



*The Paschal Homily of St. John Chrysostom (in English)*  
*PASCHAL TROPARION in JAPANESE*  
*and*  
*GOSPEL READING*

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# *The Paschal Homily of St. John Chrysostom (in English)*

## *PASCHAL TROPARION in JAPANESE* *and* *GOSPEL READING*

### **The Paschal Homily of St. John Chrysostom (Read Each Year at Pascha)**

Is there anyone who is a devout lover of God? Let them enjoy this beautiful bright festival! Is there anyone who is a grateful servant? Let them rejoice and enter into the joy of their Lord!

Are there any weary with fasting? Let them now receive their wages! If any have toiled from the first hour, let them receive their due reward; If any have come after the third hour, let him with gratitude join in the Feast! And he that arrived after the sixth hour, let him not doubt; for he too shall sustain no loss. And if any delayed until the ninth hour, let him not hesitate; but let him come too. And he who arrived only at the eleventh hour, let him not be afraid by reason of his delay.

For the Lord is gracious and receives the last even as the first. He gives rest to him that comes at the eleventh hour, as well as to him that toiled from the first. To this one He gives, and upon another He bestows. He accepts the works as He greets the endeavor. The deed He honors and the intention He commends.

Let us all enter into the joy of the Lord! First and last alike receive your reward; rich and poor, rejoice together! Sober and slothful, celebrate the day!

You that have kept the fast, and you that have not, rejoice today for the Table is richly laden! Feast royally on it, the calf is a fatted one. Let no one go away hungry. Partake, all, of the cup of faith. Enjoy all the riches of His goodness!

Let no one grieve at his poverty, for the universal kingdom has been revealed. Let no one mourn that he has fallen again and again; for forgiveness has risen from the grave. Let no one fear death, for the Death of our Savior has set us free.

He has destroyed it by enduring it.

He destroyed Hades when He descended into it. He put it into an uproar even as it tasted of His flesh. Isaiah foretold this when he said, "You, O Hell, have been troubled by encountering Him below."

Hell was in an uproar because it was done away with. It was in an uproar because it is mocked. It was in an uproar, for it is destroyed. It is in an uproar, for it is annihilated. It is in an uproar, for it is now made captive. Hell took a body, and discovered God. It took earth, and encountered Heaven. It took what it saw, and was overcome by what it did not see.

O death, where is thy sting? O Hades, where is thy victory?

Christ is Risen, and you, O death, are annihilated! Christ is Risen, and the evil ones are cast down! Christ is Risen, and the angels rejoice! Christ is Risen, and life is liberated! Christ is Risen, and the tomb is emptied of its dead; for Christ having risen from the dead, is become the first-fruits of those who have fallen asleep.

To Him be Glory and Power forever and ever. Amen!

# Paschal Troparion

## Japanese



Haris- tos shi yori fuku ka tsu shi shi o motte shi o horo bo - shi



ha ka ni a ru mo no ni i- no chi o ta ma e ri

①



Haris- tos shi yori fuku ka tsu shi shi o motte shi o horo bo - shi



ha ka ni a ru mo no ni i- no chi o ta ma e ri

3回

②



Haris- tos shi yori fuku ka tsu shi shi o motte shi o horo bo - shi



ha ka ni a ru mo no ni i- no chi o ta ma e ri

3回

## <Gospel for Paschal Liturgy>

1-1 太初に言有り、言は神と共に在り、言は即神なり。

Hajime ni Kotoba ari, kotoba wa kami to tomo ni ari, Kotoba wa sunawachi kami nari.

1-2 是の言は太初に神と共に在り。

Kono kotoba wa hajime ni kami to tomo ni ari.

1-3 萬物は彼に由りて造られたり、凡そ造られたる者には、一も彼に由らずして造られしは無し。

Banbutsu wa kare ni yorite tsukuraretari, oyoso tsukuraretaru mono niwa, itsu mo karenii yorazushite tsukuraeshi wa nashi.

1-4 彼の中に生命有り、生命は人の光なり。

Kare no uchi ni inochi ari, inochi wa hito no hikari nari.

1-5 光は暗に照り、暗は之を蔽はざりき。

Hikari wa kurayami ni teri, kurayami wa kore o o-wazariki.

1-6 神より遣されし人あり、其名はイオアンなり。

Kami yori tsukawasaeshi hito ari, sono na wa Ioan nari.

1-7 彼は證の為に來れり、光の事を証し、衆人をして彼に因りて信ぜしめん為なり。

Kare wa shou no tame ni kitareri, hikari no koto o shoushi shu-jin o shite kare ni yorite shinzeshimen tamenari.

1-8 彼は光に非ず、乃光の事を証せん為に遣されたり。

Kare wa hikari ni arazu, sunawachi hikari no koto o shousen tame ni tsukawasaretari.

1-9 眞の光あり、凡そ世に來る人を照す者なり。

Makoto no hikari ari, oyoso yo ni kitaru hito o terasu mono nari.

1-10 彼嘗て世に在り、世は彼に由りて造られたり、而して世は彼を知らざりき。

Kare katsute yo ni ari, yo wa kare ni yorite tsukuraretari, shiko-shite yo wa kare o shirazariki.

1-11 己に属する者に來れり、而して己に属する者は彼を受けざりき。

Onore ni zokusuru mono ni kitareri, shiko-shite onore ni zokusuru mono wa kare o ukezariki.

1-12 彼を受け、其名を信ずる者には、彼神の子と為る權を賜へり。

Kare o uke sono na o shinzuru mono niwa, kare kami no ko to naru ken o tamaeri.

1-13 是れ血氣に由るに非ず、情欲に由るに非ず、人欲に由るに非ず、乃神に由りて生れし者なり。

Kore kekki ni yoruni arazu, jo-yoku ni yoruni arazu, jin-yoku ni yoru ni arazu, sunawachi kami ni yorite umaeshi mono nari.

1-14 言は肉体と成りて、我等の中に居りたり、恩寵と眞実とに満てられたり。我等彼の光榮を見たり、

Kotoba wa nikutai to narite, warera no uchi ni oritari, onchou to shinjitu toni miteraretari. Warera kare no kouei o mitari, chichino dokuseishi no gotoki kouei nari.

1-15 父の獨生子の如き光榮なり。イオアン彼の事を証し、呼びて曰へり、我が嘗て、我の後に來る者は、我の前と為れり、

Ioan kare no koto o shoushi, yobite ieri, waga katsute, ware no nochini kitaru mono wa, ware no saki to nareri,

蓋其本我より先なる者なりと言ひしは、即斯の人なり。

kedashi, sono moto ware yori sakinaru mono narito iishi wa, sunawachi kono hito nari.

1-16 彼の充満より我等皆恩寵の上に恩寵を受けたり。

Kare no ju-man yori warera mina onchou no u'e nionchou o uketari.

1-17 蓋律法はモイセイに由りて授けられ、恩寵と真実とはイイススハリストスに由りて来れり。

Kedashi rippou wa Moisei ni yorite sazukerare, onchou to shinjitsu towa Iisus Haristos ni yorite kitareri.

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### <Gospel for Paschal (agape) Vesper>

1-18 神を見し人未だ嘗てあらず。惟獨生の子、父の懐に在る者は、彼を彰せり。

Kami o mishi hito imada katsute arazu. Tada dokusei no ko Chichi no futokoro ni aru mono wa, kare o arawaseri.

1-19 イオアンの証は左の如し、イウデヤ人イエルサリムより司祭及び「レワイト」等を遣して、彼に爾は誰たると問ひし時、

Ioan no shou wa sano gotoshi, Iudea-jin Ierusalim yori shisai oyobi Levito-ra o nokoshite, kare ni nanji wa tare taru to toishi toki

1-20 彼承けて諱まざりき、承けて曰く、我はハリストスに非ず。

Kare ukete imazariki, ukete iwaku, ware wa Haristosu ni arazu.

1-21 又彼に問へり、然らば何ぞ、爾はイリヤなるか。曰く、非ず。預言者なるか。答へて曰へり、否。

Mata kare ni toeri, shikaraba nanzo, nanjiha Ilya naruka. Iwaku, arazu. Yogensha naruka, Kotaete ieri, ina.

1-22 彼等之に謂へり、爾は誰ぞ、我等を遣しし者に答を為さしめよ、爾は己の事を如何に云ふか。

Karera kore ni ieri, naji wa tarezom warera o tukawashishi mono ni kotae o nasashimeyo, nanji wa onore no koto o ikani iuka.

1-23 彼曰へり、我は野に呼ぶ者の聲、主の道を直くせよと云ふ者なり、預言者イサイアの言ひしが如し。Kare ieri ware wa noni yobu mono no koe, Shu no michi o naoku seyo to iu mono nari, Yogensha Isaia no iishi ga gotoshi.

1-24 遣されし者はファリセイ等に属せり。

Tsukawasareshi mono wa Pharisei ra ni zokuseri.

1-25 彼等又之に問ひて曰へり、爾ハリストスに非ず、イリヤに非ず、預言者に非ざれば、何ぞ洗を授くる。

Karera mata kore ni toite ieri, nanji Haristosu ni arazu, Ilya ni arazu, yogensha ni arazareba, nanzo senwo sazukuru.

1-26 イオアン彼等に答へて曰へり、我は水を以て洗を授く、然れども爾等の中に立てる者あり、爾等の識らざる者なり。

Ioan karera ni kotaete ieri, ware wa mizu o motte sen o sazuku, shikaredomo, nanjira no uchini tateru mono ari, nanjirano shirazarumono nari.

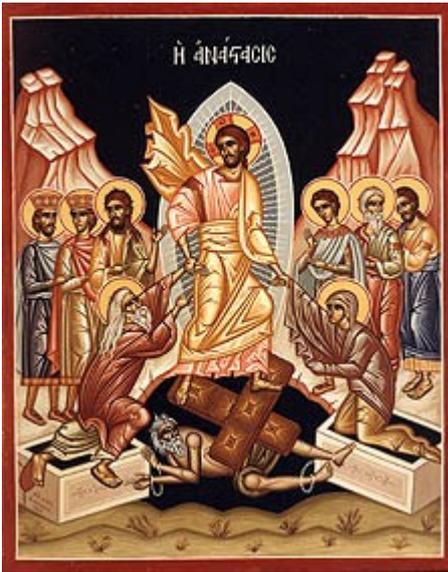
1-27 彼は則我の後に来りて、我の前と為れる者なり。我は其靴の帯を解くにも堪へず。

KAre wa sunawachi ware no nochi ni kitarite, ware no saki to nareru mono nari. Ware wa sono kutsu no himo o toku

nimo taezu.

1-28 此の事はイオルダンの外なるワiffawara、即イオアンの洗を授くる處に行はれたり。

Konokoto wa Iordan no soto naru Wifawara sunawachi Ioan no sen o sazukuru tokoro ni okonawaretari.



And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.