

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

May 2022

ايار 2022

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Abbreviations & References:

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

Gospel Book, Arabic: Paulist Fathers, Harissa, 1960

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

Epistle Book, Arabic: Paulist Fathers, Harissa, 1967

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

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

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

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

Full text References

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

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

Bishop N. Edelby of Aleppo

The Synodal Liturgical Commission: Holy and Divine Liturgies

The Melkite Hymnal

Byzantine Daily Worship

SUNDAY, MAY 1, 2022
Sunday of Ointment-Bearing Women

الأحد، 1 ايار 2022
أحد حاملات الطيب

Tone 2 – 2nd Eothenon Gospel Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 483)

O Christ God, You alone are the Light of the world. Enlighten our spirit as You enlightened the eyes of the Marys. Gladden our hearts with faith and peace; and as You raised us up from the grave of our sins and delivered us from the power of Darkness, make us also worthy, in your great mercy, to light the lamps of our souls from the resplendent Light of your Glorious Resurrection, for You are our Light, our Life and our Resurrection, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

. صلاة الأنديفوننة

أيها المسيحُ الإله، يا من هو وحده نورُ الجميع وحياتهم، أضيء عقولنا وعيوننا، وأزرها كما أنرت عيونَ المريمات القديسات. فرح قلوبنا وأبهجها بالآيمان والسلام. وإن قد أنهضتتنا من وهدة الخطيئة، وأعتقنا من الظلام، أهلنا برأفتك الجزيلة لأن نسرج مصابيحنا من شعاع هذا اليوم، رَسَم قيامتك المجيدة البهية

لأنك أنت نورنا وحياتنا، أيها المسيحُ إلهنا، واليك نرفعُ المجدَ والشكرَ والسجود، وإلى أبيك الأزليّ وروحك القدس، الآن وكل أوان وإلى

دهر الدهرين

الشعب: آمين

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

First Antiphon

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

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

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

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

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

الانديفونة الاولى للعيد

1. هللا للرب يا جميع الارض

بشفاعة والدة الاله يا مخلص خلصنا

2. ألا اشييدوا باسمه. اجعلوا تسبيحه مجيداً

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

4. لتسجد لك جميع الارض ولتشد لك

المجد لآب... الآن وكل أوان...

Hymns

Troparion of the Resurrection, (Tone 2)

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

OR

Troparion of the resurrection (Tone 2)

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

نشيد القيامة باللحن الثاني

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

Troparion of Joseph) Tone 2)

The Noble Joseph, taking down your spotless body from the wood and wrapping it in a clean shroud with aromatic spices, laid it in a new tomb. But on the third day, You arose, O Lord, and bestowed great mercy upon the world.

النشيد ليوسف الوجيه باللحن الثاني

ان يوسف الوجيه انزل من الخشبة جسدك الطاهر، ولفه بكفنٍ نقيٍ وحنوط، وجهزه ووضع في قبرٍ جديد. لكنك قمت في اليوم الثالث يا رب مانحاً العالم عظيم الرحمة.

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

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

نشيد حاملات الطيب – باللحن الثاني

ان الملاك وقف عند القبر، وهتف بالنسوة حاملات الطيب: أن الطيوب تليق بالأموات. لكن المسيح قد ظهر غريباً عن البلى. فاصرخن: قد قام الرب مانحاً العالم عظيم الرحمة.

Kondakion of Pascha, same pages.

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

القنداق باللحن الثاني (أو الثامن)

وإن نزلت إلى القبر يا مَنْ لا يموت، فقد نقضت قُدرة الجحيم وقمت كظافر، أيها المسيحُ الإله. وللنسوة حاملات الطيبِ قُلتِ افرحن. ولرسلك وهبت السَّلام، يا مانِحِ الواقعينَ القيام.

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

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

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

SUNDAY OF THE OINTMENT-BEARING WOMEN

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

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

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

READING from the Acts of the Apostles

In those days, as the number of disciples increased; there arose a complaint among the Greeks against the Hebrews, in that their widows were being neglected in the daily service. And so, the twelve summoned the many disciples and said, “It is not good that we give up the word of God and serve at

tables. Therefore, brethren, select from among you seven men of good reputation, full of the Holy Spirit and of wisdom that we could put to this service, while we devote ourselves to prayer and to the ministry of the word.”

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

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

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

Stichon: O Lord, save your king

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

مقدمة الرسالة

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

الرسالة (اعمال الرسل 6: 1 – 7)

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

هللوا

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

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

THE HOLY GOSPEL ACCORDING TO ST. MARK THE EVANGELIST

At that time there came Joseph, the one from Arimathea, a councillor of high rank, who was himself looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. But Pilate wondered whether he had expired so soon. And sending for the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was, he granted the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of the rock. Then he rolled a stone to the entrance of the tomb. But Mary Magdalene and Mary the mother of Jose were looking on and saw where he was laid. And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices, in order to go and anoint him. And very early on the first day of the week, they came to the tomb, when the sun had just risen. And they were saying to one another, “Who will roll the stone back from the entrance of the tomb for us?” And looking up they saw that the stone had been rolled back—now, it was very large. But on entering the tomb, they saw a young man sitting at the right side, clothed in a white robe, and they were amazed. He said to them, “Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen he is not here. Behold the place where they laid

him. But go, tell his disciples and Peter that he goes before you into Galilee; there you shall see him, as he told you.” And they left and fled from the tomb, for trembling and fear had seized them; and they said nothing to anyone, for they were afraid.

انجيل احد حاملات الطيب الانجيل(مرقس 15: 43 الى 8: 16)

في ذلك الزمان، أتى يوسُفُ الذي من الرامة، وهو عضوُ شريفٍ في المجلس. وكان هو أيضاً ينتظرُ ملكوتَ الله. فدخلَ بجرأةٍ على بيلاطسَ وطلبَ جسدَ يسوع. فتعجبَ بيلاطسُ من أنه مات هكذا سريعاً. فدعا قائدَ المئةَ وسأله هل له زمانٌ قد مات. ولما عرفَ ذلك من قائدِ المئةَ وهبَ الجسدَ ليوسُفَ. فأشتريَ كتاناً وأنزلهُ ولفه في الكتانِ ووضعهُ في قبرٍ قد نُحِتَ في صخرةٍ. ودرجَ حجراً على بابِ القبر. وكانت مريمُ المجدلية ومريمُ أمُّ يوسى تنظرانِ أين وُضِعَ. ولما انقضى السبْتُ اشتريتِ مريمُ المجدلية ومريمُ أمُّ يعقوبَ وسألومه حنوطاً ليأتينِ ويحفظنه. وبكرنَ جداً في أولِ الأسبوع، وأتيتِ القبرَ وقد طلعتِ الشمس. وكنَّ يقلنَ فيما بينهما من يدحرجُ لنا الحجرَ عن بابِ القبر؟ وتطلعنَ فرأيتنَ الحجرَ قد دُحرجَ. لأنه كان عظيماً جداً. فلما دخلنَ القبرَ رأيتنَ شاباً جالساً عن اليمينِ عليه حُلَّةٌ بيضاءٌ فانذهلنَ. فقالَ لهنَّ: لا تنذهلنَ. أتطلبنَ يسوعَ الناصريَّ المصلوبَ؟ قد قام. ليس هو ههنا. وها الموضعُ الذي وضعوه فيه. لكنِ أذهبنَ وقلنَ لتلاميذه ولبطرسِ إنه يسبقُكم إلى الجليل. هناك ترونه كما قال لكم. فخرجنَ من القبرِ سريعاً وفررنَ. وقد أخذتِهِنَّ الرعدةُ والدهش. ولم يقلنَ لأحدٍ شيئاً. لأنهنَّ كنَّ خائفات.

Hymn to the Theotokos: “The Angel cried out...”

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

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

Other translation that is used now

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

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

نشيد لوالدة الاله بالحن الاول

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

Kinonikon: BDW p. 864, Edelby p.769

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

ترنيمة المناولة:

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

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

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

SUNDAY, MAY 8, 2022

Sunday of Paralytic

Apostle and Evangelist John the Theologian

الأحد 8 نيسان 2022

أحد المخلع – تذكار القديس الرسول المجيد يوحنا الانجيلي

Tone 3 - Eothenon Gospel 3

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 485)

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

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

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

صلاة الأنديفوننة

أيُّها المسيحُ إلهنا، المشتركُ مع الآبِ والرُّوحِ القُدُسِ في السِّيادَةِ على الجميع، لقد ظهرتَ بالجسمِ شافياً الأمراضِ. وأزلتَ الآلامَ وأنرتَ العميانَ. وبكلمتك الإلهية أقمَتَ المخلعَ المقعدَ وأمرته بأن يمشي فوراً. فلذلك اذكرنا بكثرة رحمتك، وأضيءِ قلوبنا بصافي نورك، وافتح عيونَ أذهاننا، وضعْ فينا حَشيةً وصاياك، لكي نسيرَ سيرةً روحيةً، عاملين بكل ما يُرضيك

لأنك أنتَ نورنا، أيُّها المسيحُ الإله، وإليك نرفعُ المجد، وإلى أبينا الأزلي وروحك القدوس، الآن وكلَّ أوانٍ وإلى دهرِ الدهارين

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. هلّوا للرب يا جميع الارض

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

Hymns

Troparion of the resurrection (3rd tone)

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

OR

Troparion of the resurrection (3rd tone)

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

نشيد القيامة باللحن الثالث

لِنَفْرَحِ السَّمَاوِيَّاتِ. وَتَبْتَهِجِ الْأَرْضِيَّاتِ. لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ. وَوَطِئَ الْمَوْتَ. وَصَارَ بِكَرِّ الْأَمْوَاتِ. وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ. وَمَنْحَ الْعَالَمِ عَظِيمِ الرَّحْمَةِ

Troparion of Pascha,

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

المسيح قام من بين الاموات ووطي الموت بالموت ووهب الحياة للذين في القبور

Troparion Of the Patron(ess) Of the Parish النشيد لشفيعة الكنيسة

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

وإن نزلت إلى القبر يا من لا يموت، فقد نقضت قُدرة الجحيم وقمت كظافر، أيها المسيح الإله. وللنسوة حاملات الطيب قُلت افرحن. ولرسلك وهبت السَّلام، يا مانح الواقعين القيام.

Troparion of John (Tone 2)

Apostle beloved of Christ God, hasten to sav a people that has no other recourse: for He who let you repose on His breast will also accept your intercession in our favor. O John the Theologian, beseech Him to dispel the cloud of paganism that is darkening us, and beg Him to grant us peace and mercy.

النشيد للرسول على اللحن الثاني

أيها الرسول حبيب المسيح الاله، أسرع لإنقاذ شعبٍ عديم الحُجة. لان الذي قبلك متكئاً على صدره يقبلك متضرعاً. فابتهل اليه، أيها اللاهوتي، ان يُبددَ سحابة الأمم المعاندة، طالباً لنا السلامَ وعظيمَ الرحمة.

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

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

May 8 Epistle - Page 493

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

Stichon: God is our king forever; he brought about salvation in the mist of the earth.

Reading from the first Catholic Epistle of John the Apostle: 1:1-7

Beloved, [I write] of what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled: of the Word of Life. And the Life was made known, and we have seen it, and now testify and announce it to you in order that you too may have fellowship with us, and that our fellowship may be with the Father, and with his Son Jesus Christ. And these things we write to you that you may rejoice, and that our joy may be full.

And the message we have heard from him and announce to you is this: that God is Light, and in him there is no darkness. If we say we have fellowship with him, and walk in darkness, we lie, and are not practicing the truth. But if we walk in the light as he too is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin.

Alleluia

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

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

مقدمة الرسالة (اطلب رسالة 8 أيار)

في كل الأرض ذاع منطقه، وإلى اقاصي المسكونة كلامه
السموات تُذيع مجد الله، والفلكُ يخبرُ بأعمال يديه

الرسالة (يوحنا 1-1-7)

الذي كان في البدء، الذي سمعناه، الذي رأيناه يعيوننا، الذي شاهدناه ولمسته، وسمعناه، به نبشركم، لتكون لكم ايضاً شركة معنا، وشركتنا انما هي مع الآب ومع ابنه يسوع المسيح. ونكتب اليكم بهذا ليكون فرحكم كاملاً. وهذه هي البشري التي سمعناها منه ونبشركم بها، أن الله نورٌ وليس فيه ظلمة البتة. فإن قلنا إن لنا شركة معه وسلطنا في الظلمة، نكذبُ ولا نعملُ بالحق. ولكن إن سلطنا في النور كنا أنه هو النور، فلنا شركة لبعضنا مع بعض، ودمُ يسوع المسيح ابنه يطهرنا من كل خطيئة.

هللويا

تعترفُ السماواتُ بعجائبك يا رب، وبحقك في جماعة القديسين
اللهُ ممجدٌ في جماعة القديسين، عظيمٌ ورهيبٌ عند جميع الذين خوله

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

Page 26 (English) – Page 11 (Arabic)

The Holy Gospel according to St. John the Evangelist

At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick,

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

انجيل احد المخلع

الانجيل(يوحنا 5: 1-15)

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

Hymn to the Theotokos “The Angel cried out...”

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

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

Other translation that is used now

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

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

نشيد لوالدة الاله بالحن الاول

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

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

ترنيمة المناولة:

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

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

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

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

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

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

WEDNESDAY, MAY 11, 2022 Mid-Pentecost

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

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

ISODHIKON: 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!

TROPARIA:

(Tone 8) - At the middle point of this festive season, give my ... - (Three Times)

(Tone 8) - Your abundant tears made the wilderness sprout and bloom, ...

(Tone 4) - The holiness of your life, O Father and Hierarch, ...

FINAL KONDAKION: (Tone 4) - O Christ God, Creator and Master of all, at the middle ...

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

DIVINE LITURGY EPISTLE: ACTS 14:6-18 * (Mid-Pentecost Season)

DIVINE LITURGY GOSPEL: JOHN 7:14-30 * (Mid-Pentecost Season)

HIRMOS: (Tone 8) - Mothers cannot be virgins, nor virgins mothers, and yet in ...

POST COMMUNION HYMN: (Tone 5) - Christ is risen from the dead and by His death He has ...

SUNDAY, MAY 15, 2019
Sunday of the Samaritan Woman
الأحد، 15 نيسان 2022
أحد السامرية

Tone 3 Eothenon Gospel 3

Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 488)

O Only begotten Son and Word of God, You ordered all people to come to You and drink the Water of Life that purifies from sins. Quench the thirst of our sinful souls with the flow of your Divine Blood. Make us bear the fruits of the divine virtues. Fill us with wisdom by the Grace of your Divine Spirit, 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.

People: Amen.

صلاة الأنديفوننة

يا كلمة الله الابن الوحيد، يا مَنْ أمر جميع الناس بأن يُقبلوا إليه ويستقوا ماء الحياة المُطر من الخطايا، أَرُو بمجاري دمائك نفوسنا العطشى بسبب الخطيئة، وأظهرها حاملة ثمر الفضائل، وأملانا حكمة، واهباً لنا الرُّوح الإلهي لأنك أنت هو ماء الحياة ونور العالم، وإليك نرفعُ المجد، وإلى ابيك الأزلي وروحك القدوس، الآن وكلَّ 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. وبذن القضاء على الجدين، وقلن للرسل مفتخرات: لقد سلب الموت، ونهض المسيح الاله، واهباً للعالم عظيم الرحمة.

Troparion of Mid-Easter Season, (BDW p. 877), (PLC p. 487), (ED p. 801)

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

نشيد نصف الخمسين باللحن الثامن

في أنتصاف العيد أسقى نفسي العطشى من مياه التقوى، لأنك يا مخلصي، هتفتَ بالجميع: إن عطش أحد فليأتي إليّ ويشرب، فيا أيها المسيح الاله، ينبوع الحياه، المجد لك.

Troparion Of the Patron of the Parish النشيد لشفيح الكنيسة

Kondakion of Pascha, 2nd or 8th Tone (BDW p. 864), (PLC p. 466), (ED p. 766)

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 مَنْ لا يموت، فقد نقضتْ قُدرةَ الجحيمِ وقمتَ كظافرٍ، أيها المسيحُ الإله. وللنسوةِ حاملاتِ الطيبِ قُلْتَ افرحن. ولرسلكَ وهبتَ السَّلامَ، يا مانِحَ الواقعينَ القيام.

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

Epistle: Acts of the Apostles 11:19-30 (p. 51, Arabic p. 54)

SUNDAY OF THE SAMARITAN WOMAN

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 Acts of the Apostles

In those days when the disciples were dispersed by the persecution that had broken out over Stephen, they went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks, announcing the Good News of the Lord Jesus. And the Lord's hand was with them, and a great number believed and turned to the Lord.

And word concerning them came to the ears of the church in Jerusalem and they sent Barnabas as far as Antioch. And when he got there and saw the grace of God, he rejoiced and encouraged them all to stay in the Lord with steadfast hearts: for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And Barnabas traveled to Tarsus, looking for Saul, and when he found him, he brought him back to Antioch. And it happened that for a whole year they took part in the church meetings and taught a large number of people, and it was in Antioch that the disciples were first called "Christians."

Now in those days some profits from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that a dire famine was threatening the whole world —

and it occurred during the reign of Emperor Claudius. And so, the disciples decided to send relief to the brethren living in Judea — each one as much as he could afford — and this they did, sending it to the presbyters by the hands of Barnabas and Saul.

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.

مقدمة الرسالة

ما أعظم أعمالك يا رب، لقد صنعت جميعها بحكمة
باركي يا نفسي الرب، أيها الرب إلهي لقد عظمت جداً

الرسالة (أعمال الرسل 11: 19 – 30)

في تلك الأيام، لما تبدد الرسل من أجل الضيق الذي حصل بسبب استفانس، اجتازوا الي فينيقية وقبرص وانطاكية، وهم لا يكلمون أحداً بالكلمة إلا اليهود فقط. ولكن قوماً منهم كانوا قبرسيين وقبروانيين. فهولاء لما دخلوا انطاكية أخذوا يكلمون اليونانيين، مبشرين بالرب يسوع. وكانت يد الرب معهم، فآمن عدد كثير ورجعوا الى الرب. فبلغ خبر ذلك الى مسامع الكنيسة التي بأورشليم، فأرسلوا برنابا ليجتاز الى انطاكية. فلما اقبل ورأى نعمة الله فرح، ووعظهم كلهم بأن يثبتوا في الرب بعزيمة القلب. لأنه كان رجلاً صالحاً وممتلئاً من الروح القدس ومن الايمان. فانضم الى الرب جمع كثير. ثم خرج برنابا الى طرسوس في طلب شاول، ولما وجدته أتى به الى انطاكية. وتردداً معاً سنة كاملة في هذه الكنيسة، وعلموا جمعاً كثيراً. وفي انطاكية اولاً دعي التلاميذ مسيحيين. وفي تلك الايام انحدر أنبياء من أورشليم الى انطاكية. فقام واحد منهم اسمه أغابوس، فأنبأ بالروح ان ستكون مجاعة شديدة في جميع المسكونة. وقد وقع ذلك في أيام كلوديوس. فعزم التلاميذ أن يرسلوا بحسب ما تيسر لكل واحد منهم خدمة الى الاخوة الساكنين في اليهودية. ففعلوا ذلك وبعثوا الى الشيوخ على أيدي برنابا وشاول.

هللوا

استل وسير الى الأمام. وأملك في سبيل الحق والدعة والبر، فتهديك يمينك هدياً عجبياً
أحبت البر وأبغضت الإثم، لذلك مسحك الله إلهك بدهن البهجة أفضل من شركائك.

Gospel of the Feast: John 4:5-42 p. 32

FIFTH SUNDAY AFTER EASTER KNOWN AS THE SUNDAY OF THE SAMARITAN WOMAN

The Holy Gospel according to St. John the Evangelist

At that time Jesus came to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. There came a Samaritan woman to draw water. Jesus said to her, "Give me to drink," for his disciples had gone away into the town to buy food. The Samaritan woman therefore said to him, "How is it that you, although you are a Jew, ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans. Jesus answered and said to her, "If you only knew the gift of God, and who it is who says to you, 'Give me to drink,' you perhaps would have asked of him, and he would have given you living water." The woman said to him, "Sir, you have no pail, and the well is deep. Where can you get living water from? Are you greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water I will give him shall never thirst; but the water I will give him shall become in him a fountain of water, springing up unto life everlasting." The woman said to him, "Sir, give me this water that I may not

thirst, or come here to draw.” Jesus said to her, “Go, call your husband and come here.” The woman answered and said, “I have no husband.” Jesus said to her, “You have said well, I have no husband, for you have had five husbands, and the man you now have is not your husband. In this you have spoken truly. “The woman said to him, “Sir, I see you are a prophet. Our fathers worshipped on this mountain, but you say Jerusalem is the place where one ought to worship.” Jesus said to her, “Woman believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. God is spirit, and those who worship him must worship in spirit and in truth.” The woman said to him, “I know that the Messiah is coming (who is called Christ), and when he comes he will tell us all things.” Jesus said to her, “I who speak with you am he.” And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, “What do you seek?” or “Why do you speak with her?” The woman therefore left her water-jar and went away into the town, and said to the people, “Come and see a man who has told me all I have ever done. Can he be the Christ?” They went out from the town and came to meet him. Meanwhile, his disciples begged him, saying, “Rabbi, eat.” But he said to them, “I have food to eat of which you do not know.” The disciples therefore said to one another, “Has someone brought him something to eat?” Jesus said to them, “My food is to do the will of the one who sent me, to accomplish his work. Do you not say, ‘There are yet four months, and then comes the harvest’? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. And the one who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. For herein is the proverb true, ‘One sows, another reaps.’ I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors.” Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, “He told me all I have ever done.” When, therefore, the Samaritans had come to him, they begged him to stay there; and he stayed two days. And far more believed because of his word. And they said to the woman, “We no longer believe because of what you have said, for we have heard for ourselves and we know this is in truth the Savior of the world,” the Christ.

الانجيل (يوحنا 4: 5-42)

في ذلك الزمان، أتى يسوع إلى مدينة من السامرة تُسمى سبخار، بقرب القرية التي أعطاها يعقوب ليوسف ابنه. وكانت هناك عين يعقوب. وكان يسوع قد تبع من المسير. فجلس على العين. وكان نحو الساعة السادسة. فجاءت امرأة من السامرة تستقي ماءً. فقال لها يسوع: أعطني لأشرب. وكان تلاميذه قد مضوا إلى المدينة لبيتاعوا طعاماً. فقالت له المرأة السامرية: كيف تطلب أن تشرب مني وأنت يهودي وأنا امرأة سامرية. واليهود لا يخالطون السامريين؟ أجاب يسوع وقال لها: لو كنت تعرفين عطية الله ومن الذي قال لك أعطيني لأشرب. لكنت تسألينه فيعطيك ماءً حياً. قالت له المرأة: يا سيد إنه ليس معك ما تستقي به والبر عميقة. فمن أين لك الماء الحي؟ ألك أعظم من أبينا يعقوب الذي أعطانا هذه البر. ومنها شرب هو وبنوه وماشيئته؟ أجاب يسوع وقال لها: كل من يشرب من هذا الماء يعطش أيضاً. وأما من يشرب من الماء الذي أنا أعطيه له فلن يعطش إلى الأبد. بل الماء الذي أعطيه له يصير فيه ينبوع ماء ينبوع إلى الحياة الأبدية. قالت له المرأة: يا سيد أعطني من هذا الماء لكيلا أعطش. ولا أجيء أستقي من هنا. قال لها يسوع: إذهبي وأدعي رجلك وهلمي إلى هنا. أجابت المرأة وقالت إنه لا رجل لي. فقال لها يسوع: قد أحسنت حيث قلت إنه لا رجل لي. لأنه قد كان لك خمسة رجال والذي معك الان ليس رجلك. هذا قلت بالصدق. قالت له المرأة: يا سيد أرى أنك نبي. أبأونا سجدوا في هذا الجبل. وأنتم تقولون إن المكان الذي ينبغي أن يسجد فيه هو في أورشليم. قال لها يسوع: أيتها المرأة آميني بي. إنها ستأتي ساعة تسجدون فيها للآب لا في هذا الجبل ولا في أورشليم. أنتم تسجدون لما لا تعلمون. ونحن نسجد لما نعلم. لأن الخلاص هو من اليهود. ولكن ستأتي ساعة وهي الان حاضرة. إذ الساجدون الحقيقيون يسجدون للآب بالروح والحق. أن الآب إنما يريد مثل هؤلاء الساجدين له. إن الله روح. والذين

يسجدون له فبالروح والحق ينبغي أن يسجدوا. قالت له المرأة: قد علمت أن ماسياً الذي يُقال له المسيح يأتي. فإذا جاء ذاك فهو يُخبرنا بكل شيء. قال لها يسوع: أنه المتكلم معك هو. وعند ذلك جاء تلاميذه، فتعجبوا أنه يتكلم مع امرأة. ومع ذلك لم يقل أحد ماذا تريد أو لماذا تكلمها. فتركت المرأة جربتها وانطلقت الى المدينة. وقالت للناس: تعالوا أنظروا إنساناً قال لي كل ما فعلت. ألعل هذا هو المسيح؟ فخرجوا من المدينة وأقبلوا نحوه. وفي أثناء ذلك ألع تلاميذه قائلين: يا معلم كل. أما هو فقال لهم: إن لي طعاماً أكله لا تعرفونه أنتم. فقال التلاميذ فيما بينهم: ألعل أهدأ بما يأكل؟ قال لهم يسوع: إن طعامي أن أعمل مشيئة من أرسلني وأتم عملهُ. أفما تقولون إن الحصاد يأتي بعد أربعة أشهر؟ وما أنا ذا أقول لكم: إرفعوا أعينكم وانظروا إلى المزارع، فإنها قد أبيضت للحصاد. والذي يحصد يأخذ أجره، ويجمع ثمراً للحياة الأبدية. لكي يفرح المزارع والحاصد معاً. وفي هذا يصدق القول: إن واحداً يزرع وآخر يحصد. وأنا أرسلتكم لتحصدوا ما لم تتعبوا فيه. لأن آخرين تعبوا وأنتم دخلتم على تعبهم. فآمن به من تلك المدينة سامريون كثيرون، من أجل كلام المرأة التي كانت تشهد أن قد قال لي كل ما فعلت. ولما سار إليه السامريون طلبوا إليه أن يقيم عندهم. فمكث هناك يومين. فآمن أناس أكثر من أولئك جداً من أجل كلامه. وكانوا يقولون للمرأة: لسنا بعد من أجل كلامك نؤمن، ولكن لأننا قد سمعنا وعلمنا أن هذا هو بالحقية المسيح مخلص العالم

Hymn to the Theotokos:

The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail, again! For your Son is risen from the tomb on the third day!"
Shine, shine, O new Jerusalem, for the glory of the Lord has shone upon you. Rejoice and be glad, O Sion; and you, O Pure One, O Mother of God, exult in the resurrection of your Son!

Other translation that is used now

The angel cried out to the Woman full of grace: "Hail, immaculate Virgin!" Again, hail, for on the third day your Son is risen from the dead.
Shine, shine, O New Jerusalem, for the glory of the Lord has risen over you. Cry out now and rejoice, O Sion; and you, the pure one, the Mother of God, exult in the resurrection of the One to whom you gave birth.

نشيد لوالدة الاله بالحن الاول

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

Kinonikon: Receive the Body of Christ and taste the Source of immortality. Alleluia.

BDW p. 864, ED p.769

ترنيمة المناولة:

جسد المسيح خذوا. والينبوع الذي لا ينضب ذوقوا. هلوليا

Saturday, MAY 21, 2022

Tuesday of the Samaritan Woman

Commemoration of the Holy and Glorious Sovereigns, the Equals of the Apostles Constantine and Helena (Class 3)

ORTHROS GOSPEL: JOHN 10:9-16 * (Matins of November 13)

ANTIPHONS PRAYER: Almighty Word of God, Who rose from the tomb and appeared to your beloved ones, show us the prints of the nails and the wound of your side. Strengthen our faith so that

we May confess before the world that by your suffering, You healed the sufferings of our souls and by your glorious Resurrection, you granted mankind a pledge of their own resurrection. For You are our Light and our Resurrection, O Christ God, and to You we render glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

ISODHIKON: 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!

TROPARIA:

(Tone 8) - At the middle point of this festive season, give my ...

(Tone 8) - O Lord, your disciple, Emperor Constantine, who saw in the ...

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

FINAL KONDAKION: (Tone 4) - O Christ God, Creator and Master of all, at the middle

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

DIVINE LITURGY EPISTLE: ACTS 26:1; 12-20

DIVINE LITURGY GOSPEL: JOHN 10:1-9

HIRMOS: (Tone 8) - Mothers cannot be virgins, nor virgins' mothers, and yet in ...

POST COMMUNION HYMN: (Tone 5) - Christ is risen from the dead and by His death He has ...

Wednesday, MAY 25, 2022
Saturday of the Samaritan Woman
Commemoration of the Third Finding of the Head of the Forerunner, John
the Baptist (Class 4)

ORTHROS GOSPEL: LUKE 7:17-30 * (Thursday of the Third week after the Holy Cross)

ANTIPHONS PRAYER: 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.

ISODHIKON: 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!

TROPARIA:

(Tone 4) - O Prophet and Forerunner, it is Christ who revealed to us ...

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

FINAL KONDAKION: (Tone 8) - The Samaritan Woman came to the well with faith and saw ...

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

DIVINE LITURGY EPISTLE: SECOND CORINTHIANS 4:6-15 * (15th. Sunday After Pentecost)

DIVINE LITURGY GOSPEL: MATTHEW 11:2-15 * (4th Monday After Pentecost)

HIRMOS: (Tone 1) - The angel cried out to the one who is full of grace: ...

POST COMMUNION HYMN: (Tone 5) - Christ is risen from the dead and by His death He has ..

SUNDAY, MAY 22, 2022
Sunday of the Man Born Blind
الأحد 22 ايار 2022
أحد الاعمى

Tone 5 – Eothenon Gospel 5

ANTIPHONS PRAYER: O Christ God, Sun of Justice, You touched the man who was blind since his birth and restored to him his sight. Enlighten our minds. Make us children of Light, so that we may cry out to You full of faith: your mercy is beyond description. For You are our Light and our Sanctification, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

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

ترنيمة الدخول: في الجامع باركوا الله الربُّ الربُّ من ينابيع شعبه – خلصنا يا ابن الله يامن قام من بين الاموات...

TROPARIA:

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

لننشُد نحن المؤمنين ونسجدُ للكلمة، الأزلي مع الآب والروح، المولود من العذراء لخلّاصنا. لأنّه ارتضى أن يصعدَ بالجسدِ على الصليب، ويحتمل الموت، وينهض الموتى بقيامته المجيدة.

Troparion Of the Patron of the Parish نشيد لشفيح الكنيسة

Kondakion of Pascha, 2nd or 8th Tone

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

قنّاق الختام باللحن (الثاني أو الثامن)

وإن نزلت إلى القبر يا مَنْ لا يموت، فقد نقضت قُدرة الجحيم وقمت كظافر، أيها المسيحُ الإله. وللنساء حواملِ الطيبِ قُلتِ افرحن. ولرسُلك وهبتِ السّلام، يا مانِحِ الواقعينَ القيام.

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

النشيد المثلث التقديس: انتم اللذين بالمسيح اعتمدتم...

Epistle: Acts of the Apostles 16: 16-34, p.58, Ar. p. 62

PROKIMENON (Tone 5) Ps.11: 8, 2

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

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

READING from the Acts of the Apostles

In those days it came to pass that as we the disciples were going to pray, we were met by a girl who had a spirit of divination and brought her masters much profit by her soothsaying. Now, she was following Paul and us, and kept crying out loudly, "These men are servants of the most high God, and they announce to you a way of salvation!" This she did for many days. But Paul could not stand it, so he turned and said to the spirit, "I order you in the name of Jesus Christ: get out of her!" And it went out of her that very moment.

But seeing that their hope of profit was gone, her masters seized Paul and Silas and dragged them to the market-place before the authorities; and bringing them to the magistrates, they said, "These men are disturbing our city. They are Jews, and they advocate practices it is not permitted for us to adopt or observe, since we are Romans."

And the crowd opposed them too, and the magistrates tore off their cloaks and ordered them to be beaten with rods. And after inflicting many blows on them, they threw them in jail, ordering the jailer to keep them under safe guard. And he, receiving this command, consigned them to the inner jail and fastened their feet in the stocks.

But at midnight, while Paul and Silas were singing hymns to God, the prisoners listened to them. And suddenly, there was such a violent earthquake that the foundations of the jail were shaken, and at once all the doors flew open and everyone's chains came loose.

But when the jailer woke up and saw all the doors of the jail open, he drew his sword and was about to kill himself, thinking the prisoners had escaped.

But Paul cried out in a loud voice, saying, "Do not hurt yourself, for we are all here!" Then calling for a light, he ran in, and trembling with fear, fell at the feet of Paul and Silas. And he let them out and asked, "Sirs, what must I do to be saved?" And they replied, "Believe in the Lord Jesus and you shall be saved together with your household."

And he spoke to him the word of the Lord, and also to all his household. And he took them at that same hour of the night, and washed their wounds; and he himself was baptized, and all those of his household immediately after. And taking them into his house, he set a table before them, and rejoiced with all his household over his faith in God.

ALLELUIA (Tone 5) Ps.88: 2, 3

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

Stichon: For you have said,

"My kindness is established forever."

In heaven you have confirmed your faithfulness.

مقدمة الرسالة

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَحْمِينَا مِنْ هَذَا الْجِيلِ وَالْيَ الدَّهْرِ
خَلَّصَنِي يَا رَبُّ فَإِنَّ الْبَارَّ قَدْ قَنِي لَأَنَّ الْحَقِيقَةَ قَدْ ضَعُفَتْ عِنْدَ بَنِي الْبَشَرِ

أعمال الرسل (16 : 16 - 34)

في تلك الايام، فيما نحنُ الرُّسُلُ ذاهِبُونَ الى الصَّلَاةِ، اسْتَقْبَلْتَنَا جَارِيَةٌ بِهَا رُوحٌ عِرَافَةٌ، وَكَانَتْ تُكْسِبُ مَوَالِيهَا كَسْبًا جَزِيلاً بِعِرَافَتِهَا. فَطَفِقَتْ تَمْشِي فِي إِثْرِ بُولِسَ وَإِثْرَنَا وَتَصِيحُ قَائِلَةً: هُوَلاءِ الرِّجَالُ هُمُ عَبِيدُ اللَّهِ الْعَلِيِّ، وَهُمْ يُبَشِّرُونَكُمْ بِطَرِيقِ الْخِلَاصِ. وَفَعَلَتْ ذَلِكَ أَيَّاماً كَثِيرَةً. وَإِذْ ضَجَرَ بُولِسُ، التَّفَّتْ وَقَالَ لِلرُّوحِ: إِنِّي أَمْرُكَ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا. فَخَرَجَ فِي تِلْكَ السَّاعَةِ. فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ ذَهَبَ رَجَاءً مَكْسِبِهِمْ، قَبَضُوا عَلَى بُولِسَ وَسَيِلَا، وَجَرَّوهُمَا إِلَى السُّوقِ عِنْدَ الْحُكَّامِ، وَقَدَّمُوهُمَا لِلْوَلَاةِ قَائِلِينَ: إِنَّ هَذَيْنِ الرَّجُلَيْنِ يُبَلِّغَانِ مَدِينَتَنَا. وَهُمَا يَهُودِيَّانِ، وَيُنَادِيَانِ بِعَادَاتٍ لَا يَجُوزُ لَنَا قَبُولُهَا وَلَا الْعَمَلُ بِهَا إِذْ نَحْنُ رُومَانِيُونَ. فَقَامَ عَلَيْهِمَا الْجَمْعُ. وَمَرَّقَ الْوَلَاةُ ثِيَابَهُمَا وَأَمَرُوا أَنْ يُضْرَبَا بِالْعَصِيِّ. وَلَمَّا أَتَخَنُوهُمَا بِالْجِرَاحِ، أَلْقَوْهُمَا فِي السِّجْنِ، وَأَوْصُوا السَّجَانَ بِأَنْ يَحْرُسَهُمَا بِضَبْطٍ. وَإِذْ أَوْصَى السَّجَانُ بِمِثْلِ تِلْكَ الْوَصِيَّةِ، أَلْقَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ، وَضَبَطَ أَرْجُلَهُمَا فِي الْمِقْطَرَةِ، وَعِنْدَ نِصْفِ اللَّيْلِ، كَانَ بُولِسُ وَسَيِلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ، وَالْمَحْبُوسُونَ يَسْمَعُونَهُمَا. فَحَدَّثَتْ بَعْتَهُ زَلْزَلَةٌ شَدِيدَةٌ حَتَّى تَرَعَزَتْ أَسْسُ السِّجْنِ، فَاِنْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلِّهَا، وَأَنْفَكَتْ قِيُودُ جَمِيعٍ. فَلَمَّا اسْتَيْقَظَ السَّجَانُ وَرَأَى أَبْوَابَ السِّجْنِ مَفْتُوحَةً، اسْتَلَّ السَّيْفَ وَهُمْ أَنْ يَقْتُلَ نَفْسَهُ، لَظَنَهُ أَنْ الْمَحْبُوسِينَ قَدْ هَرَبُوا. فَناداهُ بُولِسُ بِصَوْتٍ عَالٍ قَائِلاً: لَا تَفْعَلْ بِنَفْسِكَ سُوءًا، فَإِنَّا جَمِيعًا هَهُنَا. فَاسْتَدْعَى بِمِصْبَاحٍ وَوَسَبَّ إِلَى دَاخِلِ، وَخَرَّ لِبُولِسَ وَسَيِلَا وَهُوَ مُرْتَعِدٌ. ثُمَّ خَرَجَ بِهِمَا وَقَالَ: يَا سَيِّدَيَّ، مَاذَا يَبْغِي لِي أَنْ أَصْنَعَ لِأَخْلَصَ؟ فَقَالَا: آمَنْ بِالرَّبِّ يَسُوعَ الْمَسِيحِ، فَتَخَلَّصْ أَنْتَ وَأَهْلُ بَيْتِكَ. وَكَلِمَاهُ وَجَمِيعٌ مَن فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ. فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ، وَغَسَلَ جِرَاحَهُمَا، وَاعْتَمَدَ مِنْ وَقْتِهِ، هُوَ وَذَوُوهُ أَجْمَعُونَ. ثُمَّ أَصْعَدَهُمَا إِلَى بَيْتِهِ، وَقَدَّمَ لَهُمَا مَائِدَةً، وَابْتَهَجَ مَعَ جَمِيعِ أَهْلِ بَيْتِهِ، إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

هللوا

بِمِرْاجِمِكَ يَا رَبُّ أُرْتَمَ إِلَى الْأَبَدِ، إِلَى جِيلٍ فَجِيلٍ أُعْلِنُ حَقَّكَ بِفَمِي
لَأَنَّكَ قَلْتَ: إِنَّ الرَّحْمَةَ تُبْنِي إِلَى الْأَبَدِ، وَفِي السَّمَاوَاتِ يُثَبَّتُ حَقُّكَ.

Gospel of the Feast: John 9:1-38 p. 37

THE HOLY GOSPEL ACCORDING TO ST. JOHN THE EVANGELIST

At that time as Jesus was passing by, he saw a man blind from birth. And his disciples asked him, "Rabbi, who has sinned, this man or his parents, that he should be born blind?" Jesus answered, "Neither has this man sinned nor have his parents, but the works of God were to be made manifest in him. I must do the works of the one who sent me while it is day; night is coming, when no one can work. As long as I am in the world I am the Light of the world." When he had said these things, he spat on the ground and made clay with the spittle, and spread the clay over the man's eyes, and said to him, "Go, wash in the pool of Siloam (which is interpreted 'sent')." So he went away, and washed, and returned seeing. The neighbors therefore and those who had seen earlier that he was blind began saying, "Is not this the man who used to sit and beg?" Some said, "It is." But others said, "He only looks like him." Yet, the man declared, "I am the one." They therefore asked him, "How were your eyes opened?" He answered and said, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloam and wash.' And I went and washed, and I see." And they asked him, "Where is he?" He said, "I do not know." They took the man who had been blind to the Pharisees. Now, it was a Sabbath on which Jesus made the clay and opened his eyes. Again, therefore, the Pharisees asked him: how he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner work these signs?" And there was a division among them. Again therefore they said to the blind man, "What do you say of the one who opened your eyes?" But he said, "He is a prophet." he Jews therefore did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, and questioned them, saying, "Is this your son, of whom you say he was born blind? How then does he now see?" His parents answered them and said, "We know this is our son, and that he was born blind; but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself." These things his parents said because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogue. This is why his parents said, "He is of age; question him." They therefore called a second time the man who had been blind, and said to him, "Give glory to God! We ourselves know this man is a sinner." He therefore said, "Whether he is a sinner, I do not know. One thing I do know, that whereas I was blind, now I see." They therefore asked him again, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, but you did not listen. Why would you hear a second time? Would you also become his disciples?" They heaped abuse on him therefore and said, "You are his disciple, but we are disciples of Moses. We know God spoke to Moses; but as for this man, we do not know where he is from." In answer the man said to them, "Why herein is the marvel, that you do not know where he is from, and yet he opened my eyes. Now we know God does not hear sinners; but if anyone is a worshipper of God, and does his will, him he hears. Not from the beginning of the world has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered and said to him, "You were altogether born in sins, and do you teach us?" And they turned him out. Jesus heard they had turned him out, and when he had found him, said to him, "Do you believe in the Son of God?" He answered and said, "Who is he, Lord, that I may believe in him?" And Jesus said to him, "You have both seen him, and he it is who speaks with you." And he said, "I believe, Lord." And falling down, he worshipped him.

الانجيل احد الاعمى (الاحد السادس بعد الفصح)

في ذلك الزمان، فيما يسوع مجتازاً رأى إنساناً أعمى منذ مولده. فسأله تلاميذه قائلين: يا معلم من أخطأ. أهذا أم أبواه حتى يولد أعمى؟ أجاب يسوع: لا هذا أخطأ ولا أبواه، لكن لتظهر أعمال الله فيه. ينبغي لي أن اعمل أعمال من أرسلني ما دام النهار. سيأتي

الليل الذي لا يستطيعُ احد فيه عملاً. ما دمت في العالم فأنا نور العالم. قال هذا وتفل على الارض وصنع من تفلته طيناً وطلّى بالطين عيني الأعمى. وقال له: اذهب واغتسل في بركة سلوام – ومعنى الكلمة: المرسل – فمضى واغتسل وعاد بصيراً. فالجيران والذين كانوا يرونه قبلاً أعمى قالوا: أليس هذا هو الذي كان يجلس ويتوسل؟ فقال بعضهم: أنه هو. وقال آخرون إنه يشبهه. واما هو فكان يقول: انا هو. فقالوا له: كيف انفتحت عيناك؟ أجاب ذاك وقال: هذا الرجل الذي يقال له يسوع، صنع طيناً وطلّى عيني. وقال لى اذهب الى بركة سلوام واغتسل. فمضيت واغتسلت فأبصرت. فقالوا له: أين ذاك؟ فقال: لا أعلم. فأتوا بالذي كان قبلاً أعمى إلى الفريسيين. وكان حين صنع يسوع الطين وفتح عينية يوم سبت. فسأله الفريسيون أيضاً كيف أبصر. فقال لهم: جعل على عيني طينا واغتسلت فأبصرت. فقال قومٌ من الفريسيين: هذا الرجل ليس من الله. لأنه لا يحفظ السبت. وآخرون قالوا: كيف يقدر رجل خاطئ أن يعمل مثل هذه الآيات؟ فوقع بينهم شقاقٌ. فقالوا أيضاً للأعمى: أنت ماذا تقول عنه بما انه فتح عينيك؟ فقال إنه نبي. ولم يصدق اليهود عنه أنه كان أعمى فأبصر حتى دعوا أبوي الذي أبصر، وسألوهما قائلين: أهذا هو ابنكما الذي تقولان إنه ولد أعمى؟ فكيف أبصر الآن؟ فأجابهم أبواه وقالوا: نحن نعلم أن هذا ولدنا، وانه ولد أعمى. وأما كيف أبصر الآن فلا نعلم. أو من فتح عينيه فلا نعرف، وهو كامل السن فأسألوه، فهو يتكلم عن نفسه. قال أبواه هذا لأنهما كانا يخافان من اليهود. لأن اليهود كانوا قد تعاهدوا على أنه إن اعترف أحد بأنه المسيح يخرج من المجمع. فلذلك قال أبواه إنه كامل السن فأسألوه. فدعوا الرجل الذي كان أعمى مرة ثانية وقالوا له: أعط مجداً لله، فإننا نعلم أن هذا الرجل خاطئ. فأجاب ذاك وقال: إن كان خاطئاً فلا أعلم إنما أعلم شيئاً واحداً هو أنني كنت أعمى والآن أبصر. فقالوا له من جديد: ماذا صنع بك، كيف فتح عينيك؟ أجابهم قد أخبرتكم قبلاً فلم تسمعوا فماذا تريدون أن تسمعوا أيضاً، ألعلمكم تريدون أنتم أيضاً أن تصيروا له تلاميذ؟ فاشتموه وقالوا: أنت تلميذ ذاك. فأما نحن فإننا تلاميذ موسى. ونحن نعلم ان الله كلم موسى. فإما هذا فلم نعلم من أين هو. أجاب الرجل وقال لهم: إن في هذا لعجباً، أنكم لا تعرفون من اين هو وقد فتح عيني. ونحن نعلم ان الله لا يسمع للخطاة، ولكن إذا أحدٌ أتقى الله وعمل مشيئته فله يستجيب. ولم يسمع منذ الدهر أن أحداً فتح عيني من ولد أعمى. فلو لم يكن هذا من الله لما أستطاع أن يفعل شيئاً. أجابوا وقالوا له: إنك بجملتك قد ولدت في الخطايا وأنت تعلمنا؟ فطروده خارجاً. وسمع يسوع أنهم طردوه خارجاً، فوجده وقال له: أتؤمن أنت بأبن الله؟ فأجاب ذاك وقال: ومن هو يا سيداً لأؤمن به؟ قال يسوع: قد رأيته وهو الذي يكلمك فقال له أنا أو من يارب، وسجد له.

HIRMOS: (Tone 1) - Christ is the new Passover, the sacrificed Victim, the ...

POST COMMUNION HYMN: (Tone 5) - Christ is risen from the dead and by His death He h

WEDNESDAY, MAY 25, 2022 **Leave-taking of Easter**

ANTIPHONS PRAYER: 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.

ISODHIKON: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!

TROPARIA:

(Tone 1) – O Lord, save Your people and bless Your inheritance, ...

FINAL KONDAKION: (Tone 2) - Though You went down in the tomb, O immortal One, You ...
TRISAGION: All of you who have been baptized into Christ, have put on Christ. ...

DIVINE LITURGY EPISTLE: ACTS 18:22-28 * (6th week After Easter)

DIVINE LITURGY GOSPEL: JOHN 12:36-47 * (6th week After Easter)

HIRMOS: (Tone 1) - The angel cried out to the one who is full of grace: ...

POST COMMUNION HYMN: (Tone 5) - Christ is risen from the dead and by His death He has ...

THURSDAY, MAY 26, 2022

Feast of the Ascension

الخميس، 26 أيار 2022

صعود ربنا وإلهنا ومخلصنا يسوع المسيح

ORTHROS GOSPEL: MARK 16:9-20 * 3 Eothenon Gospel

ANTIPHONS PRAYER: O Christ our God, before your Ascension into Heaven, You promised not to leave us orphans. You filled your all-holy Mother and your Disciples with a joy beyond description; therefore, we implore You: let your Holy Spirit bring peace to the world. Let Him proclaim to mankind your mighty deeds; and through the intercession of your holy Apostles, make us worthy of sharing the joy of your elect. For You are the Way, the Truth and the Life, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

ISODHIKON: God ascended amid shouts of joy; the Lord, amid trumpet blasts. O Son of God who ascended in glory to heavens, save us who sing to You: Alleluia!

TROPARIA:

(Tone 4) - You ascended in glory, O Christ our God, and gladdened ... - (Three Times)

FINAL KONDAKION: (Tone 6) - After fulfilling for us your plan of redemption and ...

DIVINE LITURGY EPISTLE: ACTS 1:1-12 * (Feast of the Ascension)

DIVINE LITURGY GOSPEL: LUKE 24:36-53 * (Feast of the Ascension)

HIRMOS: (Tone 5) - O you, who have given birth in time to the One, whom no ...

POST COMMUNION HYMN: (Tone 4) - You ascended in glory, O Christ our God, and gladdened ...

SUNDAY, May 29, 2022

Sunday of the Fathers of Nicea I

الأحد، 29، أيار 2022
أحد القديسين آباء المجمع المسكوني الأول

Tone 6 - Orthros Gospel 10
Liturgy of St. John Chrysostom

Antiphon Prayer (PLC p. 497)

O Lord, Who are Good beyond description, we ask You through the intercession of Your All-pure Mother and the Holy Fathers who participated in the Ecumenical Councils, to support the Church, uphold the faith and make us all partake of Your heavenly Kingdom, when You come to judge the whole creation.

For You are the Way, the Truth and the Life, O Christ God and we render glory, to You and to Your Eternal Father and Your All-holy, Good and Life-giving Spirit, now and always and for ever and ever.
People: Amen.

صلاة الأنديفوننة

أيها الربُّ الفائقُ الصَّلاح، نَسألك، بشفاعة والدتك الكاملة الطهارة والآباء القديسين الذين التأموا في المجمع المسكونية، أن تُثبَّت الكنيسة وتُؤيِّد الإيمان، وتجعلنا جميعاً شركاء في مُلكِ السَّماءِ، عندما تأتي ليدين الخليفة بأسرها لأنك أنتَ هو الحق والحياة وإليك نرفعُ المجد، وإلى أبيك الأزليُّ وروحك القُدوس الصالح والمحيي، الآن وكلَّ وَاوان وإلى دهر الداهرين الشعب: آمين.

Hymns

Troparion of the Resurrection, (6th Tone)

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

OR

Troparion of the Resurrection (6th Tone)

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

نشيد القيامة بالحن السادس

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

Troparion of the Ascension (4th Tone)

You ascended in glory, O Christ our God, and gladdened Your disciples by the promise of the Holy Spirit. Through Your blessing they were confirmed in their belief that You are the Son of God, the Redeemer of the world.

نشيد الصعود بالحن الرابع

لقد سعدت بمجد أيها المسيح إلهنا، مُفرحاً تلاميذك بموعِد الروح القدس. وقد تيقنوا بالبركة، أنك أنت ابن الله المنقذ العالم.

Troparion of the Fathers, (8th Tone) BDW p.887, ED p.829

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth: You led us to the true faith through them. O Most Merciful One, glory to You!

نشيد للآباء باللحن الثامن

أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا فَائِقُ الْمَجْدِ. لِأَنَّكَ أَقَمْتَ آبَاءَنَا كَوَاكِبَ عَلَى الْأَرْضِ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ. فَيَا جَزِيلَ التَّحَنُّنِ الْمَجْدُ لَكَ

Kondakion of the Ascension, BDW p.881, ED p.816

After fulfilling for us Your plan of redemption and joining the things of earth with those of heaven, O Christ our God, You gloriously ascended without abandoning us, but remained with us forever and reassured all who love You by telling them: “Behold, I am with you: no one has power against you.”

قنذاق الصعود باللحن السادس

لَمَّا أَكْمَلْتَ التَّدْبِيرَ الَّذِي مِنْ أَجْلِنَا، وَوَحَّدْتَ مَا عَلَى الْأَرْضِ بِالسَّمَاوِيَّاتِ، صَعَدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهُنَا، دُونَ أَنْ تَبْرَحَ مَكَاناً، بَلْ لَابِثاً غَيْرَ مُنْفَصِلٍ وَهَاتِفاً بِمَحَبَّتِكَ: أَنَا مَعَكُمْ، وَلَيْسَ أَحَدٌ عَلَيْكُمْ.

Epistle Acts of the Apostles 20:16-18, 28-36, Page 67 (English) – Page 75 (Arabic)

SIXTH SUNDAY – Sunday of the Holy Fathers

PROKIMENON (Tone 7) Daniel 3:26, 27

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

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

READING from the Acts of the Apostles:

In those days Paul decided to sail past Ephesus so as not to waste time in Asia. For he was hurrying as much as he could in order to reach Jerusalem for the day of Pentecost. From Miletus, however, he had sent an invitation to Ephesus for the presbyters of the church. And when they had come to him, he said to them, (20:28) “Be careful about yourselves and the whole flock over which the Holy Spirit has placed you as bishops, to herd the Church of God which He has redeemed through His own blood. For I know this, that after I am gone fierce wolves will get in among you and will not spare the flock. And from among you, some men will rise, speaking perverse doctrines, to draw away the disciples after them.

“Watch, therefore, and remember that for three years, night and day, I did not cease to warn with tears every one of you. And now, brethren, I commend you to God and to the Word of His grace, Who is able to edify and to grant you an inheritance among all His blessed ones.

“I have coveted no one’s silver or gold or clothing. You, yourselves, know these hands of mine have provided for my needs and those of my companions. In all things, I have shown you that by working in this way you should help the weak, and remember that the Lord Jesus said in person, ‘It is more blessed to give than to receive.’” And after saying this, he knelt down and prayed with them all.

ALLELUIA (Tone 1) Psalm 49:1,5

The God of gods, the Lord has spoken and summoned the earth
from the rising of the sun to its setting.

Stichon: Gather His faithful ones around Him, those who have made a covenant with Him through sacrifices.

رسالة (الاحد السابع) المعروف بأحد الآباء

مقدمة الرسالة

مبارك أنت ياربُّ إلهَ آبائنا، ومُسيحٌ وممجدٌ أَسْمَكَ الى الدُّهور
لأنك عارِكٌ في كلِّ ما صنعتَ بنا. وأعمالك كلها حَقِيقَةٌ وطُرُقَكَ مُسْتَقِيمَةٌ

الرسالة (أعمال الرسل 20: 17-180 و 27-36)

في تلك الأيام. كان بولس قد عزم أن يتجاوز أفسس في البحر، لئلا يعرض له أن يبطن في أسية. لأنه كان يعجل حتى يكون في أورشليم يوم العنصرة إن أمكنه. فمن ميلينس بعث الى أفسس فاستدعى كهنة الكنيسة. فلما وصلوا إليه قال لهم: أحذروا لأنفسكم ولجميع القطيع الذي أقامكم فيه الروح القدس أساقفة. لترعوا كنيسة الله التي اقتناها بدمه الخاص. فإني أعلم هذا إنه بعد فراقتي سيدخل بينكم ذئب خاطف لا تشفق على القطيع، ومنكم أنفسكم. سيقوم رجال يتكلمون بأقوال فاسدة. ليجذبوا التلاميذ وراءهم، فاسهروا إذن وتذكروا أنني مدة ثلاث سنين لم أكف ليلاً ونهاراً عن أن أنصح كل واحد بالدموع. والآن يا إخوة. أستودعكم الله وكلمة نعمته القادرة أن تبنيكم وتوثقكم ميراثاً مع جميع المقدسين. إنني لم أشته من أحد فضة أو ذهباً أو ثوباً، بل أنتم تعلمون أن هاتين اليدين كانتا تخدمان حاجاتي وحاجات الذين كانوا معي، في كل شيء بيئت لكم كيف ينبغي أن نتعب لنساعد الضعفاء. وأن نتذكر كلام الرب يسوع حيث قال: إن العطاء أعظم غبطة من الأخذ. ولما قال هذا جثا على ركبتيه وصلى مع جميعهم.

هللوا

إله الالهة الربُّ قد تكلم. ودعا الأرض من مشارق الشمس الى مغاربها
اجمعوا له أبراره. الذين بنوا عهده على الذبائح.

Gospel: John 17:1-13, p 44

SIXTH SUNDAY AFTER EASTER KNOWN AS THE SUNDAY OF THE HOLY FATHERS OF THE COUNCIL OF NICEA

At that time Jesus raised his eyes to heaven and said, "Father, the hour has come! Glorify Your Son, that Your Son may glorify You, even as You have given Him power over all flesh, in order that to all You have given Him, He may give everlasting life. Now this is everlasting life, that they may know You, the only true God, and the One You have sent, Jesus Christ. I have glorified You on earth; I have accomplished the work You have given Me to do. And now do You, Father, glorify Me with Yourself, with the glory that I had with You before the world existed. I have manifested Your name to the men You have given me out of the world. They were Yours, and You have given them to Me, and they have kept Your word. Now they have learned that whatever You have given Me is from You; because the words that You have given Me, I have given to them. And they have received them, and have known as a fact that I came forth from You, and they have believed that You did send Me. I pray for them; not for the world do I pray, but for those whom You have given Me, because they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I am glorified in them. And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, keep in Your name those You have given Me, that they may be one even as We are. While I was with them in the world, I kept them in Your name. Those You have given Me, I guarded; and not one of them perished except the son of perdition, in order that the Scriptures might be fulfilled. But now I am coming to You and these things I speak in the world, in order that they may have My joy made full in themselves."

انجيل أحد الآباء القديسين – يوحنا 17: 1-13

في ذلك الزمان، رَفَعَ يَسُوعُ عَيْنَيْهِ إِلَى السَّمَاءِ وَقَالَ: أَيُّهَا الْآبُ، قَدْ أَتَتِ السَّاعَةُ. مَجِدِ أَبْنَكَ لِیُجَدِّدَكَ أَبْنَكَ أَيْضاً. كَمَا أُعْطِيتَهُ السُّلْطَانَ عَلَى كُلِّ بَشَرٍ، لِیُعْطِيَهُمْ كُلَّ مَا أُعْطِيتَهُ لَهُ: الْحَيَاةَ الْإِبْدِيَّةَ. وَهَذِهِ هِيَ الْحَيَاةُ الْإِبْدِيَّةُ، أَنْ يَعْرِفُوكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحَدَّكَ، وَالَّذِي أَرْسَلْتَهُ يَسُوعَ الْمَسِيحَ. أَنَا قَدْ مَجِدْتُكَ عَلَى الْأَرْضِ، وَأَتَمَمْتُ الْعَمَلَ الَّذِي أُعْطِيتَنِي لِأَعْمَلُهُ. وَالْآنَ مَجِدْنِي أَنْتَ أَيُّهَا الْآبُ عِنْدَكَ، بِالْمَجْدِ الَّذِي كَانَ لِي عِنْدَكَ مِنْ قَبْلِ كَوْنِ الْعَالَمِ. قَدْ أَعْلَنْتُ أَسْمَكَ لِلنَّاسِ الَّذِينَ أُعْطِيتَهُمْ لِي مِنَ الْعَالَمِ، هُمْ كَانُوا لَكَ، وَأَنْتَ أُعْطِيتَهُمْ لِي، وَقَدْ حَفَظُوا كَلَامَكَ. وَالْآنَ عَلِّمُوا أَنْ كُلَّ مَا أُعْطِيتَهُ لِي هُوَ مِنْكَ. لِأَنَّ الْكَلَامَ الَّذِي أُعْطِيتَهُ لِي قَدْ أُعْطِيتَهُ لَهُمْ، وَهُمْ قَبِلُوا وَعَلِمُوا حَقًّا أَنِّي مِنْكَ خَرَجْتُ، وَأَمَّنُوا أَنَّكَ أَنْتَ أَرْسَلْتَنِي. أَنَا أَسْأَلُ مِنْ أَجْلِهِمْ، لَا أَسْأَلُ مِنْ أَجْلِ الْعَالَمِ، بَلْ مِنْ أَجْلِ الَّذِينَ اعْطَيْتَهُمْ لِي لِأَنَّهُمْ لَكَ. وَكُلُّ مَا هُوَ لِي هُوَ لَكَ، وَمَا لَكَ هُوَ لِي، وَأَنَا قَدْ تَمَجَّدْتُ فِيهِمْ. وَلَسْتُ أَنَا بَعْدُ فِي الْعَالَمِ، وَهَوْلَاءَ هُمْ فِي الْعَالَمِ، وَأَنَا آتِي إِلَيْكَ. أَيُّهَا الْآبُ الْقُدُّوسُ، احْفَظْ بِاسْمِكَ الَّذِينَ أُعْطِيتَهُمْ لِي. لِيَكُونُوا وَاحِدًا كَمَا نَحْنُ. حِينَ كُنْتُ مَعَهُمْ فِي الْعَالَمِ، كُنْتُ أَحْفَظُهُمْ بِاسْمِكَ. إِنَّ الَّذِينَ أُعْطِيتَهُمْ لِي قَدْ حَفَظْتَهُمْ، وَلَمْ يَهْلِكْ مِنْهُمْ أَحَدٌ إِلَّا ابْنَ الْهَلَاكِ، لِتَمِّمَ الْكِتَابَ. وَالْآنَ فَإِنِّي آتِي إِلَيْكَ، وَأَنَا أَتَكَلَّمُ بِهَذَا فِي الْعَالَمِ، لِيَكُونَ لَهُمْ فَرَحٌ كَامِلًا فِيهِمْ.

Hymn to the Theotokos: It is truly right...

النشيد لوالدة الإله: أنه واجبٌ حقاً...

Kinonikon: Praise God from the highest...

ترنيمة المناولة: سبحوا الربَّ من السماوات..

Post-communion hymn: The Troparion of the Ascension.

تبدل إذ قد نظرنا بنشيد الصعود

Apolysis: “... Who rose from the dead, gloriously ascended into heaven and was enthroned at the right hand of God the Father for our salvation...”

The End