

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
29	Elia Daides	2
29	Hanna Ghawi	13
29	Hayat Khoury	20
29	Michael Ibrahim	24
29	Eileen Habib	28
30	Saied Massad	4
30	Hallam Habib	59
30	Shahna Thomas	54
30	Albert Issa	26
1	Robert Dewar	27
1	Jabra Khalilieh	23
1	Mary Thomas	72
1	Elias Bahou	17
2	Michael Issa Qaqish	3
2	Shheilan Armaly	18
5	Anastasia Awad	5
5	Albert Dabous	18
5	Renee Karra	17

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

ETERNAL LIGHTS

- **May 3:** In loving memory of Boulos Salim Tannous from his wife Marlene and his children.
- **May 5:** For the good health of Issa Bisharat and his children.
- **May 5:** In loving memory of Munir Muasher, Khalil, Sara and Safwan Muasher from Shadia Muasher and family.
- **May 12:** For the good health of Feryal Bisharat and her family.
- **May 19:** In loving memory of Adel Younes from his family.
- **June 9:** In loving memory of Ernest Younes from his family.

SCHEDULE OF USHERING FOR APRIL 2024

- **Friday, May 3:** Colette El-Hajj Lena Abousaleh Monir Ayyad
Wail Haddad Kathy Kakish
- **Saturday, May 4:** Alexandra Morton Nabil Abousaleh George Nims

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.**

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**

FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES

- Please make sure not to park on the side of the church or in front of the Fire Hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

TEEN SOYO

- Congratulations to our newly elected TEEN SOYO Board Members...

President: Peter Mokbel

VP: Peter Novratidis

Treasurer: Helena Mokbel

Secretary: Michael Ishac

Social Media: Dima Alzidan

Coordinators: Lucas El Bouri, Mark Moussa and Paul Petro Youth Advisors: Angela Ghazal and Fadi Freiga

If you are interested in joining our Teen SOYO group please contact our Youth Advisors.

Note: members must be between the ages of 13-19 years old.

Angela Ghazal: 416-720-0308

Fadi Freiga: 647-829-6136

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on Donate**
 - **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)

CHRISTIAN EDUCATION CONFERENCE
HANDING DOWN THE FAITH:

Equipped for every good work

June 6-9, 2024

Speakers



FR. MAXIMOS CONSTAS, KEYNOTE



**FR. STEPHEN
DE YOUNG**



**FR. NICHOLAS
LONG**



Hosted by: Antiochian Orthodox Christian Education Ministry

At: Antiochian Village Conference & Retreat Center

To Register:

<https://registration.antiochianvillage.org/OCEC2024>

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March 31st, 2024

Dearest Brothers and sisters in Christ,

Subject: Ushering Procedures and protocols

We are pleased to inform you that during its March 26th Meeting, the Parish Council endorsed the new procedures and protocols for ushering. The primary aim of these measures is to update ushering activities and, most importantly, to welcome new volunteers to participate and engage in the church community's life.

As such, we are currently seeking volunteers for the month of April to help with ushering duties and support the process. If you are available during the upcoming weeks, please reach out to me via email or text message at the contact details below. According to the updated protocol, the Head Usher to supervise all ushering activities, along with 4-6 volunteer ushers who will assist the two (2) Parish Council member volunteers.

We welcome new volunteers to serve during our liturgy, however, kindly note that to ensure a fair opportunity for as many parishioners as possible to volunteer, only those whose names have been announced will be serving as ushers. Others are kindly requested to wait for their turn. Thank you for your understanding.

Thank you for your cooperation.

For the Glory of God!

Ra'ed G Dallal

raed_dallal@yahoo.ca

Text: (416) 576-3232

Call: (905) 833-2333

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!

- George & Rose Ghneim
- Rafik Bechbache & family
- Fouad & Christiane Kodsi
- Basil & Gabriella Gharghoury
- Shafik Zabaneh & family
- Samir Abdelnour & family
- John & Rita Dahdaly & family
- Nicolas, Andrea, Hala & Christopher Zabaneh
- Paul & Janice Ghazal
- Judy, Botros Assaf & family
- George & Jocelyne Korkor & family
- Souheil El-Achhab & family
- Katia & Adib Alhaddad
- Nabil Samaan & family
- George, Odette Boutros & family
- Nada, Triantafillos & Anastasios Bobotsis
- Christine Nicolack & family
- Mike & Brenda Kakish & family
- Nour Samman & family
- Nicola Tas & family
- Maria Visconti
- Alex & Diane Younes
- Aftim, Samantha, Makrios & Eva Nassar
- Hanada & Amanda Kardassopoulos
- Nabil Kakish & family
- Banayout & Mary Kardassopoulos
- Jerry Habib
- Bassam Elhin & family
- William Kakish & family
- Marie Gharghoury
- Georges & Lara Ayoub
- Anita Zaccak & family
- Elias Madbak & family
- Fihmi Rizik & family
- Razan Baroudi
- Majed & Faten Qaqish
- Fadi Deratani & family
- Monir Ayyad & family
- Ibrahim Zaccak & family
- Wail & Majda Kakish
- Elie & Hilda Haddad
- Mike, Kathy Vieira & family
- Emad Petro & family
- Roger & Helen Kodsi
- Natalie Kodsi & Steve Vitella
- Lilyan Alassaf & family
- Laila & Wayne Scott
- Alexandra Morton
- Wisam Hinn & family
- Faddoul Elabou & family
- Yared Yared & family
- Mary Hamawi
- Nabil & Nahia Abboud
- Emad Kakish & family
- Peter & Nablia Zabaneh
- Jamil, Samia and Helen Nassar
- Ramzi Shnoudeh & family
- Berge Atkian & family
- Ghalia Kakish & family
- Habib Tannous & family
- Locia LoRe
- John & Lina Kakish
- Nassar & Nadia Nassar
- Nabil Jahshan & family
- Ghaleb & Janet Kakish
- Munther & Siham Qaqish
- Maien Qaqish & family
- Raed Dallal & family
- Rosette Mansour & family
- Farouk Alkassam & family
- Teddy & Diana Abdo
- Amal Hawa & family
- Nader Kakish & family
- Alex & Marianne Kakish
- Samir Zabaneh & family
- Daher Assaf & family
- Nadim & Vilma Faza
- Abou-Saleh family
- Darius Zaccak & family
- Hanna & Daisy Obeid
- Wail & Margo Kakish
- Elie Alsalloum & family

- Venise Koussaie
- Edward & Dalal Abboud
- Maha Khashram
- Gaby & Ghada Tabangi
- Basilis & Anita Novratidis
- Gaby Stavro & family
- Julie Imreibe & family
- Ola Zabana & family
- Rami & Joan Younes
- Greta Raffoul & family
- Nabil & Samia Beidas
- Dimitry Sapon & family
- George Qubti & family
- Samira Qaqish
- William Besharat & family
- Frank & Nicole Finelli
- Randa Hamawi-Issa
- Costa Veronica & Matylda Nassar
- Wissam, Denise, Lucas & Maria El-Bouri
- Yousri & Josette Awadalla
- Naji & Vivian El-Achhab
- Issa & Feryal Bisharat & family
- Nadim Irbib & family
- Marlene Boulos Tannous
- Nadim & Christina Tannous
- Sumaya Barghout
- Nabih El-Hage
- Ferial Zabana
- Isam Zabana & family

Mona Gorab
 Hanna & Fadwa Hinnawi
 Fadi & Rana Obeid
 Jane
 Farah Zakkak & family
 Wail & Majida Haddad
 Andy & Emily
 Nadia Younes
 Artim Arinkin
 Souheil & Colette El-Hajj
 Richard & Magda Zakaib
 Elias Zakkak & family
 Peter Qubti & family
 Raouf Besharat & family
 George & Anne Dahdaly
 Issa & Basma Abdallah
 Said Bisharat & family
 Nina Kazmirova
 Nofal & Fadia Boulos
 Abdul Razzak Aleilan & family
 Ramzi Qubti & family
 Diana Mandalentsis & family
 Hani Shuhaibar
 Bassam & Deena Tannous
 Salim & Irene Tannous
 Samir Berbari
 Samya Dabbagh & family
 Richard Zakaib & family
 Wassim El-Hage & family

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.
- George & Rose Ghneim
- Fouad & Christiane Kodsí
- Basil & Gabriella Gharghoury
- Laila & Wayne Scott
- Nicolas, Andrea, Hala & Christopher Zabaneh
- Mary Hamawi
- Nabil Samaan & family
- Jamil, Samia and Helen Nassar
- Aftim, Samantha, Makrios & Eva Nassar
- Banayout & Mary Kardassopoulos
- Raed Dallah & family
- Marie Gharghoury
- Alex & Marianne Kakish
- Fadi Deratani & family
- Elie & Hilda Haddad
- Mona Gorab
- Hanna & Fadwa Hinnawi
- Fadi & Rana Obeid
- Basilis & Anita Novratidis
- Farah Zakkak & family
- Ola Zabana & family
- Rami & Joan Younes
- Dimitry Sapon & family
- Raouf Besharat & family
- Frank & Nicole Finelli
- Abdul Razzak Aleilan & family
- Issa & Feryal Bisharat & family
- Nadim Irbib & family
- Marlene Boulos Tannous
- Nadim & Christina Tannous
- Sumaya Barghout
- Nabih El-Hage
- Ferial Zabana
- Isam Zabana & family
- Rafik Bechbache & family
- Roger & Helen Kodsí
- Natalie Kodsí & Steve Vitella
- Alexandra Morton
- Wisam Hinn & family
- Nabil & Nahia Abboud
- George, Odette Boutros & family
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- Daher Assaf & family
- Hanna & Daisy Obeid
- Elie Alsalloum & family
- Edward & Dalal Abboud
- Maha Khashram
- Gaby & Ghada Tabangi
- Jane
- Gaby Stavro & family
- Nadia Younes
- Greta Raffoul & family
- Diane Younes & family
- George & Anne Dahdaly
- Issa & Basma Abdallah
- Ramzi Qubti & family
- Diana Mandalentsis & family
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- Samya Dabbagh & family
- Richard Zakaib & family
- Wassim El-Hage & family

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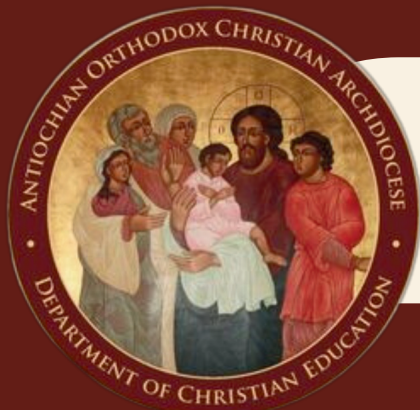
**FR. NICHOLAS
LONG**



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Bolivar, PA www.antiochianvillage.org

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His Eminence
The Most Reverend
Metropolitan Saba

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 2024

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. Simeon the New Theologian* on the Resurrection:

Most men believe in the resurrection of Christ, but very few have a clear vision of it. That most sacred formula which is daily on our lips does not say, "Having believed in Christ's resurrection," but, "Having beheld Christ's resurrection, let us worship the Holy Lord Jesus, who alone is without sin." How then does the Holy Spirit urge us to say, "Having beheld Christ's resurrection," which we have not seen as though we had seen it, when Christ has risen once for all a thousand years ago, and even then, without anybody's seeing it? Surely Holy Scripture does not wish us to lie? Far from it! Rather, it urges us to speak the truth, that the resurrection of Christ takes place in each of us who believes, and that not once, but every hour, so to speak, when Christ the Master arises in us, resplendent in array and flashing with the lightnings of incorruption and Deity.

As usual, 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 Inviat!

Amidst the darkness in the world comes the feast of the Resurrection of Christ bringing life and light to a shattered humanity. Let us then pray for all our brothers and sisters especially those who suffer because of violence, war, disease, or natural disasters that the Risen Lord may relieve them of their difficulties and instill hope in their hearts.

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

**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](#))

- *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:*

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 الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.
Choir: Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life! (<i>twice</i>)	الجوقة: المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ. (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 أَعْدَائِهِ، وَيَهْرَبْ مُبْغِضُوهُ مِنْ أَمَامِ 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 الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.
<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: كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (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 الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (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 الْيَوْمُ 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: الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ. (اللازمة)
<i>Censing the Iconostasis from the Holy Doors:</i>	يبخر الكاهن الجهة الأيقونوستاس من الباب الملوكي:

<p>Priest: Both now and ever, and unto ages of ages. Amen. (<i>Refrain</i>)</p>	<p>الكاهن: الآن وكل أوانٍ وإلى دَهْرِ الداهرين. آمين. (اللازمة)</p>
<p><i>The Priest completes the censuring while singing:</i></p>	<p>يُكْمِلُ الكاهن التبخير وهو يرتل:</p>
<p>Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs...</p>	<p>الكاهن: المسيحُ قامَ مِنْ بَيْنِ الأَمْواتِ، وَوَطِئَ المَوْتَ بالموتِ، وَوَهَبَ الحِياةَ...</p>
<p>Choir: ...bestowing life!</p>	<p>الجوقة: لِلَّذِينَ فِي القُبُورِ.</p>
<p>THE FIRST ANTIPHON</p>	<p>الأنتيفونا الأولى</p>
<p>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>)</p>	<p>هَلِّلُوا لِلَّهِ يا جَمِيعَ الأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِنَسَبِحَتِهِ. اللازمة: بِشَفَاعَاتِ وَالِدَةِ الإِلهِ، يا مُخَلِّصُ خَلِّصْنَا. قولوا لِلَّهِ ما أَرْهَبَ أَعْمَالَكَ، كُلُّ مَنْ فِي الأَرْضِ يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا العَلِيِّ. (اللازمة) المَجْدُ ... الآنَ وَكُلَّ أوانٍ ... (اللازمة)</p>
<p>THE SECOND ANTIPHON</p>	<p>الأنتيفونا الثانية</p>
<p>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...</p>	<p>لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا. اللازمة: خَلِّصْنَا يا ابْنَ اللَّهِ، يا مَنْ قامَ مِنْ بَيْنِ الأَمْواتِ، لِنُرْتَلَ لَكَ. هَلِّلُوبِيا. لِنُعْرِفَ فِي الأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الأَمَمِ خَلَاصَكَ. تَعْتَرِفْ لَكَ الشُّعُوبُ يا اللَّهُ تَعْتَرِفْ لَكَ. (اللازمة) لِيُبَارِكُنَا اللَّهُ الإِلهُ، وَلِنُرْهَبَهُ جَمِيعُ أَقاصِي الأَرْضِ. (اللازمة) المَجْدُ... الآنَ وَكُلَّ أوانٍ... يا كَلِمَةَ اللَّهِ، الإِبْنِ الوَحِيدِ...</p>
<p>THE THIRD ANTIPHON</p>	<p>الأنتيفونا الثالثة</p>
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p>	<p>لِيَقُمْ اللَّهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</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>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 الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَعَمَّوْنَ بِالسُّرُورِ.</p> <p>(اللازمة)</p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ.</p> <p>(اللازمة)</p>
<p>THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	<p>إيسوديكون (ترنيمه الدخول) لخدمة الفصح</p>
<p>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.</p>	<p>فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِعِ إِسْرَائِيلِ. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُويَا.</p>
<p>• After the Little Entrance (Eisodos), sing these hymns in the following order.</p>	
<p>PASCHAL APOLYTIKION IN TONE FIVE</p>	<p>أبولتيكيون الفصح باللحن الخامس</p>
<p>Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (<i>once</i>)</p>	<p>الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ. (مرة)</p>
<p>HYPAKOE OF PASCHA IN TONE FOUR</p>	<p>الإيباكوي باللحن الرابع</p>
<p>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.</p>	<p>سَبَقَتْ الصُّبْحَ اللُّوَاتِي كُنَّ مَعَ مَرْيَمَ، فَوَجَدْنَ الْحَجَرَ مُدَحْرَجاً عَنِ الْقَبْرِ. وَسَمِعْنَ الْمَلَائِكَةَ قَائِلاً لَهُنَّ: لِمَ تَطْلُبْنَ مَعَ الْمَوْتَى كِإِنْسَانٍ مَنْ هُوَ فِي النُّورِ الْأَزَلِيِّ؟ أَنْظُرْنَ لِفَائِثَ الْأَكْفَانِ، وَأَسْرِعْنَ وَاكْرِرْنَ فِي الْعَالَمِ بِأَنَّ الرَّبَّ قَدْ قَامَ وَأَمَاتَ الْمَوْتَ، بِمَا أَنَّهُ ابْنُ اللَّهِ الْمُخْلِصِ جِنْسَ الْبَشَرِ.</p>
<p>• Do NOT sing the apolytikion of the patron saint or feast of the temple.</p>	
<p>KONTAKION OF PASCHA IN TONE EIGHT</p>	<p>القنطاق لخدمة الفصح باللحن الثامن</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,</p>	<p>وَلَيْتُنْ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمَّتْ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ،</p>

<p>calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.</p>	<p>وللنِسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحَنَّ!"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.</p>
<p>THE ANTI-TRISAGION HYMN</p>	<p>بَدَلًا مِنْ قُدُوسِ اللَّهِ</p>
<p>As many of you as have been baptized into Christ have put on Christ. Alleluia. (<i>thrice</i>) <i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i> Have put on Christ. Alleluia. Dynamis! As many of you as have been baptized into Christ have put on Christ. Alleluia.</p>	<p>أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ، هَلِّلُويا. (ثلاثا) الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. الْمَسِيحَ قَدْ لَبِسْتُمْ، هَلِّلُويا. قوة! أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ، هَلِّلُويا.</p>
<p>THE EPISTLE</p>	<p>الرسالة</p>
<p><i>This is the day which the Lord hath made; let us rejoice and be glad therein.</i> <i>Give thanks to the Lord, for He is good; for His mercy endureth forever.</i> 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, "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</p>	<p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، فَلِنَفْرَحْ وَنَتَهَلَّلْ بِهِ. إِعْتَرِفُوا لِلرَّبِّ، فَإِنَّهُ صَالِحٌ وَإِلَى الْأَبَدِ رَحْمَتُهُ. فَضْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ. إِنِّي قَدْ أَنْشَأْتُ الْكَلَامَ الْأَوَّلَ يَا ثاوفيلسُ فِي جَمِيعِ الْأُمُورِ الَّتِي ابْتَدَأَ يَسُوعُ يَعْمَلُهَا وَيُعَلِّمُ بِهَا. إِلَى الْيَوْمِ الَّذِي صَعِدَ فِيهِ، مِنْ بَعْدِ أَنْ أَوْصَى بِالرُّوحِ الْقُدُسِ الرُّسُلَ الَّذِينَ اصْطَفَاهُمْ. الَّذِينَ أَرَاهُمْ أَيْضًا نَفْسَهُ حَيًّا بَعْدَ تَأْلَمِهِ بِبَرَاهِينٍ كَثِيرَةٍ، وَهُوَ يَتَرَاءَى لَهُمْ مُدَّةَ أَرْبَعِينَ يَوْمًا، وَيُكَلِّمُهُمْ بِمَا يَخْتَصُّ بِمَلَكُوتِ اللَّهِ. وَفِيمَا هُوَ مُجْتَمِعٌ مَعَهُمْ، أَوْصَاهُمْ أَنْ "لَا تَبْرَحُوا مِنْ أُورُشَلِيمَ، بَلِ انْتظِرُوا مَوْعِدَ الْآبِ الَّذِي سَمِعْتُمُوهُ مِنِّي. فَإِنَّ يوحَنَّا عَمَّدَ بِالْمَاءِ، وَأَمَّا أَنْتُمْ فَسَتُعَمَّدُونَ بِالرُّوحِ الْقُدُسِ، لَا بَعْدَ هَذِهِ الْأَيَّامِ بَكْثِيرٍ." فَسَأَلَهُ الْمُجْتَمِعُونَ قَائِلِينَ: "يَا رَبُّ، أَفِي هَذَا الزَّمَانِ تَرُدُّ الْمُلْكَ إِلَى إِسْرَائِيلَ؟" فَقَالَ لَهُمْ: "لَيْسَ لَكُمْ أَنْ تَعْرِفُوا الْأَزْمَنَةَ أَوْ الْأَوْقَاتِ الَّتِي جَعَلَهَا الْآبُ فِي سُلْطَانِهِ. لَكِنَّكُمْ سَتَتَّالُونَ قُوَّةَ بَحُلُولِ الرُّوحِ الْقُدُسِ عَلَيْكُمْ، وَتَكُونُونَ</p>

<p>witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”</p>	<p>لي شهوداً في أورشليم، وفي جميع اليهودية والسامرة، وإلى أقصى الأرض.”</p>
<p>THE GOSPEL</p>	<p>الإنجيل</p>
<p>The Reading of the Holy Gospel according to St. John (1:1-17).</p> <p>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.</p>	<p>فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيّ</p> <p>الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ.</p> <p>فِي الْبَدْءِ كَانَ الْكَلِمَةُ، وَالْكَالِمَةُ كَانَ عِنْدَ اللَّهِ، وَإِلِهَا كَانَ الْكَلِمَةُ. هَذَا كَانَ فِي الْبَدْءِ عِنْدَ اللَّهِ. كُلُّ بِهِ كَانَ، وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا كُوِّنَ. بِهِ كَانَتْ الْحَيَاةُ، وَالْحَيَاةُ كَانَتْ نَوْرَ النَّاسِ. وَالنَّوْرُ فِي الظُّلْمَةِ يُضِيءُ، وَالظُّلْمَةُ لَمْ تُدْرِكْهُ. كَانَ إِنْسَانٌ مُرْسَلٌ مِنَ اللَّهِ اسْمُهُ يُوْحَنَّا. هَذَا جَاءَ لِلشَّهَادَةِ لِيَشْهَدَ لِلنَّوْرِ، لِكَيْ يُؤْمِنَ الْكُلُّ بِوَاسِطَتِهِ. لَمْ يَكُنْ هُوَ النَّوْرَ بَلْ كَانَ لِيَشْهَدَ لِلنَّوْرِ. كَانَ النَّوْرُ الْحَقِيقِيُّ الَّذِي يُنِيرُ كُلَّ إِنْسَانٍ آتِيًا إِلَى الْعَالَمِ. فِي الْعَالَمِ كَانَ، وَالْعَالَمُ بِهِ كُوِّنَ، وَالْعَالَمُ لَمْ يَعْرِفْهُ. إِلَى خَاصَّتِهِ أَتَى، وَخَاصَّتُهُ لَمْ تَقْبَلْهُ. أَمَّا كُلُّ الَّذِينَ قَبِلُوهُ، فَأَعْطَاهُمْ سُلْطَانًا أَنْ يَكُونُوا أَوْلَادًا لِلَّهِ، الَّذِينَ يُؤْمِنُونَ بِاسْمِهِ، الَّذِينَ لَا مِنْ دِمٍّ، وَلَا مِنْ مَشِيئَةِ لَحْمٍ، وَلَا مِنْ مَشِيئَةِ رَجُلٍ، لَكِنْ مِنَ اللَّهِ وَوُلِدُوا. وَالْكَالِمَةُ صَارَ جَسَدًا وَحَلَّ فِيْنَا، وَقَدْ أَبْصَرْنَا مَجْدَهُ، مَجْدٌ وَحِيدٌ مِنَ الْآبِ مَمْلُوءًا نِعْمَةً وَحَقًّا. وَيُوْحَنَّا شَهِدَ لَهُ، وَصَرَخَ قَائِلًا: "هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ إِنَّ الَّذِي يَأْتِي بَعْدِي صَارَ قَبْلِي لِأَنَّهُ مُتَقَدِّمِي." وَمِنْ مَلِيئِهِ نَحْنُ كُلُّنَا أَخَذْنَا، وَنِعْمَةً فَوْقَ نِعْمَةٍ. لِأَنَّ النَّامُوسَ بِمُوسَى أُعْطِيَ، وَأَمَّا النِّعْمَةُ وَالْحَقُّ فَبِيسُوعِ الْمَسِيحِ حَصَلَا.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues with the following variables.</i></p>	

<p align="center">MEGALYNARION FOR PASCHA IN TONE ONE</p>	<p align="center">تَعْظِيمَةُ الْفِصْحِ بِاللَّحْنِ الْأَوَّلِ</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 تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيْتُهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.</p> <p>إِسْتَتِيرِي، اسْتَتِيرِي يَا أورشليمُ الجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ. إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُونِ، وَأَنْتِ يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، إِطْرَبِي بِقِيَامَةِ وَلَدِكَ.</p>
<p align="center">KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</p>	<p align="center">كينونيكون (ترنيمة المناولة) للفصح باللحن الثامن</p>
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا. وَالْيَنْبُوعَ الَّذِي لَا يَنْضُبُ ذُقُوا.</p>
<ul style="list-style-type: none"> • <i>Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</i> • <i>Instead of “Blessed be the Name of the Lord,” sing “Christ is Risen” THRICE.</i> • <i>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.</i> • <i>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.</i> 	
<p align="center">THE PASCHAL SERMON OF ST. JOHN CHRYSOSTOM</p>	<p align="center">خِطْبَةُ عِيدِ الْفِصْحِ لِأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ</p>
<p>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</p>	<p>مَنْ كَانَ حَسَنَ الْعِبَادَةِ وَمُحِبًّا لِلَّهِ، فَلْيَتَمَتَّعْ بِحُسْنِ هَذَا الْمَحْفَلِ الْبَهْجِ! مَنْ كَانَ عَبْدًا شَكُورًا، 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 يَشْكُ مُرْتَابًا، فَإِنَّهُ لَا يَخْسُرُ شَيْئًا. مَنْ تَخَلَّفَ إِلَى السَّاعَةِ التَّاسِعَةِ، لِيَتَقَدَّمَ غَيْرَ مُرْتَابٍ. مَنْ وَصَلَ السَّاعَةَ الْحَادِيَةَ عَشْرَةَ، فَلَا يَخْشَى الْإِبْطَاءَ، لِأَنَّ السَّيِّدَ كَرِيمًا جَوَادًا، فَهُوَ يَقْبَلُ الْأَخِيرَ كَمَا</p>

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

يَقْبَلُ الْأَوَّلَ. يُرِيحُ الْعَامِلَ مِنَ السَّاعَةِ الْحَادِيَةِ عَشْرَةَ،
كَمَا يُرِيحُ مَنْ عَمِلَ مِنَ السَّاعَةِ الْأُولَى. يَرْحَمُ مَنْ جَاءَ
أَخِيرًا، وَيُرْضِي مَنْ جَاءَ أَوَّلًا. يُعْطِي هَذَا، وَ يَهَبُ
ذَاكَ. يَقْبَلُ الْأَعْمَالَ وَيُسِّرُ بِالنِّيَّةِ. يُكْرِمُ الْفِعْلَ، وَيَمْدَحُ
الْعَزْمَ. فَادْخُلُوا إِلَى فَرْحِ رَبِّكُمْ. أَيُّهَا الْأَوَّلُونَ وَيَا أَيُّهَا
الْآخِرُونَ، خُذُوا أُجْرَتَكُمْ. أَيُّهَا الْأَغْنِيَاءُ وَ يَا أَيُّهَا
الْفُقَرَاءُ، افْرَحُوا مَعًا. سَلَكْتُمْ بِإِمْسَاكِ أَوْ تَوَانِيئْتُمْ، أَكْرَمُوا
هَذَا النَّهَارَ. صُمْنْتُمْ أَمْ لَمْ تَصُومُوا، افْرَحُوا الْيَوْمَ.
الْمَائِدَةُ مَمْلُوءَةٌ، فَتَنَعَّمُوا كُلُّكُمْ! الْعَجَلُ ثَمِينٌ، فَلَا
يَنْصَرِفُ أَحَدٌ جَائِعًا. تَنَاوَلُوا كُلُّكُمْ مَشْرُوبَ الْإِيمَانِ.
تَنَعَّمُوا كُلُّكُمْ بِغِنَى الصَّلَاحِ. لَا يَتَحَسَّرُ أَحَدٌ شَاكِيًا
الْفَقْرَ، لِأَنَّ الْمَلَكَوَتَ الْعَامَّ قَدْ ظَهَرَ. وَلَا يَنْدُبُ مُعَدِّدًا
آثَامًا، لِأَنَّ الْفِصْحَ قَدْ بَرَّغَ مِنَ الْقَبْرِ مُشْرِقًا. لَا يَخْشَى
أَمْرُ الْمَوْتِ، لِأَنَّ مَوْتَ الْمُخْلِصِ قَدْ حَرَّرَنَا. هُوَ أَحْمَدُ
الْمَوْتِ لَمَّا مَاتَ، وَسَبَى الْجَحِيمَ لَمَّا انْحَدَرَ إِلَيْهَا،
فَتَمَرَمَرَتْ حِينَئِذٍ ذَائِقَتْ جَسَدَهُ. وَهَذَا عَيْنُهُ قَدْ سَبَقَ
إِشْعِيَاءُ فَعَايَنَهُ، فَنَادَى قَائِلًا:

تَمَرَمَرَتِ الْجَحِيمُ لَمَّا صَادَفْتِكَ دَاخِلَهَا. تَمَرَمَرَتْ لِأَنَّهَا
قَدْ أُلْغِيَتْ. تَمَرَمَرَتْ إِذْ قَدْ هُزِيَ بِهَا. تَمَرَمَرَتْ لِأَنَّهَا قَدْ
أُبِيدَتْ. تَمَرَمَرَتْ لِأَنَّهَا صُفِّدَتْ. تَنَاوَلَتْ جَسَدًا، فَأَلْفَتْهُ
إِلَهًا. تَنَاوَلَتْ أَرْضًا، فَأَلْفَتْهَا سَمَاءً. تَنَاوَلَتْ مَا كَانَتْ
تَنْظُرُ، فَسَقَطَتْ مِنْ حَيْثُ لَمْ تَنْظُرْ. فَأَيْنَ شَوْكَتِكَ يَا
مَوْتُ؟ أَيْنَ انْتِصَارِكَ يَا جَحِيمُ؟ قَامَ الْمَسِيحُ، وَأَنْتِ
صُرِعْتَ! قَامَ الْمَسِيحُ، وَالْجِنَّ سَقَطَتْ! قَامَ الْمَسِيحُ،
وَالْمَلَائِكَةُ فَرِحَتْ! قَامَ الْمَسِيحُ، فَانْبَثَّتِ الْحَيَاةُ فِي
الْجَمِيعِ! قَامَ الْمَسِيحُ، وَلَا مَيِّتٌ فِي الْقَبْرِ! قَامَ الْمَسِيحُ

<p>Christ, being risen from the dead, has become the first-fruits of those who have fallen asleep. 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>أبولتيكيون للقديس يوحنا الذهبي الفم باللحن الثامن</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 بَرَّغَتِ النَّعْمَةُ مِنْ فَمِكَ مِثْلَ النَّارِ، فَأَنَارَتِ الْمَسْكُونَةَ، وَوَضَعْتَ لِلْعَالَمِ كُنُوزَ عَدَمِ حُبِّ الْفِضَّةِ، وَأَوْضَحْتَ لَنَا سُمُومَ الْإِتِّضَاعِ، يَا أَيُّهَا الْأَبُ الْمُؤَدَّبُ بِأَقْوَالِهِ يُوْحِنَّا الذَّهْبِيُّ الْفَمِ، فَتَشَفَّعْ إِلَى الْكَلِمَةِ الْمَسِيحِ الْإِلَهِ، فِي خَلَاصِ نَفُوسِنَا.</p>
<p>THE DISMISSAL</p>	<p>الختم</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; of <i>Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ وَوَطِئَ الْمَوْتَ بِالْمَوْتِ وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ الْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحِنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَشْرَفِينَ الرَّسُلِ الْكُلِّيِّ مَدِيحُهُمْ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحِنَّا الذَّهْبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْحَسَنِيِّ الظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ يُوَاكِمَ وَحَنَّةً، وَجَمِيعِ قَدِيسِيكَ ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Christ is risen! (<i>thrice</i>) People: Truly He is risen! (<i>thrice</i>) Priest: Glory to His Holy Third-day Resurrection!</p>	<p>الكاهن: الْمَسِيحُ قَامَ! (ثَلَاثًا) الشعب: حَقًّا قَامَ! (ثَلَاثًا) الكاهن: الْمَجْدُ لِقِيَامَتِهِ ذَاتِ الثَّلَاثَةِ الْأَيَّامِ.</p>

<p>People: We adore His Holy Third-day Resurrection!</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>الشعب: نَسْجُدُ لِقِيَامَتِهِ ذَاتِ الثَّلَاثَةِ أَيَّامًا.</p> <p>الكاهن: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتَ، وَوَهَبَ الْحَيَاةَ.</p> <p>الشعب: لِلَّذِينَ فِي الْقُبُورِ.</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 Resucité! Vraiment est Resucité!
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.

His Eminence
The Most Reverend
Metropolitan SABA



Archbishop of New York
and Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 145/2024

April 9, 2024

Beloved Clergy of our Archdiocese,

Greetings in the name of our Lord, God, and Savior Jesus Christ.

With my blessing, our archdiocesan Christian Education Ministry will host a **Christian Education Conference at the Antiochian Village, June 6–9, 2024**. The theme of the conference is “Handing Down the Faith: Equipped for Every Good Work.”

The V. Rev. Fr. Nicholas Belcher, Chair of our Department of Youth and Young Adult Ministries; Mrs. Anna-Sarah Farha, Director of our Christian Education Ministry; and their coworkers have prepared engaging workshops, a general session on moral issues (moderated by an esteemed clergy panel), an introduction to new church-school curriculum, and focus groups for educators. There will also be a series of lectures delivered by distinguished clergy and a Hierarchical Divine Liturgy, with His Grace Bishop Thomas presiding.

I wish to extend my warmest invitation to all—clergy, educators, and parents—to attend this conference, in order to grow more effective in this important ministry, to which our Lord Jesus Christ has called us. The Christian Education Ministry has emailed announcements about the conference to church-school directors, and several directors and teachers have already registered.

Let us make every effort to ensure that all those serving the Christian Education Ministries in our parishes receive the conference invitation and are encouraged to attend—with financial assistance from the parish, if needed. The conference flyer (included with this letter) and the registration link below should be distributed through all parish channels immediately, so that the Christian Education Ministry and the Antiochian Village Conference and Retreat Center have adequate time to accommodate additional registrants. The deadline to register is May 20. A full schedule and registration details are available at <https://registration.antiochianvillage.org/OCEC2024>. All questions should be directed to Mrs. Anna-Sarah Farha at aodce@antiochian.org.

Praying that you and your families will be blessed and edified through the remainder of the Fast, as we journey toward the celebration of the Resurrection, I remain,

Your Father in Christ,

A handwritten signature in blue ink that reads "SABA". The signature is stylized and appears to be written in a cursive or semi-cursive hand.

✠ SABA

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

The Renewal of Pascha
By Metropolitan Saba (Isper)

Pascha is here again. It is a season dear to all of us, bringing us face-to-face with the reality of the salvation that Christ gave us through his voluntary death and glorious resurrection. Today, we renew our hope in the value of life. Today, we straighten our path toward true life. Today we understand that eternal life is our goal; and that our earthly life, with all its joys and sorrows, becomes true life when we live it as eternal life here and now.

In the light of the Resurrection, we examine our faith, our behavior, and our condition. Are these leading us to experience eternal life now in the active, living and revitalizing presence of God? Christ did not endure His passion to give us only a happy life which passes after a few decades. He fulfilled His divine plan to make this earthly life a gateway to eternal life. In us, the children of the Resurrection, the world begins its passage to eternity.

The pains, injustice, and desecration of people's lives and dignity throughout history, and still today, should rather draw us to search for the real meaning of life. This world will vanish sooner or later. Therefore, we should not be short-sighted for earthly things while forgetting the authentic life ahead of us. The believer does not fear death, but sin. This means he does not fear the loss of earthly life, but the loss of life with God. By the power of the Resurrection, we confront death, armed with the invincible hope that eternal life will prevail over it.

The Resurrection of Christ means that despair has no place among us. No matter how much adversity and darkness, the light of the Resurrection remains our invincible guide. Christ did not endure great suffering in vain before He died and arose. His Resurrection happened after passing through brutal Golgotha. The sufferings of this age, no matter how severe, are nothing compared to the joy of the age to come, as the Apostle Paul teaches us.

We believe that we witness our own resurrection before the general resurrection, but only if we become completely purified from our passions. We do not tire of rising after every fall until we reach the great goal. Our conviction is that there is no salvation for this world except through our risen Lord. The

more disappointments we have, the more we cling to this goal, and in Christ's Resurrection we have inexhaustible hope and power.

Let us arm ourselves with the Resurrection, the cornerstone of our faith, and with it let us drive out despair, fight against fear, and renew our striving to manifest eternal life now. Let us espouse faith with works, and words with deeds. Let us bring the splendour of our liturgical services to our society. We must never stop trying to live our Christian faith, and all other things shall be added to you (cf. Matt. 6:33).

On this greatest feast day, we should rebuild our love that had been shattered by fear, and look not only to ourselves but to others in need of the true breath of life. Let us remember that human beings are made for infinite love. In Christ, God is near us, and so are others. Please strive to recognize that you are one family, that you are responsible for each other because you are brethren of the one Father. We should intensify our prayers and abstain from sin while asking for God's mercy. If we are truly children of the Resurrection, let us be witnesses to the culture of eternal life – for which we hope and strive – for all peoples, especially the suffering.

Today, we must proclaim and manifest the great joy of the Resurrection. We must make it shine through the beauty of our lives and our holy, prophetic witness in speaking the truth with love. We must proclaim the joy of the Resurrection and let it shine every day, as we strive with others to spread peace, justice, and joy in every suffering and oppressed land. We must proclaim the joy of the Resurrection, and let it shine through our persistent resistance to sin and death, within us and around us.

Let us reflect together and ask on this feast: How can we be witnesses of the Resurrection in our own life and in the suffering world?

On Pascha, let us bring to the risen Lord our intentions and hopes. Then, let us employ our abilities to help others rise from their various sufferings.

We celebrate this holy feast in the hope of the resurrection of mankind from all manners of death.

Christ is risen! Indeed, He is risen!

جِدَّةُ الفِصحِ المتروبوليت سابا (اسبر)

يعود الفصح، في كلِّ عام، موسماً عزيزاً علينا جميعاً، موسماً يضعنا أمام حقيقة الخلاص الذي دفعه المسيح إلينا بموته الطوعي وقيامته المجيدة. اليوم وقت نجدد فيه رجاءنا بقيمة الحياة. اليوم وقت نقوم فيه الطريق إلى الحياة الحقّة. اليوم نفهم أنّ حياتنا الأبدية هي الغاية والهدف، وأنّ حياتنا الأرضية، بكلِّ ما فيها من أفراح وأتراح، تصير حياة حقّة عندما نبدأ بعيشها حياةً أبديةً منذ الآن.

على ضوء القيامة نفحص إيماننا وسلوكنا وحالتنا. هل تودي، هذه، بنا إلى حياة أبدية خالصة، جوهرها حضور الله في حياتنا، حضوراً فاعلاً حياً ومُحيياً؟ ما تحمّل مسيحننا كلِّ هذه الآلام من أجل أن يعطينا، فقط، حياة سعيدة، لا تدوم سوى بضعة عشرات من السنين، ومن ثمّ تنقضي وتزول. لقد تمّم تدبيره الإلهي من أجل أن تكون هذه الحياة الأرضية معبراً إلى الحياة الأبدية. فينا، نحن أبناء القيامة، يبدأ العالم عبوره نحو الأبدية.

الآلام والظلم واستباحة حياة الناس وكراماتهم التي حصلت عبر التاريخ، ولا تزال حتى اليوم، يجب أن تشدّنا، بالحريّ، إلى البحث عن معنى الحياة ووضع كلّ شيء في مكانه الصحيح. إنّ صورة هذا العالم إلى زوال آجلاً أم عاجلاً، فلا نقصرنّ تطلّعنا على ما في هذه الأرض فقط، ومنتاسي الحياة الأصلية التي أمامنا. لا يخاف المؤمن الموت، بل الخطيئة، لا يخاف خسران الحياة الأرضية، بل خسران الحياة مع الله. بقوة القيامة نواجه الموت، مهما تنوّعت أشكاله، متسلّحين برجاء، لا يُقهر، بغلبة الحياة عليه.

قيامته المسيح تعني أن لا مكان لليأس عندنا. مهما تكاثرت الشدائد، وتكثفت العتومات، يبقى نور القيامة، الهادي والمرشد، أقوى من كلّ شيء. ليس عبثاً أن المسيح اجتاز الآلام الشديدة قبل أن يموت، كي يقوم. حدثت قيامته من بعد اجتيازه جلجلة قاسية. وهذا يعلمنا أنّ آلام هذا الدهر، مهما اشتدّت، لا تقارن بفرح الدهر الآتي، كما يعلمنا بولس الرسول.

نحن قوم يؤمنون بأننا نعاين قيامته أنفسنا قبل القيامة العامة، طبعاً إذا تطهرنا كلياً من أهوائنا، ولذلك ترانا لا نكلّ عن القيام من بعد كلّ سقطة، إلى أن نصل إلى تحقيق هذا

الهدف العظيم. يقيننا أن لا خلاص لهذا العالم إلا بربنا القائم أبداً. بمقدار ما تكثر الخيبات، نتعلّق بهدفنا هذا أكثر، ولنا في قيامة المسيح رجاء وطاقة لا ينفذان ولا يخيبان.

فلنتسلّح بالقيامة، ركن إيماننا الأساسي، ولنطرد، بها، اليأس، ولنحارب، بها، الخوف، ولنجدّد، بها، السعي الدؤوب، من أجل بناء الحياة الفضلى بين ظهرانينا. دعونا نقرن الإيمان بالأعمال، ونزواج الكلمات بالأفعال، ولا نكتفي بالتّغني العذب. لننقل بهاء طقوسنا الليتورجية إلى عالمنا ومجتمعنا. لا نكفّن عن محاولة عيش مسيحيتنا، والباقي كلّهُ يُزاد لنا (راجع متى ٦ : ٣٣).

في هذا العيد جدير بنا أن نجدّد محبّتنا المتصدّعة من جرّاء الخوف، ونتطلّع، لا إلى ذواتنا فقط، بل إلى الآخرين المحتاجين نسمة حياة حقّة. لنتذكر أنّ الإنسان مخلوق لمحبة بلا حدود. في المسيح، الله قريب، والآخرون كذلك. أرجوكم أن تجتهدوا لتكتشفوا أنّكم عائلة واحدة، وأنكم مسؤولون عن بعضكم بعضاً، لأنكم إخوة لأب واحد. جدير بنا أن نكفّن صلواتنا ولنبتعد عن الخطيئة استجاباً لرحمة الله. إن كنّا أبناء القيامة حقاً، نكن شهوداً لثقافة الحياة والاستمرار، تلك التي نرجوها، ويجب أن نعمل من أجلها، لجميع شعوب الأرض، والمعدّبة منها بخاصّة.

علينا اليوم، أن نعلن فرح القيامة العظيم، وأن نُظهِرَه، ونجعله يشعّ عبر جمال حياتنا وشهادتنا التقديسيّة والنبويّة في قول الحقّ والمناداة به بكلّ محبة. علينا أن نعلن فرح القيامة، ونجعله يشعّ كلّ يوم، في سعيينا مع غيرنا إلى نشر السلام والعدالة والفرح في كلّ أرض معدّبة ومظلومة. علينا أن نعلن فرح القيامة، ونجعله يشعّ، بمقاومتنا الدؤوبة لكلّ أنواع الموت، في داخلنا ومن حولنا.

لنفكّر سوياً في هذا العيد: كيف نستطيع أن نكون شهوداً للقيامة على صعيدنا الشخصي وعلى صعيد العالم المعدّب.

لنستقبل العيد رافعين سوياً نيّاتنا وورغباتنا وإمكاناتنا، وواضعينها عند قدَمي القائم من بين الأموات، وعند أقدام الذين لا يزالون يتطلّعون إلى القيامة من قبور ميتاتهم المختلفة.

نعيدّ على رجاء قيامة الإنسان، كلّ إنسان. من كلّ أنواع الموت.

المسيح قام! حقاً قام!