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. Also, this order here supersedes the order found in that book.

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 4).

2. The Priest, fully vested in bright colors[1], begins the service with "Blessed is our God…" then "Glory to Thee, our God, Glory to Thee" and "O Heavenly King…"

3. Readers: Trisagion Prayers (Holy God through the Lord's Prayer and the priest's exclamation)

   Lord, have mercy. (*twelve times*)

   Glory to the Father... Both Now... O come, let us worship... and Psalm 50

4. **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 Orthros the night before.

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

5. Readers: Trisagion Prayers (Holy God through the Lord's Prayer and the priest's exclamation)

6. **Apolytikion**: (**KAZAN**) (**KARAM**) The clergy sing "When Thou didst submit Thyself unto death" in Tone 2 from the Sanctuary. (Nassar, 185; Kazan, Pent., 1:11)

7. Litany: "Have mercy on us, O God…"

8. Dismissal: "May He Who rose from the dead, Christ our true God…"

THE RESURRECTION SERVICE WITH "RUSH PROCESSION"

Music for the following two hymns (**CHANT**) (**CHORAL**)

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, choir and faithful process out of the church according to local custom, the choir sings, "To thy Resurrection, O Christ" in Tone 6 (Nassar, 920; Kazan, Pent. I, 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).

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[1] Traditionally, the priest and deacon take kairon and vest during the canon of Holy Saturday, in which case the priest would begin the Paschal Vigil in exorasson and epitrachelion.

PASCHAL ORTHROS

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"
Arabic (**slow, chant**) // English (**slow, chant**) // English-Arabic-Greek (**quick, chant**)
English-Greek (**slow, choral**) // Arabic (**slow, choral**)

1. The priest makes the sign of the cross with the censer over the Gospel Book placed on the lectern and says:

   Priest: Glory to the holy, consubstantial, life giving and undivided Trinity; always, 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)**[2]

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."[3]

"Let us cleanse our senses…"

Glory… Both Now… "Let the heavens rejoice…"

Katavasia (repeat the Irmos): "Today is the day of Resurrection…"

"Christ is risen" (*thrice*)

"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…"

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" (*thrice*)

"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…"

[2] As the canon is chanted, the people proceed to the solea to kiss the Gospel Book.
[3] Add "Glory to Thy holy Resurrection, O Lord" before the troparia and "Glory… Both now…" before the last troparion in odes 1-8.

c. Hypakoe in Tone 4: "They who were with Mary…" (Nassar 922-923; Kazan Pent. 1:28) (**Soft Chromatic Chant**) or Plain Reading

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" (*thrice*)

"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" (*thrice*)

"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" (*thrice*)

"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. To be 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…" (*thrice*) (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." (*thrice*)

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" (*thrice*)

"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" (*thrice*)

"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…"

The deacon says, "The Theotokos and Mother of Light..." and then censes the whole church. The choir does not sing "More honorable than the Cherubim…" but rather the 9th Ode of the Canon. (Nassar 928-929; Kazan Pent. 1:48-53).

j. **Ode 9:** Magnificat 1: Magnify, O my soul, Him who died..."

Troparion: "Shine, shine, O new Jerusalem…"

Magnificat 2: "Magnify, O my soul, the life-giving Christ…"

Troparion: "Shine, shine, O new Jerusalem…"

Magnificat 3: "Verily, Christ is a new Passover..."

Troparion: "And how noble! O how dear..."

Magnificat 4: "Today doth all creation rejoice..."

Troparion: "And how noble! O how dear…"

Verse: "Glory to the Father… Magnify, O my soul, the might..."

Troparion: "O Christ, the perfect, most exalted Passover…"

Verse: "Both now and ever… Rejoice, O Virgin, rejoice…"

Troparion: "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" (*thrice*)

"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…" (*thrice*) (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. **Doxasticon**: 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 (**CHANT**)

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. The Great Doxology is **omitted**, and the Divine Liturgy of St. John Chrysostom immediately begins. Click the link for the Variables at the Online Liturgical Guide.