

طروبارية القيامة باللحن الخامس:

لِنَسِيحِ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَرْلِيَّةِ وَعِذَمِ الْإِبْتِدَاءِ،
الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخِلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ،
وَيَنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

قنداق الفصح باللحن الثامن:

وَلَمَّا كُنْتُ نَزَلْتُ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ
الِإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطِّيبِ قُلْتَ "افْرَحْنَ"، وَلِرُسُلِكَ وَهَيْتَ السَّلَامِ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.

الرسالة

أَنْتَ يَا رَبِّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجَبَلِ،

خَلِّصْنِي يَا رَبِّ، فَإِنَّ الْبَارَّ قَدْ قَنِي.

فصلٌ من أعمالِ الرُّسُلِ الْقِدِّيسِينَ الْأَطْهَارِ. (16:16-34)

في تلكِ الأيامِ، فيما نَحْنُ الرُّسُلُ مُنْطَلِقُونَ إِلَى الصَّلَاةِ، اسْتَقْبَلَتْنَا جَارِيَةٌ بِهَا رُوحٌ عَرَافَةٌ.
وَكَانَتْ تُكْسِبُ مَوَالِيهَا كَسْبًا جَزِيلًا بِعَرَاغَتِهَا، فَطَفِقَتْ تَمْشِي فِي إِثْرِ بُولُسَ وَإِثْرِنَا، وَتَصِيحُ
قَائِلَةً: هَؤُلَاءِ الرِّجَالُ هُمْ عِبِيدُ اللَّهِ الْعَلِيِّ، وَهُمْ يَبْشِرُونَكُمْ بِطَرِيقِ الْخَلَاصِ. وَصَنَعَتْ ذَلِكَ
أَيَّامًا كَثِيرَةً، فَتَضَجَّرَ بُولُسُ، وَالتَقَتْ إِلَى الرُّوحِ وَقَالَ: إِنِّي أَمْرُكَ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ
تَخْرُجَ مِنْهَا. فَخَرَجَ فِي تِلْكَ السَّاعَةِ. فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ رَجَاءً مَكْسِبِهِمْ، قَبِضُوا
عَلَى بُولُسَ وَسِيْلَا وَجَرَّوْهُمَا إِلَى السُّوقِ عِنْدَ الْحُكَّامِ، وَقَدَّمَوْهُمَا إِلَى الْوَلَاةِ قَائِلِينَ: إِنَّ هَذَيْنِ
الرَّجُلَيْنِ يَبْلُغَانِ مَدِينَتَنَا وَهُمَا يَهُودِيَّانِ، وَيَنَادِيَانِ بِعَادَاتٍ لَا يَجُوزُ لَنَا قَبُولُهَا، وَلَا الْعَمَلُ
بِهَا إِذْ نَحْنُ رُومَانِيُونَ. فَقَامَ عَلَيْهِمَا الْجَمْعُ مَعًا، وَمَرَّقَ الْوَلَاةُ ثِيَابَهُمَا، وَأَمَرُوا بِأَنْ يُضْرَبَا
بِالْعَصِي. وَلَمَّا أَتَخَنَوْهُمَا بِالْجِرَاحِ أَلْقَوْهُمَا فِي السِّجَنِ، وَأَوْصُوا السَّجَّانَ بِأَنْ يَحْرُسَهُمَا
بِضَنْطٍ. وَهُوَ إِذْ أَوْصِي بِمَثَلِ تِلْكَ الْوَصِيَّةِ، أَلْقَاهُمَا فِي السِّجَنِ الدَّاخِلِيِّ، وَضَنْطَ أَرْجُلَهُمَا
فِي الْمِقْطَرَةِ. وَعِنْدَ نِصْفِ اللَّيْلِ، كَانَ بُولُسُ وَسِيْلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ، وَالْمَحْبُوسُونَ
يَسْمَعُونَهُمَا، فَخَدَّتْ بَغْتَةً زَلَزَلَةً عَظِيمَةً حَتَّى تَرَعَزَعَتْ أَسْسُ السِّجَنِ. فَانْفَتَحَتْ فِي الْحَالِ
الْأَبْوَابُ كُلُّهَا، وَانْفَتَكَتْ قُيُودُ الْجَمْعِ. فَلَمَّا اسْتَبَقَطَ السَّجَّانُ، وَرَأَى أَبْوَابَ السِّجَنِ أَنَّهَا
مَفْتُوحَةٌ، اسْتَلَّ السَّيْفَ وَهُمْ أَنْ يَقْتُلَ نَفْسَهُ، لِطَبِّهِ أَنَّ الْمَحْبُوسِينَ قَدْ هَرَبُوا. فَدَادَهُ بُولُسُ
بِضُوتٍ عَالٍ قَائِلًا: لَا تَعْمَلْ بِنَفْسِكَ سُوءًا، فَإِنَّا جَمِيعُنَا هَهُنَا. فَطَلَبَ مُصْبَاحًا، وَوَثَبَ إِلَى
دَاخِلِ، وَخَرَّ لِبُولُسَ وَسِيْلَا وَهُوَ مُرْتَعِدٌ، ثُمَّ خَرَجَ بِهِمَا وَقَالَ: يَا سَيِّدَيَّ مَاذَا يَنْبَغِي لِي أَنْ
أَصْنَعَ لِيكَی أَخْلُصَ؟ فَقَالَا: آمِنِ بِالرَّبِّ يَسُوعَ الْمَسِيحِ، فَتَخَلَّصْ أَنْتَ وَلَهُلْ بَنِيَّتُكَ. وَكَلَّمَاهُ
هُوَ وَجَمِيعٌ مِنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ. فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ، وَغَسَلَ جِرَاحَهُمَا،
وَاعْتَمَدَ مِنْ وَقْتِهِ، هُوَ وَدَوُوهُ أَجْمَعُونَ. ثُمَّ أَصْعَدَهُمَا إِلَى بَيْتِهِ وَقَدَّمَ لَهُمَا مَائِدَةً، وَابْتَهَجَ مَعَ
جَمِيعِ أَهْلِ بَيْتِهِ، إِذْ كَانَ قَدْ آمَنَ بِإِلَهِهِ.



الإنجيل

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقِدِّيسِ يَوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (9:1-38)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازٌ، رَأَى إِنْسَانًا أَعْمَى مِنْذُ مَوْلِدِهِ. * فَسَأَلَهُ تَلَامِيذُهُ
قَائِلِينَ: يَا رَبِّ، مَنْ أَخْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ * أَجَابَ يَسُوعُ: لَا هَذَا أَخْطَأَ
وَلَا أَبَوَاهُ، لَكِنْ لِنَظْهَرِ 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، وَتَقَلَ عَلَى الْأَرْضِ، وَصَنَعَ مِنْ تَقْلَتِهِ طِينًا، وَطَلَى بِالطِّينِ عَيْنَيْ
الْأَعْمَى، * وَقَالَ لَهُ: اذْهَبْ وَاغْتَسِلْ فِي بَرْكَةِ سِلْوَامَ (الَّذِي تَفْسِيرُهُ الْمُرْسَلُ). فَمَضَى
وَاغْتَسَلَ وَعَادَ بَصِيرًا. * فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ مِنْ قَبْلِ 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 ذَاكَ وَقَالَ: إِنْسَانٌ يَقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي "اذْهَبْ
إِلَى بَرْكَةِ سِلْوَامَ وَاغْتَسِلْ". فَمَضَيْتُ وَاغْتَسَلْتُ، فَأَبْصُرْتُ. * فَقَالُوا لَهُ: أَيْنَ ذَاكَ؟ فَقَالَ:
لَا أَعْلَمُ. * فَأَتَانَا 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 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 أَبَوَيَّ الَّذِي أَبْصَرَ * وَسَأَلَوْهُمَا قَائِلِينَ: أَهَذَا هُوَ
ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟ فَكَيْفَ أَبْصَرَ الْآنَ؟ * أَجَابَهُمَا أَبَوَاهُ وَقَالَا: نَحْنُ
نَعْلَمُ أَنَّ هَذَا وَلَدُنَا، وَأَنَّهُ وُلِدَ أَعْمَى، * وَأَمَّا كَيْفَ أَبْصَرَ الْآنَ فَلَا نَعْلَمُ، أَوْ مَنْ فَتَحَ
عَيْنَيْهِ، فَحَنَّا لَا نَعْلَمُ، هُوَ كَامِلُ السِّنِّ فَسَأَلُوهُ، فَهُوَ يَتَكَلَّمُ عَنْ 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، فَسَأَلُوهُ". *
فَدَعَاوَا ثَانِيَةَ الْإِنْسَانِ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: أَعْطِ مَجْدًا لِلَّهِ، فَإِنَّا نَعْلَمُ أَنَّ هَذَا
الْإِنْسَانَ خَاطِئٌ. * فَأَجَابَ ذَاكَ وَقَالَ: أَخَاطِئْتُ هُوَ لَا أَعْلَمُ، إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا،
أَنِّي كُنْتُ أَعْمَى، وَالْآنَ أَنَا أَبْصِرُ. * فَقَالُوا لَهُ أَيْضًا: مَاذَا صَنَعَ بِكَ؟ كَيْفَ فَتَحَ
عَيْنَيْكَ؟ * أَجَابَهُمْ: قَدْ أَخْبَرْتَكُمْ قَلَمٌ تَسْمَعُوا، فَمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ
أَنْتُمْ أَيْضًا تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذٌ؟ * فَشَتَمُوهُ وَقَالُوا لَهُ: أَنْتَ تَلْمِيزُ ذَاكَ، وَأَمَّا
نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى، * وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ قَدْ كَلَّمَ مُوسَى، فَأَمَّا هَذَا، فَلَا نَعْلَمُ مِنْ
أَيْنَ هُوَ. * أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: إِنَّ فِي هَذَا عَجَبًا أَنْتُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ
وَقَدْ فَتَحَ عَيْنَيَّ، * وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمِلَ
مَشِئَتَهُ، فَلَهُ يَسْتَجِيبُ. * مِنْذُ الذَّهْرِ لَمْ يَسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيْهِ مَوْلُودٌ أَعْمَى. *
فَلَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ، لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا. * أَجَابُوهُ وَقَالُوا لَهُ: إِنَّكَ فِي الْخَطَايَا
قَدْ وُلِدْتَ بِجَهْلَتِكَ، فَأَنْتَ تَعْلَمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. * وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ
خَارِجًا، فَجَدَّهُ وَقَالَ لَهُ: أَلَتُؤْمِنُ أَنْتَ بِأَبْنِ اللَّهِ. * فَأَجَابَ ذَاكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ
لَأُؤْمِنَ بِهِ؟ * فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتَهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. * فَقَالَ لَهُ: قَدْ
آمَنْتُ يَا رَبِّ، وَسَجَدَ لَهُ.

THE GOSPEL

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, “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 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.”

RESURRECTIONAL APOLYTIKION IN TONE 5:

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.

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.

THE EPISTLE

Thou, O Lord, shalt keep us and preserve us.

Save me, O Lord, for the godly man hath disappeared.

The Reading from the Acts of the Apostles. (16:16-34)

In those days, as we Apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, “These men are servants of the Most High God, who proclaim to you the way of salvation.” And this she did for many days. But Paul was annoyed, and turned and said to the spirit, “I charge you in the Name of Jesus Christ to come out of her.” And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, “These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice.” The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and every one’s fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, “Do not harm yourself, for we are all here.” And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, “Men, what must I do to be saved?” And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

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كنيسة رقاد السيدة العذراء الأنطاكية الأرثوذكسية في ميسيساغا

SUNDAY MAY 24RD, 2020

تقديم القرايين:

HOLY OBLATION OFFERED BY

A Reminder to all Parishioners to register with our ushers in order to offer the Holy Bread every Sunday. The Schedule for the whole year is outside in the hall. The Fee for this service is \$50. Reserve your week in advance, signup sheet at the entrance.

COLLECTIONS

Annual Membership Dues is a minimum \$600 or preauthorized \$50 per month. For more info please see Massoud Kamel (Church Accountant) or one of our Ushers. To increase your current contribution please see Massoud Kamel. Tax receipts will be sent end of year.

UPDATES FROM THE CHURCH COUNCIL

Elevator construction has started.
Visiting parish members has started.

BOARD MEMBERS

PRESIDENT: EDDIE JOUBRAN
V.PRESIDENT: JEAN SINANIOS
TREASURER: MASSOUD KAMEL
SECRETARY: ELIE HADDAD

MEMBERS

AYED BALLAN, ELIAS BABISH,
GEORGETTE ZINATY, JEAN HADDAD,
JOSE MAALOUF, LAMEES NAIFEH.
RIMA BORDCOSH, AND TAMER AZIZ

ANNOUNCEMENTS

Liturgy to be Streamed online every Sunday until further notice.

Schedule to be sent via email, WhatsApp and Facebook.

Saint Mary Antiochian Orthodox Council would like to thank all those who are donating to support our beloved church. Without your contributions, our mission would be a difficult one. If you wish to continue supporting us, please call our Accountant Massoud Kamel at (905) 781-0442.

We have made it also easy to donate via our **DONATE NOW** button in our website. It is on the top right corner.

May God Bless you all.

Saint Mary Antiochian Orthodox Church.

There is a plan to start a new Sports Committee at our church.

It will include a sports facility that will bring together all our young members to begin a new chapter at St. Mary's, our community will stay together and grow stronger. More details to come. If you wish to be part of this committee, please see Jose Maalouf or josemaalouf@gmail.com.

V. REV. FR. ELIAS AYOUB | fathereliasayoub@saintmarysmississauga.com | (647) 463.9333 | DEACON ELIAS SHOMALI

OFFICE: 905.766.1542 | WWW.SAINTMARYSMISSISSAUGA.COM

VESPERS: SATURDAYS 5:00 PM | MATINS: SUNDAYS 9:00 AM | DIVINE LITURGY: SUNDAYS 10:15 AM

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