

TYPICON for 2014

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

July 2022
تموز 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, Fr. Peter Boutros, Phoenix, AZ

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

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

Full text References

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

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

Bishop N. Edelby of Aleppo

The Synodal Liturgical Commission: *Holy and Divine Liturgies*

The Melkite Hymnal

Byzantine Daily Worship

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

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

Antiphons Typica and/or Beatitudes or Antiphons of Sunday

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

Trisagion

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

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

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

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

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

Sunday, July 3, 2022
4th Sunday After Pentecost
الأحد 3 حزيران 2022
الأحد الرابع بعد العنصرة

Tone 3 – Orthros Gospel 4
الحن الثالث وانجيل الرابع للسحر

Liturgy of St. John Chrysostom

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 بالحن الثالث

لتفرح السماويات، وتبتهج الارضيات. لأن الرب صنع عزاً بساعده، ووطيء الموت بالموت، وصار بكر الاموات، وأنقذنا من جوف الجحيم، ومنح العالم عظيم الرحمة.

Troparion of the Patron of the Church **النشيد لشفيح الكنيسة**

Kondakion:

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

نشيد الختام (القنداق)

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

Epistle: 4th Sunday of Pentecost, Rom 6:18-23, p.113, Arabic p. 131

PROKIMENON (Tone 3) Ps.46: 7, 2

Sing praise to our God, sing praise! Sing praise to our King, sing praise!

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

Reading from the Epistle of St. Paul to the Romans

Brethren, now that you have been freed from sin, you have come to serve justification. I speak in a human way because of the weakness of your flesh. For as you yielded your members as slaves to uncleanness and iniquity, so now yield your members as slaves of justification so as to be sanctified.

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For while you were the slaves of sin, you had nothing to do with justification. But what fruit did you gather then of those deeds of which you are now ashamed? For the end of such things is death. But now, set free from sin and become slaves to God, you have your fruit resulting in sanctification, and as your end, life everlasting. For the wages of sin is death, but the gift of God is life everlasting in Christ Jesus our Lord.

ALLELUIA (Tone 3) Ps.30: 2, 3

In you, o Lord, I have hoped: let me never be put to shame.

In your goodness, save me and deliver me; lend your ear and hasten my deliverance.

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

رسالة الاحد الرابع بعد العنصرة

مقدمة الرسالة

رَنِّمُوا لِإِلَهِنَا رَنِّمُوا، رَنِّمُوا لِمَلِكِنَا رَنِّمُوا

يا جميعَ الأممِ صَفِّقُوا بِالْأَيْدِي، هَلِّلُوا لِلَّهِ بِصَوْتِ الْإِبْتِهَاجِ

الرسالة (رومة 6: 18-23)

يا إخوة، بعدَ أَنْ أُعْتِقْتُمْ إِلَى الْخَطِيئَةِ اسْتَعْبَدْتُمْ إِلَى اللَّبْرِ، أَقُولُ كَلَاماً بَشَرِيّاً مِنْ أَجْلِ ضَعْفِ جِسْدِكُمْ. فَمَا جَعَلْتُمْ أَعْضَاءَكُمْ عبيداً لِلنَّجَاسَةِ وَالْإِثْمِ لِلْإِثْمِ، كَذَلِكَ الْآنَ اجْعَلُوا أَعْضَاءَكُمْ عبيداً لِلبِّرِ لِلْقِدَاسَةِ. لِأَنَّكُمْ حِينَ كُنْتُمْ عبيداً لِلْخَطِيئَةِ، كُنْتُمْ أَحْرَاراً مِنَ الْبِرِّ، فَأَيُّ ثَمَرٍ حَصَلَ لَكُمْ حِينَئِذٍ مِنَ الْأُمُورِ الَّتِي تَسْتَحْيُونَ مِنْهَا الْآنَ؟ إِنَّمَا عَاقِبَتُهَا الْمَوْتُ، وَأَمَّا الْآنَ وَقَدْ أُعْتِقْتُمْ مِنَ الْخَطِيئَةِ وَاسْتَعْبَدْتُمْ لِلَّهِ، فَتَحُوزُونَ ثَمْرَكُمْ لِلْقِدَاسَةِ، وَالْعَاقِبَةُ حَيَاةٌ أَبَدِيَّةٌ، لِأَنَّ أَجْرَةَ الْخَطِيئَةِ مَوْتُ، وَأَمَّا مَوْهَبَةُ اللَّهِ فَحَيَاةٌ أَبَدِيَّةٌ فِي الْمَسِيحِ يَسُوعَ رَبِّنَا.

هللوا

عليكَ يَا رَبُّ تَوَكَّلْتُ فَلَا أَخْزَى إِلَى الْإِبْدِ، بَعْدَكَ نَجِّنِي وَانْتَشِلْنِي

كُنْ لِي إِلَهًا مَحَامِيًّا، وَبَيْتَ مَلْجَأٍ لَخَلَاصِي.

Gospel: FOURTH SUNDAY AFTER PENTECOST *Matthew 8, 5-13*

At that time when Jesus had entered Capharnaum, there came to Him a centurion who entreated Him, saying, "Lord, my servant is lying sick in the house, paralyzed, and is grievously afflicted." Jesus said to him, "I will come and cure him." But in answer the centurion said, "Lord, I am not worthy that You should come under my roof; but only say the word, and my servant will be healed. For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go', and he goes; and to another, 'Come', and he comes; and to my servant, 'Do this', and he does it." And when Jesus heard this, He marveled, and said to those who were following Him, "Amen I say to you, I have not found such great faith in Israel. And I tell you that many will come from the east and from the west, and will feast with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom will be put forth into the darkness outside; there will be weeping and the gnashing of teeth." Then Jesus said to the centurion, "Go your way; as you have believed, so be it done to you." And the servant was healed in that hour.

الانجيل (متى 8: 5-13)

فِي ذَلِكَ الزَّمَانِ، لَمَّا جَاءَ يَسُوعَ إِلَى كَفَرْنَاحُومَ، دَنَا إِلَيْهِ قَائِدٌ مَنَّةٍ وَسَأَلَهُ قَائِلًا: يَا سَيِّدِي إِنَّ غُلَامِي مُلْقَى فِي الْبَيْتِ مُقْعَدًا يُعَذَّبُ بِعَذَابٍ شَدِيدٍ فَقَالَ لَهُ يَسُوعُ: أَنَا آتِي وَأَشْفِيهِ. فَأَجَابَ قَائِدُ الْمَنَّةِ وَقَالَ: يَا سَيِّدِي لَسْتُ أَهْلًا أَنْ تَدْخُلَ تَحْتَ سَقْفِي، وَلَكِنْ قُلْ كَلِمَةً لَا غَيْرَ فَيَبْرَأَ غُلَامِي. فَإِنِّي أَنَا أَيْضًا إِنْسَانٌ تَحْتَ سُلْطَانٍ، وَوَلِي جُنْدٍ تَحْتَ يَدِي. فَأَقُولُ لِهَذَا اذْهَبْ فَيَذْهَبْ وَلَا خَرَّ أَنْتَ فَيَأْتِي. وَلِعَبْدِي أَعْمَلُ هَذَا فَيَعْمَلُ. فَلَمَّا سَمِعَ يَسُوعُ تَعَجَّبَ وَقَالَ: لِلَّذِينَ يَتَّبِعُونَهُ: الْحَقُّ أَقُولُ لَكُمْ إِنِّي لَمْ أَجِدْ مِثْلَ هَذَا الْإِيمَانِ حَتَّى وَلَا فِي إِسْرَائِيلَ وَأَنَا أَقُولُ لَكُمْ إِنَّ كَثِيرِينَ

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يَأْتُونَ مِنَ الْمَشَارِقِ وَالْمَغَارِبِ، وَيَتَكُونُونَ مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ فِي مَلَكُوتِ السَّمَاوَاتِ، وَأَمَّا بَنُو الْمَلَكُوتِ فَيُلْقَوْنَ فِي الظُّلْمَةِ الْبَرَّانِيَّةِ هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيْفُ الْأَسْنَانِ. ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمَنَّةِ: اذْهَبْ، وَلِيَكُنْ لَكَ كَمَا آمَنْتَ. فَشَفِيَ غُلَامُهُ فِي تِلْكَ السَّاعَةِ.

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

Kinonikon: Praise the Lord ...

Post-communion hymn: "We have seen the true light ..."

Sunday, July 10, 2022
5th Sunday After Pentecost
الاحد، 10 تموز 2022
الاحد الخامس بعد العنصرة

Tone 4 – Orthros Gospel 5 – Page 269 (English) – Page 175 (Arabic)
اللحن الرابع والانجيل الخامس للسحر

Liturgy of St. John Chrysostom

Hymns

Troparion of the Resurrection, (4th Tone)

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

OR

Troparion of the resurrection (4th Tone)

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

نشيد القيامة باللحن الرابع

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيجة. ونبذن القضاء على الجدين، وقلن للرسلي مفتخراتٍ: لقد سلب الموت، ونهض المسيحُ الاله، واهباً للعالم عظيمَ الرحمة.

Troparion of the patron of the church

النشيد لشفيح الكنيسة

Kondakion:

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

نشيد الختام (القنداق)

TYPICON for 2014

يا نصيرةً المسيحيين التي لا تُخزي، ووسيطتهم الدائمة لدى الخالق، لا تعرضني عن أصوات الخطاة الطالبين إليك. بل بما انك صالحة، بادري الى معونتنا، نحن الصارخين إليك بأيمان: هلمي الى الشفاعة، وأسرعني الى الابتهاال، يا والدة الاله المحامية دائماً عن مكرميك.

Epistle, 5TH of Pentecost, Romans 10:1-10

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 Epistle of St. Paul to the Romans

Brethren, my heart's desire and my prayer to God in their behalf is for salvation. For I bear witness to them that they have zeal for God, but a zeal that is not informed. For ignorant of God's holiness and seeking to establish their own, they have not submitted to the sanctification offered by God. For Christ is the consummation of the Law in terms of justification for everyone who believes.

For Moses has written that *the man who brings about that justification which is of the Law shall live by it.* (Lv.18: 5) But the justification which is of faith says, *do not ask in your heart, who shall go up to heaven* that is, -- to bring down Christ. Or, *who will descend into the abyss* (Dt.30: 12) that is, to bring up Christ from the dead? But what does it say? *The word is near you, in your mouth and in your heart.* (Dt.30: 14) that is, the word of faith which we preach. For if you confess with your mouth that Jesus is the Lord, and believe in your heart that God has raised him from the dead, you shall be saved. For a man believes with the heart and attains justification, but he professes his faith with his mouth and attains salvation.

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.

رسالة الاحد الخامس بعد العنصرة

مقدمة الرسالة

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

الرسالة (رومة 10 : 1-10)

يا إخوة، أن ميّل قلبي وابتهاالي إلى الله، هما لأجل اسرائيل لكي يخلصوا. فإنني أشهد لهم أن فيهم غيرة لله، لكنها ليست عن معرفة. فإنهم اذ جهلوا برّ الله، وطلبوا أن يقيموا برهم الخاص، لم يخضعوا لبر الله. لان غاية الناموس هي المسيح للبرّ لكل من يؤمن. فإن موسى يصف البرّ الذي من الناموس بأنّ الانسان الذي يعمل هذه الاشياء سيحيا فيها. وأمّا البرّ الذي من الايمان، فيقول فيه هكذا: لا تقلّ في قلبك من يصعد إلى السماء، أي لينزل المسيح؟ أو من يهبط إلى الهاوية، أي ليصعد المسيح من بين الاموات؟ لكن ماذا يقول؟ ان الكلمة قريبة منك، في فيك وفي قلبك، يعني كلمة الايمان التي نبشّر بها. لأنك إن اعترفت بفمك بالرب يسوع، وأمنت في قلبك أن الله قد أقامه من بين الاموات، ستخلص. لأنه بالقلب يؤمن للبرّ، وبالفم يعترف للخلاص.

هللوا

استلّ وسرّ إلى الأمام، واملك في سبيل الحقّ والدعة والبرّ، فتهديك يمينك هدياً عجبياً
احببت البرّ وأبغضت الإثم، لذلك مسحك الله إلهك بدهن البهجة أفضل من شركائك.

Gospel Matthew 8:28-9:1 (Healing of the Gerasene Demoniacs),

Page 69 (English) – Page 42 (Arabic)

At that time as Jesus reached the country of the Gergesenes, there met him two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way. And behold, they cried out, saying, "What have we to do with you, Jesus Son of God? Have you come here to torment us before the time?" Now at a distance from them there was a herd of many swine, feeding. And the devils kept begging him, saying, "If you cast us out, send us into the herd of swine." And he said to them, "Go!" And they came out and entered into the swine; and behold, the whole herd rushed from the top of the cliff into the sea, and perished in the water. But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by - demons. And behold, all the town came out to meet Jesus; and on seeing him they insisted that he leave their district. And getting into a boat, he crossed over and came into his own town.

الانجيل (متى 8: 28 الى 9: 1)

في ذلك الزمان، أتى يسوع الى بقعة الجرجسيين، فاستقبله رجلان بهما شياطين، خارجان من القبور شرسان جداً بحيث لم يقو أحد على أن يجتاز من تلك الطريق. وإذا بهما يصيحان قائلين: ما لنا ولك يا يسوع ابن الله؟ أجنّت إلى ههنا قبل الزمان لتعذبنا؟ وكان على بُعد منهُما قطيع خنازير كثيرة ترعى. فأخذ الشياطين يتصرعون اليه قائلين: إن كنت تُخرجنا، فإذن لنا أن نذهب إلى قطيع الخنازير. فقال لهم: أذهبوا. فخرجوا وذهبوا إلى قطيع الخنازير. فإذا بقطيع الخنازير كله قد وثب عن الجرف إلى البحر، ومات في المياه. أمّا الرعاة فهربوا ومضوا إلى المدينة، وأخبروا بكل شيء، وبأمر المعتريين. وإذا المدينة كلها قد خرجت للقاء يسوع. فلما أبصروه طلبوا أن يتحول عن تخومهم. فركب السفينة وعبر وأتى إلى مدينته.

Sunday, July 17, 2022

6th Sunday After Pentecost

Fathers of the First Six Ecumenical Councils

الأحد، 17 تموز 2022

الأحد السادس بعد العنصرة - أحد آباء المجامع المسكونية الستة الأولى

Tone 5 – Orthros Gospel 6

اللحن الخامس والاتجيل السادس للسحر

Liturgy of St. John Chrysostom

Hymns

Troparion of the Resurrection, (5th Tone)

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

OR

Troparion of the resurrection (5th Tone)

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

نشيد القيامة باللحن الخامس

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

Troparion of the patron of the Church النشيد لشفيح الكنيسة

Kondakion:

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

نشيد الختام (القنداق)

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Epistle Titus 3:8-15, Page 410 (English) – Page 464 (Arabic)

PROKIMENON (Tone 8) Ps.31:11, 1

Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

Stichon: Happy are those whose faults are taken away, and whose sins are covered.

READING from the Epistle of St. Paul to Titus

My son Titus, this saying is true, and in this matter, I want to insist that those who believe in God be careful to excel in good works; these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile.

Avoid a factious man after warning him one or twice, knowing that such a man is perverted and sins, since he is condemning himself.

When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

ALLELUIA (Tone 4) Ps.43:2, 8

O God, our ears have heard, our fathers have declared to us the deeds you did in their days, in the days of old.

Stichon: For you saved us from those who afflicted us and have put to shame those who hated us

رسالة الاحد آباء المجامع المسكونية الستة الاولى

مقدمة الرسالة

إفرحوا بالربِّ وابتهجوا أيها الصديقون، وافتخروا يا جميع المستقيمي القلوب

طوبى للذين غُفرت ذنوبهم، والذين سُتِرت خطاياهم

الرسالة (تيطس 3: 8-15)

يا ولدي تيطس، صادق القول، وأريد ان تُقرَّر هذه الامور، حتى يكون الذين آمنوا بالله ذوي اهتمام في القيام بالأعمال الصالحة. فهذه هي الحسنه والنافعه للناس. أما المباحثات السخيفه والانساب، والخصومات والمماحكات على الناموس فأجتنبها، فإنها غير نافعة وباطلة. ورجل البدعة، بعد الانذار أولاً وثانياً، أعرض عنه، عالماً ان مثل هذا قد زاع، وهو في الخطيئة يقضي هو نفسه على نفسه. متى أرسلت إليك أرتماس أو تيخيكس بادر ان تأتيني الى نيكوبولس. لأنني عولت ان أشتو هناك. اما زيناس معلّم الناموس وأبلس، فجهزهما

TYPICON for 2014

باعتناءً لئلا يُعوزَهما شيءٌ. وليتعلَّمْ ذوونا ايضاً ان يقوموا بالأعمالِ الصالحةِ للحاجاتِ الضروريةِ، حتى لا يكونوا بدونِ ثمر. يُسَلِّمُ عليكِ جميعُ الذين معي. سَلِّمِ على الذين يُحِبُّوننا في الإيمان. النعمةُ معكم اجمعين. آمين

هللوا

اللهمَّ بادِّاننا قد سمعنا، وأباؤنا أَخبرونا بالعملِ الذي عملته في أَيَّامهم، في الايامِ القديمةِ خلصتنا من مُضايِقينا، وأخزيتَ مُبغِضينا.

Gospel Matthew 5:14-19, Page 330 (English) – Page 224 (Arabic)

The Lord said to his disciples, “You are the light of the world. A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under a bushel, but upon the lamp-stand, so as to give light to all in the house. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven. Do not think I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. For amen I say to you, till heaven and earth pass away, not one letter or one stroke shall be lost from the Law till all things have been accomplished. Therefore, whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven.”

الانجيل (متى 5: 14 – 20) انجيل احد آباء المجامع المسكونية الستة الاولى

قال الربُّ، أنتم نورُ العالم، لا يُمكنُ أن تخفى مدينةٌ قائمةٌ على جبل، ولا يوقدُ سراجٌ ويوضعُ تحتَ المِكْيال، بل على المنارةِ فيُضيءُ لكلِّ من في البيت. وهكذا فليضيءِ نورُكم قدامَ الناس، ليروا أعمالكم الصالحةَ ويُمجِّدوا أباكم الذي في السماوات. لا تظنُّوا اني أتيتُ لأنقضَ الناموسَ والأنبياء. اني لم آتِ لأنقضَ بل لأنتمم. ألحقُ أقولُ لكم: إنه إلى أن تزولَ السماءُ والارضُ لا تزولُ ياءٌ واحدةٌ أو نقطةٌ واحدةٌ من الناموسِ حتى يَتَمَّ الكلُّ. فكل من يحلُّ واحدةً من تلك الوصايا الصغرى ويُعَلِّمُ الناسَ هكذا، فإنه يُدعى صغيراً في ملكوتِ السماوات. وأما من يعملُ بها ويُعلِّمُ، فهذا يُدعى عظيماً في ملكوتِ السماوات.

HIRMOS: It Is truly right To Call you blessed ...

KINONIKON: Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Alleluia!

POST-COMMUNION: We have seen the True Light, ...

Sunday, July 24, 2020
Seventh Sunday after Pentecost
الأحد 24 تموز 2022
الأحد السابع بعد العنصرة

Tone 6 – Orthros Gospel 7
 اللحن السابع والانجيل السادس للسحر

Liturgy of St. John Chrysostom

Hymns

Trparion of the Resurrection (6th tone)

TYPICON for 2014

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

OR

Troparion of the Resurrection (6th tone)

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

نشيد القيامة بالحن السادس

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

Troparion of the patron of the Church

النشيد لشفيح الكنيسة

Kondakion:

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

نشيد الختام (القنراق)

يا نصيرةً المسيحيين التي لا تُخزي، ووسيطتهم الدائمة لدى الخالق، لا تعرضي عن أصوات الخطاة الطالبين إليك. بل بما أنك صالحة، بادري إلى معونتنا، نحن الصارخين إليك بأيمان: هلمي إلى الشفاعة، وأسرعني إلى الابتهاال، يا والدة الإله المحامية دائماً عن مكرميك.

Epistle Romans 15:1-7, Page 135 (English) – Page 156 (Arabic)

PROKIMENON (Tone 6)

O Lord, save your people and bless your inheritance!

Stichon: to You, O Lord, I have called: O my Rock, be not deaf to me!

READING from the Epistle of St. Paul to the Romans:

Now, we the strong should bear the infirmities of the weak, instead of catering to ourselves. Let every one of you please his neighbor by doing good for his edification: for Christ did not seek his own pleasure, but as it is written, The reproaches of those who, reproach you have fallen on me. (Ps.6: 10) For whatever has been written has been written for our instruction, that through the patience and consolation afforded by the Scriptures, we may have hope. May then the God of patience and comfort grant you to be of one mind towards one another according to Jesus Christ, so that being one in spirit you may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another as Christ has received you, in a manner that gives honor to God.

ALLELUIA (Tone 6) Ps.90: 1, 2

He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.

Stichon: He will say to the Lord, "My wall, my refuge, my God in whom I will trust!"

الرسالة للأحد السابع بعد العنصرة

مقدمة الرسالة

خلص يا رب شعبي، وبارك ميراثك

إليك يا رب أصرخ، إلهي لا تتصامم عني

الرسالة (رومة 15: 1-7)

TYPICON for 2014

يا إخوة، يجب علينا نحن الاقوياء أن نحتمل أوهان الضعفاء، ولا نرضي أنفسنا. فليرض كل واحد منا القريب للخير لأجل البنيان. فإن المسيح لم يرض نفسه، بل كما كتب، تعبيراتٍ معيريكٍ وقعت على. لأن كل ما كتب من قبل، أنما كتبت لتعليمنا، ليكون لنا الرجاء بالصبر وبتعزية الكتب. وليؤتكم اله الصبر والتعزية، اتفاق الآراء فيما بينكم، بحسب المسيح يسوع. حتى إنكم بنفس واحدٍ وفم واحد، تمجدون الله أبا ربنا يسوع المسيح. لذلك فليقبل بعضكم بعضاً كما قبلكم المسيح لمجد الله هلوليا

الساكن في كنف العلي، يسكن في حمى اله السماء
يقول للرب: أنت ناصرٍ وملجأٍي، إلهي الذي عليه أتوكل.

Gospel Matthew 9:27-35, Page 76 (English) – Page 47 (Arabic)

At that time as Jesus was passing on, two blind men followed Him, crying out and saying “Have pity on us, Son of David” And when He had reached the house, the blind men came to Him. And Jesus said to them, “Do you believe that I can do this to you?” They answered Him, “Yes, Lord.” Then He touched their eyes, saying, “Let it be done to you according to your faith.” And their eyes were opened. And Jesus strictly charged them, saying, “See that no one knows of this!” But they went out and spread His fame abroad throughout all that district. Now as they were going out, behold, there was brought to Him a dumb man possessed by a devil. And when the devil had been cast out, the dumb man spoke; and the crowds marveled, saying, “Never has the like of this been seen in Israel.” But the Pharisees said, “By the prince of devils He casts out devils.” And Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the Good News of the kingdom, and curing every kind of disease and infirmity in the people.

انجيل الاحد السابع بعد العنصرة

الانجيل متى (9: 27-35)

في ذلك الزمان، فيما يسوع مجتازاً تبعه أعميان يصيحان ويقولان: ارحمنا يا ابن داود. فلما دخل البيت، دنا اليه الاعميان. فقال لهما يسوع: هل تؤمنان أنني أقدر أن أفعل ذلك؟ قالوا له: نعم يا سيد. حينئذ لمس أعينهما قائلاً كأيمانكما فليكن لكما. فانفتحت أعينهما. فنهاهما قائلاً احذرا أن يعلم أحد. أما هما فخرجا وشهراه في تلك الارض كلها. وبعد خروجهما، قدموا اليه إنساناً أخرس به شيطان. فلما أخرج الشيطان تكلم الأخرس. فتعجب الجموع قائلين: لم يظهر قط مثل هذا في إسرائيل. أما الفريسيون فكانوا يقولون: إنه برئيس الشياطين يخرج الشياطين. وكان يسوع يطوف في جميع المدن والقرى، ويعلم في مجامعهم، ويكرز ببشارة الملكوت، ويشفي كل مرض وكل ضعف في الشعب.

Blessing of the Cars

مباركة السيارات يوم عيد مار الياس

Deacon: Let us pray to the Lord
People: Lord have mercy

Lord our God, You make the clouds your chariot. You ride on the wings of the wind. You sent to your servant Elias a fiery chariot to carry him up to heaven. You guided man to invent amazing means of transportation.

Therefore, O Lord, we humbly ask You to bless our cars. Send to their drivers Guardian Angels to guide them and to protect them from all harm.

Make them arrive safely to their destination through the intercession of Our Lady of Guidance and St. Elias-the-Living and all your saints.

For in your ineffable Providence, You are the Provider of all good things and to You we render glory, thanksgiving and worship, Father, Son and Holy Spirit, now and always and forever and ever.

People: Amen

The priest sprinkles each car with Holy Water saying:

May this car be blessed in the name of the Father and the Son and the Holy Spirit.

The car's owner: Amen.

الشماس: إلى الرب نطلب
الشعب: يا رب ارحم

الكاهن: أيها الرب إلهنا، الجاعلُ السحابَ مركبةً له، والسائر على أجنحة الرياح. يا مَنْ أرسَلَ إلى عبده إيليا مركبةً ناريةً لتقله إلى السماء، وهدى الإنسان إلى اختراع ناقلات عجيبة السرعة.

أنتَ أيها السيد، بارك سياراتنا. إصحب سائقها بملائكة حُرّاس ليهدوها في سبيل أمانة ويصونوا ركابها من كل أذى، ويوصلوهم بأمانٍ إلى غاية أسفارهم، بشفاعَة أمنا مريم العذراء سيّدة الهداية، وطلبات مار الياس الحيّ وجميع قديسيك.

لأنك أنت مدبّر الأشياء كلها بعنايتك التي لا توصف، وإليك نرفع المجد والشكر والسجود، أيها الأب والابن والروح القدس، الآن وكلّ أوان وإلى دهر الدهرين.

ثمّ ينضح الكاهن كلّ سيارة بالماء المقدّس قائلاً:

تُبَارِك هذه السيّارة باسم الأب والابن والروح القدس. صاحب السيارة: أمين.

Sunday, July 31, 2022
8th Sunday after Pentecost
الأحد، 31 تموز 2022
الأحد الثامن بعد العنصرة

Tone 7 - Orthros Gospel 8
الحن السابع والاتجيل الثامن للسحر

Liturgy of St. John Chrysostom

Hymns

Troparion of the Resurrection (7th tone)

TYPICON for 2014

Through your Cross You destroyed death, You opened Paradise to the thief, and turned into joy the mourning of the ointment bearing women, and You ordered your Apostles to proclaim that You rose, O Christ God, Bestowing great mercy upon the world.

OR

Troparion of the Resurrection (7th tone)

You destroyed Death by Your cross. * You opened paradise to the thief. * You changed the weeping of the myrrhbearers, * and commanded Your apostles to proclaim * that You, have risen O Christ God, * granting to the world great mercy.

نشيد القيامة بالحن السابع

لاشيتَ بصليبك الموت، وفتحت للصر الفردوس، وحولت نوحَ حاملات الطيب الى فرحٍ، وأمرتَ رسلكَ أن يكرزوا بمبشرين بأنك قد قمتَ، أيها المسيحُ الاله، مانحاً العالمَ عظيمَ الرحمة.

Troparion of the Patron of the Church النشيد لشفيح الكنسية

Kondakion of the Transfiguration, (BDW p.746), (PLC p.412), (ED p. 1496)

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

قنداق الختام للتجلي - الحن السابع

تجلّيتَ أيُّها المسيحُ الإله على الجبل. وبقدرٍ ما استطاعَ تلاميذكُ شاهدوا مجدكَ لكي يفهموا، إذا ما رأوكَ مصلوباً أنك تتألّم باختيارك. ويكرزوا للعالم أنك انتَ حقاً ضياءً الاب.

Epistle 1 Cor 1:10-17, Page 142 (English) – Page 164 (Arabic)

PROKIMENON (Tone 7) Ps.28: 11, 1

The Lord will give strength to his people;
the Lord will bless his people with peace.

Stichon: Give to the Lord, you sons of God, give to the Lord glory and praise

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

Brethren, I beseech you, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no dissensions among you, but that you be perfectly united in one mind and one purpose. For I have been informed about you, my brethren, by those of the house of Chloe, that there are quarrels among you. Now this is what I mean: each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

Has Christ been divided? Was Paul crucified for you? Or were you baptized in Paul's name? I thank God that I baptized none of you but Crispus and Caius, lest anyone should say that you were baptized in my name. I baptized also the household of Stephanas. I am not aware of having baptized anyone else. For Christ did not send me to baptize, but to preach the Good News, not with the skill of eloquence, lest the cross of Christ be made useless.

ALLELUIA (Tone 7) Ps.91: 1, 2

It is good to give thanks to the Lord; to sing praises to your name, o Most High!

Stichon: To proclaim your kindness at dawn and your faithfulness throughout the night.

الاحد الثامن بعد العنصرة

مقدمة الرسالة

الرَّبُّ يُوْتِي شَعْبَهُ قُوَّةً، الرَّبُّ يَبَارِكُ شَعْبَهُ بِالسَّلَامِ
 قَدِّمُوا لِلرَّبِّ يَا ابْنَاءَ اللَّهِ، قَدِّمُوا لِلرَّبِّ أَبْنَاءَ الْكِبَاشِ
الرسالة (1 كورنثس 1: 10-17)

يا اخوة، أُحَرِّضُكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، انْ تَقُولُوا جَمِيعَكُمْ قَوْلًا وَاحِدًا، وَانْ لَا تَكُونَ بَيْنَكُمْ شِقَاقَاتٍ، بَلْ تَكُونُوا مُلْتَمِثِينَ بِفِكْرٍ وَاحِدٍ وَرَأْيٍ وَاحِدٍ. فَقَدْ أَخْبَرْتَنِي عَنْكُمْ يَا اخوتي اهلُ كُلُوَّةٍ، انْ بَيْنَكُمْ خِصُومَاتٍ. اَعْنَى انْ كُلِّ وَاحِدٍ مِنْكُمْ يَقُولُ اَنَا لِبُولَسٍ، انْ اَنَا لِابُلُسٍ، او اَنَا لِكَيْفَا، او اَنَا لِلْمَسِيحِ، هلْ تَجْزَأُ الْمَسِيحُ؟ اَلْعَلَّ بُولَسٍ صُلِبَ لِأَجْلِكُمْ؟ امْ بِاسْمِ بُولَسٍ اعْتَمَدْتُمْ؟ اَشْكُرُ اللَّهَ اَنِّي لَمْ اَعْمِدْ مِنْكُمْ أَحَدًا، سِوَى كَرَسُبُسٍ وَغَايُوسٍ، لِئَلَّا يَقُولَ أَحَدٌ اِنِّي عَمَدْتُ بِاسْمِي. وَقَدْ عَمَدْتُ اَيْضًا اَهْلَ بَيْتِ اِسْتِيفَانَا. وَمَا عَدَا ذَلِكَ لَا اَعْلَمُ هلْ عَمَدْتُ أَحَدًا غَيْرَهُمْ. لِانْ الْمَسِيحَ لَمْ يُرْسَلْنِي لِاعْمَدَ بَلْ لِابْتِشِيرَ، لِأَحْكَمَةِ الْكَلَامِ، لِئَلَّا يُبْطَلُ صَليْبُ الْمَسِيحِ.

هللوا

صالحُ الاعترافُ للرَّبِّ، والاشادةُ لاسْمِكَ ايها العلي
 لِيُخَبِّرَ بِرَحْمَتِكَ بِالغَدَاةِ، وَفِي اللَّيْلِ بِحَقِّكَ

Gospel, 8th of Pentecost: Matthew 14:14-22 (Feeding the five thousand)

Page 79 (English) – Page 49 (Arabic)

At that time when Jesus saw a large crowd, out of compassion for them he cured their sick. Now when it was evening, his disciples came to him, saying, “This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food.” But Jesus said to them. “They do not need to go away; you yourselves give them some food.” They answered him, “We have here only five loaves and two fishes.” He said to them, “Bring them here to me.” And when he had ordered the crowd to sit down on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowd. And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments. Now the number of those who had eaten was five thousand men, not counting women and children. And immediately afterwards he made his disciples get into the boat .and cross ahead of him, while he dismissed the crowd

الانجيل (متى 14: 14 – 22)

فِي ذَلِكَ الزَّمَانِ، أَبْصَرَ يَسُوعُ جَمْعًا كَثِيرًا، فَتَحَنَّنَ عَلَيْهِمْ وَأَبْرَأَ مَرْضَاهُمْ. وَلَمَّا أَقْبَلَ الْمَسَاءَ، دَنَا إِلَيْهِ تَلَامِيذُهُ وَقَالُوا لَهُ: إِنَّ الْمَكَانَ قَفْرٌ، وَالسَّاعَةَ قَدْ فَاتَتْ، فَاصْرِفِ الْجُمُوعَ لِيَذْهَبُوا إِلَى الْقُرَى وَيَبْتَاعُوا لَهُمْ طَعَامًا. فَقَالَ لَهُمْ يَسُوعُ: لَا حَاجَةَ لَهُمْ إِلَى الذَّهَابِ، أَعْطُوهُمْ أَنْتُمْ لِيَأْكُلُوا. فَقَالُوا لَهُ: لَيْسَ عِنْدَنَا هَهُنَا إِلَّا خَمْسَةُ أَرْغَفَةٍ وَسَمَكَتَانِ. فَقَالَ لَهُمْ: إِلَيَّ بِهَا إِلَيَّ هَهُنَا. وَأَمَرَ الْجُمُوعَ أَنْ تَتَكَيَّ عَلَى الْعُشْبِ. ثُمَّ أَخَذَ الْخَمْسَةَ الْأَرْغَفَةَ وَالسَّمَكَيْنِ، وَنَظَرَ إِلَى السَّمَاءِ وَبَارَكَ، ثُمَّ كَسَرَ وَأَعْطَى الْأَرْغَفَةَ لِلتَّلَامِيذِ، وَالتَّلَامِيذُ لِلْجُمُوعِ. فَأَكَلَ جَمِيعُهُمْ وَشَبِعُوا، وَرَفَعُوا مَا فَضَلَ مِنَ الْكِسْرِ اثْنَتَيْ عَشْرَةَ قُفَّةً مَمْلُوءَةً. وَكَانَ الْأَكْلُونَ نَحْوَ خَمْسَةِ آلَافِ رَجُلٍ سِوَى النِّسَاءِ وَالْأَوْلَادِ. وَلِلْوَقْتِ اضْطَرَّ يَسُوعُ تَلَامِيذَهُ أَنْ يَرْكَبُوا السَّفِينَةَ، وَيَسْبِقُوهُ إِلَى الْعَبْرِ حَتَّى يَصْرِفَ الْجُمُوعَ.

THE END