

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
27	Tamam Mansour	4
27	Salem David	55
28	Ibrahim Ghneim	38
29	Hanna Ghawi	9
29	Hayat Khoury	16
29	Michael Ibrahim	20
29	Eileen Habib	24
30	Hallam Habib	55
30	Shahna Thomas	50
30	Albert Issa	22
1	Robert Dewar	23
1	Jabra Khalilieh	19
1	Mary Thomas	68
1	Elias Bahou	13
2	Shheila Armaly	14

**ETERNAL LIGHT**

- **May 3** : In loving memory of Nemetallah Kerba from his daughter Marie Gharghoury.
- **May 17**: in loving memory of Adel Younes from his family
- **May 31**: in loving memory of Ernest Younes from his family
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **Check our new website** [www.stgeorgeto.org](http://www.stgeorgeto.org)
- Due to the **COVID-19 pandemic**, our office days have been reduced to two days (Thursday and Friday). Therefore, if you need to contact the Church office regarding any documents, donations, or general information on Monday to Wednesday, you can call **Waddah at (905) 508-6247**. Also, if you have any questions about E-transfer, contact our Treasurer, **John Dahdaly at (416)569-9900**. As for our streaming of services, if you have any questions, you can call our President, **George Boutros at 416-688-9994**.
- St George Parish Council is looking for a volunteer with **Accounting experience** to assist our accountant and treasurer with the books. Anyone interested please contact the church treasurer **John Dahdaly at 416-569-9900**
- “We are in the process of putting together a directory of all business owners from our parish. Once it is completed, a copy will be sent to all parishioners free of charge, if you wish to place your business in the directory, please email me your business card or all contact information with your written consent. Please contact Colette at 416-558-8865 or [colettehajj@yahoo.ca](mailto:colettehajj@yahoo.ca) to send me the business card or for any questions. The directory is for all our community to help each other find a service and the business owners. “

**Holy Myrrh-Bearing Women:**

In [Orthodox Christian](#) tradition the **Myrrhbearers** ([Greek](#): Μυροφόροι, [Latin](#): *Myrophorae*; [Slavonic](#): Жены-мѣроносицы; [Romanian](#): *mironosite*) are the individuals mentioned in the [New Testament](#) who were directly involved in the burial or who discovered the [empty tomb](#) following the [resurrection of Jesus](#). The term

traditionally refers to the women with [myrrh](#) who came to the [tomb of Christ](#) early in the morning to find it empty. In [Western Christianity](#), the **two women at the tomb**, [Three Marys](#) or other variants are the terms normally used. Also included are [Joseph of Arimathea](#) and [Nicodemus](#), who took the body of Jesus down from the cross, embalmed it with [myrrh](#) and [aloes](#), wrapped it in clean [linen](#), and placed it in a new tomb. ([Matthew 27:55–61](#), [Matthew 28:1–10](#), [Mark 15:40–16:11](#), [Luke 23:50–24:10](#), [John 19:38–20:18](#)).

The women followed Jesus during his earthly ministry in [Galilee](#), providing for him and his followers out of their own means ([Mark 15:41](#)). They remained faithful to him even during the most dangerous time of his arrest and execution, and not only stood by the cross, but accompanied him to his burial, noticing where the tomb was located. Because of the impending [Sabbath](#), it was necessary for the burial preparations to be brief. Jewish custom at the time dictated that mourners return to the tomb every day for three days. Once the Sabbath had passed, the women returned at the earliest possible moment, bringing myrrh to anoint the body. It was at this point that the Resurrection was revealed to them, and they were commissioned to go and tell the [Apostles](#). They were, in effect, the apostles to the Apostles. For this reason, the myrrhbearing women, especially [Mary Magdalene](#), are sometimes referred to as "Equal to the Apostles."

Joseph of Arimathea was a disciple of Jesus, but secretly ([John 19:38](#)). He went to [Pontius Pilate](#) and asked for the body of Jesus and, together with Nicodemus, hurriedly prepared the body for burial. He donated his own new [tomb](#) for the burial. A native of [Arimathea](#), he was apparently a man of wealth, and probably a member of the [Sanhedrin](#) (which is the way the [biblical Greek](#), *bouleutēs*—literally, "counselor"—is often interpreted in [Matthew 27:57](#) and [Luke 23:50](#)). Joseph was an "honourable counselor, who waited (or "was searching") for the [kingdom of God](#)" ([Mark 15:43](#)). Luke describes him as "a good man, and just" ([Luke 23:50](#)).

Nicodemus (Greek: Νικόδημος) was a [Pharisee](#) and also a member of the Sanhedrin, who is first mentioned early in the [Gospel of John](#), when he visits Jesus to listen to his teachings, but he comes by night out of fear ([John 3:1–21](#)). He is mentioned again when he states the teaching of the [Law of Moses](#) concerning the arrest of Jesus during the [Feast of Tabernacles](#) ([John 7:45–51](#)). He is last mentioned following the Crucifixion, when he and Joseph of Arimathea prepare the body of Jesus for burial ([John 19:39–42](#)). There is an [apocryphal Gospel of Nicodemus](#) that purports to be written by him.

The Myrrhbearers are traditionally listed as:<sup>[1]</sup>

- [Mary Magdalene](#)
- [Mary, the mother of James and Joses](#)
- [Mary, the wife of Cleopas](#)
- [Martha](#) of Bethany, Sister of [Lazarus](#)
- [Mary of Bethany](#), Sister of [Lazarus](#)
- [Joanna](#), the wife of Chuza the [steward](#) of [Herod Antipas](#)
- [Salome](#), the mother of [James](#) and [John](#), the sons of [Zebedee](#)
- [Susanna](#)
- [Joseph of Arimathea](#)
- [Nicodemus](#)

In the [Eastern Orthodox](#) and [Greek Catholic](#) churches, the *Third Sunday of Pascha* (i.e. the second Sunday after Easter) is called the 'Sunday of the Myrrhbearers'. The Scripture readings appointed for the services on this day emphasize the role of these individuals in the [Death](#) and [Resurrection of Jesus](#): [Matins Gospel](#)—[Mark 16:9–20](#), [Divine Liturgy Epistle](#)—[Acts 6:1–7](#) and [Gospel](#)—[Mark 15:43–16:8](#).

Since this day commemorates events surrounding not only the Resurrection, but also the entombment of Christ, some of the hymns from [Holy Saturday](#) are repeated. These include the [Troparion](#) of the Day: "The noble Joseph..." (but with a new line added at the end, commemorating the Resurrection), and the [Doxastikhon](#) at the [Vespers Aposticha](#): "Joseph together with Nicodemus..."

The week that follows is called the **Week of the Myrrhbearers** and the Troparion mentioned above is used every day at the [Canonical Hours](#) and the Divine Liturgy. The Doxastikhon is repeated again at [Vespers](#) on Wednesday and Friday evenings.

Many of the Myrrhbearers also have separate feast days on which they are commemorated individually in the [Menaion](#).

There are numerous liturgical hymns which speak of the Myrrhbearers, especially in the Sunday [Octoechos](#) and in the [Pentecostarion](#). Every Sunday, there is a special hymn that is chanted at [Matins](#) and the [Midnight Office](#), called the [Hypakoë](#), (Greek: Ὑπακοί, [Slavonic](#): Ὑπακοи), which means, "sent", and refers to the Myrrhbearing women being sent to announce the Resurrection to the Apostles.

There are several prominent Orthodox [cathedrals](#) and churches named after the Myrrhbearers. They celebrate their [patronal](#) feast day on the Sunday of the Myrrhbearers.

In the Gospels, especially the [synoptics](#), women play a central role as eyewitness at Jesus' death, entombment, and in the discovery of the empty tomb. All three synoptics repeatedly make women the subject of verbs of seeing,<sup>[2]</sup> clearly presenting them as eyewitnesses.<sup>[3]</sup>

The presence of women as the key witnesses who discover the empty tomb has been seen as increasing the credibility of the testimony, since, in the contemporary culture (Jewish and Greco-Roman), one might expect a fabrication to place men, and especially numerous and important men, at this critical place, rather than just "some grieving women."<sup>[4]</sup> [C. H. Dodd](#) considered the narrative in John to be "self-authenticating", arguing that no one would make up the notion that Jesus had appeared to the "little known woman" [Mary Magdalene](#).<sup>[5]</sup> However, some passages in the [Mishnah](#) ([Yebamoth](#) 16:7; [Ketubot](#) 2:5; [Eduyot](#) 3:6) indicate that women could give testimony if there was no male witness available. Also, Josephus<sup>[6]</sup> and [Pliny the Younger](#)<sup>[7]</sup> have used women as witnesses to their claims. In addition, Paul does not mention the women. [Bart D. Ehrman](#) argues: "One of Mark's overarching themes is that virtually no one during the ministry of Jesus could understand who he was. His family didn't understand. His townspeople didn't understand. The leaders of his own people didn't understand. Not even the disciples understood in Mark—especially not the disciples! For Mark, only outsiders have an inkling of who Jesus was: the unnamed woman who anointed him, the centurion at the cross. Who understands at the end? Not the family of Jesus! Not the disciples! It's a group of previously unknown women...the women at the tomb..."<sup>[8]</sup>

All three Synoptics name two or three women on each occasion in the passion-resurrection narratives where they are cited as eyewitnesses: the [Torah](#)'s required two or three witnesses<sup>[Deuteronomy 19:15]</sup> in a statute that had exerted influence beyond legal courts and into situations in everyday life where accurate evidence was needed.<sup>[9]</sup> Among the named women (and some are left anonymous), Mary Magdalene is present in all four Gospel accounts, and Mary the mother of James is present in all three synoptics; however, variations exist in the lists of each Gospel concerning the women present at the death, entombment, and discovery. For example, Mark names three women at the cross and the same three who go to the tomb, but only two are observed to be witnesses at the burial. Based on this, and similar examples in Matthew and Luke, [Richard Bauckham](#) argued that the [evangelists](#) showed "scrupulous care" and "were careful to name precisely the women who were known to them as witnesses to these crucial events" since there would be no other reason, besides interest in historical accuracy, not to simply use the same set of characters from one scene to another.<sup>[10]</sup>

Mark's account (which in the earliest extant manuscripts) ends abruptly and claims that the women told no one. The Gospels of Matthew and Mark do not present any further involvement at the tomb. Luke describes Peter as

running to the tomb to check for himself, and John adds that the [Beloved Disciple](#) did so too, the beloved disciple outrunning Peter.<sup>[1][12]</sup>

(Taken from Wikipedia)

**DIVINE LITURGY VARIABLES FOR THIRD SUNDAY OF PASCHA  
SUNDAY, MAY 03, 2020; TONE 2 / EOTHINON 4**

SUNDAY OF THE MYRRH-BEARING WOMEN,  
PIOUS JOSEPH OF ARIMATHAEA & RIGHTEOUS NICODEMUS

*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 بُوَأْسَ وَالْمَطْرَانَ  
يُوحِنَا وَفَكَ أَسْرِهِمَا وَعَوَدَتِهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ  
نَطْلُبُ.

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))  
English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- *The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the Altar Table.*

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

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

**THE FIRST ANTIPHON**

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

**Refrain:** Through the intercessions of the Theotokos, O Savior, save us.

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. **(Refrain)**

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

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

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.  
قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ  
يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ 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، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا  
وَيَرْحَمَنَا.

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

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

<p>May God bless us, and may all the ends of the earth fear Him. (<i>Refrain</i>)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>لِيُبَارِكُنَا اللَّهُ الْهُنَا، وَلْتَرْهَبُهُ جَمِيعُ أَقَاصِي الْأَرْضِ. (اللازمة) الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنِ الْوَحِيدِ...</p>
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### THE THIRD ANTIPHON

<p>+ Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p><i>Refrain:</i> 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. (<i>Refrain</i>)</p> <p>+ So let sinners perish at the presence of God, and let the righteous be glad. (<i>Refrain</i>)</p> <p>+ This is the day which the Lord hath made; let us rejoice and be glad therein. (<i>Refrain</i>)</p>	<p>+ لِيُقُمْ 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 تَهَلَّكَ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازمة) + هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)</p>
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### THE EISODIKON (ENTRANCE HYMN) OF PASCHA

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

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

<p>The noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb. But on the third day Thou didst arise, O Lord, granting to the world Great</p>	<p>إِنَّ يَوْسُفَ الْمُتَّقِي، أَحْدَرَ جَسَدَكَ الطَّاهِرَ مِنْ الْعُودِ، وَلَفَّهُ بِالسَّبَانِي النَّقِيَّةِ، وَحَنَطَهُ بِالطَّيِّبِ، وَجَهَّرَهُ، وَأَضْجَعَهُ فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قُمْتَ لِثَلَاثَةِ</p>
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Mercy.	أَيَّامٍ، يَا رَبُّ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.
<b>APOLYTIKION OF THE MYRRH-BEARING WOMEN IN TONE TWO</b>	
Unto the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting to the world Great Mercy.	إِنَّ الْمَلَكَ قَدْ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلاً لِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لَائِقٌ بِالْأَمْوَاتِ، وَأَمَّا الْمَسِيحُ، فَقَدْ ظَهَرَ غَرِيباً مِنَ الْفَسَادِ. لَكِنْ اصْرُخْنَ قَائِلاتٍ: قَدْ قَامَ الرَّبُّ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.
<ul style="list-style-type: none"> <li>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></li> </ul>	
<b>KONTAKION OF PASCHA IN TONE EIGHT</b>	
Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.	وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ إِلَهِ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.
<b>THE EPISTLE FOR THE SUNDAY OF THE MYRRH-BEARING WOMEN</b>	
<p><i>The Lord is my strength and my song. The Lord has chastened me severely.</i></p> <p><b>The Reading from the Acts of the Saintly and Pure Apostles. (6:1-7)</b></p> <p>In those days, when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the Twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of</p>	<p>قُوَّتِي وَتَسَبَّحْتِي الرَّبُّ. أَدْباً أَدَّبَنِي الرَّبُّ</p> <p><b>فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقُدِّيسِينَ الْأَطْهَارِ (7-1:6)</b></p> <p>فِي تِلْكَ الْأَيَّامِ، لَمَّا تَكَاثَرَ التَّلَامِيذُ، حَدَّثَ تَذَمُّرٌ مِنَ الْيُونَانِيِّينَ عَلَى الْعِبْرَانِيِّينَ بِأَنَّ أَرَامِلَهُمْ كُنَّ يُهْمَلْنَ فِي الْخِدْمَةِ الْيَوْمِيَّةِ * فَدَعَا الْإِثْنَا عَشَرَ جُمُهورَ التَّلَامِيذِ وَقَالُوا: "لَا يَحْسُنُ أَنْ نَتْرَكَ نَحْنُ كَلِمَةَ اللَّهِ وَنَخْدُمَ الْمَوَائِدَ * فَاثْتَخِبُوا أَيُّهَا الْإِخْوَةُ مِنْكُمْ سَبْعَةً رِجَالٍ، مَشْهُودٍ لَهُمْ بِالْفَضْلِ، مُمْتَلئينَ مِنَ الرُّوحِ الْقُدُسِ وَالْحِكْمَةِ، فَتُقِيمُهُمْ عَلَى هَذِهِ الْحَاجَةِ * وَنُؤَاظِبُ نَحْنُ عَلَى الصَّلَاةِ وَخِدْمَةِ الْكَلِمَةِ." * فَحَسَّنَ الْكَلَامُ لَدَى جَمِيعِ الْجُمُهورِ. فَاخْتَارُوا إِسْتِفَانُوسَ، رَجُلًا مُمْتَلئًا مِنَ الْإِيمَانِ وَالرُّوحِ الْقُدُسِ، وَفِيلِيبُسَ وَبِرُوخُورُسَ وَنِيكَانُورَ وَتِيمُونَ وَبَرْمِنَاسَ وَنِيْقُولَاوُسَ دَخِيلاً أَنْطَاكِيًّا * وَأَقَامُوهُمْ أَمَامَ</p>

Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

الرُّسُلِ. فَصَلُّوا وَوَضَعُوا عَلَيْهِمُ الْأَيْدِي \* وَكَانَتْ  
كَلِمَةُ اللَّهِ تَتَمُّو، وَعَدَدُ التَّلَامِيذِ يَتَكَثَّرُ فِي أُورُشَلِيمَ  
جِدًّا. وَكَانَ جَمْعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ  
الإيمان.

## THE GOSPEL FOR THE SUNDAY OF THE MYRRH-BEARING WOMEN

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

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

### فصلٌ شريفٌ من بشارَةِ القديسِ مَرْقُسِ الإنجيليِّ البشيرِ والتلميذِ الطاهرِ (8:16-43:15)

في ذلكَ الزمانِ، جاءَ يوسُفُ الذي مِنَ الرّامةِ،  
مُشِيرٌ تَقِيٌّ، وكانَ هوَ أيضاً مُنْتَظِراً مَلَكُوتَ اللَّهِ.  
فَاجْتَرَأَ وَدَخَلَ على بِيلاطُسَ وَطَلَبَ جَسَدَ يَسوعَ \*  
فَاسْتَعْرَبَ بِيلاطُسُ أَنَّهُ قَدْ ماتَ هَكَذَا سَرِيعاً.  
وَاسْتَدْعَى قَائِدَ المِئَةِ وَسأَلَهُ هَلْ لَهُ زَمَانٌ قَدْ ماتَ \*  
وَلَمَّا عَرَفَ مِنَ القَائِدِ، وَهَبَ الجَسَدَ لِيوسُفَ \*  
فَاشْتَرَى كَتاناً، وَأَنْزَلَهُ، وَلَفَّهُ في الكَتانِ، وَوَضَعَهُ  
في قَبْرِ كانَ مَنْحُوتاً في صَخْرَةٍ، وَدَخَرَ حَجَراً  
على بابِ القَبْرِ. \* وَكانَتِ مَرِيَمُ المَجْدَلِيَّةُ وَمَرِيَمُ أُمُّ  
يوسُفَ تَنْظُرانِ أَيْنَ وُضِعَ \* وَلَمَّا انْقَضَى السَّبْتُ،  
اشْتَرَتْ مَرِيَمُ المَجْدَلِيَّةُ وَمَرِيَمُ أُمُّ يَعْقُوبَ وَسالِومَةَ  
حَنُوطاً لِيَأْتِيَنَّ وَيَذَهِنَّهُ \* وَبَكَرْنَ جِدًّا في أوَّلِ  
الأُسبوعِ وَأَتَيْنَ القَبْرَ وَقَدْ طَلَعَتِ الشَّمْسُ \* وَكُنَّ  
يَقُلْنَ فيما بَيْنَهُنَّ "مَنْ يُدَحِجُ لَنَا الحَجَرَ عَنِ بابِ  
القَبْرِ؟" \* فَتَطَلَّعْنَ، فَرايَنَّ الحَجَرَ قَدْ دُحِجَ، لَأَنَّهُ  
كانَ عَظِيماً جِدًّا. \* فَلَمَّا دَخَلْنَ القَبْرَ، رَأَيْنَ شاباً  
جالِساً عَنِ اليَمينِ، لابساً حُلَّةً بَيْضاءَ، فاندَهَلْنَ. \*  
فَقَالَ لَهُنَّ: "لا تَنْدَهَلْنَ. أَنْتَنَّ تَطْلُبْنَ يَسوعَ الناصِرِيَّ  
المَصلُوبَ. قَدْ قامَ، لَيْسَ هوَ هُنا. هُوذا المَوْضِعُ  
الذي وَضَعُوهُ فيه. \* فَأَذْهَبْنَ وَقُلْنَ لِتَلامِيذِهِ  
وَلِبَطْرُسَ إِنَّهُ يَسْبِقُكُمْ إلى الجَليلِ، هُناكَ تَرَوْنَهُ كَمَا  
قالَ لَكُمْ." \* فَخَرَجْنَ سَرِيعاً وَفَرَرْنَ مِنَ القَبْرِ وَقَدْ



they said nothing to anyone, for they were afraid.	أَخَذَتْهُنَّ الرَّعْدَةُ وَالذَّهْشُ. وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئًا لِأَنَّهِنَّ كُنَّ خَائِفَاتٍ.
<b>MEGALYNARION FOR PASCHA IN TONE ONE</b>	
<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 الْمَلَكَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضًا أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.</p> <p>إِسْتَنْبِرِي اسْتَنْبِرِي يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُون، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وُلْدِكَ.</p>
<b>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</b>	
Receive ye the body of Christ; taste ye the Fountain of immortality.	جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ نُوقُوا.
<ul style="list-style-type: none"> <li>• <i>Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</i></li> </ul>	
<b>THE GREAT DISMISSAL</b>	
<p><b>Priest:</b> May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; <b>of the Pious Joseph of Arimathaea, Righteous Nicodemus and the holy Myrrh-bearing Women; of the Martyrs</b></p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوْشِّحِينَ بِاللَّهِ؛ ؛ وَالْقَدِيسِ (ة) (فُلَان، فُلَانَة) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمِ وَحَنَّةً؛ وَالْقَدِيسِينَ يُوْسُفَ الرَّامِيَّ، نِقُودِيمُوسَ الْبَارَّ، وَحَامِلَاتِ الطَّيْبِ؛ وَالشُّهَدَاءِ تِيْمُوثَاوَسَ</p>

<p><b>Timothy the reader and his wife Maura of Egypt; Peter, archbishop of Argolis; Ekumenios, bishop of Trikala; Venerable Luke of Mt. Stirion; and Venerable Theodosios of the Kiev Caves, founder of Russian monasticism,</b> 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.</p> <p><b>Priest:</b> Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...</p> <p><b>People:</b> ...bestowing life!</p>	<p>القارِيَّ وزَوْجَتَهُ مورا مِنْ مِصرَ؛ بُطْرُسَ رَئِيسَ أَساقِفَةِ أرْغولِيسَ؛ إِيكوميْنِيسَ أَسْقَفِ تْرِيكالا؛ لوقا الشَّرِيفِ مِنْ جَبَلِ سِتيْرِيونَ؛ وثيودوسِيسَ المُشْرِفِ الَّذِي مِنْ كهوفِ كِيفِ، مُؤَسِّسِ الرّهْبَنَةِ الرُوسِيةِ؛ الَّذينَ نُقِيمُ تَذْكارَهُمْ اليَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمنا وَخَلِّصْنا بِما أَنَّكَ صالِحٌ وَمُحِبٌّ لِلنَّبْشَرِ.</p> <p>الكاهن: المَسِيحُ قامَ مِنْ بَينِ الأَمْواتِ، وَوَطِئَ المُوتَ بالمُوتِ، وَوَهَبَ الحِياةَ... الجوقَة: ... لِلَّذينَ في القُبُورِ.</p>
<ul style="list-style-type: none"> <li>• NOTE: This ending for the remainder of Bright Season matches what is correctly provided in the <i>Liturgikon</i> (third edition, p. 14).</li> <li>• <b>After the Dismissal</b>, we chant the phimi (in Tone Two) in honor of His Eminence, Metropolitan JOSEPH on the occasion of his patronal feast day in the following order: <ol style="list-style-type: none"> <li>1) <i>The deacon (or if none, the priest) intones the phimi from the beautiful gate.</i></li> <li>2) <i>The clergy then chant the phimi from the sanctuary.</i></li> <li>3) <i>The choir then chants the phimi from where it stands.</i></li> </ol> </li> </ul> <p style="text-align: center;"><b><u>PHIMI OF METROPOLITAN JOSEPH</u></b></p> <p>JOSEPH, the most devout, the most reverend, chosen by God as Archbishop of New York and the Metropolitan of all North America, our Father and Chief Shepherd, may God grant him many years!</p>	
<p><i>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, 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.</i></p>	