

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
5	Anastasia Awad	1
5	Albert Dabous	14
5	Renee Karra	13
7	Alba Khoury	60
8	Khalil N. Saba	50
8	Amine Saikali	45
8	George N. Ellies	36
9	Odette Salem	6

ETERNAL LIGHT

- **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
- “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 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. “

Who Else Will Raise the Next Generation of Orthodox Christians? A Reflection for Mother’s Day



By Fr. George H. Shalhoub

This Sunday, people throughout the United States and many places around the world will gather to honor their mothers. Many mothers will receive flowers, breakfast in bed, dinners and other acts of affection. For those who may be away from their children, they will have to be content with a phone call or a card in the mail. But, no matter how admirable this day has become for us in today’s society, honoring one’s mother should not be reduced to a one day activity, because mothers provide the foundation upon which we build our lives.

God gives every created human being a mother here on earth because He loves us. And even after our earthly mother precede us to Heaven, we still have our eternal mother (the Virgin Mary) who always keeps us in the shelter of her wings. As the late Mikhail Naimy stated, “Love is the law of God. You live that you may learn to love. You love that you may learn to live. No other lesson is required of Man.”

It is a well-known fact that Christian scripture states that the role of instructing children belongs to their father. (Eph. 6:4) However, for many of us, especially those of us who come from the Middle East, this duty belongs to the mother.

What do mothers contribute to their children? Since God is the founder of the first family and every family on the face of this earth, the family is obligated to worship, praise and honor Him and keep His commandments. Therefore, the mother and father are an image of God to their children, and each has a different function, role and duty within the life of the family.

St. Paul stated in Ephesians, Chapter 5, that women are to be like the Holy Church: blameless and without reproach; and husbands are to be the image of Christ: serving and giving of his life to the Church. We do not enter into a debate of who is more important, more educated or makes more money. No one is greater than the other. Both were crowned, in the Sacrament of Marriage, with glory and honor and are, in God's eyes, equal in creation.

Women of faith, in Holy Scripture, are considered to be "pillars of support" (Proverbs 9:1) and "faithful". (I Tim 3:11) This equality is well put in the mouth of St. Paul, when he said, "Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God." (I Cor. 11:11-12) Since St. Paul gives this profound image of husbands and wives to be like Christ and the Church and the wife is to be like the Holy Church without distinction, Blessed Augustine once wrote, "He who does not have the church as his mother, does not have God as his father."

I can only speak to what my own mother contributed to my life and the lives of my siblings. I vividly recall that by the age of two, any time the church bells rang to signal a service, my mother would take me to church with her. I confess that being so young, I didn't understand what the worship was all about, and despite being disruptive during the service, as young children are apt to be, I still felt secure and happy within the boundaries of the church. This experience left a longstanding impression on me that caused me to learn a lifetime of lessons as a son, a young man, a husband, a father, a grandfather and of course as a priest.

The lessons instilled by a mother are those emphasized in 2 Peter that says that the seeds which are implanted in our hearts, minds and souls can produce virtues or thorns. A mother's words can either heal or scar her children. They can encourage or defeat. They can raise up, or put down. These virtues, whether good or bad determine what a child will be like as an adult, as unique individuals. We are a reflection of our parents' attitudes, yet we bear on ourselves God's image and likeness. Though we inherit genetics from our parents, we are original and individual in God's eyes. All the schooling we acquire and the careers we undertake hinge on the lessons we received from our mother. She is the scale which balances life's experiences. We either love or hate, are generous or greedy based on lessons we learn as children. Even though my mother was illiterate, she taught me the prayers of the Church which she knew by heart. I could summarize what the gospel teaches, what St. Peter insists makes a good life, and about being dedicated as a Christian based on things I learned from my mother, not through her words, but through her actions. She personified this idea from 2 Peter 1:5 "But also, for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, godliness to brotherly kindness, and to brotherly kindness love."

The calling of mothers is of self-giving for the sake of the family. St. John Chrysostom states, "A mother experiences more than one death, even though she herself will only die once. She fears for her husband; she fears for her children; again she fears for the women and children who belong to her children....For each of these, whether for loss of possessions, bodily illness or undesired misfortune, she mourns and grieves no less than those who suffer." Our image of mothers in the Holy Church is the Virgin Mary. John of Damascus describes her calling to motherhood, "O Mother of God! If I place my confidence in thee, I shall be saved; if I am under thy protection, I have nothing to fear; for the fact of being thy client is a possession of a certainty of salvation which God grants only to those whom He intends to save." This should be the mission of every mother.

The Bible, and especially Proverbs 6:20-23, advises us in this way, "My child, keep your father's command and do not forsake your mother's teaching. Bind them always on your heart; fasten them

around your neck. When you walk, they will guide you; when you sleep, they will watch over you; when you awake, they will speak to you. For this command is a lamp, this teaching is a light and correction and instruction are the way to life." An old Arab proverb says that "Heaven bows before a mother's feet. The Book of Proverbs 31:1 also states, "Who can find a virtuous mother, she is more precious than jewels." As Henry Ward Beecher stated, "The mother's heart is the child's first school room."

Today, we are in need of the Church to raise women of faith. Who would take a bullet for you? Or catch a hand grenade? Or step in front of a train for you? Or pray that God will take her instead of her child, but a mother? "A mother's love is something that no one can explain. It is made of deep devotion and of sacrifice and pain. It is endless and unselfish and enduring come what may, for nothing can destroy it or take that love away." (Helen Steiner Rice)

As an adult, a man learns how to love his wife and children through the way he loves his mother and the way his mother loves him. A woman learns from the sacrifices of her mother. No one can teach decency, character and dignity but a mother. As children, our bodies are nourished through our mother's milk and as we grow, our souls are nourished in the same way through the kindness, compassion and generosity she feeds us.

We are dealing with a new reality of moms and dads both working to meet life's demands and needs. The question to be asked, "Who can teach decency and respect, form character and dignity, but a mother?"

A virtuous mother is so needed to instill in her children the faith we received from the saints. As Gibran Kahlil Gibran wrote, "The mother is everything - she is our consolation in sorrow, our hope in misery, and our strength in weakness. She is the source of love, mercy, sympathy, and forgiveness. He who loses his mother loses a pure soul who blesses and guards him constantly."

On this Mother's Day, we salute all mothers and those who are in heaven, we ask for their intercession. For those still on earth, we pray that God gives them a long and healthy life. If your mother has blessed you much, thank her. And if your mother has failed you, the best Mother's Day gift you can give is to forgive her.

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DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 10, 2020
tone 3 / EOTHINON 5; FOURTH SUNDAY OF PASCHA
SUNDAY OF THE PARALYTIC

APOSTLE SIMON THE ZEALOT; VENERABLE LAURENCE OF EGYPT

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 بُولُسَ وَالْمَطْرَانَ
يُوحِنَا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

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

- *The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and 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 اعْطُوا
مَجْدًا لِتَسْبِيحَتِهِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.
قولوا لله ما أزهب أعمالك، كل من في الأرض
يسجدون لك ويترتلون لاسمك أيها العلي.
(اللازمة)

المجد... الآن وكل أوانٍ (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**)

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بَوَجْهِهِ عَلَيْنَا
وَيَرْحَمَنَا.

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

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

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

THE THIRD ANTIPHON

+ Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face. <i>Refrain:</i> Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!	+ لِيَقُمْ اللَّهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ. اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.
+ As smoke vanisheth, so let them vanish; as wax melteth before the fire. (<i>Refrain</i>)	+ كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)
+ So let sinners perish at the presence of God, and let the righteous be glad. (<i>Refrain</i>)	+ كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازمة)
+ This is the day which the Lord hath made; let us rejoice and be glad therein. (<i>Refrain</i>)	+ هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

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 الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ: هَلِّلُوبِيَا.
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RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.	لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بَكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.
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- Now sing the apolytikion of the patron saint or feast of the temple.

KONTAKION OF PASCHA IN TONE EIGHT

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	وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيْبِ قُلْتَ "افْرَحْنَ"،
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to the fallen.

وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.

THE EPISTLE FOR PARALYTIC SUNDAY

Sing praises to our God, sing praises. Clap your hands, all you nations.

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا. يَا جَمِيعَ الْأُمَمِ صَقِّقُوا بِالْأَيْدِي.

The Reading from the Acts of the Saintly and Pure Apostles. (9:32-42)

فَصْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ (42-32:9)

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments, which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

فِي تِلْكَ الْأَيَّامِ، فِيمَا كَانَ بُطْرُسُ يَطُوفُ فِي جَمِيعِ الْأَمَاكِنِ، نَزَلَ أَيْضاً إِلَى الْقَدِيسِينَ السَّاكِنِينَ فِي لُدَّةَ * فَوَجَدَ هُنَاكَ إِنْسَاناً اسْمُهُ أَيْنِيَّاسَ، مُضْطَجِعاً عَلَى سَرِيرٍ مِنْذُ ثَمَانِي سِنِينَ، وَهُوَ مُخْلَعٌ * فَقَالَ لَهُ بُطْرُسُ: "يَا أَيْنِيَّاسَ، يَشْفِيكَ يَسُوعُ الْمَسِيحُ؛ فَمُ وَافْتَرَشْ لِنَفْسِكَ". فَقَامَ لِلْوَقْتِ * وَرَأَهُ جَمِيعُ السَّاكِنِينَ فِي لُدَّةَ وَسَارُونَ فَرَجَعُوا إِلَى الرَّبِّ * وَكَانَتْ فِي يَافَا تَلْمِيذَةً اسْمُهَا طَابِيثَا، الَّذِي تَفْسِيرُهُ ظَبْيَةٌ، وَكَانَتْ هَذِهِ مُمْتَلِئَةً أَعْمَالاً صَالِحَةً وَصَدَقَاتٍ كَانَتْ تَعْمَلُهَا * فَحَدَّثَتْ فِي تِلْكَ الْأَيَّامِ أَنَّهَا مَرِضَتْ وَمَاتَتْ. فَغَسَلُوهَا وَوَضَعُوهَا فِي الْعُلْيَةِ * وَإِذْ كَانَتْ لُدَّةَ يَقْرِبُ يَافَا، وَسَمِعَ التَّلَامِيذُ أَنَّ بُطْرُسَ فِيهَا، أَرْسَلُوا إِلَيْهِ رَجُلَيْنِ يَسْأَلَانِهِ أَنْ لَا يُبْطِئَ عَنِ الْقُدُومِ إِلَيْهِمْ * فَقَامَ بُطْرُسُ وَأَتَى مَعَهُمَا. فَلَمَّا وَصَلَ، صَعِدُوا بِهِ إِلَى الْعُلْيَةِ، وَوَقَفَ لَدَيْهِ جَمِيعُ الْأَرَامِلِ يَبْكِينَ، وَيُرِينَهُ أَقْمِصَةً وَثِيَاباً كَانَتْ تَصْنَعُهَا ظَبْيَةٌ مَعَهُنَّ * فَأَخْرَجَ بُطْرُسُ الْجَمِيعَ خَارِجاً، وَجَثَا عَلَى رُكْبَتَيْهِ وَصَلَّى. ثُمَّ أَلْتَقَتْ إِلَى الْجَسَدِ وَقَالَ: "يَا طَابِيثَا قُومِي". فَفَتَحَتْ عَيْنَيْهَا. وَلَمَّا أَبْصَرَتْ بُطْرُسَ جَلَسَتْ * فَنَاولَهَا يَدَهُ وَأَنْهَضَهَا. ثُمَّ دَعَا الْقَدِيسِينَ وَالْأَرَامِلَ، وَأَقَامَهَا لَدَيْهِمْ حَيَّةً * فَشَاعَ هَذَا الْخَبْرُ فِي يَافَا كُلِّهَا، فَآمَنَ كَثِيرُونَ بِالرَّبِّ.

THE GOSPEL FOR PARALYTIC SUNDAY

The Reading from the Holy Gospel according to St. John. (5:1-15)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for 38 years. When Jesus saw him and knew that he had been lying there a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus Who had healed him.

فصلٌ شريفٌ من بشارَةِ القديسِ يوحنا الإنجيلي البشيرِ والتلميذِ الطاهرِ (5:1-15)

في ذلك الزمان، صعدَ يسوعُ إلى أُورشليمِ * وإنَّ في أُورشليمِ عندَ بابِ الغنمِ بركةً، تُسمَّى بالعبرانيةِ بيتَ حَسدا، لها خمسَةُ أروقةٍ * كانَ مُضطَجِعاً فيها جُمهورٌ كثيرٌ مِنَ المَرَضِي مِنَ عُميانٍ وَعُرجٍ ويابِسي الأَعْضاءِ، يَنْتَظِرُونَ تَحريكَ الماءِ * لأنَّ ملاكاً كانَ يَنْزِلُ أحياناً في البركةِ ويَحريكُ الماءَ. والذي كانَ يَنْزِلُ أولاً من بَعْدِ تحريكِ الماءِ، كانَ يُبرأُ من أيِّ مَرَضٍ اعتراه * وكانَ هناكَ إنسانٌ بهِ مَرَضٌ مُنذُ ثمانِ وثلاثينِ سَنَةً * هذا إذَ رآه يسوعُ مُلقىً، وعَلِمَ أنَّ لَهُ زماناً كثيراً، قالَ لَهُ: "أتريدُ أن تَبْرأَ؟" * فأجابَهُ المَرِيضُ: "يا سَيِّدُ، لَيْسَ لي إنسانٌ مَتى حُرِكَ الماءُ يُلقيني في البركةِ، بَلْ بَيْنَمَا أَكونُ آتياً، يَنْزِلُ قَبلي آخَرٌ." * فَقَالَ لَهُ يسوعُ: "قُمْ، احمِلِ سَريرَكَ وامشِ" * فَلِلوَقْتِ بَرى الرَّجُلُ، وحمَلَ سَريرَهُ ومَشى. وكانَ في ذلكَ اليَومِ سَبَبٌ * فقالَ اليَهُودُ لِلَّذي شَفِيَ: "إنَّهُ سَبَبٌ، فلا يَحِلُّ لَكَ أن تَحْمِلَ السَّريرَ" * فأجابَهُم: "إنَّ الذي أبرأني هُوَ قالَ لي 'احمِلِ سَريرَكَ وامشِ' * فَسألوه مَنْ هُوَ الإنسانُ الذي قالَ لَكَ 'احمِلِ سَريرَكَ وامشِ؟' * أما الذي شَفِيَ فَلَمْ يَكُنْ يَعْلَمُ مَنْ هُوَ. لأنَّ يسوعَ اعتَرَلَ، إذَ كانَ في المَوْضِعِ جَمْعٌ * وبعدَ ذلكَ وجَدَهُ يسوعُ في الهيكلِ، فَقَالَ لَهُ: "ها قَدْ عوفيتَ، فلا تَعُدْ تُحطِئُ لئلاً يُصيبَكَ أَشْرٌ" * فذهبَ ذلكَ الإنسانُ، وأخبرَ اليَهُودَ أنَّ يسوعَ هو الذي أبرأه.

MEGALYNARION FOR PARALYTIC SUNDAY IN TONE ONE

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

We believers in unison bless thee, O Virgin, crying: Rejoice, O gate of the Lord. Rejoice, O living city. Rejoice, O thou from whom didst rise upon us from the dead the Light of Resurrection, He Who was born of thee.

إِنَّ الْمَلَائِكَةَ تَقَوُّوهُ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ افْرَحِي، وَأَقُولُ أَيْضاً افْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.

أَيُّهَا الْبَتُولُ، نُعْبِطُكَ نَحْنُ الْمُؤْمِنِينَ، بِأَصْوَاتٍ مُتَّفِقَةٍ هَاتِفِينَ: افْرَحِي يَا بَابَ الرَّبِّ، افْرَحِي يَا مَدِينَةً مُتَنَفِّسَةً، افْرَحِي يَا مَنْ بِهَا أُشْرِقَ لَنَا الْيَوْمَ، مِنَ الْأَمْوَاتِ، نُورُ قِيَامَةِ الْمَوْلُودِ مِنْكَ.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality.

جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.

- Instead of "We have seen the true light," sing "Christ is Risen" ONCE.

THE GREAT DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the **Apostle Simon the Zealot; and Venerable Laurence of Egypt**, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكاهن: أَيُّهَا الْمَسِيحُ الْهَذَا 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 الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرِفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً؛ وَالرَّسُولِ سِمْعَانَ الْغُيُورِ، وَالْبَارِّ لِأَفْرَنْدِيُوسِ الْمِصْرِيِّ، الَّذِينَ نُقِيمُ تَذَكَارَهُمَا الْيَوْمَ، وَجَمِيعِ قَدِيسِكَ، إِزْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Christ is risen from the dead,

<p>trampling down Death by death, and upon those in the tombs...</p> <p>People: ...bestowing life!</p>	<p>الكاهن: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ... الجوقة: ... لِلَّذِينَ فِي الْقُبُورِ.</p>
<ul style="list-style-type: none"> NOTE: This ending for the remainder of Bright Season matches what is correctly provided in the <i>Liturgikon</i> (third edition, p. 14). 	
<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>	