

OUTLINE OF RUBRICS FOR GREAT AND ALL-HOLY PASCHA

For the full texts of the Paschal Vigil, use “The Services of Great and Holy Week and Pascha” (2nd and 3rd editions, Antiochian Archdiocese), Pages 695-788.

MIDNIGHT OFFICE (TO COMMENCE NO EARLIER THAN 10:00 P.M. ON SATURDAY NIGHT)

1. The church could be darkened from the start of Midnight Office, but no later than the end of the Ninth Ode of the Canon (see item 5).
2. The Priest, fully vested in bright colors, begins the service with “Blessed is our God...” then “Glory to Thee, our God, Glory to Thee” and “O Heavenly King...”
3. Chanters: Trisagion Prayers (Holy God through the Lord’s Prayer and the priest’s exclamation) Lord, have mercy. (twelve times)
Glory... Both Now... O come, let us worship...
4. Psalm 50
5. Orthros Canon of Great and Holy Saturday in Tone 6: “The children of those who were saved...” (Nassar, 882- 889; Lent. Triod., 646-65 1; Kazan Pent., 1:3-11) but with no litanies or other hymns interspersed as in the Lamentations Service.

NOTE: There is NO censuring of the church at the Ninth Ode; this is reserved only for Orthros.

6. Trisagion Prayers (Holy God through the Lord’s Prayer)
7. Apolytikion: “When Thou didst submit Thyself unto death...” is sung from the Sanctuary. (Nassar, 185; Kazan, Pent., 1:11)
8. Litany: “Have mercy on us, O God...”
9. Dismissal: “May He Who rose from the dead, Christ our true God...”

THE RESURRECTION SERVICE WITH “RUSH PROCESSION”

1. The priest lights the Paschal Candle from the eternal light next to the artoforion (tabernacle) on the holy altar table. Then, the curtain and the Beautiful Gate is opened. The priest alone chants the troparion the first time, “Come ye, take light from the Light. . .” in **Tone 5**. He carries the lighted candle through the Beautiful Gate, and extends it to the approaching faithful for them to light their candles. Meanwhile, the Choir repeats: “Come ye, take light from the Light” as many times as needed.
2. **Procession:** As the Clergy, Altar Boys, and the Faithful process out of the Church according to the local custom, the Choir sings, “To thy Resurrection, O Christ...” in Tone 6 (Nassar, 920; Kazan, Pent. 1: 14)
3. **Gospel Reading.** When the Procession has reached the traditional place, and everyone is outside, except for one person who stays inside to be “the gatekeeper,” the doors of the church are closed, and the Deacon or Priest says: “And that we may be accounted worthy to hear the Holy Gospel...”

4. The Priest then reads the Gospel: Mark 16:1-8 (2nd Eothinon Gospel).

PASCHAL ORTHROS

NOTE TO CLERGY: Remember to include this special petition in all Great Litanies before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

1. Making the sign of the cross with the censer over the Gospel Book placed on the lectern, the Priest says:

“Glory to the holy, consubstantial, life giving and undivided Trinity, now and ever, and unto ages of ages.”

Choir: Amen.

2. The Priest censes the Gospel on the lectern before him and sings as follows:

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)

3. While censing the Priest says the following verses (Nassar, 921; Kazan, Pent. 1:18)

Verse 1: Let God arise, and let His enemies be scattered, and let them that Him flee from before His face.

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

Verse 2: As smoke vanisheth, so let them vanish; as wax melteth before the fire.

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

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

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

Verse 4: This is the day which the Lord hath made; let us rejoice and be glad therein.

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

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

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

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

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

Priest: Christ is risen from the dead, trampling down death by death, and to those in the tombs...

Choir: ...bestowing life.

4. Great Litany with the priest's exclamation: "For unto Thee are due all glory, honor and worship..."

5. Dialogue with "the gatekeeper":

Priest: (Knocks three times) Lift up your gates, O ye princes! And be lifted up, O ye everlasting gates, and the King of glory shall enter in.

Gatekeeper: Who is the King of Glory?

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

This above part of the dialogue is repeated once, and concluded with the following:

Priest: (Knocks three times) Lift up your gates, O ye princes! And be lifted up, O ye everlasting gates, and the King of glory shall enter in.

Gatekeeper: Who is the King of Glory?

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

The doors are opened, and the Clergy and Faithful reenter the Church

6. Canon of Pascha (Tone 1)¹

NOTE: The Irmos at the beginning of each ode of the Paschal Canon is repeated as the katavasia at the end of each ode. This instruction corrects the omission in the Holy Week book.

a. **Ode 1:** "Today is the day of Resurrection..." (Nassar 921-922; Kazan Pent. 1:21-22)

Troparia:

"Glory to Thy holy Resurrection, O Lord."²

"Let us cleanse our senses..."

¹ As the Canon is chanted, the people proceed to the solea to kiss the Gospel Book.

² Add "Glory to Thy holy Resurrection, O Lord" before the Troparia and "Glory... Both now..." before the last Troparion in each ode.

Glory... Both Now... “Let the heavens rejoice...”

Katavasia (repeat the Irmos): “Today is the day of Resurrection...”

“Christ is risen” (three times)

“Verily, Jesus is risen from the tomb, as He had foretold, and hath bestowed life eternal upon us, and Great Mercy.” (once)

Little Litany and Priest’s Exclamation: “For Thine is the might, and Thine is the kingdom and the power and the glory...”

- b. **Ode 3:** “Come, let us drink a new drink...” (Nassar 922-923; Kazan Pent. 1:25-27)

Troparia:

“Glory to Thy holy Resurrection, O Lord. Verily, all creatures...”

“Glory to the Father... Both now... O Christ Savior...”

Katavasia (repeat the Irmos): “Come, let us drink a new drink ...”

“Christ is risen” (three times)

“Verily, Jesus is risen from the tomb, as He had foretold, and hath bestowed life eternal upon us, and Great Mercy.” (once)

Little Litany and Priest’s Exclamation: “For Thou art our God, and unto Thee we ascribe glory...”

- c. Hypakoe in Tone 4: “They who were with Mary...” (Nassar 922-923; Kazan Pent. 1:28)

- d. **Ode 4:** “Upon the divine watchtower...” (Nassar 923; Kazan Pent.1:28-31)

Troparia:

“Glory to Thy holy Resurrection, O Lord. Verily, Christ hath been revealed...”

“Glory to Thy holy Resurrection, O Lord. Christ who is the crown of the year...”

“Glory to the Father... Both now... Before the symbolical ark...”

Katavasia (repeat the Irmos): “Upon the divine watchtower ...”

“Christ is risen” (three times)

“Verily, Jesus is risen from the tomb, as He had foretold, and hath bestowed life eternal upon us, and Great Mercy.” (once)

Little Litany and Priest’s Exclamation: “For Thou art a good God and lovest mankind, and unto Thee we ascribe glory...”

- e. **Ode 5:** “Let us rise early at morn...” (Nassar 923-924; Kazan Pent 1:32-34)

Troparia:

“Glory to Thy holy Resurrection, O Lord. O Christ, they who in Hades bonds...”

“Glory to the Father... Both now... Let us, lamps in hand...”

Katavasia (repeat the Irmos): “Let us rise at early morn ...”

“Christ is risen” (three times)

“Verily, Jesus is risen from the tomb, as He had foretold, and hath bestowed life eternal upon us, and Great Mercy.” (once)

Little Litany and Priest’s Exclamation: “For sanctified and glorified is Thine all-honorable and majestic name...”

- f. **Ode 6:** “O Christ, into the deepest abyss...” (Nassar, 924, Kazan Pent. 1:35-37)

Troparia:

“Glory to Thy holy Resurrection, O Lord. O Christ, thou who didst not break...”

“Glory to the Father... Both now... O my Savior, O Thou living...”

Katavasia (repeat the Irmos): “O Christ, into the deepest abyss ...”

“Christ is risen” (three times)

“Verily, Jesus is risen from the tomb, as He had foretold, and hath bestowed life eternal upon us, and Great Mercy.” (once)

Little Litany and Priest’s Exclamation: “For Thou art the King of peace and the Savior of our souls, and unto Thee we ascribe glory...”

g. Read:

Kontakion: “Though Thou, O deathless one...”

Oikos: “To the Sun before the sun...”

Synaxarion: “On the Holy and Great Sunday...” (Nassar 924-925; Kazan Pent. 1:38-39)

“In that we have beheld...” (three times) (Serv. Bk., 66, Kazan Pent 1-39)

“Verily, Jesus is risen from the tomb, as He had foretold, and hath bestowed life eternal upon us, and Great Mercy.” (once)

h. **Ode 7:** “He Who did save the children...” (Nassar, 926-921; Kazan, Pent. 1:40-43)

Troparia:

“Glory to Thy holy Resurrection, O Lord. O Christ, the Godly-wise...”

“Glory to Thy holy Resurrection, O Lord. We celebrate the death of death...”

“Glory to the Father... Both now... In truth, now noble is this radiant...”

Katavasia (repeat the Irmos): “He Who did save the children ...”

“Christ is risen” (three times)

“Verily, Jesus is risen from the tomb, as He had foretold, and hath bestowed life eternal upon us, and Great Mercy.” (once)

Little Litany and Priest’s Exclamation: “For blessed and glorified be the might of Thy Kingdom...”

i. **Ode 8:** “Verily, this day, which is called holy...” (Nassar, 927-928; Kazan Pent 1:44-47)

Troparia:

“Glory to Thy holy Resurrection, O Lord. Come, let us on this famous day...”

“Glory to Thy holy Resurrection, O Lord. O Zion, lift up thine eyes...”

“Glory to the Father... Both now... O Father Almighty, the Word...”

Katavasia (repeat the Irmos): “We praise, we bless, and we worship the Lord. Verily, this day, which is called holy...”

“Christ is risen” (three times)

“Verily, Jesus is risen from the tomb, as He had foretold, and hath bestowed life eternal upon us, and Great Mercy.” (once)

Little Litany and Priest’s Exclamation: “For blessed is Thy Name and glorified is Thy Kingdom...”

j. The deacon says, “The Theotokos and Mother of Light...” and then censes the whole Church. The Chanters sing the 9th Ode of the Canon. “More honorable than the Cherubim...” is not sung. (Nassar 928-929; Kazan Pent. 1:48-53)

Magnificat 1: Magnify, O my soul, Him who died...”

Verse: “Shine, shine, O new Jerusalem” (Nassar 928-929)

Magnificat 2: “Magnify, O my soul, the life-giving Christ...”

Verse: “Shine, shine, O new Jerusalem”

Magnificat 3: “Verily, Christ is a new Passover...”

Verse: “And how noble! O how dear...”

Magnificat 4: “Today doth all creation rejoice...”

Verse: “And how noble! O how dear...”

“Glory to the Father, and to the Son, and to the Holy Spirit: Magnify, O my soul, the might...”

Verse: “O Christ, the perfect, most exalted Passover...”

“Both now and ever, and unto ages of ages. Amen: Rejoice, O Virgin, rejoice...”

Verse: “O Christ, the perfect, most exalted Passover...”

Katavasia:

“The angel spake to her that is full of grace...” and “Shine, shine O new Jerusalem...”

“Christ is risen” (three times)

“Verily, Jesus is risen from the tomb, as He had foretold, and hath bestowed life eternal upon us, and Great Mercy.” (once)

Little Litany and Priest’s Exclamation: “For all the powers of heaven praise Thee, and unto Thee they ascribe glory...”

7. Exaposteilarion: “When thou didst fall asleep...” (three times) (Nassar 929; Kazan Pent. 1:55)
8. Praises (Ainoi) in Tone 1:
 - a. 4 stichera for the Resurrection in Tone 1 (Nassar 142; Kazan Pent. 1:56-59)
 - b. 4 Pascha Stichera (Paschals), with their verses in **Tone 5**: “Let God arise...” (Nassar, 929-930, Kazan Pent. 1:59-62)
 - c. Glory... Both now... “Today is the day of Resurrection...” in **Tone 5** (Nassar 930, Kazan Pent. 1:63-64)

NOTE: “Christ is risen” is sung here a total of three times: once to end the doxasticon, and twice after that.

9. Following either the Doxasticon in Orthros, the Gospel in Divine Liturgy, or the Blessings of Meats, Cheeses and Eggs in Divine Liturgy, the priest recites the Paschal Homily of St. John Chrysostom (cf. Liturgikon, P. 385-386, or Holy Week Book P. 787-788). Afterwards, the choir sings the Apolytikion of St. John Chrysostom.

APOLYTIKION OF ST. JOHN CHRYSOSTOM IN TONE EIGHT

Grace shining forth from thy mouth like fire hath enlightened the universe and hath disclosed to the world treasures of uncovetousness and hath shown us the heights of humility. But as thou dost instruct us by thy words, O Father John Chrysostom, intercede with the Word, Christ God, to save our souls.

10. Great Doxology is **omitted**, and the Divine Liturgy of St. John Chrysostom immediately begins.

PASCHAL DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

NOTE TO CLERGY: Remember to include this special petition in all Great Litanies before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

- *The Priest begins Divine Liturgy with “Blessed is the Kingdom” and the choir responds “Amen.” Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the Altar as follows:*

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)

- *Censing the west side of the Altar:*

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

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

- *Censing the south side of the Altar:*

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

- *Censing the east side of the Altar:*

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

- *Censing the north side of the Altar:*

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

- *Censing the Prothesis and the remainder of the Sanctuary:*

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

- *Censing the Iconostasis from the Royal Doors:*

Priest: Both now and ever, and unto ages of ages. Amen. (**Refrain**)

- *The Priest completes the censing while singing:*

Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs...

Choir: ...bestowing life!

THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

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

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. (*Refrain*)

Glory... Both now... (*Refrain*)

THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead, who sing to Thee. Alleluia.

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (*Refrain*)

May God bless us, and may all the ends of the earth fear Him. (*Refrain*)

Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

+ Let God arise, and let His enemies be scattered, and let those that hate Him flee from before His face.

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

+ As smoke vanisheth, so let them vanish; as wax melteth before the fire. (*Refrain*)

+ So let sinners perish at the presence of God, and let the righteous be glad. (*Refrain*)

+ This is the day which the Lord hath made; let us rejoice and be glad therein. (*Refrain*)

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

In the gathering places bless ye God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

- *After the Little Entrance (Eisodos), sing these Apolytikia in the following order.*

PASCHAL APOLYTIKION IN TONE FIVE

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

HYPAKOE OF PASCHA IN TONE FOUR

They who were with Mary came before the dawn, found the stone rolled away from the sepulcher, and heard the angels say unto them: Why seek ye Him as man with the dead, Who dwells in light eternal? Behold the grave wrappings; make haste and declare to the world that the Lord is risen, and hath caused death to die; for He is the Son of God, the Savior of mankind.

- *Do NOT sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION OF PASCHA IN TONE EIGHT

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

THE ANTI-TRISAGION HYMN

As many as have been baptized 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.

Dynamis!

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

- **The Epistle from [Acts 1:1-8](#); the Gospel from [John 1:1-17](#).**
- **The Divine Liturgy continues with the following variables.**

MEGALYNARION FOR PASCHA IN TONE ONE

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality.

- *Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.*
- *Instead of “Blessed be the Name of the Lord,” sing “Christ is Risen” THRICE.*
- *Then, the clergy and altar servers gather on the solea in front of a table where flesh-meats, eggs and cheese have been placed. The priest leads “The Blessing of Flesh-meats, Eggs and Cheese” (cf. Liturgikon, P. 458-459, or Holy Week Book P. 783-784). When finished, the clergy and altar servers return to the sanctuary.*

THE GREAT DISMISSAL

Priest: May 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-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Christ is risen! (THRICE)

People: Truly He is risen! (THRICE)

Priest: Glory to His Holy Third-day Resurrection!

People: We adore His Holy Third-day Resurrection!

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

People: ...bestowing life!

NOTES

- (a) We leave open the Beautiful Gate and the Deacons Doors for all of Bright Week until Great Vespers on Saturday night for St. Thomas. But when no services are said, we close the curtain at the Beautiful Gate.
- (b) There will be **no fasting** on Wednesdays and Fridays, not only during Bright Week but until the Feast of the Ascension, for the whole forty days. (This was the decision of the Holy Synod of the Church of Antioch in 1997.)
- (c) If a death occurs in any of our parishes between Pascha and Ascension, the funeral service for Bright Week must be celebrated and not the regular funeral service.
- (d) From Pascha Sunday to the Sunday of Pentecost, the troparion “O Heavenly King...” is not sung. And from Pascha Sunday to its leave-taking, instead of “Holy God,” “O come, let us worship and fall down...” in Orthros, the Hours, and Vespers; and “We have seen the true light” in the Divine Liturgy, we say “Christ is risen.”
- (e) From the Great and Holy Sunday of Pascha through Bright Saturday, we read the **Paschal Office** in place of Morning and Evening Prayers at our homes, as well as in place of Compline, Midnight Office, the Hours, and the Prayers of Thanksgiving after Holy Communion. It is also read on the leave-taking of Pascha. You can download it from the Online Liturgical Guide and print it for parishioners to take home.

English:	Christ is Risen! Indeed He is Risen!
Arabic:	Al Maseeh Qam! Haqan Qam!
Greek:	Kristos Anesti! Alithos Anesti!
Albanian:	Kristi Unjhal! Vertet Unjhal!
Romanian:	Kristos A Inviat! Adeverat a Inviat!
Russian:	Kristos Voskresey! Voyistino Voskresey!