

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

في المِجامع باركوا الله، الرَّبُّ مِنْ يَتابعِ إِسْرائيل، خَلِّصْنَا يا ابنَ الله، يا مَنْ قامَ مِنْ بينِ الأموات، لِنُرَئِكَ لَكَ: هَلْلويا.

RESURRECTIONAL APOLYTIKION IN TONE FOUR

لِنُفْرَحِ السَّمَاوِيَّاتِ وَنَتَبَهَّجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطَى الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكْرِ الْأَمْواتِ، وَانْقَدْنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَتَّحَ الْعَالَمَ الرَّخْمَةَ الْعَظْمَى.

APOLYTIKION FOR MID-PENTECOST IN TONE EIGHT

في اِتِّصافِ العيدِ، اسْمُوْ نَفْسِي الْعَظْشَى مِنْ مِياهِ العِبادَةِ الْخَسَنَةِ أَيُّهَا الْمُخْلِصُنْ، لِأَنَّكَ هَفَّتَ نَحْوَ الْكُلِّ قَائِلًا: مَنْ كَانَ عَطْشَانًا، فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. فَيَا يَتْبُوغَ الْحَيَاةِ، أَيُّهَا الْمَسِيحُ الْإِلَهَ الْمَجْدُ لَكَ.

KONTAKION OF PASCHA IN TONE EIGHT

وَلَمَّا كُنْتُ نَزَلْتُ إِلَى قَبْرِ يا مَنْ لا يَمُوتُ، إِلا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتُ "افْرُخْنَ"، وَلِرُسُوكَ وَهَبْتَ السَّلَامَ، يا مَاتِحَ الْوَاقِعِينَ الْقِيَامِ.

الرسالة

ما أعظمَ أَعْمَالِكَ يا رَبِّ، كُلُّها بِحِكْمَةٍ صَنَعْتَ

بارِكِي يا نَفْسِي الرَّبِّ!

(30-19:11) فصلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقِدِّيسِينَ الْأَطْهَارِ

في تلكِ الأيامِ، لَمَّا تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضَّيْقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِيقَانُوسَ، اجْتَازوا إلى فينيقيَّةَ وَقَبْرِصَ وَأَنْطاكيَّةَ، وَهُمْ لا يَكْلُمُونَ أَحَدًا بِالْكَلِمَةِ إِلاَّ الْيَهُودَ فَقَطْ * وَلَكِنْ قَوْمًا مِنْهُمْ كَانُوا قُبْرِصِيِّينَ وَقَبْرِوانِيِّينَ. فَهؤلاءِ لَمَّا دَخَلُوا أَنْطاكيَّةَ، أَخَذُوا يُكْلِمُونَ الْيُونانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ * وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمَّا عَدَدُ كَثِيرٍ وَرَجَعُوا إلى الرَّبِّ * فَبَلَغَ خَبَرُ ذَلِكَ إلى آذَانِ الْكَنِيسَةِ الَّتِي بِأورشَلِيمَ، فَأَرْسَلُوا بَرْناباَ لِكَي يَجْتَازَ إلى أَنْطاكيَّةَ * فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ، فَرِحَ وَوَعَظَهُمْ كُلَّهُمْ بِأَنْ يَتَّيَّبُوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ * لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. وَانْضَمَّ إلى الرَّبِّ جَمْعٌ كَثِيرٌ * ثُمَّ خَرَجَ بَرْناباَ إلى طَرَسُوسَ فِي طَلَبِ شاولَ. وَلَمَّا وَجَدَهُ أَتى بِهِ إلى أَنْطاكيَّةَ * وَتَرَدَّدَا مَعًا سَنَةً كَامِلَةً فِي هَذِهِ الْكَنِيسَةِ، وَعَلَّمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطاكيَّةَ أَوَّلًا * وَفِي تِلْكَ الْأَيَّامِ، انْخَدَرَ مِنْ أورشَلِيمَ أَنْبِياءُ إلى أَنْطاكيَّةَ * فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغابُوسَ، فَأُنْبِأَ بِالرُّوحِ أَنَّ سَتَكُونَ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيوسَ قَيْصَرَ * فَعَزَمَ التَّلَامِيذُ، بِحَسَبِ ما يَتَيَسَّرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إلى الْإِخْوَةِ السَّاكِنِينَ فِي أورشَلِيمَ * فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إلى الشُّيُوخِ على أَيْدِي بَرْناباَ وَشاولَ.



الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقِدِّيسِ يوحنا الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ (42:5-4)

في ذلكِ الزَّمانِ، أَتى يَسوعُ إلى مَدِينَةٍ مِنَ السَّامِرَةِ يُقَالُ لَهَا سُوخارَ، بِقُرْبِ الضَّيْعَةِ الَّتِي أُعْطَاهَا يَعْقُوبُ لِيُوشَفَ ابْنُهُ * وَكَانَ هُنَاكَ عَيْنٌ يَعْقُوبَ. وَكَانَ يَسوعُ قَدْ تَعَبَ مِنَ الْمَسِيرِ. فَجَلَسَ على الْعَيْنِ، وَكَانَ نَحْوَ السَّاعَةِ السَّادِسَةِ * فَجَاءَتِ امْرَأَةٌ مِنَ السَّامِرَةِ لَتَشْتَقِيَ ماءً. فَقَالَ لَهَا يَسوعُ: أَعْطِني لِأَشْرَبَ * فَإِنَّ تَلَامِيذَهُ كَانُوا قَدْ مَضَوْا إلى المَدِينَةِ لِيَتَبَاعَوْا طَعَامًا * فَقَالَتْ لَهُ الْمَرَأَةُ: كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي، وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لا يُخَالِطُونَ السَّامِرِيِّينَ * أَجَابَ يَسوعُ وَقَالَ لَهَا: لَوْ عَرَفْتُ عَظِيَّةَ اللَّهِ، وَمَنْ الَّذِي قَالَ لَكَ "أعْطِني لِأَشْرَبَ" لَطَلَبْتَ أَنْتِ مِنْهُ فَأَعْطَاكِ ماءً حَيًّا * قَالَتْ لَهُ الْمَرَأَةُ: يا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ ما تَشْتَقِي بِهِ وَالبَيْرُ عَمِيقَةٌ. فَمِنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ؟ * أَلَعَلَّكَ أَنْتَ أَعْظَمُ مِنْ آبِيْنا يَعْقُوبَ الَّذِي أَعْطَانَا الْبَيْرَ، وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاشِيَّتُهُ؟ * أَجَابَ يَسوعُ وَقَالَ لَهَا: كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ أَيْضًا. وَأَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أُعْطِيهِ، فَلَنْ يَعْطَشَ إلى الأَبَدِ * بَلِ الْمَاءُ الَّذِي أُعْطِيهِ لَهُ يَصِيرُ فِيهِ يَنْبُوعُ ماءٍ يَنْفُخُ إلى حَيَاةٍ أَبَدِيَّةٍ * فَقَالَتْ لَهُ الْمَرَأَةُ: يا سَيِّدُ، أَعْطِني هَذَا الْمَاءَ لِكَي لا أَعْطَشَ وَلا أَجِئَ إلى هَهُنَا لَأَسْتَقِيَ * فَقَالَ لَهَا يَسوعُ: أَذْهَبِي وَادْعِي رَجُلَكَ، وَهَلِّمِي إلى هَهُنَا * أَجَابَتِ الْمَرَأَةُ وَقَالَتْ: إِنَّهُ لا رَجُلَ لِي. فَقَالَ لَهَا يَسوعُ: قَدْ أَحْسَنْتِ بِقَوْلِكَ إِنَّهُ لا رَجُلَ لِي * فَإِنَّهُ كَانَ لَكَ خَمْسَةُ رِجَالٍ، وَالَّذِي مَعَكَ الْآنَ لَيْسَ رَجُلًا. هَذَا فَلْتِهِ بِالصِّدْقِ * قَالَتْ لَهُ الْمَرَأَةُ: يا سَيِّدُ ارَى أَنَّكَ نَبِيٌّ * أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ. وَأَنْتُمْ تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ هُوَ فِي أورشَلِيمَ * قَالَ لَهَا يَسوعُ: يا امْرَأَةُ صَدِّيقِي، إِنَّهَا تَأْتِي سَاعَةٌ لا فِي هَذَا الْجَبَلِ وَلا فِي أورشَلِيمَ تَسْجُدُونَ فِيهَا لِلْأَبِ * أَنْتُمْ تَسْجُدُونَ لِمَا لا تَعْلَمُونَ وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ * وَلَكِنْ تَأْتِي سَاعَةٌ، وَهِيَ الْآنَ حَاضِرَةٌ، إِذِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلْأَبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الْأَبَ إِثْمًا يَطْلُبُ السَّاجِدِينَ لَهُ مِثْلَ هَؤُلَاءِ * اللَّهُ رُوحٌ، وَالَّذِينَ يَسْجُدُونَ لَهُ، فَيَبَارِجُوحُ وَالْحَقُّ يَنْبَغِي أَنْ يَسْجُدُوا * قَالَتْ لَهُ الْمَرَأَةُ: قَدْ عَلِمْتُ أَنَّ مَسِيًّا، الَّذِي يُقَالُ لَهُ الْمَسِيحُ، يَأْتِي. فَمَتَى جَاءَ ذَاكَ فَهُوَ يُخْبِرُنَا بِكُلِّ شَيْءٍ * فَقَالَ لَهَا يَسوعُ: أَنَا الْمَتَكَلِّمُ مَعَكَ هُوَ * وَعِنْدَ ذَلِكَ، جَاءَ تَلَامِيذُهُ، فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يَقُلْ أَحَدٌ مَاذَا تَطْلُبُ؟ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا؟ * فَتَرَكْتَ الْمَرَأَةَ جَرَّتِهَا، وَمَضَتْ إلى المَدِينَةِ، وَقَالَتْ لِلنَّاسِ: تَعَالُوا انْظُرُوا إِنْسَانًا قَالَ لِي كُلُّ ما فَعَلْتُ. أَلَعَلَّ هَذَا هُوَ الْمَسِيحُ؟ * فَخَرَجُوا مِنَ المَدِينَةِ وَأَقْبَلُوا نَحْوَهُ * وَفِي أَثْنَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يا مُعَلِّمُ كُلِّ * فَقَالَ لَهُمْ: إِنَّ لي طَعَامًا لَأَكُلَ لَسْتُمْ تَعْرِفُونَهُ أَنْتُمْ * فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: أَلَعَلَّ أَحَدًا جَاءَهُ بِما يَأْكُلُ؟ * فَقَالَ لَهُمْ يَسوعُ: إِنَّ طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ الَّذِي أَرْسَلَنِي وَأَتَمَّ عَمَلَهُ * أَلَسْنُمْ نَقُولُونَ أَنْتُمْ إِنَّهُ يَكُونُ أَرْبَعَةُ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ وَها أَنَا أَقولُ لَكُمْ: اِرْفَعُوا عُيُونَكُمْ وَاَنْظُرُوا إلى الْمَزَارِعِ، إِنَّهَا قَدْ ابْنَيْصَتْ لِلْحَصَادِ * وَالَّذِي يَخْصُدُ بِأَخْذِ أَجْرَةٍ، وَيَجْمَعُ ثَمَرًا لِحَيَاةٍ أَبَدِيَّةٍ، لِكَي يَفْرَحَ الزَّارِعُ وَالْحاصِدُ مَعًا * ففِي هَذَا يَضُدُّ الْقَوْلَ إِنَّ "وَاحِدًا يَزْرَعُ، وَآخَرُ يَخْصُدُ" * إِنِّي أَرْسَلْتُكُمْ لِيَخْصُدُوا ما لَمْ تَتَّعِبُوا أَنْتُمْ فِيهِ. فَإِنَّ آخَرِينَ تَعْبَوُ وَأَنْتُمْ دَخَلْتُمْ على تَعْبِهِمْ * فَأَمَّا يَه مِنْ تِلْكَ المَدِينَةِ كَثِيرُونَ مِنَ السَّامِرِيِّينَ مِنْ أَجْلِ كَلَامِ الْمَرَأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنَّ قَدْ قَالَ لِي كُلُّ ما فَعَلْتُ" * وَلَمَّا أَتى إِلَيْهِ السَّامِرِيُّونَ، سَأَلُوهُ أَنَّ يَغِيَمَ عَنْدهُمْ. فَمَكَثَ هُنَاكَ يَوْمَيْنِ * فَأَمَّا جَمْعٌ أَكْثَرَ مِنْ أَوْلَئِكَ جَدًّا مِنْ أَجْلِ كَلَامِهِ * وَكَانُوا يَقُولُونَ لِلْمَرَأَةِ: لَسْنَا مِنْ أَجْلِ كَلَامِكَ نُؤْمِنُ الْآنَ. لِأَنَّا نَحْنُ قَدْ سَمِعْنَا، وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ، مُخْلِصُ الْعَالَمِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (4:5-42)

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob’s well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, “Give Me a drink.” For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, “How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?” For Jews have no dealings with Samaritans. Jesus answered her, “If you knew the gift of God, and Who it is that is saying to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” The woman said to Him, “Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?” Jesus said to her, “Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life.” The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.” Jesus said to her, “Go, call your husband, and come here.” The woman answered Him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and he whom you now have is not your husband; this you said truly.” The woman said to Him, “Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship.” Jesus said to her, “Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth.” The woman said to Him, “I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things.” Jesus said to her, “I Who speak to you am He.” Just then His Disciples came. They marveled that He was talking with a woman, but none said, “What dost Thou wish?” or, “Why art Thou talking with her?” So the woman left her water jar, and went away into the city, and said to the people, “Come, see a man Who told me all that I ever did. Can this be the Christ?” They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, “Rabbi, eat.” But He said to them, “I have food to eat of which you do not know.” So the Disciples said to one another, “Has anyone brought Him food?” Jesus said to them, “My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, ‘There are yet four months, then comes the harvest’? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor.” Many Samaritans from that city believed in Him because of the woman’s testimony, “He said to me all that I ever did.” So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And many more believed because of His words. They said to the woman, “It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”

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.

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel, the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying, Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION FOR MID-PENTECOST IN TONE EIGHT

In the midst of this Feast, O Savior, give Thou my thirsty soul to drink of the waters of true worship; for Thou didst call out to all, saying: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Christ our God, Fountain of life, glory to Thee.

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

How great are Thy works, O Lord! In wisdom hast Thou made them all.Bless the Lord, O my soul!

The Reading from the Acts of the Saintly and Pure Apostles. (11:19-30)

In those days, the Disciples, who were scattered because of the persecution that arose over Stephen, traveled as far as Phoenicia and Cyprus and Antioch, speaking the Word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who, upon coming to Antioch, spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the Disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the Disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

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كنيسة رقاد السيدة العذراء الأنطاكية الأرثوذكسية في ميسيساغا

SUNDAY MAY 17RD, 2020

تقديم القرايين:

Tony Esper Haddad & family

Miled Aziz & family

Saad Allah Nastat & family

Jean Sinanios & family

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

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

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

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