

**DIVINE LITURGY VARIABLES FOR FEAST OF PALM SUNDAY:
ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM**

قُداس أحدِ الشعانين. دُخولُ رَبِّنا يسوعَ المسيحِ إلى أُورَشَلِيم

<p align="center">DIVINE LITURGY OF ST. JOHN CHRYSOSTOM</p>	<p align="center">قُداس يوحنا الذهبي الفم</p>
<p align="center">THE FIRST ANTIPHON</p>	<p align="center">الأنتيفونا الأولى</p>
<p>I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me; the perils of hell beset me.</p> <p>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</p> <p>I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living.</p> <p>(Refrain)</p> <p>Glory... Both now... (Refrain)</p>	<p>لَقَدْ اَمْتَلَأْتُ فَرَحاً لِأَنَّ الرَّبَّ سَيَسْمَعُ صَوْتِ تَضْرُعِي. غَمَرَاتُ الْمَوْتِ اَكْتَنَفْتِي، وَأَهْوَالُ الْجَحِيمِ اَدْرَكْتَنِي.</p> <p>اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَه، يَا مُخَلِّصِ خَلِّصْنَا. لَقَيْتُ الضِّيقَ وَالْأَسَى، وَدَعَوْتُ بِاسْمِ الرَّبِّ، فَيَا رَبِّ نَجِّ نَفْسِي. اَسْلُكْ أَمَامَ الرَّبِّ فِي أَرْضِ الْأَحْيَاء.</p> <p>(اللازمة)</p> <p>الْمَجْدُ ... الْآنَ وَكُلَّ ... (اللازمة)</p>
<p align="center">THE SECOND ANTIPHON</p>	<p align="center">الأنتيفونا الثانية</p>
<p>I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me?</p> <p>Refrain: Save us, O Son of God, Who didst sit upon the foal of an ass, who sing to Thee: Alleluia.</p> <p>I will take the cup of Salvation, and call upon the Name of the Lord. (Refrain)</p> <p>I will pay my vows unto the Lord in the presence of all His people. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>اَمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ، لَكِنِّي كُنْتُ مَكْرُوباً جِداً. بِمَاذَا أَكْفِي الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟</p> <p>اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ ابْنِ آتَانَ، لِتُرْتَلَّ لَكَ: هَلْلُوِيَا.</p> <p>كَاسَ الْخَلَّاصِ أَقْبِلْ، وَبِاسْمِ الرَّبِّ اُدْعُو. (اللازمة)</p> <p>أُوفِي نُذُورِي لِلرَّبِّ أَمَامَ كُلِّ شَعْبِهِ. (اللازمة)</p> <p>الْمَجْدُ ... الْآنَ وَكُلَّ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...</p>
<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الأنتيفونا الثالثة</p>
<p>O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the house of Aaron now say that He is good: for His mercy endureth forever. Let all that fear the Lord now say that He is good: for His mercy endureth forever.</p>	<p>اعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ هَارُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ خَائِفُو الرَّبِّ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.</p>
<p>• <i>During the Little Entrance, chant the verses of the Third Antiphon and the apolytikion of Lazarus Saturday. Then, the following:</i></p>	

<p align="center">THE EISODIKON (ENTRANCE HYMN) OF THE FEAST</p>	<p align="center">إيصودكيون (ترنيمة الدخول) أحد الشعانين</p>
<p>Blessed is He Who cometh in the Name of the Lord: God is the Lord and hath appeared unto us. Save us, O Son of God, Who didst sit upon the foal of an ass, who sing to Thee: Alleluia.</p>	<p>مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ، اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ ابْنِ آتَانَ، لِنُرْتِّلَ لَكَ: هَلَلُوبِيَا.</p>
<p>• <i>After the Little Entrance, sing these hymns in the following order:</i></p>	
<p align="center">APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE</p>	<p align="center">أبوليتيكيون سبت لعازر باللحن الأول</p>
<p>In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.</p>	<p>أَيُّهَا الْمَسِيحُ الْإِلَهُ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ آلامِكَ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَمَا لِلْأَطْفَالِ، نَحْمِلُ عِلَامَاتِ الْغَلْبَةِ وَالظَّفَرِ، صَارِحِينَ نَحْوِكَ يَا غَالِبَ الْمَوْتِ: أَوْصَنَا فِي الْأَعَالِي، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ.</p>
<p align="center">APOLYTIKION OF PALM SUNDAY IN TONE FOUR</p>	<p align="center">أبوليتيكيون أحد الشعانين باللحن الرابع</p>
<p>O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.</p>	<p>أَيُّهَا الْمَسِيحُ الْإِلَهُ، لَمَّا دُفِنَّا مَعَكَ بِالْمَعْمُودِيَّةِ، اسْتَأْهَلْنَا بِقِيَامَتِكَ الْحَيَاةَ الْخَالِدَةَ. فَنَحْنُ نُسَبِّحُكَ هَاتِفِينَ: أَوْصَنَا فِي الْأَعَالِي، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ.</p>
<p>• <i>Do NOT sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">KONTAKION OF PALM SUNDAY IN TONE SIX</p>	<p align="center">القنطاق لأحد الشعانين باللحن السادس</p>
<p>Being borne upon a throne in Heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the angels and the laudation of the children as they cried to Thee: Blessed art Thou Who comest to recall Adam.</p>	<p>يَا مَنْ هُوَ جَالِسٌ عَلَى الْعَرْشِ فِي السَّمَاءِ وَرَاكِبٌ جَحْشاً عَلَى الْأَرْضِ، لَقَدْ تَقَبَّلْتَ تَسَابِيحَ الْمَلَائِكَةِ وَتَمَاجِيدَ الْأَطْفَالِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، هَاتِفِينَ إِلَيْكَ: مُبَارَكُ أَنْتَ الْآتِي لِتُعِيدَ آدَمَ ثَانِيًا.</p>
<p>• <i>The Trisagion Hymn: "Holy God."</i></p>	
<p align="center">THE EPISTLE FOR PALM SUNDAY</p>	<p align="center">الرسالة لأحد الشعانين</p>
<p><i>Blessed is He Who cometh in the Name of the Lord.</i> <i>O give thanks unto the Lord, for He is good; for His mercy endures forever.</i> The Reading from the Epistle of St. Paul to</p>	<p>مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرَّسُولِ إِلَى أَهْلِ</p>

the Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice! Let your forbearance be known to all people. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. The things which you both learned and received, and heard and saw in me, these things do; and the God of peace will be with you.

فليبي. (٤: ٤-٩)

يا إخوة، افرحوا في الرب كل حين وأقول أيضاً افرحوا. وليظهر حلمكم لجميع الناس. فإن الرب قريب. لا تهتموا البتة، بل في كل شيء فلتكن طلباتكم معلومة لدى الله بالصلاة والتضرع مع الشكر. وليحفظ سلام الله، الذي يفوق كل عقل، قلوبكم وبصائرکم في يسوع المسيح. وبعد أيها الإخوة، مهما يكن من حق، ومهما يكن من عفاف، ومهما يكن من عدل، ومهما يكن من طهارة، ومهما يكن من صفة محببة، ومهما يكن من حسن صيت، إن تكن فضيلة، وإن يكن مدح، ففي هذه افتكروا. وما تعلمتموه، وتسلمتموه، وسمعتموه، ورأيتموه في، فبهذا اعملوا، وإله السلام يكون معكم.

THE GOSPEL FOR PALM SUNDAY

الإنجيل لأحد الشعانين

The Reading of the Holy Gospel according to St. John. (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me." When

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير، والتلميذ الطاهر. (١٢: ١-١٨)

قبل الفصح بستة أيام، أتى يسوع إلى بيت عنيا حيث كان لعازر الذي مات فأقامه يسوع من بين الأموات. فصنعوا له هناك عشاء، وكانت مرثا تخدم، وكان لعازر أحد المتكئين معه. أما مريم فأخذت رطل طيب ناردين خالص، كثير الثمن، ودهنت قدمي يسوع ومسحت قدميه بشعرها. فامتلاً البيت من رائحة الطيب. فقال أحد تلاميذه، يهوذا ابن سمعان الاسخريوطي، الذي كان مزمعاً أن يسلمه، "لم لم يبع هذا الطيب بثلاث مئة دينار ويعطى للمساكين؟" وإنما قال هذا لا اهتماماً بالمساكين، بل لأنه كان سارقاً وكان الصندوق عنده، وكان يحمل ما يلقي فيه. فقال يسوع: "دعها، إنما حفظته ليوم دفني، فإن المساكين هم عندكم في كل حين، وأما أنا فلست عندكم في كل

the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

حِينَ . وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّ يَسُوعَ هُنَاكَ، فَجَاؤُوا، لَا مِنْ أَجْلِ يَسُوعَ فَقَطْ، بَلْ لِيَنْظُرُوا أَيْضاً لِعَازَرَ الَّذِي أَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ. فَأَتَمَرَ رُؤَسَاءُ الْكَهَنَةِ أَنْ يَقْتُلُوا لِعَازَرَ أَيْضاً، لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا بِسَبَبِهِ يَذْهَبُونَ فَيُؤْمِنُونَ بِيَسُوعَ. وَفِي الْعَدِ، لَمَّا سَمِعَ الْجَمْعُ الْكَثِيرَ الَّذِينَ جَاؤُوا إِلَى الْعِيدِ بِأَنَّ يَسُوعَ آتٍ إِلَى أُورُشَلِيمَ، أَخَذُوا سَعَفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ وَهُمْ يَصْرُخُونَ قَائِلِينَ: "هُوشَعْنَا، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مَلِكِ إِسْرَائِيلِ". وَإِنَّ يَسُوعَ وَجَدَ جَحْشاً فَرَكِبَهُ كَمَا هُوَ مَكْتُوبٌ: "لَا تَخَافِي يَا ابْنَةُ صِهْيُونَ. هَا إِنَّ مَلِكِكَ يَأْتِيكَ رَاكِباً عَلَى جَحْشِ ابْنِ أَتَانٍ". وَهَذِهِ الْأَشْيَاءُ لَمْ يَفْهَمَهَا تَلَامِيذُهُ أَوَّلًا، وَلَكِنْ لَمَّا مُجِدَّ يَسُوعَ حِينَئِذٍ تَذَكَّرُوا أَنَّ هَذِهِ إِنَّمَا كُتِبَتْ عَنْهُ وَأَنَّهُمْ عَمَلُوهَا لَهُ. وَكَانَ الْجَمْعُ الَّذِينَ كَانُوا مَعَهُ حِينَ نَادَى لِعَازَرَ مِنَ الْقَبْرِ وَأَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ يَشْهَدُونَ لَهُ. وَمِنْ أَجْلِ هَذَا اسْتَقْبَلَهُ الْجَمْعُ، لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ صَنَعَ هَذِهِ الْآيَةَ.

**MEGALYNARION FOR PALM SUNDAY
IN TONE FOUR**

تعظيمة أحد الشعانين باللحن الرابع

God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ; and with palms and branches let us raise our voices unto him with praise, saying, Blessed is he that cometh in the name of the Lord our Savior.

اللَّهُ الرَّبُّ ظَهَرَ لَنَا، فَأَقِيمُوا الْعِيدَ وَابْتَهِجُوا، وَهَلِّمُوا بِنَا نِعْظَمِ الْمَسِيحِ، وَبِسَعْفِ وَأَغْصَانِ نَهْتِفُ بِالنَّسَابِيحِ قَائِلِينَ: مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مُخْلِصِنَا.

**KOINONIKON (COMMUNION HYMN)
FOR PSALM SUNDAY IN TONE EIGHT**

**كينونيكون (ترنيمة المناولة)
لأحد الشعانين باللحن الثامن**

Blessed is He Who cometh in the Name of the Lord. Alleluia.

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. هَلِّلُويَا.

- During the Communion of the laity, the choir can sing “[Rejoice, O Bethany](#).”
- Post-Communion Hymn: Instead of “We have seen the true light,” sing the Apolytikion of **Lazarus Saturday**.
- During the customary procession around the exterior of the church which follows “Blessed be the Name of the Lord,” the choir can sing the Apolytikia of Lazarus Saturday and Palm Sunday, “Rejoice, O Bethany” and the Trisagion Hymn.

THE DISMISSAL	الختم
<p>Priest: May He Who accepted to make the foal of a donkey His throne for our salvation, 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 الْحَقِيقِي، يَا مَنْ قَبِلْتَ أَنْ تَرْكَبَ عَلَى جَحْشٍ ابْنِ أَتَانٍ مِنْ أَجْلِ خَلَاصِنَا، بِشَفَاعَةِ وَالِدَةِ إِلَهِ الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ؛ وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقَدِيسِينَ الْمُكْرَمِينَ الْعَادِمِي الْأَجْسَادِ؛ وَتَضَرُّعَاتِ النَّبِيِّ الْمَجِيدِ السَّابِقِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الْأَذْهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْحَسَنِي الظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة).... شَفِيعِ (ة) هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهِ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.