

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

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!	الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتَ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.
Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life! (<i>twice</i>)	الجوقة: المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتَ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ. (مرتين)
<i>Censing the west side of the altar:</i>	يبخر الكاهن الجهة الغربية من المائدة المقدسة:
Priest: Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.	الكاهن: لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرَبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.
Choir: (<i>Refrain</i>) Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!	الجوقة: (اللازمة) المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتَ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.
<i>Censing the south side of the altar:</i>	يبخر الكاهن الجهة الجنوبية من المائدة المقدسة:
Priest: As smoke vanisheth, so let them vanish; as wax melteth before the fire. (<i>Refrain</i>)	الكاهن: كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)
<i>Censing the east side of the altar:</i>	يبخر الكاهن الجهة الشرقية من المائدة المقدسة:
Priest: So let sinners perish at the presence of God, and let the righteous be glad. (<i>Refrain</i>)	الكاهن: كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسَّرُورِ. (اللازمة)
<i>Censing the north side of the altar:</i>	يبخر الكاهن الجهة الشمالية من المائدة المقدسة:
Priest: This is the day which the Lord hath made; let us rejoice and be glad therein. (<i>Refrain</i>)	الكاهن: هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)
<i>Censing the prothesis and the remainder of the sanctuary:</i>	يبخر الكاهن الجهة طاولة الذبيحة وباقي الهيكل:
Priest: Glory to the Father, and to the Son, and to the Holy Spirit. (<i>Refrain</i>)	الكاهن: الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ. (اللازمة)
<i>Censing the iconostasis from the holy doors:</i>	يبخر الكاهن الجهة الأيقونوستاس من الباب الملوكي:

<p>Priest: Both now and ever, and unto ages of ages. Amen. (<i>Refrain</i>)</p>	<p>الكاهن: الآن وكل أوانٍ وإلى دَهْرِ الداهرين. آمين. (اللازمة)</p>
<p><i>The priest completes the censuring while singing:</i></p>	<p>يُكْمِلُ الكاهن التبخير وهو يرتل:</p>
<p>Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs...</p>	<p>الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، وَوَطِئَ المَوْتَ بالموت، وَوَهَبَ الحَيَاةَ...</p>
<p>Choir: ...bestowing life!</p>	<p>الجوقة: لِلَّذِينَ فِي القُبُورِ.</p>
<p>THE FIRST ANTIPHON</p>	<p>الأنتيفونا الأولى</p>
<p>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. (<i>Refrain</i>) Glory... Both now... (<i>Refrain</i>)</p>	<p>هَلِّلُوا لله يا جميع الأرض، رَتَّلُوا لاسْمِهِ أَعْطُوا مَجْدًا لِنَسَبِحَتِهِ. اللازمة: بِشَفَاعَاتِ وَالِدَةِ الإِلهِ، يا مُخَلِّصُ خَلِّصْنَا. قولوا لله ما أَرْهَبَ أَعْمَالُكَ، كُلُّ مَنْ فِي الأَرْضِ يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لاسْمِكَ أَيُّهَا العَلِيِّ. (اللازمة) المَجْدُ ... الآن وكلَّ أوانٍ ... (اللازمة)</p>
<p>THE SECOND ANTIPHON</p>	<p>الأنتيفونا الثانية</p>
<p>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. (<i>Refrain</i>) May God bless us, and may all the ends of the earth fear Him. (<i>Refrain</i>) Glory... Both now... O, only begotten Son and Word of God...</p>	<p>لِيَتَرَأَفَ اللهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا. اللازمة: خَلِّصْنَا يا ابْنَ اللهِ، يا مَنْ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، لِنُرْتَلَ لَكَ. هَلِّلُوبِيا. لِنُعْرِفَ فِي الأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الأَمَمِ خَلَاصُكَ. تَعْتَرِفْ لَكَ الشُّعُوبُ يا اللهُ تَعْتَرِفْ لَكَ. (اللازمة) لِيُبَارِكُنَا اللهُ الْهُنَا، وَلِنُرْهَبَهُ جَمِيعُ أَقْصَايِ الأَرْضِ. (اللازمة) المَجْدُ... الآن وكلَّ أوانٍ... يا كَلِمَةَ اللهِ، الإِبْنِ الوَحِيدِ...</p>
<p>THE THIRD ANTIPHON</p>	<p>الأنتيفونا الثالثة</p>
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p>	<p>لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</p>

<p>Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p>As smoke vanisheth, so let them vanish; as wax melteth before the fire. (Refrain)</p> <p>So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)</p> <p>This is the day which the Lord hath made; let us rejoice and be glad therein. (Refrain)</p>	<p>اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.</p> <p>كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)</p> <p>كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسَّرُورِ.</p> <p>(اللازمة)</p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ.</p> <p>(اللازمة)</p>
<p>THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	<p>إيصوديكون الفصح (ترنيمة الدخول)</p>
<p>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.</p>	<p>فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِعِ إِسْرَائِيلَ. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلِّ لَكَ. هَلِّلُويَا.</p>
<p>• After the Little Entrance (Eisodos), sing these hymns in the following order.</p>	
<p>PASCHAL APOLYTIKION IN TONE FIVE</p>	<p>أبولتيكيون الفصح باللحن الخامس</p>
<p>Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (<i>once</i>)</p>	<p>الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ. (مرة)</p>
<p>HYPAKOE OF PASCHA IN TONE FOUR</p>	<p>الإيباكوي الفصح باللحن الرابع</p>
<p>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.</p>	<p>سَبَقَتِ الصُّبْحِ اللُّوَاتِي كُنَّ مَعَ مَرْيَمَ، فَوَجَدْنَ الْحَجَرَ مُدْخَرَجًا عَنِ الْقَبْرِ. وَسَمِعْنَ الْمَلَائِكَةَ قَائِلًا لَهُنَّ: لِمَ تَطْلُبْنَ مَعَ الْمَوْتَى كإِنْسَانٍ مَنْ هُوَ فِي النُّورِ الْأَزَلِيِّ؟ أَنْظُرْنَ لِفَائِفِ الْأَكْفَانِ، وَأَسْرِعْنَ وَكُرِّرْنَ فِي الْعَالَمِ أَنَّ الرَّبَّ قَدْ قَامَ وَأَمَاتَ الْمَوْتَ، بِمَا أَنَّهُ ابْنُ اللَّهِ الْمُخْلِصِ جِنْسَ الْبَشَرِ.</p>
<p>• Do NOT sing the apolytikion of the patron saint or feast of the temple.</p>	
<p>KONTAKION OF PASCHA IN TONE EIGHT</p>	<p>قنذاق الفصح باللحن الثامن</p>
<p>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,</p>	<p>وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهَ،</p>

<p>and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.</p>	<p>وللنِسوةِ حَامِلاتِ الطَّيِّبِ قُلَّتْ أَفْرَحَنَ، وَلِرُسُلِكَ وَهَبْتَ السَّلامَ، يَا مَانِحَ الوَاقِعِينَ القِيَامِ.</p>
<p>THE ANTI-TRISAGION HYMN</p>	<p>بَدَلًا مِنْ قُدُوسِ اللَّهِ</p>
<p>As many of you as have been baptized into Christ have put on Christ. Alleluia. (<i>thrice</i>)</p> <p><i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i></p> <p>Have put on Christ. Alleluia.</p> <p>Dynamis!</p> <p>As many of you as have been baptized into Christ have put on Christ. Alleluia.</p>	<p>أَنْتُمْ الَّذِينَ بِالمَسِيحِ اعْتَمَدْتُمْ، المَسِيحِ قَدْ لَبِسْتُمْ، هَلِّلُويَا. (ثَلَاثًا)</p> <p>المَجْدُ لِلآبِ وَالإِبْنِ وَالرُّوحِ القُدُّوسِ، الآنَ وَكُلَّ أوانٍ وَإِلَى دَهْرِ الداهِرِينَ، آمين.</p> <p>المَسِيحِ قَدْ لَبِسْتُمْ، هَلِّلُويَا.</p> <p>قوة!</p> <p>أَنْتُمْ الَّذِينَ بِالمَسِيحِ اعْتَمَدْتُمْ، المَسِيحِ قَدْ لَبِسْتُمْ، هَلِّلُويَا.</p>
<p>THE EPISTLE</p>	<p>الرسالة</p>
<p><i>This is the day which the Lord hath made; let us rejoice and be glad therein.</i></p> <p><i>Give thanks to the Lord, for He is good; for His mercy endureth forever.</i></p> <p>The Reading from the Acts of the Apostles (1:1-8).</p> <p>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 of 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</p>	<p>هَذَا هُوَ اليَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، فَلِنَفْرَحْ وَنَتَهَلَّلْ بِهِ.</p> <p>إِعْتَرِفُوا لِلرَّبِّ، فَإِنَّهُ صالِحٌ وَإِلَى الأَبَدِ رَحْمَتُهُ.</p> <p>فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ القُدِّيسِينَ الأَطْهَارِ.</p> <p>(١:١-٨)</p> <p>إِنِّي قَدْ أَنْشَأْتُ الكَلَامَ الأوَّلَ يَا ثاوْفِيلُسُ فِي جَمِيعِ الأُمُورِ الَّتِي ابْتَدَأَ يَسُوعُ يَعمَلُهَا وَيُعَلِّمُ بِهَا، إِلَى اليَوْمِ الَّذِي صَعِدَ فِيهِ، مِنْ بَعْدِ أَنْ أَوْصَى بِالرُّوحِ القُدُّوسِ الرُّسُلَ الَّذِينَ اصْطَفَاهُمْ، الَّذِينَ أَرَاهُمْ أَيْضاً نَفْسَهُ حَيًّا بَعْدَ تَأْلَمِهِ بِبِراهِينَ كَثِيرَةٍ، وَهُوَ يَتَرَأَى لَهُمْ مُدَّةَ أَرْبَعِينَ يَوْماً، وَيُكَلِّمُهُمْ بِمَا يَخْتَصُّ بِمَلَكُوتِ اللَّهِ. وَفِيما هُوَ مُجْتَمِعٌ مَعَهُمْ، أَوْصَاهُمْ أَنْ "لا تَبْرَحُوا مِنْ أورشَلِيمَ، بَلِ انْتظِرُوا مَوْعِدَ الآبِ الَّذِي سَمِعْتُمُوهُ مِنِّي. فَإِنَّ يوحَنَّا عَمَّدَ بِالماءِ، وَأَمَّا أَنْتُمْ فَسَتُعَمَّدُونَ بِالرُّوحِ القُدُّوسِ، لا بَعْدَ هَذِهِ الأَيَّامِ بِكثيرٍ." فَسَأَلَهُ المُجْتَمِعُونَ قائلِينَ: "يا رَبُّ، أَفي هَذَا الزمانِ تَرُدُّ المُلْكَ إلى إِسْرَائِيلَ؟" فَقَالَ لَهُمْ: "لَيْسَ لَكُمْ أَنْ تَعْرِفُوا الأَرْمَنَةَ أَوْ الأَوْقَاتِ الَّتِي جَعَلَهَا الآبُ فِي سُلْطانِهِ. لَكِنَّكُمْ سَتَتَّالُونَ قُوَّةً بِحُلُولِ الرُّوحِ القُدُّوسِ عَلَيْكُمْ، وَتَكُونُونَ</p>

<p>witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”</p>	<p>لي شهوداً في أورشليم، وفي جميع اليهودية والسامرة، وإلى أقصى الأرض.”</p>
<p>THE GOSPEL</p>	<p>الإنجيل</p>
<p>The Reading of the Holy Gospel according to St. John (1:1-17).</p> <p>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 was 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, and his own 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 is 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.</p>	<p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (١:١-١٧)</p> <p>فِي الْبَدْءِ كَانَ الْكَلِمَةُ، وَالْكََلِمَةُ كَانَ عِنْدَ اللَّهِ، وَالْهِيَ كَانَتْ الْكَلِمَةُ. هَذَا كَانَ فِي الْبَدْءِ عِنْدَ اللَّهِ. كُلُّ بِهِ كَانَ، وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا كُونُ. بِهِ كَانَتْ الْحَيَاةُ، وَالْحَيَاةُ كَانَتْ نَوْرَ النَّاسِ. وَالنَّوْرُ فِي الظُّلْمَةِ يُضِيءُ، وَالظُّلْمَةُ لَمْ تُدْرِكْهُ. كَانَ إِنْسَانٌ مُرْسَلٌ مِنَ اللَّهِ اسْمُهُ يُوْحَنَّا. هَذَا جَاءَ لِلشَّهَادَةِ لِيَشْهَدَ لِلنَّوْرِ، لِكَيْ يُؤْمِنَ الْكُلُّ بِوِاسِطَتِهِ. لَمْ يَكُنْ هُوَ النَّوْرَ بَلْ كَانَ لِيَشْهَدَ لِلنَّوْرِ. كَانَ النَّوْرُ الْحَقِيقِيُّ الَّذِي يُنِيرُ كُلَّ إِنْسَانٍ آتِيًّا إِلَى الْعَالَمِ. فِي الْعَالَمِ كَانَ، وَالْعَالَمُ بِهِ كُونُ، وَالْعَالَمُ لَمْ يَعْرِفْهُ. إِلَى خَاصَّتِهِ أَتَى، وَخَاصَّتُهُ لَمْ تَقْبَلْهُ. أَمَّا كُلُّ الَّذِينَ قَبِلُوهُ، فَأَعْطَاهُمْ سُلْطَانًا أَنْ يَكُونُوا أَوْلَادًا لِلَّهِ، الَّذِينَ يُؤْمِنُونَ بِاسْمِهِ، الَّذِينَ لَا مِنْ دِمٍ، وَلَا مِنْ مَشِيئَةِ لَحْمٍ، وَلَا مِنْ مَشِيئَةِ رَجُلٍ، لَكِنْ مِنَ اللَّهِ وَوُلِدُوا. وَالْكََلِمَةُ صَارَ جَسَدًا وَحَلَّ فِيْنَا، وَقَدْ أَبْصَرْنَا مَجْدَهُ، مَجْدَ وَحِيدٍ مِنَ الْآبِ مَمْلُوءًا نِعْمَةً وَحَقًّا. وَيُوْحَنَّا شَهِدَ لَهُ، وَصَرَخَ قَائِلًا: "هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ إِنَّ الَّذِي يَأْتِي بَعْدِي صَارَ قَبْلِي لِأَنَّهُ مُنْقَدِّمِي." وَمِنْ مِلِّئِهِ نَحْنُ كُلُّنَا أَخَذْنَا، وَنِعْمَةً فَوْقَ نِعْمَةٍ. لِأَنَّ النَّامُوسَ بِمُوسَى أُعْطِيَ، وَأَمَّا النَّعْمَةُ وَالْحَقُّ فَبِيسُوعَ الْمَسِيحِ حَصَلَا.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues with the following variables.</i></p>	

<p align="center">MEGALYNARION FOR PASCHA IN TONE ONE</p>	<p align="center">تَعْظِيمَةُ الْفِصْحِ بِاللَّحْنِ الْأَوَّلِ</p>
<p><i>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.</i></p> <p>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.</p>	<p>إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيْتُهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.</p> <p>إِسْتَتِيرِي، اسْتَتِيرِي يَا أورشليمُ الجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ. إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُونِ، وَأَنْتِ يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، إِطْرَبِي بِقِيَامَةِ وَأَدِّكَ.</p>
<p align="center">KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</p>	<p align="center">كِينُونِيكُونُ الْفِصْحِ (تَرْنِيمَةُ الْمَنَاوَلَةِ) بِاللَّحْنِ الثَّامِنِ</p>
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا. وَالْيَنْبُوعَ الَّذِي لَا يَنْضُبُ ذُقُوا.</p>
<ul style="list-style-type: none"> • <i>Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</i> • <i>Instead of “Blessed be the Name of the Lord,” sing “Christ is Risen” THRICE.</i> • <i>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.</i> • <i>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.</i> 	
<p align="center">THE PASCHAL SERMON OF ST. JOHN CHRYSOSTOM</p>	<p align="center">خِطْبَةُ عِيدِ الْفِصْحِ لِأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يَوْحَنَّا الذَّهَبِيِّ الْفَمِّ</p>
<p>If any man is devout and loves God, let him enjoy this fair and radiant triumphal feast! If any man is a wise servant, let him rejoicing enter into the joy of his Lord. If any has labored long in fasting, let him now receive his recompense. If any has worked from the first hour, let him today receive his just reward. If any has come at the third hour, let him with thankfulness keep the feast. If any has arrived at the sixth hour, let him have no misgivings; because he shall in no wise be deprived because of it. If any has delayed until the ninth hour, let him draw near, fearing nothing. And if any has tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness. For the Lord, who is jealous of his</p>	<p>مَنْ كَانَ حَسَنَ الْعِبَادَةِ وَمُحِبًّا لِلَّهِ، فَلْيَتَمَتَّعْ بِحُسْنِ هَذَا الْمَحْفَلِ الْبَهْجِ. مَنْ كَانَ عَبْدًا شَكُورًا، فَلْيَدْخُلْ فَرَحَ رَبِّهِ مَسْرُورًا. مَنْ تَعَبَ صَائِمًا، فَلْيَأْخُذِ الْآنَ الدِّينَارَ. مَنْ عَمِلَ مِنَ السَّاعَةِ الْأُولَى، فَلْيَقْبَلْ حَقَّهُ الْعَادِلَ. مَنْ قَدِمَ بَعْدَ السَّاعَةِ الثَّلَاثَةِ، فَلْيُعَيِّدْ شَاكِرًا. مَنْ وَافَى بَعْدَ السَّاعَةِ السَّادِسَةِ، فَلَا يَشْكُ مُرْتَابًا، فَإِنَّهُ لَا يَخْسِرُ شَيْئًا. مَنْ تَخَلَّفَ إِلَى السَّاعَةِ التَّاسِعَةِ، لِيَتَقَدَّمَ غَيْرَ مُرْتَابٍ. مَنْ وَصَلَ السَّاعَةَ الْحَادِيَةَ عَشْرَةَ، فَلَا يَخْشَى الْإِبْطَاءَ، لِأَنَّ السَّيِّدَ كَرِيمَ جَوَادٍ، فَهُوَ يَقْبَلُ الْأَخِيرَ كَمَا</p>

honor, will accept the last even as the first. He gives rest to him who comes at the eleventh hour, even as to him who has worked from the first hour. And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering.

Therefore, enter all into the joy of your Lord; receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival! You sober and you heedless, honor the day! Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast you all sumptuously. The calf is fatted; let no one go hungry away. Enjoy you all the feast of faith: receive you all the riches of loving-kindness.

Let no one bewail his poverty, for the universal Kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, cried: Hell, said he, was embittered when it encountered Thee in the lower regions.

It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen. O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown! Christ is risen, and the demons are fallen! Christ is risen, and the angels rejoice! Christ is risen, and life reigns! Christ is risen, and not one dead remains in the grave. For

يَقْبَلُ الْأَوَّلَ. يُرِيحُ الْعَامِلَ مِنَ السَّاعَةِ الْحَادِيَةِ عَشْرَةَ،
كَمَا يُرِيحُ مَنْ عَمِلَ مِنَ السَّاعَةِ الْأُولَى. يَرْحَمُ مَنْ جَاءَ
أَخِيرًا، وَيُرْضِي مَنْ جَاءَ أَوَّلًا. يُعْطِي هَذَا، وَ يَهَبُ
ذَاكَ. يَقْبَلُ الْأَعْمَالَ وَيُسَرُّ بِالنِّيَّةِ. يُكْرِمُ الْفِعْلَ، وَيَمْدَحُ
الْعَزْمَ. فَادْخُلُوا إِلَى فَرْحِ رَبِّكُمْ. أَيُّهَا الْأَوَّلُونَ وَيَا أَيُّهَا
الْآخِرُونَ، خُذُوا أُجْرَتَكُمْ. أَيُّهَا الْأَغْنِيَاءُ وَيَا أَيُّهَا الْفُقَرَاءُ،
افْرَحُوا مَعًا. سَلَكْتُمْ بِإِمْسَاكِ أَوْ تَوَانِيْتُمْ، أَكْرَمُوا هَذَا
النَّهَارَ. صُمْتُمْ أَمْ لَمْ تَصُومُوا، افْرَحُوا الْيَوْمَ. الْمَائِدَةُ
مَمْلُوءَةٌ، فَتَنَعَّمُوا كُلُّكُمْ. الْعَجَلُ ثَمِينٌ، فَلَا يَنْصَرِفُ أَحَدٌ
جَائِعًا. تَنَاوَلُوا كُلُّكُمْ مَشْرُوبَ الْإِيمَانِ. تَنَعَّمُوا كُلُّكُمْ
بِغِنَى الصَّلَاحِ. لَا يَتَحَسَّرُ أَحَدٌ شَاكِيًا الْفَقْرَ، لِأَنَّ
الْمَلَكَوَتِ الْعَامَّ قَدْ ظَهَرَ. وَلَا يَنْدُبُ مُعَدِّدًا آثَامًا، لِأَنَّ
الْفِصْحَ قَدْ بَزَغَ مِنَ الْقَبْرِ مُشْرِقًا. لَا يَخْشَ امْرُؤُ
الْمَوْتِ، لِأَنَّ مَوْتَ الْمُخْلِصِ قَدْ حَرَّرَنَا. هُوَ أَحْمَدُ
الْمَوْتِ لَمَّا مَاتَ، وَسَبِي الْجَحِيمِ لَمَّا انْحَدَرَ إِلَيْهَا،
فَتَمَرَمَرَتْ حِينَئِذٍ ذَائِقَتْ جَسَدَهُ. وَهَذَا عَيْنُهُ قَدْ سَبَقَ
إِشْعِيَاءُ فَعَايَنَهُ، فَنَادَى قَائِلًا:

تَمَرَمَرَتِ الْجَحِيمُ لَمَّا صَادَفَتْكَ دَاخِلَهَا. تَمَرَمَرَتْ لِأَنَّهَا
قَدْ أُلْغِيَتْ. تَمَرَمَرَتْ إِذْ قَدْ هُزِيَ بِهَا. تَمَرَمَرَتْ لِأَنَّهَا قَدْ
أُبِيدَتْ. تَمَرَمَرَتْ لِأَنَّهَا صُقِدَتْ. تَنَاوَلَتْ جَسَدًا، فَأَلْفَتْهُ
إِلَهًا. تَنَاوَلَتْ أَرْضًا، فَأَلْفَتْهَا سَمَاءً. تَنَاوَلَتْ مَا كَانَتْ
تَنْظُرُ، فَسَقَطَتْ مِنْ حَيْثُ لَمْ تَنْظُرْ. فَأَيْنَ شَوْكَتِكَ يَا
مَوْتُ؟ أَيْنَ انْتِصَارِكَ يَا جَحِيمُ؟ قَامَ الْمَسِيحُ، وَأَنْتِ
صُرِعْتَ! قَامَ الْمَسِيحُ، وَالشَّيَاطِينُ سَقَطَتْ! قَامَ
الْمَسِيحُ، وَالْمَلَائِكَةُ فَرِحَتْ! قَامَ الْمَسِيحُ، فَانْبَثَّتِ الْحَيَاةُ
فِي الْجَمِيعِ! قَامَ الْمَسِيحُ، وَلَا مَيِّتٌ فِي الْقَبْرِ! قَامَ

<p>Christ, being risen from the dead, has become the first-fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.</p>	<p>المَسِيحُ مِنْ بَيْنِ الْأَمْوَاتِ، فَكَانَ بَاكُورَةً لِلرَّاقِدِينَ. فَلَهُ الْمَجْدُ وَالْعِزَّةُ إِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.</p>
<p>APOLYTIKION OF ST. JOHN CHRYSOSTOM IN TONE EIGHT</p>	<p>أبولتيكيون القديس يوحنا الذهبي الفم بالحن الثامن</p>
<p>Grace shining forth from thy mouth like a beacon hath illumined the universe and disclosed to the world treasures of uncovetousness and shown us the heights of humility; but whilst instructing us by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.</p>	<p>لَقَدْ بَرَّغَتِ النَّعْمَةُ مِنْ فَمِكَ مِثْلَ النَّارِ، فَأَنَارَتِ الْمَسْكُونَةَ، وَوَضَعْتَ لِلْعَالَمِ كُنُوزَ عَدَمِ حُبِّ الْفِضَّةِ، وَأَوْضَحْتَ لَنَا سُمُومَ الْإِتِّضَاعِ، يَا أَيُّهَا الْأَبُ الْمُؤَدَّبُ بِأَقْوَالِهِ يُوْحِنَّا الذَّهَبِيُّ الْفَمِ، فَتَشَفَّعْ إِلَى الْكَلِمَةِ الْمَسِيحِ الْإِلَهِ، فِي خَلَاصِ نَفُوسِنَا.</p>
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>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 <i>Saint N., the patron and protector of this holy community</i>; 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.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ وَوَطِئَ الْمَوْتَ بِالْمَوْتِ وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ الْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلِبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحِنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمَشْرَفِينَ الرَّسُلِ الْكُلِّيِّ مَدِيحُهُمْ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحِنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْحَسَنِيِّ الظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ يُوَاكِمَ وَحَنَّةً، وَجَمِيعِ قَدِيسِيكَ ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Christ is risen! (<i>thrice</i>) People: Truly, He is risen! (<i>thrice</i>) Priest: Glory to His holy third-day resurrection!</p>	<p>الكاهن: الْمَسِيحُ قَامَ! (ثَلَاثًا) الشعب: حَقًّا قَامَ! (ثَلَاثًا) الكاهن: الْمَجْدُ لِقِيَامَتِهِ ذَاتِ الثَّلَاثَةِ الْأَيَّامِ.</p>

<p>People: We adore His holy third-day resurrection!</p> <p>Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs...</p> <p>People: ...bestowing life!</p>	<p>الشعب: نَسْجُدُ لِقِيَامَتِهِ ذَاتِ الثَّلَاثَةِ أَيَّامًا.</p> <p>الكاهن: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتَ، وَوَهَبَ الْحَيَاةَ...</p> <p>الشعب: لِلَّذِينَ فِي الْقُبُورِ.</p>
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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 (Truly), He is Risen!
Arabic:	Al Maseeh Qam! Haqan Qam!
Greek:	Kristos Anesti! Alithos Anesti!
Albanian:	Kristi Unjhal! Vertet Unjhal!
French:	Le Christ est Resucité! Vraiment est Resucité!
Romanian:	Kristos a Inviat! Adeverat a Inviat!
Russian:	Kristos Voskresey! Voyistino Voskresey!
Spanish:	Cristo ha resucitado! En verdad ha resucitado!

Other languages

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