

April 2021

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

April 2021
نيسان 2021

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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, Alleluia Press, 1978
Bishop N. Edelby of Aleppo
The Synodal Liturgical Commission: *Holy and Divine Liturgies*
The Melkite Hymnal
Byzantine Daily Worship

The Invocation to the Holy Spirit “*Heavenly King...*” and “*Glory to God in the highest ... Lord, You shall open my lips ...*” are replaced by “*Christ is risen ...*” (3 times).

After Blessed is the Kingdom ... “*Christ is risen ...*” (3 times)

Antiphons of Pascha (BDW p. 861), (PLC p. 464), (ED p. 764)

Entrance Hymn “*In the assemblies bless God, the Lord, from Israel’s wellsprings. O Son of God, Who are risen from the dead, save us who sing to You: Alleluia!*”

Trisagion or Instead of the Trisagion “*All of you who have been baptized...*” (PLC p. 478)

Post-Communion Hymn “*Christ is risen ...*” (once)

Apolysis “*...Who is risen from the dead...*”

Instead of “*Through the prayers of our holy fathers...*” **We pray** “*Christ is risen...*”

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Thursday, April 1, 2021
Great and Holy Thursday

Liturgy of St. Basil the Great combined with Vespers

Epistle 1 Cor 11:23-32, Page 94 **Prokimenon p. 369 and Alleluia verses p. 370** (English)
Page 421 (Arabic)

Gospel Matthew 26:1-20, John 13:3-18, Matthew 26:21-39, Luke 22:43-44 and Matthew 26:40-27:2
Page 236 (English) – Page 152 (Arabic)

Instead of the Cherubic Hymn “*Receive me now...*”, (BDW p. 293), (PLC p. 156), (ED p. 385)

Hymn to the Theotokos “*In you, O Full of grace...*” (BDW p. 331, ED p. 421)

Kinonikon “*Receive me now...*”, (BDW p. 293), (PLC p. 156), (ED p. 385)

Post-communion “*Receive me now...*”, (BDW p. 293), (PLC p. 156), (ED p. 385)

Apolysis “*May Christ our true God, who in the greatness of his goodness showed us that humility is the best way of life and, in his love and humility, washed the feet of his disciples and delivered Himself up to be crucified and buried for our salvation. ...*” (BDW p. 824), (ED p. 643)

Friday, April 2, 2021
Great and Holy Friday

The **Royal Hours** are recited in the morning
The **Descent from the Cross** is celebrated in the afternoon
The **Burial of Christ** (Ginnaaz al-Maseeh), in the evening

Saturday, April 3, 2021
Great and Holy Saturday

Blessing of the Light (Before St. Basil Liturgy) (BDW p. 835), (ED p. 706)

Liturgy of St. Basil the Great combined with Vespers (Before Noon) (BDW p. 838),
(PLC p. 456), (ED p. 713)

Instead of the Trisagion “*All of you who have been baptized...*”

Epistle Romans 6: 3-11, Page 376 (English) – Page 429 (Arabic)

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At the end of the Epistle, no Alleluia is chanted. The priest starts “Arise of God ...” and scatters flowers and laurel leaves and the choir follows with Psalm 81. (BDW p. 841), (PLC p. 456), (ED p. 730)

Gospel Matthew 28: 1-20, Page 266 (English) – Page 173 (Arabic)

Instead of the Cherubic Hymn “*Let all mortal flesh be silent...*” (BDW p. 842), (ED p. 733)

Hymn to the Theotokos “*In you, O Full of grace...*” (BDW p. 331, ED p. 421)

Kinonikon “*The Lord arose as one coming out of sleep. Our Savior raised us up. Alleluia!*” (BDW p. 842, (PLC p. 458), ED p. 733)

Post-communion “*Remember us, O Merciful One, as You remembered the thief in your heavenly Kingdom.*” (BDW p. 842, (PLC p. 458), ED p. 733)

Apolysis “*...Who is risen from the dead...*”

Sunday, April 4, 2021
Glorious Resurrection of our Lord - Celebration of the Annunciation
الأحد، 4 نيسان 2021
أحد الفصح العظيم المقدس

Procession of Triumph (Rush Service or Hajmeh) (BDW p. 845), (ED p. 740)
Orthros Gospel of the Feast, Mark 16:1-8 - Page 11 (English) – Page 174 (Arabic)

Liturgy of St. John Chrysostom

The Invocation to the Holy Spirit (“*Heavenly King...*”) and
“*Glory to God in the highest ... Lord, I shall open my lips ...*” are replaced by
“*Christ is risen ...*” (3 times). After Blessed is the Kingdom ...: “*Christ is risen ...*” (3 times)
This should be observed till Wednesday, May 4, 2016 (PLC p. 462)

After Blessed is the Kingdom ...: “*Christ is risen ...*” (3 times), “*Christ is risen ...*” is repeated after each of the four Psalm verses (BDW p. 861), (PLC p. 462), (ED p. 742) while the Holy Altar is censed.

“*Glory be ... Christ is risen ... Now and always ... Christ is risen ...*”

Finally, the celebrant chants: “*Christ is risen from the dead and by his death He has trampled upon death ... “The People pick-up: ... “and has given life to those who are in the tombs.”*”

Special petitions:

After the 5th petition of the Great Synapte, the following special petitions are said

6. That our Lord and Savior, Jesus Christ, may grant us triumph over the conspiracies of our visible and invisible enemies, let us pray to the Lord.

6. لأجل ان يمنحنا الرب يسوع المسيح مخلصنا الانتصار والغلبة على مشورات الاعداء المنظورين وغير المنظورين، الى الرب نطلب

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7. That He may enable us to crush under our feet the Prince of Darkness and his powers, let us pray to the Lord.

7. لأجل ان يسحق سريعاً تحت أقدامنا أركان الظلام وكل قواته، إلى الرب نطلب

8. That He may fill our hearts with the joyful glory of his Resurrection, let us pray to the Lord.

8. لأجل ان يُظهرنا لامعين مبتهجين بمجد قيامته المقدسة، الى الرب نطلب

9. That we may enter the Chamber of his Divine Wedding Feast and rejoice with the Angels and the Saints in the Church Triumphant, let us pray to the Lord.

9. لأجل ان نكون مستحقين نعمة الولوج إلى خدر عرسه الالهي غير الموصوف، ومسورين بشركة خدامه العلويين وكل طغمات القديسين المتمتعين به في الكنيسة المنتصرة، الى الرب نطلب

10. For our deliverance etc...

10. لأجل نجاتنا من كل ضيق وغضب وخطر وشدة، الى الرب نطلب

Antiphon Prayer (PLC p. 463)

The Celebrant recites one of the following prayers:

1. Almighty Word of God, Who rose from the tomb and appeared to your beloved ones, show us the prints of the nails and the wound of your side. Strengthen our faith so that we may confess before the world that by your suffering, You healed the sufferings of our souls and by your glorious Resurrection, you granted mankind a pledge of their own resurrection.

For You are our Light and our Resurrection, 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

أَيُّهَا الْكَلِمَةُ الْقَدِيرُ، يَا مَنْ قَامَ مِنَ الْقَبْرِ وَأَتَى أَحِبَّاءَهُ، أَرِنَا آثَارَ الْمَسَامِيرِ وَطَعْنَةَ جَنْبِكَ، وَثَبَّتْ إِيمَانُنَا، لَكِي نَعْتَرِفَ أَمَامَ الْجَمِيعِ بِأَنَّكَ تَأَلَّمْتَ فَشَفَيْتَ أَلَامَ نَفُوسِنَا، وَقُمْتَ مِنْ بَيْنِ الْأَمْوَاتِ فَوَهَبْتَ لِلْعَالَمِ عَرَبُونَ الْقِيَامَةِ بِقِيَامَتِكَ الْمَجِيدَةِ.

لَأَنَّكَ أَنْتَ نَوْرُنَا وَقِيَامَتُنَا، أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَالِيكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَالِي دَهْرٍ الدَاهِرِينَ.

الشعب: آمين

2. O Christ God, the Conqueror of death, bestow upon us your peace and fill our hearts with your Holy Spirit. Grant us to anticipate strength from On High in faith, hope and love, in order to confess that You are the God of those who trust in You and to proclaim to the whole world your glorious Resurrection.

For You are our Resurrection, 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.

3. O Christ, the Great and All-holy Passover, Wisdom, Word and Power of God, You died in the flesh and You rose on the third day, raising Adam from corruption and destroying death. O Passover of incorruption and Salvation of the world, grant us to partake of You more perfectly in the Everlasting Day of your Kingdom.

For You are our Holiness and our Resurrection, O Christ God, and to You is due Honor and Glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

Antiphons of Pascha

(BHDL p. 463) BDW p.861, Edelby p.764, Arabic Epistle Book p. 9

First Antiphon

1. Shout joyfully to God, all you on earth.

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

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2. Sing praise to the glory of his name; proclaim his glorious praise.
3. Say to God how tremendous are your deeds! For your great strength your enemies fawn upon You.
Glory be.... Now and always...

الأنديفوننة الأولى للعيد

1. هللو للرب يا جميع الارض
بشفاعة والدة الاله يا مخلص خلصنا
2. ألا اشيدوا باسمه. اجعلوا تسييحه مجيداً
3. قولوا لله ما ارهب أعمالك. ولعظم قدرتك يتملق أعداؤك
4. لتسجد لك جميع الارض ولتشد لك
المجد للأب... الآن وكل أوان...

Entrance Hymn: *In the assemblies bless God, the Lord, from Israel's wellsprings. O Son of God, Who are risen from the dead...*

ترنيمة الدخول:

في الجامع باركوا الله الرب من يناييع إسرائيل. خلصنا يا ابن الله يا من قام من بين الاموات نحن المرنمين لك هلوليا

Hymns:

Troparion of Pascha, 3 times

Christ is risen from the dead and by His death He has trampled upon death; and has given life to those who were in the tomb.

نشيد العيد باللحن الخامس (3 مرات)

المسيح قام من بين الاموات ووطيء الموت بالموت ووهب الحياة للذين في القبور (ثلاثاً)

Hypacoi of Pascha BDW p. 863, (BHDL p. 463), Edelby p.766

Mary and her companions went forth before dawn. They found the stone rolled away from the tomb and heard the angel say, "Why do you seek Him as a man among the dead, when He is in eternal splendor? Behold, the shroud is laid aside. Hasten and proclaim to the world that the Lord is risen and has put Death to death, for He is the Son of God, the Savior of mankind.

الايباكوئي باللحن الرابع

سَبَقَتِ الصَّبْحِ اللواتي كُنَّ مَعَ مريمَ، فوجدنَ الحَجَرَ مُدحرجاً عَنِ القبرِ. وَسَمِعْنَ مِنَ الملاكِ: لِمَ تَطْلِبْنَ مَنْ هُوَ فِي الضَّوِّءِ الأزلِيِّ بَيْنَ المَوْتِ كإنسانٍ؟ أَنْظِرْنَ لِفائَتِ الأَكفانِ. أَسْرِعْنَ وَبَشِّرْنَ العالَمَ بِأَنَّ الرَّبَّ قَدْ قَامَ وَأَمَاتَ المَوْتَ، لِأَنَّهُ أبْنُ اللهُ المَخْلُصُ جِنْسَ البَشَرِ.

Kondakion of Pascha, same pages.

Though You went down in the tomb, O immortal One, You overthrew the power of Hades and rose victorious, O Christ God. You greeted the ointment bearing women, saying "Rejoice!" You gave peace .to Your apostles, and to those who had Fallen resurrection

القنداق باللحن الثاني (أو الثامن)

وإن نزلت إلى القبرِ يا مَنْ لا يموت، فقد نقضت قُدرةَ الجحيمِ وقمتَ كظافرٍ، أيها المسيحُ الإلهُ. وللنسوةِ حاملاتِ الطيبِ قُلْتَ افرحن. ولرسلكَ وَهَبْتَ السَّلَامَ، يا مانِحَ الواقِعِينَ القِيامَ.

Instead of the Trisagion: *All of you who have been baptized...*

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بدل التريصاجيون نرنم: أنتم الذين بالمسيح اعتمدتم. المسيح قد لبستم. هلوليا.

The Epistle: Acts of the Apostles: 1: 1-9, p. 15, Arabic p. 13

PROKIMENON (Tone 8)

This is the day the Lord has made: let us be glad and rejoice in it!

Stichon: Give praise to the Lord, for he is good, for his mercy endures forever.

READING from the Acts of the Apostles

In the preceding book, Theophilus, I was concerned with everything Jesus did and taught from the beginning, until the day he was taken up, after giving commandments through the Holy Spirit to the apostles he had chosen. To them also he showed himself alive after his passion by many proofs, appearing to them during forty days and speaking about God's kingdom. And while eating with them, he told them not to leave Jerusalem, but to wait for the Father's promise, "of which you have heard," he said, "by my mouth. For while John baptized with water, you shall be baptized in the Holy Spirit within a few days."

Now, those gathered there questioned him, asking, "Lord, is it now that you will restore the kingdom to Israel?" But he answered them, "It is not for you to know the times or the proper moments the Father has set by his own authority. But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses to me in Jerusalem, and in Judea and Samaria, and even to the very ends of the earth."

ALLELUIA (Tone 4)

You shall arise and have mercy upon Sion,
for the time to pity her, the right time has come.

Stichon: The Lord has looked down from heaven upon all the sons of men.

مقدمة الرسالة

هذا هو اليوم الذي صنعه الرب، فلنبتهج ونفرح به

اعترفوا للرب فإنه صالح. لأن إلى الابن رحمته

الرسالة (أعمال الرسل 1: 1-9)

قد أنشأت الكلام الأول يا ثاوفيلس، في جميع الأمور التي ابتدأ يسوع يعملها ويعلم بها، إلى اليوم الذي صعد فيه. من بعد أن اوصى بالروح القدس الرسل الذين اصطفاهم، الذين أراهم أيضاً نفسه حياً بعد تأله ببراهين كثيرة. وهو يتراعى لهم مدة أربعين يوماً ويكلمهم عما يخص ملكوت الله. وفيما هو يأكل معهم أوصاهم أن لا تبرحوا من أورشليم. بل انتظروا موعد الأب الذي سمعتموه مني. فإن يوحنا إنما عمد بالماء. أما أنتم فستعمدون بالروح القدس بعد هذه الأيام بقليل. فسأله المجتمعون قائلين: يا رب أفي هذا الزمان ترد الملك إلى إسرائيل؟ فقال لهم. ليس لكم أن تعرفوا الأوقات والأزمنة التي جعلها الأب في سلطانه الخاص، لكنكم ستنالون قوة بحلول الروح القدس عليكم. فتكونون لي شهوداً في أورشليم. وفي جميع اليهودية والسامرة وإلى أقاصي الأرض.

هللوا

أنت يا رب تقوم وترأف بصهيون لأنه وقت الرأفة بها. والوقت قد حضر

الرب من السماء نظر، فأبصر جميع بني البشر.

Gospel of Pascha: John 1: 1-17 page 11 (In the beginning was the Word)

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the

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world knew him not. He came to his own, and his own received him not. But to as many as received him he gave the power of becoming children of God; to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelled among us. And we saw his glory (glory as of the only-begotten of the Father) full of grace and of truth. John bore witness concerning him, and cried, "This was the one of whom I said, 'He who is to come after me has been set above me, because he was before me.'" And of his fullness we have all received, grace for grace. For the Law was given through Moses; grace and truth came through Jesus Christ.

الانجيل (يوحنا 1: 17-1)

في البدء كان الكلمة. والكلمة كان عند الله. وكان الكلمة الله. هذا كان في البدء عند الله. كلُّ به كُون. وبغيره لم يُكون شيءٌ ممَّا كُون. فيه كانت الحياة. والحياة كانت نور الناس، والنور يُضيء في الظلمة. والظلمة لم تُدرکه. كان رجلٌ مُرسَلٌ من الله اسمه يوحنا، هذا جاء للشهادة لكي يشهد للنور. حتى يُؤمن الجميع بواسطته. لم يكن هو النور بل كان ليشهد للنور. كان النور الحقيقي الذي يُنير كل إنسان أت إلى العالم، كان في العالم والعالم به كُون. والعالم لم يعرفه. أتى إلى خاصته وخاصته لم تقبله فأما كل الذين قبلوه فأعطاهم سلطاناً أن يكونوا أبناء الله. الذين لا من دم ولا من مشيئة لحم، ولا من مشيئة رجل، لكن من الله ولدوا. والكلمة صار جسداً وحلَّ فينا. وقد أبصرنا مجده مجدٌ وحيدٌ من الأب، مملوءاً نعمةً وحقاً. ويوحنا شهد له وصرخ قائلاً: هذا هو الذي قلتُ عنه إن الذي يأتي بعدي قد كان قبلي لأنه أقدم مني. ومن امتلائه نحن كلنا أخذنا، ونعمة مكان نعمة، لأن الناموس أُعطي بموسى. وأما النعمة والحق فبيسوع المسيح قد حصلا.

Hymn to the Theotokos: The Angel cried out...BDW p. 864, (BHDL p. 467), Edelby p. 769

The angel cried out to the Woman full of grace: "Hail, immaculate Virgin!" Again, hail, for on the third day your Son is risen from the dead.

Shine, shine, o New Jerusalem, for the glory of the Lord has risen over you. Cry out now and rejoice, o Sion; and you, the pure one, the Mother of God, exult in the resurrection of the One to whom you gave birth.

نشيد لوالدة الاله بالحن الاول

ان الملك خاطب الممتلئة نعمة: أيتها العذراء النقية افرحي. وايضاً أقول إفرحي، لأن ابنك قد قام من القبر في اليوم الثالث أستنيري أستنيري. يا أورشليم الجديدة. لأن مجد الرب قد أشرق عليك. إفرحي الآن وسري يا صهيون. وأنت يا نقيّة يا والدة الاله إفرحي بقيامة ولدك.

Kinonikon: BDW p. 864, (BHDL p. 467) Edelby p.769

Receive the Body of Christ and taste the Source of Immortality. Alleluia.

ترنيمة المناولة:

جسد المسيح خذوا. والينبوع الذي لا ينضب ذوقوا. هلوليا (وتقال أيضاً بدل "اقبلني اليوم شريكاً")

It is repeated instead of "Receive me now..."

تعاد بدل "اقبلني اليوم..."

N.B. The Resurrection homily of St. John Chrysostom may also be chanted during the Communion of the faithful. (BHDL p. 468)

يمكن ترتيل عظة القديس يوحنا الذهبي الفم اثناء المناولة.

Post-Communion Hymn: Christ is risen ... (once)

بدل (لقد نظرنا ...) يرزم المسيح قام (مرة واحدة)

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Instead of *Blessed be the name of the Lord...*: Christ is risen... (3 times)
بدل (ليكن اسم الرب مباركاً...) يرغم المسيح قام (3 مرات)

After the Apolysis the Celebrant, holding the paschal candle and facing the People says: "*Christ is risen!*" The People respond "*He is truly risen!*"
Celebrant looking slightly to the left "*Almaseeh qaam!*" People "*Haqqan qaam!*"
Celebrant looking slightly to the right "*Christos anesti!*" People: "*Alithos anesti!*"
Celebrant facing the People "Glory to His Resurrection on the third day!" People "*We worship His Holy Resurrection on the third day!*"

This should be observed till the Saturday of Bright week with the exception of the readings
(PLC 473)

Instead of "Through the prayers of our holy fathers..." **We pray** "Christ is risen..."
This should be observed till Wednesday, May 4, 2016

1. The Iconostasis Holy Doors remain open until the end of the Ascension Liturgy.
2. Services, such as Baptisms, Funerals, Memorials etc. celebrated should start as follows: "*Blessed is our God...*" Then "*Christ is risen from the dead...*" (3 times).

Blessing of the Eggs (PLC p. 530)

Deacon: let us pray to the Lord.

People: Lord have mercy

Priest: O Lord, Our God, Creator of the Universe, bless these eggs, symbol of the Resurrection of your Christ. In your bounty bless those who offered them, those who prepared them and those who partake of them. Preserve the faithful from evil. Fill them with your magnificent gifts and your bounty which is beyond measure.

For yours is the dominion and yours is the kingdom, and the power and the glory, Father, Son and Holy Spirit, no and always and forever and ever.

People: Amen

Sunday, April 11, 2021
الاحد 11 نيسان 2021
Sunday of Saint Thomas
أحد القديس توما

Orthros Gospel 1
الانجيل الاول للسحر

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Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 479)

O Christ God, You showed Thomas your side from which gushed blood and water, symbol of Baptism. You invited him to touch the wound by which mankind was healed from its ancient deep wound. We ask You to strengthen our faith in your Divinity and Humanity so that we may become witnesses to your glorious Resurrection by our words, our deeds and our way of life.

For You are our Resurrection, 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 الأنديفونة

أيها المسيحُ الإله، يا مَنْ أظهرَ لتوما جنبه الذي خرج منه الدم والماء، رمز المعمودية، ودعاه ليلمسَ الجرحَ الذي به شُفيَ الإنسانُ من الجرح العظيم، ثبَّتَ إيماننا بلاهوتك، فنُصِبَ شُهوداً لقيامتكِ المجيدة بأقوالنا وأفعالنا وسيرتنا الجديدة لأنك أنت قيامتنا أيها المسيحُ الإله، وإليك نرفع المجد، وإلى ابيك الأزلي وروحك القدوس، الآن وكل أوان وإلى دهر الدهرين.
الشعب: آمين.

Antiphons of the Pascha (BDW p. 861), (PLC p. 464), (ED p. 764)

1. Shout joyfully to God, all you on earth.

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

2. Sing praise to the glory of his name; proclaim his glorious praise.

3. Say to God how tremendous are your deeds! For your great strength your enemies fawn upon You.

Glory be.... Now and always...

الأنديفونة الأولى للعيد

1. هللو للرب يا جميع الارض

بشفاعة والدة الاله يا مخلص خلصنا

2. ألا اشيديوا باسمه. اجعلوا تسييحه مجيداً

3. قولوا لله ما ارهب أعمالك. ولعظم قدرتك يتملق أعداؤك

4. لتسجد لك جميع الارض ولتشد لك

المجد للأب... الآن وكل أوان...

Entrance Hymn *“In the assemblies bless God, the Lord, from Israel’s wellsprings. O Son of God, Who are risen from the dead, save us who sing to You: Alleluia!”*

ترنيمة الدخول:

في المجامع باركوا الله الرب من يناييع إسرائيل. خلصنا يا ابن الله يا من قام من بين الاموات نحن المرمنين لك هلوليا

Hymns

Troparion of St. Thomas 7th Tone (3 times) BDW p. 872, ED p. 787

While the tomb was sealed You shone forth from it, O Christ our Life, and while the doors remained closed, You stood among your Disciples, O Resurrection of all, and through them You restored a new spirit in us according to your great Mercy.

نشيد القديس توما بالحن السابع (3 مرات)

إذ كان القبر مختوماً أشرقت منه ايها الحياة. ولما كانت الابواب مغلقة وقفت بالتلاميذ، ايها المسيحُ الاله قيامة الكل وجددت لنا بهم روحاً مستقيماً بعظيم رحمتك.

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Kondakion of Pascha, 8th Tone BDW p. 864, Edelby p. 766

Though You went down in the tomb, O Immortal One, You overthrew the power of hades, and rose victorious, O Christ God, Your greeted the Ointment Bearing Women, saying: Rejoice! You gave peace to your Apostles, and to those who had fallen resurrection.

قنداق الفصح باللحن الثامن

وإن نزلت الى القبر، يا من لا يموت، فقد نقضت قدرة الجحيم وقمت كظافر، أيها المسيح الإله. وللنسوة حاملات الطيب قلت أفرحن. ولرسلك وهبت السلام، يا مانح الوقعين القيام.

Trisagion or Instead of the Trisagion “All of you who have been baptized...” (PLC p. 478)

يمكن استبدال أيًا من النشيد المثلث التقديس (قدوس الله أو أنتم الذين بالمسيح اعتمدتم...)

Epistle Acts of the Apostle, 5:12-20, Page 25 (English) – Page 24 (Arabic)

SUNDAY OF ST. THOMAS

PROKIMENON (Tone 3) Ps.146: 5; 117: 1

Great is our Lord, and great is his power, and to his wisdom there is no limit.

Stichon: Praise the Lord, for he is good, for his mercy endures forever.

READING from the Acts of the Apostles

In those days by the hands of the apostles many signs and wonders were done among the people (and with one accord, they all would meet in Solomon’s portico; but of the rest, no one dared to associate with them, yet the people made much of them. And the multitude of men and women who believed in the Lord continued to increase), so that they carried the sick into the streets and laid them on beds and pallets, in order that, as Peter went by, at least his shadow would fall upon some of them. And crowds also came to Jerusalem from neighboring towns, and they brought the sick and those afflicted with unclean spirits — and all of them were healed.

But the High Priest rose up, and all his supporters (that is, the members of the Sadducean sect), and being filled with hatred, they laid their hands upon the apostles and threw them into the public jail.

But during the night, an angel of the Lord opened the doors of the prison, and led them out, saying: “Go, and standing in the temple, speak to the people all the words of this life.”

ALLELUIA (Tone 8) Ps.94: 1, 3

Come, let us rejoice in the Lord, let us sing gladly to God our Savior!

Stichon: For the Lord is a great God, and a great King above all gods.

مقدمة الرسالة

عظيم ربنا وعظيمة قوته، ولا إحصاء لعلمة
سبحوا الرب فإن الترنيم صالح، لإلهنا يلذ التسبيح

اعمال الرسل (5 : 12 - 20)

في تلك الايام، جرت على ايدي الرسل آيات وعجائب كثيرة في الشعب. وكانوا كلهم بنفس واحد في رواق سليمان. ولم يكن احد من الآخرين يجترئ ان يخالطهم، بل كان الشعب يعظمهم. وكان جماعات من رجال ونساء ينضمون بكثرة، مؤمنين بالرب، حتى إنهم كانوا يخرجون بالمرضى الى الشوارع، ويضعونهم على فرش وأسرة، ليقع ولو ظل بطرس عند اجتيازه على بعض منهم. وكان يجتمع ايضا الى اورشليم جمهور المدن التي حولها، يحملون المرضى والمعذبين بالأرواح النجسة، فكانوا يشفون جميعهم. فقام رئيس الكهنة وكل من معه، وهم من مذهب الصدوقيين، وامتلاؤا حسداً. وألقوا أيديهم على الرسل وجعلوهم في السجن العام. ففتح ملاك الرب ابواب السجن ليلاً، وأخرجهم وقال: امضوا وقفوا في الهيكل، وكلموا الشعب بجميع كلمات هذه الحياة.

هللوا

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هَلَمْ نَبْتَهِّجْ بِالرَّبِّ، وَنَهْلِلَ لِلَّهِ مَخْلَصِنَا
فَإِنَّ الرَّبَّ إِلَهَ عَظِيمٌ، وَمَلِكٌ عَظِيمٌ عَلَى الْأَرْضِ كُلِّهَا.

Gospel of the Feast, John 20: 19-31 (Skeptic Thomas) **The Holy Gospel according to St. John the Evangelist**

When it was late, that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, "Peace be to you!" And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced at the sight of the Lord. Jesus said to them again, "Peace be to you! As the Father has sent me, I also send you." When he had said this, he breathed upon them, and said to them, "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side I will not believe." And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in their midst, and said, "Peace be to you!" Then he said to Thomas. "Bring here your finger, and see my hands; and bring here your hand, and put it into my side; and be not unbelieving, but believing." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Because you have seen me, Thomas, you have believed. Blessed are those who have not seen, and yet have believed." Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

الانجيل (يوحنا 20: 19-31)

في عشية ذلك اليوم عينه، وهو الاول في الاسبوع، والابواب مغلقة، حيث كان التلاميذ مجتمعين خوفاً من اليهود، جاء يسوع ووقف في الوسط وقال لهم: السلام لكم. ولما قال هذا اراهم بيديه وجنبه، ففرح التلاميذ إذ أبصروا الرب. وقال لهم يسوع ثانية: السلام لكم، كما أرسلني الأب كذلك أنا أرسلكم. ولما قال هذا نفخ فيهم وقال لهم: خذوا الروح القدس. من غفرتم خطاياهم تُغفر لهم، ومن أمسكتكم خطاياهم أمسكت. وان توما أحد الاثني عشر الذي يُقال له التوأم، لم يكن معهم حين جاء يسوع. فقال له التلاميذ الآخرون: إننا قد رأينا الرب. فقال لهم إن لم أر موضع المسامير في يديه، وأضع إصبعي في موضع المسامير، وأضع يدي في جنبه لا أؤمن. وبعد ثمانية أيام كان تلاميذه أيضاً داخلًا وتوما معهم. فأتى يسوع والابواب مغلقة ووقف في الوسط وقال السلام لكم. ثم قال لتوما: هات إصبعك الى ههنا. وعاین يدي، وهات يدك وضعها في جنبي، ولا تكن غير مؤمن بل مؤمناً. أجاب توما وقال له: ربي والهي! قال له يسوع: لأنك رأيتني يا توما آمنت طوبى للذين لم يروا وأمنوا. وآيات أخر كثيرة صنع يسوع أمام تلاميذه لم تُكتب في هذا الكتاب. وإنما كُتبت هذه لتؤمنوا بأن يسوع المسيح هو ابن الله. وتكون لكم اذا آمنتم، الحياة باسمه.

Hymn to the Theotokos "O shining light...", (BDW p. 873), (PLC p. 482), (ED p. 791)

O shining light, Mother of God, honorable without compare; you are higher in dignity than any other human being. We magnify you with hymns.

النشيد لوالدة الاله باللحن السابع

ايتها المصباح الساطع الضياء، وأم الاله، والشرف الذي لا قياس له، يا أرفع البرايا كلها، بالتسابيح نعظمك.

Kinonikon "Exalt the Lord, O Jerusalem! Praise your God, Zion! Alleluia!", (BDW p. 873), (PLC p. 482), (ED p. 791)

ترنيمة المناولة

إمدحي يا اورشليم الرب، سبحي إلهك يا صهيون، هلوليا.

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Communion Hymn of the faithful:

Receive the Body of Christ and taste the Source of immortality. Alleluia. BDW p. 864, ED p.769

بدل (اقبلني اليوم شريكاً) يرئم - جسد المسيح خذوا. والينبوع الذي لا ينضب ذوقوا. هلوليا.

Post-communion Hymn: Christ is risen from the dead... (once)

بدل (لقد نظرنا ...) يرئم المسيح قام.. (مرة واحدة)

Apolysis “...Who rose from the dead and confirmed Thomas in the faith for our salvation...”

Sunday, April 18, 2021
Sunday of the Ointment Bearing Women
الأحد، 18 نيسان 2021

Tone 2 - Orthros Gospel 4
الحن الثاني والانجيل الرابع للسحر

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 483)

O Christ God, You alone are the Light of the world. Enlighten our spirit as You enlightened the eyes of the Marys. Gladden our hearts with faith and peace; and as You raised us up from the grave of our sins and delivered us from the power of Darkness, make us also worthy, in your great mercy, to light the lamps of our souls from the resplendent Light of your Glorious Resurrection, for You are our Light, our Life and our Resurrection, 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 الأنديفوننة

أيها المسيح الإله، يا من هو وحده نور الجميع وحياتهم، أضيء عقولنا وعيوننا، وأبرها كما أنرت عيون المريمات القديسات. فرح قلوبنا وأبهجها بالإيمان والسلام. وإذ قد أنهضتنا من وهدة الخطيئة، وأعتقنا من الظلام، أهلنا برافتك الجزيلة لأن نسرج مصابيحنا من شعاع هذا اليوم، رسم قيامتك المجيدة البهية

لأنك أنت نورنا وحياتنا، أيها المسيح إلهنا، واليك نرفع المجد والشكر والسجود، وإلى أبيك الأزلي وروحك القدس، الآن وكل أوان وإلى

دهر الدهرين

الشعب: أمين

Antiphons of the Pascha (BDW p. 861), (PLC p. 464), (ED p. 764)

First Antiphon

1. Shout joyfully to God, all you on earth.

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

2. Sing praise to the glory of his name; proclaim his glorious praise.

3. Say to God how tremendous are your deeds! For your great strength your enemies fawn upon You.

Glory be.... Now and always...

الأنديفوننة الاولى للعيد

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1. هلّوا للرب يا جميع الارض
بشفاعة والدة الاله يا مخلص خلصنا
2. ألا اشيدوا باسمه. اجعلوا تسبيحه مجيداً
3. قولوا لله ما ارهب أعمالك. ولعظم قدرتك يتملق أعداؤك
4. لتسجد لك جميع الارض ولتشد لك
المجد للأب... الآن وكل أوان...

Hymns

Troparion of the Resurrection, (Tone 2)

When you descended to death, O Immortal Life, You destroyed Hades by the splendor of your Divinity, and when you raised the dead from under the ground, all the Powers of heaven cried out: O Christ our God, the giver of life, glory to you.

OR

Troparion of the resurrection (Tone 2)

When You descended to death, O immortal Life, You destroyed Hades by the splendor of Your divinity. And when You raised the dead from below the earth, all the heavenly powers cried out to you: "O Giver of life, Christ our God, glory to You!"

نشيد القيامة بالحن الثاني

لما نزلت الى الموت، أيها الحياة الخالدة، أمتّ الجحيم بسنى لاهوتك. ولما أقمّت الاموات من تحت الثرى، صرخت جميع قوات السماويين: أيها المسيحُ ألهنا، يا مُعطي الحياة، المجد لك.

Troparion of the Myrrh-bearers, BDW 875, ED 793, (2nd Tone)

The angel stood by the tomb and cried out to the Ointment-bearing Women: "Ointments are for the dead, but Christ has proved Himself free from corruption. Cry out, then: "The Lord is risen and has bestowed great mercy upon the world."

نشيد حاملات الطيب – بالحن الثاني

ان الملاك وقفَ عند القبر، وهتف بالنسوة حاملات الطيب: أن الطيوبَ تليقُ بالأموات. لكنَّ المسيحَ قد ظهرَ غريباً عن البلى. فاصرخن: قد قامَ الربُّ مانحاً العالمَ عظيمَ الرحمة.

Troparion of the Patron of the Church النشيد لشفيح الكنيسة

Kondakion of Pascha, 2nd or 8th Tone

Though You went down in the tomb, O Immortal One, You overthrew the power of Hades, and rose victorious, O Christ God, Your greeted the Ointment Bearing Women, saying: Rejoice! You gave peace to your Apostles, and to those who had fallen resurrection.

قنداق الختام للفصح بالحن (الثاني او الثامن)

وإنْ نزلت الى القبر، يا من لا يموت، فقد نقضت قدرة الجحيم وقمت كظافر، أيُّها المسيحُ الإله. وللنسوة حاملات الطيب قلت أفرحن. ولرُسلك وهبت السلام، يا مانح الوقعين القيام.

Instead of the Trisagion "All of you who have been baptized..." (PLC p. 478)

بدل التريصاجيون يرزم: أنتم الذين بالمسيح اعتمدتم، المسيح قد لبستم. هللوا

Epistle Acts 6:1-7, Page 33 (English) – Page 32 (Arabic)

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SUNDAY OF THE OINTMENT-BEARING WOMEN

PROKIMENON (Tone 2) Ps.117: 14, 18

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

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

READING from the Acts of the Apostles

In those days, as the number of disciples increased; there arose a complaint among the Greeks against the Hebrews, in that their widows were being neglected in the daily service. And so, the twelve summoned the many disciples and said, "It is not good that we give up the word of God and serve at tables. Therefore, brethren, select from among you seven men of good reputation, full of the Holy Spirit and of wisdom that we could put to this service, while we devote ourselves to prayer and to the ministry of the word."

And the plan was pleasing to the whole crowd, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a recent convert from Antioch. These they presented to the apostles, who then prayed and laid their hands upon them. And God's word was growing, and the number of the disciples increased considerably in Jerusalem; and many of the priests also accepted the faith.

ALLELUIA (Tone 2) Ps.19: 1, 10

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 king

and listen to us on whatever day we call upon you.

مقدمة الرسالة

الربُّ قوتي وتسييحي، لقد كان لي خلاصاً
ادبني الربُّ تاديباً، والى الموت لم يُسلمني

الرسالة (اعمال الرسل 6: 1 - 7)

في تلك الايام، لما تكاثرت التلاميذ. حدثت تدمر من اليونانيين على العبرانيين، بأن اراملهم كُنَّ يهملن في الخدمة اليومية. فدعا الاثنا عشر جمهور التلاميذ وقالوا: لا يحسن ان نترك كلمة الله ونخدم الموائد. فاختاروا ايها الاخوة سبعة رجال منكم يشهد لهم بالفضل. قد ملاهم الروح القدس والحكمة، فنقيمهم على هذه الحاجة. ونحن نواظب على الصلاة وخدمة الكلمة. فحسن الكلام لدي جميع الجمهور، فاختاروا استفانس رجلاً ممتلئاً من الايمان والروح القدس، وفيلبس وبرخورس، ونيقانور وطيمون، وبرمناس ونيقولاوس دخيلاً انطاكيا. واقاموهم امام الرسل، فصلوا ووضعوا عليهم الايدي. وكانت كلمة الله تنمو، وعدد التلاميذ يتكاثر في اوراشليم جداً، وكان جمع كثير من الكهنة يطيعون الايمان.

هللوا

ليستجب لك الربُّ في يوم الضيق، ولعضدك اسمُ اله يعقوب
ياربُّ خلِّص الملك، واستجب لنا يوم ندعوك

Gospel of the Feast: Mark 15: 43-16:8 (Christ's Burial and Resurrection)

THE HOLY GOSPEL ACCORDING TO ST. MARK THE EVANGELIST

At that time there came Joseph, the one from Arimathea, a councillor of high rank, who was himself looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. But Pilate wondered whether he had expired so soon. And sending for the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was, he granted the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of the rock. Then he rolled a stone to the entrance of the tomb. But Mary Magdalene and Mary the mother of Jose were looking on and saw where he was laid. And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome,

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bought spices, in order to go and anoint him. And very early on the first day of the week, they came to the tomb, when the sun had just risen. And they were saying to one another, "Who will roll the stone back from the entrance of the tomb for us?" And looking up they saw that the stone had been rolled back—now, it was very large. But on entering the tomb, they saw a young man sitting at the right side, clothed in a white robe, and they were amazed. He said to them, "Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen he is not here. Behold the place where they laid him. But go, tell his disciples and Peter that he goes before you into Galilee; there you shall see him, as he told you." And they left and fled from the tomb, for trembling and fear had seized them; and they said nothing to anyone, for they were afraid.

انجيل أحد حاملات الطيب

(الانجيل (مرقس 15: 43 الى 16: 8)

في ذلك الزمان، أتى يوسف الذي من الرامة، وهو عضو شريف في المجلس. وكان هو أيضاً ينتظر ملكوت الله. فدخل بجرأة على بيلاطس وطلب جسد يسوع. فتعجب بيلاطس من أنه مات هكذا سريعاً. فدعا قائد المئة وسأله هل له زمان قد مات. ولما عرف ذلك من قائد المئة وهب الجسد ليوسف. فأشترى كتاناً وأنزله ولفه في الكتان ووضع في قبر قد نحت في صخرة. ودحرج حجراً على باب القبر. وكانت مريم المجدلية ومريم أم يوسى تنظران أين وضع. ولما انقضى السبت اشترت مريم المجدلية ومريم أم يعقوب وسألومه حنوطاً ليأتين ويحنطنه. وبكرن جداً في أول الأسبوع، وأتت القبر وقد طلعت الشمس. وكن يقفن فيما بينهما من يدحرج لنا الحجر عن باب القبر؟ وتطلعن فرأين الحجر قد دحرج. لأنه كان عظيماً جداً. فلما دخلن القبر رأين شاباً جالساً عن اليمين عليه حلة بيضاء فانذهلن. فقال لهن: لا تنذهلن. أتطلبن يسوع الناصري المصلوب؟ قد قام. ليس هو ههنا. وها الموضع الذي وضعوه فيه. لكن أذهبن وقلن لتلاميذه ولبطرس إنه يسبقكم إلى الجليل. هناك ترونه كما قال لكم. فخرجن من القبر سريعاً وفررن. وقد أخذتهن الرعدة والدهش. ولم يقفن لأحد شيئاً. لأنهن كن خائفات.

Hymn to the Theotokos: "The Angel cried out..."

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail, again! For your Son is risen from the tomb on the third day!"

Shine, shine, O new Jerusalem, for the glory of the Lord has shone upon you. Rejoice and be glad, O Sion; and you, O Pure One, O Mother of God, exult in the resurrection of your Son!

Other translation that is used now

The angel cried out to the Woman full of grace: "Hail, immaculate Virgin!" Again, hail, for on the third day your Son is risen from the dead.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen over you. Cry out now and rejoice, O Sion; and you, the pure one, the Mother of God, exult in the resurrection of the One to whom you gave birth.

نشيد لوالدة الاله باللحن الاول

ان الملك خاطب الممتلئة نعمة: أيتها العذراء النقية افرحي. وايضاً اقول افرحي، لأن ابنك قد قام من القبر في اليوم الثالث أستتيري انك يا أورشليم الجديدة لأن مجد الرب قد أشرق عليك. افرحي الآن وسري يا صهيون. وأنت يا نقيّة يا والدة الاله افرحي بقيامة ولدك.

Kinonikon: BDW p. 864, Edelby p.769

Receive the Body of Christ and taste the Source of Immortality. Alleluia.

ترنيمة المناولة:

April 2021

جسد المسيح خذوا. والينبوع الذي لا ينضب ذوقوا. هلولوا (وتقال أيضاً بدل "اقبلني اليوم شريكاً)

Post-Communion Hymn "Christ is risen ..." (once)

بدل (لقد نظرنا ...) يرئم المسيح قام

Apolysis "...Who is risen from the dead..."

Thursday, April 23, 2021
Great Martyr Saint George

Orthros Gospel – Luke 21:12-19 (October 26)

Liturgy of St. John Chrysostom

Antiphons of the Pascha (BDW p. 861), (PLC p. 464), (ED p. 764)

Entrance Hymn "In the assemblies bless God, the Lord, from Israel's wellsprings. O Son of God, Who are risen from the dead, save us who sing to You: Alleluia!"

Hymns Troparion of St. George (BDW p. 670), (PLC p. 368), (ED p. 1388)
Troparion of the Patron of the Church
Kondakion of Mid- Pentecost, (BDW p. 877), (PLC p. 487), (ED p. 801)

Trisagion or Instead of the Trisagion "All of you who have been baptized..." (PLC p. 478)

Epistle Galatians, 3:23-4:5, Page 488 (English) – Page 557 (Arabic)

Gospel John 15:17-16:2, Page 290 (English) – Page 191 (Arabic)

Hymn to the Theotokos "The Angel cried out..." (BDW p. 864), (PLC p. 467), (ED p. 769)

Kinonikon "Receive the Body of Christ and taste the Source of Immortality. Alleluia!" (BDW p. 864), (PLC p. 467), (ED p. 770)

Post-Communion Hymn "Christ is risen ..." (once)

Apolysis "...Who is risen from the dead..."

Sunday, April 25, 2021
Sunday of the Paralytic
الأحد، 25 نيسان 2021
أحد المخلع

Tone 3 - Orthros Gospel 5
الحن الثالث والانجيل الخامس للسحر

April 2021

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 485)

O Christ our God, Who participate with the Father and the Holy Spirit in the dominion over all, You have appeared in the flesh healing infirmities. You have dispelled suffering and restored light to the blind by your divine command. You raised the Paralytic and ordered him to walk at once.

Remember us in your compassion. Shine in our hearts your pure light. Open the eyes of our minds. Set in us the fear of your commandments, so that we May live according to the spirit, doing what pleases You.

For You are our Light, our Life and our Resurrection, 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 الأنديفوننة

أَيُّهَا الْمَسِيحُ إِلَهَنَا، الْمَشْتَرِكُ مَعَ الْآبِ وَالرُّوحِ الْقُدُّوسِ فِي السِّيَادَةِ عَلَى الْجَمِيعِ، لَقَدْ ظَهَرْتَ بِالْجِسْمِ شَافِيًا الْأَمْرَاضَ. وَأَزَلْتَ الْآلَامَ وَأَنْرَتَ الْعُمَيَانَ. وَبِكَلِمَتِكَ الْإِلَهِيَّةِ أَقَمْتَ الْمَخْلَعَ الْمَقْعَدَ وَأَمَرْتَهُ بِأَنْ يَمْشِيَ فَوْرًا. فَلِذَلِكَ أَذَكَّرْنَا بِكَرَّةِ رَحْمَتِكَ، وَأَضْيَيْ قُلُوبَنَا بِصَافِي نورك، وَافْتَحْ عَيُونَ أَدْهَانِنَا، وَضَعْ فِيْنَا خَشْيَةَ وَصَايَاكَ، لَكَيَّ نَسِيرُ سِيرَةً رُوحِيَّةً، عَامِلِينَ بِكُلِّ مَا يُرْضِيكَ

لَأَنَّكَ أَنْتَ نُورُنَا، أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانَ وَالِي دَهْرِ الدَّاهِرِينَ
الشعب: آمين

Antiphons of the Pascha (BDW p. 861), (PLC p. 464), (ED p. 764)

1. Shout joyfully to God, all you on earth.

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

2. Sing praise to the glory of his name; proclaim his glorious praise.

3. Say to God how tremendous are your deeds! For your great strength your enemies fawn upon You.

Glory be.... Now and always...

الأنديفوننة الأولى للعيد

1. هَلِّلُوا لِلرَّبِّ يَا جَمِيعَ الْأَرْضِ

بِشَفَاعَةِ وَالِدَةِ الْإِلَهِيَّةِ يَا مُخْلِصَ خَلْصِنَا

2. أَلَا أَشِيدُوا بِاسْمِهِ. اجْعَلُوا تَسْبِيحَهُ مَجِيدًا

3. قُولُوا لِلَّهِ مَا ارْهَبَ أَعْمَالِكَ. وَلِعَظَمِ قُدْرَتِكَ يَتَمَلَّقُ أَعْدَاؤُكَ

4. لَتَسْجُدَ لَكَ جَمِيعَ الْأَرْضِ وَلَتَشْدَّ لَكَ

الْمَجْدَ لِلْآبِ... الْآنَ وَكُلَّ أَوَانَ...

Hymns

Troparion of the resurrection (3rd tone)

Let the heavens rejoice and the earth be glade! 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 of the dead. * He has delivered us from the bosom of Hades * and has granted to the world great mercy.

April 2021

نشيد القيامة باللحن الثالث

لِتَفْرَحِ السَّمَاوِيَّاتِ. وَتَبْتَهِجِ الْأَرْضِيَّاتِ. لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ. وَوَطِئَ الْمَوْتَ. وَصَارَ بَكَرَ الْأَمْوَاتِ. وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ. وَمَنْحَ الْعَالَمِ عَظِيمَ الرَّحْمَةِ

Troparion of the Patron of the Church النشيد لشفيح الكنيسة

Kondakion of Pascha, 2nd or 8th Tone

Though You went down in the tomb, O Immortal One, You overthrew the power of Hades, and rose victorious, O Christ God, You greeted the Ointment Bearing Women, saying: Rejoice! You gave peace to your Apostles, and to those who had fallen resurrection.

قنداق الختام للفصح باللحن (الثاني او الثامن)

وإن نزلت الى القبر، يا من لا يموت، فقد نقضت قدرة الجحيم وقمت كظافر، أيها المسيح الإله. وللنساء حاملات الطيب قلت افرحن. ولرؤسلك وهبت السلام، يا مانح الوقعين القيام.

Instead of the Trisagion “All of you who have been baptized...” (PLC p. 478)

بدل التريصاجيون يرزم: أنتم الذين بالمسيح اعتمدتم، المسيح قد لبستم. هلوليا

Epistle 1 Peter, 5:6-14, Page 489 (English) – Page 558 (Arabic)

Prokimenon (Tone 8)

Through all the earth, their voice resounds, and to the ends of the world their message.

Stichon: The heavens declare God’s glory and the firmament proclaims the work of his hands.

Reading from the First Epistle of St. Peter the Apostle

Brethren; humble yourselves under God’s mighty hand, that he may exalt you at the proper time. Cast all your anxiety upon him, because he cares for you. Be sober, be watchful, for your adversary, the devil, prowls around seeking some to devour. Resist him, steadfast in the faith, knowing that the same suffering befalls your brethren all over the world.

But the God of all grace, who has called us to his glory in Christ Jesus, will himself, after we have suffered a little while, perfect, strengthen and establish us. To him is the dominion for ever and ever. Amen.

By Silvanus the faithful brother (as I account him), I have written to you thus briefly, exhorting and testifying that this is God’s true grace. Stand firmly in it. The church which is in Babylon, chosen as you are, greets you, and so does my son Mark. Greet one another with a holy kiss. Grace be to all of you who are in Christ. Amen.

Alleluia (Tone)

The heavens shall proclaim your wonders, O Lord, and your truth in the assembly of the saints.

Stichon: God is glorified in the council of his saints, great and awesome to all those around him.

تذكار القديس الرسول مرقس الانجيلي

مقدمة الرسالة 5:6-14

في كل الأرض ذاع منطقتُهُ، وإلى أقاصي المسكونة كلامُهُ

السَّمَاوَاتِ تُذَيِّعُ مَجْدَ اللَّهِ، وَالْفَلَكَ يُخْبِرُ بِأَعْمَالِ يَدَيْهِ

فصلٌ من رساله القديس بطرس الرسول الأولى الجامعة

يا إخوة، اتضعوا تحت يد الله القادرة، ليرفعكم في حينه * ملقنين عليه همكم كله. فإنه يعتني بكم * أصبحوا واسهروا. فإن إبليس خصمكم كأسد زائر يجول ملتمساً من يبتلعه * فقاوموه راسخين في الإيمان، عالين أن هذه الآلام بعينها تتم على إخوانكم الذين في العالم * وإله كل نعمة، الذي دعاكم إلى مجده الأبدي في المسيح يسوع، بعد تألكم اليسير، هو نفسه يجعلكم كاملين راسخين مؤيدين

April 2021

مؤسسين* له المجد والعزة إلى دهر الداهرين. آمين* قد كتبت إليكم بإيجاز، فيما أظن، على يد سلوانس الأخ الأمين، مُحَرِّصاً وشاهداً أن هذه هي نعمة الله الحقيقية التي أنتم قائلون فيها* تسلم عليكم (الكنيسة) المختارة التي في بابل، ومرقس ابني* سلموا بعضكم على بعض بقبلة المحبة. سلام لكم يا جميع الذين في المسيح يسوع.

هللوا

تَعْتَرِفُ السَّمَاوَاتُ بِعَجَائِبِكَ يَا رَبِّ، وَحَقِّكَ فِي جَمَاعَةِ الْقَدِيسِينَ
اللَّهُ مَمَجَّدٌ فِي جَمَاعَةِ الْقَدِيسِينَ، عَظِيمٌ وَزَهِيْبٌ عِنْدَ جَمِيعِ الَّذِينَ حَوْلَهُ.

Gospel of the Feast: John 5: 1-15 (Healing of the Paralytic)

Page 26 (English) – Page 11 (Arabic)

The Holy Gospel according to St. John the Evangelist

At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had. Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus "saw him lying there, and knew that he had been in this state a long time, he asked him, "Do you want to get well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me." Jesus said to him, "Rise, take up your pallet and walk." And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath. The Jews therefore said to him who had been healed, "It is the Sabbath; you are not allowed to take up the pallet." He answered them, "He who made me well said to me, 'Take up your pallet and walk' "They asked him then, "Who is the man who said to you, 'Take up your pallet and walk?" "But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, "Behold, you are cured. Sin no more, lest something worse happen to you. The man went away and told the Jews that it was Jesus who had healed him.

انجيل أحد المخلع

(الانجيل (يوحنا 5: 1-15)

ففي ذلك الزمان صعد يسوع إلى أورشليم. وكان في أورشليم عند باب الغنم بركة تُسمى بالعبرانية بيت حسدا لها خمسة أروقة. وكان مُضجِعاً فيها جمهور من المرضى، من عميانٍ وعرجٍ ويابسسي الأعضاء، ينتظرون تحريك الماء. لأن ملاكاً كان ينزل أحياناً في البركة ويحرك الماء. والذي كان ينزل أولاً من بعد تحريك الماء كان يُبرأ من كل مرضٍ اعتراه. وكان هناك رجلٌ به مرضٌ منذ ثمانٍ وثلاثين سنة. هذا إذ رآه يسوع ملقى، وعلم ان له زماناً طويلاً، قال له أتريد أن تُبرأ؟ فأجابته المريض: يا سيد، ليس لي إنسانٌ إذا تحرك الماء يُلقيني في البركة. بل بينما أكون آتياً ينزل قدامي آخر. فقال له يسوع قم. احمل سريرك وأمشي. فللوقت برئ الرجل وحمل سريرته ومشى. وكان ذلك اليوم سبتاً. فقال اليهود للذي شفي: أنه سبت فلا يحل لك ان تحمل السرير. فأجابهم: إن الذي أبرأني هو قال لي: إحمال سريرك وأمشي. فسألوه من هو الرجل الذي قال لك أحمل سريرك وأمشي. فأما الذي شفي فلم يكن يعلم من هو. لأن يسوع كان قد توارى بين الجمع المزدحم في ذلك الموضع. وبعد ذلك وجدته يسوع في الهيكل فقال له: ها قد عوفيت فلا تعد تخطأ لئلا يصيبك أعظم. فذهب ذلك الرجل وأخبر اليهود أن يسوع هو الذي أبرأه.

Hymn to the Theotokos

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail, again! For your Son is risen from the tomb on the third day!"

April 2021

Shine, shine, O new Jerusalem, for the glory of the Lord has shone upon you. Rejoice and be glad, O Sion; and you, O Pure One, O Mother of God, exult in the resurrection of your Son!

Other translation that is used now

The angel cried out to the Woman full of grace: “Hail, immaculate Virgin!” Again, hail, for on the third day your Son is risen from the dead.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen over you. Cry out now and rejoice, O Sion; and you, the pure one, the Mother of God, exult in the resurrection of the One to whom you gave birth.

نشيد لوالدة الاله باللحن الاول

ان الملاك خاطب الممتلئة نعمة: أيتها العذراء النقية افرحي. وايضاً اقولُ افرحي، لأن ابنك قد قام من القبر في اليوم الثالث أستتيري أستتيري. يا أُورشليم الجديدة. لأن مجد الرب قد أشرقَ عليكِ. افرحي الآن وسرِّي يا صهيون. وأنتِ يا نقيّة يا والدة الاله افرحي بقيامة ولدك.

Kinonikon: “Receive the Body of Christ and taste the Source of immortality. Alleluia!” BDW p. 864, ED p.769

ترنيمة المناولة:

جسد المسيح خذوا. والينبوع الذي لا ينضب ذوقوا. هلوليا (وتقال أيضاً بدل "اقبلني اليوم شريكاً"

It is repeated instead of “Receive me now...” during the communion of the faithful.

تعاد بدل " اقبلني اليوم... " اثناء مناولة المؤمنين.

Post-communion hymn: The Troparion of Pascha, (once only)

بدل (لقد نظرنا ...) يرسم المسيح قام... مرة واحدة

Apolysis “...Who is risen from the dead...”

Wednesday, April 28, 2021

Mid-Pentecost

الاربعاء، 28 نيسان 2021

الاربعاء منتصف الخمسين، عيد سيدي

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 463)

O Christ, the Great and All-holy Passover, Wisdom, Word and Power of God, You died in the flesh and You rose on the third day, raising Adam from corruption and destroying death. O Passover of incorruption and Salvation of the world, grant us to partake of You more perfectly in the Everlasting Day of your Kingdom.

For You are our Holiness and our Resurrection, O Christ God, and to You is due Honor and Glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

April 2021

صلاة الأنديفوننة

أيها المسيح الفصح الكبير الأشرف. يا حكمة الله وكلمته وقوته. لما رقدت ميتاً بالجسم. قُمتَ في اليوم الثالث وأقمتَ آدمَ من الفساد. وأبطلت الموت. يا فصحَ عدم الفسادِ وخلص العالم. فأنعم علينا بأن نُشاركك أكمل مشاركة. في نهار ملك الذي لا مساءً له. لأنك صرت لنا براً وفداء. أيها المسيح الإله. ولك العزة والمجد. ولأبيك الأزلي وروحك القدوس الصالح والمحيي. الآن وكل أوانٍ وإلى دهر الداهرين.
الشعب: أمين.

Mid-Easter Season Troparion 8th Tone

O Savior, at the middle point of the festive season, give my thirsty soul to drink from the waters of piety and devotion, for You called out to all men and said: “All of you, come to Me and draw the waters of immortality.” Wherefore we bow down in worship before You and cry out with faith: “Grant us Your mercy, for You are the Fountain of Life.”

نشيد منتصف الخمسين بالحن الثامن (ثلاثاً)

في انتصاف العيد اسق نفسي العطشى من مياه التقوى، أيها المخلص. لأنك هتفت بالجميع: إن عطش أحد فليأت إلي ويشرب. فيا أيها المسيح الإله ينبوغ الحياة المجد لك

Kondakion of the Feast 4th Tone (BDW p. 877), (PLC p. 487), (ED p. 801

O Christ-God, Creator and Master of all, at the middle point of the season of the Mosaic festivities, You called out to all men and said: “All of you come, and draw the waters of immortality.” Wherefore we bow down in worship before You and cry out with faith: “Grant us your mercy, for You are the fountain of our life

قنداق الختام بالحن الرابع

في انتصاف العيد الناموسي أيها المسيح الإله خالق الكل وسيدهم، قُلت للحاضرين: هلموا استقوا ماء الخلود. فلذلك نسجد لك بأيمان: هب لنا رأفتك، فإنك أنت ينبوغ حياتنا.

Epistle Acts of the Apostles, 14:6-18, Page 46 (English) – Page 48 (Arabic)

Gospel John 7:14-30, Page 29 (English) – Page 13 (Arabic)

Hymn to the Theotokos “Virginity is incompatible with motherhood...” (BDW p. 878), (PLC p. 487), (ED p. 802)

النشيد لوالدة الاله بالحن الثامن

إن البكارة مستحيلة على الأمهات. والولادة غريبة عن الأبكار وأماً فيك، يا والدة الاله، فقد تم تدبير الأمرين كليهما معاً. فلذلك نحن قبائل الارض، نُغطك بلا فتور

Kinonikon: “He who eats My Flesh and drinks My Blood abides in Me and I in him. Alleluia!” (BDW p. 878), (PLC p. 487), (ED p. 802)

ترنيمة المناولة

من يأكل جسدي ويشرب دمي. يثبت في وأنا فيه. هلوليا

END