided with the Father and the Spirit, for the salvation of us who sing, "Blessed are You, O God, our Redeemer!"

Reader: Inexpressible wonder! In the furnace You saved the holy youths from the flame. Now You are placed in the grave as a lifeless corpse, for the salvation of us who sing: "Blessed are You, O God, our Redeemer!"

Ode 8

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

Behold, He that dwells in the highest is numbered among the dead and sheltered in a lowly tomb. Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

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

Reader: Glory to You, our God, glory to You.

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

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

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

Reader: Be amazed, O heavens! Be shaken, O foundations of the earth! Behold, He that dwells in the highest is numbered among the dead and sheltered in a lowly tomb. Bless Him, O youths! Praise Him, O priests! O people, exalt Him above all forever!

It is customary for the priest, now fully vested in his Paschal vestments, to open the curtain and the royal doors at the beginning of the Ninth Ode. He exits the sanctuary through the royal doors and censes around the epitaphion (winding-sheet) three times.

Ode 9

Choir: Do not lament Me, O mother, seeing Me in the tomb, the Son conceived in the womb without seed, for I shall arise and be glorified with

eternal glory as God. I shall exalt all who magnify you in faith and in love.

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

Reader: Glory to You, our God, glory to You.

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

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

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

Choir: Do not lament Me, O mother, seeing Me in the tomb, the Son conceived in the womb without seed, for I shall arise (*the priest takes up the shroud from the tomb and places it on the Holy Table where it will remain until the feast of the Ascension*) and be glorified with eternal glory as God. I shall exalt all who magnify you in faith and in love.

The royal doors and curtain are now closed.

Reader: Holy God. Holy Mighty. Holy Immortal. Have mercy on us. (3)

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

All-Holy Trinity: Have mercy on us. Lord: Cleanse us our sins. Master: Pardon our transgressions. Holy One: watch over and heal our infirmities, for Your name’s sake.

Lord, have mercy. (*thrice*)

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

Our Father, Who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For Yours 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 to the ages of ages.

Choir: Amen.

Resurrection Troparion (Tone 2)

When You descended to death, O Life Immortal, You slew hell with the splendor of Your Godhead. And when from the depths You raised the dead, all the powers of heaven cried out: "O Giver of life, Christ our God, glory to You!"

The priest takes the Litany and the Dismissal from the solea.

Litany

Priest: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Choir: Lord, have mercy. (*thrice*)

Priest: Again we pray that this holy house, and every city, monastery, and countryside be kept from pestilence, famine, earthquake, flood, fire, sword, invasion of enemies, civil war, and sudden death; that our good God who loves mankind be gracious, favorable, and conciliatory, and turn away and dispel all the wrath and illness stirred up against us, and deliver us from his looming righteous threat, and have mercy on us.

Choir: Lord, have mercy. (*thrice*)

Priest: Hear us, God, our Savior, the hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, Master, be gracious to us, upon our sins, and have mercy on us. For you are a

merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Choir: Amen.

Apolysis

Priest: Glory to You, Christ, God, our Hope, glory to You!

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen. Lord have mercy. Lord have mercy. Lord have mercy. Father, bless!

Priest: Christ our true God, through the intercessions of His all-pure, immaculate and holy Mother; of our venerable and God-bearing fathers and of all the Saints, have mercy on us and save us, as One who is good and loves mankind.

Choir: Amen.

THE MATINS OF PASCHA

The priest enters the altar and lights the Paschal light. Then all the doors of the iconostasis are opened as the priest sings as he carries the Paschal candle and the hand cross:

Priest: Come, take ye light from the Light That is never overtaken by night! Come, let us glorify Christ risen from the dead!

The faithful light their candles from the Paschal light and as the procession begins the choir sings:

Choir: Your resurrection, O Christ our Savior, the angels in heaven sing!
Enable us on earth to glorify You in purity of heart.

At the conclusion of the procession the priest incenses the Cross, Icons, Gospel, Banners and all the people. He gives the censer to the deacon who censes the priest once.

The Holy Gospel

Deacon: And that we be accounted worthy of hearing to the holy Gospel, let us implore the Lord our God.

Choir: Lord, have mercy (*thrice*)

Deacon: Wisdom! Upright! Let us hear the holy Gospel!

Priest: Peace to all!

Choir: And to your spirit!

Priest: The reading is from the Holy Gospel according to Mark. (16:1-8)

Choir: Glory to You, O Lord, glory to You!

Deacon: Let us attend!

Priest: And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; -- it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

Choir: Glory to You, O Lord, glory to You!

The priest takes the censer and makes the sign of the Cross three times as he says:

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

Choir: Amen.

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

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

Priest: Let God be risen and His enemies be scattered, let those who hate Him fell from before His Face! *(bells)*

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

Priest: As smoke vanishes so let them vanish; as wax melts before the face of fire! *(bells)*

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

Priest: Thus the sinners will perish before the Face of God and the righteous be glad! *(bells)*

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

Priest: This is the day which the Lord has made. Let us rejoice and be glad in it! *(bells)*

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

Priest: Glory to the Father and to the Son and to the Holy Spirit. *(bells)*

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

Priest: Now and ever and unto ages of ages. Amen. *(bells)*

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

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

The Great Litany

Deacon/Priest: In peace let us pray to the Lord.

Choir: Lord, have mercy. *(and after each petition)*

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

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

For our Archbishop and Father _____, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the

Lord.

For the civil authorities of this country and those serving in its armed forces, let us pray to the Lord.

For this city, for every city, monastery, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

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

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and Ever-Virgin Mary, with all the saints, let us offer ourselves and one other, and our whole life to Christ God.

Choir: To You, O Lord.

Priest: For to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Choir: Amen.

“Lift up your gates”

The priest, holding the Paschal candle in his left hand, knocks three times on the closed doors of the church with the handcross, saying in a loud voice these verses from Psalm 23:

Priest: Lift up your gates, O you princes; and be lifted up, you 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 battle.

Knocking again, the priest says:

Priest: Lift up your gates, O you princes; and be lifted up, you 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 battle.

Knocking again, the priest says:

Priest: Lift up your gates, O you princes; and be lifted up, you 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 Sabaoth, He is the King of Glory.

All enter the brightly lighted church.

The Canon of Pascha

Ode 1

Priest: It is the day of Resurrection, O people, let us be enlightened by it. The Passover is the Lord's Passover, since Christ our God has brought us from death to life and from earth to heaven. Therefore, we sing the hymn of victory.

Choir: 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.

Choir: 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!

Choir: Christ is risen from the dead!

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.

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

Ode 3

Priest: Come, let us partake of a new drink, not miraculously produced from the barren rock, but from the Fountain of Immortality, springing up from the tomb of Christ. In Him is our firm strength.

Choir: 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.

Choir: Christ is risen from the dead!

Yesterday I was buried with You, O Christ; today I arise with You in Your Resurrection. Yesterday I was crucified with You. Glorify me with You, O Savior, in Your kingdom.

Choir: Christ is risen from the dead!

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.

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

The Little Litany

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and Ever-Virgin Mary, with all the saints, let us offer ourselves and one other, and our whole life to Christ God.

Choir: To You, O Lord.

Priest: For You are our God, and to You we send up glory: to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages.

Choir: Amen.

Hypakoe (Tone 8)

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

Priest: Let Habbakuk, speaking in behalf of God, stand with us at the divine watch; let him show us the brilliant angel who proclaims: "Today salvation has come to the world; for Christ, being Almighty, is risen!"

Choir: 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.

Choir: 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.

Choir: Christ is risen from the dead!

David, the ancestor of God, leaped and danced before the Ark which prefigured You. Now let us the holy People of God, seeing the fulfillment of all figures, rejoice in piety, for Christ is risen as All-Powerful.

Choir: Christ is risen from the dead!

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.

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

Ode 5

Priest: Let us rise at early dawn and bring to our Master a hymn instead of myrrh, and we shall see Christ, the Sun of Righteousness, Who enlightens the life of all.

Choir: Christ is risen from the dead!

The souls bound by the chains of hell, O Christ, seeing Your compassion without measure, pressed onward to the Light with joyful steps, praising the eternal Pascha.

Choir: 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.

Choir: Christ is risen from the dead!

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.

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

Ode 6

Priest: You have descended into the realm of Death, O Christ, and have broken the ancient bonds which held the captive. You arose from the tomb on the third day, like Jonah from the whale.

Choir: Christ is risen from the dead!

You arose, O Christ, and yet the tomb remained sealed as at Your birth the Virgin's womb remained unharmed, and You have opened for us the gates of Paradise.

Choir: Christ is risen from the dead!

O my Savior, as God You brought Yourself freely to the Father, a victim living and unsacrificed, resurrecting Adam, the father of us all, when You arose from the grave.

Choir: Christ is risen from the dead!

You descended, O Christ, to the depths of the earth. You broke the everlasting bars which had held Death's captives, and like Jonah from the whale on the third day, You arose from the grave.

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

The Little Litany

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and Ever-Virgin Mary, with all the saints, let us offer ourselves and one other, and our whole life to Christ God.

Choir: To You, O Lord.

Priest: For you are the king of peace and the Savior of our souls, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Choir: Amen.

Kontakion (Tone 8)

You descended into the tomb, O Immortal; You destroyed the power of Death. In victory You arose, O Christ God, proclaiming "Rejoice!" to the myrrh-bearing women, granting peace to Your apostles, and bestowing resurrection on the fallen.

Ikos

Before the dawn, the myrrh bearing women sought, as those who seek the day, their Sun, Who was before the sun yet had descended to the grave, and they cried to each other: O friends, come let us anoint with spices His life-bearing yet buried body, the flesh which raised 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.

Hymn of the Resurrection

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Your Cross, O Christ * and we praise and glorify Your holy Resurrection * for You are our God * and we know no other than You, * we call on Your name. * Come, all you faithful, * let us venerate Christ's holy Resurrection! * For behold, through the Cross joy has come into all the world. * Let us ever bless the Lord, * praising His Resurrection * for by enduring the Cross for us, * He has destroyed death by death!

Jesus has risen from the tomb, as He foretold, granting us eternal life and great mercy.

Ode 7

Priest: God Who saved the three youths from the furnace, has become man and suffered as any mortal; but His Passion clothed His mortality with the splendor of incorruption. He is the only Blessed One, God of our fathers, and is worthy of all praise.

Choir: Christ is risen from the dead!

The godly women hastened to You with myrrh, O Christ, in tears they had sought You as a dead man but in joy they worshipped You as the living God and proclaimed the mystical Pascha to the disciples.

Choir: 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 exaltation we sing the praises of its source, He alone is blessed and most glorious, the God of our fathers!

Choir: 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 from the tomb for all.

Choir: Christ is risen from the dead!

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!

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

Ode 8

Priest: This is the chosen and holy day, feast of feasts, most solemn day,
only king and lord of all Sabbaths, on which we ever praise Christ.

Choir: 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.

Choir: Christ is risen from the dead!

Lift up your eyes, O Sion, round about and see your children like
divinely shining stars assemble from the north, the south, the east
and the west to bless Christ in you forevermore.

Choir: Christ is risen from the dead!

Priest: O Almighty Father, Spirit and Word, three persons yet one

essence, fullness of all being and divinity – we have been baptized in You and ever bless You.

Choir: Christ is risen from the dead!
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!

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

The deacon stands before the icon of the Theotokos with the censer and censes it as he says:

Ode 9

Deacon: The Theotokos and the Mother of Light let us magnify in songs!

Choir: The Angel cried to the Lady full of grace: Rejoice, Rejoice, O Pure Virgin! Again I say: Rejoice! Your Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, Rejoice, O ye people! Shine! Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on you! Exult now, exult, and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection, the Resurrection of your Son!
How divine, how beloved, how sweet is Your voice, O Christ, for You have faithfully promised to be with us to the end of the world. Having this as our anchor of hope, we the faithful rejoice.

Choir: Christ is risen from the dead!

O Christ, Great and Most Holy Pascha, O Wisdom, Word and Power of God, grant that we may more perfectly partake of You in the never-ending Day of Your Kingdom.

Choir: Shine! Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on you! Exult now, exult, and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection, the Resurrection of your Son!

The Song of Light

The priest sings once, the choir once, and the priest again.

In the flesh You fell asleep as a mortal man, King and Lord. You arose on the third day, raising Adam from corruption and destroying Death; Pascha of incorruption, the salvation of the world.

The Praises

Let every breath praise the Lord! Praise the Lord in heaven! Praise Him in the highest! To You, O God, is due a song!

Praise Him, all you angels of His! Praise Him, all His hosts! To You, O God, is due a song!

Praise Him for His mighty deeds; praise Him according to His exceeding greatness.

We praise Your saving suffering, O Christ, and we glorify Your Resurrection.

Praise Him with trumpet sound, praise Him with lute and harp.

You endured the Cross and destroyed Death by rising from the dead.

Give peace to our life, O Lord, as the Almighty One.

Praise Him with timbrel and dance, praise Him with strings and pipe.

You captured hell, O Christ, and resurrect man by Your resurrection.

Enable us to praise and glorify You in purity of heart.

Praise Him with sounding cymbals, praise Him with loud clashing cymbals, let everything that breathes praise the Lord!

We glorify Your divine condescension and we praise You, O Christ. You were born of a Virgin yet not separated from the Father; You have suffered as a man and voluntarily endured the Cross; You have risen from the tomb coming as from a bridal chamber to save the world. O Lord, glory to You!

The Sermon of Saint John the Golden-mouth

Apolysis

Instead of "Glory to Thee, O Christ our God..."

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

Choir: and upon those in the tombs bestowing life.

Priest: He who is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, Christ our true God,

through the intercessions of His all-pure and all-blameless holy Mother, and of all the Saints, have mercy on us and save us, as One who is good and loves mankind.

Priest: Christ is risen! (*thrice*)

People: Indeed He is risen! (*thrice*)

Choir: 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.

THE DIVINE LITURGY OF HOLY PASCHA -

THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST.

First Antiphon

Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise!

Through the prayers of the Theotokos, O Savior save us!

Say to God: How awesome are Your deeds! So great is Thy power that Thy enemies cringe before You! **Through the prayers of the Theotokos, O Savior save us!**

Let all the earth worship You and praise You! Let it praise Your name, O Most High!

Through the prayers of the Theotokos, O Savior save us!

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

Through the prayers of the Theotokos, O Savior save us!

Second Antiphon

God be bountiful to us and bless us! Show the light of Your countenance upon us and have mercy on us!

O Son of God who arose from the dead, save us who sing to You:

Alleluia!

That we may know Your way upon the earth, and Your salvation among all nations!

O Son of God who arose from the dead, save us who sing to You:

Alleluia!

Let the people give thanks to You, O God! Let all the people give thanks to You!

O Son of God who arose from the dead, save us who sing to You:

Alleluia!

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation willed to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change became man and were crucified, O Christ our God, trampling down death by death, Who are one of the Holy Trinity, glorified with the Father and the Holy Spirit: save us!

Third Antiphon

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.

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.

Deacon: Wisdom! Let us attend!

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

TROPARION

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

HYPAKOE

Tone 8 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!'"

KONTAKION

Tone 8 You descended into the tomb, O Immortal; You destroyed the power of Death. In victory You arose, O Christ God, proclaiming "Rejoice!" to the myrrh-bearing women, granting peace to Your apostles, and bestowing resurrection on the fallen.

Instead of "Holy God..."

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

The prokeimenon in the eighth tone: This is the day which the Lord has made! / Let us rejoice and be glad in it!

v. O give thanks to the Lord, for He is good, for His mercy endures forever.

THE READING FROM THE ACTS OF THE HOLY APOSTLES (1:1-8) In my first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons which the

Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”

Alleluia, Tone 4

v. You arose, O Lord, and had mercy on Sion.

v. The Lord looked down from heaven upon the earth.

THE HOLY GOSPEL ACCORDING TO JOHN (1:1-17) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; 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 became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, “This was he of whom I said, ‘He who comes after me ranks before me, for he was before me.’”) And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

THE HYMN TO THE THEOTOKOS

The Angel cried to the Lady full of grace: Rejoice, Rejoice, O Pure Virgin! Again I say: Rejoice! Your Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, Rejoice, O ye people! Shine! Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on you! Exult now, exult, and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection, the Resurrection of your Son!

INSTEAD OF "WE HAVE SEEN THE TRUE LIGHT..."

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

COMMUNION HYMN

Receive the Body of Christ; taste the fountain of immortality. Alleluia!
Alleluia! Alleluia!

The blessing of the Artos and the red eggs will take place at the conclusion of the Divine Liturgy.

Following the veneration of the Cross, the blessing of the Paschal baskets will take place in the fellowship hall.

PASCHAL GREETING IN VARIOUS LANGUAGES

English:	Christ is risen!	Indeed He is risen!
Albanian:	Krishhti Unjall!	Vertet Unjall!
Arabic:	Al Maseeya kam!	Hakkam kam!
Amharic:	Kristos Tenestwal!	Bergit Tenestwal!
Armenian:	Christos harjav i merelotz!	Orhniale harutjun Christosi!
Bulgarian:	Khristos Voskresna!	Naistina Voskresna!
Byelorussian:	Khristos Uvoskros!	Zaprowdu Uvoskros!
Middle English:	Crist is arisen!	Arisen he sothe!
Chinese:	Helisituosi fuhuole!	Queshi fuhuole!
Slavonic:	Christos Voskrese!	Voistinu Voskrese!
Coptic:	Pchristos Aftoon!	Alethos Aftoon!
Czech:	Kristus Vstal A Mrtvych!	Opravdi Vstoupil!
Dutch:	Christus is opgestaan!	Hij is waarlijk opgestaan!
Esperanto:	Kristo Levigis!	Vere Levigis!
Estonian:	Kristus on Oolestoosunt!	Toayestee on Oolestoosunt!
Ethiopian:	Christos T'ensah Em' Muhtan	Exai' Ab-her Eokala
Finnish:	Kristus Nousi Kuolleista!	Totisesti Nousi!
French:	Le Christ est Resurrecté!	En Verite, il est Resurrecté!
Gaelic:	Taw Creest Ereen!	Taw Shay Ereen Guhdyne!
Gaelic (Scotch):	tha e air èiridh!	Tha Crìosd air èiridh! Gu dearbh,

Georgian:	Kriste aghsdga!	Cheshmaritad aghsdga!
German:	Christus ist Auferstanden!	Wahrhaf auferstanden!
Greek:	Christos Anesti!	Alithos Anesti!
Hawaiian:	Ua Ala Hou 'o Kristo!	Ua Ala 'I 'o No 'oia!
Hebrew:	Ha-Mashiah qom!	Be-emet qom!
Indian:	Christu Uyirthezhunnettu!!	Theerchayayum Uyirthezhunnettu!
Indonesian:	Krisuts Telah Bangkit!	Benar dia Telah Bangkit!
Italian:	Cristo e' Risorto!	Veramente e' Risorto!
Iyeric Patwa (Dialect of English used by the Rastafarian subculture of the West Indies):		
	Krestos a uprisin!	Seen, him a uprisin fe tru!
Japanese:	Harisutosu Fukkatsu!	Jitsu Ni Fukkatsu!
Javanese:	Kristus Sampun Wungu!	Saesto Panjene Ganipun Sampun Wungu!
Kpelle:	Korai aa mu su Saa-yeei!	Toya ma, E mu su Saa-yeei!
Korean:	Kristo Gesso!	Buhar ha sho Nay!
Latin:	Christus Resurrectus Est!	Vere Resurrectus Est!
Lugandan:	Kristo Ajukkide!	Amajim Ajukkide!
Macedonian:	Kristos Voskres!	Voistinu Voskres!
Nigerian:	Jesu Kristi Ebiliwo!	Ezia o'biliwo!
Norwegian:	Christus er Oppstanden!	Sandelig Han er Oppstanden!
Polish:	Khristus Zmartvikstau!	Zaiste Zmartvikstau!
Portugese:	Christo Ressuscitou!	Em Verdade Ressuscitou!
Romanian:	Hristus A Inviat!	Adeverat a Inviat!
Russian:	Khristos Voskrese!	Voistinu Voskrese!
Sahidic Coptic:	Pchristos aftooun!	Alethos aftooun!
Sanskrit:	Kristo'pastitaha!	Satvam Upastitaha!
Serbian:	Christos Vaskres!	Vaistinu Vaskres!
Slovak:	Kristus vstal zmr'tvych!	Skutočne vstal!
Spanish:	Cristo esta resucitado!	En verdad, esta resucitado!
Swahili:	Kristos Ame Fu Fuka!	Kweli Ame Fu Fuka!
Swedish:	Kristus är Upstånden!	Sannerligen Upstånden!
Syriac:	Meshiha qam!	Bashrira qam!
Turkish:	HristosDiril-Di!	Hakikaten Diril-Di!
Ukrainian:	Khristos Voskres!	Voistinu Voskres!
Zulu:	Ukristu Uvukile!	Uvukile Kuphela!

From St. Gregory the Theologian

“Now we are to examine another fact and dogma, neglected by most people, but in my judgment well worth enquiring into. To Whom was that Blood offered that was shed for us, and why was it shed? I mean the precious and famous Blood of our God and High-priest and Sacrifice. We were detained in bondage by the Evil One, sold under sin, and receiving

pleasure in exchange for wickedness. Now, since a ransom belongs only to him who holds in bondage, I ask to whom was this offered, and for what cause? If to the Evil One, fie upon the outrage! If the robber receives ransom, not only from God, but a ransom which consists of God Himself, and has such an illustrious payment for his tyranny, a payment for whose sake it would have been right for him to have left us alone altogether. But if to the Father, I ask first, how? For it was not by Him that we were being oppressed; and next, On what principle did the Blood of His Only begotten Son delight the Father, Who would not receive even Isaac, when he was being offered by his Father, but changed the sacrifice, putting a ram in the place of the human victim? Is it not evident that the Father accepts Him, but neither asked for Him nor demanded Him; but on account of the Incarnation, and because Humanity must be sanctified by the Humanity of God, that He might deliver us Himself, and overcome the tyrant, and draw us to Himself by the mediation of His Son, Who also arranged this to the honor of the Father, Whom it is manifest that He obeys in all things? So much we have said of Christ; the greater part of what we might say shall be revered with silence."

**From *The Second Paschal Oration*
of St. Gregory the Theologian**

"It is the Day of the Resurrection, and my Beginning has good auspices. Let us then keep the Festival with splendor, (Isaiah66:5) and let us embrace one another. Let us say Brethren, even to those who hate us; much more to those who have done or suffered anything out of love for us. Let us forgive all offences for the Resurrection's sake: let us give one another pardon.

Yesterday the Lamb was slain and the door-posts were anointed, and Egypt bewailed her Firstborn, and the Destroyer passed us over, and the Seal was dreadful and reverend, and we were walled in with the Precious Blood. Today we have clean escaped from Egypt and from Pharaoh; and there is none to hinder us from keeping a Feast to the Lord our God – the Feast of our Departure; or from celebrating that Feast, not in the old leaven of malice and wickedness, but in the unleavened bread of sincerity and truth, (15:8) carrying with us nothing of ungodly and Egyptian leaven.

Yesterday I was crucified with Him; today I am glorified with Him;

yesterday I died with Him; today I am quickened with Him; yesterday I was buried with Him; today I rise with Him. But let us offer to Him Who suffered and rose again for us — you will think perhaps that I am going to say gold, or silver, or woven work or transparent and costly stones, the mere passing material of earth, that remains here below, and is for the most part always possessed by bad men, slaves of the world and of the Prince of the world. Let us offer *ourselves*, the possession most precious to God, and most fitting; let us give back to the Image what is made after the Image. Let us recognize our Dignity; let us honor our Archetype; let us know the power of the Mystery, and for what Christ died.

Let us become like Christ, since Christ became like us. Let us become God's for His sake, since He for ours became Man. He assumed the worse that He might give us the better; He became poor that we through His poverty might be rich; (2Corinthians:9) He took upon Him the form of a servant that we might receive back our liberty; He came down that we might be exalted; He was tempted that we might conquer; He was dishonored that He might glorify us; He died that He might save us; He ascended that He might draw to Himself us, who were lying low in the Fall of sin. Let us give *all*, offer *all*, to Him Who gave Himself a Ransom and a Reconciliation for us. But one can give nothing like oneself, understanding the Mystery, and becoming for His sake all that He became for ours."

**From *The First Paschal Oration*
of St. Gregory the Theologian**

**From *On the Lord's Resurrection 1*
of St. Leo, the Pope of Rome**

How greatly benefited souls and bodies are by longer fasts, more frequent prayers, and more liberal alms. For there can be hardly any one who has not profited by this exercise, and who has not stored up in the recesses of his conscience something over which he may rightly rejoice. But these advantages must be retained with persistent care, lest our efforts fall away into idleness, and the devil's malice steal what God's grace gave. Since, therefore, by our forty days' observance we have wished to bring about this

effect, that we should feel something of the Cross at the time of the Lord's Passion, we must strive to be found partakers also of Christ's Resurrection, and pass from death unto life (1 John 3:14) while we are in this body. For when a man is changed by some process from one thing into another, not to be what he was is to him an ending, and to be what he was not is a beginning. But the question is, to what a man either dies or lives: because there is a death, which is the cause of living, and there is a life, which is the cause of dying. And nowhere else but in this transitory world are both sought after, so that upon the character of our temporal actions depend the differences of the eternal retributions. We must die, therefore, to the devil and live to God: we must perish to iniquity that we may rise to righteousness. Let the old sink, that the new may rise; and since, as says the Truth, no one can serve two masters (Matthew 6:24), let not him be Lord who has caused the overthrow of those that stood, but Him Who has raised the fallen to victory.