

February 2021

**Typicon of the Divine Liturgy for Sundays and main Feasts
With full texts in English and Arabic**

February 2021

شباط 2021

Typicon Outline preparations: Rev. Peter Boutros
English and Arabic texts for this Typicon are prepared by:

Rev. Protodeacon Saleem Naber

Christ the Savior Melkite Catholic Church

491 Palisade Avenue

Yonkers, New York 10703

j1ordan2000@yahoo.com

Abbreviations & References:

Gospel Book, English: Bishop Joseph Raya, Alleluia Press, 1978

Gospel Book, Arabic: Paulist Fathers, Harissa, 1960

Epistle Book, English (Apostolos): Bishop Joseph Raya, Alleluia Press, 1980

Epistle Book, Arabic: Paulist Fathers, Harissa, 1967

BDW: Byzantine Daily Worship: Bishop Joseph Raya, Alleluia Press, 1980

CT: CyberTypicon2012 - Version B, Fr. Peter Boutros, Phoenix, AZ

ED: Prayer Book, Arabic: Bishop N. Edelby of Aleppo, 1962

PLC: Patriarchal Liturgical Commission: Holy and Divine Liturgies, Arabic, 2006 - Prayers translated by Rev. Alam Alam

Full text References

Epistle Book, English (Apostolos): Bishop Joseph Raya, Alleluia Press, 1980

Gospel Book, English: Bishop Joseph Raya, Saint Paul's printing press 1966 / Alleluia Press, 1978

Bishop N. Edelby of Aleppo

The Synodal Liturgical Commission: Holy and Divine Liturgies

The Melkite Hymnal

Byzantine Daily Worship

Tuesday, February 2, 2021

Entrance of our Lord, God and Savior Jesus Christ into the Temple

الثلاثاء 2 شباط 2021

عيد دخول ربنا يسوع المسيح الى الهيكل

Orthros Gospel of the Feast, Luke 2:25-32

الانجيل للعيد

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 340)

O Lord, Sun of Justice, You manifested yourself as Light for all nations, carried in the arms of Simeon the Just and inaugurating the new Era of Grace. Shine in our hearts the Light of your Knowledge. Open the eyes of our minds. Guide us in the straight path, so that we may behave in a way agreeable to You, willing and doing what pleases You.

For You are our Light, O Christ God, and to You we render glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

صلاة الأنديفوننة

أيها الرب شمس العدل، لقد ظهرت نوراً ينجلي للأمم، محمولاً على ذراعي سمعان الصديق، ومظهراً بدء النعمة الجديدة. فأضيء قلوبنا بنور معرفتك، وأفتح عيون أذهاننا، وأهدنا الطريق المستقيم، لكي نسير سيرة مقبولة، مفكرين وعاملين بكل ما يرضيك لأنك أنت نورنا، أيها المسيح الإله، وإليك نرفع المجد، وإلى أبينا الأزلي وروح القدس، الآن وكل اوان...

Antiphons of the Feast: BDW p. 631, ED p. 1329

1- Gird your sword upon your thigh, O Mighty One!

O Son of God who were carried in the arms of Simeon the Just, save us who sing to You:

Alleluia

2- In Your splendor and majesty, ride triumphant in the cause of truth and for the sake of justice.

3- Your arrows are sharp; peoples are subject to You; the king's enemies lose heart. A tempered rod is your royal scepter.

الأنديفوننة الثانية:

1- تقلد سيفك على جنبك أيها القوي

اللازمة: خلصنا يا ابن الله، يا من حمل على ذراعي سمعان الصديق، نحن المرنمين لك هلوليا

2- استله وسبر إلى الامام. واملك في سبيل الحق والدعة والبر، فتهديك يمينك هدياً عجبياً

3- نبالك مسنونة أيها الجبار، شعوب تحتك يسقطون، هي في قلوب أعداء الملك. صولجان ملكك صولجان استقامة

المجد للأب...الآن... يا كلمة الله الابن الوحيد...

Entrance Hymn: The Lord has made his Salvation known; He has revealed his justice to all nations. O Son of God, Who were carried in the arms of Simeon the Just, save us...

ترنيمة الدخول

عرف الرب خلاصة، كشف أمام كل الأمم عدله

خلصنا يا ابن الله، يا من حمل على ذراعي سمعان الصديق، نحن المرنمين لك هلوليا.

Hymns:

Troparion of the Feast (3 times), 1st. Tone BDW p. 627, ED p. 1319

February 2021

Hail, O Woman full of grace, Virgin and Mother of God: from you has arisen the Sun of Justice, Christ our God, enlightening those who stand in darkness, In You too, O just Elder Simeon, rejoice, for you carried in your arms the Redeemer of our souls, our Resurrection.

نشيد دخول ربنا يسوع المسيح الى الهيكل (3 مرات) باللحن الاول
إفرحي يا والدة الاله العذراء الممتلئة نعمة، لأنه منك أشرق شمس العدل المسيح إلهنا، مُنيراً الذين هم في الظلام. وافرح أنت أيها الشيخ
الصديق، قابلاً على ذراعيك مُعتق نفوسنا، والمنعم علينا بالقيامة.

Kondakion of the Feast, 1st. Tone BDW 627, ED p. 1320

O Christ our God who through your birth have sanctified the virginal womb and have now blessed the arms of Simeon, today You have come to save us. O Lord, when wars prevail, keep your people in peace and strengthen our Public Authorities in every good deed, for You alone are the Lover of Mankind.

قنداق الختام باللحن الاول

أيها المسيح الإله، يا مَنْ بمولده قدس المستودع البتولي، وبارك يدي سمعان كما يليق، لقد بادرت الآن أيضاً وخلصتنا. فاحفظ رعيتك
بسلام في الحروب، وأيد عبيدك الذين أحببتهم، أيها المحب البشر وحدك.

Epistle of the Feast, Hebrews 7: 7-17, p. 477, Arabic, p. 544

Prokimenon Luke. 1:46-48

My soul magnifies the Lord and my spirit rejoices in God my Savior.

Stichon: Because he has regarded the lowliness of his handmaid, for, behold, henceforth all generations shall call me blessed.

READING from the Epistle of St. Paul to the Hebrews

Brethren, certainly the lower is blessed by the higher. And in one case indeed mortal men receive tithes, while Scripture testifies that this man lives on. And even Levi, the receiver of tithes, was also, so to speak, through Abraham made subject to tithes (Cf.Gn. 14:20), for he was still in his father's loins when Meichisedek met him.

If then perfection was by the Levitical priesthood (for under it the people received the Law), what further need was there that another priest should rise, according to the order of Meichisedek, and said not to be according to the order of Aaron? For when the priesthood is changed, it is necessary that a change of law be made also.

For the one of whom these things are said is from another tribe, from which no one has ever done service at the altar. For it is evident that our Lord has sprung out of Judah (Cf.Is.1:2), and Moses said nothing at all about priests when referring to this tribe.

And it is yet far more evident if there arises another priest, according to the likeness of Meichisedek, who has become so not according to the law of carnal commandment, but according to a life that cannot end. For it is testified of him, *You are a priest forever, according to the order of Meichisedek (Ps.109:4).*

Alleluia (Tone 4) Lk.2:29,32

Now you shall dismiss your servant, O Lord, according to your word in peace; because my eyes have seen your salvation.

Stichon: A light of revelation to the Gentiles, and the glory of your people, Israel.

مقدمة الرسالة

تعظيم نفسي الرب، فقد ابتهج روعي بالله مخلصي
لأنه نظر الى تواضع أمته، فها منذ الآن تغبطني جميع الاجيال

الرسالة (عبرانيين 7: 7 - 17)

يا إخوة، ممَّا لا خلافَ فيه أنَّ الاصغرَ يأخذُ البركةَ من الأكبر. وههنا انما يأخذُ العشورَ أناسٌ يموتون، اما هناك فالمشهودُ له بأنَّه حيٌّ حتى إنه يسوعُ أن يُقال: إنَّ لاويَ نفسه الذي يأخذُ العشورَ قد ادى العشورَ في ابراهيم. لأنَّه كانَ بعدُ في صُلبِ ابيه، حينَ لاقاهُ ملكيصادق. ولو كان بالكهنوتِ اللاويِّ كمالاً، وقد أخذَ الشعبُ الناموسَ تحته، اذن أيُّ حاجةٍ بعدُ ان يقومَ كاهنٌ آخرُ على رتبة ملكيصادق؟ ولا يقالُ على رتبة هرون. لأنَّه عندَ تحوُّلِ الكهنوتِ لا بدُّ من تحوُّلِ الناموسِ ايضاً. والحالُ أنَّ الذي يقالُ هذا فيه انما نُسبُهُ في سبطِ آخرٍ لم يُلزَمُ احدٌ منه المذبح. لأنَّه من الواضحِ ان ربنا خرجَ من يهوذا، من السبطِ الذي لم يَصِفُهُ موسى بشيءٍ من الكهنوت. وممَّا يزيدُ الامرَ وضوحاً أنَّه يقومُ على مشابهة ملكيصادق كاهنٌ آخر، لا يُنصَبُ على حسبِ ناموسِ وصيةٍ جسدية، بل على حسبِ قوَّةِ حياةٍ لا تزول. لأنَّه يشهدُ أنَّ انتَ كاهنٌ الى الابدِ على رتبة ملكيصادق.

هللوياء

الآن تطلقُ عبدك ايها السيِّدُ على حسبِ قولك بسلام، فان عيني قد ابصرتا خلاصك
نوراً ينجلي للأُمم، ومجداً لشعبك إسرائيل

Gospel of the Feast, Luke 2:22-40

At that time the parents of Jesus took him up to Jerusalem to present him to the Lord according to the Law of Moses, as it is written in the Law of the Lord: "Every male that opens the womb shall be called holy to the Lord" — and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtledoves or two young pigeons." And behold, there was in Jerusalem a man named Simeon, and this man was just and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. And he came by inspiration of the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the Law, he also received him into his arms and blessed God, saying, "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: A light of revelation to the Gentiles, and a glory for thy people Israel." And his father and mother were marveling at the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, "Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed." There was also Anna, a prophetess, daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years from her maidenhood, and by herself as a widow to eighty-four years. She never left the temple, with fastings and prayers worshipping night and day and coming up at that very hour, she began to give praise to the Lord, and spoke of him to all who were awaiting the redemption of Jerusalem. And when they had fulfilled all things prescribed in the Law of the Lord, they returned to Galilee, into their own town of Nazareth. And the child grew and became strong. He was full of wisdom and the grace of God was upon him.

الانجيل (لوقا 2: 22 - 40)

في ذلك الزمان، صعدَ بيسوعُ أبواه الى اورشليمَ ليقدماه للربِّ، على حسبِ ما كُتِبَ في ناموسِ الربِّ من أنَّ كلَّ ذكْرٍ فاتحٌ رَجْمٌ يدعى مقدساً للرب، وليُقرباً ذبيحةً على حسبِ ما قيلَ في ناموسِ الرب، زوجي يمام أو فرخي حمام. وكان في اورشليمَ انسانٌ اسمه سمعان. وكان هذا الانسانُ صديقاً وتقياً ينتظرُ تعزيةَ اسرائيل، والروحُ القدسُ كان عليه. وكان الروحُ القدسُ قد أوحى اليه أنه لا يرى الموتَ ما لم يعاينَ مسيحَ الربِّ. فأقبلَ بالروحِ الى الهيكل. وعندما دخلَ بالطفلِ يسوعَ أبواه ليقوما بما يفرضُهُ الناموسُ بشأنه، حملهُ هو على ذراعيه، وبارك اللهُ وقال: الآن تطلقُ عبدك أيها السيِّدُ على حسبِ قولك بسلام. فلنَ عيني قد أبصرتا خلاصك، الذي اعدتُهُ امامَ وجوه الشعوبِ كلها، نوراً ينجلي للأُمم ومجداً لشعبك إسرائيل. وكان يوسفُ وامَّةٌ يتعجبانِ ممَّا يُقالُ فيه. وباركهما سمعانُ وقال لمريمِ امه: ها إنَّ هذا قد جُعِلَ لسقوطٍ وقيامٍ كثيرين في اسرائيل، وهدفاً للمخالفة. وأنتِ سيجوزُ سيفٌ في نفسك، لكي تُكشَفَ افكارُ من قلوبٍ كثيرة. وكانت ايضاً حنةُ النبيَّةِ ابنةُ فتوييل من سبطِ اشير. هذه كانت قد تقدمت في الايام كثيراً، وكانت قد عاشت مع رجلها سبعَ سنين بعدَ بكوريتها. ولهذه الارملة من العُمُر نحوُ اربعِ وثمانين سنة، وهي لا تفارقُ الهيكل، مُتعبدةً بالأصوام والصلوات ليلاً ونهاراً. فهذه حضرت في تلك

February 2021

الساعة تعترف للرب، وتحدث عنه كل من كان ينتظر فداءً في اورشليم. ولما أتموا كل شيء على حسب ناموس الرب، رجعوا الى الجليل، الى مدينتهم الناصرة. وكان الصبي ينمو ويتقوى بالروح ممتلئاً حكمة. وكانت نعمة الله عليه.

Hymn to the Theotokos: Hirmos of the 9th Ode, BDW p. 632, BHDL p. 345, ED p. 1333

O Mother of God, hope of all Christians, watch over those who have placed their hope in you. Let us, O faithful, glorify the First-born, the Eternal Word of God, born of a Virgin all-pure, for we have seen, beyond the shadow and letter of the Law, a sign of Christ in the words: "Every male opening the womb shall be called holy to the Lord."

النشيد لوالدة الإله

يا والدة الإله رجاء كل المسيحيين صونني واسترني واحفظي المتكلمين عليك
في الناموس الذي هو ظل وحرف رأينا، نحن المؤمنين، رمزاً: هو أن كل ذكر فاتح رحم يكون مقدساً لله. فلنعظم إذن الكلمة البكر ابن الأب الأزلي. المولود بكرًا من أم لم تعرف رجلاً.

Kinonikon of the Feast: *I will receive the cup of salvation and call on the name of the Lord.*
Alleluia

ترنيمة المناولة

كأس الخلاص أقبل وباسم الرب أدعو. هلوليا

Post-Communion Hymn: Troparion of the Feast

بعد المناولة: نشيد العيد

Apolysis May Christ our true God, Who for our salvation was carried in the arms of Simeon the Just, through the intercession...

Blessing of the Candles, (PLC p. 532)

Blessed are You, Christ our God, Glory of the Father and Image of his Essence. You were incarnate of the all-holy Virgin in an ineffable way. You were presented to God the Father and carried in the arms of Simeon the Just. You were revealed as radiant Light to every human being coming into this world. You established the Catholic and Apostolic Church as a Lighthouse propagating the teachings of your Gospel.

We ask You in your Mercies to extend your all-holy and all-powerful Hand and bless (✠) these candles by the descent of your Holy Spirit. Infuse them with your abundant Grace so that they become a spiritual light for all their bearers. May the faithful lighting them live their whole day in sincere love and their whole night quietly enjoying your grace. May they get up early and come to your Encounter, Beloved Groom, with enlightened and joyful faces. May they welcome You with brightly shining lamps like the Wise Virgins. May they finally win their eternal reward in the heavenly Bridal Chambers, glorifying your magnificent name, and your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever. Amen.

صلاة لتبريك الشمع يوم عيد دخول السيد إلى الهيكل

مبارك أنت أيها المسيح إلهنا. يا ضياء مجد الأب وصورة جوهره. يا من تجسد من البتول الكاملة القداسة بحال معجزة. وقدم لله الأب. وحمل على ذراعي سمعان الصديق. استعلن نوراً سنياً لكل إنسان أت إلى العالم. وأقام الكنيسة الجامعة الرسولية. منارة متألئة بالتعاليم الإنجيلية. نسأل مراحمك أن تبسط يمينك القديرة. وتبارك ✠ هذا الشمع بحلول روح القدس. اجعل فيه نعمتك الغزيرة ليكون نوراً لكل مضيئيه. فيعيشوا نهارهم كله بالمحبة مخلصين. وليأهم بنعمتك مطمئنين. وينهضوا باكراً للقائك. أيها العروس الحبيب. بوجوه مشرقة مستبشرين. ويستقبلوك بمصابيح مضيئة كالعداري الحكيمات. ويفوزوا بالأخدار السماوية. ممجدين اسمك العظيم الجلال. مع أبك الأزلي وروح القدس الصالح والمحي. الآن وكل أوان وإلى دهر الدهرين. الجماعة: آمين.

February 2021

Friday, February 5 is the leave-taking of the Encounter

**Saturday February 6, 2021
Saturday of the Dead**

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 431)

O Lord, Lover of Mankind, give rest in the City of the Living, in the Dwelling of the Just, to your departed servants whose memory we celebrate today. And since You are a compassionate and forgiving God, remit them all the sins of their life. Pardon them their transgressions and grant them the grace of enjoying your blessed life which has no end.

For You are the Light, the Resurrection and the Repose of your departed servants and to You we render glory, thanksgiving and praise, and to your Eternal Father, and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

Hymns Troparion of the Dead, (BDW p. 781), (PLC p. 432), (ED p. 526)
Troparion of the patron of the church
Kondakion of the Dead, (BDW p. 781), (PLC p. 432), (ED p. 526)

Epistle Hebrews 1 Thess 4:13-17, Page 544 (English) – Page 607 (Arabic)
Or 1Cor. 10:23-29, Page 335 (English) – Page 376 (Arabic)

Gospel Luke 21:8-9, 25-27, 33-36 22-40, Page 196 (English) – Page 125 (Arabic)
Or John 5:24-30, Page 343 (English) – Page 234 (Arabic)

Communion hymn Blessed are those You have chosen and drawn close, to dwell in your courts O Lord. Alleluia.

Apolytis May Christ our true God, Who has dominion over the living and the dead, through the intercession...

N.B. At the end of the Divine Liturgy, Memorial of the Dead

**Sunday, February 7, 2021
Meat Fare
الأحد، 7 شباط 2021
أحد مرفع اللحم**

Tone 3 – Orthros Gospel 3
الحن الثالث والانجيل الثالث للسحر

Liturgy of St. John Chrysostom

February 2021

Antiphon Prayer (PLC p. 432)

O Christ, Our God, You were sent by the Father, not to judge the world, but to save it. We ask You in your boundless Compassion: Assist our weakness. Overcome our selfishness. Teach us to feed the hungry, to clothe the naked and to serve all people faithfully for your sake. Then we shall deserve to hear your Divine Voice saying: "Come you who are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world."

For You are our Life and our Hope, O Christ God, and to You we render glory, and to your Eternal Father, and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

صلاة الأنديفوننة

أيها المسيحُ إلهنا، يا من أرسله الله الآب لا ليدينَ العالم بل ليخلصَ به العالم، نسألُ حنوكَ الذي لا قياسَ له أن تُساعدَ ضعفنا، وتُحدَّ من أنانيتنا، فننتعلمُ كيف نُطعمُ الجياع ونكسو العراة ونَحنو على المتألمين، ونخدمُ الجميع بإخلاص حباً لك، فنستحقُّ أن نسمع من فمك الإلهي: تعالوا يا مباركي أبي، رثوا الملك المُعد لكم منذُ إنشَاء العالم. لأنك أنتَ حياتنا ورجاؤنا، أيها المسيحُ الإله، واليك نرفعُ المجد والشكر والسجود، وإلى ابيك الأزليِّ وروحك القدوس الصالح والمحيي، الآن وكلَّ أوان ...

Hymns

Troparion of the resurrection (3rd tone)

Let the heavens rejoice and the earth be glad! For the Lord has done a wondrous deed by his arm! He has crushed Death by his death becoming the first to rise from the dead. He has delivered us from the mouth of Hades and bestowed great mercy upon the world.

OR

Troparion of the resurrection (3rd tone)

Let all in heaven rejoice * and all on earth be glade * for the Lord has exerted power with His arm: * by death He has trampled upon Death * and has become the firstborn from the dead. * He has delivered us from the bosom of Hades * and has granted to the world great mercy.

نشيد القيامة بالحن الثالث

لتفرح السماويات، وتبتهج الارضيات. لأن الرب صنع عزاً بساعده، ووطىء الموتَ بالموت، وصار بكرَ الاموات، وأنقذنا من جوف الجحيم، ومنحَ العالم عظيمَ الرحمة.

Troparion of the patron of the church النشيد لشفيح الكنيسة

Kondakion of Meat Fare, (BDW p. 783), (PLC p. 433), (ED p. 529)

O God, when You shall come down upon earth in your glory, every creature shall tremble before You. A river of fire shall flow before your judgment-seat, the books shall be opened and all secrets revealed. On that day, O Just Judge, deliver me from eternal fire and make me worthy to stand at your right!

قنداق الختام - لرفع اللحم - بالحن الاول

متى اتيت يا الله على الارض بمجد، وارتعد كل شيء، وجرى نهرُ النارِ أمام المنبر، وفُتحتِ الكتب، وأُعلنتِ الخفايا، حينئذٍ أنقذني من النارِ التي لا تطفأ، وأهلني للوقوف عن يمينك، أيها القاضي العادل.

Epistle 1Cor 8:8-13 & 9:1-2, Page 337 (English) – Page 377 (Arabic)

Prokimenon (Tone 2) Psalm 117:14,18

My strength and my courage is the Lord, and he has been my Savior.

February 2021

Stichon: The Lord has chastised me through his teaching, yet he has not delivered me to death.

Reading from the First Epistle of St. Paul to the Corinthians

Brethren, food does not commend us to God. For neither shall we gain any advantage if we eat, nor suffer any loss if we do not. And yet, beware lest perhaps this right of yours become a stumbling-block to the weak. For if a man sees you who "have knowledge" sitting at table in a place dedicated to idols, will not his conscience, weak as it is, be emboldened to eat idol offerings? And through your "knowledge" the weak one will perish, the brother for whom Christ died. Now, when you sin in this way against the brethren and wound their weak conscience, you are sinning against Christ. Therefore if food scandalizes my brother, I will never again eat any more meat so as not to scandalize my brother.

Am I not an apostle? Am I not free? Have I not seen Jesus our Lord? Are you not my work in the Lord? And if to others I am not an apostle, yet to you I am. For you are the seal set upon my apostleship in the Lord.

Alleluia (Tone 2) Psalm 19:1; 27:9

The lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.

Stichon: O Lord, save your people and bless your inheritance.

مقدمة الرسالة

الربُّ قوتي وتسيبجي، لقد كان لي خلاصاً
أدبني الربُّ تأديباً، والى الموتِ لم يُسلمني

الرسالة (1 كورنثس 8: 8 الى 9: 2)

يا إخوة، إِنَّ الطَّعَامَ لَا يُقَرِّبُنَا إِلَى اللَّهِ، لِأَنَّا إِنَّمَا أَكَلْنَا لَمْ نَزِدْ وَإِنَّمَا نَأْكُلُ لَمْ نَنْقُصْ. وَلَكِنْ احذروا ان يكونَ سُلْطَانَكُمْ هَذَا مَعْتَرَةً لِلضَّعْفَاءِ. فَإِنَّهُ إِنْ رَأَى أَحَدٌ، أَنْتَ الَّذِي لَكَ الْعِلْمُ، مُتَّكِئاً فِي بَيْتِ الْاَوْثَانِ، أَفَلَا يَتَقَوَّى ضَمِيرَهُ، إِذْ هُوَ ضَعِيفٌ، عَلَى أَكْلِ ذَبَائِحِ الْاَوْثَانِ؟ فِيهِلِكَ، بِسَبَبِ عِلْمِكَ، الْاِخُ الضَّعِيفُ الَّذِي مَاتَ الْمَسِيحُ لِأَجْلِهِ. وَهَكَذَا إِذْ تَخْطِئُونَ إِلَى الْاِخْوَةِ، وَتَجْرَحُونَ ضَمِيرَهُمُ الضَّعِيفِ، انما تَخْطِئُونَ إِلَى الْمَسِيحِ. فَلِذَلِكَ إِنْ كَانَ الطَّعَامُ يَشْجُكَ أَخِي، فَلَا أَكُلُ اللَّحْمَ إِلَى الْاَبَدِ، لِئَلَّا أَشْجِكَ أَخِي. أَلَسْتُ رَسُولاً؟ أَلَسْتُ حِراً؟ أَمَا رَأَيْتُ يَسُوعَ الْمَسِيحَ رَبَّنَا؟ أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟ إِنْ لَمْ أَكُنْ رَسُولاً إِلَى آخَرِينَ، فَإِنِّي رَسُولُ الْيُكْمِ، لِأَنِّي خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ.

هللوا

ليستجلب لك الربُّ في يوم الضيق، ليعضدك اسمُ إله يعقوب
خلص يا ربُّ شعبك، وبارك ميراثك

Gospel: Matthew 25, 31-46 (Last Judgement) Page 197 (English) – Page 125 (Arabic)

The Lord said, "At that time when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, but the goats on the left. Then the king will say to those on his right hand, Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me.' Then the just will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you to drink? And when did we see you a stranger, and take you in; or naked, and clothe you? Or when did we see you sick, or in prison, and come to you?' And answering, the King will say to them, 'Amen I say to you, every time you did it for one of these, the least of my brethren, you did it for me.' Then he will say to those on his left hand, 'Go away from me, accursed ones, into the everlasting fire which was prepared for the devil and his ministers. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; I was a stranger and

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you did not take me in; naked and you did not clothe me; sick, and in prison, and you did not visit me.’ Then they also will answer and say, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of you?’ Then he will answer them, saying, ‘Amen I say to you as long as you did not do it for one of these least ones, you did not do it for me.’ And these will go into everlasting punishment, but the just into everlasting life.”

أحد مرفع اللحم

الانجيل (متى 25: 31-46)

قال الرب: متى جاء ابنُ الانسانِ في مجدهِ، وجميعُ الملائكةِ القديسينِ معه، حينئذٍ يجلسُ على عرشِ مَجْدِهِ. وتُجمَعُ لديه كل الامم فيُميزُ بعضهم من بعض، كما يُميزُ الراعي الخرافَ من الجداء. ويقيمُ الخرافَ عن يَمِينِهِ والجداءَ عن يساره. حينئذٍ يقول الملك للذين عن يمينه: تعالوا يا مباركي ابي، رثوا الملك المعد لكم منذ انشاء العالم. لاني جعت فاطعمتموني، وعطشت فاسقتموني، كنت غريباً فاويتموني، وعرياناً فكسوتموني، ومريضاً فعدتموني، وكنت محبوساً اتيتم اليّ. حينئذٍ يجيبه الصديقون قائلين: يا رب، متى رأيناك جائعاً فاطعمناك، أو عطشان فسقيناك، ومتى رأيناك غريباً فاوييناك، أو عرياناً فكسوناك. ومتى رأيناك مريضاً أو محبوساً فأتينا إليك؟ فيجيب الملك ويقول لهم: الحق اقول لكم، انكم كلما فعلتم ذلك بأحد إخوتي هؤلاء الصغار فبي فعلتموه. حينئذٍ يقول أيضاً للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الابدية المعدة لإبليس وملائكته. لاني جعت فلم تطعموني، وعطشت فلم تسقوني، وكنت غريباً فلم تؤوني، وعرياناً فلم تكسوني، ومريضاً ومحبوساً فلم تزوروني. حينئذٍ يجيبونه هم أيضاً ويقولون: يا رب متى رأيناك جائعاً أو عطشان أو غريباً أو عرياناً أو مريضاً أو محبوساً ولم نخدمك؟ حينئذٍ يجيب ويقول لهم: الحق اقول لكم، كلما لم تفعلوا ذلك بأحد هؤلاء الصغار فبي لم تفعلوه. فيذهب هؤلاء إلى عقابٍ أبدي، والصديقون إلى الحياة الابدية

Sunday, February 14, 2021
Cheese Fare – Forgiveness Sunday
الإحد 14 شباط 2021
أحد مرفع الجبن

Tone 4 – Orthros Gospel 4
الحن الرابع والانجيل الرابع للسحر

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 435)

O Creator of the Universe, You fashioned Adam from the dust of the earth. You infused him with a breath of life. You gave him dominion over the earth. By the enticement of the Serpent he rebelled against Your Commandments and fell. You therefore exiled him from Paradise. But your Only-begotten Son was incarnate, endured Passion and restored us to the Garden of Eden which we had lost. We therefore implore You, at the threshold of Holy and Great Lent, to make us worthy of a sincere repentance, so that we may avoid even the shadow of evil and abstain from carnal pleasure in order to gain You, Divine River of Paradise that quenches the thirst of our souls. Thus, having lived according to your commandments, we may share the glory of the Resurrection of Christ, our God and Savior.

For You are long-suffering, most compassionate and You call all people to salvation; and to You we render glory, honor and worship, Father, Son and Holy Spirit, now and always and forever and ever.

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أيها الإله المبدع، لما جبلت آدم من تراب الأرض نفخت فيه نسمة حياة، وسلطته على هذا الكون. لكنه سقط بغواية الحية، لما عصى أمرَكَ وتناول من الثمرة المحرمة. فنفيته من الفردوس. ولما تجسد مسيحك واحتمل الألام لأجلنا، أعادنا إلى جنة عدن التي خسرتها بآدم. فنصرعُ إليك، ونحن على عتبة الصوم الأربعيني المقدس، أن تُهلنا للتوبة الصادقة، فنمتنع عن كل شبه شرٍّ، ونصوم عن اللذات لنحظى بك، أنت نهر النعيم المروي نفوسنا الظمأى، وإذا ما سلكتنا سُبُل وصاياك نبلغُ إلى التمتع بأمجاد قيامة المسيح إلهنا ومخلصنا. لأنك أنت الطويل الأناة، الكثير الرحمة والداعي الجميع إلى الخلاص، ولك ينبغي كلُّ مجدٍ وإكرامٍ وسجود، أيها الاب والابن والروح القدس، الآن وكل أوان ...
الشعب: آمين.

Hymns

Troparion of the resurrection (4th tone)

The Women disciples of the Lord heard from the Angels the joyful news of the resurrection, and casting away the ancestral sentence, they announced with pride to the Apostles: Death is vanquished, Christ God is risen! And has bestowed great mercy upon the world

OR

Troparion of the resurrection (4th tone)

The women disciples of the Lord, * having learned from the angel the joyful announcement of the resurrection, * and having rejected the ancestral sentence, * proudly told the apostles: * “Death is despoiled. Christ God is risen, * bestowing to the world great mercy.”

نشيد القيامة باللحن الرابع

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيجة. ونبذن القضاء على الجدين، وقلن للرسل مفتخراتٍ: لقد سلب الموت، ونهض المسيح الإله، واهباً للعالم عظيم الرحمة.

Troparion of the patron of the church النشيد لشفيح الكنيسة

Kondakion of Cheese Fare, (BDW p. 786), (PLC p. 435), (ED p. 534)

O You who guide men toward wisdom, and give them intelligence and understanding, instructor of the ignorant and helper of the poor, strengthen and enlighten my heart, O Lord, give me word, O Word of the Father, for behold I will not refrain my lips from crying out to You: O merciful One, have mercy on me who have fallen.

قنداق مرفع الجبن الختام باللحن السادس

أيها الهادي إلى الحكمة، وواهب الفطنة، ومُتَقَفُّ الجُهال، ومُجِيرُ المساكين، شدد قلبي وامنحه فهماً، أيُّها السيد، وأعطني كلاماً، يا كلمة الأب. فما أنا لن أُمسِكَ شفقتي عن الصراخ إليك: أيُّها الرَّحِيم، ارحمني أنا الواقع

Epistle Romans 13:11-14:4, Page 344 (English) – Page 385 (Arabic)

Prokimenon (Tone 3)

Sing praise to our God, sing praise!

Sing praise to our King, sing praise!

Stichon: All you peoples, clap your hands! Shout to God with cries of gladness.

Reading from the Epistle of St. Paul to the Romans

Brethren, now our salvation is nearer than when we came to believe. The night is far advanced: the day is at hand. Let us therefore lay aside the works of darkness, and put on the armor of light. Let us walk becomingly as in daytime, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh, pay no attention to its lusts.

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But whoever is weak in faith, receive him without arguing about opinion. For one believes he may eat all things but another who is weak, let him eat vegetables. Let not the one who eats despise the one who does not; and let not the one who does not eat judge the one who does, for God has received him. Who are you to judge another's servant? To his own master he stands or falls but he will stand, for God is able to make him stand.

Alleluia (Tone 3)

In you, O lord, I have hoped: let me never be put to shame.

In your Justice, save me and deliver me.

Stichon: Be for me a protecting God, a sheltering house to save me.

مقدمة الرسالة

رَنِّمُوا لِإِلَهِنَا رَنِّمُوا، رَنِّمُوا لِمَلِكِنَا رَنِّمُوا

يا جميعَ الأُمَمِ صَفِّقُوا بِالْأَيْدِي، هَلِّلُوا لِلَّهِ بِصَوْتِ الْابْتِهَاجِ

الرسالة (رومة 13: 11 ج الى 14: 4)

يا إخوة، أن الخلاص أقرب إلينا الآن مما كان حين آمننا. قد تناهى الليل وأقرب النهار، فلنخلع اذن أعمال الظلمة، ونلبس اسلحة النور. لنسلكن سلوكاً لائقاً كما في النهار، لا بالقصوف والسكر، ولا بالمضاجع والعهر، ولا بالخصام والحسد. بل البسوا الرب يسوع المسيح، ولا تهتموا بالجسد لقضاء شهواته. من كان ضعيفاً في الايمان فقبلوه بغير مباحثة في الآراء. من الناس من يعتقد أن له ان يأكل كل شيء، أما الضعيف فيأكل بقولاً. فلا يزدري الذي يأكل من لا يأكل، ولا يدين الذي يأكل من لا يأكل، لان الله قد قبله. أنت من أنت يامن يدين عبد غيره، انه لمولاه يثبت أو يسقط، لكنه سيثبت لأن الله قادر أن يثبتته.

هللوا

عليك يا رب توكلت، فلا أخز إلي الابد، بعدلك نجني وانتشلني

كن لي إلهاً محامياً وبيت ملجأ لخلاصي

Gospel Matthew 6:14-21, Page 204 (English) – Page 130 (Arabic)

The Lord said, "If you forgive men their offenses, your heavenly Father will also forgive you. But if you do not forgive men their offenses, neither will your Father forgive you your offenses. And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you they have had their reward. But you, when you fast, anoint your head and wash your face, so that you may not be seen by men to fast, but by your Father, who is in secret; and your Father, who sees in secret, will reward you. Do not lay up for yourselves treasures on earth, where worm and rodent consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither worm nor rodent consumes, nor thieves break in and steal. For where your treasure is, there also will be your heart."

انجيل أحد مرفع الجبن

الانجيل (متى 6: 14-21)

قال الرب: إن غفرتُم للناس زلاتهم، يغفرُ لكم أيضاً أبوكم السماوي زلاتكم. وإن لم تغفروا للناس زلاتهم، فأبوكم أيضاً لا يغفرُ لكم زلاتكم. وإذا صمتم فلا تكونوا معبسين كالمرائين فإنهم يُنكرون وجوههم ليظهروا للناس صائمين. الحق أقول لكم، انهم قد نالوا اجرهم. أما أنت فإذا صمت، فادهن رأسك وأغسل وجهك، لتلا تظهر للناس صائماً بك لأبيك الذي في الخفية، وأبوك الذي ينظر في الخفية هو يجازيك علانية. لا تكنزوا لكم كنوزاً على الارض، حيث يفسدُ السوس والصدأ، وحيث ينقبُ السارقون ويسرقون. لكن اكنزوا لكم كنوزاً في السماء، حيث لا يفسدُ سوس ولا صدأ، ولا ينقبُ السارقون ولا يسرقون. فإنه حيث يكون كنزكم هناك يكون قلبكم أيضاً

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Hymn to the Theotokos: Hirmos of the 9th Ode, (BDW p. 632), (PLC p. 344), (ED p. 1333)

O Mother of God, hope of all Christians, watch over those who have placed their hope in you. Let us, O faithful, glorify the First-born, the Eternal Word of God, born of a Virgin all-pure, for we have seen, beyond the shadow and letter of the Law, a sign of Christ in the words: "Every male opening the womb shall be called holy to the Lord."

النشيد لوالدة الإله

يا والدة الإله رجاء كل المسيحيين صوني واسترني واحفظي المتكلمين عليك
في الناموس الذي هو ظل وحرف رأينا، نحن المؤمنين، رمزاً: هو أن كل ذكر فاتح رحم يكون مقدساً لله. فلنعظم إذن الكلمة البكر ابن
الأب الأزلي. المولود بكرًا من أم لم تعرف رجلاً.

Great Lent begins tomorrow, Monday, February 15, 2021. During the Great Lent, on Monday through Friday (Alliturgical days); predominantly, we do not celebrate the Divine Liturgy but we celebrate the Presanctified Liturgy, the Acathist hymn, Compline, etc.

Missing Troparion in the BDW Acathist Hymn:

Please go to p. 966 of the BDW and before Glory be to the Father... insert the following Troparion which is missing from Ode 8:

O most Holy Theotokos, save us!

We had been stripped of our innocence by the first deceit. But by your giving birth to the Word we were vested with immortality. We who sat in the darkness of sin saw light through you, O Virgin, dwelling of Light. Therefore, we praise you forever.

Sunday, February 21, 2021

First Sunday of Lent – Sunday of Orthodoxy

الأحد، 21 شباط 2021

الأحد الأول من الصوم العظيم المقدس – أحد الأرثوذكسية

Tone 5 - Orthros Gospel 5

اللحن الخامس والانجيل الخامس للسحر

Liturgy of St. Basil the Great

Antiphon Prayer (PLC p. 555 – in the 1992 publication)

O Christ God, You condescended to be incarnate, taking the form of a slave. You became like one of us by the body to make us participants in your glorious Likeness. Wherefore we paint your image on icons and we honor it by mouth and heart asking for the grace to be healed by its power.

For it belongs to You to have mercy on us and to heal us, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father, and your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.

صلاة الأنديفونة

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أَيُّهَا الْمَسِيحُ الْإِلَهَ، إِنَّكَ قَدْ تَنَازَلْتَ وَنَجَسَدْتَ أَخِذَا صُورَةَ عَبْدٍ، صَائِرًا بِالْجَسَدِ شَرِيكًا لَنَا لِتَجْعَلَنَا شُرَكَاءَكَ فِي صُورَةِ مَجْدِكَ. فَلِذَلِكَ نَرْسُمُ شَكْلَ صُورَتِكَ عَلَى الْإَيْقُونَاتِ، وَنُصَافِحُهَا بِالْقَمِّ وَالْقَلْبِ، مُلْتَمِسِينَ مِنْهَا نِعْمَةَ الشِّفَاءِ.
لَأَنَّكَ أَنْ تَرْحَمَنَا وَتَشْفِينَا، أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ...

Antiphons of the Feast (BDW p. 795), (PLC p. 437), (ED p. 540)

First Antiphon

1- The Lord is King, in splendor robed; robed is the Lord and girt about with strength.

Ⓜ. **Through the prayers of the Mother of God, O Savior save us!**

2- Who can tell the mighty deeds of the Lord, or proclaim all his praises?

3- Thus let the redeemed of the Lord say, those whom He has redeemed from the hand of the foe.

الأنديفونة الاولى

- 1- الرَّبُّ قَدْ مَلَكَ وَالْجَلَالَ لَيْسَ، لَيْسَ الرَّبُّ الْقُدْرَةَ وَتَنَطَّقَ بِهَا.
اللازمة: بِشِفَاعَةِ وَالِدَةِ الْإِلَهِي يَا مُخْلِصَ خَلْصِنَا
- 2- لِأَنَّهُ تَبَّتِ الْمَسْكُونَةُ فَلَنْ تَنْزَعَزَعُ
- 3- مَنْ يَتَكَلَّمُ بِجَبْرُوتِ الرَّبِّ، وَيَجْعَلُ تَسَابِيحَهُ كُلَّهَا مَسْمُوعَةً.

Hymns

Troparion of the Resurrection, Tone 5

Let us O Faithful, praise and worship the Word coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He has willed to be lifted in the flesh upon the Cross, and to endure death, and to raise the dead by his glorious Resurrection.

OR

Troparion of the resurrection (5th tone)

Let us, O faithful, * praise and worship the word, * coeternal with the Father and the Spirit, * born of the Virgin for our Salvation; * for He was pleased to be lifted in the flesh upon the cross * and to endure death * and to raise the dead * by His glorious resurrection.

نشيد القيامة بالحن الخامس

لننشد نحن المؤمنين ونسجد للكلمة، الأزلي مع الآب والروح، المولود من العذراء لخالصنا. لأنه ارتضى أن يصعد بالجسد على الصليب، ويحتمل الموت، وينهض الموتى بقيامته المجيدة.

Troparion of the Holy Icons, (BDW p. 794), (PLC p. 438), (ED p. 542)

Before Your most pure image, we bow in worship, O Good One, begging forgiveness of our stumbling, Christ God: because You chose of your own free will to ascend upon the cross in the flesh in order to deliver from the enemy's yoke those You had created. For this reason, we cry out to You in thanksgiving: "You our Savior have Filled all things with joy when You came to save the world."

نشيد الايقونات المقدسة بالحن الثاني

لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحِ، مُلْتَمِسِينَ الصَّفْحَ عَنْ زَلَّاتِنَا، أَيُّهَا الْمَسِيحُ الْإِلَهِي. فَإِنَّكَ رَضِيتَ بِاخْتِيَارِكَ أَنْ تَصْعَدَ بِالْجَسَدِ عَلَى الصَّلِيبِ. لِتُنْقِذَ الَّذِينَ جَبَلْتَهُمْ مِنْ عِبُودِيَّةِ الْعَدُوِّ. فَلِذَلِكَ نَهْنَفُ إِلَيْكَ شَاكِرِينَ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخْلِصِنَا، لَمَا أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.

Troparion of the patron of the church النشيد لشفيح الكنيسة

Kondakion of the Annunciation, (BDW p. 794), (PLC p. 439), (ED p. 542)

Triumphant leader to you belongs our prize of victory! And since you saved us from adversity, we offer you our thanks. We are your people O mother of God! So, as you have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure.

قنداق الختام باللحن الثامن

نَحْنُ عِبِيدُكَ يَا وَالِدَةَ الْإِلَهِ، نَكْتَبُ لِكَ آيَاتِ الْغَلْبَةِ يَا قَائِدَةَ قَاهِرِهِ. وَنُقَدِّمُ الشُّكْرَ لِكَ وَقَدْ أَنْقَذَنَا مِنَ الشَّدَائِدِ. لَكِنْ بِمَا أَنَّ لِكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ، أَعْتَقِينَا مِنْ أَصْنَافِ الْمُخَاطِرِ لِكِي نَصْرُحُ إِلَيْكَ: أَفْرَاحِي يَا عَرُوسَةَ لَا عَرُوسَ لَهَا.

Epistle of the 1st Sunday of Lent, Hebrews 11:24-26; 32-40; 12:1-2 Page 349 (English) –
Page 393 (Arabic)

Prokimenon (Tone 4)

Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.

Stichon: For you are just in all you have done to us, and all your works are true and your ways right.

Reading from the Epistle of St. Paul to the Hebrews

Brethren, by faith Moses, when he was grown up, denied he was a son of Pharaoh's daughter (CF. Ex, 2: 11) – choosing to be afflicted with God's people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians' treasures (Cf. Ex. 2:32): for he was considering the reward. By faith he left Egypt not fearing the king's wrath: for he persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land – whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers. And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle routed foreign armies.

Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put to the question, killed by the sword.

They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground.

And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.

Alleluia (Tone 4)

Moses and Aaron were among his priests and Samuel among those who called upon his name.

Stichon: They called upon the Lord, and he answered them; from the pillar of cloud he spoke to them.

مقدمة الرسالة

مُبَارَكُ أَنْتَ أَيُّهَا الرَّبُّ إِلَهُ آبَائِنَا، وَمَسْبُوحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الدُّهُورِ
لَأَنَّكَ عَادِلٌ فِي جَمِيعِ مَا صَنَعْتَ بِنَا، وَأَعْمَالُكَ كُلُّهَا صِدْقٌ، وَطُرُقُكَ اسْتِقَامَةٌ

الرسالة (عبرانيين 11: 24 - 26 ، 32 - 40)

يَا إِخْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. وَاخْتَارَ الْمُسْقَةَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ. وَاعْتَبَرَ عَارَ الْمَسِيحِ غِنَى أَعْظَمَ مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ إِلَى الثَّوَابِ. وَمَاذَا أَقُولُ أَيْضًا؟ إِنَّهُ يَضْبِقُ بِي الْوَقْتِ إِنْ أَخْبَرْتُ عَنْ جِدْعُونَ وَبَارَاقَ وَشَمْشُونَ، وَيَفْتَاخَ وَدَاوُدَ وَصَمُوبِيلَ وَالْأَنْبِيَاءَ، الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ وَعَمِلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ وَسَدُّوا أَفْوَاهَ الْأَسُودِ، وَأَطْفَأُوا قُوَّةَ

النَّارِ، وَنَجَوْا مِنْ حَدِّ السَّيْفِ، وَتَقَوُّوا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْقِتَالِ وَكَسَرُوا مُعَسْكَرَاتِ الْأَجَانِبِ. وَاسْتَرْجَعَتْ نِسَاءُ أُمَّوَاتِهِنَّ بِالْقِيَامَةِ. وَآخَرُونَ قَدِ عَذَّبُوا بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا النِّجَاةَ لِيَحْضُلُوا عَلَى قِيَامَةِ أَفْضَلِ. وَآخَرُونَ قَدِ ذَاقُوا الْهَزْءَ وَالسِّيَاطَ وَالْقَيْوَدَ أَيْضًا وَالسَّجْنَ. رُجِمُوا، نُشِرُوا، أَمْتَحِنُوا، مَاتُوا بِحَدِّ السَّيْفِ، سَاحُوا فِي جُلُودِ الْعَنَمِ وَالْمَعَزِ، مُعَوِّزِينَ، مُضَايِقِينَ، مَجْهُودِينَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحَقًّا لَهُمْ، تَأْبِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَوْلَاءَ كُلُّهُمْ الْمَشْهُودُ لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ، لِأَنَّ اللَّهَ قَدْ سَبَقَ فَنظَرَ لَنَا شَيْئًا أَفْضَلَ، لِكَيْ لَا يُكْمَلُوا بِمَعْرَلٍ عَنَّا.

هللوييا

مُوسَى وَهَرُونَ بَيْنَ كَهَنَتِهِ، وَصَمُؤِيلَ بَيْنَ الدَّاعِينَ بِاسْمِهِ
كَانُوا يَدْعُونَ الرَّبَّ فَيَسْتَجِيبُ لَهُمْ، فِي عَمُودِ الْغَمَامِ يُكَلِّمُهُمْ.

Gospel of the 1st Sunday of Lent, John 1:43-51 (Call of Nathanael) Page 210 (English) – Page 135 (Arabic)

At that time Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, “Follow me.” Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, “We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth.” And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” Jesus saw Nathanael coming to him and said of him, “Look, a true Israelite in whom there is no guile!” Nathanael said to him, “Where do you know me from?” Jesus answered him and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered him and said, “Rabbi, you are the Son of God, you are King of Israel.” Answering, Jesus said to him, “Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see.” And he said to him, “Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.”

الانجيل (يوحنا 1: 43-51)

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ، فَوَجَدَ فِيلِبُّسَ، فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبَطْرُسَ. فَصَادَفَ فِيلِبُّسَ نَثْنَائِيلَ فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يَوْسُفَ مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَثْنَائِيلُ: أَمِنَ مِنَ النَّاصِرَةِ يَمَكُنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ قَالَ لَهُ فِيلِبُّسُ: تَعَالَى وَانظُرْ. فَلَمَّا رَأَى يَسُوعُ نَثْنَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا فِي الْحَقِيقَةِ إِسْرَائِيلِيُّ لَا غِشَّ فِيهِ. فَقَالَ لَهُ نَثْنَائِيلُ: مِنْ أَيْنَ نَعْرِفُنِي؟ أَجَابَ يَسُوعُ وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ، وَأَنْتَ تَحْتَ التَّنِيَّةِ، رَأَيْتَكَ. أَجَابَ نَثْنَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ هُوَ ابْنُ اللَّهِ، أَنْتَ هُوَ مَلِكُ إِسْرَائِيلِ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنَّي رَأَيْتَكَ تَحْتَ التَّنِيَّةِ أَمَنْتَ. إِنَّكَ سَتَعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

Hymn to the Theotokos: BDW p. 331, ED p. 421

In you, O full of grace, all creation exults, the hierarchy of angels together with the race of men: in you, sanctified Temple, spiritual Paradise, Glory of virgins of whom God took flesh from whom our God who exists before the world, became a child! For He has made your womb his throne, making it more spacious than the heavens. In you, O Woman full of grace, all creation exults: glory to you!

النشيد لوالدة الاله

إن البرايا بأسرها تفرح بك يا ممتلئة نعمة. محافل الملائكة وأجناس البشر لك يعظمون. أيها الهيكل المتقدس والفردوس الناطق وفخر البتولية، التي منها تجسد الاله وصار طفلاً، وهو الهنا قبل الدهور. لأنه صنع مستودعك عرشاً، وجعل بطنك أرحب من السماوات. لذلك، يا ممتلئة نعمة تفرح بك كل البرايا وتمجّدك.

Apolysis ... and our Father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia etc.

At the end of the Divine Liturgy, Procession of the Holy Icons

Sunday, February 28, 2021
Second Sunday of Lent – Sunday of the Holy Relics
Our Holy Father Gregory Palamas
الأحد، 21 شباط 2021

الأحد الثاني من الصوم العظيم المقدس
أحد الذخائر المقدسة - وعيد القديس غريغوريوس بالاماس

Tone 6 – Orthros Gospel 6
الحن السادس والانجيل السادس للسحر

Liturgy of St. Basil the Great

Antiphon Prayer (PLC p. 440)

O Lord, our God, You have granted the holy martyrs that their relics would be spread throughout the world, including this church, to bring forth the grace of healing from diseases. Make us worthy, through the intercession of your Saints, to offer You the Spiritual Sacrifice and guide us on the way of Salvation

For You are Good and the Lover of mankind and to You we render glory, Father, Son and Holy Spirit, now and always and forever and ever.

صلاة الأنديفوننة

أيها الربّ إلهنا، يا مَنْ وَهَبَ للشُّهداءِ للقديسين أن تتوزَّعَ أعضاؤهم في كل الأرض وفي هذه الكنيسة، لتأتي بثمارِ الشفاء من الأمراض، أهلنا، بشفاة قديسيك، لأنَّ نُقَدِّمَ لك الذبيحة الروحية، واهدنا سبيلَ الخلاص لأنك إله صالحٌ ومحَبٌّ للبشر، واليك نرفع المجد، أيها الأب والابن والروح القدس، الآن وكلَّ أوان والى دهر الدهرين.
الشعب: آمين.

Hymns

Troparion of the Resurrection (6th tone)

The angelic powers appeared at your tomb, and the guards became as dead men, and Mary stood by the Sepulcher seeking your spotless Body. You despoiled Hades and yet were not tempted by it, You met the Virgin O Bestower of Life. O Lord who rose from the dead glory to you.

OR

Troparion of the Resurrection (6th tone)

The angelic powers were around Your tomb, * and the guards became as dead; * and Mary stood at the tomb, * seeking Your spotless body; * Then You despoiled Hades without being tried by it, * and You met the Virgin O Bestower of life. * O Lord, who rose from the dead, * glory to You!

نشيد القيامة بالحن السادس

إن القوات الملائكية ظهرت على قبرك، والحراس صاروا كالأموات، ومريم وقفت عند القبر، طالبةً جسدك الطاهر. فسلبت الجحيم ولم تنك بأذى، ولاقيت البتول واهباً الحياة. فيا من قام من بين الاموات، يا رب المجد لك.

February 2021

Troparion of the Holy Relics (2nd Tone) (BDW p. 799), (PLC p. 440), (ED p. 547)

Victorious witnesses of the Lord, blessed is the earth that received your blood, and holy are the heavenly places that opened to your souls. You have vanquished the enemy in battle and proclaimed Christ with courage. We beg you to intercede with Him who is all good, that He may save our souls

نشيد الذخائر المقدسة باللحن الثاني

مغبوطة الارض التي اخصبتّها دماؤكم، يا شهداء الربّ الظافرين. ومقدسة المساكن التي قبلت أجسادكم. فإنكم قد غلبتم العدو في الميدان، وكرزتم بالمسيح بشجاعة، فنسألكم أن تبتهلوا إليه، بما انه صالح، في خلاص نفوسنا.

Troparion of our Holy Father Gregory Palamas (8th Tone) (PLC p. 440)

O Gregory the Wonderworker, light of Orthodoxy, support and teacher of the Church, glory of monks and invincible protector of theologians, pride of Thessaloniki and preacher of grace: Pray without ceasing for the salvation of us all

نشيد العيد للقديس غريغوريوس باللحن الثامن

يا كوكب الايمان القويم. وثبات الكنيسة ومعلمها. يا جمال المتوحدين. والمناضل الذي لا يُحارب عن المتكلمين بالالهيات. غريغوريوس الصانع العجائب. يا فخر تسالونيكي والمنادي بالنعمة. ابتهل على الدوام في خلاص نفوسنا.

Troparion of the patron of the church النشيد لشفيح الكنيسة

Kondakion of the Annunciation, (BDW p. 794), (PLC p. 439), (ED p. 542) (9 Tone)

Triumphant leader to you belongs our prize of victory! And since you saved us from adversity, we offer you our thanks. We are your people O mother of God! So, as you have that invincible power, continue to deliver us from danger that we may cry out to you Hail, O Virgin and bride ever pure.

قنداق الختام باللحن الثامن

نحن عبيدك يا والدة الاله، نكتب لك آيات الغلبة يا قائدة قاهره. ونقدم الشكر لك وقد أنقذنا من الشدائد. لكن بما أن لك العزة التي لا تحارب، أعتقنا من اصناف المخاطر لكي نصرخ إليك: إفرحي يا عروسة لا عروس لها.

Epistle of the 2nd Sunday of Lent, Hebrews 1:10-2:4, Page 353 (English) – Page 397 (Arabic)

Prokimenon (Tone 5)

You, O Lord, will keep us and preserve us always from this generation.

Stichon: Save me, O Lord, for there is no longer any holy man, for truthfulness has vanished from among the children of men.

Reading from the Epistle of St. Paul to the Hebrews: 1: 10-14; 2: 1-4

You in the beginning, O Lord, did found the earth, and the heavens are works of your hands. They shall perish, but you shall continue; and they shall all grow old as does a garment, and as clothing shall you change them, and they shall be changed. But you are the same, and your years shall not fail (Ps. 101: 26-28)

Now, to which of the angels has he ever said, “Sit at my right hand, until I make your enemies the footstool at your feet” (Ps. 109: 1)? Are they not all ministering spirits, sent for service, for the sake of those who shall inherit salvation?

That is why we should all the more earnestly observe the things we have heard, lest perhaps we drift away. For if the word spoken by angels proved to be valid, and every transgression and disobedience received a just punishment, how shall we escape if we neglect such a great salvation? For it was first announced by the Lord and was confirmed to us by those who heard it.

February 2021

Alleluia (Tone 5)

Your favor, O Lord, I will sing forever; from generation to generation my mouth will proclaim your faithfulness.

Stichon: For you have said, “My kindness is established forever.” In heaven you have confirmed your faithfulness.

مقدمة الرسالة

أنت يا ربُّ تحفظنا وتحمينا من هذا الجيلِ وإلى الدهر
خَلِّصني يا رب، فإنَّ البارَّ قد فني، لأنَّ الحقيقةَ قد ضَعُفَتْ عندَ بني البشرِ

الرسالة (عبرانيين 1: 10 الى 2: 3)

أنت أيها الرب في البدء أسست الأرض، والسموات هي صنع يديك. هي تزول وأنت تبقى، وكلها تبلى كالثوب، وتطويها كالرداء فتتغير، وأنت أنت، وسنوك لن تفنى. ولئن من الملائكة قال قط: اجلس عن يميني حتى أجعل أعداءك موطئاً لقدميك؟ أليسوا جميعهم أرواحاً خادمة، مرسلَةً لخدمته من أجل المزمعين أن يرثوا الخلاص؟ فلذلك يجب علينا أن نتنبه إلى ما سمعناه غايةً التنبه، لئلا نبتعد عنه. فإنها إن كانت الكلمة التي نطق بها على ألسنة الملائكة قد ثبتت، وكلُّ تعدٍ ومعصيةٍ قد نال جزاءً عادلاً، فكيف نُفِلت نحن إن أهملنا خلاصاً عظيماً كهذا قد نطق به على لسان الربِّ أولاً، ثم تثبته لنا الذين سمعوه.

هللوا

بمراحمك يا ربَّ أرْنمُ إلى الأبد، إلى جيلٍ فجيلٍ أعلنُ حقَّكَ بفي
لأنك قلت: إن الرحمة تُبنى إلى الأبد، وفي السموات يُهيأُ حقك.

Gospel of the 2nd Sunday of Lent, Mark 2:1-12 (Healing of the Paralytic) Page 211
(English) – Page 136 (Arabic)

At that time Jesus entered Capernaum, and it was reported that he was at home. And immediately many gathered together, so that there was no longer room, not even around the door. And he spoke the word to them. And they came, bringing to him a paralytic, carried by four. And since they could not bring him to Jesus because of the crowd, they uncovered the roof where he was, and, having made an opening, they let down the pallet on which the paralytic was lying. And Jesus, seeing their faith, said to the Paralytic, “Son, your sins are forgiven you.” Now some of the Scribes were sitting there and reasoning in their hearts, “Why does this man blaspheme in this way? Who can forgive sins, beside God?” And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, “Why are you arguing these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, and take up your pallet, and walk’? But that you may know the Son of Man has power on earth to forgive sins” – he said to the paralytic – “I say to you, arise, take up your pallet, and go to your house,” And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, “Never did we see anything like this!”

انجيل الاحد الثاني من الصوم الانجيل (مرقس 2: 1 – 12)

في ذلك الزمان، دخل يسوع كفرناحوم. وسُمعَ أنه في بيت، ففي الحال اجتمع خلق كثير بحيث لم يبقى موضع يسع ولا عند الباب، وكان يخاطبهم بالكلمة. فأتوا إليه بمخلعٍ يحمله أربعة. وإذ لم يقدرُوا أن يقتربوا إليه بسبب الجمع، كشفوا السقف حيث كان، وبعد ما نقبوه دلوا الفراش الذي كان المخلعُ مضطجعا عليه. فلما رأى يسوعُ إيمانهم قال للمخلع: يا بني مغفورةٌ لك خطاياك. وكان قومٌ من الكتبة جالسين هناك يفكِّرون في قلوبهم: ما بال هذا يتكلم هكذا بالتجديف؟ من يقدرُ أن يغفرَ الخطايا إلا اللهُ وحده؟ فلوقت علم يسوعُ بروحه أنهم يفكِّرون هكذا في أنفسهم. فقال لهم: لماذا تفكرون بهذا في قلوبكم؟ ما الأيسر: أن يُقال للمخلع مغفورةٌ لك خطاياك. أم أن يُقال قم

February 2021

احمل فراشك وامشي؟ ولكن لكي تعلموا ان ابن الانسان له سلطان على الارض ان يغفر الخطايا، قال للمخلَّع: لك اقول قم احمل فراشك واذهب الى بيتك. فقام للوقت وحمل فراشه وخرَجَ اَمَامَ الجميع، حتى دهشوا كلهم ومجدوا الله قائلين: ما رأينا قطُّ مثل هذا.

Hymn to the Theotokos: In you, O Full of grace... BDW p. 331, ED p. 421

In you, O full of grace, all creation exults, the hierarchy of angels together with the race of men: in you, sanctified Temple, spiritual Paradise, Glory of virgins of whom God took flesh from whom our God who exists before the world, became a child! For He has made your womb his throne, making it more spacious than the heavens. In you, O Woman full of grace, all creation exults: glory to you!

النشيد لوالدة الاله

إن البرايا بأسرها تفرح بك يا ممتلئة نعمة. محافل الملائكة وأجناس البشر لك يعظمون. أيها الهيكل المتقدس والفردوس الناطق وفخر البتولية، التي منها تجسد الاله وصار طفلاً، وهو الهنا قبل الدهور. لأنه صنع مستودعك عرشاً، وجعل بطنك أرحب من السماوات. لذلك، يا ممتلئة نعمة تفرح بك كل البرايا وتمجدك.

Apolysis ... and our Father among the saints Basil the Great, Archbishop of Caesarea in Cappadocia etc...

At the end of the Divine Liturgy, Procession of the Holy Relics

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