

St. Elias Antiochian Orthodox Christian Church

V. Rev. Fr. Elias Nasr

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For Bulletin Announcements email Dona at steliasny@aol.com **and**

Sheila at sahmaz@twcny.rr.com

For Liturgy Names & Coffee Hour email the above

Saturday: Vespers at 4:30 PM followed by confession

Sunday: Orthros at 9:30 AM & Divine Liturgy at 10:30 AM

Check out our website @ www.sainteliasny.com

**ST. ELIAS
ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH**

MAY 16, 2021

**HIS EMINENCE METROPOLITAN JOSEPH, ARCHBISHOP OF NEW YORK AND
METROPOLITAN OF ALL NORTH AMERICA**

**HIS GRACE BISHOP ALEXANDER, AUXILIARY BISHOP OF THE DIOCESE OF
OTTAWA , UPSTATE NEY YORK AND EASTERN CANADA**

**V. REV. FR. ELIAS NASR, PASTOR
DEACON NICHOLAS MAHSHIE**

CHURCH: (315) 488-0388

RECTORY: (315) 218-5529
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'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS N ANTIOCH.' ACTS 11:26

TONE 2 / EOTHINON 4

SUNDAY OF THE MYRRH-BEARING WOMEN,
PIOUS JOSEPH OF ARIMATHAEA & RIGHTEOUS NICODEMUS

WELCOME!

We welcome all of our visitors who are praying with us today. We are eager to share with you our spiritual treasures, and invite you to join us for coffee-hour in the Fellowship Hall following the Divine Liturgy. If you are a first-time visitor, please take a few minutes to sign our Guest Registry book and complete the white VISITORS INFORMATION CARD which may be found in the Narthex, and return it to an usher. As a friendly reminder, **only Orthodox Christians who have properly prepared themselves through fasting, prayer and recent Confession may approach the Holy Chalice to receive Holy Communion. However all may come forward at end of Liturgy and receive blessed Holy Bread.** We look forward to meeting you and welcoming you personally to St. Elias. If you have any questions, please see Fr. Elias.

أهلاً بكم!
نرحب بجميع زوّارنا الذين يصلّون معنا اليوم ونحرص على مشاركتكم في كنوزنا الروحية، وندعوكم للانضمام إلينا لتناول القهوة معنا في قاعة الكنيسة بعد القدّاس الإلهي. إذا كانت هذه أول زيارة لكم، يرجى أخذ القليل من الوقت لتوقيع سجلّ الزوّار واستكمال بطاقة معلومات الزوّار البيضاء والتي توجد في صحن الكنيسة، وإعادتها إلى أحد مرشدي الكنيسة. وكتذكير وديّ، يُسمح فقط للمسيحيين الأرثوذكس الذين أعدّوا أنفسهم بشكل صحيح من خلال الصوم والصلاة واعتراف من زمن قريب بالاقتراب من الكأس المقدّسة لتناول القربان المقدّس. ولكن يُسمح للجميع الاقتراب في نهاية القدّاس لاستلام الخبز المقدّس المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار إلياس. يرجى توجيه الأسئلة إلى الأب إلياس مباشرةً.

**WORSHIPPING THE ALL-HOLY GOD
Isaiah 57:15**

For thus says the high and lofty One who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

PRAYER ON ENTERING THE CHURCH

I WILL COME INTO THY HOUSE IN THE MULTITUDE OF THY MERCY: AND IN THY FEAR I WILL WORSHIP TOWARD THY HOLY TEMPLE. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before me, that with a clear mind I

Festival Cooking Schedule

Saturday's starting at 10:00 am Festival Dates –July 9, 10, 11
opening hours and menu: www.SyracuseMidEastFest.com

DATE	ITEM
May, date TBD	Chicken and meat marination
May 22	Ghraybeh
June 12	Chocolate Baklawa
June 26	Pistachio Baklawa
July 03	Garlic Paste
July 05	Falafel
July 05	Hummus
July 06	Bread preparation
July 08	Tabbouleh (morning shift and evening shifts)
July 09 – Festival Day	Zalabieh making

Festival Great Giveaway Raffle - \$50/ticket

Parishioners, please help us sell or purchase raffle tickets. Three great prizes will be raffled this year. If all 500 tickets are sold, \$20,000 will benefit the church's largest fundraiser - the annual Middle Eastern Festival. In addition, to continue with our charitable efforts, partial proceeds from the festival will go to this year's chosen charity - Ronald McDonald House. Please call/text Kathy Fedrizzi at (315) 345-7402 to help with our efforts.

WIN \$5000!
ONLY 500 TICKETS AVAILABLE

St. Elias
Middle Eastern Festival
July 9-11, 2021

1st Prize \$5000 CASH
2nd Prize Stickey Collector Edition Console Table (\$2000 value)
3rd Prize Mid-East Cuisine Extravaganza (\$525 value)
See reverse side for details
Drawing 7/11/21. Do not have to be present to win. Must be 18 or older.

NAME _____
ADDRESS _____
EMAIL _____
PHONE _____

PRICE \$50

The Loyalty of Women and the Body of Christ

From today's Gospel lesson we learn some important facts. While almost all the disciples ran away from their Master, with Peter's thrice denial, and Judas's betrayal, the women who were followers of our Lord, Jesus Christ, remained faithful and loyal by choice. In keeping with the customs of the Jews, very early in the morning these faithful women went to Jesus' tomb to anoint His sacred body. The Risen Lord appeared to them. Despite all elements of despair and hopelessness, the women stayed with their Master and took the risk to go and anoint His body.

The question which confronts us today is this: How can we in the 21st century anoint His Body? We are indeed related and open to one another. Together we constitute the Body of Christ. In this organic structure there are those who are affluent and those who are less financially fortunate, but they exemplify good qualities and spiritual values and principles. All must work together to complement and secure the integrity of the Body of Christ, which is the Church of Christ.

The myrrh bearing women whose commemoration we hold today gave the Lord from their heart, souls, and possessions. They were loyal friends and genuine followers. We commemorate them today. At the same time we see ourselves tested to see how accountable we can be when we live up to our identity, as we seek the other. It is our sacred obligation to touch and 'anoint' the body of those brethren who may belong to other denominations, strangers, and the poor of our community. The giver and the receiver must bear the burden of one another. There is no one on earth who lives and stays as a closed island. We complete one another. Together we can eliminate the poverty of love.

As we commemorate the loyal and faithful women let us pray that the Risen Lord will enable us to live up to our ministry. If we give let us give with joy, and if we receive let us not forget. Let us always remember that Christ died for us. Let us finally remember that the money which is in our pockets does not make us genuine and loving, for those whose hearts are empty of love are truly poor and small in heart.

may glorify thee forever, One Divine Power worshipped in three Persons: Father, Son and Holy Spirit. Amen.

PRAYER ON LEAVING THE CHURCH

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.

CHURCH ETIQUETTE

O Lord, sanctify those who love the beauty of your house.

When you enter the church, please remember that the church is a place of worship. Please do not disturb others as they worship God.

PLEASE TURN OFF ALL CELL PHONES.

THIRD SUNDAY OF PASCHA

SUNDAY OF THE MYRRH-BEARING WOMEN, PIOUS JOSEPH OF ARIMATHAEA & RIGHTEOUS NICODEMUS

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

المسيح قام من بين الأموات، ووطئ الموت بالموت، ووهب الحياة للذين في القبور.

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

المسيح قام من بين الأموات، ووطئ الموت بالموت، ووهب الحياة للذين في القبور.

THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

هللوا لله يا جميع الأرض، رتلوا لاسمِهِ أعطوا مجداً لتسبحتِهِ.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

خلصنا يا ابنَ الله، يا مَنْ قامَ من بين الأموات، لنتل لك هَللويَا.

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**)

قولوا لله ما أَرهَبَ أعمالك، كلُّ مَنْ في الأرض يسجدونَ لك ويرتلونَ لاسمِكَ أيها العلي.

Glory... Both now... (**Refrain**)

المجد للآب والابن والروح القدس الآن وكل أوان وإلى دهر الدأهرين آمين.

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.

ليترأف الله علينا ويباركنا، وليضئ بوجهه علينا ويرحمنا.

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

خلصنا يا ابنَ الله، يا مَنْ قامَ من بين الأموات، لنتل لك هَللويَا.

That Thy way may be known upon earth, Thy salvation among all nations; let the peo-

ples give thanks to Thee, O God, let all the peoples give thanks to Thee. (**Refrain**)
 لَتُعْرَفَ فِي الْأَرْضِ طَرِيقَكَ، وَفِي جَمِيعِ الْأَمَمِ خَلَاصُكَ. تَعْتَرَفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرَفُ لَكَ. (اللازمة)
 May God bless us, and may all the ends of the earth fear Him. (**Refrain**)
 لِيُبَارِكُنَا اللَّهُ الْهُنَا، وَلِنُتْرَهَبُهُ جَمِيعَ أَقْصَايِ الْأَرْضِ. (اللازمة)
 Glory... Both now... O, only begotten Son and Word of God...
 المجدُ للآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ لِي دَهْرَ الدَّاهِرِينَ، آمِينَ.
 يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ...

THE THIRD ANTIPHON

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

ليقيم الله ويتبدد جميع أعدائه ويهرب مبغضوه من أمام وجهه.

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

المسيحُ قام من بين الأموات دأساً الموت بموته والذين في القبور وهبهم الحياة. للذين في القبور.
 + As smoke vanisheth, so let them vanish; as wax melteth before the fire. (**Refrain**)
 كما يباد الدخان يبادون وكما يذوب الشمع من أمام وجه النار.
 + So let sinners perish at the presence of God, and let the righteous be glad. (**Refrain**)
 كذلك تهلك الخطاة من أمام وجه الله والصديقون يفرحون ويتهللون أمام الله ويتتعمون بالسرور.
 + This is the day which the Lord hath made; let us rejoice and be glad therein. (**Refrain**)

هذا هو اليوم الذي صنعه الرب لنفرح ونتهلل به.

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.

ي المجامع باركوا الله، الرب من ينابيع إسرائيل، خلصنا يا ابن الله، يا من قام من بين الأموات، لنرتل لك هلوليا.

After the little Entrance

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرِّقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ النَّارِ، صَرَخَ نَحْوِكَ جَمِيعُ الْقَوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهِيُّ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.

APOLYTIKION OF JOSEPH OF ARIMATHAEA IN TONE TWO

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.

إِنَّ يَوْسُفَ الْمُتَّقِي، أَحْدَرَ جَسَدَكَ الطَّاهِرَ مِنَ الْعُودِ، وَقَفَّهُ بِالسَّبَانِي النَّقِيَّةِ، وَحَطَّطَهُ بِالطَّيِّبِ، وَجَهَّزَهُ، وَأَضْجَعَهُ فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قَمَنْتَ لِثَلَاثَةِ أَيَّامٍ، يَا رَبُّ، مَا نَحَا الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF THE MYRRH-BEARING WOMEN IN TONE TWO

Greek: Christos Anesti ek nekron, thanato thanaton pati sas tis mnimassi / zoin charisamenos!

Arabic: Al Maseeha qam min bayn il amwat, wa wati-al mawt bil mawt, wa wahab alhayat lil-lazeena filquboor!

Christ is Risen!

Truly he has risen!

Things You Should Know While in Church

(Church Etiquette– Fr. David Barr– The Word January 1997)

Sunday Dress

Remember the time when people put on their "Sunday best" to go to church? In fact, dress clothes were often referred to as Sunday clothes. In some parts of the country, this is not common today. In fact, all too often, dress in church has become too casual. In all areas of our lives, we should offer Christ our best. And the same is true of our dress. We should offer Christ our "Sunday best", not our everyday or common wear. And we should dress modestly, not in a flashy way that would bring attention to ourselves. Our dress should always be becoming of a Christian - especially at church. Here are some specific guidelines we use in our parishes:

Children

Only young children (under 10) should wear shorts to church - and then only dress shorts. Athletic shorts, cut-offs, and spandex shorts are never appropriate church wear (for children or adults!). Shoes or sandals should be clean and tied. No one should wear T-shirts with any kind of writing on them ("This Bud's for You!" is definitely out).

Women

Dresses should be modest. No tank tops or dresses with only straps at the shoulders, no short skirts (mini-skirts), and no skin-tight dresses. Dresses should have backs and not be cut low in the front. If women wear pants to church, they should be dress pants (not jeans, leggings, etc.). Shorts of any type are not appropriate for church.

Men

Men should also dress modestly. While coat and tie are not mandatory, shirts should have collars and be buttoned to the collar (the actual collar button may be left undone, but two or three buttons undone is inappropriate). Slacks should be cleaned and pressed. Jeans (of any color) are usually too casual for church, especially ones with patches or holes. Again, shorts are not appropriate church wear.

If you're going somewhere after church where you need to dress casually, bring a change of clothing with you and change after coffee hour. Remember, use your best judgment and good taste when dressing for church. After all, you don't go to be seen by everyone else - you go to meet and worship God.

PHIMI OF METROPOLITAN JOSEPH

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!

ANNOUNCEMENTS

- **The Holy Bread of Oblations today is being offered by Sheila and Leon Mazur.** Please pray for the continued good health and well being of the Hathaway and Mazur families, **also being offered in loving memory** of Selma and DeVillo Hathaway, Leon S. Mazur, Mary Mazur, James Glassford, and all the departed members of the Hathaway, Mazur and Atteyeh families. **May their memories be eternal.**
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially, Nicholas Sauro, Samih Tadros, Rose Hawa, Violette Humsi, Salwa Makhlof, Evelyn Gabriel.
- **SUNDAY HOLY BREAD:** May 23rd Sauro, Sopp Family; OPEN; May 30th OPEN; June 6th OPEN
- **THE COFFEE SPONSOR CHART FOR 2021** is posted by the coat rack. If you would like to sponsor the Holy Bread during this COVID-19 period, please call the office to check for the date and sign up.
- **For Announcements, Oblations and Trisagions for the Bulletin,** the deadline is Tuesday evening. Please send your emails to church: steliasny@aol.com and to Sheila: sahmaz@twcny.rr.com
- **Please keep your church pledges up-to-date.** We thank all those who have increased their offering. May God reward you with abundance. **Reminder**– you are able to make your church contributions on our website via PayPal.
- **Please remember to make a reservation** for attending church services by going to the church website www.sainteliasny.com
- **Upon entering church** please remember to wear a mask, use hand sanitizer and get your temperature taken. Remember to social distance.
- **The PLC this year for 2021 has been canceled.**
- **Reminder**– Please return your Food for the Hungry boxes if you have not done so. Thank you.

SCHEDULE/DATES TO REMEMBER

Wednesday 5/19

Parish Council Meeting @ 7:00 pm

40 Days of Feasting, 50 Days of Celebration

We fasted for forty days during Great Lent; now we feast for forty days, until Ascension. During the Paschal season, we do not fast, even on Wednesdays and Fridays. Symbolic of how Christ's Resurrection has opened Heaven, the doors and curtains of the ikonostasis remain open. The Paschal candle also remains lit. We stand at all services from the Glorious Feast of Pascha until the feast of Pentecost (50 days after Pascha). We do not kneel until the beginning of the Vespers of the Great Feast of Pentecost, at which we kneel and ask the Lord Jesus Christ to send the Holy Spirit also upon us, to empower us to do His will in all aspects of our lives (often called the "Kneeling Prayers").

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 الْمَلَائِكَةَ قَدْ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلًا لِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لَانِقٌ بِالْأَمْوَاتِ، وَأَمَّا الْمَسِيحُ، فَقَدْ ظَهَرَ غَرِيبًا مِنَ الْفَسَادِ. لَكِنْ اصْرُخْنَ قَائِلَاتٍ: قَدْ قَامَ الرَّبُّ، مَا نَحَا الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

TROPARION OF THE PATRON SAINT OF THE CHURCH TONE 4:

O Angelic of body the founder and corner stone of the prophets, the second forerunner of the advent of Christ, O Elias, venerable and glorious, thou didst send grace from heaven to thy disciple Elisha to dispel diseases and to purify lepers wherefore he abounds with healing to all those who honor him.

أَيُّهَا الْمَلَائِكَةُ بِالْجِسْمِ قَاعِدَةُ الْأَنْبِيَاءِ وَرُكْنُهُمْ، السَّابِقُ الثَّانِي لِحُضُورِ الْمَسِيحِ، إِلْيَاسَ الْمَجِيدِ الْمَوْقِرِ، لَقَدْ أَرْسَلْتَ النِّعْمَةَ مِنَ الْعُلَى لِأَلْيَشَعَ لِيُطْرِدَ الْأَسْقَامَ وَيُطَهِّرَ الْبَرَصَ، لِذَلِكَ يُفِيضُ الْأَشْفِيَةَ بِمَكْرَمِيهِ دَائِمًا

THE 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.

وَلَيْتُنْ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقَمْتِ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ"، وَوَهَبْتَ رُسُلَكَ السَّلَامَ، يَا مَا نَحِ الْوَأَقِيعِينَ الْقِيَامَ.

Today's Reader: TBA

Priest: Let us attend.

Reader: The Lord is my strength and my song.

With chastisement has the Lord chastened me.

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

قُوتِي وَتَسْبِجَتِي الرَّبِّ. أَدَبًا أَدَّبَنِي الرَّبُّ.
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقُدِّيسِينَ الْأَطْهَارِ.

(7-1:6)

فِي تِلْكَ الْأَيَّامِ، لَمَّا تَكَاثَرَ التَّلَامِيذُ، حَدَثَ تَذَمُّرٌ مِنَ الْيُونَانِيِّينَ عَلَى الْعِبْرَانِيِّينَ بِأَنَّ أَرَامِلَهُمْ كُنَّ يُهْمَلْنَ فِي الْخِدْمَةِ الْيَوْمِيَّةِ. فَدَعَا الْإِثْنَا عَشَرَ جُمْهُورَ التَّلَامِيذِ وَقَالُوا: "لَا يَحْسُنُ أَنْ نَنْزُكَ نَحْنُ كَلِمَةَ اللَّهِ وَنَحْدُمَ الْمَوَائِدَ. فَانْتَخِبُوا أَيُّهَا الْإِخْوَةُ مِنْكُمْ سَبْعَةَ رِجَالٍ، مَشْهُودٍ لَهُمْ بِالْفَضْلِ، مُمْتَلئينَ مِنَ الرُّوحِ الْقُدِّسِ

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 الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.

إِسْتَنْبِرِي اسْتَنْبِرِي يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُون، وَأَنْتِ يَا نَقِيَّةُ يَا الْوِدَّةَ الْإِلَهِيَّةَ، إِطْرَبِي بِقِيَامَةِ وَادِّكَ.

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 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 Arimathea, 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 on us and save us, forasmuch as He is good and loveth mankind.

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

الكَاهِنُ: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...

People: الجوقة: ... لِذَيْنِ فِي الْقُبُورِ. ...bestowing life!

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:

- 1) The deacon (or if none, the priest) intones the phimi from the beautiful gate.
- 2) The clergy then chant the phimi from the sanctuary.
- 3) The choir then chants the phimi from where it stands.

وَالْحِكْمَةَ، فَتَقِيمُهُمْ عَلَى هَذِهِ الْحَاجَةِ. وَتُؤَاظِبُ نَحْنُ عَلَى الصَّلَاةِ وَخِدْمَةِ الْكَلِمَةِ. " فَحَسَّنَ الْكَلَامَ لَدَى جَمِيعِ الْجُمْهُورِ. فَاخْتَارُوا إِسْتِفَانُوسَ، رَجُلًا مُمْتَلِنًا مِنَ الْإِيمَانِ وَالرُّوحِ الْقُدْسِ، وَفَلْيُبْسَ وَبِرُوحِ خَوْسَ وَنِيكَائُورَ وَتِيْمُنَ وَبِرِمْنَانَ وَنِيْقُولَاوُسَ دَخِيلاً أَنْطَاكِيَاً. وَأَقَامُوهُمْ أَمَامَ الرَّسُلِ. فَصَلُّوا وَوَضَعُوا عَلَيْهِمُ الْأَيْدِي. وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ التَّلَامِيذِ يَتَكَثَّرُ فِي أُورُشَلِيمَ جِدًّا. وَكَانَ جَمْعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ الْإِيمَانَ.

PLEASE STAND!

Alleluia! Alleluia! Alleluia!

Next Sunday's Reader: TBA

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

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where He was laid. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back – it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a long white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He is risen; He is not here; see the place where they laid Him. But go, tell His disciples and Peter that He is going 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 مرقسِ الإنجيليِّ البشيرِ والتلميذِ الطاهرِ. (8:16-43:15)

في ذلكَ الزمانِ، جاءَ يوسُفُ الذي مِنَ الرَّامَةِ، مُشِيرٌ تَقِيًّا، وَكَانَ هُوَ أَيْضاً مُنْتَظِراً مَلَكُوتَ اللَّهِ. فَاجْتَرَأَ وَدَخَلَ عَلَى بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ. فَاسْتَعْرَبَ بِيلاطُسُ أَنَّهُ قَدْ مَاتَ هَكَذَا سَرِيعاً. وَاسْتَدْعَى قَائِدَ الْمِنَةِ وَسَأَلَهُ هَلْ لَهُ زَمَانٌ قَدْ مَاتَ. وَلَمَّا عَرَفَ مِنَ الْقَائِدِ، وَهَبَ الْجَسَدَ لِيُوسُفَ. فَاشْتَرَى كِتَاناً، وَأَنْزَلَهُ، وَلَفَّهُ فِي الْكِتَانِ، وَوَضَعَهُ فِي قَبْرِ كَانَ مَنْحُوتاً فِي صَخْرَةٍ، وَدَحْرَجَ حَجَراً عَلَى بَابِ الْقَبْرِ. وَكَانَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ يُوَسَّى تَنْظُرَانِ أَيْنَ وَضِعَ. وَلَمَّا انْقَضَى السَّبْتُ، اشْتَرَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ يَعْقُوبَ وَسَالُومَةَ خَنُوطاً لِيَأْتِيْنَ وَيَذْهَبْنَ. وَبَكَرْنَ جِدًّا فِي أَوَّلِ الْأَسْبُوعِ وَأَتَيْنَ الْقَبْرَ وَقَدْ طَلَعَتِ الشَّمْسُ. وَكُنَّ يَقُلْنَ فِيمَا بَيْنَهُنَّ " مَنْ يُدْحِرُ لَنَا الْحَجَرَ عَنِ بَابِ الْقَبْرِ؟ " فَتَطَّلَعْنَ، فَرَأَيْنَ الْحَجَرَ قَدْ دُحِرَ، لِأَنَّهُ كَانَ عَظِيماً جِدًّا. فَلَمَّا دَخَلْنَ الْقَبْرَ، رَأَيْنَ شَاباً جَالِيساً عَنِ الْيَمِينِ، لِأَيْسَاءِ حُلَّةٍ بَيْضَاءَ، فَاذْهَبْنَ. فَقَالَ لَهُنَّ: " لَا تَنْذَهَلْنَ. أَنْتُنَّ تَطْلُبْنَ يَسُوعَ النَّاصِرِيَّ الْمَصْلُوبَ. قَدْ قَامَ، لَيْسَ هُوَ هَهُنَا. هُوَذَا الْمَوْضِعُ الَّذِي وَضَعُوهُ فِيهِ. فَاذْهَبْنَ وَقُلْنَ لِتَلَامِيذِهِ وَلِبَطْرُسَ إِنَّهُ يَسْبِقُكُمْ إِلَى الْجَلِيلِ، هُنَاكَ تَرَوْنَهُ كَمَا قَالَ لَكُمْ. " فَخَرَجْنَ سَرِيعاً وَفَرَرْنَ مِنَ الْقَبْرِ وَقَدْ أَخَذَهُنَّ الرَّعْدَةُ وَالذَّهْشُ. وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئاً لِأَنَّهُنَّ كُنَّ خَائِفَاتٍ.