

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
24	Selena Mereweather	68
25	Isabelle Zraik	33
26	Michel Deratany	49
27	Tamam Mansour	7
27	Salem David	58
28	Ibrahim Ghneim	41
29	Elia Daides	1
29	Hanna Ghawi	12
29	Hayat Khoury	19
29	Michael Ibrahim	23
29	Eileen Habib	27
30	Saied Massad	3
30	Hallam Habib	58
30	Shahna Thomas	53
30	Albert Issa	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

- **May 14:** in loving memory of Adel Younes from his family.

MEMORIALS

- **40 days memorial service** for **Marcelle Mouaket** offered by her **Husband Ibrahim and her children**. May her memory be eternal.
- **A memorial service** for **Anton Khalil Al Qubti** who passed away in Gaza, Palestine, offered by his **daughter Samira Hanhan and Family**.
- **One-year memorial service** for **Elie Daides** offered by his **Wife Leony Daides and family**. May his memory be eternal.
- **The coffee hour** is offered today in loving memory of **Marcelle Mouaket** and **Anton Khalil Al Qubti** by their families.

## GRADUATES

- Sunday School would like to acknowledge all of our graduates with a special Newsletter. If your child is graduating from Elementary School, High School, or University, please fill out the following google form by **May 10, 2023**

[https://docs.google.com/forms/d/e/1FAIpQLSefEDwjMi-Pq6PRXj2iDth\\_GkNJJzUpah2ttBzY\\_V1uMzuZYQ/viewform](https://docs.google.com/forms/d/e/1FAIpQLSefEDwjMi-Pq6PRXj2iDth_GkNJJzUpah2ttBzY_V1uMzuZYQ/viewform)

All graduates will be receiving a gift from Father Georges following Divine Liturgy on June 11th.

## 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](mailto: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](mailto: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](mailto:toronto.soyo@gmail.com)**

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church**  
Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on *Donate*
- **“e-transfer” [info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org) Account Name: St. George Church**
- **PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9**

**Good will come to those who are generous and lend freely, who conduct their affairs with justice.  
(Psalm 112:5)**

**DIVINE LITURGY VARIABLES FOR THIRD SUNDAY OF PASCHA  
SUNDAY, APRIL 30, 2023; TONE 2 / EOTHINON 4  
SUNDAY OF THE MYRRH-BEARING WOMEN,  
PIOUS JOSEPH OF ARIMATHAEA & RIGHTEOUS NICODEMUS**

الْقُدَّاسُ لِلأَحَدِ الثَّالِثِ بَعْدَ الفِصْحِ

حامِلاتِ الطَّيِّبِ، يُوْسُفُ الرِّامِي المُنْتَقِي، وَالْبَارِ نِيْقُوْدِيْمُوْسُ

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!

الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، وَوَطَّئَ  
المَوْتَ بِالمَوْتِ، وَوَهَبَ الحَيَاةَ لِلَّذِينَ فِي القُبُورِ.

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

**THE FIRST ANTIPHON**

**الأنتيفونا الأولى**

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 الأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا  
لِتَسْبِحَتِهِ.

اللازمية: بِشَفَاعَاتِ وَالِدَةِ الإِلهِ، يَا مُخَلِّصُ خَلِّصْنَا.  
قولوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الأَرْضِ  
يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا العَلِيِّ. (اللازمية)  
المَجْدُ ... الآنَ وَكُلَّ أَوَانٍ ... (اللازمية)

**THE SECOND ANTIPHON**

**الأنتيفونا الثانية**

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**)

May God bless us, and may all the ends of the earth fear Him. (**Refrain**)

Glory... Both now... O, only begotten Son and

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِئْ بِوَجْهِهِ عَلَيْنَا  
وَيَرْحَمَنَا.

اللازمية: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ  
الأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوِيَا.  
لِنَعْرِفَ فِي الأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الأُمَمِ  
خَلَاصَكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ.  
(اللازمية)

لِيُبَارِكُنَا اللَّهُ إِلَهَنَا، وَلِنُرْهَبُهُ جَمِيعُ أَقَاصِي الأَرْضِ.  
(اللازمية)

Word of God...	المَجْدُ... الآنَ وكُلَّ أوَانٍ... يا كَلِمَةَ اللَّهِ، الإِبْنَ الوَحِيدِ...
<b>THE THIRD ANTIPHON</b>	<b>الأنْتيفونا الثالثة</b>
Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face. <b>Refrain:</b> Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life! As smoke vanisheth, so let them vanish; as wax melteth before the fire. ( <b>Refrain</b> ) So let sinners perish at the presence of God, and let the righteous be glad. ( <b>Refrain</b> ) This is the day which the Lord hath made; let us rejoice and be glad therein. ( <b>Refrain</b> )	لِيَقُمْ اللهُ وَيَبْذُدَّ جَمِيعَ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ. <b>اللازمة:</b> المَسِيحُ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، وَوَطِئَ المَوْتَ بِالمَوْتِ، وَوَهَبَ الحَيَاةَ لِلذِّينِ فِي القُبُورِ. كما يُبَادُ الدُّخَانُ يُبَادُونَ، وكما يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النّارِ. ( <b>اللازمة</b> ) كَذَلِكَ تَهْلِكُ الحِطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسَّرُورِ. <b>(اللازمة)</b> هَذَا هُوَ اليَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. <b>(اللازمة)</b>
• After the verses of the Third Antiphon, sing the apolytikion of Thomas Sunday. Then, the following:	
<b>THE EISODIKON (ENTRANCE HYMN) OF PASCHA</b>	<b>إيسودنيكون (ترنيمه الدخول) للفصح</b>
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.	فِي المَجَامِعِ بَارِكُوا اللهُ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، لِنُرْتَلَّ لَكَ: هَلِلوِيَا.
<b>RESURRECTIONAL APOLYTIKION IN TONE TWO</b>	<b>أبوليتيكيون القيامة باللحن الثاني</b>
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.	عِنْدَمَا انْحَدَرْتَ إِلَى المَوْتِ، أَيُّهَا الحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الجَحِيمَ بِبِرْقِ لاهوتِكَ. وَعِنْدَمَا أَقَمْتَ الأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ القُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا المَسِيحُ الإِلَهُ، مُعْطِي الحَيَاةِ المَجْدُ لَكَ.
<b>APOLYTIKION OF JOSEPH OF ARIMATHEA IN TONE TWO</b>	<b>أبوليتيكيون للقديس يوسف الرامي باللحن الثاني</b>
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	إِنَّ يُوْسُفَ المُنْقِي، أَحْدَرَ جَسَدَكَ الطَّاهِرَ مِنَ العُودِ، وَلَقَّهُ بِالسَّبَانِي النَّقِيَّةِ، وَحَنَطَهُ بِالطَّيِّبِ، وَجَهَّرَهُ،

<p>new tomb. But on the third day Thou didst arise, O Lord, granting to the world Great Mercy.</p>	<p>وَأَضَجَعَهُ فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قُمْتَ لِثَلَاثَةِ أَيَّامٍ، يَا رَبُّ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p><b>APOLYTIKION OF THE MYRRH-BEARING WOMEN IN TONE TWO</b></p>	<p><b>أبوليتيكيون حاملات الطيب بالحن الثاني</b></p>
<p>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.</p>	<p>إِنَّ الْمَلَائِكَةَ قَدْ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلَةً لِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لَائِقٌ بِالْأَمْوَاتِ، وَأَمَّا الْمَسِيحُ، فَقَدْ ظَهَرَ غَرِيباً مِنَ الْفَسَادِ. لَكِنْ اصْرُخْنَ قَائِلَاتٍ: قَدْ قَامَ الرَّبُّ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p><b>KONTAKION OF PASCHA IN TONE EIGHT</b></p>	<p><b>القنطاق الفصح بالحن الثامن</b></p>
<p>Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.</p>	<p>وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "افْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.</p>
<p><b>THE EPISTLE (For the Third Sunday of Pascha)</b></p>	<p><b>الرسالة (للأحد الثالث بعد الفصح)</b></p>
<p><i>The Lord is my strength and my song. With chastisement has the Lord chastened me.</i>  <b>The Reading from the Acts of the Holy Apostles. (6:1-7)</b>  In those days, when the number of the disciples was multiplying, the Hellenists murmured against the Hebrews because their widows were neglected in the daily ministry. And the twelve summoned the multitude of the disciples and said: "It is not right that we should forsake the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint to this duty. And we will devote ourselves to prayer and to the ministry of the word." And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and</p>	<p>قُوَّتِي وَتَسَبَّحْتِي الرَّبُّ. أَدَباً أَدَّبَنِي الرَّبُّ.  <b>فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.</b>  <b>(١:٦-٧)</b>  في تلك الأيام، لما تكاثرت التلاميذ، حدثت تدمر من اليونانيين على العبرانيين بأن أراملهم كنَّ يُهْمَلْنَ في الخِدمَةِ اليَوْمِيَّةِ. فَدَعَا الْإِثْنَا عَشَرَ جُمُهورَ التَّلَامِيذِ وَقَالُوا: "لَا يَحْسُنُ أَنْ نَتْرَكَ نَحْنُ كَلِمَةَ اللَّهِ وَنَخْدُمَ الْمَوَائِدَ. فَاذْخَبُوا أَيُّهَا الْإِخْوَةُ مِنْكُمْ سَبْعَةَ رِجَالٍ، مَشْهُودٍ لَهُمْ بِالْفَضْلِ، مُمْتَلِئِينَ مِنَ الرُّوحِ الْقُدُسِ وَالْحِكْمَةِ، فَتَقِيْمُهُمْ عَلَى هَذِهِ الْحَاجَةِ. وَنُؤَاظِبُ نَحْنُ عَلَى الصَّلَاةِ وَخِدمَةِ الْكَلِمَةِ." فَحَسَّنَ الْكَلَامُ لَدَى جَمِيعِ الْجُمُهورِ. فَاخْتَارُوا إِسْتِقَانُوسَ،</p>

Próchoros, and Nikánor, and Tímon, and Parmenás, and Nikólaos a proselyte of 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 in Jerusalem exceedingly, and a great company of the priests were obedient to the faith.

رَجُلًا مُمْتَلَأًا مِنَ الْإِيمَانِ وَالرُّوحِ الْقُدُسِ، وَفَلْيُبْسَ وَبِرُوحُورُسَ وَنِيكَانُورَ وَتِيْمُنَ وَبِرْمِنَاسَ وَنِيْقُولَاوُسَ دَخِيْلًا أَنْطَاكِيَا. وَأَقَامُوهُمْ أَمَامَ الرُّسُلِ. فَصَلُّوا وَوَضَعُوا عَلَيْهِمُ الْأَيْدِي. وَكَانَتْ كَلِمَةُ اللَّهِ تَتَمُو، وَعَدَدُ التَّلَامِيذِ يَتَكَثَّرُ فِي أُورُشَلِيمَ جِدًّا. وَكَانَ جَمْعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ الْإِيمَانَ.

**THE GOSPEL**  
**(For the Third Sunday of Pascha)**

**الإنجيل (للأحد الثالث بعد الفصح)**

**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 past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. 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 long white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He is risen; He is not here; see the place where they laid Him. But go, tell His disciples and Peter that He is going

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدَيْسِ مَرْقَسَ الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (١٥:٤٣ - ٨:١٦)

فِي ذَلِكَ الزَّمَانِ، جَاءَ يُوسُفُ الَّذِي مِنَ الزَّمَامَةِ، مُشِيرٌ تَقِيٌّ، وَكَانَ هُوَ أَيْضًا مُنْتَظِرًا مَلَكُوتَ اللَّهِ. فَاجْتَرَأَ وَدَخَلَ عَلَى بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ. فَاسْتَعْرَبَ بِيلاطُسُ أَنَّهُ قَدْ مَاتَ هَكَذَا سَرِيعًا. وَاسْتَدْعَى قَائِدَ الْمِيَةِ وَسَأَلَهُ هَلْ لَهُ زَمَانٌ قَدْ مَاتَ. وَلَمَّا عَرَفَ مِنَ الْقَائِدِ، وَهَبَ الْجَسَدَ لِيُوسُفَ. فَاشْتَرَى كِتَانًا، وَأَنْزَلَهُ، وَلَفَّهُ فِي الْكِتَانِ، وَوَضَعَهُ فِي قَبْرِ كَانَ مَنْحُوتًا فِي صَخْرَةٍ، وَدَخَرَ حَجْرًا عَلَى بَابِ الْقَبْرِ. وَكَانَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ يُوَسَّى تَنْتَظِرَانِ أَيْنَ وَضِعَ. وَلَمَّا انْقَضَى السَّبْتُ، اشْتَرَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ يَعْقُوبَ وَسَالُومَةَ حَنُوطًا لِيَأْتِيَنَّ وَيَذَهْنَهُ. وَبَكَّرْنَ جِدًّا فِي أَوَّلِ الْأُسْبُوعِ وَأَتَيْنَ الْقَبْرَ وَقَدْ طَلَعَتِ الشَّمْسُ. وَكُنَّ يَقُلْنَ فِيمَا بَيْنَهُنَّ "مَنْ يُدَحْرُجُ لَنَا الْحَجَرَ عَنْ بَابِ الْقَبْرِ؟" فَتَطَلَعْنَ، فَرَأَيْنَ الْحَجَرَ قَدْ دُحِرَجَ، لِأَنَّهُ كَانَ عَظِيمًا جِدًّا. فَلَمَّا دَخَلْنَ الْقَبْرَ، رَأَيْنَ شَابًا جَالِسًا عَنِ الْيَمِينِ، لِابِسًا حُلَّةً بَيْضَاءَ، فَاذْهَلْنَ. فَقَالَ لَهُنَّ: "لَا تَنْذَهَلْنَ. أَنْتَنَّ تَطْلُبْنَ يَسُوعَ النَّاصِرِيَّ الْمَصْلُوبَ. قَدْ قَامَ، لَيْسَ هُوَ هَهُنَا. هُوَذَا الْمَوْضِعُ الَّذِي وَضَعُوهُ فِيهِ. فَاذْهَبْنَ وَقُلْنَ لِتَلَامِيذِهِ وَلِبَطْرُسَ إِنَّهُ يَسْبِقُكُمْ إِلَى

<p>before you to Galilee; there you will see Him, as He told you.” And they went out quickly and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.</p>	<p>الْجَلِيلِ، هُنَاكَ تَرَوْنَهُ كَمَا قَالَ لَكُمْ. " فَخَرَجْنَ سَرِيعاً وَفَرَرْنَ مِنَ الْقَبْرِ وَقَدْ أَخَذَتْهُنَّ الرِّعْدَةُ وَالذَّهْشُ. وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئاً لِأَنَّهِنَّ كُنَّ خَائِفَاتٍ.</p>
<p><b>MEGALYNARION FOR PASCHA IN TONE ONE</b></p>	<p><b>تعظيمه عيد الفصح بالحن الأول</b></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> 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: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ. إِسْتَتِيرِي اسْتَتِيرِي يَا أورشليم الجديدة، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صُهَيْونَ، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَادِكَ.</p>
<p><b>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</b></p>	<p><b>كينونيكون ( ترنيمة المناولة) للفصح بالحن الثامن</b></p>
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• <i>Instead of "We have seen the true light," sing "Christ is Risen" ONCE.</i></p>	
<p><b>THE DISMISSAL</b></p>	<p><b>الختم</b></p>
<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,</b></p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ الْهَذَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَة) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ</p>



<p><b>Righteous Nicodemus and the holy Myrrh-bearing Women; of the Apostle James, brother of John the Theologian; and Donatos, bishop in Epirus, 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.</b></p>	<p>الإله، و يواكيمَ وحنّة؛ والقديسين يوسفَ الراميّ ونيقوديموسَ التّبارِ وحاملاتِ الطيبِ؛ والرسولِ يعقوبَ أخي القديسِ يوحنا اللاهوتيّ، ودوناتوسَ أسقفِ أبيروس، الذين نُقيمُ تذكّارَهُمُ اليومَ، وجميعِ قديسيك، إرحمنا وخلصنا بما أنّك صالحٌ ومحبٌّ للبشر.</p>
<p><b>Priest:</b> Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...</p>	<p>الكاهن: المسيحُ قامَ من بين الأمواتِ، ووطىء الموتَ بالموتِ، ووهبَ الحياةَ...</p>
<p><b>People:</b> ...bestowing life!</p>	<p>الجوقة: ... للذين في القبور.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i>  Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, 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.</p>	

**Services at St. George Antiochian Orthodox Church – Toronto.**

**Month: May 2023**

<b>Date</b>	<b>Time</b>	<b>Service</b>
Wednesday May 3 <sup>rd</sup>	7:00 p.m.	Divine Liturgy
Saturday May 6 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday May 8 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of the Paralytic
Tuesday May 9 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Mid-Pentecost
Saturday May 13 <sup>th</sup>	5:00 p.m.	Great Vespers
Sunday May 14 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of the Samaritan Woman
Wednesday May 17 <sup>th</sup>	7:00 p.m.	Divine Liturgy
Saturday May 20 <sup>st</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday May 21 <sup>st</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of the Blind Man
Tuesday May 23 <sup>rd</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Apodosis of Pascha
Wednesday May 24 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Holy Ascension
Saturday May 27 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday May 28 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Fathers of the 1 <sup>st</sup> Council
Wednesday May 31 <sup>st</sup>	7:00 p.m.	Divine Liturgy: Martyr Justin the Philosopher



*By the Grace of God*

*On behalf of His Beatitude JOHN X,  
Patriarch of the Great City of God, Antioch, and all the East  
and the Fathers of the Holy Synod of the See of Antioch*

*together with*

*our beloved Hierarchs,  
the Archdiocesan Board of Trustees  
and the entire Archdiocese of North America*

*We invite you to prayerfully participate in the*

*Enthronement of  
**His Eminence Metropolitan SABA**  
Archbishop of New York and  
Metropolitan of all North America*

*Saturday, May 13<sup>th</sup>, 2023 at 11:00am*

*St. Nicholas Antiochian Orthodox Cathedral  
355 State Street, Brooklyn, New York*

*Reception and Banquet to follow*

## **The Third Sunday of Pascha: The Myrrh-bearing Women**

### **"He is not here."**

*By Metropolitan Saba (Isper)*

The encounter of the Myrrh-Bearing Women at the empty tomb shakes me, especially the angel's words to them: "He is not here. He is risen" (Mark 16:6). It is not the resurrection of the Lord that shakes me, but rather the fact that these women, who thought they were doing the right thing for the Lord, stumbled upon an empty tomb instead of the body of the Lord, which they thought they would anoint with their spices. I wonder about the extent to which my ministry to Christ aligns with His mind and will.

The four Gospels agree on the story of the women visiting the Master's tomb. This story is so firmly rooted in the Church's tradition that our Church chose the passage from the Gospel of St. Mark, which tells the story in detail, as the Gospel reading for the Resurrection ("Rush") Service on Pascha. These women came to be known as the "Myrrh-Bearing Women."

The Gospel narrative tells us that these faithful women—including Mary, the mother of Jesus, Mary Magdalene, and others—prepared the spices that tradition required to be used to anoint the dead before burial. And because the Lord was buried hurriedly, before the start of the Sabbath (which begins at sunset on Friday, according to the Jewish day), His body was not anointed with those spices. The women prepared the necessary spices, waiting for dawn to arrive so that they could go to the tomb, which was a cave sealed with a large stone. They were eager to perform their duty to the Lord. Their concern was how to roll away the stone that sealed the entrance to the cave, so that they could reach the Lord's body.

On the one hand, the women had their concerns, but on the other hand, the Lord had risen and no longer needed the spices. He needed them to spread the news of His resurrection. The women's hearts and concerns were in one place, while the Lord's were in another.

Love drove these women to do what they thought was their duty, to honor their teacher and Lord. Of course, the Lord accepted their efforts, although He did not need their spices, and He entrusted them with a greater task—the greatest task—

to proclaim the news of His resurrection from the dead: “Go and tell the disciples” (Mark 16:7).

If we pause for a moment and contemplate the women’s thinking and their work, reflect calmly on the gap between their thinking and that of the Lord, and apply what happened to them to our approach to serving and dealing with God, we will discover much that makes us similar to the women before their knowledge of the Resurrection. How many of the actions that we, as believers, undertake out of righteous zeal, believing that our actions are in harmony with the Lord’s thinking, are, in fact, not so?

Do we not act repeatedly, as individuals and as a Church community, like those women, out of love for the Lord and the belief we are honoring Him and being faithful to Him, doing works that may not please Him and sometimes are rejected by Him? When the influence of the spirit of the world in which we live is stronger than that of the spirit of the Gospel in us, are we not driven to do many unnecessary and non-essential things that may, in essence, contradict our Faith? When we focus on form and appearance and forget about essence, do we not encounter an “empty tomb”? When we care more about stones than people, are we faithful to the Gospel? Are we faithful to what Christ asked of us when He said, “What you have done to the least of these, you have done to Me,” (Matthew 25:40), when we spend generously on ritual aesthetics while being stingy with those in need? When we don’t know the standard by which we should prioritize our lives, are we carrying spices that the Lord doesn’t need?

The women were excused because the death of the Lord was beyond their comprehension and the Holy Spirit had not yet enlightened them. But what is our excuse, we who have inherited almost two thousand years of Christian life and Scripture and have been enlightened by the Holy Spirit? Many still do not realize the importance of the treasure that was given to them “in earthen vessels.” We appear neglectful of the Lord, preoccupied with what is around us. Every faithful person and every church servant, as well as the Church as a whole, is exposed to this temptation. And the slips and mistakes are many throughout history.

For example, slipping in a matter of faith can happen when we understand and interpret the Gospel in a secular, rather than spiritual, context. There can also be a behavioral slip when a believer focuses on actions that he considers essential but,

in reality, are not. Furthermore, the slip can be “pastoral” when one pastors and gathers people for reasons other than feeding them the Bread of Life. And last, but not least, the slip can be seen when we fail to incarnate love in our lives. With this, the focus shifts to finding institutions, growing them and making them competitive at the expense of “the least of the Lord’s brothers,” that is, the poor.

The Cross of the Lord is made up of two beams: vertical and horizontal. Focusing on one and neglecting the other leads to a deviation from the mind of Christ. The vertical beam symbolizes the personal relationship between the believer and God, while the horizontal beam symbolizes the personal relationship with the other, whom the Gospel calls “the neighbor” (Luke 10:29). Focusing on the vertical dimension and neglecting the horizontal one throws the believer into spiritual delusion based on the ego growing constantly as a result of false self-satisfaction and complacency. The purification of the soul and its liberation from its faults and desires is inevitably linked to the love of the “neighbor.” On the other hand, focusing on the horizontal dimension and neglecting the vertical one leads to a superficial, emotional Christianity based on human works that feed the feeling that one does not need to sit at the feet of the Lord. This steals the spiritual power that makes human service a true service of love, not just a filling of material needs.

Who saves us from falling into this danger? Who helps us maintain a balance between “Mary” and “Martha”? There is no doubt that pure spiritual communion among brothers and sisters is a great protection. So, beware of clinging to your personal opinion and neglecting the opinions of your brothers and sisters.

The Scriptures say, “Where there is no guidance, a people perish; but in an abundance of counselors, there is safety” (Proverbs 11:14).

## مقالة الأحد الثاني من الفصح حاملات الطيب

"ليس هو ههنا"

المتروبوليت سابا (اسبر)

تهزني حادثة حاملات الطيب والقبر الفارغ، وبالأخصّ كلمة الملاك لهنّ "ليس هو ههنا. لقد قام". ليست قيامة الربّ ما يهزني فيها، بل كون النسوة، كنّ يفكرن ويعملن بما ظننه للرب، فصادفن قبراً فارغاً بدل جسد الرب، الذي كن يتوقعن مسحه بطيوبهن. فأتساءل حول مدى تطابق خدمتي للمسيح مع فكره ومشيّته.

تتوافق كتب الإنجيليين الأربعة على حادثة زيارة النسوة لقبر السيد. وقد ترسّخت هذه الحادثة في التقليد الكنسي، إلى درجة أنّ كنيسة اختارت النصّ الإنجيلي المرقسي، الذي يرويها بتفصيل، ليشكل القراءة الإنجيلية في صلاة الفصح. عُرّفت أولئك النسوة بلقب "حاملات الطيب".

تقول الرواية الإنجيلية إنّ النسوة المخلصات ليسوع، وبينهن والدته والمجدلية وأخريات، أعددن الطيوب، التي كان التقليد آنذاك يفرض أن يُدهن الميت بها، قبل دفنه. ولأنّ الرب قد دُفن على عجل قبل السبت، الذي يبدأ بحسب التقويم اليهودي، مع غروب الجمعة، لم يُدهن جسده بالطيب. أعدت النسوة الطيوب اللازمة، وهنّ يترقبن انبلاج الفجر ليذهبن إلى القبر الذي هو مغارة أُغلق مدخلها بحجر كبير، ويقمن تالياً بالواجب الذي يفرضه عليهن إخلاصهن للسيد. وكان همهنّ محصوراً في كيفية دحرجة الحجر الذي يقفل مدخل المغارة ليتمكنّ من الوصول إلى جسد الرب.

هذا من جهة النسوة، أما من جهة الرب فقد قام ولم يعد بحاجة للطيوب، بل إلى إذاعة خبر قيامته. كان همّ النسوة وقلوبهن في مكان، والرب في مكان آخر.

دفعت المحبة النسوة إلى القيام بما ظننه واجب إكرام معلمهنّ وسيدهنّ. طبعاً، قبلُ الربّ تعبهن، ولو أنّه ما كان بحاجة إلى طيوبهن، وكلفهنّ برسالة أعظم، لا بل بالرسالة العظمى، ألا وهي إذاعة نبأ قيامته من بين الأموات: "اذهبن وأخبرن التلاميذ".

إن توقفنا قليلاً عند تفكير النسوة وعملهن، وتأمّلنا، بهدوء، في انكشاف كمّ البعد القائم بين تفكيرهن والرب، وأسقطنا ما حدث معهن علينا وعلى خدمتنا وتعاطينا مع الله، سنكتشف الكثير ممّا يضعنا في مستوى النسوة قبل معرفتهن بالقيامة. كم من الأعمال التي تقوم بها، أيها المؤمن، مدفوعاً بغيرة صالحة، ومعتقداً بتوافق فعلك مع فكر الرب، بينما الحقيقة ليست كذلك.

ألا نتصرف، مؤمنين، أفراداً وجماعةً كنسيةً، كأولئك النسوة مراراً كثيرة؟ حباً بالرب واعتقاداً بإكرامه والأمانة له، نعمل أعمالاً قد لا ترضيه، وأحياناً مرفوضة منه. عندما يكون تأثير روح العالم الذي نحيا فيه، أقوى من تأثيرنا بروح الإنجيل، ألا نندفع إلى أعمال كثيرة، ليست لازمة ولا ضرورية وقد تناقض إيماننا في الجوهر؟ عندما نهتمّ بالشكل والمظهر وننسى الجوهر، ألن نصادف "قبراً فارغاً"؟ عندما نهتمّ بالحجر أكثر من البشر، أترانا نكون أمناء على الإنجيل؟ هل نكون أمناء على ما طلبه المسيح ممّا قائلاً "بي فعلتموه"، عندما نصرّف بسخاء على الجماليات الطقوسية ونفتّر على المحتاج؟ عندما لا نعرف المعيار الذي نرتّب بحسبه أولوياتنا ألا نكون حاملين طيوباً لا يحتاجها السيّد؟

كانت النسوة معذورات لأنّ حدث موت السيّد فاق إدراكهن، وما كان الروح القدس قد أُنارهنّ بعد. أمّا نحن الذين ورثنا ألفي سنة من الحياة المسيحية والكتب المقدّسة واستترنا بالروح القدس فما هو عذرنا؟ مازال الكثيرون غير مدركين أهمية الكنز الذي أُعطي لهم "في أوان خزفية". تراهم مهملين السيّد متلهّين بما هو حوله. كلّ مؤمن أمين وخدام، كما الكنيسة، معرّض إلى الانزلاق في هذه التجربة. والسقطات والأخطاء كثيرة عبر التاريخ.



قد يكون الانزلاق إيمانياً، حين يتمّ التعاطي مع الإنجيل وفهمه وتفسيره على خلفية الثقافة الدنيوية لا الروحية. وقد يكون انزلاقاً سلوكياً يركّز على أعمال يظنها المؤمنون أساسية بينما هي، في الحقيقة، ثانوية، وأحياناً نافلة. وقد يكون انزلاقاً رعائياً، يقوم على تجميع الناس لا على إطعامهم خبز الحياة الأبدية. وأخيراً، وليس آخراً، قد يكون انزلاقاً في تجسيد المحبة وعيشها، فيصير التركيز على المؤسسات وتطويرها وتتميتها ودخولها حلبة المنافسة، على حساب "إخوة الرب الصغار"، أعني الفقراء.

يقوم صليب الرب على عارضتين: عمودية وأفقية. التركيز على واحدة منهما وإهمال الأخرى يقود إلى الانحراف عن فكر المسيح. ترمز الخشبة العمودية إلى العلاقة الشخصية القائمة بين المؤمن والله، بينما ترمز الأفقية إلى العلاقة الشخصية مع الآخر، الذي يسميه الإنجيل "القريب". التركيز على البعد العمودي وإهمال الأفقي، يرمي المؤمن في وهم روحانية زائفة قائمة على الأنا المتضخمة باستمرار من جرّاء الشعور برضى واكتفاء ذاتيين زائفين. إنّ تهذيب النفس وتخليصها من عيوبها وأهوائها مرتبط بمحبة "القريب" حتماً. أمّا التركيز على البعد الأفقي وإهمال العمودي، فيقود إلى مسيحية عاطفية سطحية قائمة على أعمال إنسانية تغذي الشعور بعدم الحاجة إلى الجلوس عند أقدام السيد، فتغيب القوة الروحية التي تجعل الخدمة الإنسانية خدمة محبة حقّة، وليس مجرد سد حاجات ماديّة.

من ينقذنا من الوقوع في خطر الانزلاق هذا؟ من يساعدنا على حفظ التوازن بين "مريم" و"مرتا"؟ لا شك في أنّ الشركة الروحية الطاهرة في ما بين الإخوة تحفظ كثيراً. فحذار من التشبث بالرأي الشخصي، وإهمال رأي الإخوة.

قال الكتاب المقدس "من ليس له من يرشده يتساقط كأوراق الخريف. أمّا الخلاص فيكون بمشورة كثيرة (أمثال ١١/١٤).