

St. George Antiochian Orthodox Church

A Parish of the Antiochian Orthodox Christian Archdiocese of North America

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V. Rev. Archpriest Fr. Dr. Kamal Al-Rahil, Pastor

المتقدم في الكهنة قدس الأب د. كمال الياس الرحيل

راعي كنيسة القديس جاورجيوس الأنطاكية الأرثوذكسية في جاكسنفل فلوريدا

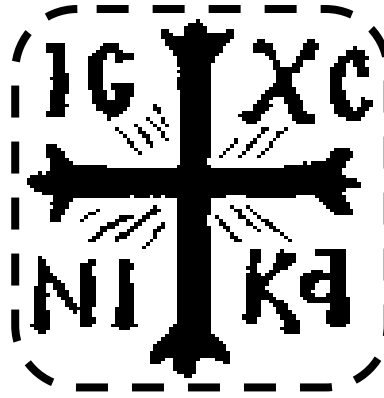
Sunday May 5, 2024

Sunday of Sunday of Great and All-Holy Pascha

أحد عيد الفصح العظيم المقدس

Epistle: Acts 1:1-8

Gospel: John 1:1-17



The Day of The Lord

يَوْمُ الرَّبِّ

Confession by appointment

Matins 9:00 a.m.

Divine Liturgy 10:00 a.m.

مَا هُوَ الْإِيمَانُ ؟

”وَأَمَّا الْإِيمَانُ فَهُوَ الثَّقَّةُ بِمَا يُرْجَى وَ الْإِيْقَانُ بِأُمُورٍ لَا تُرَى.“ (عبرانيين 11: 1)

“Faith is the Substance of things hoped for, the Evidence of things not seen.” (Hebrews 11: 1)

Welcome

We would like to welcome all of you worshipping with us this morning. Just as a reminder, Communion will be given only to those Baptized Christians who have prepared themselves through the Sacrament of Penance (Confession).

أَهْلًا وَ سَهْلًا

نُرْحَبُ بِكُمْ جَمِيعًا لِلصَّلَاةِ مَعَنَا هَذَا الْيَوْمَ ، وَنُودُّ أَنْ نُذَكِّرْكُمْ بِأَنَّ الْقِرْبَانَ الْمُقَدَّسَ (جَسَدَ وَ دَمَ الرَّبِّ يَسُوعَ الْمَسِيحِ) يُعْطَى فَقَطْ لِأَبْنَاءِ الْكَنِيسَةِ الْمُعَمَّدِينَ، الَّذِينَ هَيَّئُوا أَنْفُسَهُمْ عَنْ طَرِيقِ سِرِّ التَّوْبَةِ وَالْإِعْتِرَافِ.

The Paschal Greeting

<u>Language</u>	<u>Greeting</u>	<u>Response</u>
1. Arabic:	المسيحُ قام ! Al-Maseeh Qam !	حقاً قام ! Haqqan Qam !
2. English:	Christ is Risen !	Indeed He is Risen !
3. Greek :	Χριστός Ανέστη!	Αληθώς Ανέστη!
4. Romanian:	Hristos A Inviat !	Adevarat A Inviat !
5. Slavonic:	Christos Voskrese !	Voistinu Voskrese !
6. Spanish:	Cristo ha Resucitado!	En Verdad ha Resucitado

* التَّغْيِرَاتُ فِي خِدْمَةِ الْقُدَّاسِ الْإِلَهِيِّ: * **Variation in the Divine Liturgy**

During the Little Entrance: *Chant the Feast Apolytikion.*

Troparion of Pascha -Tone 5

“Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life.”

طروبارية الفصح المجيد (باللحن الخامس)

المسيحُ قامَ مِنْ بَيْنِ الْأَمْوَاتِ وَ وَطَى الْمَوْتَ بِالْمَوْتِ وَ وَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

The Eisodikon (Entrance Hymn) of PASCHA:

In the gathering places bless ye God the Lord, from the springs of **Jacob**. Save us O Son of God, who art risen from the dead, who sing unto Thee: Alleluia.

الإيصوديكون (ترنيمه الدخول) لخدمة الفصح: فِي الْكِنَائِسِ بَارِكُوا اللَّهَ ، الرَّبَّ مِنْ يَنَابِعِ يَعْقُوبِ :

خَلِّصْنَا يَا ابْنَ اللَّهِ ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ ، نَحْنُ الْمُرْتَلِينَ لَكَ، هَلِّلُوبِيَا.

Troparion of Pascha - Tone 5

“Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life.”

طروبارية الفصح المجيد (باللحن الخامس)

المسيحُ قامَ مِنْ بَيْنِ الأَمْواتِ وَ وَطِئَ المَوْتَ بِالمَوْتِ وَ وَهَبَ الحِياةَ لِلَّذينَ فِي القُبُورِ.

Hypakoe of Pascha ~ In Tone Four

When they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulcher, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of man.

الإيباكوي لخدمة الفصح المجيد (باللحن الرابع)

سَبَقَتِ الصُّبْحِ اللّوَاتِي كُنَّ مَعَ مَرِيَمَ، فَوَجَدْنَ الحَجَرَ مُدْخَرِجاً عَنِ القَبْرِ. وَسَمِعْنَ المَلَكَ قائلاً لَهُنَّ: لَمْ تَطْلُبْنَ مَعَ المَوْتَى كإِنسانٍ مَنْ هُوَ فِي النورِ الأَزْبي؟ أَنْظُرْنَ لَفائِفَ الأَكْفانِ، وَأَسْرِعْنَ وَاكْرِزْنَ فِي العالَمِ بأنَّ الرَّبَّ قد قامَ وَأَماتَ المَوْتَ، بما أَنَّهُ ابنُ اللَّهِ المُخْلِصُ جِنسَ البَشَرِ.

Kontakion of PASCHA (Easter) in - Tone 8

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

قُنداقُ الفصحِ المَجيدِ (باللحن الثامن)

وَلَئِنْ كُنْتَ نَزَلْتَ إِلى قَبْرِ يا مَنْ لا يَمُوتُ، إِلاَّ أَنَّكَ دَرَسْتَ قُوَّةَ الجَحيمِ، وَقُمْتَ غالِباً أَيُّها المَسيحُ الإِلهُ، وَلِلنِّسوةِ حامِلاتِ الطِّيبِ قُلْتَ ”إِفْرَحْنَ“، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يا مَناحَ الواقِعِينَ القِيامَ.

The Anti-Trisagion Hymn: As many of you as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)

بَدَلًا مِنْ قُدُوسِ اللَّهِ: أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبَسْتُمْ، هَلْلُويَا. (ثلاثا)

THE EPISTLE **(PASCHA)**

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

The Reading from the Acts of the Apostles (1:1-8).

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

الرسالة (للفصح)

هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، فَلْنَفْرَحْ وَنَتَهَلَّلْ بِهِ. اعْتَرِفُوا لِلرَّبِّ، فَإِنَّهُ صَالِحٌ وَإِلَى الْأَبَدِ رَحْمَتُهُ.

فَصْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.

إِنِّي قَدْ أَنْشَأْتُ الْكَلَامَ الْأَوَّلَ يَا ثاوْفِيلُسُ فِي جَمِيعِ الْأُمُورِ الَّتِي ابْتَدَأَ يَسُوعُ يَعْمَلُهَا وَيُعَلِّمُ بِهَا. إِلَى الْيَوْمِ الَّذِي صَعِدَ فِيهِ، مِنْ بَعْدِ أَنْ أَوْصَى بِالرُّوحِ الْقُدُسِ الرُّسُلَ الَّذِينَ اصْطَفَاهُمْ. الَّذِينَ أَرَاهُمْ أَيْضًا نَفْسَهُ حَيًّا بَعْدَ تَأْلَمِهِ بِبَرَاهِينَ كَثِيرَةٍ، وَهُوَ يَتَرَاوَى لَهُمْ مُدَّةَ أَرْبَعِينَ يَوْمًا، وَيُكَلِّمُهُمْ بِمَا يَخْتَصُّ بِمَلَكُوتِ اللَّهِ. وَفِيمَا هُوَ مُجْتَمِعٌ مَعَهُمْ، أَوْصَاهُمْ أَنْ "لَا تَبْرَحُوا مِنْ أُورُشَلِيمَ، بَلِ انْتَظِرُوا مَوْعِدَ الْآبِ الَّذِي سَمِعْتُمُوهُ مِنِّي. فَإِنَّ يوحَنَّا عَمَدَ بِالْمَاءِ، وَأَمَّا أَنْتُمْ فَسَتُعَمَّدُونَ بِالرُّوحِ الْقُدُسِ، لَا بَعْدَ هَذِهِ الْأَيَّامِ بِكَثِيرٍ." فَسَأَلَهُ الْمُجْتَمِعُونَ قَائِلِينَ: "يَا رَبُّ، أَفِي هَذَا الزَّمَانِ تَرُدُّ الْمُلْكَ إِلَى إِسْرَائِيلِ؟" فَقَالَ لَهُمْ: "لَيْسَ لَكُمْ أَنْ تَعْرِفُوا الْأَزْمَنَةَ أَوْ الْأَوْقَاتَ الَّتِي جَعَلَهَا الْآبُ فِي سُلْطَانِهِ. لَكِنَّكُمْ سَتَنَالُونَ قُوَّةَ بِحُلُولِ الرُّوحِ الْقُدُسِ عَلَيْكُمْ، وَتَكُونُونَ لِي شُهَدَاءَ فِي أُورُشَلِيمَ، وَفِي جَمِيعِ الْيَهُودِيَّةِ وَالسَّامِرَةِ، وَإِلَى أَقْصَى الْأَرْضِ."

THE GOSPEL
(For Sunday of Pascha)

The Reading from the Holy Gospel according to St. John

(Ch. 1:1-17)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but was to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own, and his own received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. John bore witness to him, and cried, "This is he of whom I said, 'he who comes after me ranks before me, for he was before me.'" And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

Megalynarion for Pascha ~ In Tone One

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.

(Communion Hymn) of Pascha ~ In Tone Eight

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

(الإنجيل لأحد الفصح المجيد) (1: 1-17)

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر.

في البدء كان الكلمة، والكلمة كان عند الله، وإلهاً كان الكلمة. هذا كان في البدء عند الله. كلُّ به كان، وبغيره لم يكن شيء مما كَوَّن. به كانت الحياة، والحياة كانت نور الناس. والنور في الظلمة يضيء، والظلمة لم تدركه. كان إنسانٌ مرسلٌ من الله اسمه يوحنا. هذا جاء للشهادة ليشهد للنور، لكي يؤمن الكلُّ بواسطته. لم يكن هو النور بل كان ليشهد للنور. كان النور الحقيقي الذي ينيِّر كلَّ إنسانٍ آتياً إلى العالم. في العالم كان، والعالم به كَوَّن، والعالم لم يعرفه. إلى خاصته أتى، وخاصته لم تقبله. أمّا كلُّ الذين قبلوه، فأعطاهم سلطاناً أن يكونوا أولاداً لله، الذين يؤمنون باسمه، الذين لا من دم، ولا من مشيئة لحم، ولا من مشيئة رجل، لكن من الله ولدوا. والكلمة صار جسداً وحلَّ فينا، وقد أبصرنا مجده، مجدٌ وحيدٌ من الآب مملوءاً نعمةً وحقاً. ويوحنا شهد له، وصرخ قائلاً: "هذا هو الذي قلتُ عنه إنَّ الذي يأتي بعدي صار قبلي لأنه متقدِّمي." ومن ملئه نحن كلُّنا أخذنا، ونعمة فوق نعمة. لأنَّ الناموس بموسى أُعطي، وأمّا النعمة والحق فبِيسوع المسيح حصلاً.

تَعْظِيمَةُ الْفِصْحِ بِاللَّحْنِ الْأَوَّلِ

إِنَّ الْمَلَائِكَةَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيْتُهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.

إِسْتَنْبِرِي، اسْتَنْبِرِي يَا أُورَشَلِيمُ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ. إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صَهْيُونَ، وَأَنْتِ يَا وَالِدَةَ الْإِلَهِ النَّقِيَّةِ، إِطْرَبِي بِقِيَامَةِ وَلَدِكَ.

كِينُونِيكُون (ترنيمه المناولة) للفصح باللحن الثامن

جَسَدَ الْمَسِيحِ خُذُوا. وَالْيَنْبُوعَ الَّذِي لَا يَنْضُبُ نُوَقُوا.