

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
11	Fouad Quzor	44
12	Georgette Noursi	1
12	Suheila Elfar	17
12	Sadie Haick	66
14	Jamal Zabaneh	14
14	Wallace Assaf	38
14	Khazni Joubran	28
15	Chafic Elfar	8
16	Adel Ernest Younes	11
16	Ruth Jean Edwards	16

- **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 16:** in loving memory of **Adel Younes** from **his family**
- **June 6:** in loving memory of **Ernest Younes** from **his family**
- 3rd and 9th Memorial for **Michael Qaqish** offered by his siblings Yasmin, Elias, Jubrial, Farid, Basma, and Ikhlas, may his memory be eternal.
- "Christ is Risen" from Pascha until Ascension we greet each other in person or in writing by Christ is Risen, Truly Risen.
- **2021 Graduates:** If you child is graduating high school or university, please send Amanda Qaqish directly his/her information with a picture. We need/her his name, school graduating from, degree and what will he/she be studying at the university. Email all information to orthodoxchristianeducation@gmail.com.
- **This Month activities:**
 - Thursday May 20th Liturgy at 7 PM for Sts Constantine and Helen.
 - Tuesday May 25th Engaged meeting at 7:30 PM
 - Wednesday May 26th Vespers for Mid-Pentecost.
 - Saturday May 29th Teens meeting at 1 PM.
 - Sunday June 6th Sunday School Graduation.
- **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 Click on Donate**
- **"e-transfer" info@stgeorgeantiochianchurch.org Account Name: St. George Church**

- **PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9**
Good will come to those who are generous and lend freely, who conduct their affairs with justice. (Psalm 112:5)
- **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.**

**DIVINE LITURGY VARIABLES FOR THIRD SUNDAY OF PASCHA
SUNDAY, MAY 16, 2021; TONE 2 / EOTHINON 4
SUNDAY OF THE MYRRH-BEARING WOMEN,
PIOUS JOSEPH OF ARIMATHAEA & RIGHTEOUS NICODEMUS**

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشَّامَس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُوئْسَ وَالْمَطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا 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، رَتَّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا
لِنَسَبِحَتِهِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ
لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)

الْمَجْدُ الْآنَ وَكُلَّ أَوَانٍ (اللازمة)

THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (**Refrain**)

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا
وَيَرْحَمَنَا.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ
الْأَمْوَاتِ، لِنُرْتَلَ لَكَ. هَلِّلُويَا.

لِنُعْرِفَ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ.
تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (اللازمة)

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

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

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

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

<p>The noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb. But on the third day Thou didst arise, O Lord, granting to the world Great Mercy.</p>	<p>إِنَّ يُوْسُفَ الْمُتَّقِي، أَحْدَرَ جَسَدَكَ الطَّاهِرَ مِنَ الْعُودِ، وَلَقَهُ بِالسَّبَانِي النَّقِيَّةِ، وَحَنَطَهُ بِالطَّيِّبِ، وَجَهَّزَهُ، وَأَضْجَعَهُ فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قُمْتَ لِثَلَاثَةِ أَيَّامٍ، يَا رَبُّ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.</p>
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APOLYTIKION OF THE MYRRH-BEARING WOMEN IN TONE TWO

Unto the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting to the world Great Mercy.

إِنَّ الْمَلَكَ قَدْ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلاً لِلنِّسْوَةِ
الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لَائِقٌ بِالْأَمْوَاتِ،
وَأَمَّا الْمَسِيحُ، فَقَدْ ظَهَرَ غَرِيباً مِنَ الْفَسَادِ. لَكِنْ
اصْرُخْنَ قَائِلَاتٍ: قَدْ قَامَ الرَّبُّ، مَانِحاً الْعَالَمَ الرَّحْمَةَ
الْعُظْمَى.

• 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 to the fallen.

وَلَيْنَ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ
دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُتِّمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ،
وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرُخْنَ"، وَلِرُسُلِكَ وَهَبْتَ
السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

THE EPISTLE FOR THE SUNDAY OF THE MYRRH-BEARING WOMEN

*The Lord is my strength and my song.
With chastisement has the Lord chastened me.*

The Reading from the Acts of the Holy Apostles. (6:1-7)

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 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,

قُوَّتِي وَتَسْبِحَتِي الرَّبِّ. أَدَباً أَدَّبَنِي الرَّبُّ.
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.
(7-1:6)

فِي تِلْكَ الْأَيَّامِ، لَمَّا تَكَاثَّرَ التَّلَامِيذُ، حَدَثَ تَدَمُّرٌ مِنَ
الْيُونَانِيِّينَ عَلَى الْعِبْرَانِيِّينَ بِأَنَّ أَرَامِلَهُمْ كُنَّ يُهْمَلْنَ فِي
الْخِدْمَةِ الْيَوْمِيَّةِ. فَدَعَا الْإِثْنَا عَشَرَ جُمُوعَ التَّلَامِيذِ
وَقَالُوا: "لَا يَحْسُنُ أَنْ نَتْرَكَ نَحْنُ كَلِمَةَ اللَّهِ وَنَخْدُمَ
الْمَوَائِدَ. فَانْتَخِبُوا أَيُّهَا الْإِخْوَةُ مِنْكُمْ سَبْعَةَ رِجَالٍ،
مَشْهُودٍ لَهُمْ بِالْفَضْلِ، مُمْتَلَيْنَ مِنَ الرُّوحِ الْقُدُسِ
وَالْحِكْمَةِ، فَتُقِيمُهُمْ عَلَى هَذِهِ الْحَاجَةِ. وَنُؤَاظِبْ نَحْنُ
عَلَى الصَّلَاةِ وَخِدْمَةِ الْكَلِمَةِ." فَحَسُنَ الْكَلَامُ لَدَى
جَمِيعِ الْجُمُوعِ. فَاخْتَارُوا إِسْتَفَانُوسَ، رَجُلًا مُمْتَلئًا مِنَ
الْإِيمَانِ وَالرُّوحِ الْقُدُسِ، وَفِيلِيبُسَ وَبِرُوحُورُسَ وَنِيكَانُورَ
وَتِيمُونَ وَبَرْمِنَاسَ وَنِيْقُولَاوُسَ دَخِيلاً أَنْطَاكِيَاً. وَأَقَامُوهُمْ
أَمَامَ الرُّسُلِ. فَصَلُّوا وَوَضَعُوا عَلَيْهِمُ الْيَدَيَيْنِ. وَكَانَتْ

and a great company of the priests were obedient to the faith.

كَلِمَةُ اللَّهِ تَنُمُو، وَعَدَدُ التَّلَامِيذِ يَتَكَثَّرُ فِي أورشليمِ
جِدًا. وَكَانَ جَمْعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ الْإِيمَانَ.

THE GOSPEL FOR THE SUNDAY OF THE MYRRH-BEARING WOMEN

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

At that time, Joseph of Arimathaea, 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 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.

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

في ذلك الزمانِ، جاءَ يوسُفُ الذي مِنَ الرّامةِ، مُشيرٌ
تقيٌّ، وكانَ هوَ أيضاً مُنتظراً ملكوتِ الله. فأجترأً ودخلَ
على بيلاطسَ وطلبَ جسدَ يسوع. فاستغربَ بيلاطسُ
أنَّهُ قد ماتَ هكذا سريعاً. واستدعى قائداً المئة وسأله
هلَ لَهُ زمانٌ قد مات. ولما عرَفَ مِنَ القائدِ، وهبَ
الجسدَ ليوسُفَ. فأشترى كتاناً، وأنزله، ولفه في الكتانِ،
ووضعه في قَبْرِ كانَ منحوتاً في صخرةٍ، ودَحَرَ حَجراً
على بابِ القَبْرِ. وكانت مريمُ المجدليَّةُ ومريمُ أم يوسى
تنتظرانِ أينَ وُضِعَ. ولما انقضى السبْتُ، اشترت مريمُ
المجدليَّةُ ومريمُ أم يعقوبَ وسالومةَ حنوطاً ليأتينَ
ويدهنه. وبكرنَ جِداً في أوَّلِ الأسبوعِ وأتتا القَبْرَ وقد
طلعتِ الشَّمْسُ. وكُنَّ يُقلْنَ فيما بينَهُنَّ "مَنْ يُدحرجُ لنا
الحجرَ عَن بابِ القَبْرِ؟" فتطلعنَ، فرأينَ الحجرَ قد
دُحِرَجَ، لأنَّهُ كانَ عظيماً جداً. فلما دخلنَ القَبْرَ، رأينَ
شاباً جالساً عَنِ اليمينِ، لابساً حُلَّةً بيضاءَ، فاندهلنَ.
فقالَ لَهُنَّ: "لا تندهلنَ. أنتنَّ تطلبنَ يسوعَ الناصريَّ
المصلوبَ. قد قامَ، ليسَ هوَ ههنا. هوذا الموضعُ الذي
وضَعُوهُ فيه. فأذهبنَ وقلنَ لتلاميذه ولِبَطْرُسَ إنَّهُ
يسبقُكُم إلى الجليلِ، هناكَ ترونَهُ كما قالَ لَكُم." فخرجنَ
سريعاً وفررنَ مِنَ القَبْرِ وقد أخذتهنَّ الرعدةُ والدهشُ.
ولم يُقلْنَ لأحدٍ شيئاً لأنَّهُنَّ كُنَّ خائفاتٍ.

MEGALYNARION FOR PASCHA IN TONE ONE

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.

إِنَّ الْمَلَكَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيْتُهَا الْعَذْرَاءُ النَّقِيَّةُ
أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنْ
الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.

إِسْتَنْبِرِي اسْتَنْبِرِي يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ
قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُون،
وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَدَكَ.

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 **Pious Joseph of Arimathaea, Righteous Nicodemus and the holy Myrrh-bearing Women; of the Pious Joseph of Arimathaea, Righteous Nicodemus and the holy Myrrh-bearing Women; of the Venerable Theodore the Sanctified, disciple of Pachomios the Great; Alexander, archbishop of Jerusalem; New-martyr Nicholas of Metsov; and Venerable Ephraim of Perekop, wonderworker of Novgorod, whose memory we celebrate today, and of all the saints: have mercy**

الكَاهِنُ: أَيُّهَا الْمَسِيحُ الْهَذَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ
مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛
وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛
وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛
وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛
وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ
أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ،
وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفْرِ؛ وَأَبَائِنَا
الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ،
فُلَانَةِ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛
وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمِ
وَحَنَّةً؛ وَالْقَدِيسِينَ يُوْسُفَ الرَّامِيَّ، نِيْقُوْدِيمُوْسَ الْبَارَّ،
وَحَامِلَاتِ الطَّيْبِ؛ وَالْبَارَّ ثِيُوْدُورُوْسَ الْمُتَقَدِّسِ تَلْمِيذِ
الْقَدِيسِ بَاخُوْمِيُوْسَ الْكَبِيرِ، الْكَسَانْدَرِ رَئِيسِ أَسَاقِفَةِ
أُورُشَلِيمَ، وَنِيْقُولَاوُسَ الشَّهِيدِ الْجَدِيدِ الَّذِي مِنْ
مِيْتَسُوْفِ، وَالْبَارَّ أَفْرَامَ الصَّانِعِ الْعَجَائِبِ الَّذِي مِنْ

on us and save us, forasmuch as He is good and loveth mankind.	نُوفَكُورُد؛ الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدَيْسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.
Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...	الكاهن: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ... الجوقة: ... لِلَّذِينَ فِي الْقُبُورِ.
People: ...bestowing life!	
<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). After the Dismissal, we chant the phimi (in Tone Two) in honor of His Eminence, Metropolitan JOSEPH on the occasion of his patronal feast day in the following order: <ol style="list-style-type: none"> <i>The deacon (or if none, the priest) intones the phimi from the beautiful gate.</i> <i>The clergy then chant the phimi from the sanctuary.</i> <i>The choir then chants the phimi from where it stands.</i> 	
<u>PHIMI OF METROPOLITAN JOSEPH</u>	
JOSEPH, the most devout, the most reverend, chosen by God as Archbishop of New York and the Metropolitan of all North America, our Father and Chief Shepherd, may God grant him many years!	
<p style="text-align: center;"><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>, 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>	

Serving Even When We Do Not Get What We Want: Homily for the Sunday of the Myrrh-Bearing Women in the Orthodox Church

[Fr. Philip LeMasters](#)



Acts 6: 1-7; Mark 15:43-16:8

Christ is Risen!

We live in a time in which it is easy to think of ourselves as isolated individuals whose purpose in life is to get whatever we happen to want. Personal freedom is a great blessing from God, but since Adam and Eve we have abused it by thinking and acting as though fulfilling our immediate desires is the only thing that really matters. Our Lord Jesus Christ conquered the corrupting consequences of that prideful, selfish attitude in His glorious resurrection. Raising us up with him from slavery to all the distortions of our souls that root in the fear of death, He has restored our true identity as His beloved sons and daughters, making us members of His own Body.

Today we celebrate those who, in moments of great personal crisis, did not think only of themselves, but instead ministered to the Body of our Lord with selfless love. With broken hearts and in terrible shock and grief, the Theotokos, Mary Magdalen, two other Mary's, Johanna, Salome, Martha, Susanna, and others whose names we do not know went early in the morning to the tomb of Christ in order to anoint His Body. They had not anticipated the resurrection and expected to find Him in the grave like anyone else who had died. By doing what they could to show one last act of love to the Savior, the myrrh-bearing women opened themselves to the tremendous blessing of being the first to hear from the angel the good news of the resurrection.

Along with them, we also remember today Joseph of Arimathea, who bravely asked Pilate for the Body of the Lord and took Him down from the cross with his own hands. Nicodemus helped Joseph bury Him. These were both prominent Jewish leaders who surely risked a great deal by associating themselves with One Who had been rejected as a blasphemer and publically crucified as a traitor.

In the events of our Lord's Passion, none of His followers had received what they had wanted or expected. John was the only disciple to stand at the foot the cross, for the others had run away in fear. Peter, the head disciple, had denied the Savior three times. They were disappointed and shocked that their Messiah had failed to satisfy them by setting up an earthly kingdom; instead, He had been killed by His enemies. They believed that death had been the final word on Jesus of Nazareth. And probably out of a mixture of fear, disappointment, and the belief that He could do nothing else for them, they simply fled.

The myrrh-bearers, along with Joseph and Nicodemus, were surely just as grieved as the disciples. They had not gotten what they had wanted either. But they resisted the temptation to think only about themselves. Notice that they responded very differently from the disciples because they still kept their focus on serving Jesus Christ as best they could. And that meant doing the sorrowful task of giving their departed Lord and friend a decent burial. They probably all put themselves in danger by identifying publically with One Who had just been crucified. They must have all struggled not to be paralyzed by fear and pain. Still, they found the courage and strength not to focus on themselves, but on showing love to Christ as best they could.

Our reading today from Acts describes something similar in the early years of the Church's life. The Christians in Jerusalem had shared all things in common and provided food daily to the widows. A problem arose when the widows of Greek cultural heritage complained that they were being neglected. We know from Acts and many other New Testament writings that disagreements and struggles between different groups of people have existed in the Church from its earliest days. Instead of the apostles attempting to solve the problem directly, they created the office of deacon, which literally means "servant." The community chose seven men to fulfill the role of servants who would directly manage such practical issues in the Church. Following their ordination and ministry of service, we read that "the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith."

These first deacons have a lot in common with the women and men we commemorate today, for they also cared for the Body of the Lord when they served the Church. They addressed the physical needs of the members of the Body of Christ, directly entering into what must have been a stressful situation of conflict in the Church. Instead of leaving the problem to others or ignoring it, they took it on. By undertaking that ministry, they may

not have been getting what they had wanted. If they had thought that the Church would be a place of perfect peace or that they could devote themselves to cultivating spiritual experiences on their own terms, they may have been surprised to find themselves organizing a fair distribution of food to the widows. Regardless of anything else, they accepted their new ministry and performed it faithfully for the flourishing of the Church.

As we continue to celebrate our Savior's great victory over death on this Sunday of the Myrrh-Bearing Women, it should be clear that the new life He has brought into the world requires our active faithfulness, regardless of whether we think that we are getting what we want. The first Christians definitely did not get what they wanted at the Lord's Passion, because He had something far better in store for them. It would have been much easier to follow a Messiah like King David who would establish a great earthly reign and give them worldly power. It was infinitely more difficult to take the dead Christ down from the cross, bury Him in a tomb, and then go to anoint the Body still bearing the wounds of torture and crucifixion. But it was through the courageous, humble, and loving service of those actions that a certain group of women opened themselves to receive the unbelievably good news of the resurrection.

We should learn from their holy example that the way to participate in the joy of the empty tomb is in serving Our Lord in His Body. It is in putting aside our preferences in order to love Him in the members of the His Body, the Church. That includes addressing all the practical challenges that any parish faces: from cutting the grass and teaching Sunday School to chanting and caring for the needy. And since the Savior identified Himself with every person in need, this calling extends to every area of our lives and every person we encounter. As the apostles knew when they ordained the first deacons, no one can perform every ministry in the Church. No one of us has to do it all. But we must all use our gifts to do what needs to be done for the flourishing of the Church, even if it is not what we would prefer to do. In other words, all of us need to get over the self-centered individualism that so easily leads to making God in our own image and judging Him by our own standards.

Just as Joseph, Nicodemus, the myrrh-bearing women, and the first deacons did not flee when their hopes were dashed, we must not abandon His Body the Church when our desires go unfulfilled, when our problems do not go away, and when God does not give us everything we want. Like them, we will participate more fully in the joy of eternal life by getting over ourselves and doing what needs to be done in loving and serving our Lord in our parish, our neighbors, and our families. Pascha is not about fulfilling the plans and

desires of individuals, but about how something far greater, and totally unexpected, came into the world through their bitter disappointment. If we will love and serve Christ even in the midst of our most difficult struggles in life, then we also will be healed of our prideful selfishness and become more fully who our Lord has enabled us to be through His glorious resurrection. We will then be in the place where it is possible to hear the good and completely surprising news that what He has in store for those who love and serve Him is far better than anything we can ever come up with on our own, for Christ is Risen!

Who Should Serve as a Sponsor?

By Dr. Lewis J. Patsavos

BROOKLINE, Mass.—The importance of the sponsor's role in the sacraments of baptism and matrimony cannot be overstated. The Church expects that the person who serves as sponsor be a practicing Orthodox Christian whose life corresponds to its teachings. Therefore, someone who has married outside the Orthodox Church or abandoned its teachings may not serve as sponsor.

To understand the Church's view, it is necessary to know the sponsor's role in context, particularly at the baptism. A sponsor's presence at baptism dates to the early Church when initiation of adults into the Faith was common. It was the sponsor who guaranteed the sincere intentions and orthodox belief of the person about to be baptized. The sponsor, then, had to be a person of integrity with credible testimony and a real commitment to instructing another in the faith. With the appearance and prevalence of infant baptism, the sponsor's role has become purely functional. Now, all that is required is the mere recitation of the creed in place of the infant and the formal promise to nurture it in the Orthodox faith.

Obviously, even the ceremonial role assumed by sponsors makes it absolutely necessary that they be identifiable Orthodox Christians. Consequently, non-Christians, non-Orthodox, schismatics and those excommunicated are forbidden to be sponsors. Also forbidden to act as sponsors, but for different reasons, are the parents, clergy, minors, the mentally impaired and persons of ill-repute.

Great care should be taken in selecting a sponsor for the sacraments of baptism or matrimony. Although the original role of the sponsor may now be perfunctory, restoration of some of the sponsor's spiritual responsibilities is certainly in order and long overdue. This holds true especially for the sponsor at baptism. The person entrusted with the sacred responsibility of professing the Orthodox faith in behalf of one about to be baptized ought to exemplify all that this entails. Such expectation will help assure a special kind of relationship not only between the sponsor and godchild, but also between the sponsor and the godchild's parents.

Sponsorial relationships arising from the baptism and matrimony should serve to expand one's spiritual bonds with others. The more persons from a community engage in a spiritual commitment, the more spiritually alive and aware that community can become. Such relationships, when pursued properly, can serve to foster spiritual renewal in our parishes. However, such a goal is defeated when one restricts the choice of sponsors to blood relatives or to those with whom one is already related spiritually. There may be instances when this is unavoidable, but it should never be the norm.

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

May 12, 2021

Beloved Faithful in Christ,

Greetings and blessings to you and your families in the Name of our Risen Lord and Savior, Jesus Christ! Christ is risen! Indeed, He is risen!

I pray that you had a blessed feast of Holy Pascha. We remember the difficulties imposed on us this time last year due to the pandemic, and it was a joy to travel and commemorate the week of the Life-giving and Saving Passion of our Savior and His Glorious Third-day Resurrection with so many of faithful.

When I ascended the archiepiscopal throne of this God-protected Archdiocese, I promised to make our youth and young adults a focus of my ministry. When I think of the struggles, privations, and civil strife of the last year, my heart goes out first and foremost to our young people. During these trying times, they were cut off from grandparents and family members, school and sports, important life events and social activities. Most importantly, many have lost touch with the Church. When the churches opened again to the faithful, I have been disappointed to see that in many cases the families with children have been the last to return.

Upon my request, the Assembly of Canonical Bishops agreed to declare this year of 2021 as the Year of Youth. We need to take this time as pastors, parents, parish council members, teachers, advisors, and the youth to return to the Father's House and commit ourselves and each other to Christ.

I have asked Fr. Nicholas Belcher to lead our efforts to revitalize our youth and young adult ministries. He will be reaching out to all our dioceses, clergy, parents, teachers, lay leaders, and young people to assess the needs of our young people – to ask what are we doing well and what can we do better? He will be joined by a task force of lay and clergy leaders who are experienced in the areas of Christian education, youth ministry, young adult ministry, and camping.

I would like to take this opportunity to offer my deepest thanks and appreciation to those who have worked so hard over the years on behalf of our young people. Particularly, we thank these individuals for their years of leadership and dedicated

"The disciples were first called Christians in Antioch" (Acts 11: 26)

service: Fr. Joseph Purpura of the Department of Youth and Parish Ministry, Carole Buleza of the Department of Christian Education, and Fr. Anthony Yazge of the Department of Camping as well as the Young Adult Ministry. May our Lord bless them for their excellent stewardship of these ministries over the years!

As we begin this time of reflection and planning for the future, Fr. Nicholas will serve as a point person for the Young Adult Ministry, Anna Sarah Farha for the Department of Christian Education, Fr. Philip Rogers and Erin Ghata for the Department of Youth, and Khalil Samara for the Department of Camping to make sure we are continuing the important work of these ministries.

Nothing could be more important to my ministry as the Metropolitan Archbishop of this Archdiocese than our youth. I ask that we all engage in this process with open minds and hearts and prayer. We will be updating all of the Parish Life Conferences this summer about this important work, and we will have a strategic plan to present to the Archdiocese Convention.

With prayerful best wishes for a blessed and grace-filled celebration of this Pentecostarion period, I remain,

Your Father in the Risen Lord,



+JOSEPH

Archbishop of New York and Metropolitan of all North America

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

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Let us, for example, cite the case of a couple who has sponsored one or more children of the same family as godparents. It is not uncommon for such a couple, when they have their own children, to ask the parents of their godchildren to sponsor their children. However, to do so is to forfeit the opportunity to increase the number of members in one's spiritual family. Furthermore, it gives the impression of being closed, self-absorbed and exclusive; conditions incompatible with the all-embracing openness expected of a Christian. In the same way, while it is the natural inclination to ask siblings and other blood relatives to be sponsors, this, too, restricts a person's spiritual family to those with whom one already has close bonds. It would be more appropriate to nurture a spiritual relationship with those who are not one's kin.

We should not perpetuate the notion that sponsorship is simply a social matter. On the contrary, an Orthodox Christian should carefully select sponsors whose counsel and support can be trusted as godly, pious and faithful to the traditions of the Orthodox Church. In this way, one finds spiritual stability in troubled times and is bound into a measure of accountability to the sponsor.

The canonical basis of who should be a sponsor is found in ecclesiastical custom. Behind this custom there exist reasons which make it understandable. Following custom out of empty habit, without explanation or understanding, contributes to one's disenchantment and eventually leads to the violation of ecclesiastical practice.

We offer the above explanation in the interest of preserving the longstanding and tested ecclesiastical practice regarding sponsors.

Dr. Lewis J. Patsavos is a professor of canon law at Holy Cross Greek Orthodox School of Theology.