

## LITURGICAL TEXTS FOR SUNDAY

April 27, 2008  
PASCHA (Easter)

### Rush Procession – April 26, 2008 – Saturday Night

1. The Priest, fully vested in bright colors, begins the service with "Blessed is our God. . ." "Glory to Thee, our God, Glory to Thee", "O Heavenly King. . ."
2. Chanter: Trisagion Prayers (Holy God through Lord's Prayer)  
Lords have mercy (twelve times)  
Glory. . ., Now. . .,  
O Come, let us worship. . .
3. Psalm 50
4. Canon of Great and holy Friday in Tone 6: "The children of those who were saved. . ."<sup>1</sup>  
(Nassar, 882- 889; Lent. Triod., 646-65 1; Kazan Pent., 1:3-1 1)
5. Trisagion Prayers (Holy God through Lord's Prayer) said from the Sanctuary rather than the Chanter's stand.
6. Troparion: "When thou didst descend to hades. . ." is sung from the Sanctuary  
(Nassar, 185; Kazan, Pent., 1:11)
7. Ektenia: "Have mercy on us. . .
8. Dismissal: "He who rose again. .
9. Darken the Church. As the Priest sings, "Come ye, take light from the Light. . ." in **Tone 5**, he lights a candle from the vigil light on the Altar Table, carries the lighted candle through the Royal Doors, and extends it to the approaching Faithful for them to light their candles. Meanwhile, the Choir repeats: "Come ye, take light from the Light." (Many times)
10. Procession: As the Clergy, Altar Boys, and the Faithful process out of the Church according to the local tradition, the Choir sings, "To thy Resurrection, O Christ. . ." in Tone 6 (Nassar, 920; Kazan, Pent. 1: 14)
11. Gospel Reading. When the Procession has reached the traditional place, and everyone is outside, except for one person who stays inside, the doors of the church are closed, and the Priest says:  
  
Priest: "And that we may be accounted worthy to hear the Holy Gospel. . . "  
and then reads the Gospel. Mk. 16:1-8 (2nd Eothinon Gospel).

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<sup>1</sup> It is permissible, for the purpose of shortening the service, to sing only the Katabasias (1-8) of the Canon.

## Orthros

1. Making the sign of the cross with the censer, the Priest says:

Priest: "Glory to the holy, consubstantial, lifegiving and undivided Trinity,  
now and ever, and unto ages of ages."

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 to those in the tombs..."  
*and the Choir completes the hymn: ". . bestowing life."*

3. While censing the Priest says the following verses (Nassar, 92 1; Kazan, Pent. 1: 18)

Verse 1: Let God arise, and let his enemies be scattered, and let those who hate Him flee from 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 vanishes, let them vanish; as wax melts 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 the sinners perish before God, but let the righteous rejoice.

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 has made; let us rejoice and be glad in it.

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: "Now, and unto ages of ages. Amen."

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

4. Great Ektenia

5. Dialogue with the Door-Keeper:

Priest: (Knocks 3 times) Lift up your heads O ye gates! And be lifted up, O ancient doors, that the King of Glory may come in."

Door-Keeper: Who is the King of Glory?

Priest: The Lord, strong and mighty; the Lord, mighty in battle

**(Repeat the Dialogue - Twice more)**

The doors are opened, Clergy and Faithful re-enter the Church

6. Canon of Easter (Tone 1)<sup>2</sup>

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

Troperia:

"Glory to thy Holy Resurrection O Lord ,"<sup>3</sup>

"Let us cleanse our senses. . .

Glory. . . , Now. . . , "Let the heavens rejoice...

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 Ektenia and Exclamation

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

Troperia:

"Verily, all creatures..."

"O Christ Savior ..."

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 Ektenia and Exclamation<sup>4</sup>

- c. Hypakoe in Tone 4: "They who were with Mary. . . " (Nassar, 922-923.1 Kazan Pent.,1:28)

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<sup>2</sup> As the Canon is chanted, the people proceed to kiss the Gospel.

<sup>3</sup> Add "Glory to thy Holy Resurrection O Lord" before the first Troperia and "Glory ... Now. " before the second Troperia, for each one.

<sup>4</sup> To shorten the Canon, you can combine the Ode 1 & 3 and then sing "Christ is risen" (three times) with "Verily, Jesus is risen" and the Little Ektenia. After the Hypakoe, chant Ode 4, 5, & 6 and "Christ is risen". After the Little Ektenia and the Kontakion Olkos and "In that we have beheld" (three times)-, Chant Odes 7 & 8 and "Christ is risen" as before and then Ode 9

- d. Ode 4: "Upon the divine watchtower. . ." (Nassar, 923-924, KazanPent.1:28-31)

Troparia:

"Verily, Christ hath been revealed..."

"Christ who is the crown of the year..."

"Before the symbolical ark..."

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 Ektenia and Exclamation

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

Troparia:

"O Christ, they who in Hades bonds..."

"Let us, lamps in hand..."

"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 Ektenia and Exclamation

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

Troparia:

"O Christ, thou who didst not break..."

"O my Savior..."

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 Ektenia and Exclamation

- 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:

"O Christ, the Godly-wise..."

"We celebrate the death of death..."

"In truth, now noble is this radiant..."

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 Ektenia and Exclamation

- i. Ode 8: "Verily, this day, which is called holy..." (Nassar, 927-1 Kazan, Pent 1:44-47)

Troparia:

"Come, let us on this famous day..."

"O Zion, lift up thine eyes..."

"O Father Almighty, the Word..."

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)

- j. "The Theotokos and Mother of Light..." and censing of the whole Church; the Chanter sings the 9th Ode of the Canon: "More honorable than the Cherubim. . ." is not sung (Nassar, 928-929-1 Kazan Pent. 1:48-53)

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

Refrain: "Shine, shine O new Jerusalem (Nassar, 928-929)

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

Refrain: "Shine, shine O new Jerusalem

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

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

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

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

Glory... "Magnify, O my soul, the might..." and "O Christ, the perfect, most exalted Passover..."

Now... "Rejoice, O Virgin, rejoice" and "O Christ, the perfect, most exalted Passover..."

"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 Ektenia and Exclamation

7. Exaposteilarion: "Then thou didst fall asleep. . ." (three times) (Nassar, 929; Kazan Pent., 1:55)

8. Praises (Ainoi):

- a. 4 stichera for the Resurrection in Tone 1 (Nassar, 142; Kazan, Pent. 1:56-59)

- b. Easter Stichera (Paschals), with their verses in **Tone 5**: "Let God arise. . ."

(Nassar, 929-930, Kazan Pent. 1:59-62)

- c. Glory..., Now... "Today is the day of Resurrection..." in **Tone 5**

(Nassar, 930, Kazan Pent., 1:63-64)

- d. Christ is risen. (three times)
- 9. Paschal Homily and Troparion of St. John Chrysostom
- 10. Great Doxology is **omitted** - the Divine Liturgy begins.

### **Divine Liturgy of St. John Chrysostom**

- 1. Priest: "Blessed is the Kingdom..."  
He then sings "Christ is risen..." while censuring the Holy Table, as follows:

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

#### **While censuring the front of the Holy Table he says:**

Verse 1: Let God arise, and let his enemies be scattered, and let those who hate Him flee from His face.

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

#### **Moving to the right side of the Holy Table and censuring, he says:**

Verse 2: As smoke vanishes, let them vanish; as wax melts before the fire.

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

#### **Moving to the rear of the Holy Table and censuring, he says:**

Verse 3: So let the sinners perish before God, but let the righteous rejoice.

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

#### **Moving to the left side of the Holy Table and censuring, he says:**

Verse 4: This is the day which the Lord has made; let us rejoice and be glad in it.

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

#### **Returning to the front of the Holy Table and censuring, he says:**

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

**Standing in the Holy Doors and censing the icons and people, he says:**

Priest: "Now, and unto ages of ages. Amen."

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

2. Great Ektenia

3. 1st Antiphon

- a. Shout with joy to God, all the earth  
Sing to His name; give glory to His praises

Refrain: "Through the intercessions. . .

- b. Say to God: 'How awesome are thy works'  
Let all the earth worship Thee, and sing to Thee

Refrain: "Through the intercessions..."

- c. Glory. . ., Now. . .,  
Refrain: "Through the intercessions..."

4. Little Ektenia

5. 2nd Antiphon:

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

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."

- b. 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: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."

- c. May God bless us, and may all the ends of the earth fear Him

Refrain: "Save us, O Son of God who rose from the dead, as we sing to Thee: Alleluia."

- d. Glory..., Now..., "O only-begotten Son. . .

6. Little Ektenia

7. During the Little Entrance, the Third Antiphon:

Verse 1: Let God arise, and let his enemies be scattered, and let those who hate Him flee from 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 vanishes, let them vanish; as wax melts 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 the sinners perish before God, but let the righteous rejoice.

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 has made; let us rejoice and be glad in it.

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

8. Entrance Hymn (Nassar, 931; Kazan Pent., 1:Append. A):

In the gathering places bless ye God the Lord from the springs of Israel.  
O Son of God, who didst rise from the dead, save us, who sing unto Thee. Alleluia.

9. After the Little Entrance:

- a. "Christ is Risen..." (3 times)
- b. Hypakoe of Easter in **Tone 4**: (Nassar, 923; Kazan, Pent 1:28)  
"They who were with Mary. . . "
- c. Kontakion of Easter in **Tone 8**: (Nassar, 924; Kazan Pent. I:Append. B)  
"Though thou, O deathless One.

10. Instead of the Trisagion Hymn ("Holy God"):

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

11. Epistle: [Acts: 1:1-8](#)

12. Gospel: [John 1:1-17](#)

13. The rest of the Divine Liturgy of St. John Chrysostom.

14. Megalynarion: (Nassar, 929; Kazan, Pent. I:Append. D and E)

"The angel did speak. . ." and "Shine, shine O new Jerusalem. . ."

15. Koinonikon (Communion Hymn): (Nassar,933;Fest.,Men.)

Receive ye the Body of Christ, and taste ye Him who is an Immortal Fountain. Alleluia.

16. Instead of "We have seen the true light": "Christ is risen. . ." (once)

17. Instead of "Blessed be the name of the Lord": "Christ is risen" (three times)

Note: The prayer of the Blessing of the Eggs and Cheese should be recited before the dismissal.

18. Dismissal: "He who rose again from the dead, Christ our True God...."

19. Priest: Christ is risen!

20. People: He is risen indeed! (exclamation and response are repeated 3 times)

21. Priest: Let us adore His third-day Resurrection. Amen.

**NOTE:**

(a) Our tradition is to leave the Royal door and the other two doors open for the whole time during Bright week until Saturday Vespers for St. Thomas.

(b) There will be **no fasting** on Wednesday and Friday, not only during Bright week only 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)

(c) If a death occurred in any of our parishes between Easter and Ascension, the funeral service for Bright week should be celebrated and not the regular funeral service.

(d) From Easter Sunday to the Sunday of Pentecost, the Troparion, "O Heavenly King. . ." is not sung. And from Easter Sunday to its leave-taking, instead of "Holy God. . ."; "O come, let us worship and fall down... " in Matins, the Hours, and Vespers; and "Glory to God in the highest" before the Matins psalms; and, "We have seen the true light. . ." in the Divine Liturgy, we say "Christ is risen. . ."

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