

## DIVINE LITURGY VARIABLES FOR SUNDAY OF GREAT AND ALL-HOLY PASCHA

*NOTE TO CLERGY: Remember to include this special petition in the Great Litany 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.

### VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))  
English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- *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 Holy Doors:*

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

- *The Priest completes the censuring 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 PASCHA

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)

### THE HYPAKOE OF PASCHA IN TONE FOUR

When they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulcher, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of man.

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

### THE KONTAKION OF PASCHA IN TONE EIGHT (CHANT) (CHORAL)

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

### THE ANTI-TRISAGION HYMN (CHANT) (CHORAL)

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

### THE EPISTLE

*This is the day which the Lord hath made; let us rejoice and be glad therein!  
O give thanks unto the Lord, for He is good; His mercy endureth forever.*

#### **The Reading from the Acts of the Apostles. (1:1-8)**

In the 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."

### THE GOSPEL

#### **The Reading from the Holy Gospel according to St. 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.

#### MEGALYNARION FOR PASCHA IN TONE ONE (CHANT) (CHORAL)

*The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.*

Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

#### KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

(FARROW) (KEDROV)

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.*
- *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.

#### 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!

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