

**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، وَيَهْرَبُ 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 بِالسَّرُورِ. (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 الْقُدُسِ. (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 بالمَوْتِ، 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 أَزْهَبَ 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، وَلِنَتَرَهَّبَهُ جَمِيعُ أَقاصِي الأَرْضِ. (اللازمة) المَجْدُ... الآنَ وَكُلَّ أوانٍ... يا كَلِمَةَ اللَّهِ، الإِبْنَ 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: المَسِيحُ 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، وَيَتَنَعَّمُونَ بِالسَّرُورِ.</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 يَنَابِيعِ 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>المَسِيحُ 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 كإِنْسَانٍ مَنْ هُوَ فِي النُّورِ الْأَزَلِيِّ؟ أَنْظُرْنَ لِفَائِئِفِ 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>القنذاق 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>وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ إِلَهًا،</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 قُلْتُ "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، هَلْلُويَا. (ثَلَاثًا) الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. الْمَسِيحَ قَدْ لَبِسْتُمْ، هَلْلُويَا. قُوَّة! أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ، هَلْلُويَا.</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، فَلْنَفْرَحْ وَنَتَهَلَّلْ بِهِ. اعْتَرِفُوا لِلرَّبِّ، فَإِنَّهُ صَالِحٌ وَإِلَى الْأَبَدِ رَحْمَتُهُ. فَضْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقُدُّوسِينَ 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 يوحنا عَمَدَ بِالْمَاءِ، وَأَمَّا أَنْتُمْ فَسَتُعَمَدُونَ بِالرُّوحِ الْقُدُسِ، لَا بَعْدَ هَذِهِ الْأَيَّامِ بَكثِيرٍ." فَسَأَلَهُ الْمُجْتَمِعُونَ قَائِلِينَ: "يَا رَبُّ، أَفِي هَذَا الزَّمَانِ تَرُدُّ الْمُلْكَ إِلَى إِسْرَائِيلَ؟" فَقَالَ لَهُمْ: "لَيْسَ لَكُمْ أَنْ تَعْرِفُوا الْأَزْمَنَةَ أَوْ الْأَوْقَاتَ الَّتِي جَعَلَهَا الْآبُ فِي سُلْطَانِهِ. لَكِنَّكُمْ سَتَتَالُونَ قُوَّةَ بِحُلُولِ 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، وَالكَلِمَةُ كَانَ عِنْدَ اللَّهِ، وَإِلَهَا كَانَ الْكَلِمَةُ. هَذَا كَانَ فِي الْبَدْءِ عِنْدَ اللَّهِ. كُلُّ بِهِ كَانَ، وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا كُوِّنَ. بِهِ كَانَتْ الْحَيَاةُ، وَالحَيَاةُ 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، وَالعَالَمُ بِهِ كُوِّنَ، وَالعَالَمُ لَمْ يَعْرِفْهُ. إِلَى خَاصَّتِهِ آتَى، 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. وَالكَلِمَةُ 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 وَالحَقُّ 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 الثَّلَاثِ.</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 ذُوقُوا.</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 شُكُورًا، فَلْيَدْخُلْ فَرْحَ رَبِّهِ مَسْرُورًا! مَنْ تَعَبَ صَائِمًا، فَلْيَأْخُذِ الْآنَ الدِّينَارَ. مَنْ عَمِلَ مِنَ السَّاعَةِ الْأُولَى، فَلْيَقْبَلْ حَقَّهُ الْعَادِلَ. مَنْ قَدِمَ بَعْدَ السَّاعَةِ الثَّلَاثَةِ، فَلْيُعَيِّدْ شَاكِرًا. مَنْ وَافَى بَعْدَ السَّاعَةِ السَّادِسَةِ، فَلَا يَشُكُّ 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
 آخِرًا، 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. صُمْتُمْ أَمْ لَمْ تَصُومُوا، افْرَحُوا الْيَوْمَ.
 الْمَائِدَةُ مَمْلُوءَةٌ، فَتَنَعَّمُوا كُلُّكُمْ! الْعَجَلُ ثَمِينٌ، فَلَا
 يَنْصَرِفُ أَحَدٌ جَائِعًا. تَتَأَوَّلُوا كُلُّكُمْ مَشْرُوبَ الْإِيمَانِ.
 تَنَعَّمُوا كُلُّكُمْ بِغِنَى الصَّلَاحِ. لَا يَتَحَسَّرُ أَحَدٌ شَاكِيًا
 الْفَقْرَ، لِأَنَّ الْمَلَكُوتَ الْعَامَّ قَدْ ظَهَرَ. وَلَا يَبْذُبُ مُعَدِّدًا
 آثَامًا، لِأَنَّ الْفِصْحَ قَدْ بَرَّغَ مِنَ الْقَبْرِ مُشْرِقًا. لَا يَخْشَى
 امْرُؤُ الْمَوْتِ، لِأَنَّ مَوْتَ الْمُخْلِصِ قَدْ حَرَّرَنَا. هُوَ أَحْمَدُ
 الْمَوْتِ لَمَّا مَاتَ، وَسَبَى الْجَحِيمَ لَمَّا انْحَدَرَ إِلَيْهَا،
 فَتَمَرَمَرَتْ حِينَمَا ذَاقَتْ جَسَدَهُ. وَهَذَا عَيْنُهُ قَدْ سَبَقَ
 إِشْعِيَاءُ فَعَايَنَهُ، فَنَادَى قَائِلًا:

تَمَرَمَرَتِ الْجَحِيمُ لَمَّا صَادَفْتِكَ دَاخِلَهَا. تَمَرَمَرَتْ لِأَنَّهَا
 قَدْ أُلْغِيَتْ. تَمَرَمَرَتْ إِذْ قَدْ هَزِي بِهَا. تَمَرَمَرَتْ لِأَنَّهَا قَدْ
 أُبِيدَتْ. تَمَرَمَرَتْ لِأَنَّهَا صُفِّدَتْ. تَتَأَوَّلَتْ جَسَدًا، فَأَلْفَتْهُ
 إِلَهًا. تَتَأَوَّلَتْ أَرْضًا، فَأَلْفَتْهَا سَمَاءً. تَتَأَوَّلَتْ 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>طَرُوبَارِيَّةٌ لِلْقَدِيسِ يُوحَنَّا الذَّهَبِيِّ الْفَمِّ بِاللَّحْنِ الثَّامِنِ</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 يُوحَنَّا الذَّهَبِيُّ الْفَمِّ، فَتَشَفَّعْ إِلَى الْكَلِمَةِ الْمَسِيحِ الْإِلَهِ، فِي خَلَاصِ نَفُوسِنَا.</p>
<p>THE DISMISSAL</p>	<p>الْخَتْم</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>الْكَاهِنُ: أَيُّهَا الْمَسِيحُ الْهَذَا 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 الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَشْرِفِينَ الرَّسُلِ الْكُلِّيِّ مَدِيحُهُمْ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْفَمِّ 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! (THRICE) People: Truly He is risen! (THRICE) Priest: Glory to His Holy Third-day Resurrection!</p>	<p>الْكَاهِنُ: الْمَسِيحُ قَامَ! (ثَلَاثًا) الشَّعْبُ: حَقًّا قَامَ! (ثَلَاثًا) الْكَاهِنُ: 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: لِلذِّينِ فِي الْقُبُورِ.</p>
---	---

NOTES

- (a) We leave open the Beautiful Gate and the Deacons Doors for all of Bright Week until Great Vespers on Saturday night for St. Thomas. But when no services are said, we close the curtain at the Beautiful Gate.
- (b) There will be **no fasting** on Wednesdays and Fridays, not only during Bright Week but until the Feast of the Ascension, for the whole forty days. (This was the decision of the Holy Synod of the Church of Antioch in 1997.)
- (c) If a death occurs in any of our parishes between Pascha and Ascension, the funeral service for Bright Week must be celebrated and not the regular funeral service.
- (d) From Pascha Sunday to the Sunday of Pentecost, the troparion “O Heavenly King...” is not sung. And from Pascha Sunday to its leave-taking, instead of “Holy God,” “O come, let us worship and fall down...” in Orthros, the Hours, and Vespers; and “We have seen the true light” in the Divine Liturgy, we say “Christ is risen.”
- (e) From the Great and Holy Sunday of Pascha through Bright Saturday, we read the **Paschal Office** in place of Morning and Evening Prayers at our homes, as well as in place of Compline, Midnight Office, the Hours, and the Prayers of Thanksgiving after Holy Communion. It is also read on the leave-taking of Pascha. You can download it from the Online Liturgical Guide and print it for parishioners to take home.

English:	Christ is Risen! Indeed (Truly), He is Risen!
Arabic:	Al Maseeh Qam! Haqan Qam!
Greek:	Kristos Anesti! Alithos Anesti!
Albanian:	Kristi Unjhal! Vertet Unjhal!
French:	Le Christ est Resucitée! Vraiment est Resucitée!
Romanian:	Kristos a Inviat! Adeverat a Inviat!
Russian:	Kristos Voskresey! Voyistino Voskresey!
Spanish:	Cristo ha resucitado! En verdad ha resucitado!

Other languages

Portions of the Archdiocesan Service Texts include texts from *The Menaion*, *The Great Horologion*, *The Pentecostarion*, *The Octoechos*, *The Triodion-Holy Week*, and *The Psalter of the Seventy*, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
10	Marie Issa	6
12	Missadi Hourani	38
14	Lottie Mary Assaf	34
16	Hanna Daides	25

- **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 and Rami.

ETERNAL LIGHTS

- **Apr 16:** for the good health of Issa Bisharat and family.
- **Apr 16:** in loving memory of Munir Muasher, Khalil, Sarah and Safwan Muasher from Shadia Muasher and family.
- **Apr 23:** in loving memory of Jiries and Nahil Irbib from Nadim Irbib and family.
- **Apr 23:** in loving memory of Hanna Qaqish from his daughter Wafa Alchekh and family.
- **May 14:** in loving memory of Adel Younes from his family.

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.

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.

BLESSING OF HOMES

- Father Georges is visiting our parishioners and blessing their homes. If you like to have your home blessed, please call Fr. Georges 416-725-2888 or email the office info@stgeorgeantiochianchurch.org with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.

HOMESCHOOLING GROUP

- The Orthodox Christian Homeschool (OCH) Group will begin meeting on January 12, 2023 (10:30 am) for homeschool support. Anyone wanting information about homeschooling can email ochstgeorge@gmail.com

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

- **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)

A Message for Pascha

By Metropolitan Saba (Isper)

Pascha returns annually as a precious season that places us before the fact of that salvation given to us by Christ's voluntary death and glorious resurrection. Today is a day to renew our hope in the value of life. Today is a day to rectify our path towards true life. Today, we understand that eternal life is our goal and objective and that our life on earth—in all its joys and sorrows—only becomes a true life once we start approaching it as the beginning of our eternal life.

We must examine our faith, our conduct, and our life's path in light of the resurrection. Are these leading us to eternal life, the essence of which is God's active, living, and life-giving presence in our lives? Our Christ did not endure all these sufferings to grant us a happy life that just lasts for some years on earth, only to vanish and disappear. He fulfilled His divine dispensation so that life on earth might become our passage into life eternal. It is through us, the children of the resurrection, that the world passes into life eternal.

The pains, fears, and dangers that surround us must drive us to search for the meaning of life and to place everything in its appropriate context. Sooner or later, the shape of this world will pass away. Why do we then reduce our aspiration to what is on this earth, forgetting the genuine life to come? We believers fear not death but sin. We do not fear losing our earthly life but rather losing life with God. With the power of the resurrection, we confront the different forms of death armed by the unconquerable hope that Life has defeated death.

The resurrection of Christ means that we Christians have no place for despair, regardless of tribulations and dark times. The guiding and directing light of the resurrection remains more powerful than anything. It is not a coincidence that Christ endured severe pains before He died and then arose. His resurrection occurred after He went through Golgotha in order to teach us that the pains of this life, as harsh as they might be, cannot be compared to the joys of the life to come, as the Apostle Paul teaches (2 Cor. 4:17).

We believe that we will witness our personal resurrection before the general resurrection—that is, of course, if we are fully purified from our passions. This is why we will never tire of rising after every fall until we achieve that great purpose.

We are certain that there is no salvation in the world except through this. The bigger the disappointments, the more we cling to our objective, for we have, in the resurrection of Christ, a hope and an energy that will never disappoint or be exhausted.

Let us, therefore, be armed with the resurrection as the cornerstone of our Faith, and let us also, through the resurrection, drive away every despair, fight every fear, and renew our determination to build a virtuous life. Let us couple our faith with works, unite our words to actions, and not be satisfied with pleasantries. Carry the splendor of your rituals of worship into your world and society. Never cease trying to live your Christianity, and you will see that the rest will be added to you.

On this feast, we must renew our love, which is tainted with fear, and look, not merely to ourselves, but to those who are in need of a breath of true life. Remember that man was created for endless love. In Christ, both God and our neighbor become close to us. I beg you to strive to discover that you are one family, responsible for each other, for you are brothers and sisters with one Father. It is proper to intensify our prayers and fasting in order to call upon God's mercy. If we are truly the children of the resurrection, we must become witnesses for life and persistence. This is what we hope for and work towards, for the sake of our country, our people, and all the people of the world. In this spirit, we will welcome the feast this year by lifting up together our thoughts, wishes, and desires and placing them at the feet of Him who rose from the dead, hoping for the resurrection of the entire world. Amen.

Christ is Risen! Indeed, He is Risen!

Lenten Calendar 2023

Palm Sunday & Holy Week		
Palm Sunday, April 9 th	9:00 am	Orthros
	10:30 am	Divine Liturgy of St. John Chrysostom, Blessings of Palms & Procession
	7:00 pm	1 st Bridegroom Orthros for Holy Monday
Great Holy Monday, April 10 th	10:00 am	The Presanctified Divine Liturgy
	7:00 pm	2 nd Bridegroom Orthros for Holy Tuesday
Great Holy Tuesday, April 11 th	10:00 am	The Presanctified Divine Liturgy
	7:00 pm	3 rd Bridegroom Orthros for Holy Wednesday
Great Holy Wednesday, April 12 th	10:00 am	The Presanctified Divine Liturgy
	7:00 pm	Holy Unction Service, Anointing of the Faithful with Holy Oil
Great Holy Thursday, April 13 th	8:00 am	Orthros for Holy Thursday
	9:00 am	Vespereal Divine Liturgy of St. Basil the Great for the Institution of the Mystical Supper of Christ
	7:00 pm	Orthros with the Twelve Passion Gospels for Holy Friday – Gospels of the Crucifixion
Great Holy Friday, April 14 th	10:00 am	The Great (Royal) Hours and Typika on Holy Friday
	3:00 pm	Great Vespers for Holy Saturday, the Taking-down of Christ from the Cross
	7:00 pm	Orthros with the Lamentations for Holy Saturday
Great Holy Saturday, April 15 th	9:00 am	Vespereal Divine Liturgy of St. Basil the Great
	10:30 pm	Resurrection (Rush) Service, Paschal Orthros and Paschal Divine Liturgy of St. John Chrysostom
Great & All-Holy Pascha, Sunday, April 16 th	7:00 pm	The Agape Vespers, The Baouth Service Followed by a procession
Bright Monday, April 17 th	9:00 am	Festal Orthros
	10:00 am	Divine Liturgy

CHRIST IS RISEN! INDEED, HE IS RISEN!

**Services at St. George Antiochian Orthodox Church – Toronto.
Month: April 2023**

Date	Time	Service
Monday (Bright Monday) April 17 th	9:00 a.m.	Festal Orthros
	10:00 a.m.	Divine Liturgy
Thursday April 20 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy for Renewal Friday: Theotokos of the Life-Giving Spring
Saturday April 22 nd	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday April 23 rd	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Thomas Sunday & Feast of Great-Martyr George
Monday April 24 th	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy: Mark the Apostle & Evangelist
Saturday April 29 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday April 30 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of the Myrrh-Bearing Women & Apostle James

CHRIST IS RISEN, HE IS TRULY RISEN

Many thanks for all those who contributed to beautify the Altar of the Lord with Easter Lilies
May His Resurrection bring Peace and Salvation to one and all!

- Issa & Feryal Bisharat & family
- David & Stavroula Cadieux
- Odette & George Boutros
- Gabriel & Nadine Stavro
- Rania Dabdoub
- Nicola & Firouz Khalilieh
- Katia Alfar & family
- Ola Zabana & family
- Samya Dabbagh & family
- Samantha Nassar & family
- Theodore & Diana Abdo
- Mari, Nikolas and Imad Ferzli
- Michael, Grace, Lyla & Gabreille Ghneim
- Souheil El-Achhab & family
- George Ajami & family
- Paul & Janice Ghazal
- William & Lucy Besharat & family
- Marie Gharghoury
- Hanna & Fadwa Hinnawi & family
- Mike & Kathy Vieira & family
- Shafik Zabaneh & family
- John & Rita Dahdaly & family
- Jerry Habib
- George & Jocelyne Korkor & family
- Ramzi Shnoudeh & family
- Majed Qaqish & family
- Edward & Dalal Abboud
- William & Abla Kakish
- Nabil & Nahia Abboud
- Robert & Rosette Tabangi
- Ghalia Kakish & family
- Emily Younes
- Ayoub & Rehab Kakish
- Bassam Kakish & family
- Elie and Kholood
- Arten Arinkin
- Therese Freiga & family
- Walid Zabaneh & family
- Diana Mandalentsis & family
- Leony Daides
- Berge & Dolly Atikian
- Mary Hamawi
- Andalib & Khader Halteh
- Nina Carman
- Lena Abousaleh
- Shadia Muasher & family
- Nadim Irbib & family
- George Tannous & family
- Kenneth Davrey & family
- Nabih El-Hage
- George & Rose Ghneim
- Laila & Wayne Scott
- Peter Qubti & family
- Samar Toubassy & family
- Rafik & Mary Younes
- Nadim & Vilma Faza
- Maha Khashram
- Samir & Nuha Abdelnour
- Maien & Nabila Qaqish
- Wafa & Waddah Alchekh
- Raed Dallal & family
- Wisam El-Bouri & family
- Katia Alhaddad & famil
- Bassam Al-Hinn & family
- Maria & Lucia
- Tareq Hourany & family
- Joe Ranieri
- Gaby & Ghada Tabangi
- Georges & Lara Ayoub
- Ted & Nina Kazymirova
- Yousri Awadalla & family
- Tanya Kaloacher
- Rafik Bechbach & family
- Fadi & Shereen Deratani
- Monther & Siham Qaqish
- Nabil Samaan & family

- Habib & Nancy Tannous & family
- Banayote & Mary Kardasopoulos
- Fadi, Rula and Anton Ayyad
- Wail & Margo Kakish
- Kamel & Hilda Zabaneh
- Judy, Botros Assaf & family
- Ibrahim & Jihad Kakish
- Jamil & Samia Nassar
- Darius Zaccak & family
- Paul Tannous & family
- Elias Zakkak & family
- Magda & Rick Zakaib
- Elie and Rania Kalouche
- Christina, Adam and Amelia Shehata
- Basil & Gabriella Gharghoury
- Natalie Kodsi & Steve Vitella
- Dimitry, Kori Sapon & family
- Firas Hourani & family
- Rami & Joan Younes
- Wisam Hinn & family
- Robert Zakaib & family
- Said Bisharat & family

Adel & Lana George
 Alex & Diane Younes
 Nick & Andrea Zabaneh
 Juliana & Samir Nasir
 Alexandra Morton
 Monir Ayyad & family
 Majde & Kathy Qaqish
 Naji Abboud & family
 Georgette Zaccak
 Manahi Kakish
 Fadi, Rana Obeid & family
 George & Anne Dahdaly
 Samir Berbari & family
 Fouad & Christiane Kodsi
 Roger & Helen Kodsi
 Paul & Janette Gharghoury
 Nofal, Fadia Boulos & family
 Jean-Pierre Samaan
 Nadia Younes
 Alex & Marianne Kakish
 Emad & Lubna Kakish

FLOWERS FOR GOOD FRIDAY

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

- Issa & Feryal Bisharat & family
- David & Stavroula Cadieux
- Odette & George Boutros
- Gabriel & Nadine Stavro
- Rania Dabdoub
- Nicola & Firouz Khalilieh
- Ola Zabana & family
- Samya Dabbagh & family
- Samantha Nassar & family
- Theodore & Diana Abdo
- Mari, Nikolas and Imad Ferzli
- George & Rose Ghneim
- Paul & Janice Ghazal
- William & Lucy Besharat & family
- Marie Gharghoury

Diana Mandalentsis & family
 Leony Daides
 Berge & Dolly Atikian
 Mary Hamawi
 Andalib & Khader Halteh
 Nina Carman
 Shadia Muasher & family
 Nadim Irbib & family
 George Tannous & family
 Kenneth Davrey & family
 Nabih El-Hage
 Laila & Wayne Scott
 Samar Toubassy & family
 Rafik & Mary Younes
 Nadim & Vilma Faza

- Hanna & Fadwa Hinnawi & family
- Mike & Kathy Vieira & family
- Maien & Nabila Qaqish
- Raed Dallal & family
- Bassam Al-Hinn & family
- William & Abla Kakish
- Robert & Rosette Tabangi
- Georges & Lara Ayoub
- Rafik Bechbach & family
- Walid Zabaneh & family
- Banayote & Mary Kardasopoulos
- Fadi, Rula and Anton Ayyad
- Juliana & Samir Nasir
- Kamel & Hilda Zabaneh
- Judy, Botros Assaf & family
- Naji Abboud & family
- Elias Zakkak & family
- Fadi and Rana Obeid & family
- Elie and Rania Kalouche
- Basil & Gabriella Gharghoury
- Natalie Kodsi & Steve Vitella
- Dimitry, Kori Sapon & family
- Rami & Joan Younes
- Wisam El Henn & family
- Katia Alfar & family

Maha Khashram
 Samir & Nuha Abdelnour
 Wafa & Waddah Alchekh
 Ramzi Shnoudeh & family
 Maria & Lucia
 Nabil & Nahia Abboud
 Gaby & Ghada Tabangi
 Emily Younes
 Adel & Lana George
 Nabil Samaan & family
 Alex & Diane Younes
 Nick & Andrea Zabaneh
 Jamil & Samia Nassar
 Alexandra Morton
 Monir Ayyad & family
 Darius Zaccak & family
 George & Anne Dahdaly
 Magda & Rick Zakaib
 Roger & Helen Kodsi
 Fouad & Christiane Kodsi
 Paul & Janette Gharghoury
 Nofal, Fadia Boulos & family
 Nadia Younes
 Alex & Marianne Kakish



**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 017/2023

Great and All-Holy Pascha, 2023

Beloved Clergy and Faithful of God in this blessed Archdiocese of North America,

CHRIST IS RISEN!

You know that *Passover* comes from the Hebrew word *Pesach* which means “to cross” or “to pass over.” The Greek word *Pascha* stems from the same Hebrew word. The Ancient Arabs in the Levant used to say *fasaba* to mean that someone has crossed or passed over something.

In the Old Testament, Passover referred to the crossing of the Red Sea by the people of Moses, so it became a feast of the crossing from the land of slavery to the land of freedom. In the New Testament, however, Passover refers to crossing over from the world of enslavement to sin to the world of liberation, by God, from every chain that may pull us to spiritual and physical death.

This great feast reminds us of what God had done for us. He died and every kind of death died with Him. And He arose and raised us with Him to the fullness of life. Thus, through His death and resurrection we are able to pass from death, every kind of death, to life—the fullness of life.

I pray that you have a glorious Pascha and a personal experience of resurrection in your life.

**CHRIST IS RISEN FROM THE DEAD, TRAMPLING DOWN DEATH BY
DEATH, AND UPON THOSE IN THE TOMBS BESTOWING LIFE!**

Your Father in the Risen Christ,

+SABA

A handwritten signature in blue ink, appearing to read 'T. Saba', is written below the printed name.

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