

Evolution of Holy Pascha Week

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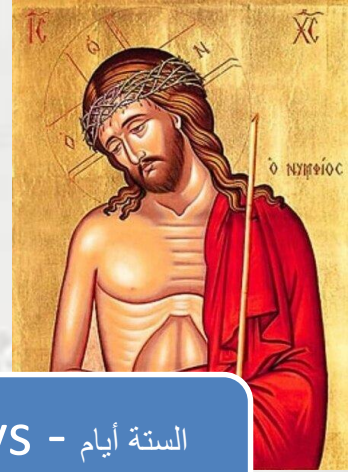
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تَأْدِيبٌ سَلَامِنَا عَلَيْهِ وَبِحُبْرِهِ شُفِينَا .

The Holy Pascha Week

Day	Tune
Last Friday of the Great Fast	Fasting – Solemn
Lazarus Saturday	Standard – Not part of Holy Week
Palm Sunday (Major Feast)	Festive - Hosanna
Pascha: Monday – Wednesday	Mournful
Holy Thursday (Minor Feast)	Mixed – Standard/Mournful
Great Friday	(Very) Mournful
Bright Saturday	Mixed: Mournful/Standard
Glorious Resurrection	(Very) Festive



Naming



Passion Week of the Savior

أسبوع آلام المخلص

- Apostles (1st Cent)



Passover الفصح

- 2nd Cent



Six Days - الستة أيام

- Pope Dionysius (3rd Cent)
- Monday - Saturday



Passion Week/ Holy Week

أسبوع الآلام

- Greek Orth /
Romans
(7th Cent.)



Holy Pascha / Resurrection Week

البصخة المقدسة / أسبوع القيامة

- St. Athanasius



Great Friday / Great Week

الجمعة العظيمة / الأسبوع العظيم

- St. John
Chrysostom

Pascha

- Pascha: πάσχα - “Passover”.
 - The Passing-over of the Angel of Death:
 - *“Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you...” (Exo 12:13)*
- Christ is our Passover
 - *“For indeed Christ, our Passover, was sacrificed for us.” (1Cor 5:7)*
 - Through Christ’s Blood, we are saved from the devil, the punishment of sin and death



Evolution of Holy Pascha Week

Establishment

- 1st to 3rd Century

Formation

- 4th to 11th Century

Evolution

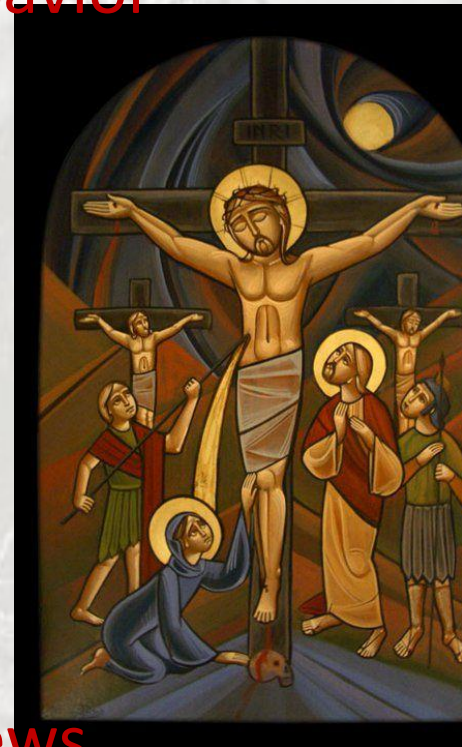
- 12th to 15th Century

Stabilization

- 16th to Now

Establishment

- Church of Jerusalem
 - First celebration: Passion Week of the Savior
- Canons of the Apostles
 - No labor
 - Release of slaves for worship
 - Strict ascetism
 - Reading of the “Law and Prophets” (Old Testament)
 - Forbidding celebrating Passover with Jews



Didascalia Apostolorum (Chapter XXI)

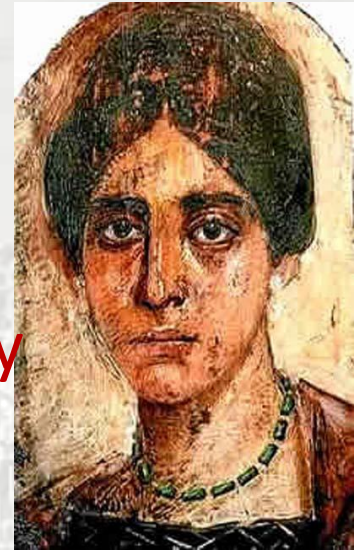
- *“Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing.*

You shall come together and watch and keep vigil all the night with prayers and intercessions, reading of the Prophets, and the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts.”

Early Rites (Jerusalem)

- Egeria, Hispano-Roman Christian woman:
 - Detailed account of her pilgrimage to the Holy Land in the late 4th century:

Itinerarium Egeriae



Saturday

- Celebration in Bethany

Sunday

- Palm Procession from Mt of Olives to Jerusalem

Tuesday

- Mt of Olives
- Reading Christ's prophecy about Jerusalem's destruction and end of the world (Mk 5)

Wednesday

- Holy Sepulcher
- Judas' betrayal (Mk 14)

Thursday

- Mt of Olives, Gethsemane

Friday

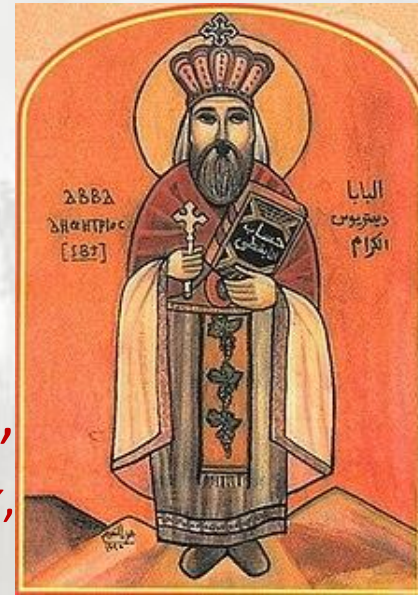
- Morning
- Judgement before Pilate
- Noon
- Suffering and crucifixion, at the Cross
- Vigil

Saturday

- Daytime
- Fasting (for the absence of the Bridegroom)
- Evening
- Vigil until daybreak – prayers, readings, hymns

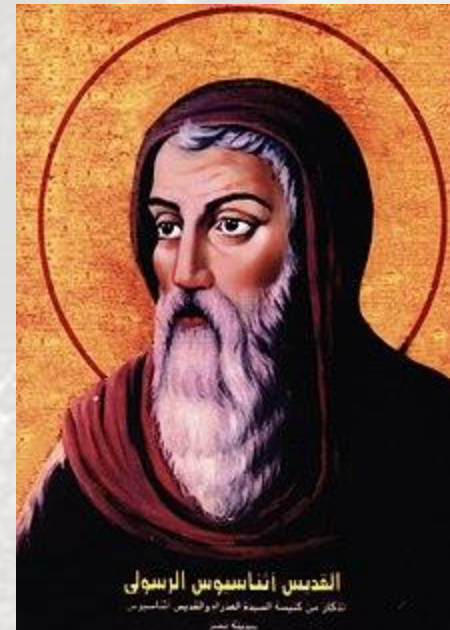
Date of Passover (Resurrection)

- Pope Demetrius, the 12th Patriarch of Alexandria, consulted the Scientists
 - Connected Pascha with Great Fast
 - Originally: Great Fast following Epiphany
 - Formulated the *APAKTY* (Remainder) calculation,
 - Calculating the full moon following the *vernal equinox*, and the date of the slaying of the Passover lamb.
 - Resurrection on the Sunday following those dates.
- Council of Nicaea, in 325 AD, endorsed Apakty calculation.
 - Patriarch of Alexandria: determine the date
 - Send the date, with a paschal letter, to the whole world
- Pope Gregory of Rome (1582)
 - Sunday following the full moon after the vernal equinox
 - Ignored: Jewish Passover, canons of the Apostles and Nicaea

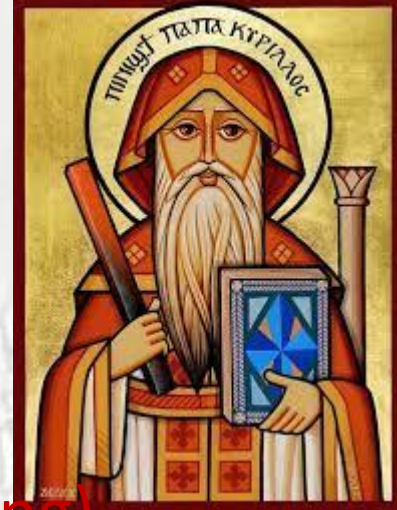


Formation (4th Cent)

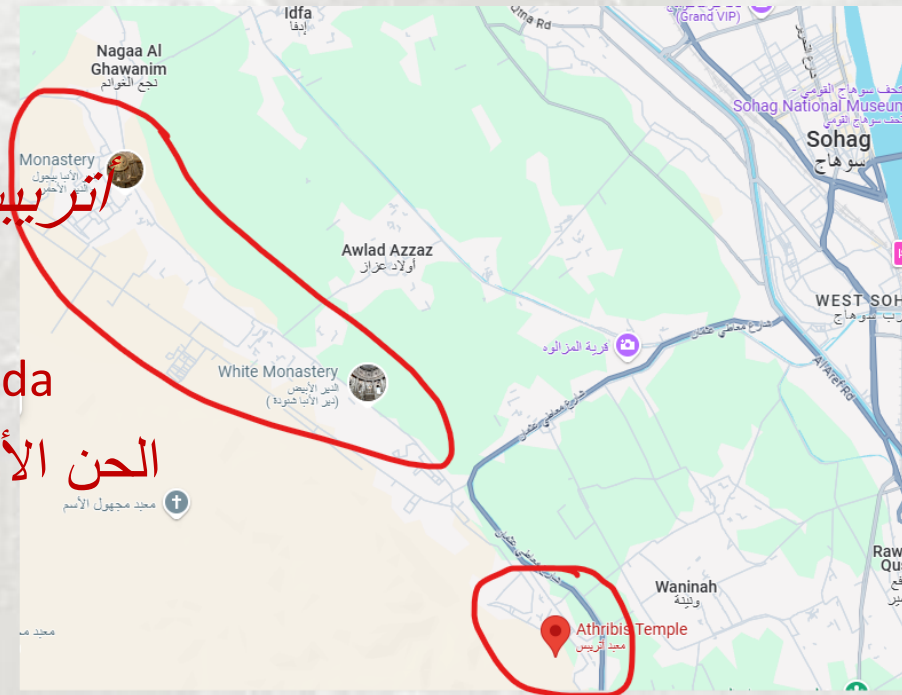
- Pope Dionesios (3rd Cent): Fasting of “Six days”
- Emperor Constantine:
 - Edict – Observance of Holy Week
- Pope Athanasius
 - Priests to remain in church
 - (seclusion, retreat)
 - Set many hymns and rites
 - Food: bread and salt, no sweets
 - Reading of entire Bible



Formation (5th Cent)

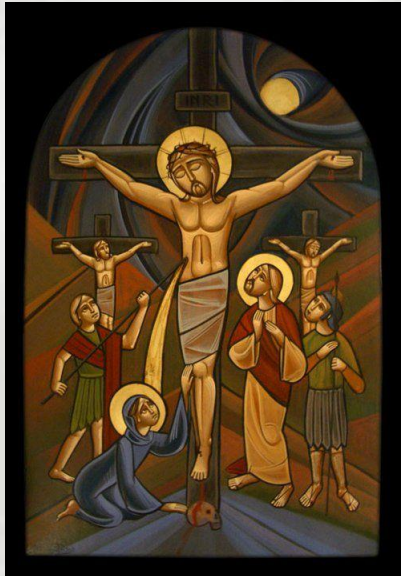


- Pope Cyril I
 - Set the Paschal hours (daytime and evening)
 - Each hour prayed at it's time.
 - Set short daytime litanies
- No unified rites
 - Only “rite”: in *Athribis* **أثريبس**
 - Mount west of Sohag
 - monasteries of St. Shenouda
 - Chanting of psalms - **الحن الأديبي**
 - Hymn Ke u~pertou *Ke eperto*



Pascha Week

- Arrangement of the Hours
 - The new day starts with the “eve”, the night before
 - *“So the evening and the morning were the first day.”*
(Gen 1:5)
 - The Hours: EVE: DAY:

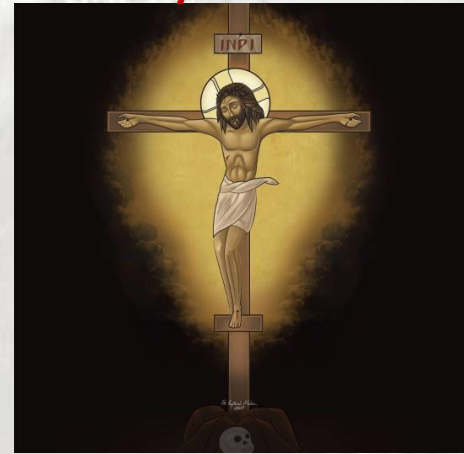


1 st	6:00 pm
3 rd	9:00 pm
6 th	Midnight
9 th	3:00 am
11 th	5:00 am

1 st	6:00 am
3 rd	9:00 am
6 th	Noon
9 th	3:00 pm
11 th	5:00 pm

Formation (6th - 7th Cent)

- Hymn Omonogen/c - Omonogenees (535 AD)
 - Based on writings of St. Athanasius, St. Cyril
 - Author?
 - Emperor Justinian (Greeks)
 - St. Severus of Antioch (Jacobites)
 - *Also during making the Myron oil and enthronement of patriarchs*
- Hymn Agioc – Agios
 - Peter of Alexandria, Ignatius of Antioch
 - Church bells tolled in mournful way
- Sixth and ninth hour litanies
 - St. Shenouda Monastaries

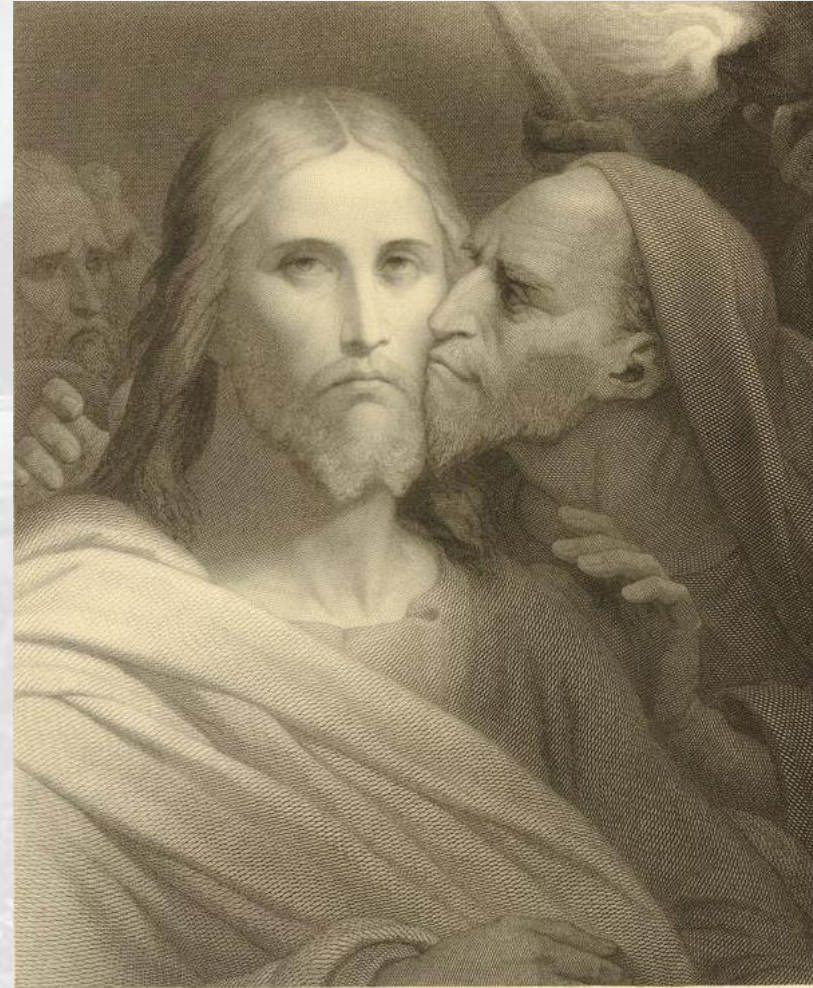


Omonogen/c

Omonogen/c u~ioc ke logoc tou Yeou: (A~yanatoc) ³ u~par,wn ke kata dexamenoc: Dia~t/n /~meteran cwt/rian: carkwy/ne ek t/c agiac Yeo~tokou ke a~i~ (Paryenou Mariac) ²	O Only-begotten, Eternal, and Immortal Word of God, who for our salvation did accept all (sufferings), Who was incarnate of the Holy Theotokos Mother of God and (Ever-Virgin Mary).
(Atreptwc) ³ e~nan y~rwpicac o~c~taurwyicte <~ricte o~Yeoc.	Who, without change, became Man and was crucified: Christ, God.
Yanatw yanaton pat/cac: ic wn t/c a~giac t~ria~doc: cun doxazomenoc tw Patri ke tw a~giw P~neumati: cwcon /~mac	(Who) Trampled down death by death, One of the Holy Trinity, Who is glorified with the Father and the Holy Spirit, save us.
(Agioc) ³ o~Yeoc: o~di /~mac any~rwpoc: gegonwc atreptwc ke minac Yeoc	Holy God, who being God, for our sake, became Man without change.
Agioc ic,uoc o~ e~n acyenia~ tou u~pere~,on t/c ic,uoc e~pidixamenoc	Holy Mighty, who by weakness showed forth what is greater than power.
Agioc a~yanatoc o~c~taurwyic di /~mac: o~ton dia~c~tauro yanaton u~pominac carki ke dixacwc ke en yanatw gegonwc u~par,ic a~yanatoc	Holy Immortal, who was crucified for our sake, and endured death in His flesh, the Eternal and Immortal.
Aqia~ t~riac e~le/~con /~mac	O Holy Trinity Have mercy on us

Formation (10th - 11th Cent)

- Pope Christozolos 66
 - General Funeral Prayer
 - Prohibiting greetings on Thursday and Friday
 - Holy Thursday Liturgy
 - Moving the Liturgy of the water (Lakkan) from Last Friday of the fast to Holy Thursday



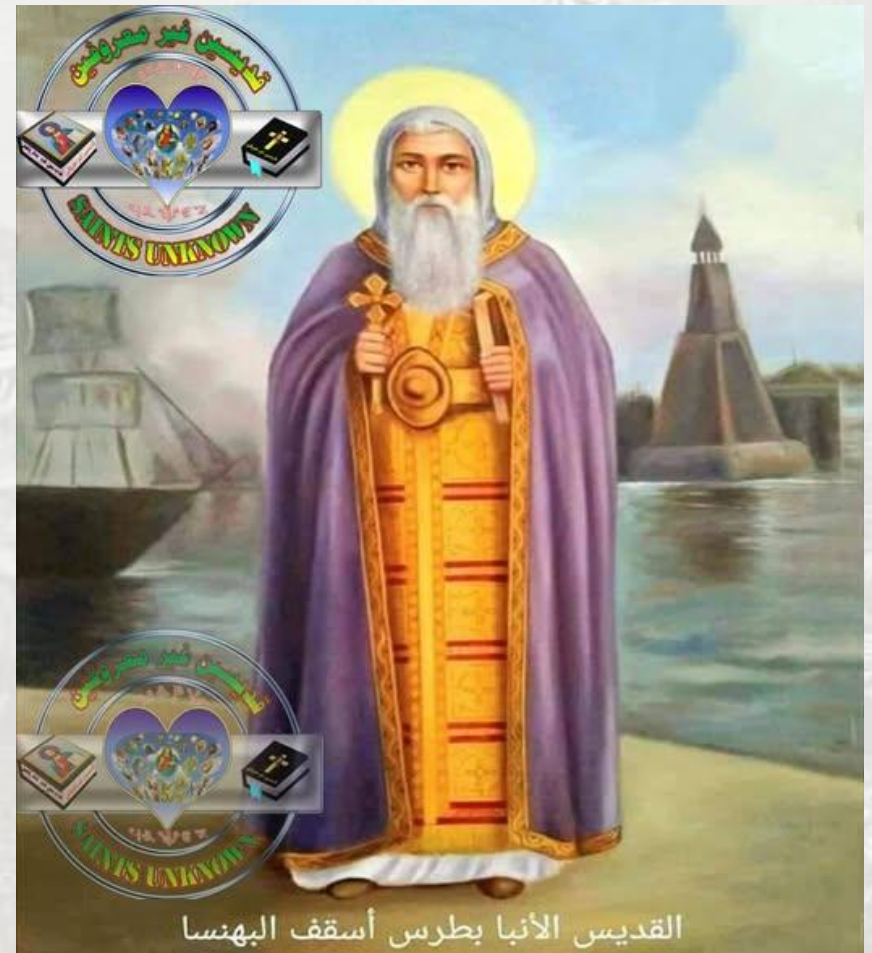
Evolution (12th Cent)

- Pope Gabriel Ibn Turik
 - Many updates to the rites
 - Observed that believers do not take off from work
 - Reading of the entire Bible is not attainable
 - Arranged readings related to the passion and salvation
 - First Pascha “Katameros” (1184 AD, St. Antony Monastery)
 - Did not include any homilies, expositions, memoirs
 - No alignment between the prophecies and gospel readings
 - Patriarchs to remain in monasteries (seclusion, retreat)
- No unified rites nor hymns
 - Alexandria, Upper Egypt, Monasteries, even churches (Mo`laqqa, Haret Zelwela, Haret el Room...)



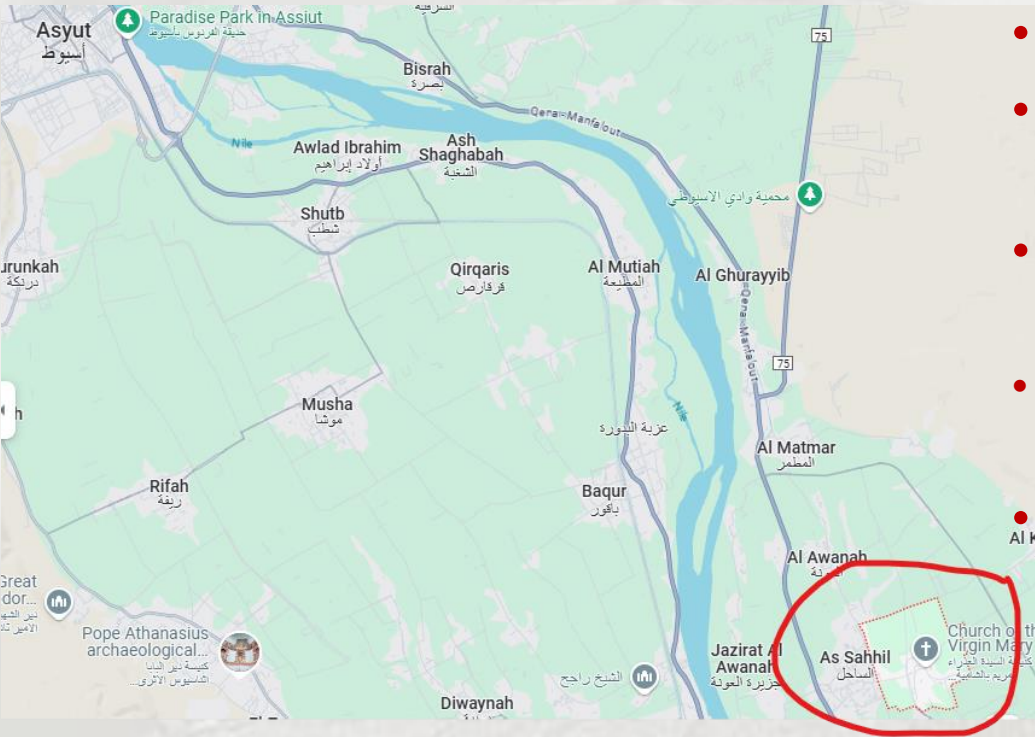
Evolution (12th Cent)

- Abba Peter, bishop of El-Bahnasa
 - Many updates to the “Pascha book”
 - Alignment of readings with events
 - Alignment of Gospel readings
 - Rites of: Apostles Feast Lakkan, Baptismal Consecrations



Evolution (12th Cent)

- Abba Peter, bishop of El-Bahnasa
– Additions of



- Deuterocanonical readings
- Homilies - Most by St. Shenouda
(he was a Shenodian monk)
- Expositions, Memoirs
(Job, Great Friday)
- Chanting of psalms – “Edreeby” hymn -
الحن الأديريي
- Chanting of critical psalms in the
“Shamee” hymn - اللحن الشامي
– “Ashamia” (الشامية) village, Assiut
Governorate: Pky~ronoc , Au[~non
- Anok pe pikouji –
Anok pe pikouji (Ps 151)

Pekyronoc

Peky~ronoc V~nou] sa e~neh
n~te pie~neh:
pis~bwt m~p~cwouten pe pi
s~bwt n~te tekmetouro.

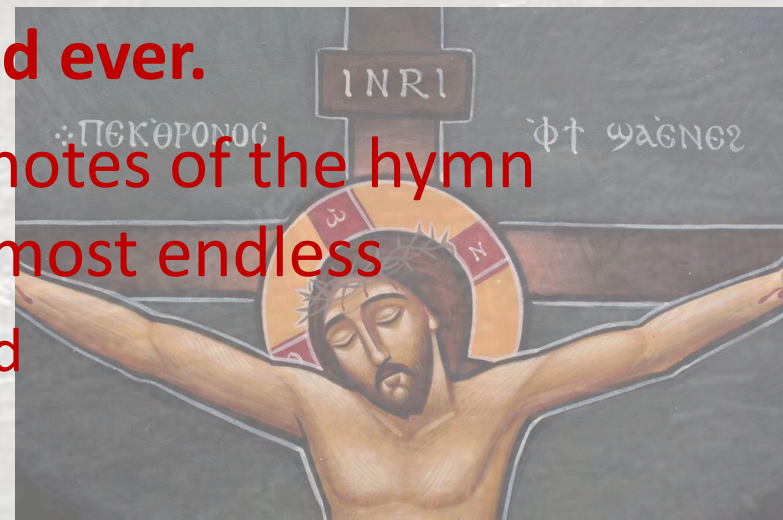
Your throne, God, is forever and ever.
The scepter of righteousness is the scepter of
your kingdom



- Chanted on 12th hour of Great Friday
- Despite the fact that He died and is being buried, the church confirms that he is the King of kings and Lord of Lords, by chanting:

Your throne, God, is forever and ever.

- sa e~neh n~te pie~neh: the notes of the hymn continue to loop and repeat, almost endless
 - Signify that God's throne is indeed *"forever and ever"*.



Evolution (13th - 14th Cent)

- Pope Younnis VII
 - Arrangement of Holy Thursday Lakkan
- Addition of Confession of the Thief
 - Greek hymn, Observed only in Alexandria (10th C.)
 - Intermission/Rest between 6th, 9th hours
 - Chanted by children! Refrain: Agioc o Yeoc...
 - Last verse Ωὐγνιατκ Νὲοκ ω`ΔΗΜαc special hymn (almost lost)
- Addition to daytime litanies (from Jerusalem)
- Addition of Pauline
- Crucifixion Icon, black veils, closing Sanctuary
- Addition of Pacwt/r n~a~gayoc and tajom nem pac~mou



Pascha Week Praise

- Ywk te]jwm: *Thine is the power...*
 - Doxology: Chanted twelve times antiphonically
 - Replaces the 12 psalms in each Agpeya hour
 - We focus only on the sufferings of the Lord
 - Starting from the 11th hour of Tuesday:
 - Gospel: *“You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.”*
 - Christ declares the plan of salvation
 - “My good Savior” -- Pacwt/r n~a~gayoc
 - Peki~ronoc
 - Starting from the eve of Good Friday:
 - *“The Lord is my strength and my song; He became to me a SACRED SALVATION!”* -- tajom nem pac~mou...



Icon of Crucifix

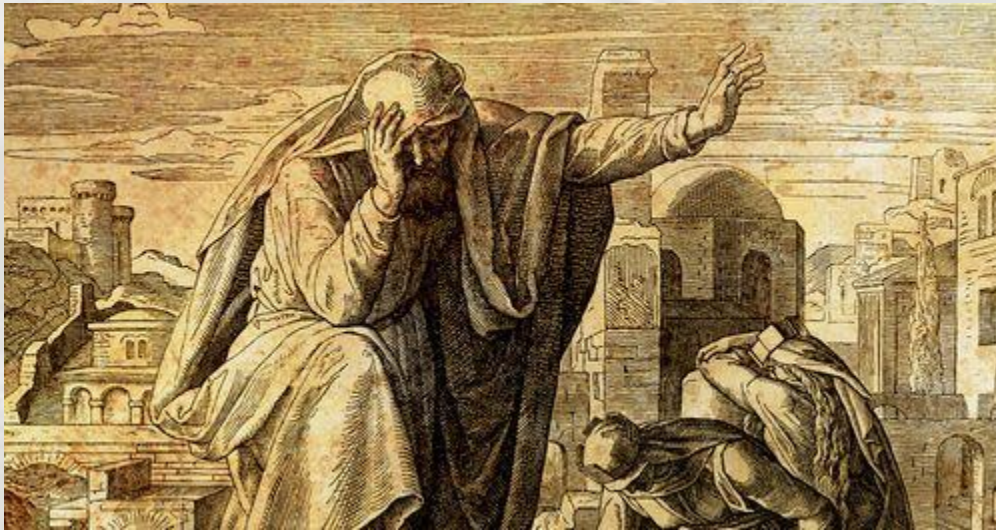
- Placed on a high place in the middle
 - Main focus of the day
 - We place the crucifixion before our eyes all day
 - We remember His sufferings and repent
 - *“Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross...” (Heb 12:2)*
 - *“And I, if I am lifted up from the earth, will draw all peoples to Myself.” (Jn 12:32)*



Evolution (15th Cent)

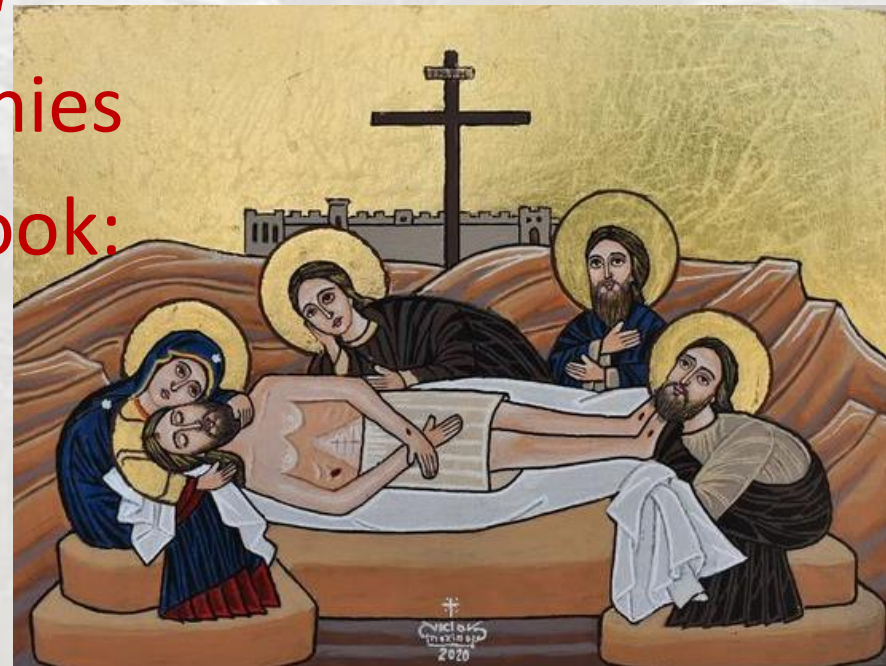
Haret el-room

- Hymn of *Isaiah*: Reprimand of Judas: Ioudac
 - Addresses Judas, with a backwards “procession”; Greek
- Lamentations of Jeremiah: Lam 3
- Raising of Incense: Taisour/; }sour/
- Hymn of the Cross: Vai etaf enf



Stabilization (17th - 20th Cent)

- Joyous Saturday: Rites, praises, readings
- Hymn of Job: **Golgoya Golgotha**
 - Book of Job was chanted
 - *Haret Zelwela, Mo'laqqa*
- Addition of evening litanies
- First PRINTED Pascha book:
 - 1919 AD



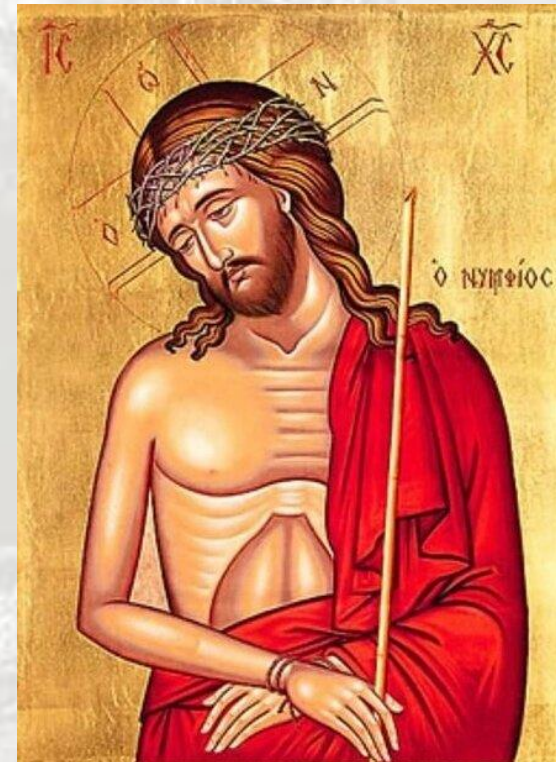
Pascha Week

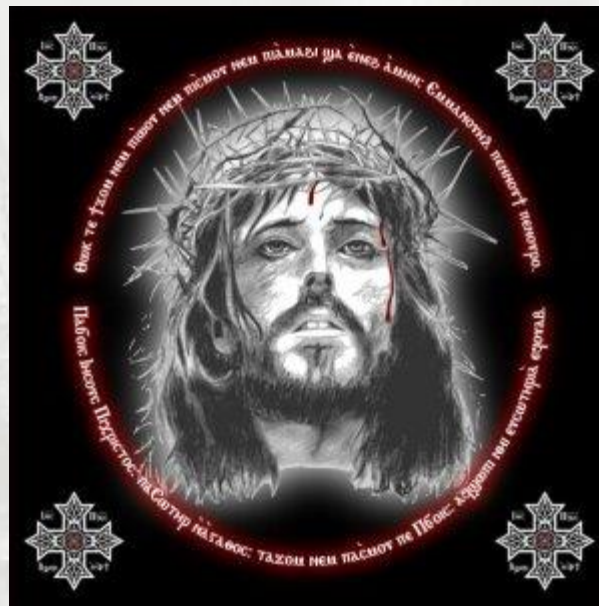
- Arrangement of prayers
 - Prophecies
 - Sermon (Homily)
 - Pascha Week praise:
 - Ywk te ljwm “Thine is the power”
 - Psalm
 - Gospel
 - Exposition (explanation)



Worship during Pascha Week

- Re-live every step which the Lord Christ took during His last week on earth
- Intense repentance and remorse
 - repentance, confession
 - ascetic fasting
 - constant prayers with tears
 - prostrations
 - readings





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