

Liturgy of St. John Chrysostom

*On Sundays of the 2nd, 4th, 6th & 8th Tones,
the following is sung in the 2nd Tone after the
Great Doxology*

When You rose from the tomb and broke the fetters of Hades, You abolished the sentence of death, O Lord, and thus delivered all men from the snares of the enemy. Appearing to the apostles, You sent them out to preach, and through them, bestowed Your peace upon the World: O You Who alone are full of mercy!

*Procession with the Icons takes place at the
end of Orthros, or the end of the Liturgy, or
during the Little Entrance.*

LITURGY OF ST. BASIL THE GREAT

ANTIPHON PRAYER OF THE FIRST SUNDAY:

O Christ God, You condescended to be incarnate, taking the form of a slave. You became like one of us by the body to make us participants in your glorious likeness. Wherefore we paint your image on icons and we honor it by mouth and heart asking for the grace to be healed by its power.

For it belongs to You to have mercy on us and to heal us, O Christ God, and to You we render glory, thanksgiving, and worship, and to your Eternal Father, and to your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.

صلاة الأنديفونة:

أَيُّهَا الْمَسِيحُ الْإِلَهَ، إِنَّكَ قَدْ تَنَزَّلْتَ وَتَجَسَّدْتَ آخِذاً صُورَةَ عَيْدٍ، صَائِراً بِالْجَسَدِ شَرِيكاً لَنَا لِتَجْعَلَنَا شُرَكَاءَ فِي صُورَةِ

مَجْدِكَ. فَلِذَلِكَ نَرَسُمُ سَكَلِ صُورَتِكَ عَلَى الْإِيقونات، وَنُصَافِحُهَا بِالْفَمِ وَالْقَلْبِ، مُلْتَمِسِينَ مِنْهَا نِعْمَةَ الشِّفَاءِ. لِأَنَّ لَكَ أَنْ تَرْحَمَنَا وَتَشْفِينَا، أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَرْلِيِّ وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ...

ANTIPHON OF THE FEAST:

First Antiphon:

-/The Lord is King, in splendor robed; robed is the Lord and girt about with strength.

*O Son of God, who are risen from the dead,
save us who sing to You, Alleluia*

2- Who can tell the mighty deeds of the Lord, or proclaim all his praises?

*Khallisna Ya-Bnallah, Ya Man qama min
baynil-amwaat, nahnu muranneemeena
Laka. Haleloueya.*

3- Thus let the redeemed of the Lord say, those whom He has redeemed from the hand of the foe.

Glory... Now... O Only-begotten Son and Word of God...

الأنديفونة الأولى:

الرَّبُّ قَدْ مَلَكَ وَالْجَلالَ لَيْسَ، لَيْسَ الرَّبُّ الْفُدْرَةَ وَتَنَطَّقَ بِهَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمواتِ، نَحْنُ الْمُرْتَمِينَ لَكَ هَلْلُويا .

2- لِأَنَّهُ تَبَيَّنَتِ الْمُسْكُونَةُ فَلَنْ تَنْزِعَ عَرْغَ

3- مَنْ يَتَكَلَّمُ بِجَبْرُوتِ الرَّبِّ، وَيَجْعَلُ نَسَابِيحَهُ كُلِّهَا مَسْمُوعَةً.

HYMNS

Troparion of the Resurrection (Tone 4)

The Women disciples of the Lord having learned from the Angels the joyful announcement of the resurrection, and having rejected the ancestral sentence, proudly told

بُنْ يُوسُفَ مَنِ النَّاصِرَةِ. فَقَالَ لَهُ تَنَتَائِيلُ: أَمِنْ مِنَ النَّاصِرَةِ يَمَكُنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ قَالَ لَهُ فِيلِبُّسُ: تَعَالَ وَانظُرْ. فَلَمَّا رَأَى يَسُوعَ تَنَتَائِيلُ مُقْبِلاً إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا فِي الْحَقِيقَةِ إِسْرَائِيلِيُّ لَا عَشَّ فِيهِ. فَقَالَ لَهُ تَنَتَائِيلُ: مِنْ أَيْنَ تُعْرِفُنِي؟ أَجَابَ يَسُوعُ وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ، وَأَنْتَ تَحْتِ النَّبِيَّةِ، رَأَيْتُكَ. أَجَابَ تَنَتَائِيلُ وَقَالَ لَهُ: يَا مَعْظَمُ، أَنْتَ هُوَ ابْنُ اللَّهِ، أَنْتَ هُوَ مَلِكُ إِسْرَائِيلِ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَيِّ قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتِ النَّبِيَّةِ أَمُنْتَ. إِنَّكَ سَتَعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

HYMN TO THE THEOTOKOS for the Saint Basil Liturgy:

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

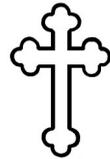
النشيد لوالدة الاله

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

KINONIKON: Praise the Lord...

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

APOLYSIS: ... and our Father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia etc.



the Apostles: Death is despoiled, Christ God is risen! Granting to the world great mercy.

نشيد القيامة بالحن الرابع

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

Troparion of Sunday of Orthodoxy: (Tone 2)

Before Your most pure image, we bow in worship, O Good One, begging forgiveness of our stumbling, O Christ God: because You chose of your own free will to ascend upon the cross in the flesh in order to deliver from the enemy's yoke those You had created. For this reason, we cry out to You in thanksgiving: "You our Savior have Filled all things with joy when You came to save the world."

نشيد أحد الارثوذكسية بالحن الثاني

لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، مُلْتَمِسِينَ الصَّحَّحَ عَن رَلَاتِنَا، أَيُّهَا الْمَسِيحُ الْإِلَهِي. فَإِنَّكَ رَضَيْتَ بِاخْتِيَارِكَ أَنْ تَصْعَدَ بِالْحَسَدِ عَلَى الصَّلِيبِ. لِتُنْقِذَ الَّذِينَ جَبَلْتَهُمْ مِنْ عِبُودِيَّةِ الْعَدُوِّ. فَبِذَلِكَ نَهْتَفُ إِلَيْكَ شَاكِرِينَ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مَخْلِصَنَا، لَمَّا أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.

Troparion of the Patron of the church نشيد لشفيعة الكنيسة

Kontakion of the Annunciation: (Tone 8)

Triumphant Leader to you belongs our prize of victory! And since you saved us from adversity, we offer you, our thanks. We are your people O Mother of God! So, as you have that invincible power, continue to deliver us from danger that we may cry out to you: Hail, O Virgin and bride ever pure.

قنداق الختام بالحن الثامن

نَحْنُ عِبِيدُكَ يَا وَالِدَةَ الْإِلَهِي، نَكْتُبُ لَكَ آيَاتِ الْعَلْبَةِ يَا فَائِدَةَ

قَاهِرَهُ. وَنُقَدِّمُ الشُّكْرَ لَكَ وَقَدْ أَنْقَذْنَا مِنَ الشَّدَانِذِ. لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ، أَغْتَبِينَا مِنْ أَسْنَافِ الْمَخَاطِرِ لِكَيْ نَصْرُخَ إِلَيْكَ: أَفْرَاحِي يَا عَزُوسَةَ لَا عَزُوسَ لَهَا.

EPISTLE: Hebrews 11:24-26; 32-40; 12:1-2 - 1st Sunday of Lent

Prokimenon: (Tone 4)

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 Epistle of St. Paul to the Hebrews

Brethren, by faith Moses, when he was grown up, denied he was a son of Pharaoh's daughter (Cf. Ex. 2: 11) — choosing to be afflicted with God's people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians' treasures (Cf. Ex. 2:32): for he was considering the reward. By faith he left Egypt not fearing the king's wrath: for he persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land — whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers. And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength

from weakness, became valiant in battle routed foreign armies.

Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground. And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.

Alleluia: (Tone 4) Moses and Aaron were among his priests and Samuel among those who called upon his Name.

Stichon: They called upon the Lord, and He answered them; from the pillar of cloud, He spoke to them.

مقدمة الرسالة

مُبَارَكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهَ آبَائِنَا، وَمُسَبِّحٌ وَمُمَجِّدٌ اسْمِكَ إِلَى الدُّهُورِ
لَأَنَّكَ عَادِلٌ فِي جَمِيعِ مَا صَنَعْتَ بِنَا، وَأَعْمَالُكَ كُلُّهَا صِدْقٌ،
وَطَرَفُكَ اسْتِقَامَةٌ

الرسالة (عبرانيين 11: 24 - 26، 32 - 40)

يَا إِخْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. وَاخْتَارَ الْمَشَقَّةَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ الْوَقْتِيِّ بِالْحَاطِيَةِ. وَاعْتَبَرَ عَارِ الْمَسِيحِ غَنِيًّا عَظِيمًا مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ إِلَى النُّوَابِ. وَمَاذَا أَقُولُ أَيُّضًا؟ إِنَّهُ يُصَيِّقُ بِي الْوَقْتُ إِنْ أَخْبِرْتُ عَنْ جِدْعُونَ وَبَارَاقَ وَشَمْسُونَ، وَبِفَتَّاحِ وَدَاوُدَ وَصَمُوئِيلَ وَالْأَنْبِيَاءِ، الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ وَسَدُّوا أَفْوَاهِ الْأَسُودِ، وَأَصْفَأُوا قُوَّةَ النَّارِ، وَنَجَّوْا مِنْ حَيْدِ السَّيْفِ، وَتَقَوُّوا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءً فِي الْقِتَالِ وَكَسَرُوا مِعْسَكَاتِ الْأَجَانِبِ. وَاسْتَرْجَعَتْ نِسَاءً أَمْوَاتَهُنَّ بِالْقِيَامَةِ. وَأَخْرُورُونَ قَدْ عَذَّبُوا بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا النَّجَاةَ لِيُحْصَلُوا عَلَى قِيَامَةِ

أَفْضَلَ. وَأَخْرُورُونَ قَدْ دَافَعُوا الْهَزْءَ وَالسِّيَاطَ وَالْقُبُودَ أَيُّضًا وَالسَّجْنَ. رُجِمُوا نُشِرُوا، أَمْنَحُوا، مَاتُوا بِحَيْدِ السَّيْفِ، سَاحُوا فِي جُلُودِ الْغَنَمِ وَالْمَغَزِ، مُعْزِرِينَ، مُضَائِقِينَ، مَجْهُودِينَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحَقًّا لَهُمْ، تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَعَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ الْمَشْهُودُ لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوَاعِدَ، لِأَنَّ اللَّهَ قَدْ سَبَقَ فَتَنَرَ لَنَا شَيْئًا أَفْضَلَ، لِكَيْ لَا يُكْمَلُوا بِمَعْرَلٍ عَنَّا.

هللوا

مُوسَى وَهَرُونَ بَيْنَ كَهْبَتَيْهِ، وَصَمُوئِيلَ بَيْنَ الدَّاعِينَ بِاسْمِهِ كَانُوا يَدْعُونَ الرَّبَّ فَيَسْتَجِيبُ لَهُمْ، فِي عَمُودِ الْعَمَامِ يُكَلِّمُهُمْ.

Gospel: John 1:43-51 - 1st Sunday of Lent (Call of Nathanael)

At that time Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, "We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him and said of him, "Look, a true Israelite in whom there is no guile!" Nathanael said to him, "Where do you know me from?" Jesus answered him and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him and said, "Rabbi, you are the Son of God, you are King of Israel." Answering, Jesus said to him, "Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see." And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

الانجيل (يوحنا 1: 43-51)

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ، فَوَجَدَ فِيلِيبَّسَ، فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِيبُّسُ مِنْ بَيْتِ صَدِيدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبَطْرُسَ. فَصَادَفَ فِيلِيبُّسُ نَثَانَائِيلَ فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي التَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ