

GREAT AND HOLY PASCHA

أحد الفصح العظيم المقدس

THE RESURRECTION SERVICE (HAJME) & ORTHROS & DIVINE LITURGY

رتبة الهجمة وصلاة السحر



THE RESURRECTION SERVICE (HAJME)

- Notes:** 1. The Sacristan prepares the Paschal Candle, which is an ordinary candle to which he attaches a cross surrounded by flowers.
2. Outside the door of the church he prepares a table covered with a cloth and on which are placed a cross and two candles. This will be used for the Gospel during the Hajme.
3. After everyone has left the church the Sacristan lights all the candles and burns incense in a censer in the either the Sanctuary or the Nave. All the lights in the church are turned on.

PASCHAL LIGHT AND PROCESSION

STAND وقوف

The priest in full white vestments stands in the center of the Solea, holding the lit Paschal Candle, and invites the people to light their candles from his by singing:

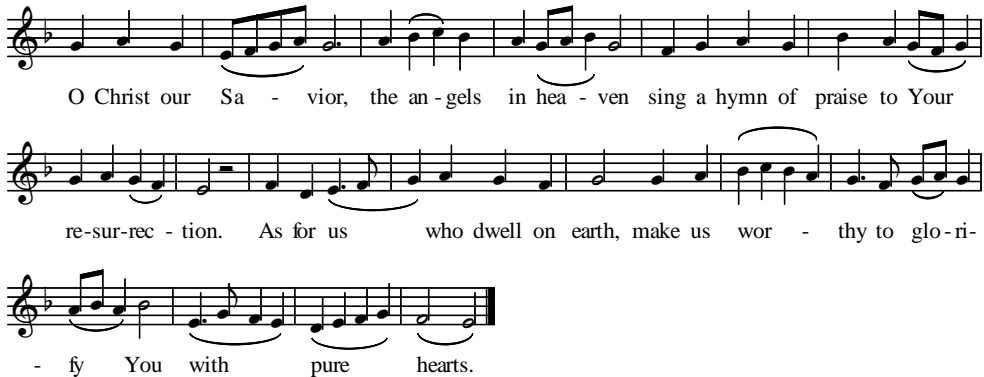
P: Come, O faithful, and take light from the Light that never fades, and glorify Christ, who is risen from the dead.

Choir: (Tone 5)



Come, O Faith - ful, and take light from the Light that ne - ver fades, and glo-ri -
fy Christ, Who is ri - sen from the dead.

The servers and the people light their candles from his and go in procession to the outside of the church. The priest carries the Gospel Book and Hand Cross. The deacon carries the censer and Paschal Candle. Meanwhile everyone sings in the 6th Tone:



O Christ our Sa - vior, the an - gels in hea - ven sing a hymn of praise to Your
re-sur-rec - tion. As for us who dwell on earth, make us wor - thy to glo-ri -
fy You with pure hearts.

THE READING OF THE RESURRECTION GOSPEL

Arriving at the table set up before the closed doors of the church the deacon performs the small incensation and says:

D: Let us pray to the Lord our God that He may make us worthy to hear the Holy Gospel.

All: Lord, have mercy. Lord, have mercy. Lord, have mercy.

P: Wisdom! Let us stand to hear the holy Gospel. Peace to all.

All: And to your spirit.

P: A reading from the Holy Gospel according to the evangelist Mark.

All: Glory to You, O Lord, glory to You.

The priest reads Mark 16: 1-8, repeating the line, "He has risen, He is not here." three times and the church bells are rung each time. After the Gospel:

All: Glory to You, O Lord, glory to You!

THE PASCHAL PROCLAMATION

The priest holding the censer in his right hand and the Paschal Candle in his left begins:

P: Glory to the holy, consubstantial, life-giving and undivided Trinity, now and always and forever and ever.

All: Amen.

P: *Christos anesti ek nekron, thanato thanaton pateesas, kai tees en dees mnimasi zoin kharisamenos.*

All: Christ is risen from the dead and by his death He has trample upon Death, and has given life to those who were in the tombs.

All: *Maseeh qama min baynil amwaat, wa watee al mawta bil mawt, wa waha bel hayat lilatheena fil qubour.*

PSALM 67

The priest continues to incense the table and the congregation during the following:

P: Let God arise and His enemies will scatter and those who hate Him will flee before Him.

All: Christ is risen from the dead... *(Using a short melody each time.)*

P: As smoke vanishes, so let them vanish and melt as wax before the fire.

All: Christ is risen from the dead...

P: So do sinners perish before God: but let the just exult with joy before Him.

All: Christ is risen from the dead...

P: This is the day the Lord has made; let us be glad and rejoice therein.

All: Christ is risen from the dead...

P: Glory to the Father...

All: Christ is risen from the dead...

P: Now and always...

All: Christ is risen from the dead...

Then once more, very solemnly:

P: Christ is risen from the dead, and by His death He has trampled upon Death:

All: And has given life to those who were in the tombs.

LITANY OF THE RESURRECTION

D: In peace, let us pray to the Lord.

All: Lord, have mercy.

D: For peace from on high and the salvation of our souls, let us pray to the Lord.

All: Lord, have mercy.

D: For peace in the whole world, the well-being of the holy Churches of God and the union of all, let us pray to the Lord.

All: Lord, have mercy.

D: For this holy house and for those who enter it with faith, reverence and fear of God, let us pray to the Lord.

All: Lord, have mercy.

D: For (our Father and Patriarch *N.*, *if present*) our Father and (Arch)Bishop *N.*, his honorable presbyterate, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

All: Lord, have mercy.

D: For the government and for the armed forces, that they may be upheld in every good deed, let us pray to the Lord.

All: Lord, have mercy.

D: For this city (or holy monastery), for every city and country place and the faithful dwelling in them, let us pray to the Lord.

All: Lord, have mercy.

D: For favorable weather, an abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

All: Lord, have mercy.

D: For the travelers by sea, air and land, for the sick, the suffering, the captives and for their salvation, let us pray to the Lord.

All: Lord, have mercy.

D: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

All: Lord, have mercy.

D: That the Lord Jesus Christ, our Savior, may grant us triumph and victory over the temptations of our visible and invisible enemies, let us pray to the Lord.

All: Lord, have mercy.

D: That we may crush beneath our feet the Prince of Darkness and his powers; let us pray to the Lord.

All: Lord, have mercy.

D: That He may raise us with Him and make us rise from the tomb of our sins and offenses; let us pray to the Lord.

All: Lord, have mercy.

D: That He may fill us with the joy and happiness of His holy resurrection; let us pray to the Lord.

All: Lord, have mercy.

D: That we may deserve the grace of entering into the chamber of His divine wedding feast and rejoice beyond limit, together with His heavenly attendants and the hosts of saints glorified with Him in the Church triumphant in heaven, let us pray to the Lord.

All: Lord, have mercy.

D: Help us, save us, have mercy on us and protect us, O God, by your grace.

All: Lord, have mercy.

D: Remembering our all-holy, spotless, most highly blessed and glorious lady, the Theotokos and ever-virgin Mary (*metany*), with all the saints, let us commend ourselves and one another and our whole life to Christ God (*metany*).

All: To You, O Lord.

P: For You are our light and resurrection, O Christ our God, and we render glory to You, to Your eternal Father and to Your all-holy, good and life-giving Spirit, now and always, and forever and ever.

All: Amen.

CEREMONY OF THE DOORS

The priest knocking on the closed church doors three times with a hand cross alternates these verses of Psalm 33 with the sexton:

PSALM 33

P: Lift up your gates, O you princes, and be lifted up, O eternal gates, and the King of Glory shall enter in.

Sexton: Who is the King of Glory?

P: The Lord, who is strong and mighty, the Lord mighty in battle. Lift up your gates, O you princes, and be lifted up, O eternal gates, and the King of Glory shall enter in.

Sexton: Who is the King of Glory?

P: The Lord, who is strong and mighty, the Lord mighty in battle. Lift up your gates, O you princes, and be lifted up, O eternal gates, and the King of Glory shall enter in.

Sexton: Who is the King of Glory?

P: The Lord of Hosts: He is the King of Glory.

The Sacristan opens the doors of the fully illuminated church, and all follow the priest into the church with their lit candles singing the Paschal Canon of Saint John of Damascus (+749 AD).

**THE PASCHAL CANON
OF SAINT JOHN OF DAMASCUS (+749 AD)
(First Tone)**

1ST ODE

-Today is the Day of the Resurrection: O nations, let us be joyful! For this Passover is the Passover of the Lord, in that Christ made us pass from death to life and from earth to heaven: we who sing the song of victory.

-Glory to your holy resurrection, O Lord!

-Let us purify our senses and we shall see Christ, shining in the unapproachable light of His resurrection. We shall clearly hear Him say, "Rejoice" as we sing the song of victory.

-Glory to the Father and to the Son and to the Holy Spirit. Now and always and forever and ever, Amen.

-Let the whole world, visible and invisible keep the feast, for Christ is risen our eternal joy!

-Christ is risen from the dead... (*Three times.*)

-Having risen from the grave as He foretold, Jesus has granted us eternal life and great mercy.

SIT

The Little Litany is said with this Ekphonesis:

P: For yours is the dominion and yours is the kingdom and the power and the glory, Father, Son and Holy Spirit, now and always and forever and ever.

All: Amen.

HYPACOI (Tone 4)



Ma-ry and her com-pan-ions went forth be-fore dawn. They found the stone rolled a-way



from the tomb and heard the an - gel say, 'Why do you seek Him as a man a-mong the

dead, when He is in e - ter - nal splen - dor? Be - hold, the shroud is laid a - side. Has - ten
 and pro - claim to the world that the Lord is ri - sen and has put Death to death, for
 He is the Son of God, the Sa - vior of man - kind.'

الابياكوني بالحن الرابع

سَبَقَتِ الصُّبْحِ اللّوَاتِي كَنَّ مَعَ مَرْيَمَ، فَوَجَدْنَ الْحَجَرَ مُدْحَرَجاً عَنِ الْقَبْرِ. وَسَمِعْنَ مِنَ الْمَلَائِكَةِ: لِمَ تَطْلُبْنَ مَنْ هُوَ فِي الضَّوِّءِ الْأَزَلِيِّ بَيْنَ الْمَوْتَى كَأِنْسَانٍ؟ أَنْظُرْنَ لِفَائِفِ الْأَكْفَانِ. أَسْرَعْنَ وَبَشِّرْنَ الْعَالَمَ بِأَنَّ الرَّبَّ قَدْ قَامَ وَأَمَاتَ الْمَوْتَ، لِأَنَّهُ أَبْنُ اللَّهِ الْمَخْلُصُ جِنْسَ الْبَشَرِ.

4TH ODE

KONDAKION (Tone 2)

Though You went down in the tomb, O im - mor - tal One, You o - ver - threw the po - wer of
 Ha - des and rose vic - to - ri - ous, O Christ God, You gree - ted the oint -
 - ment bear - ing wo - men, say - ing: Re - joyce! You gave peace to Your a - pos - tles, and to
 those who had fal - len, re - sur - rec - tion.

الفتدّاق بالحنّ الثّاني (أو الثّامن)

وإن نَزَلْتَ إلى القبرِ يا مَنْ لا يموت، فقد نقضتَ قُدرةَ الجحيمِ وقمتَ كظافرٍ، أيها المسيحُ الإله. وللنسوةِ حاملاتِ الطيبِ قُلْتَ افرحن. ولرسلكَ وَهَبْتَ السَّلَامَ، يا مانِحَ الواقِعِينَ القِيامَ.

IKOS

Before the break of dawn, the ointment bearing women hastened to the Sun, who existed before the sun was made, but disappeared for a while in the tomb. They were seeking Him as one would seek the light of day, saying to each other: "Come, friends, let us anoint with spices the body which is a source of Life, but is now buried, the Body which raised the fallen Adam, but is now lying in the grave. Let us hasten to adore Him as did the wise men and offer Him our gifts of spices. He is now wrapped in a shroud, not in swaddling clothes. Let us cry out and say: 'Arise, O master, who give to those who had fallen, resurrection!'"

SYNAXARION

On the Holy and Great Sunday of Pascha, we celebrate the life-bearing Resurrection of our Lord, god and Savior, Jesus Christ.

Christ, going down alone to the struggle with Hades, came forth again and brought with Him abundant spoils of victory.

To Him be glory and power forever and ever. Amen.

THE RESURRECTION OF CHRIST (*Tone 6*)

The following is said once by the priest, then once each by the two lectors.

Now that we have seen the resurrection of Christ, let us adore the all-holy Lord Jesus, the only Sinless One. We bow in worship before your cross, O Christ, and we praise and glorify your resurrection, for You are our God, and we have no other, and we magnify your name. All you faithful, come: let us adore the holy resurrection of Christ, for, behold, through the cross joy has come to the world! Let us always bless the Lord, let us sing his resurrection, for by enduring for us the pain of the cross, He has crushed death by his death.

STAND

9th ODE (*Tone 1*) *the Canticle of Mary is not sung today*

The deacon incenses either the Holy Table or the Icon of the Mother of God and says:

D: Let us magnify with hymns the Theotokos and Mother of the Light.

-Magnify, O my soul, the life-giving Christ, who on the third day has risen from the dead.



Shine, shine, O new Je-ru-sa - lem! For the glo-ry of the Lord has shone up-



- on You. Re-joice and be glad, O Si-on, and you, O pure one, O Mo-ther of God, ex-



- ult in the re-sur-rec-tion of your Son.

أستنيري أستنيري. يا أورشليم الجديدة. لأن مجد الرب قد أشرق عليك. إفرحي الآن وسرّي يا صهيون. وأنت يا نقيّة
يا والدة الاله إفرحي بقيامة ولدك.

-Magnify, O my soul, the One who willingly suffered and was buried and arose on the third day.

-Shine, shine, O New Jerusalem! For the glory...

-Christ is the new Passover, the sacrificed Victim: the Lamb of God who takes away the sin of the world.

-How noble! How dear! How sweet is Your divine voice! For You have made us a truthful promise, O Christ, to abide with us forever and ever. And we the faithful holding on to this promise as to an anchor of hope, we exult in joy.

-Mary Magdalene ran to the grave and she saw Christ and spoke to Him as to the gardener.

-How noble! How dear! How sweet...

-Magnify, O my soul, the might of the Godhead: one in three Persons and undivided.

-O great and all holy and true Passover: O Christ, Wisdom and Word and Power of God! Grant us to partake of You more perfectly in the everlasting day of Your heavenly kingdom.

-Rejoice, O Virgin, rejoice! Rejoice, O blessed one! Rejoice, O glorious one! For your Son has risen from the tomb on the third day.

-O great and all holy...

-The angel cried out to the one who is full of grace: Hail, O immaculate virgin! Hail! again: for your Son is risen from the tomb on the third day.

-Shine, shine, O New Jerusalem...

-Christ is risen... (*Three times.*)

-Having risen from the grave as He foretold, Jesus has granted us eternal life and great mercy.

The Little Litany with this Ekphonesis:

P: For all the powers of Heaven sing your praise and we render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.

All: Amen.

LAUDS

EXAPOSTILARION (*Tone 2*)

You fell asleep in your body, O King and Lord of all mankind. Then You rose on the third day, raising Adam from corruption and destroying Death: You the immortal Passover and salvation of the world. (*Three times*)

PSALM 148 (*Tone 1*)



Let ev'-ry-thing that has breath praise the Lord. Praise the Lord from the hea - vens,



praise Him in the heights: to You be - longs praise, O God.



Praise Him, all you His an - gels, praise Him, all you His pow - ers: to You be-longs



-Praise Him in his mighty deeds,
praise Him for the fullness of his majesty!

-O Christ, we sing a hymn of praise to your Passion, and we glorify your Resurrection!

-Praise Him with the blast of the horn,
Praise Him for the harp and zither!

-O Good One who suffered crucifixion for our sake, destroyed death and rose from the dead: establish our peace in our life, for You alone are Almighty!

-Praise Him with timbrel and chorus,
Praise Him with strings and pipes!

-O Christ, who by your Resurrection despoiled Hades and raised us from death: make us worthy to praise You and glorify You with pure hearts!

-Praise Him with resounding cymbals,
Praise Him with cymbals of glory!
-May everything that has breath praise the Lord!

-O Christ, we sing a hymn of praise to You and glorify your holy condescension. You were born of the Virgin without being separated from the Father. You suffered in the body and accepted crucifixion of your own free will. You rose from the tomb as from a wedding chamber to save the world. O Lord, glory to You!

PASCHAL STICHERA (*Tone 5*)

PSALM 67

1. Let God arise and his enemies will scatter, and those who hate Him will flee before Him.

Our Passover, Christ the Redeemer is revealed to us today as a noble Passover. It is a new and holy Passover, a mystical Passover, a blameless Passover, a glorious Passover, a Passover for the faithful, a Passover that opens for us the gates of paradise, a Passover that sanctifies all believers.

2. As smoke vanishes, so let them vanish away, and melt as wax in the fire.

Come back from what you have seen, O women, heralds of good tidings, and say to Zion: Accept from us the cheerful announcement of the resurrection of Christ. O Jerusalem, rejoice, exult, leap for joy: for you have seen Christ the King coming out of the tomb as fair as a bridegroom.

3. So do sinners perish before God, but let the just exult with joy before God.

When, early in the morning, the ointment-bearing women stood before the tomb of the Giver of Life, they saw an angel sitting on the stone and he spoke to them, saying: Why do you seek the Living One among the dead? Why do you mourn as if the Incorruptible One had suffered corruption? Go to his disciples and proclaim the glad tidings that Christ is risen from the dead.

4. This is the day the Lord has made: let us be glad and rejoice therein.

A glorious Passover has shone upon us, a Passover of the Lord, a Passover perfectly honorable: let us then embrace one another with joy. O what a Passover delivering from sorrow, for Christ coming out of the tomb as from a nuptial chamber fills the women with joy by telling them to bring this happy news to the disciples.

5. Glory to the Father and to the Son and to the Holy Spirit, now and always and for ever and ever. Amen.

Behold, today is the day of the resurrection: let us glory in the feast, let us embrace one another in joy and say: O brothers and enemies too: we forgive everything on resurrection day. Let us all sing together.
Christ is risen from the dead... (*Three times.*)

RESURRECTION HOMILY OF ST. JOHN CHRYSOSTOM

This is read at the end of Orthros or during Holy Communion.

Let all pious men and lovers of God rejoice in the splendor of this feast. Let the wise servants blissfully enter into the joy of their Lord. Let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward.

Let any who came after the third hour be grateful to join the feast, and those who may have come after the sixth, let them not be afraid of being late, for the Lord is gracious and He receives the last even as the first. He gives rest to him who comes at the eleventh hour as well as to him who has toiled since the first.

Yes, He has pity on the last and He serves the first. He rewards the one and is generous to the other. He repays the deed and praises the effort.

Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward. You rich and you poor, dance together. You sober and you weaklings, celebrate the day. You who have kept the fast and you who have not, rejoice today.

The table is richly loaded; enjoy its royal banquet. The calf is a fattened one; let no one go away hungry. All of you enjoy the banquet of faith. All of you receive the riches of his goodness. Let no one grieve over his poverty, for the universal kingdom has been revealed. Let no one weep over his sins, for pardon has shone from the grave.

Let no one fear Death, for the death of our Savior has set us free. He had destroyed it by enduring it. He has despoiled Hades by going down into its kingdom. He has angered it by allowing it to taste of his flesh. When Isaiah foresaw all this, he cried out: "O Hades you have been angered by encountering Him in the nether world."

Hades is angered because it is frustrated.

All: It is angry.

It is angered because it is now captive.

All: It is angry.

It seized a body, and lo! It discovered God. It seized earth, and behold! It encountered Heaven. It seized the visible, and was overcome by the invisible.

O death, where is your sting? O Hades, where is your victory? Christ is risen and you are abolished.

All: He is truly risen.

Christ is risen and the demons are cast down.

All: He is truly risen.

Christ is risen and the angels rejoice.

All: He is truly risen.

Christ is risen and life is freed.

All: He is truly risen.

Christ is risen and the tomb is emptied of the dead.

All: He is truly risen.

For Christ, being the risen from the dead, has become the Leader and Reviver of those who have fallen asleep. To Him be glory and power for ever and ever.

All: Amen.

TROPARION OF SAINT JOHN CHRYSOSTOM (Tone 8)

The grace that shines forth from your mouth like a torch has enlightened the universe, bestowed treasures of generosity upon the world, and shone us the eminence of humility. While you teach us by your words, Father John Chrysostom, pray to the Word Christ our God, that He may save our souls.

LITURGY OF ST. JOHN CHRYSOSTOM

The Invocation to the Holy Spirit ("Heavenly King...") and "Glory to God in the highest ... Lord, You shall open my lips ..." are replaced by "Christ is risen ..." (3 times).

After Blessed is the Kingdom ...

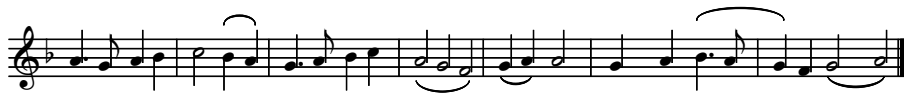
P: Christos anesti ek nekron, thanato thanaton pateesas, kai tees en dees mnimasi zoin kharisamenos.

All: Christ is risen from the dead and by his death He has trample upon Death, and has given life to those who were in the tombs. *(Twice)*

Al Maseeh qama min baynil amwaat, wa watee al mawta bil mawt, wa waha bel hayat lilatheena fil qubour.



Christ is ri - sen from the dead and by His death He has tram-pled u - pon



Death, and has gi - ven life to those who were in the tombs.



Christ is ri-sen from the dead and by His death He has tram-pled u-pon Death, and



has gi-ven life to those who were in the tombs.



Chris-tos a-nes-ti ek ne-kron tha-na - to tha-na-ton ba-tee - sas, kai tees en dees mni-ma-



- si zo-in kha-ri - sa - me-nos.

Al Ma-see-hu qa-ma min bayn il am-wat wa wa - ti al maw-ta bil mawt, wa wa-hab al

ha-yat li - la-dhee-na fil qu - boor.

PSALM 67

The priest continues to incense the table and the congregation during the following:

P: Let God arise and His enemies will scatter and those who hate Him will flee before Him.

All: Christ is risen from the dead... *(Using a short melody each time.)*

P: As smoke vanishes, so let them vanish and melt as wax before the fire.

All: Christ is risen from the dead...

P: So do sinners perish before God: but let the just exult with joy before Him.

All: Christ is risen from the dead...

P: This is the day the Lord has made; let us be glad and rejoice therein.

All: Christ is risen from the dead...

P: Glory to the Father...

All: Christ is risen from the dead...

P: Now and always...

All: Christ is risen from the dead...

Then once more, very solemnly:

P: Christ is risen from the dead, and by His death He has trampled upon Death:

All: And has given life to those who were in the tombs.

SPECIAL PETITIONS:

After the 5th petition of the Great Synapte, the following special petitions are said

6. That our Lord and Savior, Jesus Christ, may grant us triumph over the conspiracies of our visible and invisible enemies, let us pray to the Lord.

6. لأجل ان يمنحنا الرب يسوع المسيح مخلصنا الانتصار والغلبة على مشورات الاعداء المنظورين وغير المنظورين، الى الرب نطلب

7. That He may enable us to crush under our feet the Prince of Darkness and his powers, let us pray to the Lord.

7. لأجل ان يسحق سريعاً تحت أقدامنا أركان الظلام وكل قواته، إلى الرب نطلب

8. That He may fill our hearts with the joyful glory of his Resurrection, let us pray to the Lord.

8. لأجل ان يُظهرنا لامعين مبتهجين بمجد قيامة المقدسة، الى الرب نطلب

9. That we may enter the Chamber of his Divine Wedding Feast and rejoice with the Angels and the Saints in the Church Triumphant, let us pray to the Lord.

9. لأجل ان نكون مستحقين نعمة الولوج إلى خدر عرسه الالهي غير الموصوف، ومسورين بشركة خدامه العلويين وكل طغمات القديسين المتمتعين به في الكنيسة المنتصرة، الى الرب نطلب

10. For our deliverance etc...

10. لأجل نجاتنا من كل ضيق وغضب وخطر وشدة، الى الرب نطلب

ANTIPHON PRAYER

The Celebrant recites one of the following prayers:

1. Almighty Word of God, Who rose from the tomb and appeared to your beloved ones, show us the prints of the nails and the wound of your side. Strengthen our faith so that we may confess before the world that by your suffering, You healed the sufferings of our souls and by your glorious Resurrection, You granted mankind a pledge of their own resurrection.

For You are our Light and our Resurrection, O Christ God, and to You we render glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

صلاة الأنديفوننة

أيها الكلمة القدير، يا من قام من القبر وأتى أحبائه، أرنا آثار المسامير وطعنة جنبك، وثبت إيماننا، لكي نعترف أمام الجميع بأنك تألمت فشفت ألام نفوسنا، وقمت من بين الأموات فوهبت للعالم عربون القيامة بقيامتك المجيدة.

لأنك أنت نورنا وقيامتنا، أيها المسيح الإله، واليك نرفعُ المجد، وإلى أبليك الأزليّ وروحك القدوس، الآن وكلَّ أوان
والى دهر الدهرين.

الشعب: آمين

2. O Christ God, the Conqueror of death, bestow upon us your peace and fill our hearts with your Holy Spirit. Grant us to anticipate strength from On High in faith, hope and love, in order to confess that You are the God of those who trust in You and to proclaim to the whole world your glorious Resurrection.

For You are our Resurrection, O Christ God, and to You we render glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

3. O Christ, the Great and All-holy Passover, Wisdom, Word and Power of God, You died in the flesh and You rose on the third day, raising Adam from corruption and destroying death. O Passover of incorruption and Salvation of the world, grant us to partake of You more perfectly in the Everlasting Day of your Kingdom.

For You are our Holiness and our Resurrection, O Christ God, and to You is due Honor and Glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

ANTIPHON OF PASCHA

All: O Son of God, who are risen from the dead, save us who sing to You.

Alleluia

1- Shout joyfully to God, all you on earth.

2- Sing praise to the glory of his name; proclaim his glorious praise.

3- Say to God how tremendous are your deeds! For your great strength your enemies fawn upon You.

Glory to.... Now and always...

O Only Begotten Son...

الانديفونة الاولى للعيد

خلصنا يا ابن الله يا من قام من بين الاموات نحن المرمنين لك هلوليا

1. هلولوا للرب يا جميع الارض

2. ألا اشيدوا باسمه. اجعلوا تسييحه مجيداً

3. قولو لله ما ارهب أعمالك. ولعظم قدرتك يتملق أعداؤك

4. لتسجد لك جميع الارض ولتشد لك

المجد للآب... الآن وكل أوان...

ENTRANCE HYMN:

P: In the assemblies bless God, the Lord, from Israel's wellsprings. O Son of God, Who are risen from the dead...

ترنيمة الدخول:

في المجامع باركوا الله الرب من ينابيع أسرائيك. خلصنا يا ابن الله يا من قام من بين الاموات نحن المرمنين لك هلوليا

TROPARIA

Troparion of Pascha, 3 times

Christ is risen from the dead and by His death He has trampled upon death; and has given life to those who were in the tomb.

نشيد العيد باللحن الخامس (3 مرات)

المسيح قام من بين الاموات ووطىء الموت بالموت ووهب الحياة للذين في القبور (ثلاثاً)

HYPACOI (Tone 4)



Ma-ry and her com-pan-ions went forth be-fore dawn. They found the stone rolled a-way



from the tomb and heard the an - gel say, 'Why do you seek Him as a man a-mong the



dead, when He is in e - ter-nal splen - dor? Be - hold, the shroud is laid a - side. Has-ten



and pro-claim to the world that the Lord is ri - sen and has put Death to death, for



He is the Son of God, the Sa-vior of man-kind.'

الابياكوي بالحن الرابع

سَبَقَتِ الصُّبْحَ اللّوَاتِي كَنَّ مَعَ مَرِيَمَ، فوجدنَ الحجرَ مُدحرجاً عنِ القبرِ. وَسَمَعْنَ مِنَ الملاكِ: لِمَ تَطْلِبْنَ مَنْ هُوَ فِي الضَّوءِ الأزلِي بَيْنَ الموتي كإنسانٍ؟ أَنْظِرْنَ لِفانفَ الأكفانِ. أُسرِعنَ وبَشَرْنَ العالَمَ بأنَّ الرَبَّ قد قامَ وأماتَ الموتَ، لأنَّهُ أبْنُ اللهِ المخلصُ جنسَ البَشَرِ.

KONDAKION (Tone 2)



Though You went down in the tomb, O im-mor - tal One, You o-ver-threw the po-wer of



Ha - des and rose vic-to - ri-ous, O Christ God, You gree-ted the oint-



- ment bear-ing wo-men, say - ing: Re-joice! You gave peace to Your a-pos - tles, and to



those who had fal-len, re-sur-rec - tion.

القنطاق بالحن الثاني (أو الثامن)

وإن نزلت إلى القبرِ يا مَنْ لا يموت، فقد نقضتَ قُدرةَ الجحيمِ وقمتَ كظافرٍ، أيها المسيحُ الإلهُ. وللنسوةِ حاملاتِ الطيبِ قُلْتَ أفرحنِ. ولرسلكَ وهبتَ السَّلامَ، يا مانِحَ الواقِعِينِ القيامَ.

TRISAGION: All of you who have been baptized...

بدل التريصاجيون نرنم: أنتم الذين بالمسيح اعتمدتم. المسيح قد لبستم. هلولويا.

PROKIMENON (Tone 8) Ps.117: 24, 1

This is the day the Lord has made: let us be glad and rejoice in it!

Stichon: Give praise to the Lord, for he is good, for his mercy endures forever.

هذا هو اليوم الذي صنعَه الربّ، فلنبتهِجْ ونفرحْ به
إعترفوا للربِّ فإنه صالحٌ. لأن إلى الابد رحمتُهُ

EPISTLE: Acts 1:1-9

In the preceding book, Theophilus, I was concerned with everything Jesus did and taught from the beginning, until the day he was taken up, after giving commandments through the Holy Spirit to the apostles he had chosen. To them also he showed himself alive after his passion by many proofs, appearing to them during forty days and speaking about God's kingdom. And while eating with them, he told them not to leave Jerusalem, but to wait for the Father's promise, "of which you have heard," he said, "by my mouth. For while John baptized with water, you shall be baptized in the Holy Spirit within a few days."

Now, those gathered there questioned him, asking, "Lord, is it now that you will restore the kingdom to Israel?" But he answered them, "It is not for you to know the times or the proper moments the Father has set by his own authority. But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses to me in Jerusalem, and in Judea and Samaria, and even to the very ends of the earth."

الرسالة (أعمال الرسل 1: 1-9)

قد أنشأت الكلام الأول يا ثاوفيلس، في جميع الأمور التي أبتدأ يسوع يعملها ويعلم بها، إلى اليوم الذي صنع فيه. من بعد أن أوصى بالروح القدس الرسل الذين أصطفاهم، الذين أراهم أيضاً نفسه حياً بعد تألمه ببراكين كثيرة. وهو يتراءى لهم مدة أربعين يوماً ويكلمهم عما يخص ملكوت الله. وفيما هو يأكل معهم أوصاهم أن لا تبرحوا من أروشليم. بل أنتظروا موعد الأب الذي سمعتموه مني. فإن يوحنا إنما عمد بالماء. أما أنتم فستعمدون بالروح القدس بعد هذه الأيام بقليل. فسأله المجتمعون قائلين: يارب أفي هذا الزمان ترد الملك إلى إسرائيل؟ فقال لهم. ليس لكم أن تعرفوا الأوقات والأزمنة التي جعلها الأب في سلطانه الخاص، لكنكم ستتالون قوة بطول الروح القدس عليكم. فتكونون لي شهوداً في أورشليم. وفي جميع اليهودية والسامرة وإلى أقاصي الأرض.

ALLELUIA (Tone 4) Ps.101: 13; 32: 13

You shall arise and have mercy upon Zion,
for the time to pity her, the right time has come.

Stichon: The Lord has looked down from heaven upon all the sons of men.

أنتَ ياربُّ تقومُ وترأفُ بصهيونَ لأَنَّهُ وَقَّتْ الرَّأفَةَ بِهَا. والوقتُ قد حضرَ

الربُّ منَ السماءِ نظرًا، فأبصرَ جميعَ بني البَشَرِ.

GOSPEL OF PASCHA: 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 made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came to his own, and his own received him not. But to as many as received him he gave the power of becoming children of God; to those who believe in his name: 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 was made flesh, and dwelled among us. And we saw his glory (glory as of the only-begotten of the Father) full of grace and of truth. John bore witness concerning him, and cried, "This was the one of whom I said, 'He who is to come after me has been set above me, because he was before me.'" And of his fullness we have all received, grace for grace. For the Law was given through Moses; grace and truth came through Jesus Christ.

الانجيل (يوحنا 1: 1-17)

في البدء كانَ الكَلِمَةُ. والكَلِمَةُ كانَ عندَ الله. وكانَ الكَلِمَةُ اللهُ. هذا كانَ في البدءِ عندَ الله. كلُّ بهِ كَوْنٌ. وبغيره لم يُكُونْ شيءٌ ممَّا كُونٌ. فيه كانتِ الحياةُ. والحياةُ كانت نورَ الناسِ، والنورُ يضيءُ في الظُّلْمَةِ. والظُّلْمَةُ لم تُدرِكْهُ. كانَ رجلٌ مُرسَلٌ منَ اللهِ أسمُهُ يوحنا، هذا جاءَ للشهادةِ لكي يَشْهَدَ للنورِ. حتى يُؤمنَ الجميعُ بواسطتهِ. لم يَكُنْ هو النورَ بل كانَ ليشْهَدَ للنورِ. كانَ النورَ الحقيقي الذي يُنيرُ كلَّ إنسانٍ أتَ إلى العالمِ، كانَ في العالمِ والعالمُ بهِ كُونٌ. والعالمُ لم يَعْرِفْهُ. أتى إلى خاصتيهِ وخاصتتهِ لم تقبلْهُ فأَمَّا كلُّ الذينَ قبلوهُ فأَعْطاهم سُلطاناً أن يكونوا أبناءَ الله. الذينَ لا من دَمٍ ولا من مشيئةِ لحمٍ، ولا من مشيئةِ رجلٍ، لكن منَ اللهِ وُلدوا. والكَلِمَةُ صارَ جسداً وحلَّ فينا. وقد أبصرنا مجدَهُ مجدٌ وحيدٌ منَ الأبِ، مملؤاً نعمةً وحقاً. ويوحنا شَهِدَ لَهُ وصرخَ قائلاً: هذا هو الذي قُلْتُ عنه إنَّ الذي يأتي بَعْدِي قد كانَ قبلي لأَنَّهُ أَقدمُ مني. ومن امتلائهِ نحنُ كلُّنا أخذنا، ونعمةً مكانَ نعمةٍ، لأنَّ الناموسَ أُعْطِيَ بيموسى. وأما النعمةُ والحقُ فبيسوعَ المسيحِ قد حَصَلَا.

HIRMOS (1st Tone)



The an-gel cried out to the one who is full of grace: Hail, O im - ma-cu-late vir-gin!



Hail! a - gain: for your Son is ri - sen from the tomb on the third day.



Shine, shine, O new Je-ru-sa - lem! For the glo-ry of the Lord has shone up-



- on You. Re-joyce and be glad, O Si-on, and you, O pure one, O Mo-ther of God, ex-



- ult in the re-sur-rec-tion of your Son.

نشيد لوالدة الاله باللحن الاول

ان الملاك خاطب الممثلة نعمة: أيتها العذراء النقية افرحي. وايضاً اقول افرحي، لأن ابناك قد قام من القبر في اليوم الثالث

أستتيري أستتيري. يا أورشليم الجديدة. لأن مجد الرب قد أشرق عليك. افرحي الآن وسرّي يا صهيون. وأنت يا نقيّة يا والدة الاله افرحي بقيامة ولدك.

KINONIKON (Tone 1)

During the First Week, on Sundays, and on the Closing Day:



Re - ceive the bo - dy, the bo - dy of Christ, and drink from



the Foun - tain of im - mor-ta - li - ty. Al - le - lu - i -



- a.

ترنيمۃ المناولة:

جسد المسيح خذوا. والينبوع الذي لا ينضب ذوقوا. هللوا (وتقال أيضاً بدل "اقبلني اليوم شريكاً")

It is repeated instead of "Receive me now..."

تعاد بدل "اقبلني اليوم..."

N.B. The Resurrection homily of St. John Chrysostom may also be chanted during the Communion of the faithful.

يمكن ترتيل عظة القديس يوحنا الذهبي الفم اثناء المناولة.

POST-COMMUNION HYMN: Christ is risen ... (*once*)

بدل (لقد نظرنا ...) يرئم المسيح قام (مرة واحدة)

Instead of *Blessed be the name of the Lord...*: Christ is risen... (*3 times*)

بدل (ليكن اسم الرب مباركاً...) يرئم المسيح قام (3 مرات)

APOLYSIS

"...Who is risen from the dead..."

After the Apolysis the Celebrant, holding the paschal candle and facing the People says:

"Christ is risen!" **All:** "He is truly risen!"

Celebrant looking slightly to the left "Almaseeh qaam!" **All:** "Haqqan qaam!"

Celebrant looking slightly to the right "Christos anesti!" **All:** "Alithos anesti!"

Celebrant facing the People "Glory to His Resurrection on the third day!"

All: "We worship His Holy Resurrection on the third day!"

Instead of "Through the prayers of our holy fathers..." *We pray* "Christ is risen..."

BLESSING OF THE EGGS

D: let us pray to the Lord.

All: Lord have mercy

P: O Lord, Our God, Creator of the Universe, bless these eggs, symbol of the Resurrection of your Christ. In your bounty bless those who offered them, those who prepared them and those who partake of them. Preserve the faithful from evil. Fill them with your magnificent gifts and your bounty which is beyond measure.

For yours is the dominion and yours is the kingdom, and the power and the glory, Father, Son and Holy Spirit, now and always and forever and ever.

All: Amen

Kindly leave this booklet in church to be used again.