

The Paschal Kanon

ODE 1

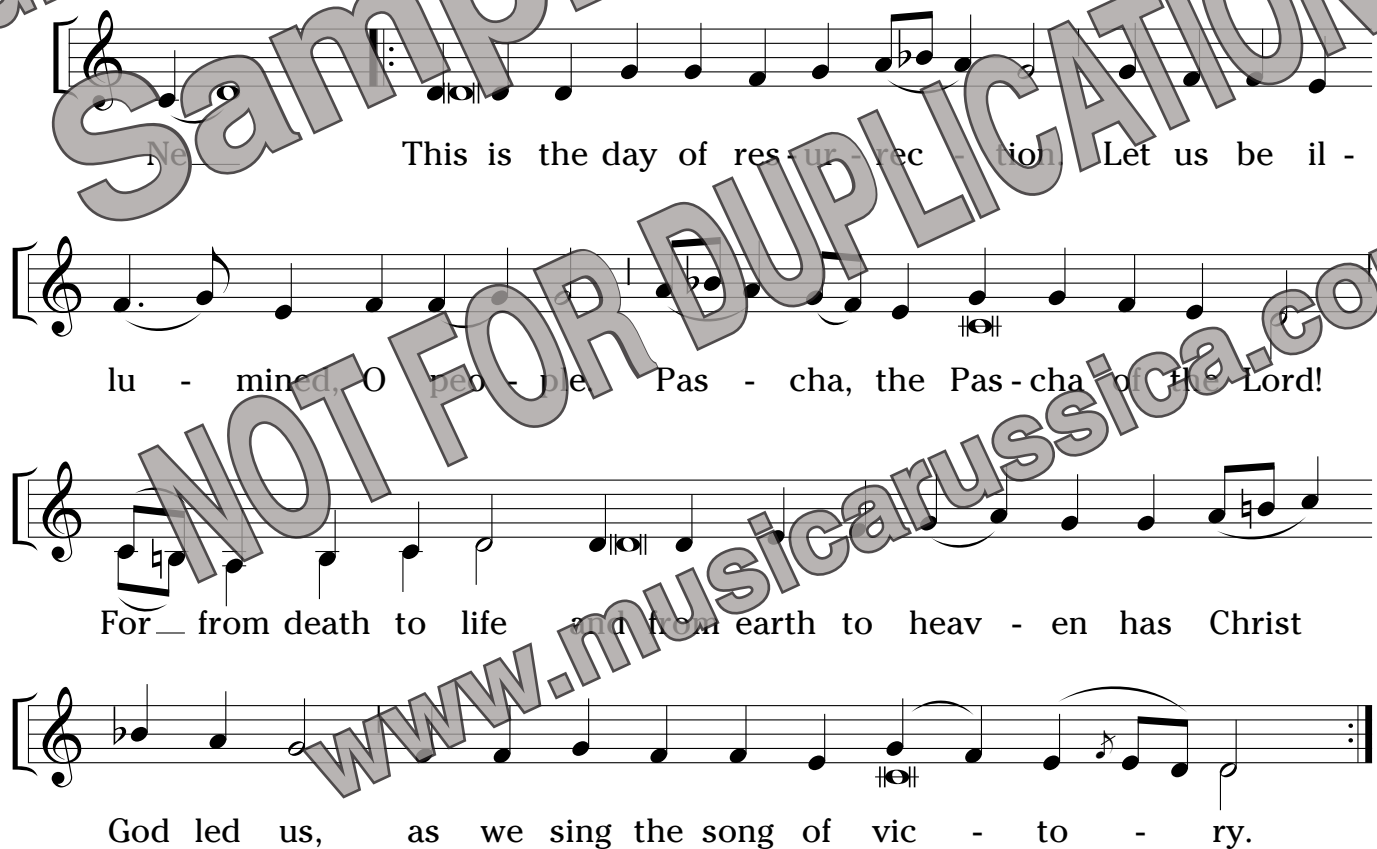
COMPOSER'S NOTE: The Typikon of Violakis as realized by the Church of Greece specifies the following: Each ode of the Kanon has six stanzas: the Heirmos is chanted twice and the two or three troparia (verses) are repeated to make a total of four more. For those four verses, the first two have the prothymnion (stichos or pre-verse), "Glory to Thy holy resurrection, O Lord," the third is preceded by "Glory to the Father..." and the fourth is preceded by "Now and Ever..." Then the Heirmos is chanted again to serve as the Katavasia (the portion of the hymn where the chanters would descend from their stations and go to the middle of the church to conclude the ode). The Katavasia can be done in a more ornate or "slow" style. Following this, "Christ is Risen" is chanted three times and "Jesus is risen from the tomb..." once. A small litany follows each ode. Here, only the first ode is mapped out completely.

Byzantine Chant

χείρ Jessica Suchy-Pilalis

Mode 1, Page 10

Heirmos.



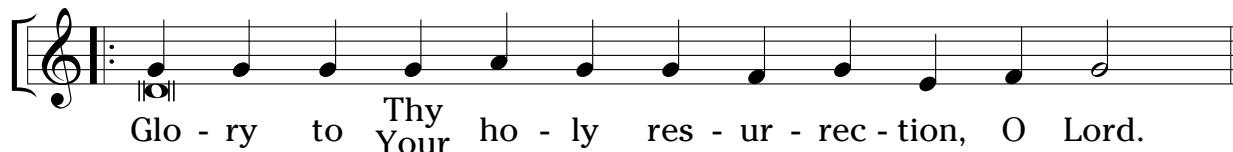
Ne - This is the day of res - ur - rec - tion. Let us be il -

lu - mined, O peo - ple Pas - cha, the Pas - cha of the Lord!

For - from death to life and from earth to heav - en has Christ

God led us, as we sing the song of vic - to - ry.

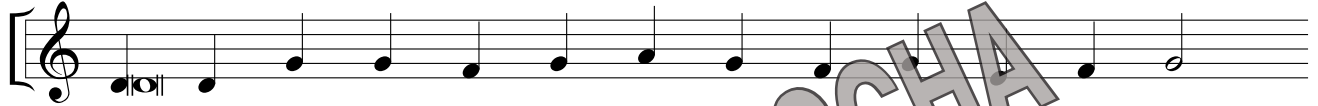
Prothymnion (Refrain).



Glo - ry to Thy ho - ly res - ur - rec - tion, O Lord.

Your

Troparion 1.



Let us pu - ri - fy our senses and we shall see Christ



shin-ing in the un - ap - proach - a - ble light of His res - ur -



rec - tion We shall clear - ly hear Him say: "Re - joice" as we



sing the song of vic - to - ry.

*Repeat "Glory to Thy/Your holy resurrection, O Lord"
and then "Let us purify our senses."*

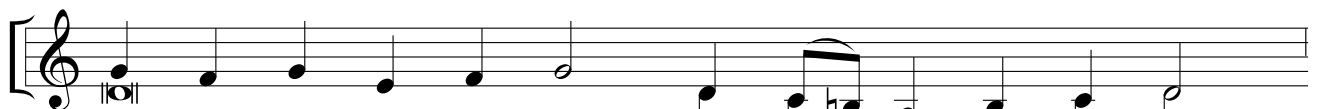


Glo - ry to the Fa - ther and to the Son and to the



Ho - ly Spir - it.

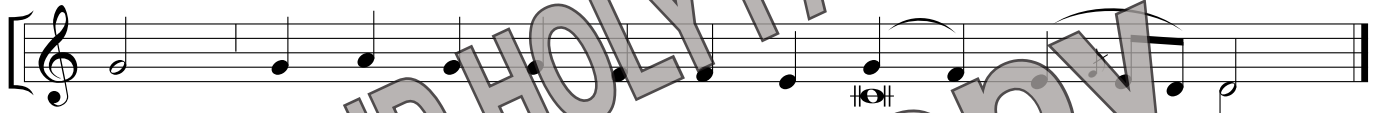
Troparion 2.



Let the heav - ens be glad, and let the earth re - joice.



Let the whole world, vis - i - ble and in - vis - i - ble, keep the



feast. For Christ is ris - en, our e - ter - nal joy.



Now and ev - er, and un - to ag - es of ag - es. A - men.

Repeat "Let the heavens be glad..."

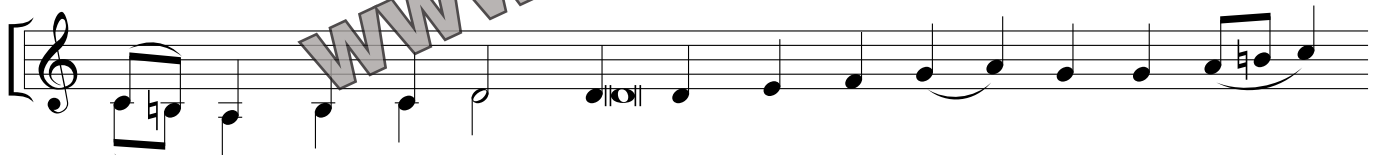
Katavasia.



This is the day of res - ur - rec - tion. Let us be il -



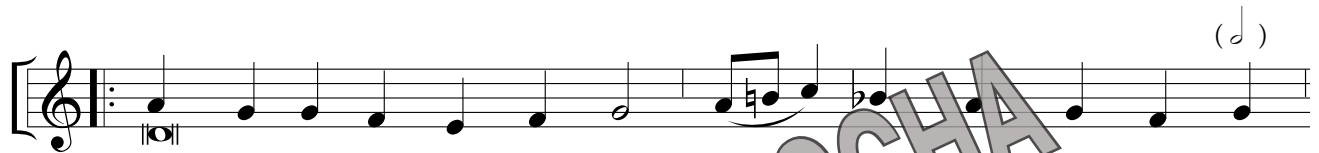
lu - mined, O peo - ple Pas - cha, the Pas - cha of the Lord!



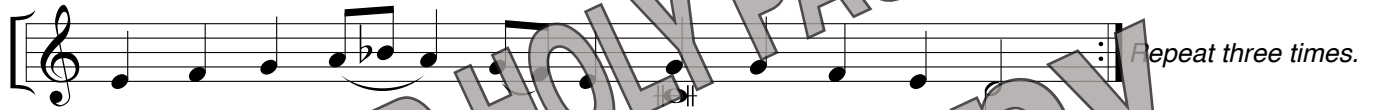
For - from death to life and from earth to heav - en has Christ



God led us, as we sing the song of vic - to - ry.



Christ is ris - en from the dead tram - pling down death by death



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

Alternate version #1



Christ is ris - en from the dead tram - pling down death by death



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

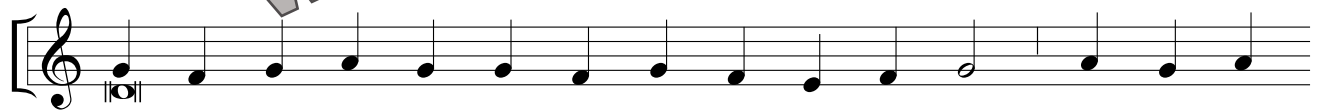
Alternate version #2



Christ is ris - en from the dead tram - pling down death by death



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



Je - sus has ris - en from the tomb as He fore-told, grant-ing us



e - ter - nal life and great mer - cy. ...mer - cy.

This extended cadence may be used with all the odes.

Paschal Kanon

ODE 3

Heirmos.

Byzantine Chant



Come, — let us drink, not mi - rac - u - lous



wa - ter drawn forth — forth a bar - ren stone, but a new



vin - tage from the fount of in - cor - rup - tion, spring - ing —



from the tomb of Christ, in Whom we are es - tab - lished.

Prohymnion (Refrain).

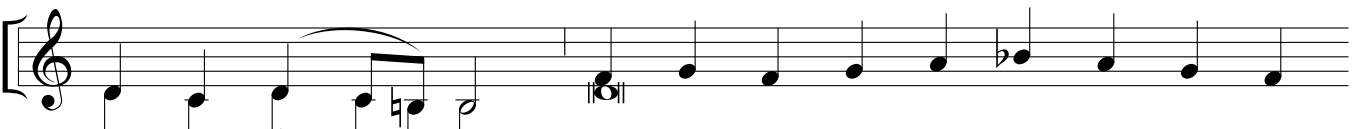


Glo - ry to Thy ho - ly res - ur - rec - tion, O Lord.

Troparion 1.



Now — all is filled with light: heav - en and earth and the



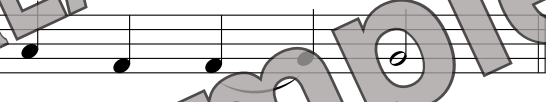
low - er re - gions. Let all cre - a - tion cel - e - brate the



ris - ing of Christ. In Him we are es - tab - lished.



Glo - ry to the Fa - ther and to the Son and to the



Ho - ly Spir - it

Troparion 2.



Yes - ter - day I was bur - ied with Thee, O Christ. To - day I



a - rise with Thee — in Thy res - ur - rec - tion. Yes - ter - day —
You — in Your

hard chromatic tuning

diatonic tuning



I was cru - ci - fied with Thee. Glo - ri - fy me with Thee, O
You. You.



Sav - ior, in Thy
Your king - dom.



Now and ev - er, and un - to ag - es of ag - es. A - men.

Repeat: "Yesterday I was buried with Thee..."

Then repeat the Heirmos as the Katavasia, followed by:



Christ is ris - en from the dead tram - pling down death by death



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

Repeat three times.



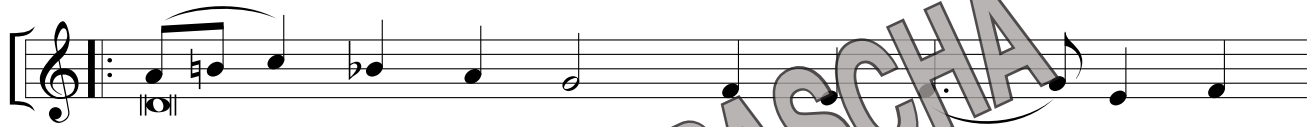
Je - sus has ris - en from the tomb as He fore - told, grant - ing us



e - ter - nal life and great mer - cy.

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Alternate version of the Megalynarion



Come, — let us drink no — rac — u — lous



wa — ter drawn forth — from a bar — ren stone, but a new



vin — tage from the fount of in — cor — rup — tion, spring — ing



from the tomb of — Christ, in Whom we are es — tab — lished

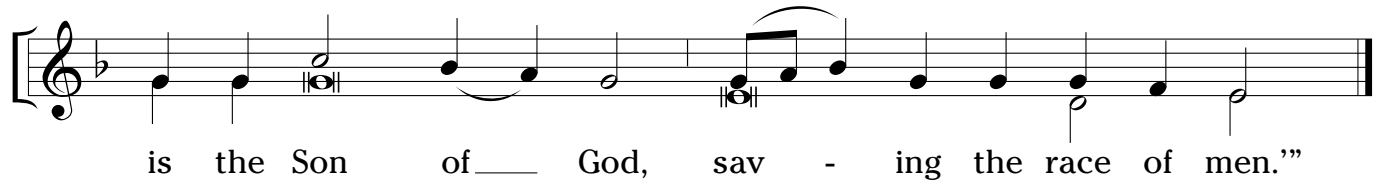
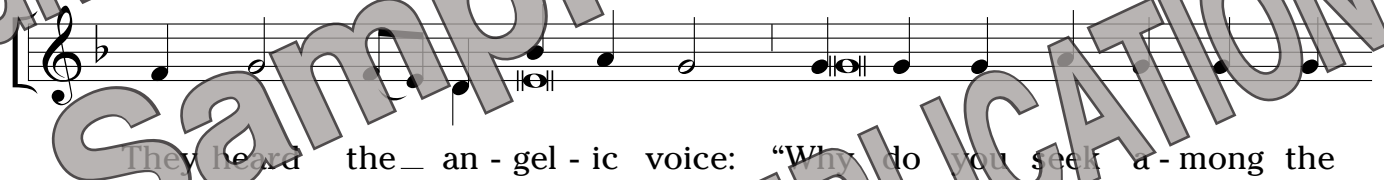
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The Hypakoe of Pascha*

Byzantine Chant

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Mode 4, Vou = E



*In Byzantine practice, the Hypakoe is usually read.

Paschal Kanon

ODE 4

Heirmos.

Byzantine Chant



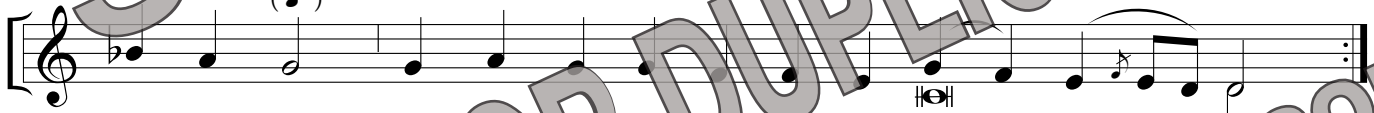
The in - spired* prop - et Ha - bak - kuk now stands with us in



ho - ly vig - il. He is like a shin - ing an - gel who



cries with a pierc - ing voice: "To - day sal - va - tion has come —



to the world," for Christ is ris - en as all - pow - er - ful.

Prohymnion (Refrain).



Glo - ry to Thy ho - ly re - ur - rec - tion, O Lord.

Troparion 1.



Christ our Pas - cha has ap - peared — as a male* Child*, —



the Son that o - pens a vir - gin womb. He is called the Lamb

*Diphthong set as two syllables.



as one des - tined to be our food un - ven - ished for He



has not tast - ed of cor - rup - tion, and per - fect for



He is our true God.

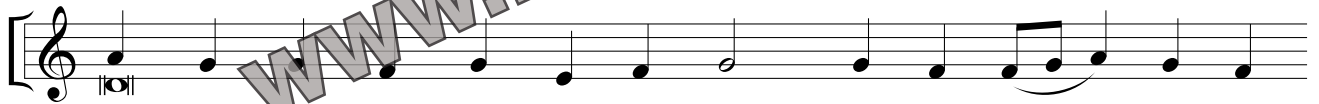


Glo - ry to the Fa - ther and to the Son and to the



Ho - ly Spir - it.

Troparion 2.



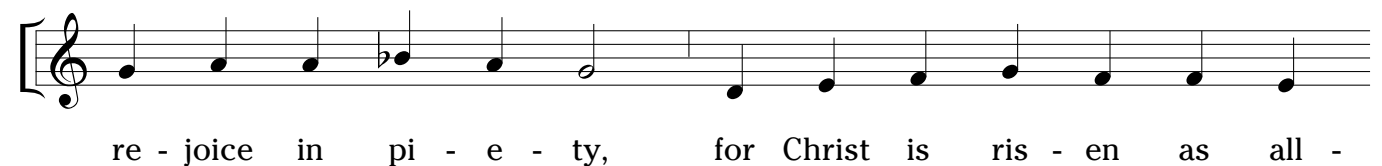
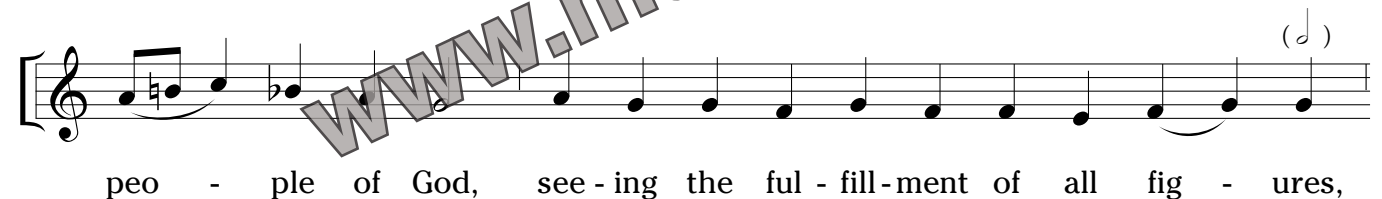
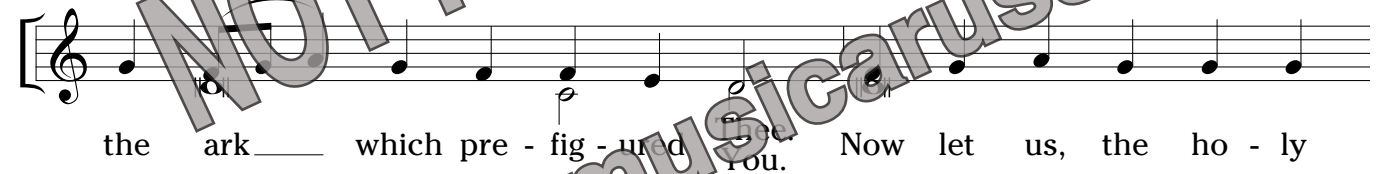
Christ, the crown with which we are blessed, has ap - peared as a

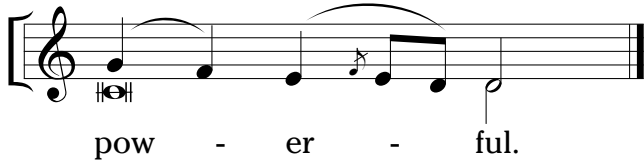


year-ling lamb. Free - ly He has giv - en Him - self as our cleansing

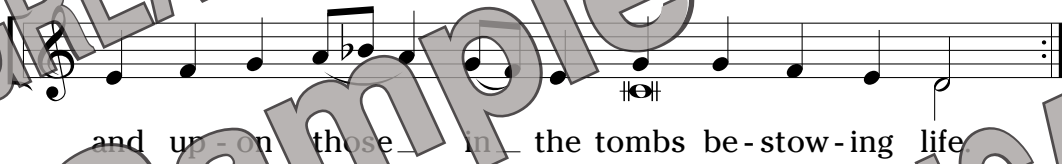


Troparion 3.

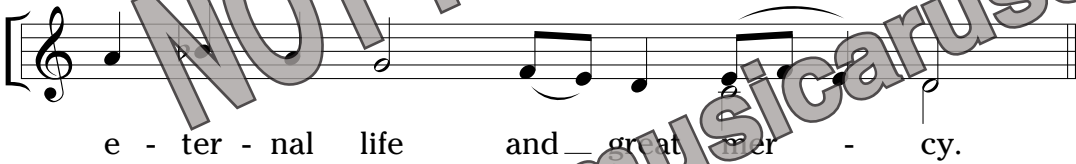
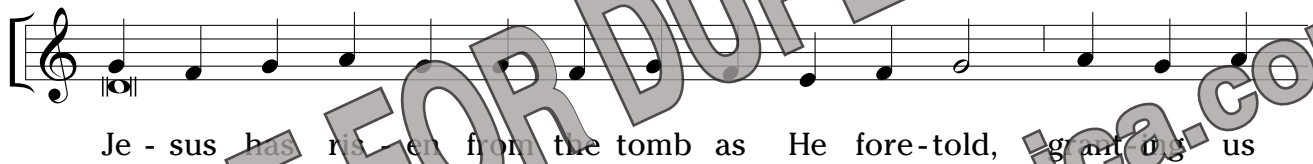




Repeat the Hymnos as the Katavasia, followed by:



Repeat three times.



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Paschal Kanon

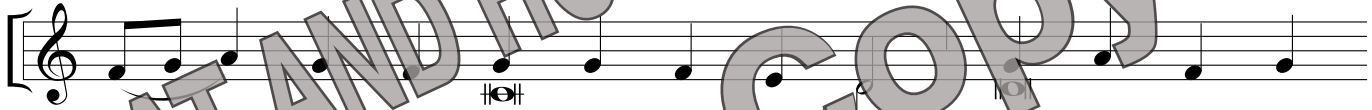
ODE 5

Heirmos.

Byzantine Chant



Let us a - rise at the ris - ing of the sun and bring to — the



Mas - ter a hymn in - stead of myrrh, and we shall see



Christ, the sun of right - eous - ness, who caus - es life to dawn —



for — all.

Prohymnion (Refrain).



Glo - ry to Thy ho - ly res - ur - rec - tion, O Lord.

Troparion 1.

The souls — bound in — the chains of hell, O Christ, see - ing Thy
Your

com - pas - sion with - out meas - ure, pressed on - ward to the light with



joy - ful steps, prais - ing the e - ter - nal Pas - cha.



Glo - ry to the Fa - ther and to the Son and to the



Ho - ly Spir - it.

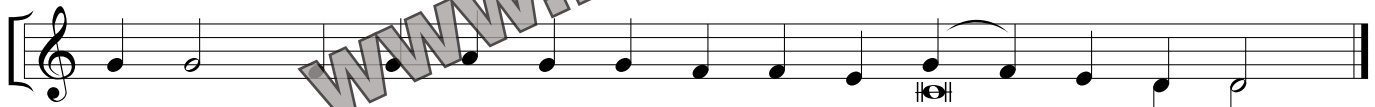
Troparion 2.



Let us go with lamps in hand to meet Christ, Who comes from



the tomb like a bride - groom and with the fes - tive ranks of



an - gels, let us cel - e - brate the sav - ing Pas - cha of God.



Now and ev - er, and un - to ag - es of ag - es. A - men.

Repeat "Let us go with lamps," then repeat the Heirmos as the Katavasia, followed by:



Christ is ris - en from the dead tram - pling down death by death



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

Repeat three times



Je - sus has ris - en from the tomb as He fore - told, grant - ing us



e - ter - nal life and great mer - cy.

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Paschal Kanon

ODE 6

("Thou/Thy" variant)

Heirmos.

Byzantine Chant



Thou didst de-scend, O Christ, to the depths of the earth;



Thou didst break the ev-er-last-ing bars which had held death's



cap-tives, and like Jo-nah from the whale* on the third



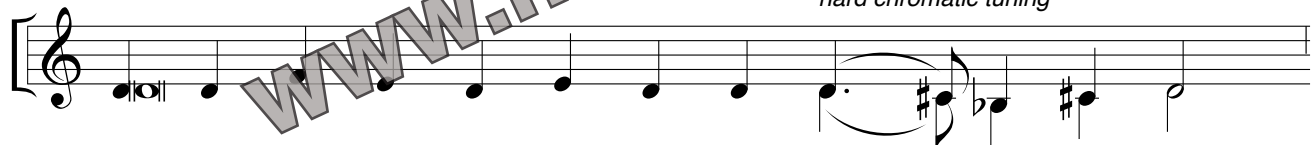
day, Thou didst a-rise from the grave.

ODE 6

("You/You" variant)

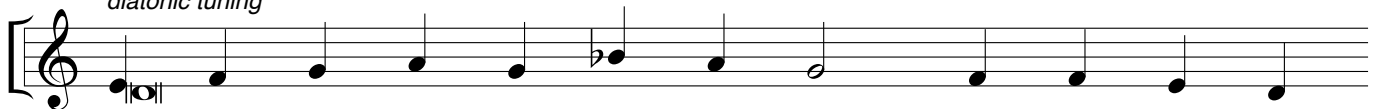
Heirmos.

hard chromatic tuning



You de-scend-ed, O Christ, to the depths of the earth;

diatonic tuning

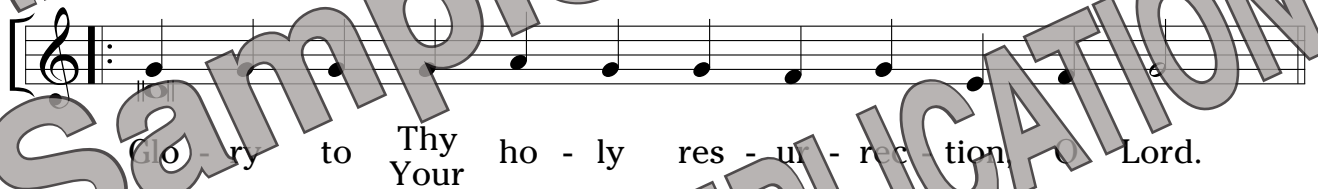


You broke the ev-er-last-ing bars which had held death's

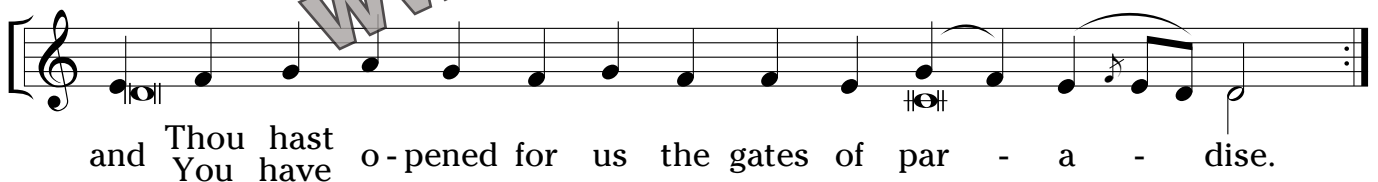
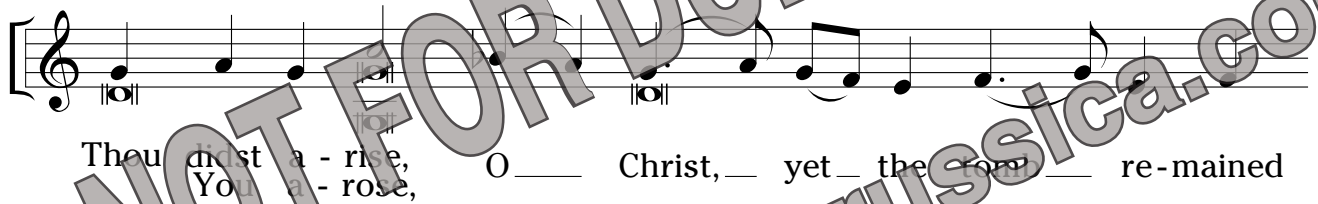
*diphthong set as two syllables



Prothymnion (Refrain).



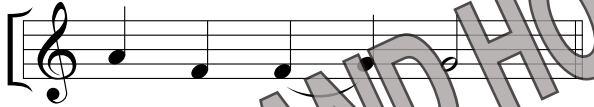
Troparion 1.



*diphthong set as two syllables



Glo - ry to the Fa - ther and to the Son and to the



Ho - ly Spir - it.

Repetition 2.

("Thou/Thy" variant)



O my Sav - ior, as God Thou didst bring Thy - self



free - ly to the Fa - ther, a vic - tim liv - ing and un -



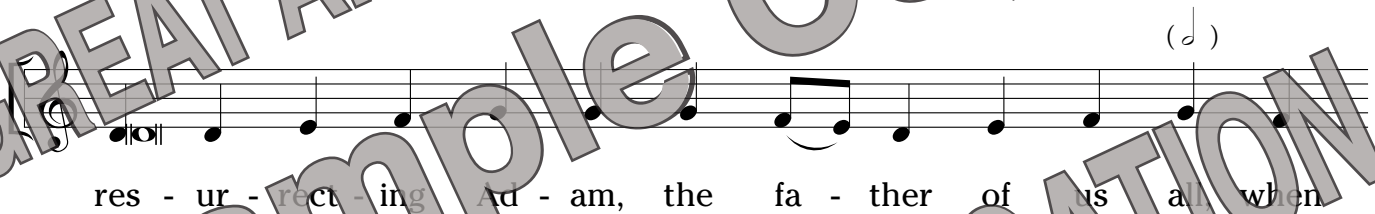
sac - ri - ficed, res - ur - rect - ing Ad - am, the fa - ther of us



all, when Thou didst - a - rise from the grave.

("You/Your" variant)

Troparion 2.



Repeat "O my Savior as God..." then repeat the Heirmos as the Katavasia, followed by



Christ is ris - en from the dead tram - pling down death by death



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

Repeat three times.



Je - sus has ris - en from the tomb as He fore-told, grant-ing us



e - ter - nal life and — great mer - cy.

GREAT AND HOLY PASCHA

Sample Copy

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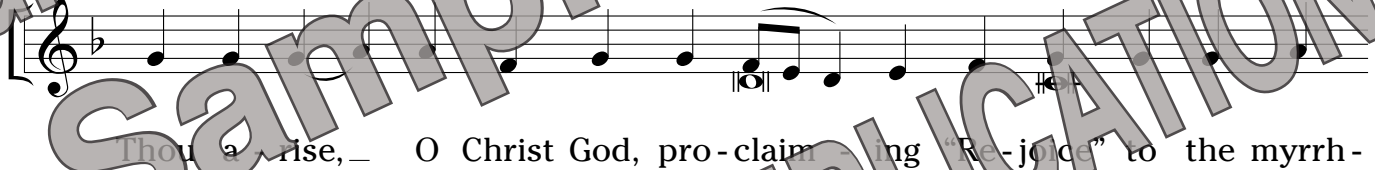
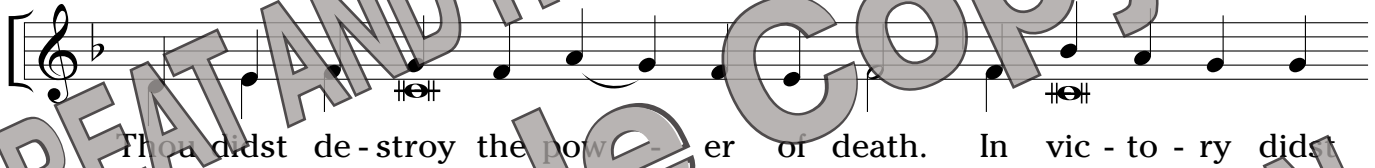
The Kontakion of Pascha*

("Thou/Thy" variant)

Byzantine Chant

by Jessica Suchy-Pilalis

Mode 4 Plagal, Ga = F



("You/Your" variant)



And the remainder as above.

*In Byzantine practice, the Kontakion is read during Matins but sung at the Divine Liturgy.

The Paschal Ikos*

Byzantine Chant

 **Jessica Suchy-Pilalis**

Mode 4 Plagal, Ga = F

Ne. Be - fore the dawn, the myrrh - bear - ing wom - en

sought as those who seek the day, their Sun, Who was - be - fore the sun

yet had de - scend - ed - to the grave, and they cried

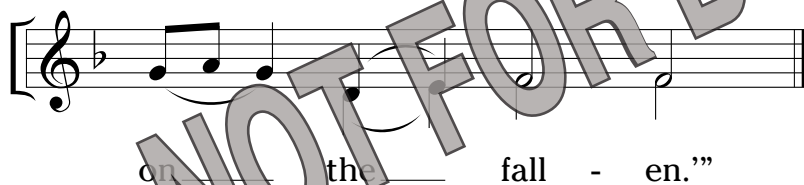
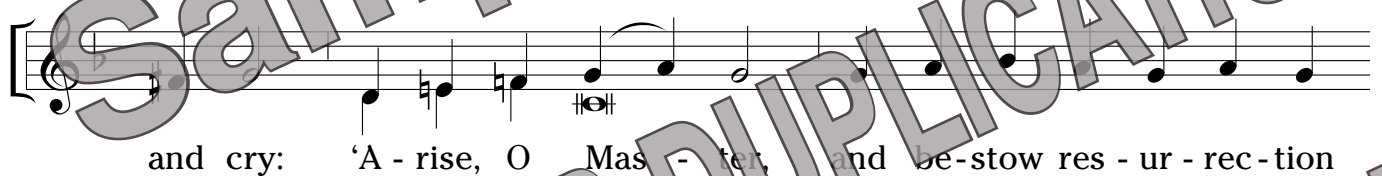
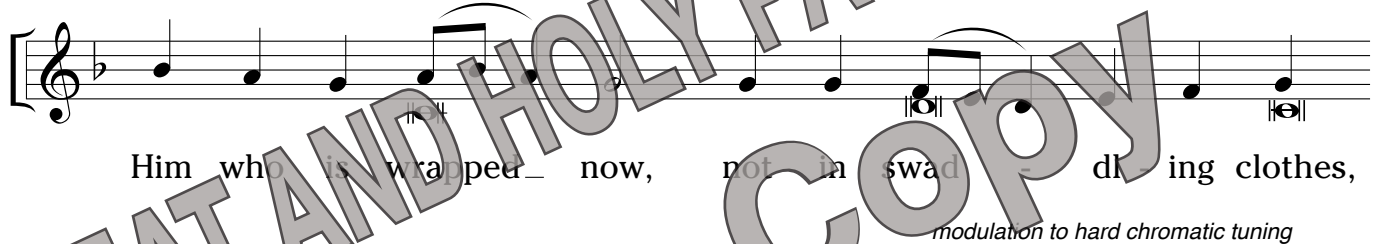
to each oth - er, O - friends, come let us a - rise with

spic - es His life - bear - ing bur - ied bod - y, the

flesh which raised fall - en Ad - am and now lies - in the tomb.

Let us as - sem - ble and, like the ma - gi, let us has - ten

*In Byzantine practice, the Ikos is usually read.



Synaxarion

The Synaxarion of the calendar days is read first, then:

On this holy and great Sunday of Pascha, we celebrate the life-giving Resurrection of our Lord and God and Savior Jesus Christ.

Verse: Christ descended alone to struggle with Hades, and ascended bringing bountiful spoils of victory.

To Him be glory and dominion unto ages of ages. Amen.

Having Beheld the Resurrection of Christ

Byzantine Chant

Μελοποιήθηκε από: Jessica Suchy-Pilalis

Mode 2 Plagal

Soft Chromatic Tuning, Thi = G



Ne. Hav-ing be-held the res - ur - rec - tion of Christ,



let us wor-ship, the ho-ly Lord Je - sus, the on-ly Sin-less One



We ven - er - ate Thy Cross, O Christ, and we praise and glo - ri - fy
Your



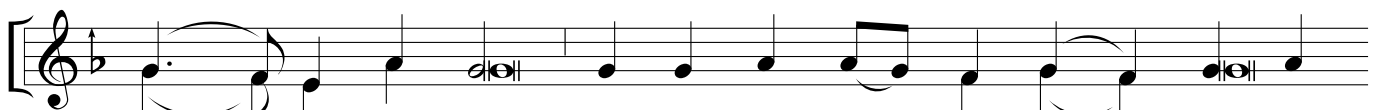
Thy ho - ly res - ur - rec - tion; for Thou art our God,
Your You are



and we know no oth - er than Thee; we call on Thy name.
You; Your



Come, all - you faith - ful, let us ven - er - ate Christ's Ho - ly



res - ur - rec - tion! For, be - hold, through the Cross - joy has



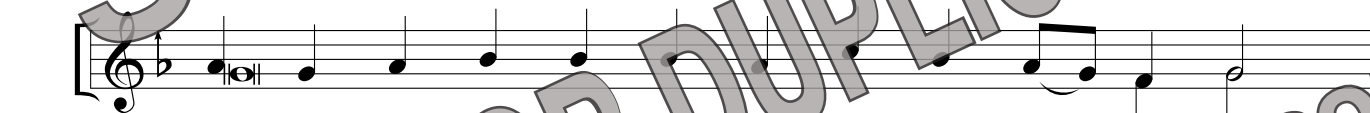
come_ in - to all the world. Let us ev - er bless_ the Lord,



prais - ing His res - ur - rec - tion. By en - dur - ing_ the



Cross for us_ He de - stroyed death by_ death. *Repeat three times.*



Je - sus has ris - en from the tomb, as He_ fore - told,

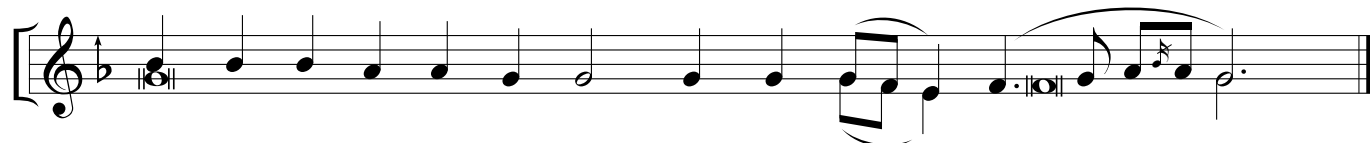


grant - ing us e - ter - nal life and_ great mer - cy.

Third time:



Je - sus has ris - en from the tomb, as He_ fore - told,



grant - ing us e - ter - nal life and great mer - cy. _____

Paschal Kanon

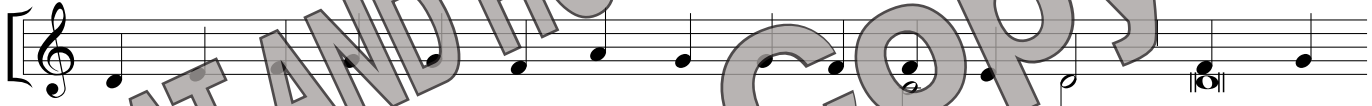
ODE 7

Heirmos.

Byzantine Chant



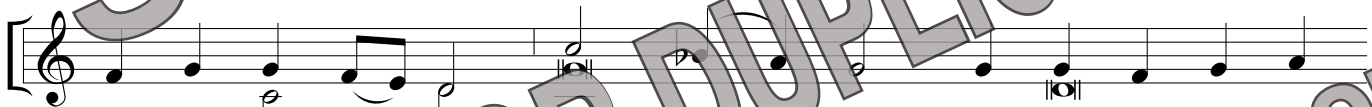
He who saved the three young men — in the fur - nace



be - came in - car - nate and suf - fered as a mor - tal man. Through His



suf - fer - ings He clothed what is mor - tal in the robe of

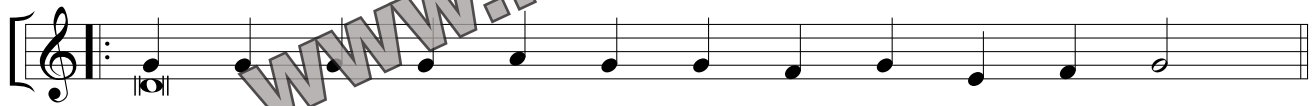


im - mor - tal - i ty. He a - lone is bless - ed and most

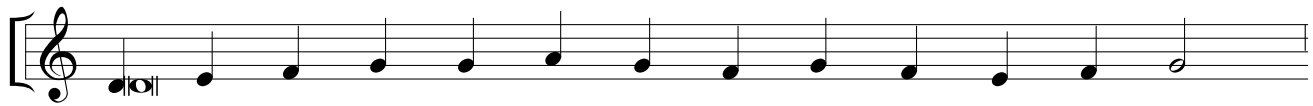


glo - ri - ous: the God of our fa - thers.

Prohymnion (Refrain).

Glo - ry to Thy ho - ly res - ur - rec - tion, O Lord.
Your

Troparion 1.

The god - ly wom - en has - tened to Thee, with myrrh, O Christ.
You



In tears they had sought Thee as a dead man, but in joy they



wor-shipped Thee as the liv - ing God and pro-claimed the



mys - ti - cal Pas cha to Thy dis - ci - ples



Glo - ry to the Fa - ther and to the Son and to the

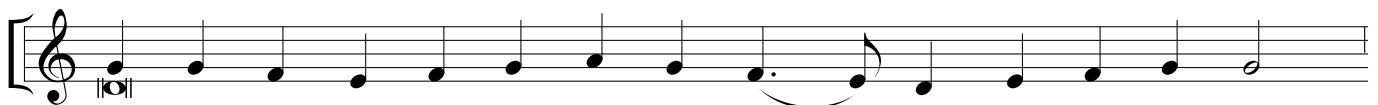


Ho - ly Spir - it.

Troparion 2.



We cel - e-brate the death of death and the o - ver-throw of hell,



the be - gin - ing of an - oth - er life which is e - ter - nal,



and in ex - ul - ta - tion we sing the prais - es of its Source.



He a lone is bless - ed and most glo - ri - ous: the



God of our fa - thers.



Now and ev - er, and un - to ag - es of ag - es. A - men

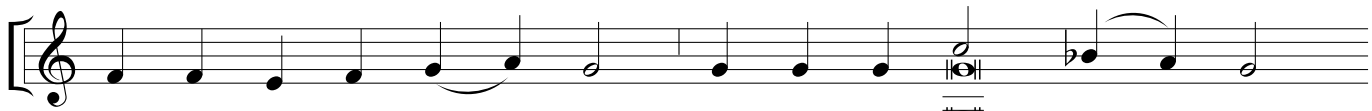
Troparion 3.



This is the bright and sav - ing night, sa - cred and



su - preme - ly fes - tal. It her - alds the ra - di - ant day



of the res - ur - rec - tion on which the Time - less Light



shone forth bod - i - ly from the tomb for all.

*Repeat the Heirmos as the Katavasia,
followed by:*



Christ is ris - en from the dead tram - pling down death by death



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

Repeat three times.



Je - sus has ris - en from the tomb as He fore - told, grant - ing us



e - ter - nal life and great mer - cy.

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Paschal Kanon

ODE 8

Byzantine Chant

Heirmos.



This is the cho - sen and ho - ly day, [the first of



Sab - baths, [the] king and lord of days, the feast of feasts,



ho - ly day of ho - ly days. On this day we bless Christ



for - ev - er - more.

Prohymnion (Refrain).



Glo - ry to Thy ho - ly res - ur - rec - tion, O Lord.

Troparion 1.



Come on this cho - sen day — of the res - ur - rec - tion,



let us par - take of — the new fruit of the vine. Let us share



in the di - vine re - joic - ing of the king - dom of Christ,



prais - ing Him as God for - ev - er - more.



Glo - ry to the Fa - ther and to the Son and to the



Ho - ly Spir - it.

Troparion 2.



Lift up thine eyes, O Zi - on, round a - bout and see:



Thy chil-dren like di - vine shin - ing stars as - sem - ble from the

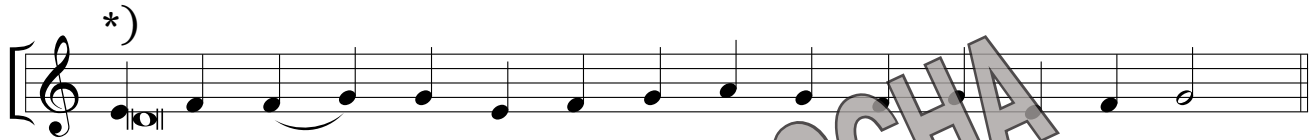


North, the South, the East and the West to bless Christ in thee for -



ev - er - more.

**) In Byzantine practice, this "Glory..." may be replaced by "We bless Father, Son, and Holy Spirit, the Lord."*



Now and ev - er, and un - to ag - es of ag - es. A - men.

Troparion 3.



Fa - ther al - might - y, Word, and Spir - it, one na - ture

in three per - sons, sur - pas - sing es - sence and di - vin - i - ty.



In Thee You have we been bap - tized, and Thee You we bless



for - ev - er - more.

"We praise, we bless, and we worship the Lord"
may be inserted before repeating the Oirmos as
the Katavasia.



Christ is ris - en from the dead tram - pling down death by death



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

Repeat three times.

*) In Byzantine practice, "Now and ever" may be followed by "Holy Trinity, [our] God, have mercy on us and save us."



Je - sus has ris - en from the tomb as He fore-told, grant-ing us



e - ter - nal life and — great mer - cy

GREAT AND HOLY PASCHA

Sample Copy

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Paschal Kanon

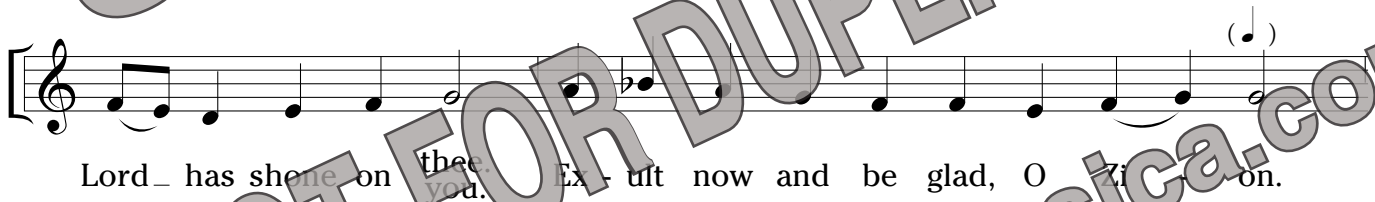
ODE 9

Megalynarion 1.

Byzantine Chant



Heirmos.



Final ending for Katavasia.



Megalynarion 2.

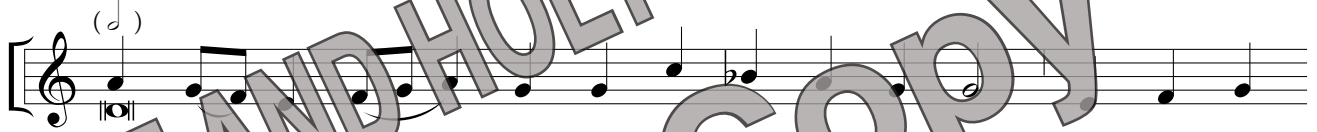




Repeat the Heirmos.

third — day: Christ, the Giv - er of life.

Megalynarion 3.



Christ, the new Pas - cha, the Liv - ing Sac - ri - lice, the Lamb of



God who takes a - way the sins — of the world.

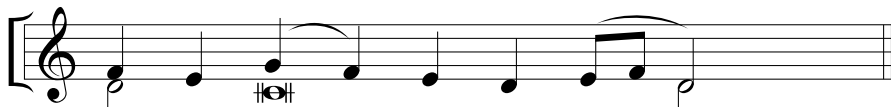
Troparion 1.



How di - vine! How be - lov - ed! How sweet — is Thy voice, O Christ!

For Thou hast faith - ful - ly prom - ised to be with us to the
You have

end — of the world. Hav - ing this as our an - chor of hope,

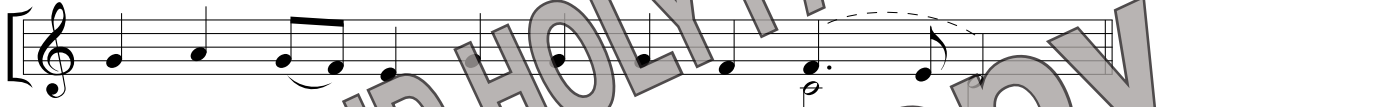


we the faith - ful re - joice. —

Megalynarion 4.



To - day all cre - a - tion re - joic - es and makes glad, for Christ

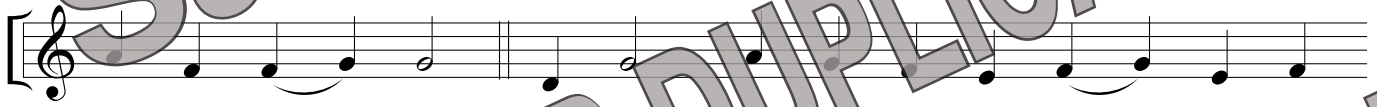


is ris - en and hell has been de - spoiled.* *Repeat Troparion 1, "How divine..."*

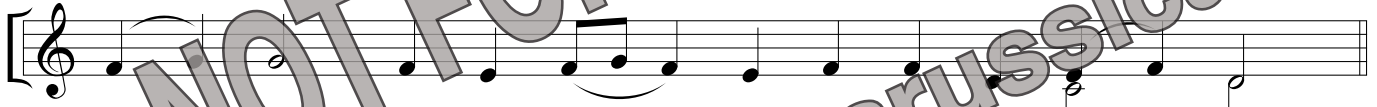


Glo - ry to the Fa - ther, and to the Son, and to the

Megalynarion 5.



Ho - ly Spir - it: My soul mag - ni - fies the might of the

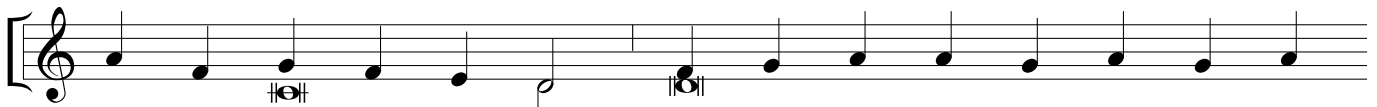


God - head, in three Per - sons yet un - di - vid - ed.

Troparion 2.

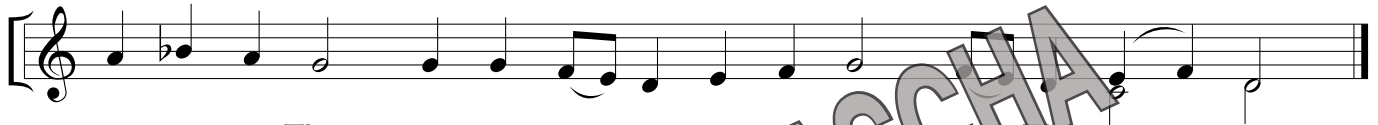


O Christ, — great — and most ho - ly Pas - cha, O Wis - dom,



Word, and Pow - er of God: grant that we may more per - fect - ly

*diphthong set as two syllables.



par-take of Thee in the nev - er - end - ing day of Thy King - dom.
You of Your

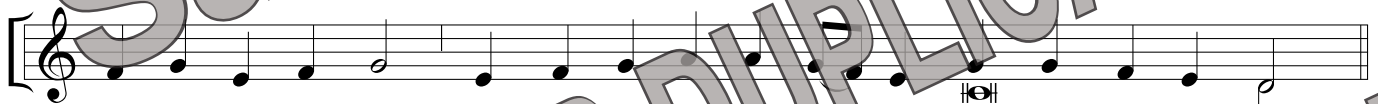


Now and ev - er, and un - to ag - es of ag - es. A - men.

Megalynarion 6



Re-joyce, O Vir - gin re-joyce! Re-joyce, O bless-ed one! Re-joyce,



O glo - ri - fied one! Thy Son is ris - en from His three days in the tomb.
You

Repeat Troparion 2, "O Christ, great and most holy Pascha..."

Megalynarion 7



The an - gel cried — to the La - dy full of grace: "Re -



joyce, O — pure Vir - gin. A - gain I say: 'Re-joyce.' Thy Son is
Your



ris - en from His three — days in the tomb. [With Him - self He



has raised all the dead." Re - joice all y^e peo - ple.]**

**This last phrase is not found in many traditions.

Repeat the Heirmos as the Katavasia,
followed by "Christ is risen..." (3 times) and
"Jesus has risen..."

The following Megalyria verses are used when the troparia of the final ode are chanted multiple times.

Megalyriaion 7.



Af - ter Thou didst fall a - sleep, Thy roy - al voice, roar - ing like



the li - on of Ju - dah, a - wak - ened the dead



from all ag - es.

Alternate version of the Megalyriaion



Af - ter You fell a - sleep...

and the rest as shown above.

Megalyriaion 8.



Mar - y Mag - da - lene has - tened to the tomb, and see - ing Christ,



she ques - tioned Him as though He were the gar - den - er.

Megalynarion 9.



An an - gel ap-peared to the wom-en and cried: "Cease your tears,



for Christ is ris-en."

Megalynarion 10.



Christ is ris-en, tram-pling down death and rais-ing the dead.



Re-joice, all ye peo-ple.

Megalynarion 11.

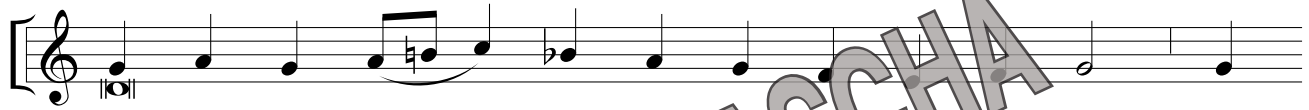


To-day the Mas-ter has de-spoiled hell and raised the pris-on-ers



whom it had held from the ag-es in harsh cap-tiv-i-ty.

Megalynarion 12.



The an - gel cried — to the la - dy full of grace: “Re -



joice — pure Vir - gin. A - gain I say: ‘Re - joice.’ Thy Son is

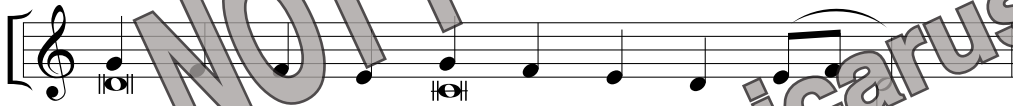


ris - en from His three days in the tomb. [With Him - self He



has raised all the dead.” Re - joice all you peo - ple.]*

Alternative ending:



ris - en from His three days in the tomb. —

*Repeat the Heirmos “Shine, shine...” as the Katavasia,
followed by “Christ is risen...” (3 times) and
“Jesus has risen from the tomb...”*

*) This last phrase is not found in many traditions, in which case the alternative ending should be used.