

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY
18	Aida Awad	24
19	Yvonne Hanna	10
19	Izzat Hinnawi	34
20	Hanna Qaqish	13
21	Issa Khoury	17
22	Salma Khoury Dorkhom	37
23	David Millard	2
23	George Karafile	8
23	Salome Bosada	52
23	Lily Zakaib	22
24	Selena Mereweather	67

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Mona, Christine, Toni, George, Helena and Rami.

ETERNAL LIGHT

- **April 24:** In loving memory of Munir and Safwan Muasher from Shadia Muasher & family
- **May 1:** For the good health of Gizelle Shammas and her family
- **May 15:** In loving memory of Adel Younes from his family
- **June 5:** In loving memory of Ernest Younes from his family

PRISON MINISTRY - EASTER VISIT

"And when I was in jail you visited me" - Matthew 25

By the Grace of God, and through the prayers of St. George, the doors of a maximum-security prison were opened to our church. On April 15, 2022, 9 volunteers from our parish were allowed to visit and distribute Easter gifts to the 1100 inmates at the Toronto South Detention Center. Thanks to your love and generosity, we were able to gift the inmates an icon of Christ, a Chocolate Easter bunny, a pad of paper, a pencil, and the Easter sermon of St. John Chrysostom. Although the inmates were overjoyed to receive these Easter gifts, in truth, the volunteers were the ones that were blessed by them. While we were unable to visit prison for the last two years due to the pandemic, we have been involved in this blessed prison ministry for the past 17 years. It is nothing short of a miracle that we have been allowed entry into a maximum-security prison; it is only through the intercessions of our patron St. George, "the Deliverer of Captives" that these doors were opened.

Thank you again for your prayers, generosity, and support.

ANTIOCHIAN WOMEN SCHOLARSHIP

- Scholarships are available to women who choose to continue their education to improve their circumstances and those of their families. Qualifications are as follow:
 1. The applicant must be a female over 26 years of age.
 2. The applicant must be a member in good standing of her local Antiochian parish.
 3. The applicant must be actively involved in the life of her parish.
 4. The applicant must be applying for or registered in an academic or trade program of study.
 5. The applicant must demonstrate financial need.

Applications are available through your parish priest. Deadline is June 10, 2022. **Application attached.**

FLOWERS FOR GOOD FRIDAY

- Thank you! To all the people who donated the flowers that were for Good Friday service to decorate the Bier of Christ, they were presented for the good health of their families.

Issa & Feryal Bisharat & family
Diana Mandalentsis & family
Rami & Joan Younes
Souhail & Nadia El-Achhab & family
Banayote & Mary Kardasopoulos
Odette & George Boutros
Sam & Joseph Gideon
Nelly Amato & family
Habib & Nancy Tannous & family
Shadia Muasher & family
Samya Dabbagh & family
Samir Berbari & family
Gabriel & Nadine Stavro
Nick & Andrea Zabaneh
William & Lucy Besharat & family
Fouad & Christiane Kodsí & family
Maien & Nabila Qaqish
Marwan & Mathew Badine
Hanna & Fadwa Hinnawi & family
Nabil Samaan & family
Sana & Emad Petro & family
Alex & Dianne Younes
Munir & Samar Ayyad & family
Bishara & Nada Shubeita & family
Aftim, Samantha, Evangeline & Makaruios Nassar
George & Jocelyne Korkor & family
Jamil, Samia & Helen Nassar
Joseph, Lodi & Bianca Boutros
William & Abla Kakish
Bassam Al-Hinn & family

Nadim Irbib & family
George & Anne Dahdaly
Nadia Younes
David & Stavroula Cadieux
Laila Scott
Nicola & Firouz Khalilieh
Issam Zabana & family
Marie Gharghoury
Nabih El-Hage
Katia Alfar
Ola Zabana & family
George Tannous & family
Sumaya Barghout & family
Fadi & Shereen Deratani
Salem & Maise Besharat
Basil & Gabriella Gharghoury
Richard & Christina Smith
George & Rose Ghneim
Raed Dallal & family
Andrew Nassar & family
Wessam El Henn & family
Rafik & Mary Younes
John & Rita Dahdaly & family
Botros Assaf & family
Mona Gorab & family
Paul & Janette Gharghoury & family
Rafik Bechbach & family
Philip Hayat
Emily Younes
Alexandra Morton

Magda & Rick Zakaib
Roger & Helen Kodsi
Dimitry Sapon & family
Samar Toubasi & family
Adel George & Lena Dabbagh
Mitri & Joanne Dahdaly
Khader & Andalib Halteh
Nofal & Fadia Boulos
Bassam Al-Hinn & family
Anita Novratidis & Family
Kenneth Davrey & family

Ramzi Qubti & family
Ramzi Nuqul & family
Raouf Besharat
Albania
Nina Carman
Paul, Janice Ghazal & family
Fadi Sarhan & family
Robert Zakaib & family
Lamia Al Haddad
Ferial Zabana

CHRIST IS RISEN, HE IS TRULY RISEN

Many thanks for all those who contributed to beautify the Altar of the Lord with Easter Lilies

May His Resurrection bring Peace and Salvation to one and all!

Issa & Feryal Bisharat & family
Diana Mandalentsis & family
Rami & Joan Younes
Souhail & Nadia El-Achhab & family
Banayote & Mary Kardasopoulos
Odette & George Boutros
Sam & Joseph Gideon
Nelly Amato & family
Anita Novratidis & Family
Habib & Nancy Tannous & family
Shadia Muasher & family
Samya Dabbagh & family
Samir Berbari & family
Gabriel & Nadine Stavro
Nick & Andrea Zabaneh
William & Lucy Besharat & family
Fouad & Christiane Kodsi & family
Ramzi & Lena Shnoudeh & family
Maien & Nabila Qaqish
Marwan & Mathew Badine
Hanna & Fadwa Hinnawi & family
Nabil Samaan & family
Sana, Emad Petro & family
Alex & Dianne Younes
Munir & Samar Ayyad & family
George & Nuha Nims & family
Bishara & Nada Shubeita & family
Mike, Brenda & Cassandra Kakish
Aftim, Samantha, Evangeline & Makaruio Nassar
George & Jocelyne Korkor & family
Jamil, Samia & Helen Nassar
William & Abla Kakish

Nadim Irbib & family
George & Anne Dahdaly
Nadia Younes
David & Stavroula Cadieux
Laila Scott
Nicola & Firouz Khalilieh
Issam Zabana & family
Marie Gharghoury
Kenneth Davrey & family
Nabih El-Hage
Katia Alfar
Ola Zabana & family
George Tannous & family
Sumaya Barghout & family
Fadi & Shereen Deratani
Salem & Maise Besharat
Basil & Gabriella Gharghoury
Raed Dallal & family
Richard & Christina Smith
George & Rose Ghneim
Maha Khashram
Nabil & Amal Tahan & family
Wessam El Henn & family
Rafik & Mary Younes
Shafik & Claudette Zabaneh
Andrew & Ramya & Nassar
Botros Assaf & family
John & Rita Dahdaly & family
Mona Gorab & family
Paul & Janette Gharghoury & family
Rafik Bechbach & family
Emily Younes

Katia Haddad & family
Magda & Rick Zakaib
Monther & Siham Qaqish
Roger & Helen Kodsi
Said & Aida Bisharat
Dimitry Sapon & family
Paul Tannous & family
Georgette Zaccak & family
Ayoub & Rehab Kakish
Samir Abdelnour & family
Samar Toubasi & family
Ibrahim Zaccak & family
Adel George & Lena Dabbagh
Mitri & Joanne Dahdaly
Fadi Kiameh & family
Khader & Andalib Halteh
Nofal & Fadia Boulos
Bassam Al-Hinn & family
Philip Hayat
Jeries & Randa Kakish

Bassam Al-Hin & family
Ramzi Qubti & family
Nour Samman & family
Ramzi Nuqul & family
Alexandra Morton
Raouf Besharat
Albania
Nina Carman
Anna the Greek
Jalal Qaqish & family
Rania Dabdoub
Darius Zaccak & family
Kevin Boon
Paul, Janice Ghazal & family
Wail Kakish & family
Fadi Sarhan & family
Robert Zakaib & family
Lamia Al Haddad
Renee & Jacqueline
Andy Choi

CHURCH OFFICE

- **Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888.**

COVID Update

Protective measures, such as mask/face covering requirements and screening will remain in effect. We ask that you continue to self monitor for any symptoms of COVID and to stay home if you are feeling unwell or have been around anyone who is unwell. We look forward to seeing you again.

- **Maintaining Silence During the service: The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement. Thank you.**
- **Sunday school has now begun. Classes begin immediately following communion every Sunday. We are in person in the church basement.**

If you would like to register for Sunday school please do so by clicking on the following link:

<https://docs.google.com/forms/d/1CLSiTwH8sSQAzxbMCKaakUzjCG2sdCI9TxS0kbtMeuk/edit>

- **Canned Foods Drive: please bring non-perishable canned foods to donate to the needy and place them in the box located downstairs in the basement beside the stairs.**

TEEN SOYO UPCOMING EVENTS

- **SOYO = Society of Orthodox Youth Organizations** We are a dynamic group of Orthodox Christians that provides teens the opportunity to grow spiritually with fellow SOYO members within the community.
We focus on **Spiritual, Fundraising, and Bonding Activities for ages 13-18**

Are you between the ages of 13-18?

Do you want to get involved?

Do you want to see behind the scene photos?

Do you have any questions?

Join our WhatsApp group for direct communication for all our events.

Contact your Youth Advisors!

Angela Ghazal: (416) 720-0308 Or Fady Freiga: (647) 892-6136

You can also find us on...

Facebook @ St. George Toronto Teen SOYO

Instagram @ toronto.soyo

Email @ toronto.soyo@gmail.com

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on Donate**
- **“e-transfer” info@stgeorgeantiochianchurch.org Account Name: St. George Church**
- **PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9**
Good will come to those who are generous and lend freely, who conduct their affairs with justice.
(Psalm 112:5)

**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](#))

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 المِثْرُوبُولِيْتِ بُولُسَ والمِطْرانِ يوحنا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.
• <i>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:</i>	
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 الأَمْواتِ، وَوَطِىءَ المَوْتِ بالمَوْتِ، وَوَهَبَ الحِياةَ لِلَّذِينَ فِي القُبُورِ.
Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life! (TWICE)	الجوقة: المَسِيحُ قَامَ مِنْ بَيْنِ الأَمْواتِ، وَوَطِىءَ المَوْتِ بالمَوْتِ، وَوَهَبَ الحِياةَ لِلَّذِينَ فِي القُبُورِ. (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 أَعْدائِهِ، وَيَهْرَبُ مُبْغِضُوهُ مِنْ أَمامِ 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 الأَمْواتِ، وَوَطِىءَ المَوْتِ بالمَوْتِ، وَوَهَبَ الحِياةَ لِلَّذِينَ فِي القُبُورِ.
<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: كما يُبَادُ الدُّخَانُ يُبَادُونَ، وكما يَذُوبُ الشَّمْعُ مِنْ أَمامِ وَجْهِ النّارِ. (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 الخِطَاةُ مِنْ أَمامِ وَجْهِ اللهُ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمامَ اللهُ، وَيَتَنَعَّمُونَ بالسُّرورِ. (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 اليَوْمُ 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: المَجْدُ لِلآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُسِ. (اللازمة)
<i>Censing the Iconostasis from the Holy Doors:</i>	يبخر الكاهن الجهة الأيقونوستاس من الباب الملوكي:
Priest: Both now and ever, and unto ages of ages. Amen. (<i>Refrain</i>)	الكاهن: الآن وكل أوانٍ وإلى دَهْرِ الداهِرِينَ. آمين. (اللازمة)
<i>The Priest completes the censing while singing:</i>	يُكْمِلُ الكاهن التبخير وهو يرتل:
Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs...	الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، وَوَطِئَ المَوْتَ بالموتِ، وَوَهَبَ الحَيَاةَ...
Choir: ...bestowing life!	الجوقة: لِلَّذِينَ فِي القُبُورِ.
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. (<i>Refrain</i>) Glory... Both now... (<i>Refrain</i>)	هَلِّلُوا لِلَّهِ يَا جَمِيعَ الأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِتَسْبِيحَتِهِ. اللازمة: بِشَفَاعَاتِ وَالِدَةِ الإِلهِ، يَا مُخَلِّصُ خَلِّصْنَا. قولوا لله ما أزهَبَ أَعْمَالَكَ، كُلُّ مَنْ فِي الأَرْضِ يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا العَلِيِّ. (اللازمة) المَجْدُ ... الآنَ وَكُلَّ أوانٍ ... (اللازمة)
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. (<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...	لِيَتَرَأَفَ اللهُ عَلَيْنَا وَيُبَارِكَنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا. اللازمة: خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، لِنُرْتَلِ لَكَ. هَلِّلُوبِيَا. لِتُعْرَفَ فِي الأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الأُمَمِ خَلَاصُكَ. تَعْنَرِفُ لَكَ الشُّعُوبُ يَا اللهُ تَعْنَرِفُ لَكَ. (اللازمة) لِيُبَارِكَنَا اللهُ إِلَهَنَا، وَلِنَتَرَهَّبَهُ جَمِيعُ أَقاصِي الأَرْضِ. (اللازمة) المَجْدُ... الآنَ وَكُلَّ أوانٍ... يَا كَلِمَةَ اللهِ، الإِبْنِ الوَحِيدِ...

THE THIRD ANTIPHON

Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.

Refrain: 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. (**Refrain**)

So let sinners perish at the presence of God, and let the righteous be glad. (**Refrain**)

This is the day which the Lord hath made; let us rejoice and be glad therein. (**Refrain**)

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 بِالسَّرُورِ.

(اللازمة)
هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. **(اللازمة)**

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

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.

فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ. حَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلِّ لَكَ. هَلِّلُويَا.

- After the Little Entrance (Eisodos), sing these Apolytikia in the following order.

PASCHAL APOLYTIKION IN TONE FIVE

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (ONCE)

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ. (مَرَّةً)

HYPAKOE OF PASCHA IN TONE FOUR

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.

سَبَقَتِ الصُّبْحِ اللُّوَاتِي كُنَّ مَعَ مَرْيَمَ، فَوَجَدْنَ الْحَجَرَ مُدْخَرَجًا عَنِ الْقَبْرِ. وَسَمِعْنَ الْمَلَكَ قَائِلًا لَهُنَّ: لِمَ تَطْلُبْنَ مَعَ الْمَوْتَى كإِنْسَانٍ مَنْ هُوَ فِي النُّورِ الْأَزَلِيِّ؟ أَنْظُرْنَ لِفَائِفِ الْأَكْفَانِ، وَأَسْرِعْنَ وَكْرِرْنَ فِي الْعَالَمِ بِأَنَّ الرَّبَّ قَدْ قَامَ وَأَمَاتَ الْمَوْتَ، بِمَا أَنَّهُ ابْنُ اللَّهِ الْمُخْلِصِ جِنْسَ الْبَشَرِ.

- Do NOT 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.

وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ
دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ،
وَلِلنَّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ!"، وَلِرُسُلِكَ
وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

THE ANTI-TRISAGION HYMN

As many of you as have been baptized into Christ have put on Christ. Alleluia. (THRICE)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Have put on Christ. Alleluia.

Dynamis!

As many of you as have been baptized into Christ have put on Christ. Alleluia.

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ،
هَلِّلُويَا. (ثَلَاثًا)
الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ
وَالِي دَهْرِ الدَّاهِرِينَ، آمِينَ.
الْمَسِيحَ قَدْ لَبِسْتُمْ، هَلِّلُويَا.
قُوَّة!
أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ، هَلِّلُويَا.

THE EPISTLE OF PASCHA

*This is the day which the Lord hath made; let us rejoice and be glad therein.
Give thanks to the Lord, for He is good; for His mercy endureth forever.*

The Reading from the Acts of the Apostles (1:1-8).

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,

هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، فَلْنَفْرَحْ وَنَتَهَلَّلْ بِهِ.
اعْتَرِفُوا لِلرَّبِّ، فَإِنَّهُ صَالِحٌ وَإِلَى الْأَبَدِ رَحْمَتُهُ.
فَضْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.
إِنِّي قَدْ أَنْشَأْتُ الْكَلَامَ الْأَوَّلَ يَا ثَاوَفِيلُسُ فِي جَمِيعِ
الْأُمُورِ الَّتِي ابْتَدَأَ يَسُوعُ يَعْمَلُهَا وَيُعَلِّمُ بِهَا. إِلَى الْيَوْمِ
الَّذِي صَعِدَ فِيهِ، مِنْ بَعْدِ أَنْ أَوْصَى بِالرُّوحِ الْقُدُّوسِ
الرُّسُلَ الَّذِينَ اصْطَفَاهُمْ. الَّذِينَ أَرَاهُمْ أَيْضاً نَفْسَهُ حَيًّا
بَعْدَ تَأْلَمِهِ بِبِرَاهِينَ كَثِيرَةٍ، وَهُوَ يَتَرَاءَى لَهُمْ مُدَّةَ أَرْبَعِينَ
يَوْمًا، وَيُكَلِّمُهُمْ بِمَا يَخْتَصُّ بِمَلَكُوتِ اللَّهِ. وَفِيمَا هُوَ
مُجْتَمِعٌ مَعَهُمْ، أَوْصَاهُمْ أَنْ "لَا تَبْرَحُوا مِنْ أَوْرَشَلِيمَ،
بَلْ انْتَظِرُوا مَوْعِدَ الْآبِ الَّذِي سَمِعْتُمُوهُ مِنِّي. فَإِنَّ
يُوحَنَّا عَمَّدَ بِالْمَاءِ، وَأَمَّا أَنْتُمْ فَسَتُعَمَّدُونَ بِالرُّوحِ
الْقُدُّوسِ، لَا بَعْدَ هَذِهِ الْأَيَّامِ بِكَثِيرٍ." فَسَأَلَهُ الْمُجْتَمِعُونَ
قَائِلِينَ: "يَا رَبُّ، أَفِي هَذَا الزَّمَانِ تَرُدُّ الْمُلْكَ إِلَى
إِسْرَائِيلَ؟" فَقَالَ لَهُمْ: "لَيْسَ لَكُمْ أَنْ تَعْرِفُوا الْأَزْمِنَةَ أَوْ

“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 witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”

الأوقات التي جعلها الأب في سلطانه. لكنكم ستنالون قوة بحلول الروح القدس عليكم، وتكونون لي شهوداً في أورشليم، وفي جميع اليهودية والسامرة، وإلى أقصى الأرض.

THE GOSPEL OF PASCHA

The Reading of the Holy Gospel according to St. 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 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.

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر.

في البدء كان الكلمة، والكلمة كان عند الله، وإلها كان الكلمة. هذا كان في البدء عند الله. كلُّ به كان، وبغيره لم يكن شيء مما كوّن. به كانت الحياة، والحياة كانت نور الناس. والنور في الظلمة يضيء، والظلمة لم تدركه. كان إنسان مرسل من الله اسمه يوحنا. هذا جاء للشهادة ليشهد للنور، لكي يؤمن الكلِّ بواسطته. لم يكن هو النور بل كان ليشهد للنور. كان النور الحقيقي الذي يئير كلَّ إنسان آتياً إلى العالم. في العالم كان، والعالم به كوّن، والعالم لم يعرفه. إلى خاصته أتى، وخاصته لم تقبله. أمّا كلُّ الذين قبلوه، فأعطاهم سلطاناً أن يكونوا أولاداً لله، الذين يؤمنون باسمه، الذين لا من دم، ولا من مشيئة لحم، ولا من مشيئة رجل، لكن من الله وُلدوا. والكلمة صار جسداً وحلَّ فينا، وقد أبصرنا مجده، مجدٌ وحيد من الأب مملوءاً نعمةً وحقاً. ويوحنا شهد له، وصرخ قائلاً: "هذا هو الذي قلتُ عنه إنَّ الذي يأتي بعدي صار قبلي لأنه متقدمي." ومن ملئنا نحن كُنَّا أخذنا، ونعمةً فوق نعمة. لأنَّ الناموس بموسى أُعطي، وأمّا النعمة والحق فبِيسوع المسيح حصلا.

• The Divine Liturgy of St. John Chrysostom continues with the following variables.

MEGALYNARION FOR PASCHA IN TONE ONE

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.

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.

إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيْتُهَا الْعَذْرَاءُ
النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ
مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.

إِسْتَتِيرِي، اسْتَتِيرِي يَا أورشليمَ الجَدِيدَةَ، لِأَنَّ مَجْدَ
الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ. إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا
صَهْيُونَ، وَأَنْتِ يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، إِطْرَبِي بِقِيَامَةِ
وَلَدِكَ.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality.

جَسَدَ الْمَسِيحِ خُذُوا. وَالْيَنْبُوعَ الَّذِي لَا يَنْضُبُ ذُقُوا.

- *Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.*
- *Instead of “Blessed be the Name of the Lord,” sing “Christ is Risen” THRICE.*
- *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.*
- *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.*

THE PASCHAL SERMON OF ST. JOHN CHRYSOSTOM

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 honor, will accept the last even as the first. He gives rest to him who comes at the eleventh

خِطْبَةٌ عِيدِ الْفِصْحِ،

لِأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يَوْحَنَّا الدَّهَبِيِّ الْفَمِّ

مَنْ كَانَ حَسَنَ الْعِبَادَةِ وَمُحِبًّا لِلَّهِ، فَلْيَتَمَتَّعْ بِحُسْنِ هَذَا
الْمَحْفَلِ الْبَهْجِ! مَنْ كَانَ عَبْدًا شُكُورًا، فَلْيَدْخُلْ فَرْحَ 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 يَشْكَ مُرْتَابًا، فَإِنَّهُ لَا يَخْسُرُ
شَيْئًا. مَنْ تَخَلَّفَ إِلَى السَّاعَةِ التَّاسِعَةِ، لِيَتَقَدَّمَ غَيْرَ
مُرْتَابٍ. مَنْ وَصَلَ السَّاعَةَ الْحَادِيَةَ عَشْرَةَ، فَلَا يَخْشَى
الْإِنْبَاءَ، لِأَنَّ السَّيِّدَ كَرِيمَ جَوَادٍ، فَهُوَ يَقْبَلُ الْأَخِيرَ كَمَا
يَقْبَلُ الْأَوَّلَ. يُرِيحُ الْعَامِلَ مِنَ السَّاعَةِ الْحَادِيَةَ عَشْرَةَ،

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 Christ, being risen from the dead, has become the first-fruits of those who have fallen asleep.

كما يُرِيحُ مَنْ عَمِلَ مِنَ السَّاعَةِ الْأُولَى. يَرْحَمُ مَنْ جَاءَ آخِيراً، 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 وَ يَا أَيُّهَا الْفُقَرَاءُ، أَفْرَحُوا مَعًا. سَلَكْتُمْ بِإِمْسَاكِ أَوْ تَوَانِيئْتُمْ، أَكْرِمُوا هَذَا النَّهَارَ. صُمْتُمْ أَمْ لَمْ تَصُومُوا، أَفْرَحُوا الْيَوْمَ. الْمَائِدَةُ مَمْلُوءَةٌ، فَتَنَعَّمُوا كُلُّكُمْ! الْعِجْلُ تَمِينٌ، فَلَا يَنْصَرِفُ أَحَدٌ جَائِعًا. تَتَاوَلُوا كُلُّكُمْ مَشْرُوبَ الْإِيمَانِ. تَنَعَّمُوا كُلُّكُمْ بِغِنَى الصَّلَاحِ. لَا يَتَحَسَّرُ أَحَدٌ شَاكِيًا الْفَقْرَ، لِأَنَّ الْمَلَكَاتِ الْعَامَّ قَدْ ظَهَرَ. وَلَا يَنْدُبُ مُعَدِّدًا آثَامًا، لِأَنَّ الْفِصْحَ قَدْ بَرَّغَ مِنَ الْقَبْرِ مُشْرِقًا. لَا يَخْشَى امْرُؤُ الْمَوْتِ، لِأَنَّ مَوْتَ الْمُخْلِصِ قَدْ حَرَّرَنَا. هُوَ أُخْمِدَ الْمَوْتَ لَمَّا مَاتَ، وَسَبَى الْجَحِيمَ لَمَّا انْحَدَرَ إِلَيْهَا، فَتَمَرَّمَتْ حِينَمَا ذَاقَتْ جَسَدَهُ. وَهَذَا عَيْنُهُ قَدْ سَبَقَ إِشْغِيَاءُ فَعَايِنَهُ، فَنَادَى قَائِلًا:

تَمَرَّمَتْ الْجَحِيمُ لَمَّا صَادَفْتِكَ دَاخِلَهَا. تَمَرَّمَتْ لِأَنَّهَا قَدْ أُلْغِيَتْ. تَمَرَّمَتْ إِذْ قَدْ هُزِيَ بِهَا. تَمَرَّمَتْ لِأَنَّهَا قَدْ أُبِيدَتْ. تَمَرَّمَتْ لِأَنَّهَا صُفِّدَتْ. تَتَاوَلَتْ جَسَدًا، فَأَلْفَتْهُ إِلَهًا. تَتَاوَلَتْ أَرْضًا، فَأَلْفَتْهَا سَمَاءً. تَتَاوَلَتْ مَا كَانَتْ تَنْظُرُ، فَسَقَطَتْ مِنْ حَيْثُ لَمْ تَنْظُرْ. فَأَيْنَ شَوْكَتُكَ يَا مَوْتُ؟ أَيْنَ انْتِصَارُكَ يَا جَحِيمُ؟ قَامَ الْمَسِيحُ، وَأَنْتِ صُرِعْتِ! قَامَ الْمَسِيحُ، وَالْجِنُّ سَقَطَتْ! قَامَ الْمَسِيحُ، وَالْمَلَائِكَةُ فَرِحَتْ! قَامَ الْمَسِيحُ، فَانْبَنَّتِ الْحَيَاةُ فِي الْجَمِيعِ! قَامَ الْمَسِيحُ، وَلَا مَيِّتٌ فِي الْقَبْرِ! قَامَ الْمَسِيحُ

<p>To Him be glory and dominion unto ages of ages. Amen.</p>	<p>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>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 بَزَعْتَ النِّعْمَةَ مِنْ فَمِكَ مِثْلَ النَّارِ، فَأَنَارَتِ الْمَسْكُونَةَ، وَوَضَعْتَ لِلْعَالَمِ كُنُوزَ عَدَمِ حُبِّ الْفِضَّةِ، وَأَوْضَحْتَ لَنَا سُمُومَ الْإِتِّضَاعِ، يَا أَيُّهَا الْأَبُ الْمُؤَدِّبُ بِأَقْوَالِهِ يُوْحِنَّا الذَّهَبِيُّ الْقَم، فَتَشَفَّعْ إِلَى الْكَلِمَةِ الْمَسِيحِ الْإِلَه، فِي خَلَاصِ نَفُوسِنَا.</p>
<p>THE GREAT DISMISSAL</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; <i>of 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>الْكَاهِن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ وَوَطِئَ الْمَوْتَ بِالْمَوْتِ وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ الْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبَطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحِنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَشْرَفِينَ الرَّسُلِ الْكُلِّيِّ مَدِيحُهُمْ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحِنَّا الذَّهَبِيِّ الْقَم رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْحَسَنِيِّ الظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ(ةِ) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ةِ) وَحَامِي(ةِ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَه يُوَاكِمَ وَحَنَّةً، وَجَمِيعِ قَدِيسِيكَ ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Christ is risen! (THRICE) People: Truly He is risen! (THRICE) Priest: Glory to His Holy Third-day Resurrection! People: We adore His Holy Third-day Resurrection!</p>	<p>الْكَاهِن: الْمَسِيحُ قَامَ! (ثَلَاثًا) الشَّعْب: حَقًّا قَامَ! (ثَلَاثًا) الْكَاهِن: الْمَجْدُ لِقِيَامَتِهِ ذَاتِ الثَّلَاثَةِ الْأَيَّامِ. الشَّعْب: نَسْجُدُ لِقِيَامَتِهِ ذَاتِ الثَّلَاثَةِ الْأَيَّامِ.</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>الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ.</p> <p>الشعب: للذين في القُبور.</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 Resucitée! Vraiment est Resucitée!
Romanian:	Kristos a Inviat! Adeverat a Inviat!
Russian:	Kristos Voskresey! Voyistino Voskresey!
Spanish:	Cristo ha resucitado! En verdad ha resucitado!

Other languages

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.

Lenten Calendar 2022

The Great Lent begins Monday, March 7 to Holy Sunday, April 24, 2022. During this period, we are not allowed to eat the following:

- 1) Meat and meat by-products.
- 2) Eggs, milk and dairy by-products.
- 3) Fish with backbones. (Octopus and Shell fish are allowed).
- 4) March 25, Feast of the Annunciation and April 17, Palm Sunday fish is allowed.

SCHEDULE OF SERVICES FOR PALM SUNDAY AND HOLY WEEK

- 1) During the Divine Liturgy and the procession, you are kindly requested to keep proper decorum, let us all behave in order, in discipline and in peace so that we can pray in one mind and one heart, and that Our Lord may hear our supplications and bestow upon us His Blessings.
- 2) All beloved parishioners are requested not to park their cars in the driveways. Procession will start from the outside main door of the Church, turn left on driveway behind the building into the parking lot, around the Church back to the main door and into the Church.

Palm Sunday & Holy Week		
Great Holy Friday April 22	10:00 am	The Great (Royal) Hours and Typika on Holy Friday
	3:00 pm	Great Vespers for Holy Saturday, the Taking-down of Christ from the Cross
	7:00 pm	Orthros with the Lamentations for Holy Saturday
Great Holy Saturday April 23	9:00 am	Vesperal Divine Liturgy of St. Basil the Great
	10:30 pm	Resurrection (Rush) Service, Paschal Orthros and Paschal Divine Liturgy of St. John Chrysostom
Great & All-Holy Pascha, Sunday, April 24	5:00 pm	The Agape Vespers, The Baouth Service Followed by a procession
Bright Monday, Feast of Great Martyr George, April 25	9:00 am	Festal Orthros
	10:00 am	Divine Liturgy

CHRIST IS RISEN! INDEED, HE IS RISEN!

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Great and Holy Pascha 2022

As we sing the hymn of victory, let us cleanse our senses and we will see
Christ shining like lightning with the unapproachable light of the
Resurrection and clearly saying, Rejoice!

First Ode of the Paschal Canon

Beloved in Christ,

CHRIST IS RISEN! INDEED, HE IS RISEN!

Amidst the darkness of this world, the divine Light has arisen for our
sakes. Let us open the eyes of our hearts so that we might behold Him!
He shines with true and lasting joy, hope, love, and peace. Let us gaze upon
Him so that we might take in the fullness of all these blessings!

Praying that Paschal joy will blaze forth in your hearts, I remain,

Yours in the Risen Lord,

A handwritten signature in blue ink that reads "Metropolitan Joseph". The signature is written in a cursive style and is preceded by a large, stylized cross symbol.

+JOSEPH

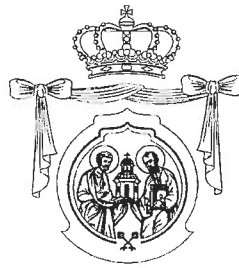
Archbishop of New York and Metropolitan of all North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238
(201) 871-1355 T Archdiocese@antiochian.org (201) 871-7954 F

His Eminence
The Most Reverend
Metropolitan JOSEPH

The Right Reverend
Bishop ALEXANDER



Archbishop of New York and
Metropolitan of
All North America

Diocese of Ottawa,
Eastern Canada & Upstate NY

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Diocese of Ottawa, Eastern Canada & Upstate New York

PASCHA 2022

Beloved Clergy and Faithful of the Diocese of Ottawa, Eastern Canada and Upstate New York:

Greetings and blessings on this Feast of Feasts and Season of Seasons! I share with you an excerpt from the writings of *St. Melito of Sardis* on Pascha:

“ I, he says, am the Christ. I am the one who destroyed death, and triumphed over the enemy, and trampled Hades under foot, and bound the strong one, and carried off man to the heights of heaven, I, he says, am the Christ. Therefore, come, all families of men, you who have been befouled with sins, and receive forgiveness for your sins. I am your forgiveness, I am the passover of your salvation, I am the lamb which was sacrificed for you, I am your ransom, I am your light, I am your saviour, I am your resurrection, I am your king, I am leading you up to the heights of heaven, I will show you the eternal Father, I will raise you up by my right hand.”

Again I embrace you on this glorious Feast of the Resurrection of Christ and cry out with you:

Christ is Risen! ! المسيح قام ! Le Christ est Ressuscité! Christos Anesti! Hristos a înviat!

Let us lift our hands in prayer to the risen Lord to deliver us from the impending evil in the world manifesting itself in violence, disease and disasters. May the joy and mystery of the Resurrection of Christ fill your hearts and those of your loved ones now and for many years to come!

Have a Blessed Pascha!

In the risen Christ,

Bishop ALEXANDER

Diocese of Ottawa, Eastern Canada & Upstate New York

“The disciples were first called Christians in Antioch” (Acts 11: 26)

10820 Laverdure St., Montreal, QC H3L 2L9 CANADA
(514) 388-4344 Phone themutran@yahoo.com (514)388-4051 Fax



ANTIOCHIAN WOMEN



THE MOST REVEREND
METROPOLITAN JOSEPH
358 MOUNTAIN ROAD
ENGLEWOOD, NEW JERSEY 07631

THE MOST REVEREND METROPOLITAN PHILIP – FOUNDER

✠ A SISTERHOOD SERVING CHRIST THROUGH SERVING OTHERS ✠

✠ DIOCESE OF OTTAWA, EASTERN CANADA
& UPSTATE NEW YORK ✠

Diocesan Scholarship Coordinator

ANTIOCHIAN WOMEN SCHOLARSHIP

Application form

Please enter all of the information in a clear and legible manner.

YOUR FULL NAME: _____

ADDRESS: _____

CITY _____ PROV _____ POSTAL CODE _____

EMAIL _____ DATE OF BIRTH _____

PHONE NUMBER(S) _____

PARISH _____ CITY _____

PASTOR'S NAME _____

Please provide the following information (all financial information will be kept strictly confidential):

1. Cost of Study:
 - A. Tuition for one year \$ _____
 - B. Room and Board (if applicable) \$ _____
 - C. Books and Fees \$ _____
2. Total Financial aid received from other sources \$ _____
3. Total household Income (previous year) \$ _____
4. Number of people in the household \$ _____

Please include on a separate sheet of paper an essay between **100 – 250 words** explaining your **scholastic and/or vocational goals**. You may wish to answer the following questions (and other similar questions) in writing your essay: What do you plan to study? Why have you chosen this program of study? How will you use this education in the future? Why is this scholarship important?

In addition, please provide a brief letter of recommendation from your parish priest. The recommendation can be included with this application form, or sent directly to the scholarship committee under separate cover at the address below. **We cannot consider your application without your priest's recommendation.**

The application, essay, and recommendation **deadline is June 10, 2022**

Please email your application materials (Application Form, Essay, and Pastor's recommendation) to:

Denise Issa
Scholarship Chair: Antiochian Women of the Diocese of Ottawa, Eastern Canada and Upstate New York
deniseissa7@gmail.com
Mobile 613-899-4873
Please email, text, or call Denise Issa with any questions

✠ ANTIOCHIAN ORTHODOX CHRISTIAN WOMEN OF NORTH AMERICA ✠

Denise Issa ✠ deniseissa7@gmail.com (m)613-899-4873 ✠ 1539 Northdale St., Ottawa, Ontario, K1B 4G9



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METROPOLITAN JOSEPH
358 MOUNTAIN ROAD
ENGLEWOOD, NEW JERSEY 07631

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& UPSTATE NEW YORK ✠



Diocesan Scholarship Coordinator

ANTIOCHIAN WOMEN SCHOLARSHIP

Scholarship Information

DATE: March 2022

TO: The Clergy of the Diocese of Ottawa, Eastern Canada and
Upstate New York

FROM: *Denise Issa, Diocesan Antiochian Women Scholarship
Chair*

RE: Antiochian Women Scholarship Christ is in our midst!

With your blessing, Dear Reverend Fathers:

I am writing to ask for your assistance in publicizing the Antiochian Women's Scholarship for the women of our diocese.

In addition to the NAB scholarship, we also offer a scholarship in our diocese. Sometimes the women only think of applying for the national scholarship, but they should also apply for our local one. We will award a \$500.00 scholarship to a qualifying candidate.

All applications must be emailed by June 10, 2022, in order to be considered. The scholarship recipients will be announced at the Montreal 2022 Parish Life Conference.

The qualifications for the scholarship are as follows:

- The applicant must be a female over 26 years of age
- The applicant must be a member in good standing of her local Antiochian parish
- The applicant must be actively involved in the life of her parish
- The applicant must be applying for or registered in an academic or trade program of study
- The applicant must demonstrate financial need

If you will, please distribute this letter and the accompanying scholarship application as you see fit. We ask you to please encourage the eligible women in your parish to apply. Thank you, very much, for your assistance.

I am sincerely yours in Christ Jesus,

Denise Issa

DIOCESE OF OTTAWA, EASTERN CANADA AND UPSTATE NEW YORK ANTIOCHIAN WOMEN SCHOLARSHIP

COORDINATOR