

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
26	Michel Deratany	47
27	Tamam Mansour	5
27	Salem David	56
28	Ibrahim Ghneim	39
29	Hanna Ghawi	10
29	Hayat Khoury	17
29	Michael Ibrahim	21
29	Eileen Habib	25
30	Saied Massad	1
30	Hallam Habib	56
30	Shahna Thomas	51
30	Albert Issa	23
1	Robert Dewar	24
1	Jabra Khalilieh	20
1	Mary Thomas	69
1	Elias Bahou	14
2	Shheila Armaly	15

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara, Samer, Irene, Nadia, Mona, Christine and Toni. If you have any names of people who need prayers, email them to father.

**ETERNAL LIGHT**

- **May 2:** for the good health of **Issa Bisharat, his children and Grandchildren.**  
In loving memory of **Munir Muasher** from his wife **Shadia Muasher and family.**
- **May 16:** in loving memory of **Adel Younes** from **his family**
- **June 6:** in loving memory of **Ernest Younes** from **his family**
  
- **Holy Friday:** morning 10 AM, afternoon 3 PM, evening 7 PM.
- **Holy Saturday morning 9:30 AM** Divine Liturgy of St. Basil
- **Pascha Celebration** on Saturday evening starting at 10 PM The Rush service/Hajemah, Orthros and the Divine Liturgy.
- **Agape Vespers** on Easter Sunday at 2 PM.
- **St. George Feast will be celebrated on Monday May 3rd with Orthros at 9 AM followed by the Divine Liturgy.**
  
- **After every service Father will be available for those who would like to come to church and take communion.**
  
- **We wish to thank the Men's Society and all the sponsors who contributed and donated towards our Lenten Luncheons. Special thanks go to George Boutros, Raed Touma, Raed Dallal, Richard Smith, Adel Shami, George Ajami, Konstantin Kalvachev, Marwan Badine and all the volunteers who worked very hard to make this fund Raising a great success. They raised \$9,000. May God bless you all!**

- **PLEDGE FORM 2021:** Please fill your pledge form if you have not done so as to allow us to budget for this year. **Please see attached form.**
- **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)
- **Bookstore: New icons have just arrived in our bookstore. The Bookstore is located in the church’s basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.**
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.
- **Online Sunday School has begun and is in full swing. You may still register your children at any time. For further assistance contact Amanda Qaqish at [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com).**

### 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.**
- |   |  |
|---|--|
| • <b>Rami &amp; Joan Younes</b>                     | <b>Nadia Younes</b>                              |
| • <b>Nick &amp; Andrea Zabaneh</b>                  | <b>Fadi &amp; Shereen Deratani</b>               |
| • <b>Adel &amp; Reem Shami</b>                      | <b>William &amp; Lucy Besharat &amp; family</b>  |
| • <b>Salem &amp; Maise Besharat</b>                 | <b>Fouad &amp; Christiane Kodsí &amp; family</b> |
| • <b>Basil &amp; Gabriella Gharghoury</b>           | <b>Odette &amp; George Boutros</b>               |
| • <b>Raed &amp; Rola Dallal &amp; family</b>        | <b>George Haddad</b>                             |
| • <b>Maien &amp; Nabila Qaqish</b>                  | <b>Richard &amp; Christina Smith</b>             |
| • <b>Souheil &amp; Colette El-Hajj &amp; family</b> | <b>Raed &amp; Regina Touma &amp; family</b>      |
| • <b>Habib &amp; Nancy Tannous &amp; family</b>     | <b>Ramzi &amp; Lena Shnoudeh &amp; family</b>    |
| • <b>Marwan &amp; Mathew Badine</b>                 | <b>George &amp; Rose Ghneim</b>                  |
| • <b>Hanna &amp; Fadwa Hinnawi &amp; family</b>     | <b>Maha Khashram</b>                             |
| • <b>Nabil Samaan &amp; family</b>                  | <b>Nabil &amp; Amal Tahan &amp; family</b>       |
| • <b>Sana &amp; Emad Petro &amp; family</b>         | <b>Wail &amp; Majida Haddad</b>                  |
| • <b>Alex &amp; Dianne Younes</b>                   | <b>Rafik &amp; Mary Younes</b>                   |
| • <b>Edward &amp; Dalal Abboud</b>                  | <b>Nader &amp; Mariam Mansour</b>                |
| • <b>Nadim &amp; Vilma Faza &amp; family</b>        | <b>Wessam El Henn &amp; family</b>               |

- Monir & Samar Ayyad & family
- Konstantine & Stoyanka & family
- Banayote & Mary Kardasopoulos
- Mary Dumitre
- George & Nuha Nims & family
- Mike Kakish & family
- Nassar & Nadia Nassar & family
- Costa & Veronica Nassar
- Souhail & Nadia El-Achhab & family
- George & Jocelyne Korkor & family
- Mathew & Christine Nicolak & family
- Leony & Elia Daides
- Berge & Dolly Atikian & family
- Nabih El-Hage
- Elie Al Salloum & family
- Wassim El-Hage & family
- Bill & Anita Novratidis & family
- Samir Berbari

- Issa & Feryal Bisharat & family
- Shafik & Claudette Zabaneh
- Marie Gharghoury
- Eddy Khoury
- George & Elena Ajami & family
- Bishara & Nada Shubeita & family
- Aftim & Samantha Nassar & family
- Andrew & Ramya & Nassar
- John & Rita Dahdaly & family
- Nadim Irbib & family
- Mona Gorab & family
- Nicola & Firouz Khalilieh
- Paul & Janette Gharghoury & family
- Botros Assaf & family
- Rafik Bechbache
- Louay & Ola Shaheen & family
- Wafa & Waddah Alchekh
- Sandra Berbari

### **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!

- Rami & Joan Younes
- Nick & Andrea Zabaneh
- Adel & Reem Shami
- Basil & Gabriella Gharghoury
- Marwan & Mathiew Badine
- Maien & Nabila Qaqish
- Habib & Nancy Tannous & family
- Hanna & Fadwa Hinnawi & family
- Nabil Samaan & family
- Sana & Emad Petro & family
- Alex & Dianne Younes
- Edward & Dalal Abboud
- Nadim & Vilma Faza & family
- Konstantine & Stoyanka & family
- Banayote & Mary Kardasopoulos
- Mary Dumitre
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- Nassar & Nadia Nassar & family
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- George & Jocelyne Korkor & family
- Mathew & Christine Nicolak & family

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- Odette & George Boutros
- George Haddad
- Richard & Christina Smith
- Ramzi & Lena Shnoudeh & family
- Maha Khashram
- George & Nuha Nims & family
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- Nadim Irbib & family
- Mona Gorab & family

- **Leony & Elia Daides**
- **Nabih El-Hage**
- **Elie Al Salloum & family**
- **Wassim El-Hage & family**
- **Bill & Anita Novratidis & family**

**Nicola & Firouz Khalilieh**  
**Botros Assaf & family**  
**Rafik Bechbache**  
**Louay & Ola Shaheen & family**

His Eminence  
The Most Reverend  
Metropolitan JOSEPH



Archbishop of New York and  
Metropolitan of  
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
OF NORTH AMERICA**

*Great and Holy Pascha 2021*

*O Thy divine and beloved and most sweet voice! Thou hast promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.*

*Ninth Ode of the Paschal Canon*

*Reverend Clergy, Esteemed Parish Council Members, and beloved faithful:*

***CHRIST IS RISEN! INDEED, HE IS RISEN!***

*Pascha is the joyful revelation that nothing can separate us from the love of God. Although the world and the devil, sin and death, threw everything they had against Christ, God is still with us. His resurrection gives us boldness to face every difficulty with unflinching trust in God.*

*During this past year, we have needed this “anchor of hope,” as the winds and waves of crisis have beat against the ship of the Church. We still do. Let us rejoice that, in a world of uncertainty, Pascha’s promise is sure and true!*

*Praying that Paschal joy will blaze forth in your hearts, I remain,*

*Yours in the Risen Lord,*

A handwritten signature in blue ink that reads "Metropolitan Joseph". The signature is written in a cursive, flowing style and is preceded by a large, stylized cross symbol.

**+JOSEPH**

*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

His Eminence  
The Most Reverend  
Metropolitan JOSEPH

The Right Reverend  
Bishop ALEXANDER



Archbishop of New York and  
Metropolitan of  
All North America

Diocese of Ottawa,  
Eastern Canada & Upstate NY

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE**  
OF NORTH AMERICA

**Diocese of Ottawa, Eastern Canada & Upstate New York**

**PASCHA 2021**

**Beloved Clergy and Faithful of the Diocese of Ottawa, Eastern Canada and Upstate New York:**

Greetings and blessings on this Feast of Feasts and Season of Seasons! I share with you an excerpt from the writings of *St. Melito of Sardis* on Pascha:

*“What is the Pascha? It obtains its name from its characteristic: from suffer (pathein) comes suffering (paschein). Learn therefore who is the Suffering One, and who shares the suffering of the Suffering One, and why the Lord is present on the earth to clothe Himself with the Suffering One and carry Him off to the heights of heaven. It is He that delivered us from slavery to liberty, from darkness to light, from death to life, from tyranny to eternal royalty; and made us a new priesthood and an eternal people personal to Him. He is the Pascha of our salvation.”*

A year has passed and we continue to live in the shadow of the valley of death. Some of us have suffered from this indiscriminating virus while others have lost loved ones. We look to the world for comfort and the world offers none. Our comfort can only come from the God who is crucified, died and is risen. May He soon deliver us from this impending disease.

Again and again I embrace you on this glorious Feast of the Resurrection of Christ and cry out with you: **Christ is Risen! ! المسيح قام** **Le Christ est Ressuscité! Christos Anesti! Hristos a înviat!** May the joy and mystery of the Resurrection of Christ fill your hearts and those of your loved ones now and for many years to come!

**Have a Blessed Pascha!**

In the risen Christ,

**Bishop ALEXANDER**

Diocese of Ottawa, Eastern Canada & Upstate New York

*“The disciples were first called Christians in Antioch” (Acts 11: 26)*

### The Paschal Homily of Saint John Chrysostom:

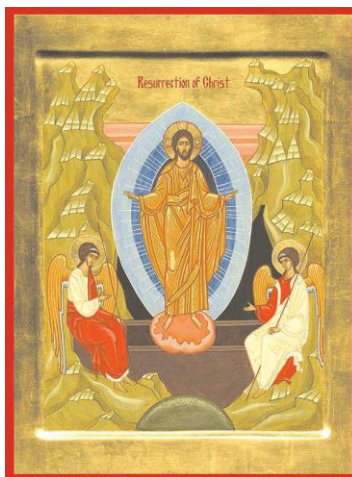
“Is there anyone here who is a devout lover of God? Let them enjoy this beautiful bright festival. Is there anyone who is a grateful servant? Let them rejoice and enter into the joy of their Lord! Are there any now weary with fasting? Let them now receive their wages! If they have toiled from the first hour, let them receive their due reward; if any have come after the third hour, let him with gratitude join in the Feast! And he that arrived after the sixth hour, let him not doubt; for he shall have sustained no loss. And if any have delayed until the ninth hour, let him not hesitate; but let him come too. And he who arrived only at the eleventh hour, let him not be afraid by reason of his delay. For the Lord is gracious and receives the last even as the first. He gives rest to him who comes at the eleventh hour, as well as to him who toiled from the first. To this one He gives, and upon another He bestows. He accepts the work as he greets the endeavor. The deed He honors and the intention He commends. Let us all enter into the joy of the Lord! First and last alike receive your reward; rich and poor, rejoice together! Sober and slothful, celebrate the day! You that have kept the fast, and you that have not, rejoice today for the Table is richly laden! Feast royally on it, the calf is a fatted one. Let no one go away hungry; partake, all, of the cup of faith. Enjoy all the riches of His goodness! Let no one grieve at his poverty, for the universal kingdom has been revealed. Let no one mourn that he has fallen again and again; for forgiveness has risen from the grave. Let no one fear death, for the death of our Savior has set us free. He has destroyed it by enduring it. He destroyed Hades when he descended into it. He put it into an uproar even as it tasted of His flesh. Isaiah foretold this when he said, You, O Hell, have been troubled by encountering Him below. Hell was in an uproar because it was done away with. It was in an uproar, because it was mocked. It was in an uproar, for it was destroyed. It is in an uproar, for it is annihilated. It is in an uproar because it is now made captive. Hell took a body, and it discovered God. It took earth, and encountered Heaven. It took what it saw, and was overcome by what it did not see. O death, where is your sting? O Hades, where is your victory? Christ is risen, and you, O death, are annihilated! Christ is risen, and the evil ones are cast down! Christ is risen, and the angels rejoice! Christ is risen, and life is liberated! Christ is risen, and the tomb is emptied of its dead; for Christ, having risen from the dead, is become the first-fruits of those who have fallen asleep. To Him be glory and power forever and ever. Amen!”

### Easter Sunday: The Holy Pascha

A little before midnight on the Blessed Sabbath the Nocturne service is chanted. The celebrant goes to the tomb and removes the winding-sheet. He carries it through the royal doors and places it on the altar table where it remains for forty days until the day of Ascension.

At midnight the Easter procession begins. The people leave the church building singing:

*The angels in heaven, O Christ our Savior, sing of Thy resurrection. Make us on earth also worthy to hymn Thee with a pure heart.*



The procession circles the church building and returns to the closed doors of the front of the church. This procession of the Christians on Easter night recalls the original baptismal procession from the darkness and death of this world to the light and the life of the Kingdom of God. It is the procession of the holy passover, from death unto life, from earth unto heaven, from this age to the age to come which will never end.

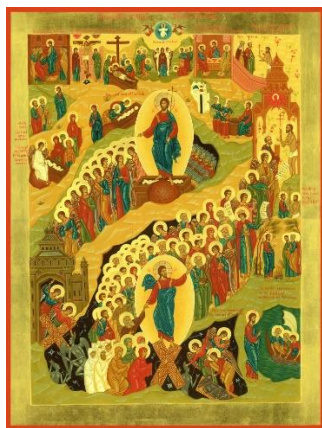
Before the closed doors of the church building, the resurrection of Christ is announced. Sometimes the Gospel is read which tells of the empty tomb. The celebrant intones the blessing to the “holy, consubstantial, life-creating and undivided Trinity.” The Easter troparion is sung for the first time, together with the verses of Psalm 68 which will begin all of the Church services during the Easter season.

*Let God arise, let his enemies be scattered; let those who hate him flee from before his face!*

*Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life (Troparion).*

*This is the day which the Lord has made, let us rejoice and be glad in it!*

The people re-enter the church building and continue the service of Easter Matins which is entirely sung.



The canon hymns of Christ’s resurrection, ascribed to Saint John of Damascus, are chanted with the troparion of the feast as the constantly recurring refrain. The building is decorated with flowers and lights. The vestments are the bright robes of the resurrection. The Easter icon stands in the center of the church showing Christ destroying the gates of hell and freeing Adam and Eve from the captivity of death. It is the image of the Victor “trampling down death by his own death.” There is the continual singing and censuring of the icons and the people, with the constant proclamation of the celebrant: Christ is risen! The faithful continually respond: Indeed He is risen!

*It is the day of resurrection ! Let us be illumined for the feast! Pascha! The Pascha of the Lord! From death unto life, and from earth unto heaven has Christ our God led us! Singing the song of victory: Christ is risen from the dead! (First Ode of the Easter Canon).*



Following the canon, the paschal verses are sung, and at the conclusion of the Easter Matins, the Easter Hours are also sung. In general, nothing is simply read in the Church services of Easter: everything is fully sung with the joyful melodies of the feast.

At the end of the Hours, before the Divine Liturgy, the celebrant solemnly proclaims the famous Paschal Sermon of Saint John Chrysostom. This sermon is an invitation to all of the faithful to forget their sins and to join fully in the feast of the resurrection of Christ. Taken literally, the sermon is the formal invitation offered to all members of the Church to come and to receive Holy Communion, partaking of Christ, the Passover Lamb, whose table is now being set in the midst of the Church. In some parishes the sermon is literally obeyed, and all of the faithful receive the eucharistic gifts of the Passover Supper of Easter night.

The Easter Divine Liturgy begins immediately with the singing once more of the festal troparion with the verses of Psalm 68. Special psalm verses also comprise the antiphons of the liturgy, through which the faithful praise and glorify the salvation of God:

*Make a joyful noise to the Lord, all the earth! Sing of his name, give glory to His praise.  
Let all the earth worship Thee and praise Thee! Let it praise Thy name, O most High!*

*That we may know Thy way upon the earth and Thy salvation among all nations.*

*Let the people thank Thee, O God! Let all the people give thanks to Thee.*

The troparion is repeated over and over again. The baptismal line from Galatians replaces the Thrice-Holy Hymn. The epistle reading is the first nine verses of the Book of Acts. The gospel reading is the first seventeen verses of the Gospel of Saint John. The proclamation of the Word of God takes the faithful back again to the beginning, and announces God's creation and re-creation of the world through the living Word of God, his Son Jesus Christ.

*In the beginning was the Word and the Word was with God and the Word was God . . . all things were made through him . . . In Him was life and the life was the light of men . . .*

*And the Word became flesh and dwelt among us full of grace and truth . . . we have beheld His glory, glory of the only-begotten Son of the Father, and from His fullness have we all received grace upon grace (Jn 1.1-17).*

The Liturgy of Saint John Chrysostom continues, crowned in holy communion with the Passover Lamb at his banquet table in God's Kingdom. Again and again the troparion of the Resurrection is sung while the faithful partake of Him "Who was dead and is alive again" (Rev 2.8).

In the Orthodox Church the feast of Easter is officially called Pascha, the word which means the Passover. It is the new Passover of the new and everlasting covenant foretold by the prophets of old. It is the eternal Passover from death to life and from earth to heaven. It is

the Day of the Lord proclaimed by God's holy prophets, "the day which the Lord has made" for His judgment over all creation, the day of His final and everlasting victory. It is the Day of the Kingdom of God, the day "which has no night" for "its light is the Lamb" (Rev 21.22-25).

The celebration of Easter in the Orthodox Church, therefore, is once again not merely an historical reenactment of the event of Christ's Resurrection as narrated in the gospels. It is not a dramatic representation of the first Easter morning. There is no "sunrise service" since the Easter Matins and the Divine Liturgy are celebrated together in the first dark hours of the first day of the week in order to give men the experience of the "new creation" of the world, and to allow them to enter mystically into the New Jerusalem which shines eternally with the glorious light of Christ, overcoming the perpetual night of evil and destroying the darkness of this mortal and sinful world:

*Shine! Shine! O New Jerusalem! The glory of the Lord has shone upon you! Exult and be glad O Zion! Be radiant O Pure Theotokos, in the Resurrection of your Son!*

This is one of the main Easter hymns in the Orthodox Church. It is inspired by Isaiah's prophecy and the final chapters of the Book of Revelation, for it is exactly the New Creation, the New Jerusalem, the Heavenly City, the Kingdom of God, the Day of the Lord, the Marriage Feast of the Lamb with His Bride which is celebrated and realized and experienced in the Holy Spirit on the Holy Night of Easter in the Orthodox Church.

## DIVINE LITURGY VARIABLES FOR SUNDAY OF GREAT AND ALL-HOLY PASCHA

*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.

**Choir:** Lord, have mercy.

### 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!

**Choir:** Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life! (TWICE)

- *Censing the west side of the Altar:*

**Priest:** Let God arise, and let His enemies be scattered, and let those that hate Him flee from before His face.

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

- *Censing the south side of the Altar:*

**Priest:** As smoke vanisheth, so let them vanish; as wax melteth before the fire. (**Refrain**)

- *Censing the east side of the Altar:*

**Priest:** So let sinners perish at the presence of God, and let the righteous be glad. (**Refrain**)

- *Censing the north side of the Altar:*

**Priest:** This is the day which the Lord hath made; let us rejoice and be glad therein. (**Refrain**)

- *Censing the Prothesis and the remainder of the Sanctuary:*

**Priest:** Glory to the Father, and to the Son, and to the Holy Spirit. (**Refrain**)

- *Censing the Iconostasis from the Holy Doors:*

**Priest:** Both now and ever, and unto ages of ages. Amen. (**Refrain**)

- *The Priest completes the censuring while singing:*

Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs...

Choir: ...bestowing life!

### 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**)

### 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**)

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

Glory... Both now... O, only begotten Son and Word of God...

### THE THIRD ANTIPHON

+ Let God arise, and let His enemies be scattered, and let those that hate Him flee from before His face.

**Refrain:** 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. (**Refrain**)

+ So let sinners perish at the presence of God, and let the righteous be glad. (**Refrain**)

+ This is the day which the Lord hath made; let us rejoice and be glad therein. (**Refrain**)

### THE EISODIKON (ENTRANCE HYMN) OF PASCHA

In the gathering places bless ye 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.

- *After the Little Entrance (Eisodos), sing these Apolytikia in the following order.*

#### PASCHAL APOLYTIKION IN TONE FIVE

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (ONCE)

### THE HYPAKOE OF PASCHA IN TONE FOUR

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.

- *Do NOT sing the apolytikion of the patron saint or feast of the temple.*

### THE KONTAKION OF PASCHA IN TONE EIGHT (CHANT) (CHORAL)

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.

### THE ANTI-TRISAGION HYMN (CHANT) (CHORAL)

As many of you as have been baptized into Christ have put on Christ. Alleluia. (THRICE)

*Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

Have put on Christ. Alleluia.

Dynamis!

As many of you as have been baptized into Christ have put on Christ. Alleluia.

### THE EPISTLE

*This is the day which the Lord hath made; let us rejoice and be glad therein!  
O give thanks unto the Lord, for He is good; His mercy endureth forever.*

#### **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 to 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 witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

### THE GOSPEL

#### **The Reading from the Holy Gospel according to St. John. (1:1-17)**

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 came 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 home, and His own people 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 was 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.

#### MEGALYNARION FOR PASCHA IN TONE ONE (CHANT) (CHORAL)

*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.*

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.

#### KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

(FARROW) (KEDROV)

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

- *Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.*
- *Instead of “Blessed be the Name of the Lord,” sing “Christ is Risen” THRICE.*
- *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.*
- *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.*

#### APOLYTIKION OF ST. JOHN CHRYSOSTOM IN TONE EIGHT (CHANT)

Grace shining forth from thy mouth like fire hath enlightened the universe and hath disclosed to the world treasures of uncovetousness and hath shown us the heights of humility. But as thou dost instruct us by thy words, O Father John Chrysostom, intercede with the Word, Christ God, to save our souls.

#### THE GREAT DISMISSAL

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 *Saint N., the patron and protector of this holy community*; 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.

Priest: Christ is risen! (THRICE)

People: Truly He is risen! (THRICE)

Priest: Glory to His Holy Third-day Resurrection!

People: We adore His Holy Third-day Resurrection!

Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs...

People: ...bestowing life!

### 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 He is Risen!

Arabic: Al Maseeh Qam! Haqan Qam!

Greek: Kristos Anesti! Alithos Anesti!

Albanian: Kristi Unjhal! Vertet Unjhal!

Romanian: Kristos a Inviat! Adeverat a Inviat!

Russian: Kristos Voskresey! Voyistino Voskresey!

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