

St. George Antiochian Orthodox Church

A Parish of the Antiochian Orthodox Christian Archdiocese of North America

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

المتقدم في الكهنة قدس الأب د. كمال الياس الرحيل

راعي كنيسة القديس جاورجيوس الأنطاكية الأرثوذكسية في جاكسنفل فلوريدا

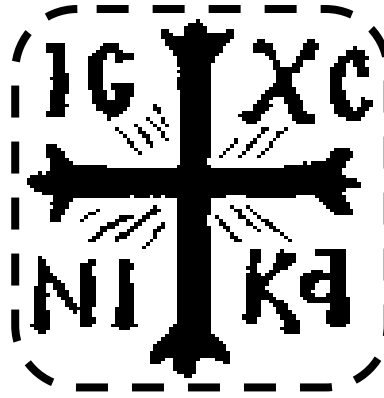
Sunday April 28th, 2024

Palm Sunday: The Entrance of our Lord Jesus Christ into Jerusalem

أَحَدُ الشَّعَائِنِ: دُخُولُ رَبَّنَا يَسُوعَ الْمَسِيحِ إِلَى أُورُشَلِيمَ (الْقُدْس)

Epistle: Philippians 4: 4 - 9

Gospel: John 12: 1 - 18



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 التَّيَقُّنُ بِمَا يُرْجَى وَ الْإِيْقَانُ بِأُمُورٍ لَا تُرَى.“ (عبرانيين 11 : 1)

“Faith is the assurance of things hoped for, the conviction 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, Holy 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 نُذَكِّرَكُمْ بِأَنَّ الْقَرْبَانَ الْمُقَدَّسَ (جَسَدَ وَ دَمَ الرَّبِّ يَسُوعَ الْمَسِيحِ) يُعْطَى فَقَطْ لِأَبْنَاءِ الْكَنِيسَةِ الْمَسِيحِيِّينَ الْمُعَمَّدِينَ الَّذِينَ هَيَّئُوا أَنْفُسَهُمْ عَنْ طَرِيقِ سِرِّ التَّوْبَةِ وَالْإِعْتِرَافِ.

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

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

Apolytikion of St. Lazarus Saturday - in Tone 1

In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

طُروبارِيَّةُ سَبْتِ الْقَدِيسِ لِعَازَرَ (بِاللَّحْنِ الْأَوَّلِ)

أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ آلامِكَ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَأَطْفَالٍ، نَحْمِلُ عَلامَاتِ الْغَلْبَةِ وَالظَّفَرِ، صَارِخِينَ نَحْوَكْ يَا غَالِبَ الْمَوْتِ: أَوْصَنَا فِي الْأَعَالِي، مُبَارِكُ الْآتِي بِاسْمِ الرَّبِّ.

Palm Sunday Entrance Hymn: Blessed is He Who cometh in the Name of the Lord: the Lord is God and hath appeared unto us. **Save us, O Son of God, Who didst sit upon the foal of a donkey;** who sing to Thee. Alleluia.

أحد الشعانين الإيصوديكون : مُبَارِكُ الْآتِي بِاسْمِ الرَّبِّ ، اللهُ الرَّبُّ ظَهَرَ لَنَا،

خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ رَكِبَ عَلَى جَحشِ ابْنِ آتَانَ ، نَحْنُ الْمُتَلِينَ لَكَ، هَلْلُويَا

Apolytikion of St. Lazarus Saturday - in Tone 1

In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

طُورِبَارِيَّةٌ سَبْتِ الْقِدِّيسِ لِعَازَرَ (بِاللَّحْنِ الْأَوَّلِ)

أَيُّهَا الْمَسِيحُ الْإِلَهُ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ آلامِكَ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَأَطْفَالٍ، نَحْمِلُ عَلامَاتِ الْغَلْبَةِ وَالظَّفَرِ، صَارِخِينَ نَحْوَكَ يَا غَالِبَ الْمَوْتِ: أَوْصَنَا فِي الْأَعَالِي، مُبَارِكٌ الْآتِي بِاسْمِ الرَّبِّ.

Apolytikion of Palm Sunday - Tone 4

O Christ God, when we were buried with thee in Baptism, we became deserving of thy Resurrection to immortal life. Wherefore, we praise thee, crying, Hosanna in the highest, Blessed is he that cometh in the Name of the Lord.

طُورِبَارِيَّةٌ أَحَدِ الشَّعَانِينَ (بِاللَّحْنِ الرَّابِعِ)

أَيُّهَا الْمَسِيحُ الْإِلَهُ، لَمَّا دُفِنَّا مَعَكَ بِالْمَعْمُودِيَّةِ، اسْتَأْهَلْنَا بِقِيَامَتِكَ الْحَيَاةَ الْخَالِدَةَ. فَنَحْنُ نُسَبِّحُكَ هَاتِفِينَ: أَوْصَنَا فِي الْأَعَالِي، مُبَارِكٌ الْآتِي بِاسْمِ الرَّبِّ.

Kontakion of Palm Sunday - Tone 6

Being borne upon a throne in Heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the angels and the laudation of the children as they cried to Thee: Blessed art Thou Who comest to recall Adam.

قِنْدَاقُ أَحَدِ الشَّعَانِينَ (بِاللَّحْنِ السَّادِسِ)

يَا مَنْ هُوَ جَالِسٌ عَلَى الْعَرْشِ فِي السَّمَاءِ وَرَاكِبٌ جَحْشًا عَلَى الْأَرْضِ، لَقَدْ تَقَبَّلْتَ تَسَابِيحَ الْمَلَائِكَةِ وَتَمَاجِيدَ الْأَطْفَالِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، هَاتِفِينَ إِلَيْكَ: مُبَارِكٌ أَنْتَ الْآتِي لِتُعِيدَ آدَمَ ثَانِيًا.

THE EPISTLE (For Palm Sunday)

*Blessed is He Who cometh in the Name of the Lord.
O give thanks unto the Lord, for He is good; for His mercy endures forever.*

The Reading from the Epistle of St. Paul to the Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice! Let your forbearance be known to all people. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. The things which you both learned and received, and heard and saw in me, these things do; and the God of peace will be with you.

الرّسالة : (فيلبي 4 : 4 - 9)

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. اعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ

فصلٌ من رسالة القديس بولس الرسول إلى أهل فيلبي

يا إخوة، افرحوا في الرب كل حين وأقول أيضاً افرحوا. وليظهر حلمكم لجميع الناس. فإن الرب قريب. لا تهتموا البتة، بل في كل شيء فلتكن طلباتكم معلومة لدى الله بالصلاة والتضرع مع الشكر. وليحفظ سلام الله، الذي يفوق كل عقل، قلوبكم وبصائرکم في يسوع المسيح. وبعد أيها الاخوة، مهما يكن من حق، ومهما يكن من عفاف، ومهما يكن من عدل، ومهما يكن من طهارة، ومهما يكن من صفة محببة، ومهما يكن من حسن صيت، إن تكن فضيلة، وإن يكن مدح، ففي هذه افكروا. وما تعلمتموه، وتسلمتموه، وسمعتموه، ورأيتموه في، فبهذا اعملوا، وإله السلام يكون معكم.

THE GOSPEL

(For Palm Sunday)

The Reading from the Holy Gospel according to St. John. (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me."

When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus.

The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!"

His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

MEGALYNARION FOR PALM SUNDAY IN TONE FOUR

God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ. With palms and branches let us raise our voices unto Him with praise, saying: Blessed is He that cometh in the Name of the Lord, our Savior.

KOINONIKON (COMMUNION HYMN) FOR PALM SUNDAY IN TONE EIGHT

Blessed is He Who cometh in the Name of the Lord. Alleluia.

*Post-Communion Hymn: Instead of "We have seen the true light",
sing the Apolytikion of Lazarus Saturday.*

****DIVINE LITURGY OF ST. JOHN CHRYSOSTOM****

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإِنْجِيلِيّ البَشِيرِ، وَالتَّلْمِيذِ الطَّاهِرِ

قَبْلَ الْفِصْحِ بِسِتَّةِ أَيَّامٍ، أَتَى يَسُوعُ إِلَى بَيْتٍ عَنِيَا حَيْثُ كَانَ لِعَازِرُ الَّذِي مَاتَ فَأَقَامَهُ يَسُوعُ مِنْ بَيْنِ الْأَمْوَاتِ. فَصَنَعُوا لَهُ هُنَاكَ عَشَاءً، وَكَانَتْ مَرْتَا تَخْدُمُ، وَكَانَ لِعَازِرُ أَحَدَ الْمُتَكَيِّنِينَ مَعَهُ. أَمَّا مَرْيَمُ فَأَخَذَتْ رَطْلَ طَيْبٍ نَارِدِينَ خَالِصٍ، كَثِيرِ الثَّمَنِ، وَدَهَنَتْ قَدَمِي يَسُوعَ وَمَسَحَتْ قَدَمِيهِ بِشَعْرِهَا. فَامْتَلَأَ الْبَيْتُ مِنْ رَائِحَةِ الطَّيْبِ. فَقَالَ أَحَدُ تَلَامِيذِهِ، يَهُوذَا ابْنُ سِمْعَانَ الْإِسْخَرِيوطِيِّ، الَّذِي كَانَ مُزْمِعاً أَنْ يُسَلِمَهُ، " لِمَ لَمْ يُبْعَ هَذَا الطَّيْبُ بِثَلَاثِ مِئَةِ دِينَارٍ وَيُعْطَى لِلْمَسَاكِينِ؟ " وَأَمَّا قَالَ هَذَا لَا اِهْتِمَاماً بِالْمَسَاكِينِ، بَلْ لِأَنَّهُ كَانَ سَارِقاً وَكَانَ الصُّنْدُوقُ عِنْدَهُ، وَكَانَ يَحْمِلُ مَا يُلْقَى فِيهِ. فَقَالَ يَسُوعُ: " دَعَهَا، إِنَّمَا حَفِظْتَهُ لِيَوْمِ دَفْنِي، فَإِنَّ الْمَسَاكِينِ هُمْ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَأَمَّا أَنَا فَلَسْتُ عِنْدَكُمْ فِي كُلِّ حِينٍ ". وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّ يَسُوعَ هُنَاكَ، فَجَاءُوا، لَا مِنْ أَجْلِ يَسُوعَ فَقَطْ، بَلْ لِيَنْظُرُوا أَيْضاً لِعَازِرَ الَّذِي أَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ. فَأَتَمَرَ رُؤْسَاءُ الْكَهَنَةِ أَنْ يَقْتُلُوا لِعَازِرَ أَيْضاً، لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا بِسَبَبِهِ يَذْهَبُونَ فَيُؤْمِنُونَ بِيَسُوعَ. وَفِي الْعَدِ، لَمَّا سَمِعَ الْجَمْعُ الْكَثِيرُ الَّذِينَ جَاءُوا إِلَى الْعِيدِ بِأَنَّ يَسُوعَ آتٍ إِلَى أُورُشَلِيمَ، أَخَذُوا سَعَفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ وَهُمْ يَصْرُخُونَ قَائِلِينَ: " هُوَشَعْنَا، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مَلِكِ إِسْرَائِيلِ ". وَإِنَّ يَسُوعَ وَجَدَ جَحْشاً فَرَكِبَهُ كَمَا هُوَ مَكْتُوبٌ: " لَا تَخَافِي يَا ابْنَةُ صِهْيُونَ. هَا إِنَّ مَلِكِكَ يَأْتِيكَ رَاكِباً عَلَى جَحْشِ ابْنِ أَتَانٍ ". وَهَذِهِ الْأَشْيَاءُ لَمْ يَفْهَمَهَا تَلَامِيذُهُ أَوَّلًا، وَلَكِنْ لَمَّا مُجِدَّ يَسُوعَ حِينَئِذٍ تَذَكَّرُوا أَنَّ هَذِهِ إِنَّمَا كُتِبَتْ عَنْهُ وَأَنَّهُمْ عَمِلُوهَا لَهُ. وَكَانَ الْجَمْعُ الَّذِينَ كَانُوا مَعَهُ حِينَ نَادَى لِعَازِرَ مِنَ الْقَبْرِ وَأَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ يَشْهَدُونَ لَهُ. وَمِنْ أَجْلِ هَذَا اسْتَقْبَلَهُ الْجَمْعُ، لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ صَنَعَ هَذِهِ الْآيَةَ.

تَعْظِيمَةُ أَحَدِ الشَّعَائِنِ بِاللَّحْنِ الرَّابِعِ

اللَّهُ الرَّبُّ ظَهَرَ لَنَا، فَأَقِيمُوا الْعِيدَ وَابْتَهَجُوا، وَهَلِّمْنَا بِنَا نُعْظِمُ الْمَسِيحَ، وَبِسَعْفِ وَأَغْصَانِ نَهْتِفُ بِالتَّسَابِيحِ قَائِلِينَ: مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مُخَلِّصِنَا.

كِينُونِيكُون (تَرْنِيمَةُ الْمُنَاوَلَةِ) لِأَحَدِ الشَّعَائِنِ بِاللَّحْنِ الثَّامِنِ

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. هَلْلُويَا.