

DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 21, 2023

TONE 5 / EOTHINON 8

SIXTH SUNDAY OF PASCHA: SUNDAY OF THE BLIND MAN;

EQUALS-TO-THE-APOSTLES CONSTANTINE AND HELEN

CONSTANTINE, PRINCE OF MUROM, AND HIS SONS MICHAEL AND THEODORE, THE WONDERWORKERS

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.

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

الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

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

THE FIRST ANTIPHON

الْأَنْتِيفُونَا الْأُولَى

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 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

الْأَنْتِيفُونَا الثَّانِيَّة

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...

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلِ لَكَ. هَلِّلُوبِيَا. لِنَعْرِفَ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (اللازمة)

لِيُبَارِكُنَا اللَّهُ إِلَهَنَا، وَلِنَتَرَهَّبَهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. (اللازمة)

الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ...

<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الأنتيفونا الثالثة</p>
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p>Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p>As smoke vanisheth, so let them vanish; as wax melteth before the fire. (Refrain)</p> <p>So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)</p> <p>This is the day which the Lord hath made; let us rejoice and be glad therein. (Refrain)</p>	<p>لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</p> <p>اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلذَّيْنِ فِي الْقُبُورِ.</p> <p>كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)</p> <p>كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَعَمَّوْنَ بِالسُّرُورِ.</p> <p>(اللازمة)</p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ.</p> <p>(اللازمة)</p>
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	<p align="center">إيسوديكون (ترنيمه الدخول) للفصح</p>
<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، لِنُرْتِّلَ لَكَ: هَلِّلُويَا.</p>
<p align="center">RESURRECTIONAL APOLYTIKION IN TONE FIVE</p>	<p align="center">أبوليتيكيون القيامة باللحن الخامس</p>
<p>Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.</p>	<p>لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَلِمَةِ، الْمُسَاوِي لِلْأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُوعًا عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.</p>
<p align="center">APOLYTIKION OF SS. CONSTANTINE AND HELEN IN TONE EIGHT</p>	<p align="center">أبوليتيكيون للقديسين قسطنطين وهيلانة باللحن الثامن</p>
<p>Having seen the image of Thy Cross in Heaven, and, like Paul, having received the call not from men, Thine apostle among kings, Constantine, entrusted the commonwealth to Thy hand, O Lord. Keep us always in peace, by the intercessions of the Theotokos, O only Lover of mankind.</p>	<p>يَا رَبُّ إِنَّ قِسْطَنْطِينَ الَّذِي هُوَ رَسُولُكَ فِي الْمُلُوكِ، لَمَّا شَاهَدَ رَسَمَ صَلِيبِكَ فِي السَّمَاءِ عَيَانًا. وَبِمِثَابَةِ بُولُسَ قَبْلَ الدَّعْوَةِ لَيْسَ مِنَ الْبَشَرِ، أُوْدِعَ بِيَدِكَ الْمَدِينَةَ الْمُتَمَلِّكَةَ، فَأَنْقَذَهَا بِالسَّلَامَةِ كُلِّ حِينٍ، بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	

<p style="text-align: center;">KONTAKION OF PASCHA IN TONE EIGHT</p>	<p style="text-align: center;">القنطاق الفصح باللحن الثامن</p>
<p>Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.</p>	<p>وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ، دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقَمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.</p>
<p>THE EPISTLE (For Ss. Constantine and Helen)</p>	<p>الرسالة (للقدسيين قسطنطين وهيلانة)</p>
<p><i>Their voice has gone out into all the earth. The heavens declare the glory of God.</i> The Reading from the Acts of the Apostles. (26:1, 12-20)</p> <p>In those days, King Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense: "I journeyed to Damascus with the authority and commission of the chief priests. At midday, O king, I saw on the way a light from heaven, brighter than the sun, shining round me and those who journeyed with me. And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why do you persecute me? It hurts you to kick against the goads.' And I said, 'Who art Thou, Lord?' And the Lord said, 'I am Jesus Whom you are persecuting. But rise and stand upon your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen me and to those in which I will appear to you, delivering you from the people and from the Gentiles, to whom I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.' Wherefore, O King Agrippa, I was not disobedient to the heavenly vision, but declared first to those at Damascus, then at Jerusalem and throughout all the country of Judea, and also to</p>	<p>إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُ. السَّمَاوَاتُ تُذْبَعُ مَجْدَ اللَّهِ. فصلٌ من أعمال الرسل القديسين الأظهر. فِي تِلْكَ الْأَيَّامِ قَالَ الْمَلِكُ أَغْرِيْبَا لِبُولُسَ: «مَأْدُونٌ لَكَ أَنْ تَتَكَلَّمَ عَن نَفْسِكَ». فَحِينئِذٍ بَسَطَ بُولُسُ يَدَهُ وَطَفِقَ يَحْتَجُّ. «لَمَّا انطَلَقْتُ وَأَنَا عَلَى ذَلِكَ إِلَى دِمَشْقَ، بِسُلْطَانٍ وَتَوَكِيلٍ مِنْ رُؤَسَاءِ الْكَهَنَةِ، رَأَيْتُ فِي نِصْفِ النَّهَارِ عَلَى الطَّرِيقِ أَيُّهَا الْمَلِكُ، نُورًا مِنَ السَّمَاءِ يَفُوقَ لَمَعَانَ الشَّمْسِ، فَذُ أْبْرَقَ حَوْلِي وَحَوْلَ السَّائِرِينَ مَعِي. فَسَقَطْنَا جَمِيعُنَا عَلَى الْأَرْضِ، وَسَمِعْتُ صَوْتًا يُكَلِّمُنِي وَيَقُولُ بِاللُّغَةِ الْعِبْرَانِيَّةِ: شَاوُلُ، شَاوُلُ! لِمَاذَا تَضْطَهْدُنِي؟ إِنَّهُ لَصَعْبٌ عَلَيْكَ أَنْ تَرْفُسَ الْمَنَاخِسَ. فَقُلْتُ: مَنْ أَنْتَ يَا رَبُّ؟ فَقَالَ: أَنَا يَسُوعُ الَّذِي أَنْتَ تَضْطَهْدُهُ. وَلَكِنْ قُمْ وَقِفْ عَلَى قَدَمَيْكَ، فَإِنِّي لِهَذَا ظَهَرْتُ لَكَ، لِأَنْتَخِبَكَ خَادِمًا وَشَاهِدًا بِمَا رَأَيْتَ وَبِمَا سَأْتَرَأَى لَكَ فِيهِ، وَأَنَا أَنْجِيكَ مِنَ الشَّعْبِ وَمِنَ الْأُمَّمِ الَّذِينَ أَنَا الْآنَ مُرْسَلُكَ إِلَيْهِمْ، لِتَفْتَحَ عْيُونَهُمْ فَيَرْجِعُوا مِنَ الظُّلْمَةِ إِلَى النُّورِ، وَمِنَ سُلْطَانِ الشَّيْطَانِ إِلَى اللَّهِ، حَتَّى يَنَالُوا مَغْفِرَةَ الْخَطَايَا وَحِطًّا بَيْنَ الْمُقَدَّسِينَ بِالْإِيمَانِ الَّذِي بِي. «فَمِنْ ثَمَّ أَيُّهَا الْمَلِكُ أَغْرِيْبَا مَا عَصَيْتُ الرُّؤْيَا السَّمَاوِيَّةَ، بَلْ بَشَّرْتُ الَّذِينَ فِي دِمَشْقَ أَوَّلًا، وَأُورُشَلِيمَ وَأَرْضِ الْيَهُودِيَّةِ كُلِّهَا، ثُمَّ الْأُمَّمَ أَيْضًا،</p>

the Gentiles, that they should repent and turn to God and perform deeds worthy of their repentance.”

بَأَن يَتُوبُوا وَيَرْجِعُوا إِلَى اللَّهِ عَامِلِينَ أَعْمَالًا تَلِيَقُ
بِالتَّوْبَةِ.

THE GOSPEL (For Sunday of the Blind Man)

الإنجيل (لأحد الأعمى)

**The Reading from the Holy Gospel
according to St. John. (9:1-38)**

At that time, when Jesus was passing, he saw a man blind from his birth. And His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him who sent Me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world.” As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay, saying to him, “Go, wash in the pool of Siloam,” which means “Sent.” So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, “Is not this the man who used to sit and beg?” Some said, “It is he;” others said, “No, but he is like him.” He said, “I am the man.” They said to him, “Then how were your eyes opened?” He answered, “The man called Jesus made clay and anointed my eyes and said to me, ‘Go to Siloam and wash’; so I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.” They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, “He put clay on my eyes, and I washed, and I see.” Some of the Pharisees said, “This man is not from God, for He does not keep the Sabbath.” But others said, “How can a man who is a sinner do such signs?” There was a division among them. So they again said to the blind man,

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي
الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (٩:١-٣٨)
فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا، رَأَى إِنْسَانًا
أَعْمَى مُنْذُ مَوْلِدِهِ. فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا رَبُّ، مَنْ
أَخْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ أَجَابَ يَسُوعُ: لَا
هَذَا أَخْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِنَتْظَهَرَ أَعْمَالُ اللَّهِ فِيهِ.
يَنْبَغِي لِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أَرْسَلَنِي مَا دَامَ
نَهَارٌ. يَأْتِي لَيْلٌ حَيْثُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. مَا
دُمْتُ فِي الْعَالَمِ، فَأَنَا نُورُ الْعَالَمِ. قَالَ هَذَا، وَتَقَلَّ
عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَفْلَتِهِ طِينًا، وَطَلَى بِالطِّينِ
عَيْنَيِ الْأَعْمَى، وَقَالَ لَهُ: اذْهَبْ وَاغْتَسِلْ فِي بَرَكَةِ
سِلْوَامَ (الَّذِي تَفْسِيرُهُ الْمُرْسَلُ). فَمَضَى وَاغْتَسَلَ وَعَادَ
بَصِيرًا. فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ مِنْ قَبْلُ أَنَّهُ كَانَ
أَعْمَى قَالُوا: أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ
وَيَسْتَعْطِي؟ فَقَالَ بَعْضُهُمْ هَذَا هُوَ، وَآخَرُونَ قَالُوا إِنَّهُ
يُشَبِّهُهُ. وَأَمَّا هُوَ فَكَانَ يَقُولُ "إِنِّي أَنَا هُوَ." فَقَالُوا
لَهُ: كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟ أَجَابَ ذَلِكَ وَقَالَ: إِنْسَانٌ
يُقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي
"اذْهَبْ إِلَى بَرَكَةِ سِلْوَامَ وَاغْتَسِلْ." فَمَضَيْتُ
وَاغْتَسَلْتُ، فَأَبْصَرْتُ. فَقَالُوا لَهُ: أَيْنَ ذَلِكَ؟ فَقَالَ: لَا
أَعْلَمُ. فَأَتَوْا بِهِ، أَيُّ بِالَّذِي كَانَ قَبْلًا أَعْمَى إِلَى
الْفَرِيسِيِّينَ. وَكَانَ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ
عَيْنَيْهِ يَوْمَ سَبْتٍ. فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا، كَيْفَ
أَبْصَرَ؟ فَقَالَ لَهُمْ: جَعَلَ عَلَى عَيْنَيَّ طِينًا ثُمَّ
اغْتَسَلْتُ، فَأَنَا الْآنَ أَبْصِرُ. فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ:
هَذَا الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ، لِأَنَّهُ لَا يَحْفَظُ السَّبْتَ.
آخَرُونَ قَالُوا: كَيْفَ يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ

“What do you say about Him, since He has opened your eyes?” He said, “He is a prophet.” The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself.” His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ, he was to be put out of the synagogue. Therefore, his parents said, “He is of age, ask him.” So for the second time they called the man who had been blind, and said to him, “Give God the praise; we know that this man is a sinner.” He answered, “Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see.” They said to him, “What did He do to you? How did He open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?” And they reviled him, saying, “You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He comes from.” The man answered, “Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him He said, “Do you

مِثْلَ هَذِهِ الْآيَاتِ؟ فَوَقَعَ بَيْنَهُمْ شِقَاقٌ. فَقَالُوا أَيْضًا لِلْأَعْمَى: مَاذَا تَقُولُ أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ عَيْنَيْكَ؟ فَقَالَ: إِنَّهُ نَبِيٌّ. وَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَا أَبَوِي الَّذِي أَبْصَرَ وَسَأَلُوهُمَا قَائِلِينَ: أَهَذَا هُوَ ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟ فَكَيْفَ أَبْصَرَ الْآنَ؟ أَجَابَهُمْ أَبَوَاهُ وَقَالَا: نَحْنُ نَعْلَمُ أَنَّ هَذَا وَلَدُنَا، وَأَنَّهُ وُلِدَ أَعْمَى، وَأَمَّا كَيْفَ أَبْصَرَ الْآنَ فَلَا نَعْلَمُ، أَوْ مَنْ فَتَحَ عَيْنَيْهِ، فَنَحْنُ لَا نَعْلَمُ، هُوَ كَامِلُ السِّنِّ فَاسْأَلُوهُ، فَهُوَ يَتَكَلَّمُ عَن نَفْسِهِ. قَالَ أَبَوَاهُ هَذَا، لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ، لِأَنَّ الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ الْمَسِيحُ، يُخْرَجُ مِنَ الْمَجْمَعِ. فَلِذَلِكَ قَالَ أَبَوَاهُ، "هُوَ كَامِلُ السِّنِّ، فَاسْأَلُوهُ." فَدَعَا ثَانِيَةً الْإِنْسَانَ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: أَعْطِ مَجْدًا لِلَّهِ، فَإِنَّا نَعْلَمُ أَنَّ هَذَا الْإِنْسَانَ خَاطِيٌّ. فَأَجَابَ ذَلِكَ وَقَالَ: أَخَاطِيٌّ هُوَ لَا أَعْلَمُ، إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا، أَنِّي كُنْتُ أَعْمَى، وَالْآنَ أَنَا أَبْصِرُ. فَقَالُوا لَهُ أَيْضًا: مَاذَا صَنَعَ بِكَ؟ كَيْفَ فَتَحَ عَيْنَيْكَ؟ أَجَابَهُمْ: قَدْ أَخْبَرْتُكُمْ فَلَمْ تَسْمَعُوا، فَمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذُ؟ فَسْتَمَوْهُ وَقَالُوا لَهُ: أَنْتَ تَلْمِذُ ذَلِكَ، وَأَمَّا نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ قَدْ كَلَّمَ مُوسَى، فَأَمَّا هَذَا، فَلَا نَعْلَمُ مِنْ أَيْنَ هُوَ. أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: إِنْ فِي هَذَا عَجَبًا أَنْتُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيْ، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمِلَ مَشِيئَتَهُ، فَلَهُ يَسْتَجِيبُ. مُنْذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيْ مَوْلُودٍ أَعْمَى. فَلَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ، لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا. أَجَابُوهُ وَقَالُوا لَهُ: إِنَّكَ فِي الْخَطَايَا قَدْ وُلِدْتَ بِجُمْلَتِكَ، أَفَأَنْتَ تُعَلِّمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا،

<p>believe in the Son of God?" He answered, "And who is He, Sir, that I may believe in Him?" Jesus said to him, "You have seen Him, and it is He who speaks to you." He said, "Lord, I believe." And he worshiped Him.</p>	<p>فَوَجَدَهُ وَقَالَ لَهُ: أَتُؤْمِنُ أَنْتَ يَا بَنِي اللَّهِ. فَأَجَابَ ذَلِكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ بِهِ؟ فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتَهُ وَالذِّي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبِّ، وَسَجَدَ لَهُ.</p>
<p>MEGALYNARION FOR PASCHA IN TONE ONE</p>	<p>تعظيمة عيد الفصح باللحن الأول</p>
<p><i>The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.</i> Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.</p>	<p>إِنَّ الْمَلَائِكَةَ تَقَوَّوْهُ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيْتُهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ. إِسْتَتِيرِي اسْتَتِيرِي يَا أُورُشَلِيمُ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُونِ، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَالدِّكَ.</p>
<p>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</p>	<p>كينونيكون (ترنيمة المناولة) للفصح باللحن الثامن</p>
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• Instead of "We have seen the true light," sing "Christ is Risen" ONCE.</p>	
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>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 holy, glorious, God-crowned and great Sovereigns Constantine and Helen, the</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخَدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظُّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (بِ) (فُلَانِ، فُلَانَةَ) شَفِيعِ(بِ) وَحَامِي(بِ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ،</p>

<p>Equals to the Apostles; and Constantine, Prince of Murom, and his sons Michael and Theodore, the Wonderworkers, 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.</p>	<p>يواكِمَ وحنّة؛ والعَظِيمِينَ فِي المُلُوكِ قِسْطَظَنِيْنَ وهيْلانَةَ المَعادِيَةِ الرُّسُلِ، والأَميرِ مَورومَ وابْنَيْهِ مِخائِيلَ وثيودورَ الصّانِعِي العَجائِبِ، الَّذينَ نُقِيمُ تَذكارَهُمُ اليَوْمَ، وَجَميعَ قَدِيسِيكَ، إِرحَمنا وَخَلِّصنا بِما أَنَّكَ صالِحٌ ومُحِبُّ لِلبَشَرِ .</p>
<p>Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...</p>	<p>الكاهن: المَسِيحُ قامَ مِنْ بَينِ الأَمواتِ، وَوَطىءَ المَوْتِ بالمَوْتِ، وَوَهَبَ الحِياةَ...</p>
<p>People: ...bestowing life!</p>	<p>الجوقة: ... لِلَّذينَ فِي القُبورِ .</p>
<p>• NOTE: This ending for the remainder of Bright Season matches what is correctly provided in <i>The Liturgikon</i> (fourth edition, p. 14).</p>	
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i> Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	
<p>The Antiochian Archdiocese of North America is thankful to the Brotherhood of the Dormition of the Theotokos Monastery of Hamatoura, Lebanon and Fr. Nicholas Malek of the Archdiocese of Tripoli, El-Koura, and Dependencies in Lebanon for portions of the hymns of Ss. Constantine and Helen in Arabic for this service.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
15	Chafic Elfar	10
16	Salim Besharat	5
16	Adel Ernest Younes	13
16	Ruth Jean Edwards	18
17	Salim Abdallah	1
17	Claire Margaret Haddad	7
18	Robert Alexander Younes	9
19	Harry Daher	64
19	Virginia Curea	17
21	Camilia Elfar	11

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Christine, Toni, George, Helena and Rami.

ETERNAL LIGHTS

- **June 4:** in loving memory of Ernest Younes from his family.

MEMORIALS

- **40 days memorial service** for **Najib Kakish** offered by his wife **Suad**, his children **Issa, Lina and their families**. May his memory be eternal.
- **The coffee hour** is offered today in loving memory of **Najib Kakish** by his family.
- **40 days memorial service** for **Lamia Ibrahim Georges** offered by her children **Wadad, Rebecca, Laurinda, Fahed, Tareq, Wael and their families**. May her memory be eternal.
- **One-year memorial service** for **Selim Abdallah Djeije** offered by his children **Abboudi, Jack and Jane**. May his memory be eternal.
- **9 years memorial service** for **Robert Younes**, offered by his daughter **Samia Younes**. May his memory be eternal.

CONGRATULATIONS

- Holy Bread is offered for the good health of **Georges Samaan and Suher Makdesi** on the occasion of **churching** their new baby boy **Louis Samaan**. May God Bless them!

2023 SOCCER TOURNAMENT SEPTEMBER 1-3

- This year Saint George Montreal is Hosting 20th annual soccer tournament. If you are a good soccer player (Male or Female) over 16 years old and like to participate, please text one of the following people. **Wissam El-Bouri: 416-389-4937 or Adel Shami: 416-846-8001 or Nabil Tahan: 647-864-6117.** More information is available in the flyer. Please check it out if you are interested.

Parish Council Nominations

Christ is Risen!

We are nearing the time of year when our Annual General Meeting is held and elections for the Parish Council take place. Currently the date is set for June 11, 2023 at 7pm.

The voting membership shall consist of all persons 18 years of age and over, who have been baptized and accepted in the membership of the Holy Orthodox Church, and who have fulfilled their pledges for the year 2022. These members will receive an official invitation to the AGM by next week God willing.

This year's Nomination Committee is comprised of the following Council members along with Father Georges (416) 725-2888:

Samantha Nassar (416) 523-5414

Wail Haddad (416) 801-8129

Peter Qubti (416) 509-9895

Adel Shami (416) 846-8001

If you have been a verified pledge member for at least two years and paid your pledges to the Church, have fulfilled the canonical requirements of the Faith, and are interested in serving the Church as a Council member, or know someone who is, please feel free to approach Father Georges or any of the committee members noted above no later than May 30 for further consideration.

GRADUATES

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

https://docs.google.com/forms/d/e/1FAIpQLSefEDwjiMi-Pq6PRXj2iDth_GkNJJzUpah2ttBzY_V1uMzuZYQ/viewform

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

GOLF TOURNAMENT 2023

- "Christ is Risen! Truly He is Risen! On behalf of the Golf Committee, we are happy to announce that we had a successful tournament last year and are looking forward to seeing everyone again this year, in support of our Scholarship Program for Camp Transfiguration. Our St. George Golf Classic is now in its 26th Year and would love to see you all there. If you don't golf no problem, please join us for dinner. There are many ways to sponsor the golf whether it is one of our many sponsors or support with raffle prizes.

Where: Caledon Woods Golf course in Bolton

When: August 1, 2023

Time: Registration opens at 11 am and Shotgun at 1pm.

We look forward to seeing you there! If you have any questions please reach out to Aftim Nassar 416-895-2767 or by email at aftim.nassar@gmail.com

CHURCH OFFICE

- Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888.

MAINTAINING SILENCE DURING THE SERVICE

- The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.

BLESSING OF HOMES

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

HOMESCHOOLING GROUP

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

FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES

- Please make sure not to park on the side of the church or in front of the Fire hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

TEEN SOYO

- **SOYO = Society of Orthodox Youth Organizations** We are a dynamic group of Orthodox Christians that provides teens the opportunity to grow spiritually with fellow SOYO members within the community.

We focus on Spiritual, Fundraising, and Bonding Activities for ages 13-18

Are you between the ages of 13-18?

Do you want to get involved?

Do you want to see behind the scene photos?

Do you have any questions?

Join our WhatsApp group for direct communication for all our events.

Contact your Youth Advisors!

Angela Ghazal: (416) 720-0308 Or Fady Freiga: (647) 892-6136

You can also find us on...

Facebook @ St. George Toronto Teen SOYO

Instagram @ toronto.soyo

Email @ toronto.soyo@gmail.com

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

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

Services at St. George Antiochian Orthodox Church – Toronto.

Month: May 2023

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

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: May 2023

Date	Time	Activity	Location
Monday May 1 st	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
Thursday May 4 th	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday May 5 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday May 6 th	1:00 pm	Sky Zone for the teens	45 Esandar Dr Unit 1A
	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday May 7 th	After Communion	Sunday School	Church Basement

Monday May 8 th	7:00 – 9:00 pm	Byzantine Choir Practice	Church Basement
Thursday May 11 th	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday May 12 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday May 13 th	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday May 14 th	After Communion	Sunday School	Church Basement
	2:00 - 6:30 pm	Mother's Day Party	Sahara Restaurant 1855 Dundas St. East Unit 3

Monday May 15 th	7:00 – 9:00 pm	Byzantine Choir Practice	Church Basement
Thursday May 18 th	8:30 pm – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday May 19 th	7:00 – 9:00 pm	Byzantine Music Level 1 Exam	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday May 20 th	2:00 – 5:00 pm	Teen Soyo Lunch Potluck with Ask Abouna Session	Church Basement
	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday May 21 st	After Communion	Sunday School	Church Basement

Thursday May 25 th	8:30 – 11 p.m.	Basketball for the Adults	Gym at St. George Centre
Friday May 26 th	7:30 – 11:30 pm	Soccer for the Adults	Gym at St. George Centre
Saturday May 27 th	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday May 28 th	After Communion	Sunday School	Church Basement

SAINT GEORGE ANTIOCIAN LADIES COMMITTEE

COME AND JOIN US FOR A LADIES OUTING TO SAINT KOSMAS AITOLOS GREEK ORTHODOX MONASTERY ON SATURDAY JUNE 10TH 2023 ORGANISED BY THE LADIES COMMITTEE.



Address: 14155 Caledon King Townline S, Bolton, ON L7E 5R7

The outing will include a tour to the grounds and a picnic followed by a spiritual talk with Father George Mokbel. We are encouraged to carpool.

If you are an early riser, the day starts with a Divine Liturgy at 8:30.

The outing plan includes:

- Meet up at 11:00 AM at the Monastery
- Tour of the grounds at 11:30 - please don't be late
- Lunch 12:30 (Picnic style) – please bring your own lunch
- Spiritual talk with Father George at 1:30

If you are interested in joining us, please contact any of the following committee members by May 25th

Rita Dahdaly at 416-565-6565

Denise Bou-Faycal at 416-524-7698

Violette Boutros at 416-930-9996



ST. GEORGE GOLF CLASSIC REGISTRATION FORM

Caledon Woods Golf Club

Tuesday, August 1st, 2023
15608 Regional Road 50
Bolton, ON. L7E 3E5
Registration 11am
Shotgun 1:00pm

NO PAYMENTS TAKEN AT THE DOOR, ADVANCED PAYMENT REQUIRED

Name: _____

Address: _____

City: _____

Postal Code: _____

Phone: _____

Email: _____

\$300 per golfer (incl. dinner)
Indicate with (X) \$100 for dinner only

NAME	EMAIL	DINNER ONLY	GOLF + DINNER	AMOUNT
1)				
2)				
3)				
4)				
5)				
Total				

SPONSORSHIP OPTIONS:

TYPE	COST	Mark Selection with "X"	AMOUNT
Double Diamond Sponsor	\$10,000		
Diamond Sponsor	\$5,000		
Platinum Sponsor	\$2,500		
Corporate Sponsor	\$1,500		
Hole Sponsor	\$750		
Sponsorship Total			
GRAND TOTAL (GOLF + SPONSORSHIP)			

SUBMISSION REQUIREMENTS:

Completed forms may be emailed to Aftim Nassar at aftim.nassar@gmail.com

For payment circle one: VISA MASTERCARD CHEQUE

Cheques can be made out to "St. George Church " mailed to c/o Aftim Nassar 9116 Bayview Avenue, Richmond Hill, ON L4B 3R9

Credit Card #: _____

Expiry Date: _____ Security Code: _____

Print Name: _____

Signature: _____

Thank You!
"We can't do it without you."

The Constant Pascha

By Metropolitan Saba (Isper)

Soon, we say goodbye to the Feast of Pascha. For forty days, we are in the midst of the joy of the resurrection. For forty days, we chant with joy, “Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!” at the beginning and the end of every individual or group prayer, at home or in the church. There is an Orthodox tradition in which Christians substitute “Christ is risen!” for their everyday greetings for the forty days that follow Holy Pascha.

Soon, we will say goodbye to the services of Pascha, while its spirit will remain with us, since we cannot live without it. “And if Christ is not risen, your faith is futile; you are still in your sins!” (1 Cor. 15:17).

Christ’s Resurrection loads us up with hope, strength, action, steadfastness, and the best life, which is always to come! It provides us with the strength to rise after every time we fall, to start building after every collapse, to once again spread the joyful spirit of life after every catastrophe—and there are so many in our tormented world! You live the resurrection every time you return in it to yourself and pay attention to what you have missed, when you rise to make right the sins you have realized in yourself and in your society. You live the resurrection when you realize that you are a child of life—not passing, temporary life, but eternal, lasting life—a child of the life that brings tenacity out of pain, patience out of trials, strength out of weakness, joy out of sorrow, and hope out of despair.

Believing in Christ’s resurrection from the dead means that you believe in your own resurrection and also in the resurrection of the world from every death. Or rather, you translate it in your life into resurrectional action, and because you are not happy to remain as you are, you continue the struggle, seeking what is higher and better, striving for the good portion which will not be taken from you (cf. Luke 10:42). A Christian is a person of the resurrection in the sense that he lives the resurrection at every moment. Otherwise, he has not yet stepped onto the threshold of Christianity. If he languishes under death, then he will quickly perceive his weakness and return to raise himself up by the grace of the resurrection of his Lord, to remain in the mystery of the resurrection, despite the many forms of death that may surround him. He receives from his risen Christ the pulse of life, hope,

optimism and especially a correction of vision toward the highest and most fundamental purpose of his life.

These are nice words, but how are they lived? How are they realized in daily life? We have memorized the golden answers to this by heart. Most of the time, we repeat them without any internal awareness. We say: Christ rose to grant salvation to humankind and to open to them the way to the second life, which had been closed by Adam and Eve's departure from living in the shelter of God. He rose to grant us the power to live eternal life, which had been constantly forgotten by humankind. He rose because God cannot die. And we have other correct answers that we have become accustomed to repeating. But we often forget that their living and demonstrable activity within us is the most important thing.

A person is aware of the activity of the resurrection and lives it when he realizes that he is created for eternal life and arranges his life on the basis of that conscious realization. He sees that he will not live upon this earth more than a number of years that, no matter how long, will not be more than a hundred in the best of circumstances, most of which are labor and sorrow, as the Psalm says (90:10). He is aware that he is created for unending life and not to pass away with the passing away of his earthly life, but that life only starts in its fullness at that moment.

This consciousness grants him a new reading of his earthly life, its pains and difficulties. He sees in it what he did not see before and realizes that through his resurrectional faith he is able to derive benefit for himself and for others. The words of the Apostle Paul become true in him, "All things work together for good to those who love God" (Romans 8:28). In the cross, he sees joy and consolation because it makes it possible for him to struggle and ascend. He learns patience, kindness, mercy and sensitivity to those in pain, those suffering, those who are abandoned, and acquires from his Lord an inexhaustible wellspring of tender compassion that can only be acquired through sincere suffering. He experiences the serene joy that wells forth from the presence of his Lord within him, where he had prepared a place for Him and where He will come to him and make a home with him (cf. John 14:23). He tastes the peace that no evil, no matter how great, can take away from him (cf. John 14:27).

The best sign that we have attained this level of faith is the degree to which we have been freed from that which binds us in this world and its lusts. Seeking eternal

life requires of us constant change and an experience of God's presence in our life. So let us love simplicity of life. Let us seek what is essential and not give any importance to showy material gain. Let us be strangers to extravagance and spectacle, and instead be disgusted by them. Let us feel the suffering of others and be delighted to share in it with them. Let us sit, like Mary, at the feet of the Lord because our joy at that point is indescribable. Those who have touched it experience the grace of the resurrection and have truly known a change of mind and thus a change of their entire being.

The cross leads those of little faith to disbelief and perplexity, but it brings those who believe to grasp the most perfect meaning of life. The unbeliever detests hardship, trials and suffering, and so despairs and rages at life, taking vengeance out on others, and his despair may lead him to suicide since he has no hope. The true believer sees ways to transcend his stumbles and space to make his love active, to give life to his faith, and a resurrection unto the best life, which leads him to thank God in good times and bad.

Many seek joy in the wrong place. They become dejected at the plight of our country and flee to a way out. They vent their anxiety and seek an outlet in things that grant them imagined happiness and temporary joy, winding up with what they had sought to replace and finding themselves in greater anxiety and deeper fear. Is there any clearer sign of the absence of the resurrection from our lives than our failure to realize it, despite the adversities and fears that we are experiencing on account of what is happening in our country? If the resurrection is not present in us today, when will it be?

The Leavetaking of Pascha is a reminder to us to live it throughout the year.

Originally published in 2017.

JOIN US FOR THE 26TH ANNUAL ST. GEORGE GOLF CLASSIC ON

AUGUST 1ST, 2023

REGISTRATION TIME: 11^{AM}

SHOTGUN TIME: 1^{PM}



Sponsorships

HOLE SPONSOR **\$750**
CORPORATE SPONSOR **\$1,500**
PLATINUM SPONSOR **\$2,500**
DIAMOND SPONSOR **\$5,000**
DOUBLE DIAMOND **\$10,000**

Caledon Woods Golf Club

15608 Regional Road 50
Bolton, ON. L7E 3E5
(905)-880-1400

\$300

Includes golf, golf cart, gift,
lunch at halfway, and dinner.

\$100 for dinner only.

Proceeds to help send
underprivileged kids to Camp
and support other St. George
charitable initiatives.

**spaces are limited and
advance payment is required*

Contact: Aftim Nassar
aftim.nassar@gmail.com
(416) 895-2767

الفصح الدائم

المتروبوليت سابا (اسبر)

قريباً، مساءً، نودّع عيد الفصح. أربعون يوماً ونحن في غمرة فرحه القياميّ. أربعون يوماً ونحن نرتّل بحبور: "المسيح قام من بين الأموات، ووطئ الموت بالموت، ووهب الحياة للذين في القبور"، في بدء وختام كلّ صلاة فردية أو جماعية، في البيت أو في الكنيسة. ثمّة تقليد أرثوذكسيّ يستبدل المسيحيّون فيه تحية السلام اليومية بكلمة "المسيح قام"، وذلك طوال الأربعين يوماً، التي تلي الفصح المقدّس.

قريباً سنودّع طقوس الفصح، بينما روحه ستستمر معنا، إذ لا يمكننا أن نحيا من دونها. "وإذا كان المسيح ما قام فإيمانكم باطل، وأنتم بعد في خطاياكم" (١كو ١٥/١٧). تشحننا قيامة المسيح بالرجاء، والقوّة، والعمل، والثبات، والحياة الفضلى، الآتية أبداً. إنّها تزودنا بالطاقة اللازمة للنهوض، من بعد كلّ سقطة، للبدء بالبناء، من بعد كلّ انهيار، وإعادة بثّ روح الحياة الفرحة، من بعد كلّ نكبة؛ وما أكثرها في دنيانا المعدّبة.

أنت تحيا القيامة في كلّ مرّة تعود فيها إلى نفسك، وتتنبّه لما فاتك، وتنهض لكي تصلح الأخطاء التي أدركتها، فيك وفي مجتمعك. أنت تحيا القيامة عندما تعي أنّك ابن الحياة، لا الحياة الزائلة الفانية، بل الأبدية الباقية؛ ابن الحياة التي تُخرج من الألم صلابة، ومن المحن صبراً، ومن الضعف قوّة، ومن الحزن فرحاً، ومن اليأس رجاءً.

أن تؤمن بقيامة المسيح من بين الأموات، يعني أنّك تؤمن بقيامتك أنت، وتالياً بقيامة العالم، من كلّ موت وموات. أو بالأحرى تترجمها، في حياتك، فعلاً قيامياً، فلا ترضى بأن تبقى كما أنت، بل تتابع النضال، طالباً العلى والأفضل، وتسعى إلى النصيب الصالح، الذي لا يُنزع منك (لو ١٠/٤٢). المسيحيّ إنسان قياسيّ، بمعنى أنّه يحيا القيامة في كلّ حين، وإلا فهو لم يطأ عتبة المسيحية بعد. فإذا ما رزح تحت موتٍ ما، فإنّه سرعان ما

يستدرك ضعفه، ويعود ليستنهض ذاته، بنعمة قيامة سيده، ليبقى في سرّ القيامة، على الرغم من أشكال الموت الكثيرة، التي قد تحيط به. إنه يستمدّ، من مسيحه القائم، نبض الحياة والرجاء والتفاؤل، وعلى الأخصّ تصويب نظره، إلى هدف حياته الأسمى والأساس. هذا كلام جميل، ولكن كيف يُعاش؟ وكيف يتحقّق في الحياة اليوميّة؟ لقد حفظنا الأجوبة الذهبية عن ظهر قلب. وغالباً ما نردّها، دونما وعي داخلي، فنقول: قام المسيح ليمنح البشر الخلاص، وليفتح لهم طريق الحياة ثانية، ذاك الذي أُغلق بخروج آدم وحواء من العيش في كنف ربّهما. قام ليمنحنا طاقة عيش الحياة الأبدية، هذه، المنسيّة من البشر دوماً. قام لأنّ الإله لا يموت. وسواها من الأجوبة الصحيحة، التي اعتدنا على تكرارها. لكننا كثيراً ما ننسى أنّ فعلها الحيّ والبادي فينا، هو الأهمّ.

يعي الإنسان فعل القيامة ويحياه، عندما يدرك أنّه مخلوق للحياة الأبدية، فينظّم حياته بناءً على هذا الإدراك الواعي. يرى أنّه لن يحيا على هذه الأرض أكثر من سنوات، مهما طالت، لن تتجاوز المائة، في أفضل الأحوال، ومعظمها كدّ وعناء، على ما يقول المزمور (١٠/٨٩). يعي أنّه مخلوق لحياة لا تنتهي، ولا تزول بزوال حياته الأرضية، وإنّما تبدأ بملئها من تلك اللحظة.

يمنحه هذا الوعي قراءةً جديدةً للحياة الأرضية، وصعابها، وآلامها. فيرى فيها ما كان لا يراه من قبل، ويدرك أنّه يستطيع، بهذا الإيمان القيامي، أن يستخرج منها فائدةً، له ولغيره. يصحّ فيه قول الرسول بولس: "كلّ الأشياء تؤول للخير، للذين يحبّون الله" (رو ٨/٢٨). فيرى في الصليب فرحاً وتعزية، لأنّه يمكّنه من الجهاد والسموّ والارتقاء. يتعلّم الصبر، والحنان، والرحمة، والإحساس بالموجوع والمتألّم والمتروك، فيكتسب، من ربّه، دفقاً لا ينضب من الرقة الحانية، التي لا تُكتسب إلاّ بالمعاناة الصادقة. ويختبر الفرح الهادئ، النابع من حضور ربّه، في ذاته، التي أفسحت المكان له، فأتى وصنع عنده منزلاً (يو ١٤/٢٣). ويتذوّق السلام الذي لا يمكن للشرّ، مهما عظم، أن يسلبه إياه (يو ١٤/٢٧).

أمّا العلامة الفضلى على إدراكنا لهذا المستوى الإيماني، فهي درجة تحرّرنّا ممّا يقيدنا في هذه الدنيا، وشهواتها. يقتضي طلب الحياة الأبدية تغييراً دائماً منّا، واختباراً لحضور الله في حياتنا. فنحبّ بساطة العيش، ونطلب الجوهر، ولا نغير التظاهر وتعظّم المعيشة أهميّة، ونتغرّب عن عيشة البذخ والتشاوف، لا بل نقرف منها، ونتحسّس آلام الآخرين، ونعقب لمشاركتنا إيّاهم. نجلس، على مثال مريم، عند قدمي السيّد، ونستكين له، لأنّ فرحنا، آنذاك، لا يمكن وصفه. يختبره من لمسته نعمة القيامة، وعرف، بحقّ، تغيير ذهنه، وتالياً، كيانه كلّه.

يقود الصليب، قليل الإيمان، إلى الكفر والتهيه، بينما يوصل المؤمن إلى القبض على معنى الحياة الأكمل. يكره غير المؤمن الضيقّ والمحن والألم، فيكتتب ويغضب على الحياة، وينقم على الآخرين، وقد يودي به يأسه إلى الانتحار. إذ ما من رجاء له. بينما يرى المؤمن، الحقّ، فيها سبلاً إلى تجاوز سقطاته، وميداناً لتفعيل محبّته، وإحياء لإيمانه، وقيامه إلى الحياة الفضلى؛ ما يودي به إلى شكر الله، في السرّاء والضراء.

يطلب الكثيرون الفرحة في غير محلّه. يضيّقون بمحنة البلد، فيهربون إلى منفذ، ينفسّ قلقهم واحتقانهم، ويطلبونه في ما يمنحهم وهمّ سعادة، وابتهاجاً وقتياً، ينتهي بانتهاء ما ظنّوه تعويضاً، ليجدوا أنفسهم في قلق أشدّ، وخوف أعمق. هل من دلالة أكثر وضوحاً على غياب القيامة، من حياتنا، أكثر من عدم إدراكنا لها، على الرغم من الشدائد والمخاوف، التي نعيشها من جرّاء ما يحدث في بلدنا؟ إن لم تكن القيامة حاضرةً فينا اليوم، فمتى ستكون؟

وداع الفصح تذكير لنا بعيشه طوال السنة.

نُشر في الأصل عام ٢٠١٧.