

**DIVINE LITURGY VARIABLES FOR THIRD SUNDAY OF PASCHA
SUNDAY, MAY 08, 2022; TONE 2 / EOTHINON 4
SUNDAY OF THE MYRRH-BEARING WOMEN,
PIOUS JOSEPH OF ARIMATHEA & RIGHTEOUS NICODEMUS**

APOSTLE AND EVANGELIST JOHN THE THEOLOGIAN; VENERABLE ARSENIOS THE GREAT

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُوئْسَ وَالْمَطْرَانِ
يُوحَنَّا وَفَكِّ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ
نَطْلُبُ.

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 west side of the Altar Table.*

Priest: Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life!

- *The Choir then sings this twice, and the Liturgy continues with the Great Litany.*

THE FIRST ANTIPHON

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. (**Refrain**)

Glory... Both now... (**Refrain**)

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا
لِتَسْبِحَتِهِ.

الْلازِمَةُ: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ
لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (الْلازِمَةُ)

الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (الْلازِمَةُ)

THE SECOND ANTIPHON

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. (**Refrain**)

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيءَ بِوَجْهِهِ عَلَيْنَا
وَيَرْحَمَنَا.

الْلازِمَةُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ
الْأَمْوَاتِ، لِنُرْتَلَ لَكَ. هَلِّلُوبِيَا.

لِنُعْرِفْ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ.
تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (الْلازِمَةُ)

<p>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>لِيُبَارِكُنَا اللهُ إِلَهُنَا، وَلْتَرْهَبُهُ جَمِيعُ أَقَاصِي الْأَرْضِ. (اللازمة) الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... يَا كَلِمَةَ اللهِ، الْإِبْنِ الْوَحِيدِ...</p>
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THE THIRD ANTIPHON

<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face. <i>Refrain</i>: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life! As smoke vanisheth, so let them vanish; as wax melteth before the fire. (<i>Refrain</i>) So let sinners perish at the presence of God, and let the righteous be glad. (<i>Refrain</i>) This is the day which the Lord hath made; let us rejoice and be glad therein. (<i>Refrain</i>)</p>	<p>لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ. (اللازمة): الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ. كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة) كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازمة) هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)</p>
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THE EISODIKON (ENTRANCE HYMN) OF PASCHA

<p>In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.</p>	<p>فِي الْمَجَامِعِ بَارِكُوا اللهُ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ: هَلْلُوبِيَا.</p>
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RESURRECTIONAL APOLYTIKION IN TONE TWO

<p>When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.</p>	<p>عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.</p>
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APOLYTIKION OF JOSEPH OF ARIMATHEA IN TONE TWO

<p>The noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb. But on the third day Thou didst arise, O Lord, granting to the world Great Mercy.</p>	<p>إِنَّ يُوْسُفَ الْمُتَّقِي، أَحْدَرَ جَسَدَكَ الطَّاهِرَ مِنَ الْعُودِ، وَلَقَّهُ بِالسَّبَانِي النَّقِيَّةِ، وَحَنَطَهُ بِالطَّيِّبِ، وَجَهَّرَهُ، وَأَضْجَعَهُ فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قُمْتَ لِثَلَاثَةِ أَيَّامٍ، يَا رَبُّ، مَانِحًا الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
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APOLYTIKION OF THE MYRRH-BEARING WOMEN IN TONE TWO

Unto the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting to the world Great Mercy.

إِنَّ الْمَلَكَ قَدْ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلًا لِلنِّسْوَةِ
الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لَائِقٌ بِالْأَمْوَاتِ،
وَأَمَّا الْمَسِيحُ، فَقَدْ ظَهَرَ غَرِيبًا مِنَ الْفَسَادِ. لَكِنْ
اصْرُخْنَ قَائِلَاتٍ: قَدْ قَامَ الرَّبُّ، مَانِحًا الْعَالَمَ الرَّحْمَةَ
الْعُظْمَى.

APOLYTIKION OF ST. JOHN THE THEOLOGIAN IN TONE TWO

O Apostle John, beloved of Christ our God, hasten to deliver a defenseless people. He that allowed thee to recline on His breast receiveth thee bowing in intercession. Implore Him, O Theologian, to dispel the persistent cloud of the heathen, and ask for us His peace and Great Mercy.

أَيُّهَا الرَّسُولُ الْمُتَكَلِّمُ بِاللَّاهُوتِ، حَبِيبُ الْمَسِيحِ إِلَهَهُ،
أَسْرِعْ وَأَنْقِذْ شَعْبًا لَا عُذْرَ لَهُ. لِأَنَّ الَّذِي تَتَّوَلَّى أَنْ
تَتَّكِيَ عَلَى صَدْرِهِ يَقْبَلُكَ مُتَوَسِّلًا. فَابْتَهِلْ إِلَيْهِ أَنْ
يُشِثَّ سَحَابَةَ الشُّرُورِ وَالْمِحْنِ، طَالِبًا لَنَا السَّلَامَةَ
وَالرَّحْمَةَ الْعُظْمَى.

• Now sing the apolytikion of the patron saint or feast of the temple.

KONTAKION OF PASCHA IN TONE EIGHT

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, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

وَلَيْنَ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ
دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ إِلَهَهُ،
وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "افْرُخْنَ"، وَلِرُسُلِكَ وَهَبْتَ
السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

THE EPISTLE (For St. John the Theologian)

His voice has gone out into all the earth.

The heavens declare the glory of God.

The Reading from the First Epistle of St. John. (1:1-7)

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the Word of life—the Life was made manifest, and we saw it, and testify to it, and proclaim to you the Eternal Life which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with

إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُ.

السَّمَاوَاتُ تُذِيعُ مَجْدَ اللَّهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ يُوْحَنَّا الرَّسُولِ الْأُولَى
الْجَامِعَةِ.

الَّذِي كَانَ مِنَ الْبَدْءِ، الَّذِي سَمِعْنَاهُ، الَّذِي رَأَيْنَاهُ
بِعُيُونِنَا، الَّذِي شَاهَدْنَاهُ، وَلَمَسْتَهُ أَيْدِينَا، مِنْ جِهَةِ كَلِمَةِ
الْحَيَاةِ. فَإِنَّ الْحَيَاةَ أَظْهَرْتَ، وَقَدْ رَأَيْنَا وَنَشْهَدُ وَنُخْبِرُكُمْ
بِالْحَيَاةِ الْأَبَدِيَّةِ الَّتِي كَانَتْ عِنْدَ الْآبِ وَأَظْهَرْتَ لَنَا.
الَّذِي رَأَيْنَاهُ وَسَمِعْنَاهُ نُخْبِرُكُمْ بِهِ، لِكَيْ يَكُونَ لَكُمْ أَيْضًا
شَرِكَةٌ مَعَنَا. وَأَمَّا شَرِكَتُنَا نَحْنُ فَهِيَ مَعَ الْآبِ وَمَعَ

His Son Jesus Christ. And we are writing this that our joy may be complete. This is the message we have heard from Him and proclaim to you, that God is light and in Him is no darkness at all. If we say we have fellowship with Him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

ابْنِهِ يَسُوعَ الْمَسِيحِ. وَنَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ يَكُونَ فَرَحُكُمْ كَامِلًا. وَهَذَا هُوَ الْخَبْرُ الَّذِي سَمِعْنَاهُ مِنْهُ وَنُخْبِرُكُمْ بِهِ: إِنَّ اللَّهَ نُورٌ وَلَيْسَ فِيهِ ظِلْمَةٌ بَتَّةً. إِنْ قُلْنَا: إِنَّ لَنَا شَرِكَةً مَعَهُ وَسَلَكْنَا فِي الظُّلْمَةِ، نَكْذِبُ وَلَسْنَا نَعْمَلُ الْحَقَّ. وَلَكِنْ إِنْ سَلَكْنَا فِي النُّورِ كَمَا هُوَ فِي النُّورِ، فَلْنَا شَرِكَةً بَعْضُنَا مَعَ بَعْضٍ، وَدَمَّ يَسُوعَ الْمَسِيحِ ابْنِهِ يُطَهِّرُنَا مِنْ كُلِّ خَطِيئَةٍ.

THE GOSPEL FOR THE SUNDAY OF THE MYRRH-BEARING WOMEN

The Reading from the Holy Gospel according to St. Mark. (15:43-16:8)

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of James saw where He was laid. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back – it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a long white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He is risen; He is not here; see the place where they laid Him. But go, tell His disciples and Peter

فصلٌ شريفٌ من بشارَةِ القديسِ مَرْقُسَ الإنجيليِّ البشيرِ والتلميذِ الطاهرِ.

في ذلكَ الزمانِ، جاءَ يوسُفُ الذي مِنَ الرّامَةِ، مُشيرٌ تقِيٌّ، وكانَ هُوَ أيضاً مُنتظِراً ملكوتَ اللهِ. فأجترأً ودخَلَ على بيلاطسَ وطلبَ جسدَ يسوع. فاستغربَ بيلاطسُ أَنَّهُ قَدْ ماتَ هَكَذَا سَريعاً. واستدعى قائِدَ المِئَةِ وسألهُ هَلْ لَهُ زَمانٌ قَدْ ماتَ. ولَمَّا عَرَفَ مِنَ القائِدِ، وهَبَ الجسدَ ليوسُفَ. فأشترى كَتاناً، وأنزلهُ، ولقاهُ في الكَتانِ، ووَضَعَهُ في قَبْرِ كانَ مُنحوتاً في صَخْرَةٍ، ودَحَرَجَ حَجَراً على بابِ القَبْرِ. وكانتِ مَريمُ المَجْدَلِيَّةُ ومَريمُ أُمُّ يوسَى تَنظُرانِ أينَ وُضِعَ. ولَمَّا انقضى السَّبْتُ، اشترتِ مَريمُ المَجْدَلِيَّةُ ومَريمُ أُمُّ يَعقوبَ وسالومَةَ حَنوطاً لِيَأْتِيَنَّ وَيَدَهِنَهُ. وبَكَرَنَ جِداً في أوَّلِ الأُسبوعِ وأتَيْنَ القَبْرَ وَقَدْ طَلَعَتِ الشَّمْسُ. وكُنَّ يَقُلْنَ فيما بَيْنَهُنَّ "مَنْ يُدحِجُ لَنَا الحَجَرَ عَنِ بابِ القَبْرِ؟" فَتَطَلَّعْنَ، فرَأَيْنَ الحَجَرَ قَدْ دُحِرَجَ، لأنَّهُ كانَ عَظيماً جِداً. فلَمَّا دَخَلَ القَبْرَ، رَأَيْنَ شاباً جالِساً عَنِ اليمينِ، لابساً حُلَّةً بَيضاءَ، فاندَهَلْنَ. فقالَ لَهُنَّ: "لا تَدَهَلْنَ. أنتنَّ تَطُلِبْنَ يسوعَ الناصِريِّ المَصلوبِ. قَدْ قامَ، لَيْسَ هُوَ هَهُنا. هُوَذا المَوْضِعُ الذي وَضَعُوهُ فِيهِ. فَادَهَبْنَ وَقُلْنَ لِتلاميذِهِ ولِبِطْرُسَ إِنَّهُ

<p>that He is going before you to Galilee; there you will see Him, as He told you.” And they went out quickly and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.</p>	<p>يَسْبِقُكُمْ إِلَى الْجَلِيلِ، هُنَاكَ تَرَوْنَهُ كَمَا قَالَ لَكُمْ. " فَخَرَجْنَ سَرِيعاً وَفَرَرْنَ مِنَ الْقَبْرِ وَقَدْ أَخَذَتْهُنَّ الرِّعْدَةُ وَالذَّهْشُ. وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئاً لِأَنَّهُنَّ كُنَّ خَائِفَاتٍ.</p>
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MEGALYNARION FOR PASCHA IN TONE ONE

<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> 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 تَقَوَّوْهُ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ. إِسْتَنْتِيرِي اسْتَنْتِيرِي يَا أورشليمُ الجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُونُ، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَالدِّكَ.</p>
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KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالتَّيْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</p>	

THE GREAT DISMISSAL

<p>Priest: May He Who rose from the dead, 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; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the Pious Joseph of Arimathea, Righteous Nicodemus and the holy Myrrh-bearing Women; of the Apostle and Evangelist John the Theologian; and Venerable Arsenios the Great, whose memory we celebrate today, and of all the saints: have</p>	<p>الكَاهِنُ: أَيُّهَا الْمَسِيحُ الْهَذَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّاهِرَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَ يُوَاكِيمَ وَحَنَّةَ؛ وَالْقَدِيسِينَ يُوْسُفَ الرَّامِي، نِيقُودِيمُوسَ الْبَارِّ، وَحَامِلَاتِ الطَّيْبِ؛ وَالْقَدِيسِ الْمَجِيدِ الرَّسُولِ يُوحَنَّا الْإِنْجِيلِيِّ الْمُتَكَلِّمِ بِاللَّاهُوتِ، وَالْبَارِ أَرْسَانِيُوسَ الْكَبِيرِ، الَّذِينَ نَقِيْمُ تَذَكَارُهُمُ الْيَوْمَ، وَجَمِيعِ</p>
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mercy on us and save us, forasmuch as He is good and loveth mankind.	قَدَيْسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ .
Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...	الكَاهِنُ: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ... الجوقة: ... لِلَّذِينَ فِي الْقُبُورِ .
People: ...bestowing life!	
<ul style="list-style-type: none"> NOTE: This ending for the remainder of Bright Season matches what is correctly provided in the <i>Liturgikon</i> (fourth edition, p. 14). After the Dismissal, we chant the phimi (in Tone Two) in honor of His Eminence, Metropolitan JOSEPH on the occasion of his patronal feast day in the following order: <ul style="list-style-type: none"> 1) <i>The deacon (or if none, the priest) intones the phimi from the beautiful gate.</i> 2) <i>The clergy then chant the phimi from the sanctuary.</i> 3) <i>The choir then chants the phimi from where it stands.</i> 	
PHIMI OF METROPOLITAN JOSEPH	فِيمِي مَتْرُوبُولِيَتِ نِيُويُورِكِ وَسَائِرِ أَمِيرِكَا الشَّمَالِيَّةِ
JOSEPH, the most devout, the most reverend, chosen by God as Archbishop of New York and the Metropolitan of all North America, our Father and Chief Shepherd, may God grant him many years!	جُوزِيْفُ الْكَلْبِيِّ الطُّهْرِ، وَالْجَزَيْلُ الْإِحْتِرَامِ، الْمُقَامُ مِنَ اللَّهِ مِطْرَانًا عَلَى نِيُويُورِكِ وَتَوَابِعِهَا، الْمُنْتَقَدِّمُ فِي الْكِرَامَةِ وَالْمُتَّصِدِّرُ فِي الرِّئَاسَةِ عَلَى كُلِّ أَمِيرِكَا الشَّمَالِيَّةِ، أَبُونَا وَرَبِّسُ رُعَاتِنَا لِتَكُنْ سِنُوهُ عَدِيدَةً.
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i></p> <p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, 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.</p>	