

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

April 2022

نيسان 2022

Typicon Outline preparations: Rev. Peter Boutros

English and Arabic texts for this Typicon are prepared by:

Rev. Protodeacon Saleem Naber

**Christ the Savior Melkite Catholic Church
491 Palisade Avenue
Yonkers, New York 10703
jjordan2000@yahoo.com**

Abbreviations & References:

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

Gospel Book, Arabic: Paulist Fathers, Harissa, 1960

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

Epistle Book, Arabic: Paulist Fathers, Harissa, 1967

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

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

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

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

Full text References

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

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

Bishop N. Edelby of Aleppo

The Synodal Liturgical Commission: *Holy and Divine Liturgies*

The Melkite Hymnal

Byzantine Daily Worship

SATURDAY, APRIL 2, 2022
Saturday of the Acathist Hymn

Abstinence from specific food(s) (Traditionally: Meat, meat products, and Dairy products)

ANTIPHONS PRAYER: Lord God, give rest to the souls of your servants in the city of the living, where there is no pain, no grief, no sighing. And since You love mankind, remit to them all the sins of their life, for You alone are without sin, and You are the Master of all living and deceased, and to You we render glory, thanksgiving and worship, Father, Son and Holy Spirit, now and always and forever and ever.

TROPARIA: As soon as the Archangel understood what he had been told in secret, ...

(Troparion Of the Patron(ess) Of the Parish)

FINAL KONDAKION: (Tone 8) – Triumphant Leader, to you belongs our prize of victory! ...

DIVINE LITURGY EPISTLE: HEBREWS 9:24-28

DIVINE LITURGY GOSPEL: MARK 8:27-31

HIRMOS: (Tone 4) - Let every human being take up a torch and let him dance ...

SUNDAY, APRIL 3, 2022

Sunday of Mary of Egypt

الأحد 3، نيسان 2022

الأحد الخامس من الصوم – تذكار أمنا البارة مريم المصرية

Tone 4 – fourth Gospel of Orthros

Liturgy of St. Basil

Antiphon Prayer (PLC p. 444)

O Lord God, You examine the inner heart. You know our concerns before they emerge into being. You saved Mary of Egypt from the tribulations of this earth, for she had recourse to You. We implore You to purify our hearts and to make us temples of your Holy Spirit and rich in virtues, so that we may glorify You by hymns of praise and good works.

For You are our God and to You are due all glory, honor and worship, Father, Son and Holy Spirit, now and always and forever and ever.

صلاة الأنديفوننة

أيها الرب الإله الفاحص أعماق القلوب والعارفُ أمورنا كلها قبل ان تكون، لقد اختطفت من اضطرابات الحياة مَنْ لجأتُ اليك. فنضرعُ اليك أن تُطهرَ قلوبنا، وتظهرنا هياكلَ لروحك القدوس، وأغنياءَ بالفضائل، فنعظمك بالتسابيح والأعمال الصالحة لأنك أنتَ هو إلهنا ولك ينبغي كلُّ مجد واکرام وسجود، أيها الأب والابن والروح القدس، الآن وكل اوان والى دهر الدهارين. الشعب: آمين.

Hymns

Troparion of the resurrection (4th tone)

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

OR

Troparion of the resurrection (4th tone)

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

نشيد القيامة باللحن الرابع

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

Troparion of our Mother Mary of Egypt, BDW p. 812, ED p. 566

In you, O Mother Mary, the faithful image of God shone forth, for you carried your cross and followed Christ. You taught by your deeds how to spurn the body, for it passes away and how to value the soul, for it is immortal. Wherefore your soul is forever in happiness with the angels.

نشيد للبارة مريم المصرية باللحن الثامن
فيك حُفِظت صورةُ الله بتدقيقٍ أيتها الأم مريم. فقد أخذت الصليب وتبعته المسيح، وعلمت بالعمل إهمال الجسد لأنه زائل، والاهتمام بالنفس لأنها خالدة. فلذلك تبتهج روحك أيتها البارّة مع الملائكة.

Troparion of the Patron of the Church النشيد لشفيح الكنيسة

Kondakion “O never-failing Protectress”

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 (الفنادق)
يا نصيرة المسيحيين التي لا تُخزي، ووسيطتهم الدائمة لدى الخالق، لا تعرضي عن أصوات الخطاة الطالبيين اليك. بل بما انك صالحة، بادري الى معونتنا، نحن الصارخين اليك بأيمان: هلمي الى الشفاعة، وأسرعني الى الابتهاال، يا والدة الاله المحامية دائماً عن مكرميك.

Epistle of 5th Sunday of Lent, Hebrews 9: 11-14, p. 364. Ar. p. n412.

PROKIMENON (Tone 8) Ps.75: 12, 2

Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

Stichon: God is renowned in Judah; in Israel great is his name.

Reading from the Epistle of St. Paul to the Hebrews

BRETHREN, when Christ appeared as the high priest of the good things to come (Cf.Lv.16: 14; 19: 4), he entered once for all through the greater and more perfect tabernacle, not made by hands (that is, not as a part of the present creation), nor again by virtue of blood of goats and calves, but by virtue of his own blood, into the sanctuary, having obtained eternal redemption. For if the blood of goats and bulls and the sprinkled ashes of a heifer sanctify the unclean for the cleansing of the flesh, how much more will the blood of Christ (Cf. Rv. I: 5), who through the Holy Spirit offered himself unblemished to God, cleanse your conscience from dead works to serve the living God!

ALLELUIA (Tone 8)

Come, let us sing joyfully to the Lord; let us acclaim the Rock of our salvation.

Stichon: Let us greet him with thanksgiving; let us joyfully sing psalms to him.

مقدمة الرسالة

أُنذِرُوا وَأَوْفُوا الرَّبَّ إِلَهَنَا، كُلُّ الَّذِينَ حَوْلَهُ يَأْتُونَ بِهَدَايَا
اللهُ مَعْرُوفٌ فِي يَهُودَا، وَاسْمُهُ عَظِيمٌ فِي إِسْرَائِيلَ

الرسالة (عبرانيين 9 : 11 - 14)

يا إخوة، إنَّ المسيحَ الذي جاءَ حَبْرًا لِلخِيراتِ الأَتيةِ، واجتازَ بالمسكنِ الأعظمِ والأَكْمَلِ الغيرِ المصنوعِ بيدي، أي الذي ليسَ مِن هذِهِ الخَلِيقَةِ، دَخَلَ الأَقْداسَ مَرَّةً وإحْدَةً، لَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولٍ، بَلْ بِدَمِهِ الخَاصِّ، فَوَجَدَ فِداءً أَبدياً. لِأَنَّهُ إِنْ كانَ دَمُ ثيرانٍ وَثِيُوسٍ وَرَماداً عَجَلَةً يُرَشُّ على المُنَجِّسينَ، فَيَقْدَسُهُمْ لِتَطْهِيرِ الجَسَدِ، فَكَمْ بالأحرى دَمُ المُسِيحِ، الذي قَرَّبَ بِالرُّوحِ الأَزْليِّ نَفْسَهُ لِلهِ بِلا عَيْبٍ، يُطَهِّرُ صَميرَكُمُ مِنَ الأَعْمالِ المِيتَةِ لِتَعْبُدُوا اللَّهَ الحَيَّ.

هللوا

هَلُّمُوا نَبِّهَجُ بالرَّبِّ، وَنُهَلِّ لِلهِ مَخْلِصِنَا
لنُبَارِزِ الِى وَجْهِهِ بِالاعْتِرافِ، وَبِالمُزاميرِ نُهَلِّ لَهُ.

Gospel: 5th Sunday of Lent, Mark 10: 32-45 (The greatest in the Kingdom)

THE HOLY GOSPEL ACCORDING TO ST. MARK THE EVANGELIST Mark 10, 32-45

At that time Jesus took the Twelve, and began to tell them what would happen to him, saying, "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, and will deliver him to the Gentiles; and they will mock him, and spit upon him and scourge him, and put him to death; and on the third day he will rise again." And James and John, the sons of Zebedee, came to him, saying, "Master, we want thee to do for us whatever we ask." But he said to them, "What do you want me to do for you?" And they said, "Grant to us that we may sit, one at thy right hand and the other at thy left hand, in thy glory." But Jesus said to them,

"You do not know what you are asking for. Can you drink of the cup of which I drink, or be baptized with the baptism with which I am to be baptized?" And they said to him, "We can." And Jesus said to them "Of the cup that I drink, you shall drink; and with the baptism with which I am to be baptized, you shall be baptized; but as for sitting at my right hand or at my left, that is not mine to give, but it belongs to those for whom it has been prepared." And when the ten heard this, they were at first indignant at James and John. But Jesus called them and said to them, "You know that those who are regarded as rulers among the Gentiles I lord it over them, and their great men exercise authority over them. But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; and whoever wishes to be first among you shall be the slave of all; for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many."

الانجيل للاحد الخامس من الصوم العظيم

الانجيل (مرقس 10 ك 32 ب - 45)

في ذلك الزمان، أخذ يسوع تلاميذه الاثني عشر، وطفق يقول لهم ما سيعرض له: ها نحن صاعدون إلى أورشليم، وابن البشر سيُسَلَمُ إلى رؤساء الكهنة والكتبة، فيحكمون عليه بالموت ويُسلمونه إلى الامم، فيهزؤون به، ويجلدونه، ويبصقون عليه، ويقتلونه، وفي اليوم الثالث يقوم. فتقدم إليه يعقوب ويوحنا ابنا زبدي قائلين: يا معلم، نريد أن تصنع لنا كل ما نسألك. فقال لهما: ماذا تريدان ان اصنع لكما؟ قال له: هب لنا أن يجلس احدهنا عن يمينك والآخر عن يسارك في مجدك. فقال لهما يسوع: انكما لا تعلمان ما تطلبان. أتستطيعان أن تشربا الكأس التي أشربها أنا، وأن تصطبغان بالصبغة التي اصطبغ بها أنا؟ فقالا له: نستطيع. فقال لهما يسوع أما الكأس التي أشربها فتشربانها، والصبغة التي اصطبغ بها فتصطبغان بها. وأما الجلوس عن يميني أو يساري فليس لي أن اعطيه بل هو للذين أعد لهم. فلما سمع العشرة أخذوا يغضبون على يعقوب ويوحنا. فدعاهم يسوع وقال لهم: تعلمون ان الذين يُعَدُّون أركان الامم يسودونهم، وعظماؤهم يتسلطون عليهم. وأما في ما بينكم فلا يكن هكذا. بل من أراد أن يكون فيكم كبيراً، يكون لكم خادماً. ومن أراد أن يصير فيكم الأول، يكون للجميع عبداً. فإن ابن الانسان لم يأتي ليخدم بل ليخدم، وليبذل نفسه فداءً عن كثيرين.

Hymn to the Theotokos: In You, O Full of grace... Edelby p. 421

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

النشيد لوالدة الاله

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

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

SATURDAY, APRIL 9, 2022
Saturday of Lazarus

Abstinence from specific food(s). (Traditionally: Meat, meat products, and Dairy products)

ANTIPHONS PRAYER: O Christ God, You prefigured for us your glorious Resurrection when You raised your friend Lazarus from the tomb. Wherefore, we your beloved people, offer You praise with pure mouths, praying You to make us worthy participants in your Holy Passion and your glorious Resurrection. For it belongs to You to have mercy on us, O Christ our 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.

TROPARIA:

(Tone 1) - O Christ God, when you raised Lazarus from the dead before ... - (Three Times)

KONDAKION: (Tone 4) - Christ, the Joy of All, Truth, Light, Life and ...

TRISAGION: All of you who have been baptized into Christ, have put on Christ. ...

DIVINE LITURGY EPISTLE: HEBREWS 12:28-29; 13:1-8

DIVINE LITURGY GOSPEL: JOHN 11:1-45

HIRMOS: (Tone 8) - Come, you nations of the world, let us honor with hymns of ...

POST COMMUNION HYMN: (Tone 1) - O Christ God, when you raised Lazarus from the dead before ...

SUNDAY, APRIL 10, 2022
Palm Sunday

الأحد، 10 نيسان 2022
أحد الشعانين

Abstinence from specific food(s). (Traditionally: Meat, meat products, and Dairy products)
ORTHROS GOSPEL: MATTHEW 21:1-11; 15-17

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 448)

O Christ God, You prefigured for us your glorious Resurrection when You raised your friend Lazarus from the tomb. Wherefore, we your beloved people, offer You praise with pure mouths, praying You to make us worthy participants in your Holy Passion and your glorious Resurrection.
For it belongs to You to have mercy on us, O Christ our 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.

People: Amen

صلاه الأنديفوننة

أيها المسيحُ الإله، لقد سبقتَ فرسمتَ لنا قيامتكِ الموقرة لما أنهضتَ من القبر حبيبيك لعازر. فلذلك نحنُ شعبكِ المحبوب نُقدِّمُ لكِ التسبيحَ من أفواه طاهرة، طالبين أن تُوهِّبنا لمشاهدة ألامكِ المقدسة وقيامتكِ المحيِّدة لأن لك أن ترحمنا وتخلصنا، أيُّها المسيحُ الإله، وإليك نرفعُ المجد وإلى أبينا الأزلي وروحك القدوس، الآن وكل أوان وإلى دهر الداهرين.
الشعب: آمين.

Antiphons of the Feast: 2nd Antiphon

1. I believed even when I said: "I am greatly afflicted"

O Son of God, Who entered Jerusalem in great Glory, save us who sing to you Alleluia!

2. How shall I make a return to the Lord for all the good He has done to me

3. My vows to the Lord I will pay in the presence of all his people.

الانديفونة الثانية للعيد

* أمنتُ، لذلك تكلمتُ، إني قد عُنيتُ جداً

خلصنا يا ابن الله، يامن دخل اورشليم بمجدٍ عظيم ، نحن المرنمين لك هلوليا

* بماذا أكافئ الرب عن كل ما أحسن به إليّ

* اوفى نذوري للرب أمام كل شعبه

المجد للاب ... الآن وكل أوان ... يا كلمة الله الابن الوحيد

Entrance Hymn:

Blessed is He who comes in the name of the Lord. The Lord is God and He has appeared to us.

O Son of God, Who entered Jerusalem in great Glory, save us... (BHDL p. 452)

ترنيمه الدخول

مباركُ الاتي باسم الرب هو الله وقد ظهر لنا

خلصنا يا ابن الله يامن دخل اورشليم بمجدٍ عظيم ، نحن المرنمين لك هلوليا

Hymns

First Troparion of the Feast, 1st Tone (twice) BDW p. 816, Edelby p. 577

O Christ God, when You raised Lazarus from the dead, before the time of your passion, you confirmed the future resurrection of all. We too, like the children of old, carry before You the symbols of your triumph and victory and cry out to You, the conqueror of Death: “Hosanna in the highest! Blessed is He who comes in the name of the Lord!”

نشيد احد الشعانين- باللحن الاول - مرتين

أيها المسيحُ الاله، لما أَقَمْتَ لعازَرَ من بين الامواتِ قَبْلَ آلامك، مُؤكِّداً القِيامَةَ العامَّة. فنحنُ أَيضاً مِثْلَ الفتِيانِ، نَحْمَلُ رموزَ الانتصارِ، هاتِفِينَ اليك يا غالِبَ الموت: هوشَعْنَا في الاعالي. مباركُ الآتي باسمِ الرب.

Second Troparion of the Feast, 4th Tone (once)

O Christ our God, we have been buried with You in baptism: wherefore we merited eternal life through your resurrection. We cry out to You, singing a hymn of praise: “Hosanna in the highest! Blessed is He who comes in the name of the Lord!”

النشيد الثاني- باللحن الرابع

أيها المسيحُ إِلَهنا، لقد دُفِننا مَعَكَ بالمعمودية، فاستحققنا بقيامتك الحياةَ الخالدة. فنصرحُ مسبِّحين: هوشعنا في الأعالي. مباركُ الآتي باسمِ الرب.

Kondakion of the Feast, 6th Tone BDW p. 816, Edelby p. 577

O Christ God enthroned in heaven, and on earth riding upon an ass; You have accepted the praise of the angels and the hymns of the children who were crying out to You: “Blessed are You who come to restore Adam.”

نشيد الختام(القنطاق) باللحن السادس

أيها المسيحُ الاله، الجالسُ على عرشٍ في السماء والراكبُ عفواً على الارض، لقد قبلتَ تسبيحَ الملائكة ونشيدَ الفتِيانِ الهاتِفِينَ اليك: مباركُ أَنْتَ الآتي لتُنْعِشَ آدم

Trisagion: Holy God...

النشيد المثلث التقديس: قدوس الله....

Epistle: Palm Sunday, Philippians 4:4-9, p. 368, Arabic p. 419

PROKIMENON (Tone 4)

Blessed is he who comes in the name of the Lord. God is the Lord and he has appeared to us.

Stichon: Sing to the Lord, for he is good, for his mercy endures forever

Reading from the Epistle of St. Paul to the Philippians

Brethren, rejoice in the Lord always; again I say rejoice. Let your moderation be known to all men. The Lord is near. Have no anxiety, but in every prayer and supplication with thanksgiving, let your petitions be made known to God. And may God’s peace that surpasses all understanding guard your hearts and your minds in Christ Jesus.

For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything is worthy of praise: consider these things. And what you have learned and received and heard and seen in me, these

things practice — and the God of peace will be with you.

ALLELUIA (Tone 3) (SL. Tone 1)

Sing to the Lord a new song;

for the Lord has done wonderful works.

Stichon: All the ends of the earth have seen the salvation of our God.

رسالة احد الشعانين

مباركُ الآتي باسم الرب، الرب هو الله، وقد ظهرَ لنا
اعترفوا للرب فإنه صالحٌ، لأنَّ الى الابدِ رحمتهُ

الرسالة (فيلبي 4: 4 - 9)

يا اخوة، افرحوا في الرب كل حين، وأقول أيضاً افرحوا. ليكون حلمكم معروفاً عند جميع الناس. الرب قريب. لا تهتموا بشيء، بل في كل شيء فلنكن طلبائكم معلومةً لدى الله بالصلاة والتضرُّع مع الشكر. وسلامُ الله الذي يفوقُ كل فهم، يحفظُ قلوبكم وبصائرکم في المسيح يسوع. وبعدُ أيها الاخوة، مهما يكن من حق، أو أدب، أو عدل، أو نقاوة، أو صفةٍ محببة، أو حُسنِ صيت، إن تَكُنْ فضيلةً أو مديحٌ، ففي هذه فلنكن أفكاركم. وما تعلمتموه وتسلمتموه وسمعتموه ورأيتموه في فهذا اعملوا، وإلهُ السلام يكون معكم.

هللوا

رتّموا للرب ترنيماً جديداً، لأنَّ الربَّ صنعَ عجائب
رأت جميعُ أقاصي الارض خلاصَ إلهنا.

Gospel: Palm Sunday, John 12: 1-18 (The Glorious Entry into Jerusalem)

Six days before the Passover, Jesus came to Bethany the home of Lazarus, he had raised from the dead. And they made him a supper there; and Martha served, while Lazarus was one of those sitting at table with him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment. Then one of his disciples, Judas son of Simon the Iscariot, the one who was about to betray him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. Jesus therefore said, "Let her be: she was to keep it for the day of my burial. For the poor you have always with you, but you do not always have me." Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, the man he had raised from the dead. But the chief priests planned to put Lazarus to death also. For on his account many of the Jews began to leave them and to believe in Jesus. Now the next day the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, took up palm fronds and went out to meet him. And they cried out, "Hosanna! Blessed is the one who comes in the name of the Lord, the king of Israel!" And Jesus found a young ass, and sat upon it, as it is written, "*Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass.*" These things his disciples did not at first understand. But when Jesus was glorified, then they remembered these things were written about him, and that they had done these things to him. The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. And the reason why the crowd also went to meet him was that they heard he had worked this sign.

الانجيل (يوحنا 12 : 1 - 18)

قبل الفصح بستة ايام، أتى يسوع الى بيت عنيا، حيث كان لعازر الذي مات وأقامه يسوع من بين الاموات. فصنعوا له هناك عشاءً، وكانت مرتا تخدم، وكان لعازر أحد المتكئين معه. أما مريم فأخذت رطل طيب من مائع الناردين كثير الثمن، ودهنت قدمي يسوع ومسحت قدميه بشعرها، فعبق البيت برائحة الطيب. فقال أحد تلاميذه، يهوذا بن سمعان الإسخريوطي، الذي كان مزماً أن يسلمه. لم يبع هذا الطيب بثلاث مئة دينارٍ ويعطى للمساكين؟ وإنما قال هذا لا اهتماماً منه بالمساكين بل لأنه كان سارقاً، واذ كان الكيسُ عنده كان يأخذ ما يلقي فيه. فقال يسوع: دعها إنما حفظته ليوم دفني. فإن المساكين هم عندكم في كل حين، وأما أنا فلست معكم في كل حين. وعلم جمع كثير من اليهود أنه هناك، فجاؤوا لا من أجل يسوع فقط بل لينظروا أيضاً لعازر الذي أقامه من بين الاموات. فقصداً رؤساء الكهنة أن يقتلوا لعازر أيضاً. لأن كثيراً من اليهود كانوا بسببه يذهبون فيؤمنون بيسوع. وفي الغد لما سمع الجمع الكثير الذين جاؤوا الى العيد بأن يسوع يأتي إلى اورشليم، أخذوا سعف النخل وخرجوا لاستقباله وهم يصرخون قائلين: هوشعنا، مبارك الاتي باسم الرب ملك إسرائيل. وان يسوع وجد جحشاً فركبه، كما هو مكتوب. لا تخافي يا ابنة صهيون، ها إن ملكك يأتيك راكباً على جحش ابن أتان. هذه الاشياء لم يفهمها تلاميذه أولاً، ولكن لما مُجد يسوع، حينئذٍ تذكروا أن هذه إنما كتبت عنه وأنهم عملوها له. وكان يشهد له الجمع الذين كانوا معه حين نادى لعازر من القبر وأقامه من بين الاموات. ومن أجل هذا استقبله الجمع لانهم سمعوا بأنه قد صنع هذه الآية.

Hymn to the Theotokos: Hirmos of the Feast, BDW p. 820, ED 588

The Lord is God and He has appeared to us. Therefore let us celebrate and sing for joy. Come, let us glorify Christ, and with palms and branches, sing to Him canticles of praise: “Hosanna! Blessed is He who comes in the name of the Lord: our savior!”

نشيد والدة الاله (على اللحن الرابع)

الرب هو الله وقد ظهر لنا، فاقموا العيد وابتهجوا. وهملوا بنا نعظم المسيح، ويسعف وأغصانٍ نهتف نحوه التسابيح قائلين: مبارك الاتي باسم الرب مخلصنا.

Kinonikon: Blessed is He who comes in the name of the Lord. The Lord is God and He has appeared to us. (Edelby p. 588)

ترنيمة المناولة

مبارك الاتي باسم الرب. الرب هو الله وقد ظهر لنا. هلوليا.

Post-Communion hymn: Troparion of the Feast

نبدل النشيد (لقد نظرنا...) بنشيد العيد

Apolysis: BHDL p. 454: ...Who entered Jerusalem in great Glory...

At the end of the Divine Liturgy, Blessing and Procession of the Palms

Deacon: Let us pray to the Lord

People: Lord, have mercy.

Priest: Lord our God, You are seated upon the throne of the Cherubim, and by your sublime power You have sent your Only-begotten Son, our Lord Jesus Christ, to save the world by his Crucifixion, Burial and Resurrection. When He entered Jerusalem to suffer the Crucifixion of his own free will, the people sitting in darkness and in the shadow of death took branches of olive and palm trees as the symbols of victory and proclaimed beforehand his Resurrection.

Therefore, O Lord, as we imitate these same people, preserve and keep us while we carry in our own hands palms and branches of trees on this vigil of the feast. Like the crowds and children who shouted to You “Hosanna!”, make us worthy through our praises, chants and spiritual hymns of the

glorious Resurrection on the third day of the same Jesus Christ our Lord, with Whom You are blessed together with your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

People: Amen

(Melkite Euchologion, Fr. Joe Haggar's translation)

الكاهن: أَيُّهَا الرَّبُّ إِلَهُنَا، الْجَالِسُ عَلَى الشَّيْرُوبِيمِ، لَقَدْ أَيْقَظْتَ جَبْرُوتَكَ وَأَرْسَلْتَ ابْنَكَ الْوَحِيدَ رَبَّنَا يَسُوعَ الْمَسِيحَ، لِيُخَلِّصَ الْعَالَمَ بِصَلِيْبِهِ وَدَفْنِهِ وَقِيَامَتِهِ. فَلَمَّا وَافَى أُورُشَلِيمَ لِيَتَأَلَّمَ طَوْعًا، أَخَذَا الشَّعْبُ الْجَالِسُ فِي الظُّلْمَةِ وَظِلَالِ الْمَوْتِ أَغْصَانَ الشَّجَرِ وَسَعَفَ النَّخْلِ، رَمَزَ الْإِنْتِصَارِ، فَسَبَقَ وَبَشَّرَ بِالْقِيَامَةِ. فَأَنْتَ أَيُّهَا السَّيِّدُ، أَحْفَظْنَا أَيْضًا نَحْنُ الْمُضَارِعِينَ أَوْلَادَكَ، بِحَمْلِنَا فِي أَيْدِينَا سَعَفًا وَأَغْصَانًا، فِي هَذَا الْيَوْمِ السَّابِقِ لِلْعِيدِ. وَاحْرُسْنَا نَحْنُ الْهَاتِفِينَ إِلَيْكَ: هُوشَعْنَا، عَلَى مِثَالِ تِلْكَ الْجَمَاهِيرِ وَأَوْلَادِكَ الْأَطْفَالِ، لِنُؤَهَّلَ بِالْأَنْتَاشِيدِ وَالتَّرَانِيمِ وَالتَّسَابِيحِ الرُّوحِيَّةِ، لِلْقِيَامَةِ الْمُحْيِيَّةِ فِي الْيَوْمِ الثَّلَاثِ، بِرَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي أَنْتَ مَبَارَكٌ مَعَهُ، وَمَعَ رُوحِكَ الْقُدُّوسِ الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ
الشَّعْبُ: آمِينَ

Monday, April 11, 2022	Great and Holy Monday	Hieromartyr Antipas, Bishop of Pergamum in Asia	EZEK 1:1-21	ZEPH 3:14-19 ZECH 9:9-15
Tuesday, April 12, 2022	Great and Holy Tuesday	Father Basil, Bishop of Parios, Confessor	EZEK 1:21-28	EXO 1:1-20 JOB 1:1-12
Wednesday, April 13, 2022	Great and Holy Wednesday	Father Martin, Pope of Rome, Confessor	EZEK 2:3-10 ; 3:1-3	EXO 2:5-10 JOB 1:13-22
Thursday, April 14, 2022	Great and Holy Thursday		LK 22:1-39	1 COR 11:23-32 MT 26:1-20; JN 13:3-18; MT 26:21-39; LK 22:43-44; MT 26:40-75; 27:1-2
Friday, April 15, ----	Great and Holy Friday	Martyr Crescent		
Saturday, April 16, 2022	Great and Holy Saturday		MT 27:62-66	ROM 6:3-11 MT 28:1-20

Sunday, April 17, 2022
Glorious Resurrection of our Lord
الأحد 17 نيسان 2022
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, You shall open my lips ...” are replaced by
“Christ is risen ...” (3 times). After Blessed is the Kingdom ...:
“Christ is risen ...” (3 times)

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

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، ومسرورين بشركة خدامه العلويين وكل طغفات 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 April 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 أَثَارَ الْمَسَامِيرِ وَطَعْنَةَ جَنْبِكَ، وَثَبَّتْ إِيمَانَنَا، لَكِي نَعْتَرِفَ أَمَامَ الْجَمِيعِ بِأَنَّكَ تَأَلَّمْتَ فَشَفَيْتَ أَلَامَ نَفُوسِنَا، وَقَمْتَ مِنْ بَيْنِ الْأَمْوَاتِ فَوَهَبْتَ لِلْعَالَمِ عَرَبُونَ الْقِيَامَةَ بِقِيَامَتِكَ الْمَجِيدَةِ. لِأَنَّكَ أَنْتَ نَوْرُنَا وَقِيَامَتُنَا، أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَالْيَكْ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَزَلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَالِي دَهْرٍ الدَّاهِرِينَ.
الشعب: آمين

OR

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

(BHDLP. 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!

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...

الانديفونة الاولى للعيد

1. هَلِّلُوا لِلرَّبِّ يَا جَمِيعَ الْاَرْضِ

بِشَفَاعَةِ وَالِدَةِ الْاِلَهَ يَا مَخْلَصَ خَلصِنَا

2. أَلَا اَشِيدُوا بِاسْمِهِ. اجْعَلُوا تَسْبِيحَهُ مَجِيداً

3. قولوا لله ما ارهب أعمالك. ولعظم قدرتك يتملق أعداؤك
4. لتسجد لك جميع الارض ولتشهد 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 المجامع باركوا الله الرب من ينابيع 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 وهب 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.

الابياكوئي باللحن الرابع

سَبَقَتِ الصَّبِيحِ اللُّوَاتِي كَنَّ مَعَ مَرِيَمَ، فَوَجَدْنَ الحَجَرَ مُدَحْرَجاً عَنِ القَبْرِ. وَسَمِعْنَ مِنَ المَلَائِكَةِ: لِمَ تَطْلِبْنَ مَنْ هُوَ فِي الضَّوْءِ الأَزَلِيِّ بَيْنَ المَوْتِ كإنْسَانٍ؟ أَنْظُرْنَ لِفَائِفِ الأَكْفَانِ. أُسْرِعْنَ وَبَشِّرْنَ العَالَمَ بِأَنَّ الرَّبَّ قَدْ قَامَ وَأَمَاتَ المَوْتَ، لِأَنَّهُ ابْنُ اللهِ المَخْلُصِ 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

القنذاق باللحن الثاني (أو الثامن)

وإن نَزَلْتَ إلى القَبْرِ يا مَنْ لا يَمُوتُ، فَقَدْ نَقَضْتَ قُدْرَةَ الجَحِيمِ وَقَمَتَ كظافر، أَيُّهَا المَسِيحُ الإِلهِ. وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ افرحن. وَلرُسُلِكَ وَهَبْتَ السَّلَامَ، يا مَنِحَ الوَاقِعِينَ القِيَامِ.

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

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) Ps.117: 24, 1

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
إعترفوا للرب فإنه صالح. لأن إلى الابد رحمته

الرسالة (أعمال الرسل 1: 9-1)

قد أنشأت الكلام الأول يا ثاوفيلس، في جميع الأمور التي أبتدأ يسوع يعملها ويعلم بها، إلى اليوم الذي صعد فيه. من بعد أن أوصى بالروح القدس الرسل الذين اصطفاهم، الذين أراهم أيضاً نفسه حياً بعد تأله ببراكين كثيرة. وهو يتراءى لهم مدة أربعين يوماً ويكلمهم عما يخص ملكوت الله. وفيما هو يأكل معهم أوصاهم أن لا ترحلوا 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: يارب أفي هذا الزمان تزد 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 يارب تقوم وترآف 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 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 يُكُون شيءٌ ممَّا كُون. فيه كانت الحياة. والحياة كانت نورَ الناس، والنور يُضيءُ في الظلمة. والظلمة لم تُدرِكهُ. كان رجلٌ مرسلٌ من الله اسمه يوحنا، هذا جاء للشهادة لكي يشهد للنور. حتى يُؤمنَ الجميعُ بواسطته. لم يكن هو النور بل كان ليشهد للنور. كان النور الحقيقي الذي يُنيرُ كلَّ إنسانٍ أت إلى العالم، كان في العالم والعالم به كُون. والعالم لم يعرفهُ. أتى إلى خاصته وخاصته لم تقبلهُ فأما كلُّ الذين قبلوه فأعطاهم سلطاناً أن يكونوا أبناء الله. الذين لا من دم ولا من مشيئة لحم، ولا من مشيئة رجل، لكن من الله وُلدوا. والكلمة صارَ جسداً وحلَّ فينا. وقد أبصرنا مجده مجداً وحيداً من الآب، مملؤاً 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 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 اورشليم 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, (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 ...) يرئم المسيح قام (مرة واحدة)

Instead of Blessed be the name of the Lord...: Christ is risen... (3 times)

بدل (ليكن اسم الرب مباركاً...) يرتم المسيح قام (3 مرات)

SPECIAL INSTRUCTION:

Replace the Holy Spirit's prayer by the Troparion of Pascha (Three Times) - After Blessed is the Kingdom, the Troparion of Pascha (Three Times) then the incensing of the four corners of the Altar and the Paschal verses - The Kinonikon is repeated replacing the Communion hymn - Replace "Blessed be the name of the Lord" by Troparion of Pascha (Three Times) - After the dismissal, the celebrant holding the Paschal Candle, proclaims: "Christ is Risen! - He is truly Risen!" (Three times) - "Glory to the Resurrection of Christ on the third day! - We adore his holy Resurrection on the third day!" - At the end of the Liturgy, we bless the eggs.

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

Monday, April 18, 2022	† Bright Monday	Father John, Disciple of Gregory the Decapolitan	ACTS 1:12-17; 21-26	JN 1:18-28
Tuesday, April 19, 2022	† Bright Tuesday	Hieromartyr Paphnutios - Father John the Hermit	ACTS 2:14-21	LK 24:12-35
Wednesday, April 20, 2022	† Bright Wednesday	Father Theodore Trichinas	ACTS 2:22-38	JN 1:35-51

Thursday, April 21, 2022	† Bright Thursday	Hieromartyr Januarius and his companions - Hieromartyr Theodore of Pergia	ACTS 2:38-43	JN 3:1-15
Friday, April 22, 2022	† Bright Friday	Father Theodore Sykeotes, Bishop of Anastasiopolis	ACTS 3:1-8	JN 2:12-22
Saturday, April 23, 2022	† Bright Saturday	Great-Martyr George the Triumphant	GAL 3:23-29; 4:1-5	JN 3:22-33

SUNDAY, APRIL 24, 2022

Sunday of St. Thomas

الأحد، 24 نيسان 2022

أحد القديس توما

ORTHROS GOSPEL: MATTHEW 28:16-20 * 1 Eothenon Gospel Liturgy of St. John Chrysostom

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

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 مبهتهجين 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 طغفات 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. 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 الأنديفوننة

أيها المسيح الإله، يا مَنْ أظهرَ لتوما جنبه الذي خرج منه الدم والماء، رمز المعمودية، ودعاه ليلمسَ الجرحَ الذي به شُفِيَ الإنسانُ من الجرح العظيم، ثبَّتَ إيماننا بلاهوتك بناسوتك، فنُصِبَ شُهوذاً لقيامتك المجيدة بأقوالنا وأفعالنا وسيرتنا الجديدة لأنك أنت قيامتنا أيها المسيح 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...

الانديفونة الاولى للعيد

1. هللو 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 للآب... 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!”*

ترنيمه الدخول:

في المجامع باركوا الله الرب من ينابيع إسرائيل. خلصنا يا ابن الله يا من قام من بين الاموات نحن
المرنمين 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 باللحن السابع (3 مرات)

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

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

القنطاق باللحن الثاني (أو الثامن)

وإن نزلت إلى القبر يا من لا يموت، فقد نقضت قدرة الجحيم وقمت كظافر، أيها المسيح الإله. وللنساء حاملات الطيب قلت افرحن. ولرسلك وهبت السلام، يا مانح الواقعين 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 يلدُ التسبيح

اعمال الرسل (5 : 12 - 20)

في تلك الايام، جرت على ايدي الرسل آياتٌ وعجائبٌ كثيرة في الشعب. وكانوا كلهم بنفسٍ واحدةٍ في رواق سليمان. ولم يكن احدٌ من الآخرين يجترئ ان يُخالطهم، بل كان الشعب يعظمهم. وكان جماعاتٌ من رجالٍ ونساءٍ ينضمون بكثرة، مؤمنين بالرب، حتى إنهم كانوا

يخرجون بالمرضى الى الشوارع، ويضعونهم على فُرُشٍ وأَسْرّة، ليقعَ ولو ظلَّ بطرسَ عند اجتيازه على بعضٍ منهم. وكان يجتمعُ ايضاً الى اورشليمَ جمهورُ المدن التي حولها، يحملونَ المرضى والمعدِّبينَ بالأرواح النجسة، فكانوا يُشْفُونَ جميعَهُم. فقامَ رئيسُ الكهنة وكل من معه، وهم من مذهب الصدّوقيين، وامتلاؤا حسداً. وألقوا أَيْديهم على الرسلِ وجعلوهم في السجن العام. ففتَحَ ملاكُ الربِّ ابوابَ السجن ليلاً، وأخرجهم وقال: امضوا ووقفوا في الهيكل، وكلموا الشعبَ بجميعِ كلماتِ هذه الحياة.

هللوا

هلمَّ نبتهج بالربِّ، ونهلل لله مخلصنا
فإن الربَّ الهٌ عظيمٌ، وملكٌ عظيمٌ على الارضِ كلِّها.

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 الأول في الاسبوع، والابواب مغلقة، حيث كان التلاميذ مجتمعين خوفاً من اليهود، جاء يسوع ووقف في الوسط وقال لهم: السلام لكم. ولما قال هذا اراههم بيديه وجنبه، ففرح التلاميذ إذ ابصروا الرب. وقال لهم يسوع ثانية: السلام لكم، كما ارسلني الاب كذاً كذلك انا ارسلكم. ولما قال هذا نفخ فيهم وقال لهم: خذوا الروح القدس. من غفرتم خطاياهم تُغفر لهم، ومن امسكتم خطاياهم امسكت. وان توما احد الاثني عشر الذي يُقال له التوام، لم يكن معهم حين جاء يسوع. فقال له التلاميذ الآخرون: اننا قد رأينا الرب. فقال لهم ان لم ار موضع المسامير في يديه، وأضع إصبعي في موضع المسامير، وأضع يدي في جنبه لا اؤمن. وبعد ثمانية أيام كان تلاميذه ايضاً داخلاً وتوما معهم. فأتى يسوع والابواب مغلقة ووقف في الوسط وقال السلام لكم. ثم قال لتوما: هات إصبعك الى ههنا. وعاین يدِّي، وهات يدك وضعها في جنبی، ولا تكن غير مؤمن بل مؤمناً. أجاب توما وقال له: ربي والهي! قال له يسوع: لأنك رأيتني يا توما آمنت طوبى للذين لم يروا وآمنوا. وآياتٍ أخر كثيرة صنع يسوع أمام تلاميذه لم تُكتب في هذا الكتاب. وإنما كتبت هذه لتؤمنوا بأن يسوع المسيح هو ابن الله. ولتكون 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 اورشليمُ الرب، سبحي إلهك يا صهيون، هلوليا.

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...”

The End