

Typicon of the Divine Liturgy for Sundays and main Feasts

August 2021

أب 2021

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

jjordan2000@yahoo.com

Typicon Outline preparations: Rev. Peter Boutros

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: Cyber Typicon - Version 4, 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

**Sundays from Pentecost to the Tridion - unless noted otherwise
for particular Class feasts and particular Typicon recommendations**

The Invocation to the Holy Spirit “*Heavenly King...*” and “*Glory to God in the highest ...
Lord, I shall open my lips ...*”

Antiphons Typica and/or Beatitudes or Antiphons of Sunday

Entrance Hymn “*Come, let us worship and bow down before Christ. O Son of God who are
risen from the dead, save us who sing to You: Alleluia!*”

Trisagion

Hymn to the Theotokos “It is truly right...”

Kinonikon “Praise the Lord from the highest. Alleluia!”

Post-communion hymn “We have seen the true light ...”

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

Conclusion of the Divine Liturgy “Through the prayers of our holy fathers...”

Sunday, August 1, 2021

10th Sunday After Pentecost – Healing of the Epileptic Boy

الأحد 1 آب 2021

الأحد العاشر بعد العنصرة

Tone 1 - Orthros Gospel 10

اللحن الأول والانجيل العاشر للسحر

Liturgy of St. John Chrysostom

Hymns

Troparion of the resurrection (1st tone)

While the stone was sealed by the Jews and soldiers were watching your sacred body, You rose, O Savior, on the third day, giving life to the world. Wherefore, O Giver of life, the powers of heaven cried out: Glory to your resurrection, O Christ. Glory to your kingdom, glory to your Plan of redemption, O You who alone are the Lover of mankind.

OR

Troparion of the resurrection (1st tone)

After the stone was sealed by the Jews and the while the soldiers were watching Your spotless body, You rose, O Savior, on the third day, giving life to the world. Wherefore, the heavenly powers cried out to you, O Giver of life: “Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your economy, O You who alone are the lover of mankind!”

نشيد القيامة باللحن الأول

إن الحجر ختمه اليهود، وجسدك الطاهر حرسه الجنود. لكنك قمت في اليوم الثالث، أيها الخالص، واهباً للعالم الحياة. لذلك قوات السماوات هتفت اليك، يا مُعطي الحياة: المجد لقيامتك أيها المسيح. المجد للملك. المجد لتدبيرك، يا محب البشر وحدك.

Troparion of the Patron of the Church

النشيد لشفيح الكنيسة

Kondakion:

O never failing Protectress of Christians and their ever present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor you.

نشيد الختام (القنّاق)

يا نصيرة المسيحيين التي لا تُخزي، ووسيطتهم الدائمة لدى الخالق، لا تعرضي عن أصواتِ الخطاة الطالبن اليك. بل بما انك صالحة، بادري الى معونتنا، نحن الصارخين اليك يايمان: هلمي الى الشفاعة، وأسرعني الى الابتهاال، يا والدة الاله المحامية دائماً عن مكريميك.

Epistle 1 Cor 4:9-16, Page 157 (English) – Page 179 (Arabic)

PROKIMENON (Tone 1) Ps.32: 22, 11

May your kindness, o Lord, be upon us, for we have hoped in you.

Stichon: Exult, you just, in the Lord; praise from the upright is fitting.

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

BRETHREN, I think God has set forth us the apostles last of all, as men doomed to death, so that we would become a spectacle to the world, and to angels, and to men. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor! To this very hour, we hunger and thirst, and we are naked and buffeted and have no fixed home. And we labor, working with our own hands. We are reviled and we bless, we are persecuted and we bear with it, we are maligned and we console; we have become as the refuse of this world, the scum of all until this present time. I write these things, not to put you to shame, but to admonish you as my dearest children. For although you have ten thousand tutors in Christ, you have not many fathers. Therefore, I beg you, be imitators of me, as I am of Christ.

ALLELUIA (Tone 1)

O God, you granted me retribution and made peoples subject to me and saved me from my raging enemies.

Stichon: Therefore, I will proclaim you, o Lord, among the nations, and I will sing praise to your name.

الرسالة للأحد العاشر بعد العنصرة

مقدمة الرسالة

لتكن يا ربُّ رحمته علينا، بحسب اتكالنا عليك
ابتهجوا أيها الصديقون بالرب، بالمستقيمين يليق التسبيح

الرسالة (1 كورنثس 4: 9 – 16)

يا إخوة، ان الله قد أبرزنا نحن الرسل آخري الناس، كأننا مجعولون للموت. لأننا فد صرنا مشهداً للعالم والملائكة والبشر. نحن جهال من أجل المسيح، أما أنتم فحكماؤ في المسيح. نحن ضعفاء، أما أنتم فأقوياء. أنتم مكرمون، أما نحن فمهانون. وحتى هذه الساعة نجوع ونعطش، ونعري ونلطم ولا قرار لنا، ونتعب عاملين بأيدينا. نُشتم فنبارك، نُضطهد فنحتمل. يُشنع علينا فنترضع. قد صرنا كأقدار العالم، كأوساخ يستخبثها الجميع حتى الآن. ولا أكتب ذلك لإخجالكم، لكنني أعظكم كأولادي الاحباء. لأنه ولو كان لكم

ربوات من المعلمين في المسيح، ليس لكم آباء كثيرين، لأنني أنا ولدتكم في المسيح يسوع بالإنجيل. فأطلب إليكم أن تكونوا بي مقتدين.

هللوا

الله هو المنتقم لي، ومُخضع الشعوب تحتي
المُعظم خلاص الملك، والصانع رحمة إلى مسيحه.

Gospel Matthew 17:14-23, Page 87 (English) – Page 54 (Arabic)

At that time a man approached Jesus, and threw himself on his knees before him, saying, “Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. And I brought him to your disciples, but they could not cure him.” Jesus answered and said, “O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me.” And Jesus rebuked him; and the devil went out of him, and from that moment the boy was cured. Then the disciples came to Jesus privately and asked, “Why could we not cast it out?” He said to them, “Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, ‘Move from here,’ and it will move. And nothing will be impossible to you. But this kind can only be cast out by prayer and fasting.” Now while they were gathering together in Galilee, Jesus said to them, “The Son of Man is to be betrayed into the hands of men, and they will kill him: and on the third day he will rise again.”

الاحد العاشر بعد العنصرة

الانجيل (متى 17: 14 – 23 أ)

في ذلك الزمان، دنا الى يسوع إنسان، فجبًا له وقال: يا سيد، ارحم ابني، فإنه يعترى في رؤوس الأهل ويتألم جدًا. فإنه كثيرًا ما يقع في النار، وكثيرًا في الماء. وقد قدمته لتلاميذك فلم يستطيعوا أن يشفوه. فأجاب يسوع وقال: أيها الجيل الغير المؤمن الأعوج، إلى متى أكون معكم، حتى متى أحتملكم؟ إليّ به إلى ههنا. وانتهره يسوع، فخرج منه الشيطان، وشفي الغلام من تلك الساعة. حينئذ دنا التلاميذ إلى يسوع على انفراد وقالوا: لماذا لم نستطع نحن أن نخرجه؟ فقال لهم يسوع: لعدم إيمانكم. فالحق أقول لكم، لو كان لكم إيمان مثل حبة الخردل، لكنتم تقولون لهذا الجبل انتقل من هنا إلى هناك، فينتقل، ولا يستحيل عليكم شيء. أمّا هذا الجنس فلا يخرج إلا بالصلاة والصوم. وإذا كانوا يطوفون في الجليل قال لهم يسوع: ان ابن الإنسان مزمع أن يسلم إلى أيدي الناس. فيقتلونه، وفي اليوم الثالث يقوم.

Saturday August 6, 2021

HOLY TRANSFIGURATION OF OUR LORD

السبت 6 آب 2021

تجلي ربنا والهنا ومخلصنا يسوع المسيح المقدس

Orthros Gospel of the Transfiguration

لحن العيد والانجيل الخاص بالعيد للسحر

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 409)

O Christ God, when You were transfigured in glory on Mount Tabor, You manifested the splendor of your Divinity to your disciples and sanctified the whole universe by your Light. Illumine us too by the Light of your knowledge. Guide us on the way of your commandments. Make us worthy to inherit your eternal Kingdom.

For You are Good and Lover of mankind 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 الْمَسِيحُ الْإِلَهَ، يَا مَنْ تَجَلَّى بِمَجْدٍ عَلَى جَبَلِ ثَابُورَ، وَأَرَى تَلَامِيذَهُ مَجْدَ لَاهُوتِهِ، وَقَدَّسَ بِنُورِهِ كُلَّ الْمَسْكُونَةِ، أَنْزَلْنَا نَحْنُ أَيْضًا بِنُورِ مَعْرِفَتِكَ، وَاهْدِنَا سَبِيلَ وَصَايَاكَ، وَأَهْلُنَا لِأَنَّ نَظَهَرَ وَارِثِينَ مَلَكُوتِكَ الَّذِي لَا انْتِهَاءَ لَهُ لِأَنَّكَ أَنْتَ وَحْدَكَ صَالِحٌ وَمَحَبٌّ لِلْبَشَرِ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ

Antiphons of the Transfiguration, (BDW p.749), (PLC p.409), (ED p. 1505)

1- His foundation upon the holy mountains; the Lord loves the gates of Zion more than any dwelling of Jacob.

O Son of God who were transfigured on Mount Thabor, save us who sing to You:

Alleluia!

2- Glorious things are said of you, O City of God!

3- O Zion they shall say: "A man was born in her, and He is the Most High who made her.

انديفونة العيد

1- أُسِّسُهُ فِي الْجِبَالِ الْمُقَدَّسَةِ،

اللازمة: خَلَصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورَ، نَحْنُ الْمَرْنَمِينَ لَكَ هَلْلُويَا.

2- الرَّبُّ يُؤَثِّرُ أَبْوَابَ صِهْيُونِ عَلَى جَمِيعِ مَسَاكِنِ يَعْقُوبَ

3- فَدَقِيلَتْ فِيكَ الْأَمْجَادُ يَا مَدِينَةَ اللَّهِ

4- يَقُولُ إِنْسَانٌ: الْأُمُّ صِهْيُونِ. وَإِنْسَانٌ وُلِدَ فِيهَا، وَالْعَلِيِّ نَفْسُهُ قَدْ أُسِّسَهَا.

Entrance Hymn "Come Tabor and Hermon shall rejoice in your name. O Son of God, Who were transfigured on mount Tabor, save us who sing to You: Alleluia!" (PLC p.412), (ED p. 1507)

ترنيمه الدخول

ثَابُورُ وَحَرْمُونُ بِاسْمِكَ يَتَهَلَّلَانِ

خَلَصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورَ، نَحْنُ الْمَرْنَمِينَ لَكَ هَلْلُويَا.

Hymns

Troparion of the Feast, 7th tone, 3 times, BDW p.746, ED p.1496

You were transfigured on the mountain, O Christ God showing your disciples as much of your glory as they could hold. Let your eternal light shine also upon us sinners, through the prayer of the Mother of God, O Giver of light, glory to You.

نشيد التجلي باللحن السابع (3 مرات)

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهَ عَلَى الْجَبَلِ. فَأَظْهَرْتَ مَجْدَكَ لِتَلَامِيذِكَ عَلَى حَسَبِ مَا اسْتَطَاعُوا. فَأَضِيئْ لَنَا أَيْضًا نَحْنُ الْخَطَاةَ بِنُورِكَ الْأَزَلِيِّ، بِشَفَاعَةِ وَالِدَةِ الْإِلَهَ، يَا مُعْطِي النُّورِ الْمَجْدُ لَكَ.

Kondakion of the Feast, 7th tone, BDW p. 746, ED p. 1496

O Christ God, you were transfigured on the Mountain, and your disciples saw as much of your glory as they could hold, so that seeing You crucified they would know You had willed to suffer your passion and would proclaim to the world that You as verily the Reflection of the Father.

قنذاق الختام للتجلي للحن السابع

تجلّيت أيُّها المسيحُ الإله على الجبل. وبقدْر ما استطاع تلاميذك شاهدوا مجدك لكي يفهموا، إذا ما رأوك مصلوبًا أنك تتألّم باختيارك. ويكرزوا للعالم أنك أنت حقًا ضياءً الاب.

Epistle 2 Peter 1:10-19, Page 523 (English) – Page 590 (Arabic)

PROKIMENON (Tone 4) Ps. 103:24:1

How great are your works, O Lord!

In wisdom you have wrought them all.

Stichon: Bless the Lord, O my soul!

You are very great indeed, O Lord, my God!

READING from the Second Epistle of St. Peter the Apostle: 1:10-19

BRETHREN, strive more ardently by good works to make your calling and election certain. For if you do this, you will not fall into sin at any time. Indeed, in this way the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be amply provided for you.

Therefore, I shall begin to remind you always of these things — although indeed you know them and are well established in the present truth. As long as I am in this tabernacle, I think it right to arouse you by a reminder, knowing as I do that the taking away of my tabernacle is at hand, just as the Lord Jesus Christ signified to me. Moreover, I will endeavor that even after my death you may often have occasion to recall these things to mind.

For we were not following fictitious tales when we made known to you the power and the coming of our Lord Jesus Christ, but had been eyewitnesses of his grandeur. For he received from God the Father honor and glory when, coming down from the magnificent glory, a voice spoke to him in these words: “This is my beloved Son in whom I am well pleased (Mt.17:5).” And this voice we ourselves heard borne from heaven when we were with him on the holy mountain.

And we have the word of prophecy surer still, to which you do well to attend, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

ALLELUIA (Tone7)

Yours are the heavens and yours is the earth; the world and its fullness you have founded.

Stichon: Blessed is the people whose God is the Lord!

مقدمة الرسالة

ما أعظم أعمالك يا رب، لقد صنعت جميعها بحكمة
باركي يا نفسي الرب، أيُّها الربُ إلهي لقد عظمت جدًّا

الرسالة (2 بطرس 1: 10 – 19)

يا إخوة، أجهدوا ان تجعلوا دعوتكم وانتخابكم ثابتين، فإنكم إذا فعلتم ذلك لا تزلون أبدًا. وهكذا تُمنحون بسخاءٍ أن تدخلوا ملكوت ربنا ومخلصنا يسوع المسيح الأبدي. لذلك لا أغفل عن تذكيركم دائمًا هذه الأمور، وإن كنتم عالمين بها وراسخين في الحق الحاضر. وأرى من الحق علي ما دُمت في هذا المسكن أن أنبّهكم بإنذارٍ، لعلمي بأن مسكني سيُخلى عن قريب، كما أعلن لي ربنا يسوع المسيح. وسأجتهد أن يكون لكم بعد خروجي تذكّر هذه الأمور كل حين. لأننا لم نتبع خرافاتٍ مُصنعة، إذ أعلمناكم قوّة

رَبَّنَا يَسُوعَ الْمَسِيحِ وَمَجِيئِهِ، بَلْ كُنَّا مُعَايِنِينَ جَلَالَهُ. لِأَنَّهُ أَخَذَ مِنْ اللَّهِ الْآبِ كِرَامَةً وَمَجْدًا، إِذْ جَاءَهُ الْمَجْدُ الْفَخِيمُ صَوْتٌ يَقُولُ: هَذَا هُوَ ابْنِي الْحَبِيبِ الَّذِي بِهِ سُرَّرْتُ. وَقَدْ سَمِعْنَا نَحْنُ هَذَا الصَّوْتِ الَّذِي جَاءَ مِنَ السَّمَاءِ، حِينَ كُنَّا مَعَهُ فِي الْجَبَلِ الْمُقَدَّسِ. وَعِنْدَنَا أَثْبَتٌ مِنْ ذَلِكَ، وَهُوَ كَلَامُ الْأَنْبِيَاءِ، الَّذِي تُحْسِنُونَ إِذَا أَصْغَيْتُمْ إِلَيْهِ، كَأَنَّهُ مِصْبَاحٌ يُضِيءُ فِي مَكَانٍ مُظْلَمٍ، إِلَى أَنْ يَنْفَجِرَ النَّهَارُ وَيُشْرِقَ كَوْكَبُ الصُّبْحِ فِي قُلُوبِكُمْ.

هللوا

لَكَ هِيَ السَّمَاوَاتُ وَلَكَ هِيَ الْأَرْضُ، أَنْتَ أَسَّسْتَ الْمَسْكُونَةَ وَمِلَأَهَا
طُوبَى لِلشَّعْبِ الَّذِي الرَّبُّ إِلَهُهُ

Gospel Matthew 17:1-9)Transfiguration of the Lord)

At that time Jesus took Peter, James and his brother John, and led them up a high mountain by themselves, and was transfigured before them. And his face shone as the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah talking together with him. Then Peter addressed Jesus, saying, “Lord, it is good for us to be here. If you will, let us set up three tents here, one for you, one for Moses, and one for Elijah” As he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is my beloved Son in whom I am well pleased hear him.” And on hearing it the disciples fell on their faces and were terrified. And Jesus came near and touched them, and said to them, “Arise, and do not be afraid.” But lifting up their eyes, they saw no one but Jesus only. And as they were coming down from the mountain, Jesus cautioned them, saying, “Tell the vision to no one, till the Son of Man has risen from the dead.”

الانجيل

متى (17: 9-1)

فِي ذَلِكَ الزَّمَانِ، أَخَذَ يَسُوعُ بُطْرُسَ وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ، فَأَصْعَدَهُمْ إِلَى جَبَلٍ عَالٍ عَلَى انْفِرَادٍ. وَتَجَلَّى قُدَّامَهُمْ، وَأَضَاءَ وَجْهُهُ كَالشَّمْسِ، وَصَارَتْ ثِيَابُهُ بَيَاضًا كَالنُّورِ. وَإِذَا مُوسَى وَإِيلِيَّا قَدْ تَرَاءَيَا لَهُمْ يُخَاطِبَانِهِ. فَأَجَابَ بُطْرُسُ وَقَالَ لِيَسُوعَ: يَا رَبِّ حَسَنٌ لَنَا أَنْ نَكُونَ هَهُنَا، فَإِنْ كُنْتَ تَشَاءُ نَصْنَعُ هَهُنَا ثَلَاثَ مِظَالٍ، وَاحِدَةً لَكَ وَوَاحِدَةً لِمُوسَى وَوَاحِدَةً لِإِيلِيَّا. وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا غَمَامَةٌ مَنِيرَةٌ قَدْ ظَلَلَتْهُمْ. وَصَوْتُ مِنَ الْغَمَامَةِ يَقُولُ: هَذَا هُوَ ابْنِي الْحَبِيبِ الَّذِي بِهِ سُرَّرْتُ، فَلَهُ اسْمَعُوا. فَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى أَوْجُهُمْ وَخَافُوا جَدًّا. فَدَنَا يَسُوعُ وَلَسَّهُمْ قَائِلًا: قَوْمُوا. لَا تَخَافُوا. فَرَفَعُوا أَعْيُنَهُمْ فَلَمْ يَرَوْا أَحَدًا إِلَّا يَسُوعَ وَحْدَهُ. وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ أَوْصَاهُمْ يَسُوعُ قَائِلًا: لَا تَعْلَمُوا أَحَدًا بِالرُّؤْيَا حَتَّى يَقُومَ ابْنُ الْبَشَرِ مِنَ الْأَمْوَاتِ.

Hymn to the Theotokos (BDW p.750), (PLC p.413), (ED p. 1509)

You gave birth without stain, for it was God incarnate in the flesh who came forth from your womb. He was seen on earth and conversed with men. Wherefore, O Mother of God, we all exalt you.

النشيد لوالدة الإله:

يا والدة الإله، ان ولادتك قد ظهرت خلواً من فساد، لأن الإله وُردَ من احشائك لابساً جسداً، وظهرَ على الارض وترددَ بين الأنام. فلذلك يا والدة الإله إياك نُعظم جميعاً.

Communion Hymn “Lord, we shall walk in the light of the glory of your Countenance forever. Alleluia!” (BDW p.751), (PLC p.413), (ED p. 1509)

ترنيمة المناولة: يا رب بنور مجد وجهك نسير إلى الأبد، هلوليا.

Post-communion hymn Troparion of the Transfiguration, (BDW p.746), (PLC p.412), (ED p. 1496)

بدل "اذ قد نظرنا النور الحقيقي" يرتل نشيد التجلي.

Apolysis "May Christ our true God, who was transfigured in glory on Mount Tabor, in the presence of his holy disciples, for our salvation, have mercy on us ..." (PLC p.414), (ED p. 1509)

At the end of the Divine Liturgy, the Blessing of Grapes:

Deacon: Let us pray to the Lord

All: Lord have mercy

Priest: Bless, O Heavenly Father, this new fruit of the vine which you permitted to ripen through good weather and drops of dew. May it bring joy for us who will partake of it and forgiveness of sins to those who offer it.

Through the pure Body and Blood of your Christ, with whom You are blessed, together with your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

Sunday, August 8, 2021

11th Sunday After Pentecost – The Unforgiving Servant

الأحد 8 آب 2021

الأحد الحادي عشر بعد العنصرة

Tone 2 - Orthros Gospel 11

الحن الثاني والانجيل الحادي عشر للسحر

Liturgy of St. John Chrysostom

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 (2nd tone)

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، أمت الجحيم بسنى لاهوتك. ولما أقمت الاموات من تحت الثرى، صرخت جميع قوات السماويين: أيها المسيح ألهنا، يا مُعطي الحياة، المجد لك.

Troparion of the Patron of the Church

النشيد لشفيع الكنيسة

Kondakion of the Transfiguration, 7th tone, BDW p. 746, ED p. 1496

O Christ God, you were transfigured on the Mountain, and your disciples saw as much of your glory as they could hold, so that seeing You crucified they would know You had willed to suffer your passion and would proclaim to the world that You as verily the Reflection of the Father.

قنذاق الختام للتجلي للحن السابع

تجلّيت أيها المسيح الإله على الجبل. وبقدّر ما استطاع تلاميذك شاهدوا مجدك لكي يفهموا، إذا ما رأوك مصلوباً أنك تتألم باختيارك. ويكرزوا للعالم أنك انت حقاً ضياءً الاب.

Epistle: 11th Sunday of Pentecost, 1 Corinthians 9: 2-12, p. 163, *Arabic:* p. 187

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 First Epistle of St. Paul to the Corinthians

BRETHREN, you are the seal set upon my apostleship in the Lord. My defense against those who question me is this: Have we not a right to eat and to drink? Have we not a right to take around with us a sister woman, as do the other apostles, and the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have not the right of exemption from manual labor? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends the flock and does not drink of the flock's milk? Do I speak these things on human authority? Or does not the Law also say these things? For it is written in the Law of Moses. *Thou shalt not muzzle the ox that treads out the grain. (Dt.25:4)* Is God concerned about the oxen, or does he say this simply for our sakes? These things were written for us. For he who plows should plow in hope, and he who threshes. in the expectation of partaking of the fruit. If we have sown for you spiritual things, is such an affair if we reap from you material things? If others share in this right over you. why should it not rather go to us? Yet, we have not used this right, but we bear all our expenses. lest we be a hindrance to Christ's Good News.

ALLELUIA (Tone 2) Ps.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.

الاحد الحادي عشر بعد العنصرة

مقدمة الرسالة

الربُّ قَوَّتِي وتَسْبِيحِي، لقد كان لي خلاصاً

أدبني الربُّ تأديباً، والى الموت لم يُسلمني

الرسالة (1 كورنثس 9 : 2ب- 12)

يا اخوة، ان خاتم رسالتي هو انتم في الربِّ. واحتجاجي عند الذين يفحصونني هو هذا: أما لنا سلطان ان نأكل ونشرب؟ أما لنا سلطان ان نجول بامرأةٍ اختٍ، كسائر الرسل واخوة الربِّ وكيفاً؟ ام وحدي انا وبرنابا لا سلطان لنا ان لا نشغل؟ من يسعى يوماً الى الحرب والنفقة على نفسه؟ من يغرس كرماً ولا يأكل من ثمره؟ ام من يرعى قطيعاً ولا يأكل من لبن القطيع؟ أَلَعَلِّي اقول هذا بحسب البشرية؟ ام ليس الناموس ايضاً يقول هذا؟ فانه قد كُتِبَ في ناموس موسى: لا تكلم الثور في رياسه. أَلَعَلَّ اللهُ تَهْمُهُ الثيران؟ ام يقول ذلك من اجلنا بلا مراء؟ بل انما كُتِبَ من اجلنا، لأنه ينبغي للحارث ان يحرث على الرجاء، وللدائس على أمل ان يكون شريكاً في رجائه. إن كنا نحن قد زرنا لكم الروحيات، أفيكون عظيمين ان نحصد منكم الجسديات؟ إن كان آخرون يشتركون في السلطان عليكم، أفلسنا نحن أولى؟ لكننا لم نستعمل هذا السلطان، بل نحتمل كل شيءٍ لئلا نعوق بشارة المسيح بشيء.

هللوا

ليستجب لك الربُّ في يوم الضيق، ليعضدك اسمُ اله يعقوب

خلص ياربُّ شعبك وبارك ميراثك.

Gospel Matthew 18:23-35,) (**Parable of the Unforgiving Servant**)

Page 92 (English) – Page 57 (Arabic)

The Lord told this parable: “The kingdom of heaven may be compared to a king who desired to settle accounts with his servants. And when he had begun the settlement, one was brought to him who owed him millions. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all he had, and payment to be made. But the servant fell down and begged him, saying, ‘Have patience with me and I will pay you all.’ And moved with compassion, the master of that servant released him, and forgave him the debt. But as that servant went out, he met one of his fellow-servants who owed him a small amount, and he laid hold of him and throttled him, saying, ‘Pay what you owe.’ His fellow-servant therefore fell down and began to entreat him, saying, ‘Have patience with me and I will pay you all.’ But he would not; but went away and threw him into prison until he would pay what was due. His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. Then his master called him, and said to him, ‘Wicked servant, I forgave you all the debt, because you begged me. Should not you also have had pity on your fellow-servant, even as I had pity on you?’ And his master, being angry, handed him over to the torturers

until he would pay all that was due to him. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts.”

الأحد الحادي عشر بعد العنصرة

الانجيل متى 18:23-35

قال الربُّ هذا المثل: يُشَبَّه ملكوتُ السماواتِ بإنسانٍ ملكٍ أرادَ أنْ يحاسبَ عبيدَه. فلَمَّا بدأَ بالمحاسبةِ، قَدَّمَ اليهَ واحدٌ عليهَ عشرةَ آلافِ وزنة. واذ لم يكن له ما يُوفي، أَمَرَ سيدهُ أنْ يُباعَ هو وامراتُهُ وبنوهُ وكلُّ ما له ويُوفى عنه. فخرَّ ذلك العبدُ وسجدَ له قائلاً: يا سيد، تمهَّلْ عليَّ فأوفيكَ كلَّ ما لك. فتحنَّ سيدهُ ذلك العبدِ وأطلقَهُ وتركَ له الدينَ. وبعدَ أنْ خرَّجَ ذلك العبدُ، وجدَ واحداً من رفقائه العبيدِ له عليه مئة دينار، فأمسكهُ وأخذَ بِخناقِهِ قائلاً: أوفني ما لي عليك. فخرَّ رفيقهُ العبدُ على قدميه، وجعلَ يتضرَّعُ اليه قائلاً: تمهَّلْ عليَّ فأوفيكَ كلَّ ما لك. فلم يُردْ، بل مضى وطرحهُ في السجنِ حتى يُوفيَ الدينَ. فلَمَّا رأى رفاقهُ العبيدُ ما كان، حزنوا جداً وجاؤوا فأعلموا سيدهمُ بكلِّ ما جرى. حينئذٍ دعاهُ سيدهُ وقالَ له: أيها العبدُ الشريرُ، كلُّ ما كان لي عليك قد تركتُهُ لك لأنك تضرَّعتَ اليَّ. أفما كان ينبغي أنْ ترحمَ أنتَ أيضاً رفيقكَ كما رحمتُك أنا؟ وغضبَ سيدهُ ودفعهُ الى الجلادين، حتى يُوفيَ جميعَ ما له عليه. فهكذا يفعلُ أبى السماويُّ بكم، انْ لم تتركوا كلَّ واحدٍ منكم لأخيه زلاته من كلِّ قلوبكم.

Leave-taking of the Transfiguration is on August 13, 2021

Sunday, August 15, 2021

DORMITION OF THE THEOTOKOS

الأحد، 15 آب 2021

رقاد الفاتكة القداسة سيدتنا المجيدة والدة الاله الدائمة البتولية مريم

Orthros Gospel of the Dormition

انجيل السحر للعيد

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 416)

O God Almighty, You gave us your most holy Mother Mary as a mother for us all and transferred her, body and soul, from this world to Heaven's glory.

We ask you through her intercession to inflame our hearts with the fire of your love so that we may always seek the heavenly blessings and reach the glory of resurrection.

For You are our Life, 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

أيها الإله القدير، يا مَنْ أَعْطَانَا وَالدَّتْهُ الْفَائِقَةُ الْقَدَاسَةُ مَرِيَمَ أُمَّ لَنَا، فَنَقَلَهَا فِي جَسَدِهَا وَنَفْسِهَا مِنْ هَذَا الْعَالَمِ إِلَى مَجْدِ السَّمَاءِ، نَسْأَلُكَ بِشَفَاعَتِهَا أَنْ تُضَرِّمَ قُلُوبَنَا بِنَارِ مَحَبَّتِكَ، لِكَيْ نَسْعَى دَوْمًا إِلَى الْخَيْرَاتِ السَّمَاوِيَّةِ، فَنَصِلَ نَحْنُ أَيْضًا إِلَى مَجْدِ الْقِيَامَةِ لِأَنَّكَ أَنْتَ حَيَاتُنَا وَقِيَامَتُنَا، أَيُّهَا الْمَسِيحُ إِلَهُنَا، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

Antiphons of the Dormition, (BDW p.759), (PLC p.418), (ED p. 1521)

First Antiphon

1. Sing joyfully to the Lord, all you land; serve the Lord with gladness; come before Him with joyful song.
- R. Through the prayers of the Mother of God, O Savior, Save us!**
2. Enter his gates with thanksgiving, his courts with praise; give thanks to Him, bless his name.
3. As we have heard, so we have seen in the city of the Lord of Hosts, in the city of our God. Glory ... now ...

الأنديفوننة الاولى للعيد

1. هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ. اعْتَرِفُوا لَهُ. سَبِّحُوا اسْمَهُ
اللازمة: بِشَفَاعَةِ وَالِدَةِ الْإِلَهِ يَا مَخْلُصَ خَلْصِنَا
2. كَمَا سَمِعْنَا كَذَلِكَ رَأَيْنَا. فِي مَدِينَةِ رَبِّ الْقَوَّاتِ، فِي مَدِينَةِ إِلَهِنَا
3. صَارَ مَوْضِعُهُ فِي سَلَامٍ. وَمَسْكَنُهُ فِي صِهْيُونَ
المجد...الآن...

Hymns

Troparion of the Dormition, (Three Times), (BDW p.756), (PLC p.419), (ED p. 1516)

In giving birth you have preserved your virginity and in falling asleep you did not forsake the world, O Mother of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death

نشيد رقاد العذراء باللحن الاول (3 مرات)

فِي وَلَايَتِكَ حَفَظْتَ الْبَتُولِيَّةَ، وَفِي رُقَادِكَ مَا تَرَكْتَ الْعَالَمَ، يَا وَالِدَةَ الْإِلَهِ. فَانكِ انْتَقَلْتِ إِلَى الْحَيَاةِ بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. وَبِشَفَاعَتِكَ تُنْقِذِينَ مِنَ الْمَوْتِ نَفُوسَنَا.

Kondakion of the Dormition, (BDW p.756), (PLC p.419), (ED p. 1516)

Neither death nor the tomb could hold the Mother of God, our watchful Protectress and our unflinching hope. Since she is the Mother of Life. Christ who dwelt in her ever-virginal womb lifted her up to the eternal life

قنداق الختام لرقاد العذراء باللحن الثاني

ان والدة الاله التي لا تكف عن الشفاعة، والرجاء الوطيد في النجات، لم يضبطها قبر ولا موت. بل بما أنها أم الحياة، نقلها الى الحياة من سكن في مستودعها الدائم البتولية.

Epistle: PHIL 2:5-11 -- See April 8th

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 Philippians

BRETHREN, have the same attitude as Christ Jesus had, who though he was by nature God, did not consider being equal to God a thing to appropriate, but emptied himself, taking the nature of a slave and becoming like man. And as he appeared in the form of man, he humbled himself, being obedient to the point of death — even of death on a cross.

Therefore, God also has exalted him and has bestowed on him the name that is above every name, so that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

ALLELUIA (Tone 8)

Arise, O Lord, and go up to your repose, you and the ark of your holiness.

Stichon: The Lord has made a truthful oath to David from which he shall never depart: “Of the fruit of your loins, I will place one upon your throne.”

مقدمة الرسالة والرسالة، كما في عيد مولد والدة الاله في 8 ايلول

تُعْظَمُ نَفْسِي الرَّبِّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي
لأنه نظر الى تواضع أمته، فما منذ الآن تُغِيْطُنِي جَمِيعُ الاجيال

الرسالة (فيلبي 2: 5 – 11)

يا اخوة، ليكن فيكم من الافكار والاخلاق ما هو ايضاً في المسيح يسوع، الذي اذ هو في صورة الله، لم يعتد مساواته لله اختلاصاً، لكنه اخلى ذاته اخذاً صورة عبد، صائراً في شبه البشر. واذ وجد كبشر في الهيئة، وضع نفسه وصار طائعاً حتى الموت، موت الصليب. لذلك زاده الله رفعةً، ووهب له اسماً يفوق كل اسم، لكي تجثو باسم يسوع كل ركب، مما في السماوات وعلى الارض وتحت الارض، ويعترف كل لسان ان يسوع المسيح هو رب مجد الله الأب

هللوا

قُمْ يَا رَبِّ الِى وَاحْتِكِ، اَنْتِ وَتَابُوتُ جَلَالِكَ
حَلَفَ الرَّبُّ لِدَاوُدَ بِالْحَقِّ وَلَنْ يُخْلَفَ، لِأَجْلَسَنَّ مِنْ ثَمَرَةِ بَطْنِكَ عَلَى عَرْشِكَ

Gospel Luke 10:38-42; 11:27-28, Page 334 (English) – Page 227 (Arabic)

THE HOLY GOSPEL ACCORDING TO ST. LUKE THE EVANGELIST

At that time Jesus entered a certain village; and a woman named Martha welcomed him to her house. And she had a sister called Mary, who also seated herself at the Lord's feet, and listened to

his word. But Martha was worried about much serving. And she came up and said, "Lord, is it no concern of yours that my sister has left me to serve alone? Tell her therefore to help me." But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things; and yet only one thing is needful. Mary has chosen the best part, and it will not be taken away from her." As he was saying these things, a certain woman lifted up her voice from the crowd, and said to him, "Blessed is the womb that bore you, and the breasts that nursed you!" But he said, "Rather, blessed are those who hear the word of God and keep it."

الانجيل

(لوقا 10: 38-42 و 11: 27-28)

في ذلك الزمان، دخل يسوع قرية، فقبلته امرأة اسمها مرتا في بيتها. وكانت لهذه اخت تسمى مريم. وكانت جالسة عند قدمي يسوع تسمع كلامه. وكانت مرتا مرتبكة في خدمة كثيرة. فوقفت وقالت: يا ربُّ أما يهْمُك أنْ اختي قد تركتني اخدم وحدي؟ فقل لها لتساعدني. فأجاب يسوع وقال لها: مرتا مرتا، انك مهتمة ومضطربة في امور كثيرة، وانما الحاجة الى واحد. أما مريم فقد اختارت النصيب الصالح الذي لا ينزع منها. وفيما هو يتكلم بهذا، رفعت امرأة من الجمع صوتها وقالت له: طوبى للبطن الذي حملك، وللثديين اللذين رضعتهما. فقال: بل طوبى للذين يسمعون كلمة الله ويحفظونها.

Hymn to the Theotokos of the Dormition, (BDW p.761), (PLC p.420), (ED p. 1523)

All human generations bless you, O Mother of God. The laws of nature were bypassed in you, for your birth-giving left you a virgin and your death became the herald of your life. O you who remained virginal after having given birth, and alive after having died, O Mother of God, deign always to save your inheritance!

النشيد لوالدة الاله

جميع الاجيال تُعْبَطُك، يا والدة الاله وحدك

ايتها البتول النقية، ان حدود الطبيعة قد غلبت فيك. لان الولادة حفظتك بتولاً، والموت قد صار لك عربوناً للحياة. يا مَنْ هي بعد الولادة بتول، وبعد الموت حية. فيا أم الاله خلصي ميراثك دائماً.

Communion Hymn "I will receive the chalice of salvation and I will call upon the name of the Lord. Alleluia!" (BDW p.761), (PLC p.421), (ED p. 1523)

ترنيمة المناولة

كأس الخلاص اقبل، وباسم الرب ادعو، هلوليا

At the end of the Divine Liturgy, Blessing of the Flowers:

Deacon: Let us pray to the Lord.

All: Lord have mercy.

Priest: Lord Jesus Christ, our God, You admired the lilies of the fields and asked us to imitate them by putting aside worldly cares and depending on your Divine Providence. We ask you to

bless these flowers which were offered in honor of your All-holy Mother, the Ever-virgin Mary, on the occasion of her passing to the heavenly glory.

Accept, O Lord, these flowers as a sweet fragrance. Fill the hearts of those who offered them and those who will receive them with love for You and for your Holy Mother who is also the heavenly mother of us all. And through her intercession, make us worthy to cast off the old man and put on the new man created in your likeness.

For You are the source of all holiness, 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.

All: Amen.

Sunday, August 14, 2021
13th Sunday After Pentecost – The Wicked Tenants

الأحد 14 آب 2021

الأحد الثالث عشر بعد العنصرة

Tone 4 – Orthros Gospel 2
اللحن الرابع والانجيل الثاني للسحر

Liturgy of St. John Chrysostom

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 مفتخرات: لقد سلب الموت، ونهض المسيح الاله، واهباً للعالم عظيم الرحمة.

Troparion of the feast of Dormition, 4th tone (BDW p.754, (ED p. 1513)

O Peoples, dance with joy and clap your hands with fervor; gather today in eagerness and jubilation and sing with glee, for the Mother of God is about to rise in glory, going up from the earth into heaven. It is to her we always sing hymns of praise, for she is the Mother of God.

نشيد التقدمة لعيد رقاد والدة الاله الفائقة القداسة باللحن الرابع

أرقصوا يا شعوب، وصفقوا بالأيادي بإيمان، والتتموا اليوم بشوق فرحين، وهللوا جميعكم جذلين مسرورين. فإن أم الله مُزْمِعَةٌ أَنْ ترتقي من الارض الى السماء بمجد. وهي التي نُمجدها دوماً بالأناشيد، لأنها والدة الاله.

Troparion of the Patron of the Church

النشيد لشفيح الكنيسة

Kondakion of the feast of Dormition, 4th tone (BDW p.754), (ED p. 1513)

Today the whole universe dances with joy at your glorious memory, O Mother of God, and it cries out to you; "Rejoice, O Virgin, Pride of Christians!"

قنداق تقدمة عيد رقاد والدة الاله الفائقة القداسة باللحن الرابع

ان المسكونة ترقص اليوم سرّياً بسرورٍ لتذكارك المجيد، يا والدة الاله، وتصرخ اليك: السلام عليك أيتها العذراء فخرُ المسيحيين.

Epistle 1 Cor 16:13-24, Page 178 (English) – Page 203 (Arabic)

PROKIMENON (*Tone 4*) Ps.103: 24, 1

How great are your works, O Lord!
in wisdom you have wrought them all.

Stichon: Bless the Lord, O my soul!

You are very great indeed, O Lord my God!

Reading from the First Epistle of St. Paul to the Corinthians: 16: 13-24

BRETHREN, watch, stand fast in the faith, act like men, be strong. Let everything you do be done out of love.

Now, I beg you, brethren: you know that the members of Stephanas' family are the first-fruits of Achaia and have devoted themselves to the service of the saints. To such as these, you too become subject, and to every helper and worker. I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they have supplied — for they have refreshed both my spirit and yours. To such as these, therefore, give recognition.

The churches of Asia greet you. Acula and Priscilla with the church at their house greet you heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss.

I, Paul, greet you with my own hand. If any man does not love the Lord Jesus Christ, let him be accursed. The grace of our Lord Jesus be with you. My love is with all of you in Christ Jesus.

Amen.

ALLELUIA (*Tone 4*) Ps.44: 5, 8

String your bow, go forth, reign for the sake of truth, meekness and righteousness and your right

hand shall lead you wonderfully.

Stichon: You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.

الاحد الثالث عشر بعد العنصرة

مقدمة الرسالة

ما أعظم أعمالك يا رب، لقد صنعتَ جميعها بحكمة
باركي يا نفسي الرب، أيها الربُّ ألهي لقد عَظُمْتَ جدًّا

الرسالة (1 كورنثس 16: 13-24)

يا اخوة، أسهروا، أثبتوا في الإيمان، كونوا رجالاً، تشددوا. لتمكُنْ أموركم كلها بمحبة. وأطلبُ اليكم أيها الاخوة، بما انكم تعرفونَ بيتَ استيفانا، انه باكورة أكائية، وقد خصصوا أنفسهم لخدمة القديسين، أن تكونوا أنتم أيضاً مطاوعين لمثل هؤلاء، ولكل من يُعلونهم ويتعب. أنى أفرحُ بحضور استيفانا وفرئتائس وأخائكس، لأنهم سَدُّوا ما أخلَّتم به. فأراحوا روحي وروحكم. فأعرفوا مثل هؤلاء. نُسَلِّمُ عليكم كنائسُ آسية، يُسَلِّمُ عليكم في الربِّ كثيراً أكَيْلا وبرسِكَلَّة، مع الكنيسة التي في بيتهما. يُسَلِّمُ عليكم جميعُ الاخوة. سلِّموا بعضكم على بعضٍ بقُبلة مقدَّسة. السلامُ بخطَّ يدي أنا بولس. ان كان أحدٌ لا يُحبُّ ربنا يسوع المسيح فليكن مُبْسَلًا. مارانُ أتا! نعمةُ ربنا يسوع المسيح معكم. محبَّتِي معكم أجمعين في المسيح يسوع، آمين.

هللويا

استلِّ وسِرِّ الى الامام، واملك في سبيلِ الحقِّ والدعة والبرِّ، فتهديك يمينك هدياً عجبياً
أحبيت البرَّ وأبغضت الإثم، لذلك مسحك الله الهك بدهنِ البهجة أفضل من شركائك.

Gospel Matthew 21:33-42, **The Parable of the Criminal Tenant**

The Lord told this parable: “There was a man, a landowner, who planted a vineyard, and put a hedge around it, and dug a wine vat in it, and built a tower; then he leased it to the vine-dressers, and went abroad. But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. And the vine-dressers seized his servants, and beat one, killed another, and stoned another. Again, he sent another party of servants more numerous than the first; and they did the same to these. Finally, he sent his son to them, saying, ‘They will respect my son.’ But the vine-dressers, on seeing the son, said among themselves, ‘This is the heir; come, let us kill him, and we shall have his inheritance.’ So, they seized him, cast him out of the vineyard, and killed him. When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?” They said to him, “He will utterly destroy those evil men, and will lease the vineyard to other vine-dressers, who will render to him the fruits in their seasons.” Jesus said to them, “Did you never read in the Scriptures, *‘The Stone which the builders rejected has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes’*”

الانجيل الاحد الثالث عشر بعد العنصرة

الانجيل متى (21: 33 – 42)

قال الربُّ هذا المثل: انسانٌ سيِّدٌ بيتِ غَرْسٍ كَرْماً، وحوطُهُ بسياجٍ، وحفرٌ فيه مَعَصْرَةٌ، وبنى بُرجاً، وسلَّمهُ الى كَرَّامينَ وسافرَ. فلَمَّا قُرَّبَ أوانُ الثمارِ، أرسلَ عبيدَهُ الى الكَرَّامينَ ليأخذوا ثَمَارَهُ. فأخذ الكَرَّامونَ عبيدَهُ، فجلدوا بعضاً وقتلوا بعضاً، ورجموا بعضاً. فأرسلَ من جديدي عبيداً آخرينَ أكثرَ من الأوَّلِين، ففعلوا بهم كذلك. وفي الآخرِ أرسلَ اليهم ابْنَهُ، قائلاً: إنَّهم سيَهَابونَ ابني. فلَمَّا رأى الكَرَّامونَ الابنَ قالوا في أنفُسِهِم: هذا هو الوارثُ، تَعَالَوْا نَقْتُلْهُ ونستوليَ على ميراثِهِ. فأخذوه وأخرجوه خارجَ الكرمِ وقتلوه. فإذا جاء ربُّ الكرمِ، فماذا يَفْعَلُ بأولئك الكَرَّامينَ؟ قالوا له إنه يُميتُ أولئك الأَردياءَ أَرداءً ميِّتةً. ويدفعُ الكَرَمَ إلى كَرَّامينَ آخرينَ يُؤدُّونَ اليه الثمرَ في أوَانِهِ. فقال لهم يسوع: أَمَا قَرَأْتُمْ قَطُّ في الكُتُبِ، إنَّ الحجرَ الذي رذَلَهُ البَنَّاؤونَ هو صارَ رأساً للزاوية. من عندِ الربِّ كانَ ذلك، وهو عجيبٌ في أعْيُنِنَا؟

Leave-taking of the Dormition is on August 23, 2021

Sunday, August 29, 2021

14th Sunday After Pentecost

Beheading of the Prophet and Forerunner John the Baptist

الأحد 29 آب 2021

الأحد الرابع عشر بعد العنصرة

قطع هامة القديس المجيد والنبي السابق يوحنا المعمدان الكريمة

Tone 5 – Orthros Gospel 3

اللحن الخامس والانجيل الثالث للسحر

Liturgy of St. John Chrysostom

Hymns

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 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 باللحن الخامس

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

Troparion of the Forerunner, (BDW p.769), (PLC p.426), (ED p. 1535)

The Memory of the just is mentioned with praise. As for you, O Forerunner, the Lord's witness is enough: indeed, you were greater than the prophets since you were found worthy to baptize in the waters the One they could but announce. You have fought for the sake of truth and proclaimed to those in Hades that God who appeared in the flesh has taken away the sins of the world and bestowed his great mercy upon us.

النشيد للقديس المجيد والنبي السابق يوحنا المعمدان باللحن الثاني
تذكراً الصديق بالمديح. أما أنت، ايها السابق، فحسبك شهادة الرب. فقد ظهرت حقاً اشرف من الانبياء انفسهم. ان اهلت ان تُعمد في المجاري من بشروا به. لذلك ناضلت عن الحق، وبشرت مسروراً الذين في الجحيم ايضاً بالاله الذي ظهر بالجسد، ورفع خطيئة العالم، ومنحنا عظيم الرحمة

Troparion of the Patron of the Church

النشيد لشفيع الكنيسة

Kondakion of the Nativity of the Theotokos, 4th Tone - (BDW p.438), (PLC p.243), (ED p. 1011)

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, cry out to you to honor your birth: "the barren one gives birth to the Mother of God the Sustainer of our life!"

قنذاق الختام لميلاد السيدة باللحن الرابع
ان يواكيم وحنة من عار العقر اطلقا، وادم وحواء من فساد الموت اعتقا، بمولدك المقدس ايتها الطاهرة. فله يُعيد شعبيك ايضاً، وقد انقذ من تبعه الزلاّت، صارحاً اليك: العاقر تلد والدة الاله مغذية حياتنا.

Epistle Acts 13:25-33, Page 532 (English) – Page 601 (Arabic)

Beheading of the Holy and Glorious Prophet and Forerunner John the Baptist

PROKIMENON (*Tone 7*)

The just shall rejoice in the Lord and place his hope in him

All those with an upright heart shall be praised

Stichon: O God, hear my voice when I pray to you; save my life from the dreadful enemy.

READING from the Acts of the Apostles: 13: 25-33

In those days, when John was coming to the end of his career, he would say, "I am not the one you suppose me to be; but see, there comes one after me the sandals of whose feet I am not worthy to untie. Brethren, children of the race of Abraham, and all among you who fear God, to you the word of this salvation has been sent. For the inhabitants of Jerusalem and its rulers, not knowing him nor the sayings of the prophets which are read every Sabbath, fulfilled them by sentencing him; and though they found no grounds for putting him to death, they asked Pilat's permission to kill him. And when they had carried out all that had been written concerning him, they took him down from the tree and laid him in a tomb.

But God raised him from the dead; and he was seen during many days by those who had come up with him from Galilee to Jerusalem; and they were now witnesses for him to the people. So we

now bring you the Good News that the promise made to our fathers, God has fulfilled for our children, by raising up Jesus.”

ALLELUIA (Tone 4)

The just shall bloom like the palm tree; he shall grow like the cedar of Lebanon.

Stichon: Those who are planted in the Lord’s house shall flourish in the courts of our God.

الرسالة ل قطع هامة القديس المجيد والنبى السابق يوحنا المعمدان الكريمة

مقدمة الرسالة

يفرحُ الصِدِّيقُ بالرَّبِّ، ويتوكَّلُ عليه

استمع يا اللهُ صوتي عندَ تضرعي إليك

الرسالة (اعمال الرسل 13: 25-33)

في تلك الايام، لما كان يوحنا يتيم سعيه كان يقول: الذي تحسبون اني انا هو لست انا به. ولكن هوذا ياتي بعدي من لا استحق ان احل حذاء رجليه، ايها الرجال الاخوة، بنو ذرية ابراهيم ومن يتقي الله بينكم، اليكم ارسلت كلمة هذا الخلاص. لان الساكنين في اورشليم ورؤساءهم، اذ لم يعرفوه، اتموا بالقضاء عليه اقوال الانبياء التي تتلى في كل سبت. ومع انهم لم يجدوا عليه علة للموت، التمسوا من بيلاطس ان يقتل. ولما اتموا كل ما كتب عنه، اُنزلوه من الخشبة وجعلوه في قبر. لكن الله انهضه من بين الاموات، وتراءى اياما كثيرة للذين سعدوا معه من الجليل الى اورشليم، وهم سهودة الان عند الشعب. ونحن نبشركم بالموعد الذي صار لابائنا، بان الله قد اتمه لنا نحن اولادهم اذ اقام يسوع

هللوا

الصِدِّيقُ كالنخلة يزهر، وكأرز لبنان ينمو

المغروس في بيت الرب، يزهر في ديار الهنا

Gospel: 14th Sunday of Pentecost, Matthew 22: 2-14 (Parable of the Wedding Feast) **THE HOLY GOSPEL ACCORDING TO ST. MATTHEW THE EVANGELIST**

The Lord told this parable: The kingdom of heaven is like a king who made a marriage feast for his son. And he sent his servants to call in those invited to the marriage feast, but they would not come. Again he sent out other servants saying: “Tell those who are invited, behold. I have prepared my dinner: my oxen and fatlings are killed, and everything is ready; come to the marriage feast.” But they made light of it, and went off, one to his own farm and another to his business; and the rest laid hold of his servants treated them shamefully, and killed them. But when the king heard of it, he was angry; and he sent his armies, destroyed those murderers, and burned their city. Then he said to his servants, “The marriage feast indeed is ready, but those who were invited were not worthy; go therefore to the crossroads, and invite to the marriage feast whomever you shall find.” And his servants went out into the roads and gathered all those they found, both good and bad; and the marriage feast was filled with guests. Now the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he said to him, ‘Friend, how did you come in here without a wedding garment?’ But he was speechless. Then the king said to the attendants, ‘Bind his hands and feet, take hold of him, and throw him out into the darkness, where there will be weeping and the gnashing of teeth.’ For many are called, but few are chosen.”

الإحد الرابع عشر بعد العنصرة
الانجيل (متى 22: 2 – 14)

قال الربُّ هذا المثل: يُشَبِّهُ مَلَكُوتُ السَّمَاوَاتِ بِإِنْسَانٍ مَلِكٍ صَنَعَ عَرَساً لِابْنِهِ. وَأَرْسَلَ عبيدَهُ لِيَدْعُوا المَدْعُوبِينَ إِلَى العُرْسِ، فَلَمَّ يُرِيدُوا أَنْ يَأْتُوا. فَأَرْسَلَ مِنْ جَدِيدٍ عبيدًا آخَرِينَ وَقَالَ: قُولُوا لِمَدْعُوبِينَ، هَا إِنِّي قَدْ أَعَدَدْتُ غَدَائِي، ثِيرَانِي وَمُسَمَّنَاتِي قَدْ ذُبِحَتْ، وَكُلُّ شَيْءٍ مُهَيَّأٌ، فَلَهُمُوا إِلَى العُرْسِ. وَلَكِنَّهُمْ تَهَاوَنُوا، فَذَهَبَ هَذَا إِلَى حَقْلِهِ الخَاصِّ، وَذَكَ إِلَى تِجَارَتِهِ، وَالباقون قَبَضُوا عَلَى عبيدِهِ فَشَتَمُوهُمْ وَقَتَلُوهُمْ. فَلَمَّا سَمِعَ ذَلِكَ المَلِكُ غَضِبَ، وَأَرْسَلَ جُيُوشَهُ فَأَهْلَكَ أُولَئِكَ القِتْلَةَ، وَأَحْرَقَ مَدِينَتَهُمْ. حِينئذٍ قَالَ لِعبيدِهِ: أَمَا العُرْسُ فَمَعْدٌ، وَأَمَّا المَدْعُوبُونَ فَغَيْرُ مُسْتَحِقِّينَ. فَاذْهَبُوا إِلَى مَفَارِقِ الطَّرِيقِ، وَكُلُّ مَنْ وَجَدْتُمُوهُ فَأَدْعُوهُ إِلَى العُرْسِ. فَخَرَجَ أُولَئِكَ العبيدُ إِلَى الطَّرِيقِ، وَجَمَعُوا كُلُّ مَنْ وَجَدُوا مِنْ أَشْرَارٍ وَصَالِحِينَ، فَحَفَلَ العُرْسُ بِالمُنْتَكِبِينَ. فَلَمَّا دَخَلَ المَلِكُ لِيَنْظُرَ المُنْتَكِبِينَ، رَأَى هُنَاكَ إِنْسَانًا لَيْسَ عَلَيْهِ حُلَّةٌ العُرْسِ. فَقَالَ لَهُ: يَا صَاحِبَ، كَيْفَ دَخَلْتَ إِلَى هَهُنَا، وَلَيْسَ عَلَيْكَ حُلَّةٌ العُرْسِ؟ فَسَكَتَ. حِينئذٍ قَالَ المَلِكُ لِلخُدَّامِ: أوثِقُوا يَدَيْهِ وَرِجْلَيْهِ وَخُذُوهُ وَأَطْرَحُوهُ فِي الظِّلْمَةِ الخَارِجِيَّةِ. هُنَاكَ يَكُونُ البُكَاءُ وَصَرِيفُ الأَسْنَانِ. فَإِنَّ المَدْعُوبِينَ كَثِيرِينَ، وَالمُخْتَارِينَ قَلِيلِينَ.

The End **النهاية**