

*St. Elias Antiochian Orthodox Christian Church*

*V. Rev. Fr. Elias Nasr*

*Deacon Nicholas Mahshie*

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**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](http://www.sainteliasny.com)**

**ST. ELIAS**  
**ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH**

**APRIL 29, 2018**

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

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'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26

**TONE 3 / EOTHINON 5**

POSTLES JASON AND SOSIPATER OF THE SEVENTY; MARTYR KERKYRA OF CORFU; JOHN THE  
NEW ALMSGIVER, METROPOLITAN OF THEBES; MARTYR JOHN OF ROMANIA; BASIL OF  
OSTROG, METROPOLITAN OF ZAKHUM IN SERBIA

**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.

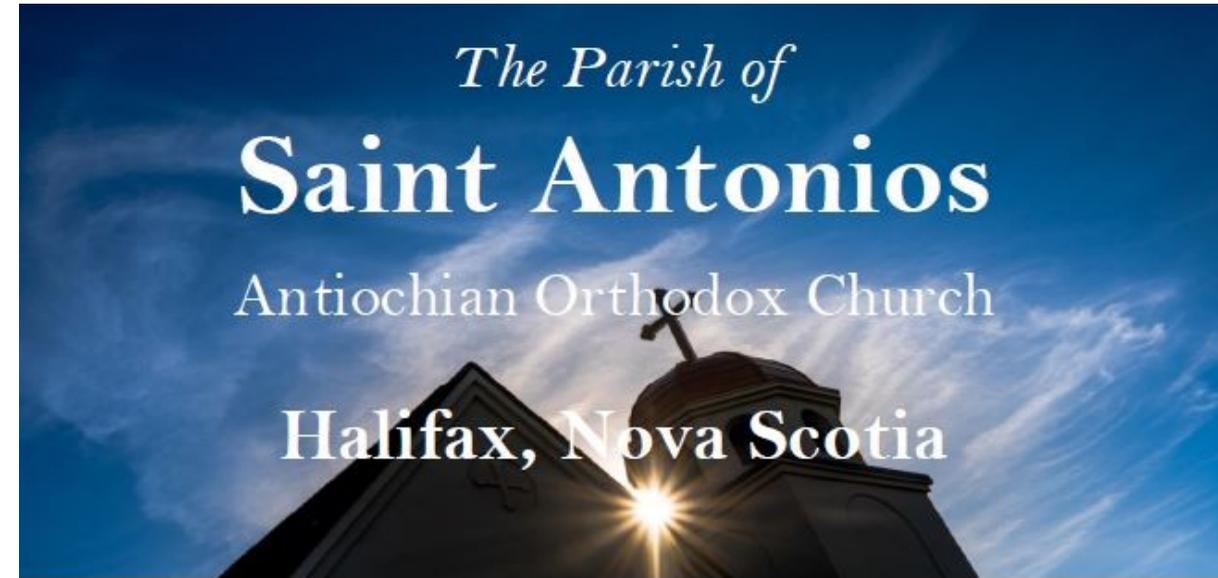
أهلاً بكم!

نرحب بجميع زوارنا 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 مرشّدي الكنيسة. وكتذكير وديّ، يُسمح فقط للمسيحيين الأرثوذكس الذين أعدّوا أنفسهم بشكل صحيح من خلال الصوم والصلاة واعتراف من زمن قريب بالاقتراب من الكأس المقدسة لتناول القربان المقدس. ولكن يُسمح للجميع الاقتراب في نهاية القدّاس لاستلام الخبز المقدّس المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار الياس. يرجى توجيه الأسئلة إلى الأب الياس مباشرة.

**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."



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# Suffering, Death and Resurrection

By Fr. Elias Bitar

“Suffering comes to us through and from our whole nature. It cannot be winked out of sight. It cannot be thrust into a subordinate place in the picture of human life. It is the chief burden of history. It is the solemn theme of one of the highest departments of literature — the tragic drama. It gives to fictions their deep interest: it wails through much of our poetry. A large part of human vocations are intended to shut up some of its avenues. It has left traces on every human countenance over which years have passed. It is, to not a few, the most vivid recollection of life.”

— Dr. Channing

Suffering is one of the most painful, unwelcome feelings in the human nature. Yet, our Lord wanted to suffer on our behalf.

During this time of year, the church relives the pain and suffering our God incarnate endured for the human race. Most people do not understand nor can they rationalize the reason behind the suffering of Christ. Our Lord’s reason for the humiliation, crucifixion and death is His love for His children. He paid for our sins. He endured all of the ugliness of pain on our behalf. We were so sinfully burdened that we were hopelessly unable to pull ourselves up from the pit of our death. He accepted to suffer for us — or to put it in modern terms — He accepted a death sentence on our behalf. He died on the cross as a penalty for our sin of disobedience. A father dying for his children is the ultimate sacrifice to express the ultimate love.

Two of the Gospels do not relate the birth of Jesus; two do not relate His temptation; two of them have no record of the sermon on the mount; two of them have no account of his ascension into heaven; but all relate with fullness of detail the story of His crucifixion and death. One third of Matthew, one third of Mark, one third of Luke, and one fourth of John is devoted to the account of Christ's death, and one-half of John's Gospel to the last 24 hours of Christ's life. Prominence is given to the death of Jesus in the biographies of the four Gospels. The death of Christ is our death to sin and the source of our new life lies in His resurrection. Therefore, to truly live these important facts in our savior's life, we need to understand their meaning and relate to them in our daily living. We fast to discipline our bodies and nourish the spirit with prayers. We celebrate the sufferings of Christ by learning endurance and patience when faced with suffering in our own lives. We should see in our own suffering the image of the suffering servant — Christ Himself.

In the death of Christ is our death to sin as it is stated in the epistle to the Romans. We die to sin so that we can live for Christ. We do struggle constantly to liberate ourselves from the tyranny of temptation and sin. We must make the victory of Christ our own.

In His Resurrection lies our salvation, our new life and redemption. We, in the Resurrection, find the new life of resisting the death of sin. Without resistance, we cannot taste the fruits of His Resurrection. Living life fully driven by our sin and desires indicates our unawareness of His redeeming death and resurrection. The new creation in Christ begins with living in the light of the Resurrection.

We celebrate these events in Christ's life by living His commandments wholeheartedly and with fervor. I wish you a blessed Resurrection.

**Christ is Risen — He is risen indeed!**

## 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 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.**

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# FOURTH SUNDAY OF PASCHA SUNDAY OF THE PARALYTIC

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

طروبارية القيامة باللحن الخامس

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)

المجد للآب والابن والروح القدس، الآن وكلّ أوانٍ وإلى دهر الداهرين. آمين

## THE FIRST ANTIPHON

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

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لاسْمِهِ أَعْطُوا مَجْدًا لِتَسْبِيحَتِهِ.

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

(اللازمة) بشفاعاتِ والدةِ الإلهِ يا مُخَلَّصُ خَلِّصْنَا.

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 أزهب أعمالك، كل من في الأرض يسجدون لك ويرتلون لاسمك أيها العلي. (اللازمة)

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

المجدُ ....، الآن وكلّ أوانٍ ..... (اللازمة)

## 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 وبإركاننا، وليضيء بوجهه علينا ويرحمنا.

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

(اللازمة) خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِتُرْتَلَّ لَكَ، هَلِّلُوبِيا.

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**)

لِتُعْرَفَ فِي الْأَرْضِ طَرِيقَكَ، وَفِي جَمِيعِ الْأُمَمِ خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (اللازمة)

May God bless us, and may all the ends of the earth fear Him. (**Refrain**)

لِيُبَارِكُنَا اللَّهُ إِلَهِنَا، وَلِتُرْهَبُهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. (اللازمة)

Glory... Both now... O, only begotten Son and Word of God...

المَجْدُ... الآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ...

### THE THIRD ANTIPHON

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

لِيَقُمْ اللَّهُ وَيَبْتَدِدَ جَمِيعَ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.

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

(اللازمة) الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

+ As smoke vanisheth, so let them vanish; as wax melteth before the fire. (**Refrain**)

كَمَا يُبَادُ الدِّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)

+ So let sinners perish at the presence of God, and let the righteous be glad. (**Refrain**)

كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسَّرُورِ. (اللازمة)

+ This is the day which the Lord hath made; let us rejoice and be glad therein. (**Refrain**)

هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)

### 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.

فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ: هَلِّلُوبِيَا.

### After the Little Entrance:

#### RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and became the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بَكْرًا

الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

### **SCHEDULE/DATES TO REMEMBER**

Thursday 5/3

Making Kaak (time TBA)

Thursday 5/10

Making Mammoul (time TBA)

Wednesday 5/16

Evening Divine Liturgy for the Feast of the Ascension @ 6:00 PM

Wednesday 5/16

Parish Council Meeting

Thursday 5/24

Making Ghraybeh (time TBA)

Friday 6/15

Making Grape leaves (time TBA)

### **ATTENTION PARISHIONERS—YOUR HELP IS NEEDED**

**Will the last person leaving church hall/ or church premises to make sure that all lights are turned off and all doors are locked. All doors can be locked from the inside and then leave from the west exit door in church hall or from the emergency exit doors next to the Altar. We need to protect our valuable and irreplaceable liturgical items. Thank you for your co-operation.**

### **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").

**Greek:** Christos Anesti ek nekron, thanato thanaton pati sas tis mnimassi / zoin chari-samenos!

**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!**

**English:**

Christ is Risen! Indeed He is Risen!

**Arabic:**

Al Maseeh Qam! Haqan Qam!

**Greek:**

Kristos Anesti! Alithos Anesti!

**Albanian:**

Kristi Unjhal! Vertet Unjhal!

**Romanian:**

Kristos A Inviat! Adeverat a Inviat!

**Russian:**

Kristos Voskresy! Voyistino Voskresy!

### **THE GREAT 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 Apostles Jason and Sosipater of the Seventy; Martyr Kerkyra of Corfu; John the New Almsgiver, metropolitan of Thebes; Martyr John of Romania; and Basil of Ostrog, Metropolitan of Zakhum in Serbia, 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...

People: ...bestowing life!

### **ANNOUNCEMENTS**

- **The Holy Bread of Oblations today is being offered by Nabeel and Rita Algattas** for the spiritual and physical well being of Nabeel, Rita, Dr Hanna and Sean Algattas, Janette and Sam Saba. Also in loving memory of the deceased members of Algattas and Saba families, especially Hanna, Huda Algattas and David Saba. May their memories be eternal.
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially, Elias Sawalha, Nabeeha Mahshie, Kip Shehadi-Capps, Nada Tadros, Violette Humsi, Rose Hawa, Mary El-Amir, Betty Eassa, Sami Tawil, Salwa Makhlof, Joseph Jacobs, Lutfi Salloum, Evelyn Gabriel.
- **SUNDAY HOLY BREAD** May 6th, Fashho family; May 13th, Mtanos and Khairallah families; May 20th OPEN; May 27th Sopp-Sauro families; June 3rd, Phil Gabriel and family.
- **For Announcements, Oblations and Trisagions for the Bulletin**, the deadline is Tuesday evening. Please send your emails to church: [steliasny@aol.com](mailto:steliasny@aol.com) and to Sheila: [sahmaz@twcny.rr.com](mailto:sahmaz@twcny.rr.com)
- **Parishioners-** If you have not been receiving email from St. Elias and would like to, please give your current email to Dona Savage. Also, if you have moved we need to update your address. We are attempting to update our database.
- **Please keep your church pledges up-to-date.** We thank all those who have increased their offering. May God reward you with abundance.
- **Save the Dates:** Festival Dates– July 12-15
- **Please check under dates to remember for the cooking schedule.**

### **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.

أيها الملاك بالجسم قاعدة الأنبياء وركنهم، السابق الثاني لحضور المسيح، إلياس المجيد الموقر، لقد

أرسلت النعمة من العلى لأليشع ليطرد الأسقام ويظهر البرص، لذلك يُفيض الأشفية بمكرمه دائما

### **KONTAKION OF PASCHA IN TONE EIGHT**

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.

وَلَيْتَ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهِي،

وَلِلنَّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ أَفْرَحَنَّ، وَلِرَسُولِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.

**Today's Reader : Ronda Akl**

**Priest: Let us attend.**

**Reader: Sing praises to our God, sing praises.  
Clap your hands, all you nations.**

**Priest: Wisdom**

**Reader: The Reading from the Acts of the Sainly and Pure Apostles. (9:32-42)**

**Priest: Let us attend.**

(Sunday of the Paralytic)

**Reader:** In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments, which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا. يَا جَمِيعَ الْأُمَّمِ صَفِّقُوا بِالْأَيْدِي

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِّيسِينَ الْأَطْهَارِ. (9:32-42)

## فصل شريف من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر (5:1-15)

في ذلك الزمان، صعد يسوع إلى اورشليم وإن في اورشليم عند باب الغنم بركة، تسمى بالعبرانية بيت حسدا، لها خمسة أروقة كان مضطجعا فيها جمهور كثير من المرضى من عميان وعرج وباسي الأعضاء، ينتظرون تحريك الماء لأن ملاكا كان ينزل أحيانا في البركة ويحرك الماء. والذي كان ينزل أولا من بعد تحريك الماء، كان يبرأ من أي مرض اعتراه وكان هناك إنسان به مرض منذ ثمان وثلاثين سنة هذا إذ رآه يسوع ملقى، وعلم أن له زمانا كثيرا، قال له: "أتريد أن تبرا؟" فأجابته المريض: "يا سيدي، ليس لي إنسان متى حرك الماء يلقيني في البركة، بل بينما أكون آتيا، ينزل قبلي آخر." فقال له يسوع: "قم، احمل سريرك وامش" فللوقت برئ الرجل، وحمل سريرته ومشى. وكان في ذلك اليوم سبت فقال اليهود للذي شفي: "إنه سبت، فلا يحل لك أن تحمل السرير" فأجابهم: "إن الذي أبرأني هو قال لي 'احمل سريرك وامش' فسألوه من هو الإنسان الذي قال لك 'احمل سريرك وامش'؟" أما الذي شفي فلم يكن يعلم من هو. لأن يسوع اعتزل، إذ كان في الموضع جمع وبعد ذلك وجدته يسوع في الهيكل، فقال له: "ها قد عوفيت، فلا تعد تخطئ لئلا يصيبك أسر" فذهب ذلك الإنسان، وأخبر اليهود أن يسوع هو الذي أبرأه.

### MEGALYNARION FOR PARALYTIC SUNDAY IN TONE ONE

*The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.*

We believers in unison bless thee, O Virgin, crying: Rejoice, O gate of the Lord. Rejoice, O living city. Rejoice, O thou from whom didst rise upon us from the dead the Light of Resurrection, He Who was born of thee.

إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ افْرَحِي، وَأَقُولُ أَيْضاً افْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.

أَيُّهَا الْبَتُولُ، نُغْبِطُكَ نَحْنُ الْمُؤْمِنِينَ، بِأَصْوَاتٍ مُتَّفِقَةٍ هَاتِفِينَ: افْرَحِي يَا بَابَ الرَّبِّ، افْرَحِي يَا مَدِينَةَ مُنْتَفِسَةً، افْرَحِي يَا مَنْ بِهَا أُشْرِقَ لَنَا الْيَوْمَ، مِنَ الْأَمْوَاتِ، نُورُ قِيَامَةِ الْمَوْلُودِ مِنْكَ

### KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

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

جسد المسيح خذوا والينبوع الذي لا يموت ذوقوا. هللوا.

*Instead of "We have seen the true light," sing "Christ is Risen" once.*

في تلك الأيام، فيما كان بطرس يطوف في جميع الأماكن، نزل أيضاً إلى القديسين الساكنين في لدة فوجد هناك إنساناً اسمه أينياس، مضطجعا على سرير منذ ثمان سنين، وهو مخلع فقال له بطرس: "يا أينياس، يشفيك يسوع المسيح؛ قم وافترش لنفسك". فقام للوقت وراه جميع الساكنين في لدة وسارون فرجعوا إلى الرب وكانت في يافا تلميذة اسمها طابيتا، الذي تفسيره طيبة، وكانت هذه ممتلئة أعمالاً صالحة وصدقات كانت تعملها فحدث في تلك الأيام أنها مرضت وماتت. ففسلها ووضعوها في العلية إذ كانت لدة بقرب يافا، وسمع التلاميذ أن بطرس فيها، أرسلوا إليه رجلين يسألانه أن لا يخطئ عن القدوم إليهم فقام بطرس وأتى معهما. فلما وصل، صعدوا به إلى العلية، ووقف لديه جميع الأرامل بيكين، وبرينه أقمصة وثياباً كانت تصنعها طيبة معهن فأخرج بطرس الجميع خارجاً، وجثا على ركبتيه وصلى. ثم ألتفت إلى الجسد وقال: "يا طابيتا قومي". ففتحت عينيها. ولما أبصرت بطرس جلست فناولها يده وأنهضها. ثم دعا القديسين والأرامل، وأقامها لديهم حياة فشاخ هذا الخبر في يافا كلها، فآمن كثيرون بالرب.

**Priest: Peace be to you Reader.**

**PLEASE STAND!**

**Alleluia! Alleluia! Alleluia!**

**Next Sunday's Reader: Mai Makhlof**

**Priest: The Reading from the Holy Gospel according to St. John. (5:1-15)**

(Sunday of the Paralytic)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for 38 years. When Jesus saw him and knew that he had been lying there a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus Who had healed him.