

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
16	Salim Besharat	4
23	Lurice Qaqish	16
24	Salameh Balisy	17
24	Subhi Jadon	12
25	Najla Sakran	2
25	Amin Shakra	21
26	Khalil Ibrahim Beidas	1
26	RandyMichael Dahdaly	32
26	Hanna Dorkhom	26
27	Laura Abraham	36
27	Michel Bridi	32
27	Michael Zakaib	21
28	Thomas Charles Saba	45
28	Alexandra Abdelnour	35
28	Michael Ziad Georgi	17

- **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

- **May 29:** In loving memory of Ruth Edwards from the Younes family.
- **June 5:** In loving memory of Ernest Younes from his family.
- **June 5:** for the good health of John & Carla Bisharat from their family.
- **June 5:** in loving memory of Safwan and Munir Muasher from Shadia Muasher and family.

GRADUATES 2022

- We would like to acknowledge all **grade 8, grade 12 and university graduates** in our Parish with a special newsletter.

Please kindly send us a **picture of your child with full name and name of school/university they will be attending**. Please send info and pictures to amal.shahin@gmail.com with a subject line graduation 2022 no later than **May 31**. She can also be reached at (647) 864-6196.

The graduates will receive their gifts from Father during the Sunday School graduation on June 12, 2022

- **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.

CAMP TRANSFIGURATION 2022

- **Registration for Camp Transfiguration Campers will go online on Monday May 16th. In addition to that, Staff Registration is already open and the deadline is on May 22nd.**

Camp Dates are as follows:

Session 1: August 17 to 13

Session 2: August 14 to 20

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.**

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.

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, MAY 29, 2022

TONE 5 / EOTHINON 8

SIXTH SUNDAY OF PASCHA: SUNDAY OF THE BLIND MAN

MARTYRS THEODOSIA OF TYRE AND THEODOSIA OF CONSTANTINOPLE;
HIEROMARTYR OLVIAN, BISHOP OF ANEOS, AND THOSE WITH HIM

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.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولْسَ وَالْمِطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، 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 censens 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.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.
قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ
يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)
الْمَجْدُ الْآنَ وَكُلَّ أَوَانٍ (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. (**Refrain**)

لِيَتَرَأْفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيَّ بِوَجْهِهِ عَلَيْنَا
وَيَرْحَمَنَا.

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

لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ
خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ.
(اللازمة)

<p>May God bless us, and may all the ends of the earth fear Him. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>لِيُبَارِكُنَا اللَّهُ إِلَهُنَا، وَلِنُرْهَبُهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. (اللازمة)</p> <p>الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنِ الْوَحِيدِ...</p>
<p>THE THIRD ANTIPHON</p>	
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p>Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p>As smoke vanisheth, so let them vanish; as wax melteth before the fire. (Refrain)</p> <p>So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)</p> <p>This is the day which the Lord hath made; let us rejoice and be glad therein. (Refrain)</p>	<p>لِيَقُمْ اللَّهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</p> <p>اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.</p> <p>كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)</p> <p>كَذَلِكَ تَهْلِكُ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسَّرُورِ.</p> <p>(اللازمة)</p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)</p>
<p>THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	
<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 اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ: هَلَلُوبِيَا.</p>
<p>RESURRECTIONAL APOLYTIKION IN TONE FIVE</p>	
<p>Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.</p>	<p>لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَلِمَةِ، الْمُسَاوِي لِلْأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p>KONTAKION OF PASCHA IN TONE EIGHT</p>	
<p>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,</p>	<p>وَلَيْنَ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُتْمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ"، وَلِرِئْسَلِكَ</p>

وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.

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

THE EPISTLE FOR BLIND MAN SUNDAY

*Thou, O Lord, shalt keep us and preserve us.
Save me, O Lord, for the godly man is no more.*

The Reading from the Acts of the Holy Apostles. (16:16-34)

In those days, while we the apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination, who brought her masters much gain by soothsaying. She followed Paul and us, and cried out saying: "These men are servants of the Most High God, who proclaim to us the way of salvation." And she did this for many days. But Paul was annoyed, and turned and said to the spirit: "I charge you in the Name of Jesus Christ to come out of her." And it came out that very hour. But when her masters saw that the hope of their gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers; and when they had brought them to the magistrates, they said: "These men are disturbing our city, and they, being Jews, are setting forth customs which are not lawful for us to receive or observe, since we are Romans." The multitude then rose up together against them, and the magistrates tore their garments off them, and commanded to beat them with rods. And when they had inflicted many stripes upon them, they cast them into prison, charging the jailer to keep them safely. Having received such a charge, he cast them into the inner prison, and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. And the jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill

أَنْتَ يَا رَبِّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ.
خَلِّصْنِي يَا رَبِّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ.
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِّيسِينَ الْأَطْهَارِ.
(34-16:16)

في تلك الأيام، فيما نحن الرُّسُلُ مُنْطَلِقُونَ إِلَى الصَّلَاةِ، اسْتَقْبَلْتُنَا جَارِيَةٌ بِهَا رُوحُ عَرَافَةٍ. وَكَانَتْ تُكْسِبُ مَوَالِيهَا كَسْبًا جَزِيلًا بِعَرَافَتِهَا، فَطَفَقَتْ تَمْشِي فِي إِثْرِ بَوْلُسَ وَإِثْرِنَا، وَتَصِيحُ قَائِلَةً: هَؤُلَاءِ الرِّجَالُ هُمْ عَبِيدُ اللَّهِ الْعَلِيِّ، وَهُمْ يُبَشِّرُونَكُمْ بِطَرِيقِ الْخَلَاصِ. وَصَنَعَتْ ذَلِكَ أَيَّامًا كَثِيرَةً، فَتَضَجَّرَ بَوْلُسُ، وَالتَفَّتْ إِلَى الرُّوحِ وَقَالَ: إِنِّي أَمُرُكَ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا. فَخَرَجَ فِي تِلْكَ السَّاعَةِ. فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ رَجَاءً مَكْسَبِهِمْ، قَبَضُوا عَلَى بَوْلُسَ وَسِيلَا وَجَرَّوهُمَا إِلَى السُّوقِ عِنْدَ الْحُكَّامِ، وَقَدَّمُوهُمَا إِلَى الْوَلَاةِ قَائِلِينَ: إِنَّ هَذَيْنِ الرَّجُلَيْنِ يُبْلَبَانِ مَدِينَتَنَا وَهُمَا يَهُودِيَّانِ، وَيُنَادِيَانِ بِعَادَاتٍ لَا يَجُوزُ لَنَا قَبُولُهَا، وَلَا الْعَمَلُ بِهَا إِذْ نَحْنُ رُومَانِيُونَ. فَقَامَ عَلَيْهِمَا الْجَمْعُ مَعًا، وَمَرَّقَ الْوَلَاةُ ثِيَابَهُمَا، وَأَمَرُوا بِأَنْ يُضْرَبَا بِالْعَصِيِّ. وَلَمَّا أَتَخَنُوهُمَا بِالْجِرَاحِ أَلْقَوْهُمَا فِي السِّجْنِ، وَأَوْصُوا السَّجَّانَ بِأَنْ يَحْرُسَهُمَا بِضَبْطٍ. وَهُوَ إِذْ أُوصِيَ بِمِثْلِ تِلْكَ الْوَصِيَّةِ، أَلْقَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ، وَضَبَطَ أَرْجُلَهُمَا فِي الْمِقْطَرَةِ. وَعِنْدَ نِصْفِ اللَّيْلِ، كَانَ بَوْلُسُ وَسِيلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ، وَالْمَحْبُوسُونَ يَسْمَعُونَهُمَا، فَحَدَّثَتْ بَغْتَةً زَلْزَلَةٌ عَظِيمَةٌ حَتَّى تَرَعَزَتْ أَسُسُ السِّجْنِ. فَاِنْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلُّهَا، وَانْفَكَّتْ قُيُودُ الْجَمِيعِ. فَلَمَّا اسْتَيْقَظَ السَّجَّانُ، وَرَأَى أَبْوَابَ السِّجْنِ أَنَّهَا مَفْتُوحَةٌ، اسْتَلَّ

himself, supposing that the prisoners had escaped. But Paul cried out with a loud voice saying: "Do not harm yourself, for we are all here." And he called for lights and rushed in, and fell down before Paul and Silas trembling with fear, and brought them out and said: "Masters, what must I do to be saved?" And they said: "Believe in the Lord Jesus Christ, and you will be saved, you and your household." And they spoke the word of the Lord to him, and to all who were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and his entire household. Then he brought them up into his house, and set food before them, and rejoiced greatly, with his entire house, in that he had believed in God.

السَّيْفِ وَهَمَّ أَنْ يَقْتُلَ نَفْسَهُ، لَطَيْتِهِ أَنَّ الْمَحْبُوسِينَ قَدْ هَرَبُوا. فَنَادَاهُ بَوْلُسُ بِصَوْتٍ عَالٍ قَائِلًا: لَا تَعْمَلْ بِنَفْسِكَ سُوءًا، فَإِنَّا جَمِيعُنَا هَهُنَا. فَطَلَبَ مِصْبَاحًا، وَوَثَبَ إِلَى دَاخِلٍ، وَخَرَّ لِبَوْلُسٍ وَسَيْلَا وَهُوَ مُرْتَعِدٌ، ثُمَّ حَرَجَ بِهِمَا وَقَالَ: يَا سَيِّدَيَّ مَاذَا يَنْبَغِي لِي أَنْ أَصْنَعَ لَكَيْ أَخْلَصَ؟ فَقَالَا: آمِنِ بِالرَّبِّ يَسُوعَ الْمَسِيحِ، فَتَخْلَصِ أَنْتِ وَأَهْلُ بَيْتِكَ. وَكَلَّمَاهُ هُوَ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ. فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ، وَغَسَلَ جِرَاحَهُمَا، وَاعْتَمَدَ مِنْ وَقْتِهِ، هُوَ وَذَوُوهُ أَجْمَعُونَ. ثُمَّ أَصْعَدَهُمَا إِلَى بَيْتِهِ وَقَدَّمَ لَهُمَا مَائِدَةً، وَابْتَهَجَ مَعَ جَمِيعِ أَهْلِ بَيْتِهِ، إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

THE GOSPEL FOR BLIND MAN SUNDAY

The Reading from the Holy Gospel according to St. John. (9:1-38)

At that time, when Jesus was passing, he saw a man blind from his birth. And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him who sent Me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam," which means "Sent." So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he;" others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed

فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (9:1-38)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا، رَأَى إِنْسَانًا أَعْمَى مُنْذُ مَوْلِدِهِ. فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا رَبِّ، مَنْ أَخْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ أَجَابَ يَسُوعُ: لَا هَذَا أَخْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِتُظْهَرَ أَعْمَالُ اللَّهِ فِيهِ. يَنْبَغِي لِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أَرْسَلَنِي مَا دَامَ نَهَارًا. يَأْتِي لَيْلٌ حَيْثُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. مَا دُمْتُ فِي الْعَالَمِ، فَأَنَا نُورُ الْعَالَمِ. قَالَ هَذَا، وَتَقَلَّ عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَقْلَتِهِ طِينًا، وَطَلَى بِالطِّينِ عَيْنَيَّ الْأَعْمَى، وَقَالَ لَهُ: اذْهَبْ وَاغْتَسِلْ فِي بَرَكَةِ سِلْوَامِ (الَّذِي تَفْسِيرُهُ الْمُرْسَلُ). فَمَضَى وَاغْتَسَلَ وَعَادَ بَصِيرًا. فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ مِنْ قَبْلُ أَنَّهُ كَانَ أَعْمَى قَالُوا: أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ وَيَسْتَعْطِي؟ فَقَالَ بَعْضُهُمْ هَذَا هُوَ، وَآخَرُونَ قَالُوا "إِنَّهُ يُشَبِّهُهُ". وَأَمَّا هُوَ فَكَانَ يَقُولُ "إِنِّي أَنَا هُوَ". فَقَالُوا

my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for He does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ, he was to be put out of the synagogue. Therefore, his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did He do to you? How did He open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?" And they reviled him, saying, "You are His disciple, but we are disciples of Moses.

لَهُ: كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟ أَجَابَ ذَلِكَ وَقَالَ: إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي "اذْهَبْ إِلَى بَرَكَةِ سِلْوَامَ وَاغْتَسِلْ." فَمَضَيْتُ وَاغْتَسَلْتُ، فَأَبْصَرْتُ. فَقَالُوا لَهُ: أَيْنَ ذَاكَ؟ فَقَالَ: لَا أَعْلَمُ. فَأَتُوا بِهِ، أَيُّ بِالذِّي كَانَ قَبْلًا أَعْمَى إِلَى الْفَرِيسِيِّينَ. وَكَانَ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ عَيْنَيْهِ يَوْمَ سَبْتٍ. فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا، كَيْفَ أَبْصَرَ؟ فَقَالَ لَهُمْ: جَعَلَ عَلَيَّ عَيْنَيَّ طِينًا ثُمَّ اغْتَسَلْتُ، فَأَنَا الْآنَ أَبْصِرُ. فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ: هَذَا الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ، لِأَنَّهُ لَا يَحْفَظُ السَّبْتَ. آخَرُونَ قَالُوا: كَيْفَ يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ مِثْلَ هَذِهِ الْآيَاتِ؟ فَوَقَعَ بَيْنَهُمْ شِقَاقٌ. فَقَالُوا أَيْضًا لِلْأَعْمَى: مَاذَا تَقُولُ أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ عَيْنَيْكَ؟ فَقَالَ: إِنَّهُ نَبِيٌّ. وَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَا أَبِي الَّذِي أَبْصَرَ وَسَأَلُوهُمَا قَائِلِينَ: أَهَذَا هُوَ ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟ فَكَيْفَ أَبْصَرَ الْآنَ؟ أَجَابَهُمْ أَبَوَاهُ وَقَالَا: نَحْنُ نَعْلَمُ أَنَّ هَذَا وَوَلَدُنَا، وَأَنَّهُ وُلِدَ أَعْمَى، وَأَمَّا كَيْفَ أَبْصَرَ الْآنَ فَلَا نَعْلَمُ، أَوْ مَنْ فَتَحَ عَيْنَيْهِ، فَنَحْنُ لَا نَعْلَمُ، هُوَ كَامِلُ السِّنِّ فَاسْأَلُوهُ، فَهُوَ يَتَكَلَّمُ عَن نَفْسِهِ. قَالَ أَبَوَاهُ هَذَا، لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ، لِأَنَّ الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ الْمَسِيحُ، يُخْرِجُ مِنَ الْمَجْمَعِ. فَلِذَلِكَ قَالَ أَبَوَاهُ، "هُوَ كَامِلُ السِّنِّ، فَاسْأَلُوهُ." فَدَعَاوَا ثَانِيَةً الْإِنْسَانَ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: أَعْطِ مَجْدًا لِلَّهِ، فَإِنَّا نَعْلَمُ أَنَّ هَذَا الْإِنْسَانَ خَاطِئٌ. فَأَجَابَ ذَلِكَ وَقَالَ: أَخَاطِئِي هُوَ لَا أَعْلَمُ، إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا، أَنِّي كُنْتُ أَعْمَى، وَالْآنَ أَنَا أَبْصِرُ. فَقَالُوا لَهُ أَيْضًا: مَاذَا صَنَعَ بِكَ؟ كَيْفَ فَتَحَ عَيْنَيْكَ؟ أَجَابَهُمْ: قَدْ أَخْبَرْتُكُمْ فَلَمْ تَسْمَعُوا،

<p>We know that God has spoken to Moses, but as for this man, we do not know where He comes from.” The man answered, “Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him He said, “Do you believe in the Son of God?” He answered, “And who is He, Sir, that I may believe in Him?” Jesus said to him, “You have seen Him, and it is He who speaks to you.” He said, “Lord, I believe.” And he worshiped Him.</p>	<p>فَمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذُ؟ فَشَتَمُوهُ وَقَالُوا لَهُ: أَنْتَ تَلْمِيزُ ذَاكَ، وَأَمَّا نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ قَدْ كَلَّمَ مُوسَى، فَأَمَّا هَذَا، فَلَا نَعْلَمُ مِنْ أَيْنَ هُوَ. أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: إِنَّ فِي هَذَا عَجَبًا أَنْتُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيَّ، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمِلَ مَشِيئَتَهُ، فَلَهُ يَسْتَجِيبُ. مُنذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيَّ مَوْلُودٍ أَعْمَى. فَلَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ، لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا. أَجَابُوهُ وَقَالُوا لَهُ: إِنَّكَ فِي الْخَطَايَا قَدْ وُلِدْتَ بِجُمْلَتِكَ، أَفَأَنْتَ تُعَلِّمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا، فَوَجَدَهُ وَقَالَ لَهُ: أَتُؤْمِنُ أَنْتَ يَا بَنِي اللَّهِ. فَأَجَابَ ذَاكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ بِهِ؟ فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتَهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبِّ، وَسَجَدْتُ لَهُ.</p>
<p>MEGALYNARION FOR PASCHA IN TONE ONE</p>	
<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></p> <p>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 افْرَحِي، وَأَيْضًا أَقُولُ افْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.</p> <p>إِسْتَنْبِرِي اسْتَنْبِرِي يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، افْرَحِي الْآنَ وَتَهَلَّلِي يَا صَاهِيُونَ، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَادِكَ.</p>
<p>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</p>	
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</p>	

THE GREAT DISMISSAL

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; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; **of the Martyrs Theodosia of Tyre and Theodosia of Constantinople; Hieromartyr Olvian, bishop of Aneos, and those with him**, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكاهن: أيها المسيح إلهنا الحقيقي، يا مَنْ قامَ مِنْ بينِ الأمواتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمَشْرَفَيْنِ الرُّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً؛ وَالشُّهَدَاءِ ثِيوْدُوسِيَا الَّتِي مِنْ صُورِ، وَثِيوْدُوسِيَا الَّتِي مِنَ الْقُسْطَنْطِينِيَّةِ، وَأُولِيفِيَانِ أَسْقَفِ أَنْيُوسِ وَمَنْ مَعَهُ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِزْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشْرِ.

Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...

الكاهن: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطَىءَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...

People: ...bestowing life!

الجوقة: ... لِلَّذِينَ فِي الْقُبُورِ.

- NOTE: This ending for the remainder of Bright Season matches what is correctly provided in the *Liturgikon* (fourth edition, p. 14).

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.

DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 29, 2022

TONE 5 / EOTHINON 8

SIXTH SUNDAY OF PASCHA: SUNDAY OF THE BLIND MAN

MARTYRS THEODOSIA OF TYRE AND THEODOSIA OF CONSTANTINOPLE;
HIEROMARTYR OLVIAN, BISHOP OF ANEOS, AND THOSE WITH HIM

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.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولْسَ وَالْمِطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، 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 censens 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.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.
قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ
يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)
الْمَجْدُ الْآنَ وَكُلَّ أَوَانٍ (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. (**Refrain**)

لِيَتَرَأْفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيَّ بِوَجْهِهِ عَلَيْنَا
وَيَرْحَمَنَا.

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

لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ
خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ.
(اللازمة)

<p>May God bless us, and may all the ends of the earth fear Him. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>لِيُبَارِكُنَا اللَّهُ إِلَهُنَا، وَلِنُرْهَبُهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. (اللازمة) الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنِ الْوَحِيدِ...</p>
<p>THE THIRD ANTIPHON</p>	
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p>Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p>As smoke vanisheth, so let them vanish; as wax melteth before the fire. (Refrain)</p> <p>So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)</p> <p>This is the day which the Lord hath made; let us rejoice and be glad therein. (Refrain)</p>	<p>لِيَقُمْ اللَّهُ 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 تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسَّرُورِ. (اللازمة) هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)</p>
<p>THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	
<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 اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ: هَلَلِيوِيَا.</p>
<p>RESURRECTIONAL APOLYTIKION IN TONE FIVE</p>	
<p>Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.</p>	<p>لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَلِمَةِ، الْمُسَاوِي لِلْأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p>KONTAKION OF PASCHA IN TONE EIGHT</p>	
<p>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,</p>	<p>وَلَيْنَ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُتْمْتَ غَالِباً أَيُّهَا الْمَسِيحُ إِلَهُ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ"، وَلِرِئْسَلِكَ</p>

وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.

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

THE EPISTLE FOR BLIND MAN SUNDAY

*Thou, O Lord, shalt keep us and preserve us.
Save me, O Lord, for the godly man is no more.*

The Reading from the Acts of the Holy Apostles. (16:16-34)

In those days, while we the apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination, who brought her masters much gain by soothsaying. She followed Paul and us, and cried out saying: "These men are servants of the Most High God, who proclaim to us the way of salvation." And she did this for many days. But Paul was annoyed, and turned and said to the spirit: "I charge you in the Name of Jesus Christ to come out of her." And it came out that very hour. But when her masters saw that the hope of their gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers; and when they had brought them to the magistrates, they said: "These men are disturbing our city, and they, being Jews, are setting forth customs which are not lawful for us to receive or observe, since we are Romans." The multitude then rose up together against them, and the magistrates tore their garments off them, and commanded to beat them with rods. And when they had inflicted many stripes upon them, they cast them into prison, charging the jailer to keep them safely. Having received such a charge, he cast them into the inner prison, and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. And the jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill

أَنْتَ يَا رَبِّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ.
خَلِّصْنِي يَا رَبِّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ.
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِّيسِينَ الْأَطْهَارِ.
(34-16:16)

في تلك الأيام، فيما نحن الرُّسُلُ مُنْطَلِقُونَ إِلَى الصَّلَاةِ، اسْتَقْبَلْتُنَا جَارِيَّةٌ بِهَا رُوحُ عَرَاقَةٍ. وَكَانَتْ تُكْسِبُ مَوَالِيهَا كَسْبًا جَزِيلاً بِعَرَاقَتِهَا، فَطَفَقَتْ تَمْشِي فِي إِثْرِ بَوْلُسَ وَإِثْرِنَا، وَتَصِيحُ قَائِلَةً: هَؤُلَاءِ الرِّجَالُ هُمْ عَبِيدُ اللَّهِ الْعَلِيِّ، وَهُمْ يُبَشِّرُونَكُمْ بِطَرِيقِ الْخَلَاصِ. وَصَنَعَتْ ذَلِكَ أَيَّامًا كَثِيرَةً، فَتَضَجَّرَ بَوْلُسُ، وَالتَفَّتْ إِلَى الرُّوحِ وَقَالَ: إِنِّي أَمُرُكَ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا. فَخَرَجَ فِي تِلْكَ السَّاعَةِ. فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ رَجَاءً مَكْسَبِهِمْ، قَبَضُوا عَلَى بَوْلُسَ وَسِيْلَا وَجَرَّوهُمَا إِلَى السُّوقِ عِنْدَ الْحُكَّامِ، وَقَدَّمُوهُمَا إِلَى الْوَلَاةِ قَائِلِينَ: إِنَّ هَذَيْنِ الرَّجُلَيْنِ يُبْلَبَانِ مَدِينَتَنَا وَهُمَا يَهُودِيَّانِ، وَيُنَادِيَانِ بِعَادَاتٍ لَا يَجُوزُ لَنَا قَبُولُهَا، وَلَا الْعَمَلُ بِهَا إِذْ نَحْنُ رُومَانِيُّونَ. فَقَامَ عَلَيْهِمَا الْجَمْعُ مَعًا، وَمَرَّقَ الْوَلَاةُ ثِيَابَهُمَا، وَأَمَرُوا بِأَنْ يُضْرَبَا بِالْعِصِيِّ. وَلَمَّا أَتَخَنُوهُمَا بِالْجِرَاحِ أَلْقَوْهُمَا فِي السِّجْنِ، وَأَوْصُوا السَّجَّانَ بِأَنْ يَحْرُسَهُمَا بِضَبْطٍ. وَهُوَ إِذْ أُوصِيَ بِمِثْلِ تِلْكَ الْوَصِيَّةِ، أَلْقَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ، وَضَبَطَ أَرْجُلَهُمَا فِي الْمِقْطَرَةِ. وَعِنْدَ نِصْفِ اللَّيْلِ، كَانَ بَوْلُسُ وَسِيْلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ، وَالْمَحْبُوسُونَ يَسْمَعُونَهُمَا، فَحَدَّثَتْ بَغْتَةً زَلْزَلَةٌ عَظِيمَةٌ حَتَّى تَرَعَزَتْ أَسُسُ السِّجْنِ. فَاِنْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلُّهَا، وَانْفَكَّتْ قُيُودُ الْجَمِيعِ. فَلَمَّا اسْتَيْقَظَ السَّجَّانُ، وَرَأَى أَبْوَابَ السِّجْنِ أَنَّهَا مَفْتُوحَةٌ، اسْتَلَّ

himself, supposing that the prisoners had escaped. But Paul cried out with a loud voice saying: "Do not harm yourself, for we are all here." And he called for lights and rushed in, and fell down before Paul and Silas trembling with fear, and brought them out and said: "Masters, what must I do to be saved?" And they said: "Believe in the Lord Jesus Christ, and you will be saved, you and your household." And they spoke the word of the Lord to him, and to all who were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and his entire household. Then he brought them up into his house, and set food before them, and rejoiced greatly, with his entire house, in that he had believed in God.

السَّيْفِ وَهَمَّ أَنْ يَقْتُلَ نَفْسَهُ، لَطَيْتِهِ أَنَّ الْمَحْبُوسِينَ قَدْ هَرَبُوا. فَنَادَاهُ بَوْلُسُ بِصَوْتٍ عَالٍ قَائِلًا: لَا تَعْمَلْ بِنَفْسِكَ سُوءًا، فَإِنَّا جَمِيعُنَا هَهُنَا. فَطَلَبَ مِصْبَاحًا، وَوَثَبَ إِلَى دَاخِلٍ، وَخَرَّ لِبَوْلُسٍ وَسَيْلَا وَهُوَ مُرْتَعِدٌ، ثُمَّ حَرَجَ بِهِمَا وَقَالَ: يَا سَيِّدَيَّ مَاذَا يَنْبَغِي لِي أَنْ أَصْنَعَ لَكَيْ أَخْلُصَ؟ فَقَالَا: آمِنْ بِالرَّبِّ يَسُوعَ الْمَسِيحِ، فَتَخْلُصَ أَنْتَ وَأَهْلُ بَيْتِكَ. وَكَلَّمَاهُ هُوَ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ. فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ، وَغَسَلَ جِرَاحَهُمَا، وَاعْتَمَدَ مِنْ وَقْتِهِ، هُوَ وَذَوُوهُ أَجْمَعُونَ. ثُمَّ أَصْعَدَهُمَا إِلَى بَيْتِهِ وَقَدَّمَ لَهُمَا مَائِدَةً، وَابْتَهَجَ مَعَ جَمِيعِ أَهْلِ بَيْتِهِ، إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

THE GOSPEL FOR BLIND MAN SUNDAY

The Reading from the Holy Gospel according to St. John. (9:1-38)

At that time, when Jesus was passing, he saw a man blind from his birth. And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him who sent Me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam," which means "Sent." So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he;" others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (9:1-38)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا، رَأَى إِنْسَانًا أَعْمَى مُنْذُ مَوْلِدِهِ. فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا رَبِّ، مَنْ أَخْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ أَجَابَ يَسُوعُ: لَا هَذَا أَخْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِتُظْهَرَ أَعْمَالُ اللَّهِ فِيهِ. يَنْبَغِي لِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أَرْسَلَنِي مَا دَامَ نَهَارًا. يَأْتِي لَيْلٌ حَيْثُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. مَا دُمْتُ فِي الْعَالَمِ، فَأَنَا نُورُ الْعَالَمِ. قَالَ هَذَا، وَتَقَلَّ عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَقْلَتِهِ طِينًا، وَطَلَى بِالطِّينِ عَيْنَيَّ الْأَعْمَى، وَقَالَ لَهُ: اذْهَبْ وَاغْتَسِلْ فِي بَرَكَةِ سِلْوَامِ (الَّذِي تَفْسِيرُهُ الْمُرْسَلُ). فَمَضَى وَاغْتَسَلَ وَعَادَ بَصِيرًا. فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ مِنْ قَبْلُ أَنَّهُ كَانَ أَعْمَى قَالُوا: أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ وَيَسْتَعْطِي؟ فَقَالَ بَعْضُهُمْ هَذَا هُوَ، وَآخَرُونَ قَالُوا "إِنَّهُ يُشَبِّهُهُ". وَأَمَّا هُوَ فَكَانَ يَقُولُ "إِنِّي أَنَا هُوَ". فَقَالُوا

my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for He does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ, he was to be put out of the synagogue. Therefore, his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did He do to you? How did He open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?" And they reviled him, saying, "You are His disciple, but we are disciples of Moses.

لَهُ: كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟ أَجَابَ ذَلِكَ وَقَالَ: إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي "اذْهَبْ إِلَى بَرَكَةِ سِلْوَامَ وَاغْتَسِلْ." فَمَضَيْتُ وَاغْتَسَلْتُ، فَأَبْصَرْتُ. فَقَالُوا لَهُ: أَيْنَ ذَلِكَ؟ فَقَالَ: لَا أَعْلَمُ. فَأَتُوا بِهِ، أَيُّ بِالذِي كَانَ قَبْلًا أَعْمَى إِلَى الْفَرِيسِيِّينَ. وَكَانَ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ عَيْنَيْهِ يَوْمَ سَبْتٍ. فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا، كَيْفَ أَبْصَرَ؟ فَقَالَ لَهُمْ: جَعَلَ عَلَيَّ عَيْنَيَّ طِينًا ثُمَّ اغْتَسَلْتُ، فَأَنَا الْآنَ أَبْصِرُ. فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ: هَذَا الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ، لِأَنَّهُ لَا يَحْفَظُ السَّبْتَ. آخَرُونَ قَالُوا: كَيْفَ يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ مِثْلَ هَذِهِ الْآيَاتِ؟ فَوَقَعَ بَيْنَهُمْ شِقَاقٌ. فَقَالُوا أَيْضًا لِلْأَعْمَى: مَاذَا تَقُولُ أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ عَيْنَيْكَ؟ فَقَالَ: إِنَّهُ نَبِيٌّ. وَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَا أَبِي الَّذِي أَبْصَرَ وَسَأَلُوهُمَا قَائِلِينَ: أَهَذَا هُوَ ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟ فَكَيْفَ أَبْصَرَ الْآنَ؟ أَجَابَهُمْ أَبَوَاهُ وَقَالَا: نَحْنُ نَعْلَمُ أَنَّ هَذَا وَوَلَدُنَا، وَأَنَّهُ وُلِدَ أَعْمَى، وَأَمَّا كَيْفَ أَبْصَرَ الْآنَ فَلَا نَعْلَمُ، أَوْ مَنْ فَتَحَ عَيْنَيْهِ، فَنَحْنُ لَا نَعْلَمُ، هُوَ كَامِلُ السِّنِّ فَسَأَلُوهُ، فَهُوَ يَتَكَلَّمُ عَن نَفْسِهِ. قَالَ أَبَوَاهُ هَذَا، لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ، لِأَنَّ الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ الْمَسِيحُ، يُخْرِجُ مِنَ الْمَجْمَعِ. فَلِذَلِكَ قَالَ أَبَوَاهُ، "هُوَ كَامِلُ السِّنِّ، فَسَأَلُوهُ." فَدَعَا ثَانِيَةً الْإِنْسَانَ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: أَعْطِ مَجْدًا لِلَّهِ، فَإِنَّا نَعْلَمُ أَنَّ هَذَا الْإِنْسَانَ خَاطِئٌ. فَأَجَابَ ذَلِكَ وَقَالَ: أَخَاطِئِي هُوَ لَا أَعْلَمُ، إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا، أَنِّي كُنْتُ أَعْمَى، وَالْآنَ أَنَا أَبْصِرُ. فَقَالُوا لَهُ أَيْضًا: مَاذَا صَنَعَ بِكَ؟ كَيْفَ فَتَحَ عَيْنَيْكَ؟ أَجَابَهُمْ: قَدْ أَخْبَرْتُكُمْ فَلَمْ تَسْمَعُوا،

<p>We know that God has spoken to Moses, but as for this man, we do not know where He comes from.” The man answered, “Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him He said, “Do you believe in the Son of God?” He answered, “And who is He, Sir, that I may believe in Him?” Jesus said to him, “You have seen Him, and it is He who speaks to you.” He said, “Lord, I believe.” And he worshiped Him.</p>	<p>فَمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذُ؟ فَشَتَمُوهُ وَقَالُوا لَهُ: أَنْتَ تَلْمِيزُ ذَاكَ، وَأَمَّا نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ قَدْ كَلَّمَ مُوسَى، فَأَمَّا هَذَا، فَلَا نَعْلَمُ مِنْ أَيْنَ هُوَ. أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: إِنَّ فِي هَذَا عَجَبًا أَنْتُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيَّ، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمِلَ مَشِيئَتَهُ، فَلَهُ يَسْتَجِيبُ. مُنْذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيَّ مَوْلُودٍ أَعْمَى. فَلَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ، لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا. أَجَابُوهُ وَقَالُوا لَهُ: إِنَّكَ فِي الْخَطَايَا قَدْ وُلِدْتَ بِجُمْلَتِكَ، أَفَأَنْتَ تُعَلِّمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا، فَوَجَدَهُ وَقَالَ لَهُ: أَتُؤْمِنُ أَنْتَ يَا بَنِي اللَّهِ. فَأَجَابَ ذَاكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ بِهِ؟ فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتَهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبِّ، وَسَجَدْتُ لَهُ.</p>
<p>MEGALYNARION FOR PASCHA IN TONE ONE</p>	
<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></p> <p>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 افْرَحِي، وَأَيْضًا أَقُولُ افْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.</p> <p>إِسْتَنْبِرِي اسْتَنْبِرِي يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، افْرَحِي الْآنَ وَتَهَلَّلِي يَا صَاهِيُونَ، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَادِكَ.</p>
<p>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</p>	
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</p>	

THE GREAT DISMISSAL

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; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; **of the Martyrs Theodosia of Tyre and Theodosia of Constantinople; Hieromartyr Olvian, bishop of Aneos, and those with him**, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكاهن: أيها المسيح إلهنا الحقيقي، يا مَنْ قامَ مِنْ بينِ الأمواتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِيْنَ الْمَشْرَفِيْنَ الرُّسُلِ الْجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِيْنَ الصِّدِّيقِيْنَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ يُوَاكِمِ وَحَنَّةً؛ وَالشُّهَدَاءِ ثِيوْدُوسِيَا الَّتِي مِنْ صُورِ، وَثِيوْدُوسِيَا الَّتِي مِنَ الْقُسْطَنْطِينِيَّةِ، وَأُولِيفِيَانِ أَسْقَفِ أَنْيُوسِ وَمَنْ مَعَهُ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشْرِ.

Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...

الكاهن: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطَىءَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...

People: ...bestowing life!

الجوقة: ... لِلَّذِينَ فِي الْقُبُورِ.

- NOTE: This ending for the remainder of Bright Season matches what is correctly provided in the *Liturgikon* (fourth edition, p. 14).

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese
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**Services in St. George Antiochian Orthodox Church – Toronto.
Month: June 2022**

Date	Time	Service
Wednesday June 1	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy - Holy Ascension
Saturday June 4	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 5	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy Fathers of the 1 st Council
Saturday June 11	10:00 a.m.	Divine Liturgy - Saturday of Souls
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers – Litia & Artoklasia
Sunday June 12	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy - Holy Pentecost
Wednesday June 15	7:00 p.m.	Divine Liturgy Tychon the Wonderworker
Saturday June 18	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 19	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy - Sunday of All Saints
Thursday June 23	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy Nativity of John the Baptist
Saturday June 25	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 26	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy - 2 nd Sunday of Matthew
Tuesday June 28	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy Peter & Paul, the Holy Apostles

July 26 2022

REGISTRATION TIME: 11:00am

SHOTGUN TIME: 1:00pm

STATION CREEK GOLF CLUB

2657 WOODBINE AVE, GORMLEY, ON.

The 25th Anniversary

ST. GEORGE
GOLF
CLASSIC

\$300

includes:

- Golf
- Golf Cart
- Gift
- Lunch at Halfway
- Dinner

(\$100 for Dinner only)

SPONSORSHIP

HOLE SPONSOR \$750

CORPORATE SPONSOR \$1,500

PLATINUM SPONSOR \$2,500

DIAMOND SPONSOR \$5,000

Thank you for your continued support!

Proceeds to help send underprivileged kids to Camp
and support other St. George charitable initiatives.

CONTACT:

JOHN YOUNES-(647)982-7645

AFTIM NASSAR-(416)895-2767

***SPACES ARE LIMITED AND
ADVANCE PAYMENT REQUIRED**



ST. GEORGE GOLF CLASSIC REGISTRATION FORM

Station Creek Golf Club • Tuesday, July 26th, 2022
 2657 Woodbine Ave, Gormley, ON.
 Shotgun 1:00pm

NO PAYMENTS TAKEN AT THE DOOR, ADVANCED PAYMENT REQUIRED

Name: _____

Address: _____

City: _____

Phone: _____

City: _____

\$300 per golfer (incl. dinner)
 Indicate with (X) \$100 for dinner only

NAME	EMAIL	DINNER ONLY	GOLF + DINNER	AMOUNT
1)				
2)				
3)				
4)				
5)				
Total				

SPONSORSHIP OPTIONS:

TYPE	COST	Mark Selection with "X"	AMOUNT
Diamond Sponsor	\$5,000		
Platinum Sponsor	\$2,500		
Corporate Sponsor	\$1,500		
Hole Sponsor	\$750		
Sponsorship Total			
GRAND TOTAL (GOLF + SPONSORSHIP)			

SUBMISSION REQUIREMENTS:

Completed forms may be emailed to Afim Nassar at afim.nassar@gmail.com

For payment circle one: VISA MASTERCARD AMERICAN EXPRESS CHEQUE

Cheques can be made out to "St. George Golf Classic" mailed to Afim Nassar 16 West Wareside Road, Etobicoke M9C 3J1

Credit Card #: _____

Expiry Date: _____ Security Code: _____

Print Name: _____

Signature: _____

Thank You!
"We can't do it without you."