

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



The Great Feast of Pentecost

Serving the Orthodox Christian Community
of Greater Cleveland



St. George Antiochian Orthodox Church

**His Eminence Metropolitan SABA,
Archbishop of New York and Metropolitan
of all North America**

**His Grace Bishop Anthony, Auxiliary
Bishop of the Diocese of The Midwest**

**V. Rev Father John Ojaimi, *Pastor*
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The Fiftieth Day after Pascha The Great Feast of Pentecost

مُنْعَمَاتِ الْقُدَّاسِ الْإِلَهِيِّ لِلْيَوْمِ الْخَمْسِينَ بَعْدَ الْفِصْحِ

عِيدُ الْعَنْصَرَةِ الْعَظِيمِ



WELCOME TO OUR VISITORS

We are glad you are worshiping with us today. There are Service Books in the pews. Orthodox Christians must be prepared for Holy Communion through Confession, Fasting, Prayer and by being at peace with others. Please seek and give forgiveness before receiving Holy Communion. At the conclusion of the Divine Liturgy, please join us for coffee hour in the Parish Hall.

WELCOME

The mission of St. George Antiochian Orthodox Church

Is to serve God and the community by commitment to the Gospel's command to grow in the knowledge of Jesus Christ through faith, hope, and love. It is a parish of the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America.

The Orthodox Church follows the faith and practice of the apostles and disciples of Christ handed down by the ancient Christian fathers and twenty centuries of Church tradition. Genuine Christian life nurtures and stimulates our spiritual and moral development. The liturgical life of the Orthodox Church has been developing over the last 2000 years. By taking part in the mysteries of Christ's life, death and resurrection at the liturgical services, the community members are drawn to repentance and the gradual change of their inner selves.

To join the community of St. George or to find out more information, please fill out the Guest Book in the Narthex. We hope this day will be spiritually rewarding for you. Fr John will be happy to answer any questions. Join us in the hall after Liturgy for our Coffee Hour and Fellowship.

Bread of Oblation, Trisagion Service and Wheat are offered in memory of Minerva Rouhana by her Daughters Cathy Massey, Lina Richani, Rose Rice and their families and by Bassam and Camilia Saliba



Candles are offered for the Health, Safety & Spiritual Welfare of:

All of our parishioners, their family members and their friends.

The sick, shut-ins, homeless and needy

Family & Friends by George Haddad

Michele her family and friends by Michele Lakis



Candles are offered in Beloved Memory of:

All of your beloved ones falling asleep in the Lord.

All Clergy and servants of God.

All the Victims of war and violence and diseases in the whole universe.

Michel Hayek, Michael Simone & Bob Mourad by the Hayek family

Wadia and Mary Ameen by their Family

Edward & Evelyn Haddad by Karen and Ted Ziton

Charles and Joan Haddad by their family

Joie Haddad by George Haddad and his Family

William Isaac by his Wife June Isaac

Ramona Darmour by her daughter Charmaine Darmour

Michael T. George by Dr. Philip DeMio and family

Alice and George Lakis by Michele Lakis



for the sick, sufferings,
shut-ins, needy, homeless, victims of disasters,
war and violence in the whole universe.



Rise Up!
Respond!

"Then the Jews began to argue with one another, saying, How can this man give us His flesh to eat? So Jesus said to them, Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day".

John 6:52-54

*"With fear of God, faith And love draw near".
Come to Church, Jesus loves you, we love you*



In **1 Timothy 5**, Paul describes the church not as a building but as people dedicated to doing whatever it takes to reach out and help others. We have a responsibility to serve and help others in need as the church. Caring for each other as well as those outside of the church is the quickest way to see Jesus change lives. Too often, we see a need and wait for the pastor or someone on staff to take responsibility. But that's not the way church works.

UPCOMING DIVINE SERVICES

Sunday June 30 - 2024 Orthros Service @ 9:30 am—Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, June 23, 2024

The Fiftieth Day after Pascha; The Great Feast of Pentecost

Today's Liturgy Inserts	تغييرات في القداس
<p style="text-align: center;">First Antiphon</p> <p>The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>There are neither tongues nor words in which their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the ends of the world.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p><i>Glory... Both now...</i></p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p>	<p style="text-align: center;">الانتيفونا الأولى</p> <p>السموات تُذيع مجدَ الله والفلَكُ يخبرُ بأعمالِ يديه. يومٌ إلى يومٍ يُبدي كلمةً وليلٌ إلى ليلٍ يخبرُ علماً.</p> <p style="text-align: center;"><i>بشفاعاتِ والدةِ الإلهِ يا مخلصِ خلصنا.</i></p> <p>ليسَ قولٌ ولا كلامٌ الذينَ لا تُسمعُ أصواتُهُم. إلى كلِّ الأرضِ خرجَ صوتُهُم، وفي أقطارِ المسكونةِ انبثَّ كلامُهُم.</p> <p style="text-align: center;"><i>بشفاعاتِ والدةِ الإلهِ يا مخلصِ خلصنا.</i></p> <p style="text-align: center;"><i>المجدُ ... الآنَ وكلَّ أوانٍ ... آمين.</i></p> <p style="text-align: center;"><i>بشفاعاتِ والدةِ الإلهِ يا مخلصِ خلصنا.</i></p>
<p style="text-align: center;">Second Antiphon</p> <p>The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Zion let Him help thee.</p> <p><i>Save us, O Good Comforter, who sing to Thee. Alleluia.</i></p> <p>Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten. The Lord grant thee according to thy heart, and fulfill all thy purposes.</p> <p><i>Save us, O Good Comforter, who sing to Thee. Alleluia.</i></p> <p><i>Glory... Save us, O Good Comforter... Alleluia.</i></p> <p><i>Both now and ever...</i></p> <p><i>O, only begotten Son and Word of God...</i></p>	<p style="text-align: center;">الانتيفونا الثانية</p> <p>لِيَسْتَجِبْ لَكَ الرَّبُّ فِي يَوْمِ الضِّيقِ. لِيَرْفَعَكَ اسْمُ إِلَهٍ يَعْقُوبَ. لِيُرْسِلَ لَكَ عَوْنًا مِنْ قُدْسِهِ، وَمِنْ صِهْيُونَ لِيَعْضُدَكَ.</p> <p style="text-align: center;"><i>خلصنا أيها المعزي الصالح لترتل لك هللويا.</i></p> <p>لِيَذْكُرْ كُلَّ تَقْدِمَاتِكَ، وَيَسْتَسْمِنَ مُحْرَقَاتِكَ. لِيُعْطِكَ حَسَبَ قَلْبِكَ، وَيَتِمَّمَ كُلَّ رَأْيِكَ.</p> <p style="text-align: center;"><i>خلصنا أيها المعزي الصالح لترتل لك هللويا.</i></p> <p style="text-align: center;"><i>المجدُ ... خالصنا أيها المعزي الصالح ... هللويا.</i></p> <p style="text-align: center;"><i>الآنَ وكلَّ أوانٍ ... آمين.</i></p> <p style="text-align: center;"><i>يا كلمةَ اللهِ الإِبْنِ الوَحِيدِ...</i></p>
<p style="text-align: center;">Third Antiphon</p> <p>O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the request of his lips. Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stones. He asked life of Thee, and Thou gavest him length of days unto ages of ages.</p>	<p style="text-align: center;">الانتيفونا الثالثة</p> <p>يَا رَبُّ، بِقُوَّتِكَ يَفْرَحُ الْمَلِكُ، وَبِخَلَاصِكَ كَيْفَ لَا يَبْتَهِجُ جِدًّا! شَهْوَةٌ قَلْبِهِ أُعْطِيَتْهُ، وَمُلْتَمَسَ شَفَقَتِهِ لَمْ تَمْنَعُهُ. لِأَنَّكَ تَتَقَدَّمُهُ بِبَرَكَاتٍ خَيْرٍ. وَضَعْتَ عَلَى رَأْسِهِ تَاجًا مِنْ إِبْرِيذٍ. حَيَاةً سَأَلْتَ فَأَعْطَيْتَهُ. طُولَ الْأَيَّامِ إِلَى الدَّهْرِ وَالْأَبَدِ.</p>

<p>Troparion of Pentecost (Tone 8) Blessed art thou, O Christ our God, who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them thou hast fished the universe, O Lover of mankind, glory to thee.</p>	<p>طروبارية العنصرة (باللحن الثامن) مبارك أنت أيها المسيح إلهنا. يا من أظهرت الصيادين غزيرى الحكمة. إذ سكبت عليهم الروح القدس. وبهم المسكونة اقتتصت. يا ربُّ المجدُّ لك.</p>
 <p>الايصودنية ارتفع يا ربُّ بقوتك، نُسبح ونرتل لعزتك. خلصنا أيها المعزي الصالح لنرتل لك هلوليا. Entrance Hymn Be thou exalted, O Lord, in thine own strength. We will sing and praise thy powers. Save us, O Good Comforter, as we sing to thee, Alleluia..</p>	
<p>طروبارية العنصرة (باللحن الثامن) مبارك أنت أيها المسيح إلهنا. يا من أظهرت الصيادين غزيرى الحكمة. إذ سكبت عليهم الروح القدس. وبهم المسكونة اقتتصت. يا ربُّ المجدُّ لك.</p> <p>Troparion of Pentecost (Tone 8) Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.</p>	
<p>قنداق العنصرة (باللحن الثامن) عندما انحدَرَ العليُّ مُبْلِلاً الألسنة كان للأمم مُقسِّماً. ولمَّا وَرَعَ الألسنة النارية دَعَا الكُلَّ إلى اتحادٍ واحدٍ. فذلِكَ نُمَجِّدُ بأصواتٍ متفقَةٍ الروح الكليَّ قدسه.</p> <p>Kontakion of Pentecost (Tone 8) When the high One descended, confusing tongues, he divided the nations. And when he distributed the fiery tongues he called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.</p>	
<p>عوض عن التريصاجيون يُرتل: أنتم الذين بالمسيح اعتمدتم المسيح قد لبستم، هليلويا. Instead of the Trisagion Hymn: (“Holy God”), the following is sung: “As many as have been Baptized into Christ, have put on Christ. Alleluia</p>	
<p>الرسالة لأحد العنصرة Epistle of Pentecost</p>	
<p><i>Their voice has gone out into all the earth. The heavens declare the glory of God.</i> *The Reading from the Acts of the Apostles. (2:1-11)* When the day of Pentecost had come, the</p>	<p>إلى كُـلِّ الأَرْضِ خَرَجَ صَوْتُهُم السماواتُ تُذيعُ مَجْدَ الله. فصلٌ من أعمال الرسل القديسين الأطهار (2:1-11)</p>

Disciples were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

لَمَّا حَلَّ يَوْمَ الْخَمْسِينَ كَانَ الرَّسُلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ * فَحَدَّثَتْ بَغْتَةً صَوْتٌ مِنَ السَّمَاءِ كَصَوْتِ رِيحٍ شَدِيدَةٍ تَعَسِفُ وَمَلَأَتْ كُلَّ الْبَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ * وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ * فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدْسِيِّ وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطِقُوا * وَكَانَ فِي أُورُشَلِيمَ رِجَالٌ يَهُودٌ أَتَقِيَاءُ مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ * فَلَمَّا صَارَ هَذَا الصَّوْتُ اجْتَمَعَ الْجُمْهُورُ فَتَحَيَّرُوا لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطِقُونَ بِلُغَتِهِ * فَدَهَشُوا جَمِيعَهُمْ وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ أَلَيْسَ هَؤُلَاءِ الْمُتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ * فَكَيْفَ نَسْمَعُ كُلُّ مِنَّا لُغَتَهُ الَّتِي وُلِدَ فِيهَا * نَحْنُ الْفِرْتِيِّينَ وَالْمَادِيِّينَ وَالْعِيلَامِيِّينَ وَسُكَّانَ مَا بَيْنَ النَّهْرَيْنِ وَالْيَهُودِيَّةِ وَكِبَادُوكِيَّةَ وَبِنطُسَ وَأَسِيَّةَ * وَفَرِجِيَّةَ وَبِمَفِيلِيَّةَ وَمِصْرَ وَنَوَاحِي لِيْبِيَّةَ عِنْدَ الْقَيْرَوَانِ وَالرُّومَانِيِّينَ الْمَسْتَوِطِينَ * وَالْيَهُودَ وَالذَّخْلَاءَ وَالْكِرِيَتِيِّينَ وَالْعَرَبَ نَسْمَعُهُمْ يَنْطِقُونَ بِأَلْسِنَتِنَا بِعِظَانِمُ اللَّهِ.

الإنجيل لأحد العنصرة

Gospel of Pentecost

The Reading from the Holy Gospel according to St. John. (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of his belly shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended

فصلٌ شريفٌ من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر (7:37-52, 8:12)

فِي الْيَوْمِ الْآخِرِ الْعَظِيمِ مِنَ الْعِيدِ كَانَ يَسُوعُ وَاقِفًا فَصَاحَ قَائِلًا إِنَّ عَطِشَ أَحَدٍ فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ * مَنْ آمَنَ بِي فَكَمَا قَالَ الْكِتَابُ سَتَجْرِي مِنْ بَطْنِهِ أَنْهَارٌ مَاءٍ حَيٍّ * (إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمَعِينَ أَنْ يَقْبَلُوهُ إِذْ لَمْ يَكُنِ الرُّوحُ الْقُدْسُ بَعْدُ. لِأَنَّ يَسُوعَ لَمْ يَكُنْ بَعْدُ قَدْ مُجِّدًا) * فَكَثِيرُونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ قَالُوا هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ هَذَا هُوَ الْمَسِيحُ *

from David, and comes from Bethlehem, the village where David was?” So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, “Why did you not bring Him?” The officers answered, “No man ever spoke like this man!” The Pharisees answered them, “Are you led astray, you also? Have any of the authorities or the Pharisees believed in Him? But this crowd, who do not know the Law, are accursed.” Nicodemus, who had gone to Him before, and who was one of them, said to them, “Does our Law judge a man without first giving him a hearing and learning what he does?” They replied, “Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee.” Again Jesus spoke to them, saying, “I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life.”

وَأخَرُونَ قَالُوا أَلَعَلَّ الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي * أَلَمْ يُقُلْ
الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ مِنْ بَيْتِ لَحْمِ الْقَرْيَةِ حَيْثُ كَانَ
دَاوُدُ يَأْتِي الْمَسِيحَ * فَحَدَّثَ شَفَاقًا بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ *
وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمَسِّكُوهُ وَلَكِنْ لَمْ يُلْقَ أَحَدٌ عَلَيْهِ
يَدًا * فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ فَقَالَ
هُؤُلَاءِ لَهُمْ لِمَ لَمْ تَأْتُوا بِهِ * فَأَجَابَ الْخُدَّامُ لَمْ يَتَّكَّمْ قَطُّ
إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ * فَأَجَابَهُمُ الْفَرِيسِيُّونَ أَلَعَلَّكُمْ
أَنْتُمْ أَيْضًا قَدْ ضَلَلْتُمْ * هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ
الْفَرِيسِيِّينَ آمَنَ بِهِ * أَمَّا هُؤُلَاءِ الْجَمْعُ الَّذِينَ لَا يَعْرِفُونَ
النَّامُوسَ فَهُمْ مَلْعُونُونَ * فَقَالَ لَهُمْ نِيقُودِيمُوسُ الَّذِي كَانَ قَدْ
جَاءَ إِلَيْهِ لَيْلًا وَهُوَ وَاحِدٌ مِنْهُمْ * أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا
إِنْ لَمْ يَسْمَعْ مِنْهُ أَوْلًا وَبِعَلَّمْ مَا فَعَلَ * أَجَابُوا وَقَالُوا لَهُ
أَلَعَلَّكَ أَنْتِ أَيْضًا مِنَ الْجَلِيلِ. إِبْحَثْ وَانظُرِي إِنَّهُ لَمْ يَقُمْ نَبِيٌّ
مِنَ الْجَلِيلِ * ثُمَّ كَلَّمَهُمْ أَيْضًا يَسُوعُ قَائِلًا أَنَا هُوَ نُورُ الْعَالَمِ
مَنْ يَتَّبِعْنِي فَلَا يَمْشِي فِي الظَّلَامِ بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ.

التعظيم لوالدة الإله: الأودية التاسعة (بالحن السابع)

لقد حبلت ولم تمارسي خبرة فساد. وأقرضت جسداً للكلمة البارئ الكل أيتها الأم التي لم تعرف رجلاً الصائرة خزائنة
لخالقها الذي لا يوسع. ومسكناً لمبدعها الذي لا يُدرك. لأجل هذا يا والدة الإله العذراء لك نعظم.

The Megalynarion: The Ninth Ode of the Katavasia of Pentecost (Tone 7)

O Mother that hath known no man, thou didst conceive, not experiencing corruption, lending a body to the Word, the Creator of all, becoming a receptacle to thine insupportable Creator, a dwelling-place to thine incomprehensible Maker. Wherefore, O Virgin Theotokos, thee do we magnify.

الكينونيكون: روحك الصالح يهديني في ارضٍ مستقيمة. هليلويا.

Koinonikon (Communion Hymn): Thy good Spirit shall lead me into the right land. Alleluia.

بدلاً من قد رأينا النور الحقيقي نرتل: طروبارية العنصرة: مبارك أنت أيها المسيح إلهنا...

Instead of “We have seen the true light, etc,” the following is sung:

Troparion of Pentecost (Tone 8) -as above- “Blessed art thou, O Christ our God...”

THE GREAT DISMISSAL

Priest: May He **Who poured out the grace of the All-holy Spirit from Heaven upon His holy disciples and apostles in the form of fiery tongues for our salvation**, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers, of Saint George, the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

The Kneeling Service for the Sunday of Pentecost will take place immediately after the Divine Liturgy!

تقام صلاة السجدة للأحد العنصرة بعد القداس الإلهي مباشرة!

Dear Saint George Family, Beloved in Christ

Our community is fortunate to have such compassionate and loving Parishioners. Because of your pledge and support, our Church is able to continue to serve you and to support the needy families. As we read in the 2 Corinthians 9:7 "Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver".

What makes us Christians is our faith being reflected by our actions in a beautiful way that manifests our identity through our work of love.

With The Parish Council we are making every effort to reduce our expenses, to ensure our reserve fund can be maintained for its intended purpose and the future growth and support of our Church. We are asking anyone who is financially able, to either mail a pledge donation check to the Church's Office or Donate via our website Donation button.

Also please let us know if you have any hardships that the Church can help with. We will try to support you in any way possible.

In closing, we ask for the Lord's Protection to keep all of us safe, and to guide all of us to become His new disciples and to serve and love His people



2 Corinthians 9:7

KNEELING SERVICE FOR THE GREAT FEAST OF PENTECOST صلاة المسجدة للنعصرة (For use after Sunday Liturgy)	
The Litany of Peace	
DEACON: In peace let us pray to the Lord.	الشماس : بسلام إلى الرب نطلب.
CHOIR: Lord, have mercy. <i>(After all petitions)</i>	الجوق: يا رب ارحم. (وبعد كل طلبية)
DEACON: For the peace from above, and for the salvation of our souls, let us pray to the Lord.	الشماس: من أجل السلام الذي من العلى وخلص نفوسنا إلى الرب نطلب.
DEACON: For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.	الشماس: من أجل سلام كل العالم وضمن ثبات كنائس الله المقدسة، واتحاد الكل إلى الرب نطلب.
DEACON: For the people here present who await the grace of the Holy Spirit, let us pray to the Lord.	الشماس: من أجل هذا الشعب الواقف المنتظر نعمة الروح القدس، إلى الرب نطلب.
DEACON: For those that bow their hearts and their knees before the Lord, let us pray to the Lord.	الشماس: من أجل الذين يحنون قلوبهم وركبتهم أمام الرب، إلى الرب نطلب.
DEACON: That the Lord may strengthen us unto the attainment of a good and acceptable end, let us pray to the Lord.	الشماس: من أجل أن يقوينا الرب لبلوغ نهاية حسن الإرضاء له، إلى الرب نطلب.
DEACON: That He may send down His rich mercies upon us, let us pray to the Lord.	الشماس: من أجل أن يرسل علينا رحمته الغنية، إلى الرب نطلب.
DEACON: That He may accept the bending of our knees as incense before Him, let us pray to the Lord.	الشماس: من أجل أن يقبل حتى ركبتنا كالبخور قدامه، إلى الرب نطلب.
DEACON: For those that are in need of His help, let us pray to the Lord.	الشماس: من أجل المحتاجين الى المعونة من الله، إلى الرب نطلب.
DEACON: For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.	الشماس: من أجل نجابتنا من كل ضيق وعضب وخطر وثبذة إلى الرب نطلب.
DEACON: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.	الشماس: أعضد وخلص وارحم واحفظنا يا الله بنعمتك.
DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.	الشماس: بعد ذكرنا الكلية القداسة الطاهرة العاقبة البركات المجيدة، سيدتنا والدة الإله الدائمة البتولية مريم مع جميع القديسين، لنودع أنفسنا وبعضنا بعضاً وكل حياتنا للمسيح الإله.
CHOIR: To Thee, O Lord.	الجوق: لك يا رب.
PRIEST: For unto Thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.	الكاهن: لأنه ينبغي لك كل تمجيد وإكرام وسجود، أيها الأب والابن والروح القدس، الآن وكل أوان، وإلى دهر الدهرين.
CHOIR: Amen.	الجوق: آمين.
The Great Prokeimenon (Tone 7)	

<p>CHOIR: Who is so great a God as our God? Thou art the God who worketh wonders.</p>	<p>الجوق: أي إله عظيم مثل إلهنا؟ أنت هو الله الصانع العجائب وحدك.</p>
<p>1. Thou hast made Thy power known among the peoples. Who is so great a God as our God? Thou art the God who worketh wonders.</p>	<p>استيخن: أعلمت الشعوب بقدرتك. إفتديت بذراعك شعبك. أي إله عظيم مثل إلهنا؟ أنت هو الله الصانع العجائب وحدك.</p>
<p>2. And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High. Who is so great a God as our God? Thou art the God who worketh wonders.</p>	<p>استيخن: فقلت: الآن أبتدي. هذا تغيير يمين العلي. أي إله عظيم مثل إلهنا؟ أنت هو الله الصانع العجائب وحدك.</p>
<p>3. I remembered the works of the Lord; for I will remember Thy wonders from the beginning. Who is so great a God as our God? Thou art the God who worketh wonders.</p>	<p>استيخن: أنكر أعمال الرب. فإني أتذكر معجزاتك منذ القديم. أي إله عظيم مثل إلهنا؟ أنت هو الله الصانع العجائب وحدك.</p>
<p>The First Prayer</p>	
<p>DEACON: Again and again on bended knees, let us pray to the Lord.</p>	<p>الشماس: أيضاً وأيضاً بحنّي الركب، إلى الرب نطلب</p>
<p>CHOIR: Lord, have mercy.</p>	<p>الجوق: يا رب ارحم.</p>
<p>PRIEST: <i>(Aloud)</i> O Lord, who art immaculate, undefiled, unoriginate, invisible, incomprehensible, inscrutable, unchanging, unsurpassable, immeasurable, forbearing, who alone hast immortality, who dwellest in light unapproachable, who hast made heaven and earth and the sea, and all created things therein, who grantest unto all men their petitions before they ask: we pray Thee and beseech Thee, O Master, who lovest mankind, the Father of our Lord and God and Savior, Jesus Christ, who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of Mary, the ever-virgin and most glorious Theotokos, who first did teach in words and afterwards did show by deeds, when He endured His saving passion, who did give us, Thy humble and sinful and unworthy servants, an example, whereby we should offer unto Thee prayers with the bending of the neck and knees, both for our own sins and for the ignorance of the people: Do Thou Thyself, who art great in mercy and lovest mankind, hearken to us in that day when we shall call upon Thee, and especially on this day of Pentecost, on which, after our Lord Jesus Christ had ascended into the heavens and had sat down at the right hand of Thee, the God and Father, He did send down upon His Holy Disciples and Apostles the Holy Spirit, which did also sit upon each of them, and they were all filled with His inexhaustible grace, and they spake with other tongues of Thy greatness, and they prophesied. Hearken, therefore, to us now who pray to Thee, and remember us, humble and condemned as we are, and turn again the captivity of our souls, Thou that hast Thine own compassion as intercessor for us. Receive us who fall down before Thee and cry: We have sinned. We have cleaved unto Thee from our birth, even from our mother's womb. Thou art our God, but since our days have passed in vanity, we have been stripped of Thine help, we have been deprived of every defense. But emboldened by Thy compassions, we call out: Remember not the sins of our youth and our ignorance and cleanse Thou us of our secret sins, cast</p>	<p>الكاهن: أيها الرب الطاهر، العادم الغيب، الذي لا بدء له، غير المنظور، وغير المدرك، الذي لا يستقصى أثره، الذي لا يتغير، الذي لا يقاس، غير المحدود، العادم الشر، العادم الموت وحده، الساكن النور الذي لا يندى منه، الصانع السماء والأرض والبحر وكل ما خلق فيها، المانح الجميع طلباتهم قبل الطلب. إليك نطلب، وإياك نسال، أيها السيد المحب البشر، أبو ربنا وإلهنا ومخلصنا يسوع المسيح، الذي من أجلنا نحن البشر ومن أجل خلاصنا، نزل من السماوات وتجدد من الروح القدس ومن مريم العذراء المجدبة والدة الإله الدائمة البتولية. الذي إذ علم أولاً بالآثار ثم أبان ذلك بالأفعال، لما كابد الآلام الخلاصية، متحننا نحن عبيده الذليلين الخطاة غير المستحقين نموذجاً في أن نقرب توسلات بحنّي الأعناق والركب من أجل خطايانا وجهالات الشعب. فأنت إذا أيها الكثير الرحمة المحب البشر، استجب لنا في أي يوم ندعوك، وخاصة في هذا اليوم الخمسيني، الذي فيه بعد صعود ربنا يسوع المسيح إلى السماوات وجلسه عن يمينك، أيها الإله الأب، أرسل الروح القدس على تلاميذه الرسل القديسين، فاستقر على كل واحد منهم، وامتلاوا جميعاً من نعمته الإلهية التي لا تقزع، وتكلموا بعضائكم باللسن أخرى، وتبتأوا. فاستجب لنا الآن نحن المتضرعين إليك، وادكرنا نحن الذليلين المذنبين، وردد سبي نفوسنا، مستشفعاً فينا بفعل حنوك الخاص. إقبلنا نحن الجائنين لك والهاتقين: خطئنا. فإنا إليك ألقينا من الحياء، ومن بطن أمتنا أنت إلهنا. إلا أن إيماننا قد فنيته بالباطل، فتعزينا من معونتك، وعدمنا كل جواب. لكننا، ليتقينا برأفاتك، نصرخ إليك: خطايا شبابنا وجهلنا لا ننكر، ومن خفياتنا نقنا. لا ترفضنا في زمان الشيخوخة. وعند فناء قوتنا لا تتخل عفاً. وقيل أن نعود إلى الأرض، أهلنا لأن نرجع إليك. أنظر إلينا بإسفاقي وإعماي، وقابل ماتمتنا برأفاتك، وتغاض عن كثرة زلاتنا بئجة تحناتك</p> <p>إطلع، يا رب، من علو قنمك على شعبك الواقف حولنا والمنتظر رحمتك الغنية. إفتدنا بخبريتك، ونجنا من حكومة الشيطان، واحفظ حياتنا بشرائعتك المقدسة</p>

<p>us not away in time of old age; when our strength faileth, forsake us not. Before we return to the earth, make us worthy to turn again unto Thee, and attend to us in favor and grace. Measure our transgressions according to Thy compassion, set the depth of Thy compassions against the multitude of our offenses. Look down from Thy holy heights, O Lord, upon Thy people here present who await of Thee rich mercy. Visit us in Thy goodness. Deliver us from the power of the devil. Make firm our lives with Thy holy and sacred laws. Entrust Thy people to a faithful guardian angel. Gather us all into Thy Kingdom. Grant pardon to those that hope in Thee. Forgive them and us our sins. Purify us by the operation of Thy Holy Spirit. Destroy the snares set for us by the enemy.</p>	<p>الجليلة. سَلِّمْ شَعْبَكَ إِلَى مَلَائِكَةِ حَافِظِ أَمِينٍ. اجْمَعْنَا كَافَّةً فِي مَلَكُوتِكَ. اِمْنَحِ الْمُتَوَكِّلِينَ عَلَيْكَ غَفْرَانًا، وَاتْرِكْ لَنَا وَلِهِمْ خَطَايَانَا، وَطَهِّرْنَا بِفِعْلِ رُوحِكَ الْقُدُّوسِ، وَأَزِلْ جِبِلَّ الْعَدُوِّ عَلَيْنَا.</p>
<p>PRIEST: Blessed art Thou, O Lord, Master Almighty, who hast lightened the day with the light of the sun and hast illuminated the night with flashes of fire, who hast vouchsafed us to pass through the length of the day and to draw near to the beginning of the night; hearken to our prayer and to that of all Thy people. And having pardoned us all our voluntary and involuntary sins, receive our evening supplications; and send down the multitude of Thy mercy and compassions upon Thine inheritance. Wall us in with Thy holy angels. Arm us with the armor of Thy righteousness. Make a bulwark about us with Thy truth. Guard us with Thy power. Deliver us from every oppression and every plot of the adversary. Grant us also that the present evening with the coming night and all the days of our life may be perfect, holy, peaceful, sinless, without stumbling blocks, without fantasy, through the inter-cessions of the holy Theotokos and of all the saints, who have in all ages been well-pleasing unto Thee.</p>	<p>الكاهن: مَبَارَكُ أَنْتَ، أَيُّهَا السَيِّدُ الصَّابِطُ الْكُلِّ، الْمُنِيرُ النَّهَارَ بِالنُّورِ الشَّمْسِيِّ، وَالْمُبْهِجُ اللَّيْلَ بِأَشْعَةِ الْقَمَرِ. يَا مَنْ أَهْلَنْتَنَا أَنْ نَقْطَعَ مَسَافَةَ طَوْلِ النَّهَارِ وَأَنْ نَدْنُو مِنْ مَبَادِيءِ اللَّيْلِ، اسْتَمِعْ طِلْبَاتِنَا نَحْنُ وَجَمِيعَ شَعْبِكَ، وَاغْفِرْ لَنَا جَمِيعًا خَطَايَانَا الطَّوْعِيَّةَ وَالْكَرْهِيَّةَ. وَتَقَبَّلْ ابْتِهَالَاتِنَا الْمَسَائِيَّةَ، وَأَرْسِلْ كَثْرَةَ رَحْمَتِكَ وَرَأْفَتِكَ عَلَى مِيرَاتِكَ. أَجْلِظْنَا بِمَلَائِكَتِكَ الْقُدِّيسِينَ، وَسَلِّحْنَا بِسِلَاحِ بَرِّكَ، وَسَيِّجْنَا بِحَقِّكَ، وَاحْفَظْنَا بِقُوَّتِكَ مِنْ كُلِّ شَيْءٍ وَمِنْ كُلِّ مُوَاوِمَةِ الْمُعَانِدِ. اِمْنَحْنَا هَذِهِ الْعَشِيَّةَ الْحَاضِرَةَ مَعَ اللَّيْلِ الْمَقْبِلَةِ، وَكُلَّ أَيَّامِ حَيَاتِنَا، أَنْ تَكُونَ كَامِلَةً مَقْتَسَمَةً سَلَامِيَّةً لَا خَطِيئَةَ فِيهَا وَلَا شَكَّ وَلَا تَخِيلَ، بِشَفَاعَاتِ الْقُدِّيسَةِ وَالِدَةِ الْإِلَهِ وَجَمِيعِ الْقُدِّيسِينَ الَّذِينَ أَرْضَوْكَ مِنْذُ الدَّهْرِ.</p>
<p>DEACON: Help us; save us; have mercy on us; raise us up; and keep us, O God, by Thy grace.</p>	<p>الشماس: اَعْضُدْ وَخَلِّصْ وَارْحَمْ وَأَنْهَضْنَا وَاحْفَظْنَا يَا اللَّهُ بِرَحْمَتِكَ.</p>
<p>CHOIR: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمْ.</p>
<p>DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.</p>	<p>الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةَ الْقَدَاسَةَ الطَّاهِرَةَ الْفَائِقَةَ الْبَرَكَاتِ الْمَجِيدَةَ، سَيِّدَتَنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةَ مَرْيَمَ مَعَ جَمِيعِ الْقُدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.</p>
<p>CHOIR: To Thee, O Lord.</p>	<p>الجوق: لَكَ يَا رَبُّ.</p>
<p>PRIEST: For unto Thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.</p>	<p>الكاهن: لِأَنَّهُ يَنْبَغِي لَكَ كُلُّ تَسْجِيدٍ وَكِرَامٍ وَسُجُودٍ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>CHOIR: Amen.</p>	<p>الجوق: آمِينَ.</p>
Ektenia	
<p>DEACON: Let us say with all our soul and with all our mind, let us say.</p>	<p>الشماس: لِنَقُلْ جَمِيعًا مِنْ كُلِّ نَفْسِنَا وَمِنْ كُلِّ نِيَاتِنَا لِنَقُلْ:</p>
<p>CHOIR: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمْ.</p>

DEACON: O Lord Almighty, the God of our Fathers, we pray Thee: hearken and have mercy.	الشماس: أيها الربُّ الضابطُ الكلِّ اله أبائنا نَطْلُبُ مِنْكَ فَاسْتَجِبْ وَاذْحَم.
CHOIR: Lord, have mercy.	الجوق: يا رَبُّ اذْحَم.
DEACON: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.	الشماس: ارحمنا يا الله كعظيم رحمتك نَطْلُبُ مِنْكَ فَاسْتَجِبْ وَاذْحَم.
CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.	الجوق: يا رَبُّ اذْحَم، يا رَبُّ اذْحَم، يا رَبُّ اذْحَم.
PRIEST: Again we pray for our Metropolitan (N) and our Bishop (N).	الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ آبِينَا وَرئيسِ كَهَنَتِنَا (فلان).
CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.	الجوق: يا رَبُّ اذْحَم، يا رَبُّ اذْحَم، يا رَبُّ اذْحَم.
DEACON: Again we pray for our brethren; the Priests, Deacons, and Monks; and for all our brethren in Christ.	الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ إِخْوَتِنَا الكَهَنَةِ والشمامسةِ والرهبانِ والراهباتِ وكلِّ إِخْوَتِنَا في المسيح.
CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.	الجوق: يا رَبُّ اذْحَم، يا رَبُّ اذْحَم، يا رَبُّ اذْحَم.
DEACON: Again we pray for the blessed and ever-memorable founders of this holy Temple; and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.	الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ المطوبينِ الدائمِ الذِّكْرِ الذين عثروا هذا الهيكلِ المقدس، ومن أَجْلِ جميع السابق رقادهم مِنْ آبائنا وإخوتنا الأرثوذكسيين الراقدين ههنا وفي كُلِّ مكان.
CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.	الجوق: يا رَبُّ اذْحَم، يا رَبُّ اذْحَم، يا رَبُّ اذْحَم.
DEACON: Again we pray for mercy, life, peace, health, salvation and visitation, and pardon and remission of sins for the servants of God, all Orthodox Christians of true worship, who live and dwell in this community.	الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الرحمةِ والحياةِ والسلامِ والعافيةِ والخلصِ لعبيدِ الله جميعِ المسيحيينِ الحسنِ العبادةِ الأرثوذكسيين الساكنين والموجودين في هذه المدينة
CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.	الجوق: يا رَبُّ اذْحَم، يا رَبُّ اذْحَم، يا رَبُّ اذْحَم.
DEACON: Again we pray for those who bear fruit and do good works in this holy and all-venerable Temple; for those who serve and those who sing; and for all the people here present, who await thy great and rich mercy.	الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الذين يَقْدَمُونَ الأثمارَ والذين يصنعون الإحسانَ في هذا الهيكلِ المقدسِ الكليِّ الوقارِ، والذين يتعبون ويصلون فيه. ومن أجل هذا الشعبِ الواقفِ المنتظرِ من لَدُنْكَ الرحمةِ الغنيةِ العظمية.
CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.	الجوق: يا رَبُّ اذْحَم، يا رَبُّ اذْحَم، يا رَبُّ اذْحَم.
DEACON: For Thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.	الكاهن: لأنك إلهٌ رحيمٌ ومُحِبٌّ لِلْبَشَرِ وَلَكِ نُزِيلُ المَجْدَ أَيُّهَا الأبُّ، والإبْنُ، والرُّوحُ المُقَدَّسُ، الآنَ وَكُلَّ أوانٍ، وإلى دهرِ الداهرين
CHOIR: Amen.	الجوق: آمين
The Second Prayer	

<p>DEACON: Again and again on bended knees, let us pray to the Lord.</p>	<p>الشماس: أيضاً وأيضاً بَحْنِي الرُّكْب، إلى الربِّ نطلب</p>
<p>CHOIR: Lord, have mercy.</p>	<p>الجوقة: يا رَبِّ ارحم.</p>
<p>PRIEST: O Lord Jesus Christ our God, who hast given Thy peace to men, and, being present still in this life, doth ever grant the gift of the All-Holy Spirit to the faithful, as an inheritance that cannot be taken away, Thou didst send down today in a manner most clear, this grace upon Thy holy Disciples and Apostles, and didst open their lips with tongues of fire. Through them every race of man hath received, through the hearing of the ear, the knowledge of God in our own languages. We have been enlightened by the light of the Spirit, and we have been freed from delusion as from darkness, and through the distribution of the perceptible tongues of fire and the wondrous operation of the same, we have been taught the faith that is in Thee, and we have been illumined so as to praise Thee with the Father and the Holy Spirit, one Godhead and Power and Authority. For Thou art the Brightness of the Father, the express image, inalterable and immovable, of His essence and nature, the Fountain of wisdom and grace. Open Thou also the lips of me, the sinner, and teach me how I ought and for what I must pray. For Thou knowest the multitude of my sins, but Thy compassion shall overcome the enormity thereof. For lo, in fear I stand before Thee; into the sea of Thy mercy have I cast the desperation of my soul. Govern my life, Thou that governest all creation with Thy word and with the unutterable power of Thy wisdom, O tranquil Haven of the storm-tossed, and make known to me the way wherein I should walk. Grant to my reasoning the Spirit of Thy fear, and renew a right Spirit within me. And with Thy governing Spirit, establish my faltering mind that, being guided every day by Thy good Spirit toward what is useful, I may be vouchsafed to keep Thy commandments and always to remember Thy glorious coming-again, which shall search out our deeds. Despise me not, lest I be deceived by the corrupting pleasures of the world, but enable me to yearn for the enjoyment of the treasures of that to come. For Thou hast said, O Master, that whatsoever may be asked in Thy name shall be freely received from Thy co-eternal God and Father. I, the sinner, therefore, at the descent of Thy Holy Spirit, do supplicate Thy goodness: Do Thou render unto me whatsoever I have asked unto salvation. Yea, O Lord, the good and abundant Giver of every benefit, for Thou art He that granteth most abundantly that which we ask. Thou art He that sinlessly became the compassionate, merciful partaker of our flesh and, to those that bend their knees before Thee, dost Thou graciously bend down and become the propitiation of our sins. Grant then, O Lord, Thy compassions to Thy people. Harken to us from Thy holy heaven. Sanctify them by the power of Thy saving right hand. Shelter them with the shelter of Thy wings. Despise not the works of Thy hands. Against Thee only do we sin, but Thee alone do we also adore. We know not how to worship a strange god, nor how to stretch forth our hands to any other god, O Master. Forgive us our offenses, and accept our prayers with the bending of our knees; extend to us all the hand of Thine aid, and receive the prayer of all as acceptable incense, rising before Thy most-good Kingdom.</p>	<p>الكاهن: أَيُّهَا الرَّبُّ يسوعُ المسيحُ إِلَهنا، المانحُ البَشَرِ سَلامَكَ، والواهبُ المؤمنِينَ، وأنتَ بعدُ معنَا في العالمِ، موهبةُ الرُّوحِ الكَلْبِيِّ قَدْسُهُ ميراثًا لا يَنْتَزَعُ. يا مَنْ أرسَلتَ اليومَ، بوجهِ أوضَحِ هذه النُّعمة لتلاميذك الرُّسلَ، ووضَعْتَ في أفواههم وعلى شفاههم ألسنةً نارِيَّةً، بها قَبِلَ كُلُّ الجِنسِ البَشَرِيِّ معرفةَ اللهِ، كُلُّ بَلغِيهِ الخاصَّةِ وبسَماعِ الأذُنِ، فاستَقَرَّتْنا بنورِ الرُّوحِ، وانعَتَقْنَا مِنَ الضَّلالةِ كَمَنْ يَنْعَتِقُ مِنَ الظلامِ، وبتوزيعِ الألسنةِ الناريةِ المحسوسةِ وفعلها الفائقِ الطبيعةِ، تتلمذْنَا بالإيمانِ بك، وتكلَّمْنَا في لاهوتِكَ، بأنَّكَ معَ الأبِّ والرُّوحِ القُدسِ لاهوتٌ واحدٌ وقوَّةٌ واحدةٌ وسلطانٌ واحدٌ. فأنتَ إذًا، يا ضياءَ الأبِّ، والصورةُ الثابتةُ وغيرُ المتبدِّلةِ لجوهره وطبيعتهِ، يا ينبوعِ الخلاصِ والنعمةِ، اِفْتَحْ شَفَتَيْ، أنا الخاطيءُ، وعظْمِي كيفَ يَنْبَغِي ومن أجلِ مَنْ يجبُ أنْ أصَلِّيَ، لأنَّكَ أنتَ العالمُ بكثرةِ خطاياي. لكنْ تحنَّنْكْ يغلبُ كثرتها. فهانئذا مائلٌ أمامَكَ بخوفٍ طارحاً يأسَ نفسي في لَجَّةِ رحمتِكَ، قدبِرْ حياتي، يا مدبِّراً كُلِّ الخليفةِ بكلمتهِ وقوَّةِ حكمتهِ التي لا توصفُ، ويا أَيُّها الميناءُ الهاديُّ للمُتَحَنِّينَ، وعزِّقني الطريقَ التي أسَلُكُ فيها، وامنحْ أفكارِي رُوحَ حكمَتِكَ واهباً جَهْلِي رُوحَ فَهْمِكَ. وظلِّلْ أعمالي بروحِ مخالفتِكَ، وروحاً مستقيماً جَنِّدْ في أحشائي، وبروحِ رئاسي شَدِّدْ ذهني الرُّالِقَ، لكي أوَهِّلَ في كُلِّ يومٍ لأنْ أعملَ وصاياك، مَقْوداً بروحكِ الصالحِ نحوِ الموافقِ وأنا ذاكَرٌ حضورِكَ الممجَّدِ الفاحصِ أفعالنا. ولا تَنْتَزِعْني أنْ أنخدعَ بمغرياتِ هذا العالمِ المُفسِدةِ، بلْ قوَّتِي في أنْ أهوى التمتعَ بالكوزِ الآتيةِ. لأنَّكَ أنتَ قُلْتَ، أَيُّهَا السَيِّدُ، إنَّ كُلَّ ما يَطْلُبُهُ أَحَدٌ بِاسْمِكَ، ينالُهُ بلا مانعٍ مِنْ قِبَلِ اللهِ الأبِّ المساوي لَكَ في الأزليَّةِ. فلأجلِ هذا أتَضَرَّعُ، أنا الخاطيءُ إلى صلاحِكَ في حلولِ رُوحِكَ القُدوسِ، أنْ تُهَبِّئِي كُلَّ ملِ طلبتُهُ للخلاصِ. نعم، أَيُّهَا الرَّبُّ المعطي الصالحِ، المانحِ كُلِّ إحسانٍ بَحْنِي، لأنَّكَ أنتَ الواهبُ لنا أكثرَ ممَّا نطلبُ. أنتَ الشفوقُ الرحيمُ الصائِرُ شريكاً لجسدنا بلا خطيئةِ، والمتطلِّعُ بإشفاقٍ على الذينَ يَحْنُونُ لَكَ رُكْبَهُمُ، صائراً غفراناً لخطايانا. إمنحْ، يا رَبِّ، شعيتَكَ رَأْفَاتِكَ و استمعْ لنا من سماءِ قُدْسِكَ. قَدِّسْهُمُ بقوَّةِ خلاصِ يمينِكَ. أسرِّهُمُ بِسِتْرِ جَنَاحَيْكَ. ولا تُعْرَضْ عن أعمالِ يَدَيْكَ فأبنا عليكِ وحدكِ نُخطيءُ، لكننا إِيَّاكَ وحدكِ أيضاً نعبُدُ، ولا نعرفُ أنْ نسجُدَ لإلهٍ غريبٍ، ولا أنْ نمدَّ أيدينا إلى إلهٍ آخرِ سواكَ، أَيُّهَا السَيِّدُ. فانزِلْ لنا زَلَّتِيَا، وقبُولِكَ ابتهاجاتنا جائئينَ، أمددْ يَدَ معونةٍ لنا جميعاً. واقبَلْ صلواتنا كافةً، كالبخورِ المقبولِ الصاعدِ أمامَ مُلْكِكَ الفائقِ الصلاحِ.</p>

<p>PRIEST: O Lord, Lord, who deliverest us from every arrow that flieth by day, deliver us also from everything that walketh in darkness. Receive the lifting up of our hands as an evening sacrifice. Vouchsafe us also to pass without reproach the course of the night untempted of evil things, and redeem us from every disturbance and dread that cometh to us from the devil. Grant unto our souls contrition and unto our thoughts care concerning the trial of Thy fearful and righteous judgment. Nail our flesh to the fear of Thee, and mortify our earthly members, that, even in the quietness of sleep, we may be illumined by the contemplation of Thy judgments. Withdraw from us every unseemly fantasy and injurious desire. Raise us up at the time of prayer confirmed in the faith and progressing in Thy commandments.</p>	<p>الكاهن: يا رب، يا رب، يا من أنقذنا من كل سهم شيطانيٍّ موجّه إلينا في النهار، نجنا أيضاً من كل عائق قد يسري في الدجى، واقبل رفع أيدينا نبيحةً مسائيةً. وأهلنا لأن نجوز مسافة الليل بلا عيب، من غير أن نتألنا المتساوي. وأنقذنا من كل اضطرابٍ وجزعٍ يأتينا من الشيطان. هب نفوسنا تخشعاً، وأفكارنا اهتماماً للتأمل بدينوتك العادلة المرهوبة. سمز أجسادنا بمخافتك. وأمت أعضائنا التي على الأرض. لكي نستتيز في هدوء النوم أيضاً بتأمل أحكامك. أبعد عنا كل تخيلٍ زدي وشهوةٍ ضارة. وأنهضنا في وقت الصلاة ثابتين في الإيمان وناحجين في وصاياك.</p>
<p>DEACON: Help us; save us; have mercy on us; raise us up; and keep us, O God, by Thy grace.</p>	<p>الشماس: أعضد وخلص وارحم وأنهضنا واحفظنا يا الله بِنِعْمَتِكَ.</p>
<p>CHOIR: Lord, have mercy.</p>	<p>الجوق: يا رب ارحم.</p>
<p>DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.</p>	<p>الشماس: بعد ذكرنا الكليّة القداسة الطاهرة الفائقة البركات المجيدة، سيدتنا والدة الإله الدائمة البتولية مريم مع جميع القديسين، لنودع أنفسنا وبعضنا بعضاً وكل حياتنا للمسيح الإله.</p>
<p>CHOIR: To Thee, O Lord.</p>	<p>الجوق: لك يا رب.</p>
<p>PRIEST: Through the favor and grace of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.</p>	<p>الكاهن: بمسرة ونعمة ابنك الوحيد، الذي أنت مبارك معه، مع روحك الكل قدسه الصالح والمحبي، الآن وكل أوانٍ وإلى دهر الداهرين.</p>
<p>The Third Prayer</p>	
<p>DEACON: Again and again on bended knees, let us pray to the Lord.</p>	<p>الشماس: أيضاً وأيضاً بخني الركب، إلى الرب نطلب</p>
<p>CHOIR: Lord, have mercy.</p>	<p>الجوق: يا رب ارحم.</p>
<p>PRIEST: O ever-flowing Fountain of life and light, creative Power co-eternal with the Father; who hast most excellently fulfilled the whole dispensation of the salvation of mortals, Christ our God, who didst burst the indestructible bonds of death and the bolts of Hades and hast trampled down the multitude of evil spirits; who didst offer Thyself as a blameless victim, giving Thine immaculate body as a sacrifice, unblemished and inviolate of all sin and, through that dread and indescribable act of sacrifice, bestowed eternal life upon us; who didst descend into Hades and break down its eternal bars, showing forth the way up to those who sat in the lower world; who with allurements of Divine wisdom, didst entice the author of evil, the dragon of the abyss, and with cords of gloom didst bind him in Hades in unquenchable fire, and Thou didst confine him in outer darkness by Thine infinite might; Thou, who art the greatly glorified Wisdom of the Father, didst manifest Thyself as a great Helper to the oppressed and didst enlighten those that sat in darkness and in the shadow of death; Thou,</p>	<p>الكاهن: أيها المسيح إلهنا، العين الدائم جريانها، المحيية، المنيرة، القوة الخالقة المساوية للآب في الأزلية، يا من لأجل خلاص البشر أكمل كل التدبير بنوع فانق الجمال، وقطع قيود الموت التي لا تتحل، وكسر أفعال الجحيم، ووطىء كثرة الأرواح الخبيثة. يا من قدم ذاته عنا ضحية لا عيب فيها، إذ أعطانا جسده الطاهر الذي لم يلامس ولم يباشر خطيئة. ومنحنا بهذه الخدمة المرهوبة الفائقة الوصف حياة أبدية. يا من انحدر إلى الجحيم وحطم الأمثال الدهرية، وأظهر مصعداً للجالسين أسفل، وأسطاداً بطعم الحكمة الإلهية التئين السفلي رأس الشر، وقيد به بسلامل القتام في جهنم، والثائر التي لا تطفأ، والظلمة القصوى وضبطه ضبطاً محكماً بقوته الفائقة الاقتدار. يا حكمة الآب العظيم الاسم، يا من ظهر معيناً عظيماً للذين في النوائب وأناز الجالسين في الظلمة وظلال الموت. أنت، يا رب المجد الدائم، الابن الحبيب للآب العلي، النور الأزلي من النور الأزلي، يا شمس البر، استجب لنا نحن المتضرعين إليك، وأرخ نفوس عبيدك السابق رقادهم من آباتنا وأخوتنا، وسائر</p>

Lord of eternal glory and beloved Son of the Father most high, Light everlasting of Light everlasting, Sun of righteousness: Harken to us who pray unto Thee, and give rest to the souls of Thy servants, our fathers and brethren, who have fallen asleep before us, and our other kinsmen after the flesh, and all Thine own who are in the faith, of whom we now make memorial, for in Thee is the power over all, and in Thine hand Thou holdest all the ends of the earth. Almighty Master, God of the fathers and Lord of mercies, Maker of the race of mortals and immortals and of every nature of man, of that which is brought together and again put asunder, of life and of the end of life, of sojourning here and of translation there, who dost measure the years of life and set the times of death, who bringest down to Hades and raisest up, binding in infirmity and releasing unto power, dispensing present things according to need and ordering those to come as is expedient, quickening with the hope of resurrection those that are smitten with the sting of death. Thyself, O Master of all, God our Saviour, the Hope of all the ends of the earth and of those who are far off upon the sea, who, on this last and great and saving day of Pentecost, didst show forth to us the mystery of the Holy Trinity, consubstantial and co-eternal, undivided and unmingled, and didst pour out the descent and presence of Thy holy and life-giving Spirit in the form of tongues of fire upon Thy holy Apostles, appointing them to be the evangelists of our pious faith and showing them to be confessors and preachers of the true theology; who also, on this all-perfect and saving feast, dost deign to receive oblations and supplications for those bound in Hades, and grantest unto us the great hope that respite and comfort will be sent down from Thee to the departed from the grief that doth bind them. Harken to us, Thy humble and piteous ones who pray, and give rest to the souls of Thy servants who have fallen asleep before us in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow and sighing have fled away; and do Thou place their souls in the tabernacles of the righteous; and make them worthy of peace and repose. For the dead praise Thee not, O Lord, neither do those in Hades dare to offer Thee confession, but we, the living, bless Thee and supplicate Thee and offer propitiatory prayers and sacrifices for their souls.

أقارينا بالجسد، وجميع أبناء الإيمان، الذين تصنع الآن تذكارات لهم. لأن فيك قوة الجميع وبيدك تصبب كل أقطار الأرض. أيها السيد الضابط الكل، يا إله الآباء ورب الرحمة. يا خالق كل جنس مائت وغير مائت، وكل طبيعة بشرية ثابتة ومنحلة. يا من بيده الحياة والموت، والعيشة ههنا والانتقال إلى هناك، أيها المقدس الأزمنة للأحياء، والمحدد الأوقات للموت، الموحذ إلى الجحيم والمصعد منه، الرابط بالضعف والحال بالقوة، السائس الحاضرات كما ينبغي، والمدبر الآيات كما يليق، المحيي بأمال القيامة المجروحين بمنهم الموت. أنت، يا سيد الكل، يا إلهنا ومخلصنا، يا رجاء جميع أقاصي الأرض والذين في البحر بعيداً. يا من في هذا اليوم الأخير الخلاصي، يوم العيد الخمسيني، أوضح لنا سر الثالوث القدس المتساوي في الجوهر والأزلية، الذي لا يتقيد ولا يختلط، وسكب على زميله القديسين روح القدس المحيي، بحلوله وحضوره بشكل السنة نارية، وأقامهم مبشرين بإيماننا الحسن العباد، وجعلهم معترفين وكارزين بالأهوت الحقيقي. يا من أهلكنا لأن يقبل منا في هذا العيد الخلاصي توسلات استغرافية من أجل المضبوطين في الجحيم، ومنحنا آمالاً عظيمة في أن يرسل إلى المضبوطين فيه راحة من المحزبات المستولية عليهم، وتعزية من لذه، استجب لنا نحن الذليلين المتوسلين والمتضرعين إليك. وأرج نفوس عبيدك السابق زقأهم، وأسكنها في مكان نير، في موضع خضرة، في مقر راحة، حيث ينتقي كل وجع وحزن وتهدأ. وربت أرواحهم في مظال الصديقين، وأهلهم للسلام والراحة. لأن الأموات لا يسبحونك، يا رب، ولا الذين في الجحيم يتجاسرون أن يقدموا اعترافاً. لكن نحن الأحياء نباركك، ونتضرع إليك، ونقدم لك الصلوات الاستغرافية والذبايح من أجل نفوسهم.

PRIEST: O God, who art great and eternal, holy and lovest mankind, who hast vouchsafed us also to stand at this hour before Thine unapproachable glory, that we may hymn and praise Thy wonders: Be gracious to us, Thine unworthy servants, and grant us grace that, with contrite heart and without presumption, we may offer Thee the thrice-holy glorification and thanksgiving for Thy great gifts which Thou hast granted and dost ever grant us. Remember, O Lord, our infirmity and destroy us not for our transgressions, but be merciful to our humility, that fleeing from the darkness of sin, we may walk in the day of righteousness and, clothed with the armor of light, may persevere unassailed from every attack of the evil one, so that with boldness we may glorify Thee in all things, the only true God and Lover of mankind. For Thine in truth is the great mystery, O Master and Maker of all, both the temporary dissolution of Thy creatures and their restoration thereafter, and of eternal rest. We confess Thy grace in all things, in our coming into this world and in our going forth therefrom, which

الكاهن: أيها الإله العظيم الأبدى القدوس المحب البشر، يا من أهلكنا لأن نقف في هذه الساعة أيضاً أمام مجده الذي لا يدنى منه، لتسبيح وتمجيد عجائبه، أغفر لنا نحن عبيدك غير المستحقين. وامنحنا نعمة لنقدم لك، بقلب متسحق، التمجيد المثلث المقدس والشكر على هباتك العظيمة التي صنعتها وتصنعها معنا كل حين. أذكر يا رب ضعفنا، ولا تهلكننا بآثامنا. لكن اصنع مع بلنا رحمة عظيمة، لكي نتجو من ظلمة الخطيئة، ونمشي في نهار البر، ونلبس أسلحة النور، ونكون مصنوعين من كل رزايا الشرير، ونمجدك بدالة على كل شيء، أيها الإله الحقيقي المحب البشر وحدك. لأنه بيدك بالحقيقة، أيها الخالق وسيد الكل، ذاك السر العظيم، أعني حل مخلوقاتك الوقتي وإعادةها فيما بعد وإراجعتها إلى الأبد. لك نعترف بالمنة على كل شيء، على دخولنا هذا العالم وعلى خروجنا منه، الخروج المرتبط برجائنا بالقيامة والحياة النقية حسب وعيدك الصادق، والتي نسال أن نتمتع بها في حضورك الثاني الآتي، لأنك أنت رئيس قيامتنا، والقاضي العادل الشفوق على أعمالنا، وسيد

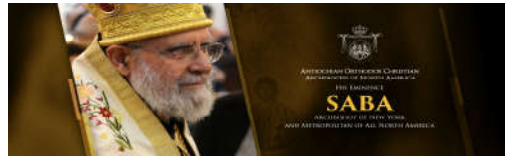
things faithfully pledge unto us, through Thine unfailling promise, our hopes of the resurrection and of life incorruptible, which we shall receive hereafter at Thy second coming. For Thou art both the Author of our resurrection and the impartial Judge of those that have lived, and the Lover of mankind and the Master and Lord of recompense, who didst partake with us, on equal terms, of flesh and blood, through Thine extreme condescension, and of our irreproachable passions, wherein Thou didst willingly submit to temptation, since Thou dost possess tenderness and compassion, and Thyself, having suffered temptation, art become for us, who are tempted, the Helper which Thou Thyself hadst promised to be; and therefore Thou hast led us to Thy passionlessness. Receive, therefore, O Master, our prayers and supplications, and give rest to all the fathers and mothers and children and brothers and sisters of each of us and to any other of our kindred and of our people and to every soul that hath gone to rest before in the hope of resurrection unto life everlasting. Set their spirits and their names in the book of life, in the bosom of Abraham, Isaac and Jacob, in the land of the living, in the Kingdom of Heaven, in a paradise of bliss, leading all, by Thy radiant angels, into Thy holy abode, raising up also with Thee our bodies in the day which hath been appointed according to Thy holy and unfailling promise. There is, therefore, O Lord, no death unto Thy servants, when we go forth from the body and come unto Thee, our God, but a change from things most sorrowful unto things most beneficent and most sweet, and rest and joy. And, though we have sinned against Thee, be gracious unto us and unto them, for none is pure of stain in Thy sight, though his life be but for one day, except Thou alone, who didst reveal Thyself sinless on the earth, O Lord Jesus Christ, through whom we all hope to obtain mercies and the forgiveness of sins. Do Thou, therefore, as the good God who lovest man, remit, forgive, and pardon them and us our offenses, voluntary and involuntary, those done with knowledge or in ignorance, those manifest or unnoticed, those of deed, of thought, of word, those of all our acts and movements; and to those who have been taken from us give freedom and respite, and bless us who are here present, granting a good and peaceful ending to us and to all Thy people, and open to us Thy tender mercies and Thy love of mankind at Thy dread and fearful coming again, and make us worthy of Thy Kingdom.

PRIEST: O great and most High God, who alone hast immortality and dwellest in light unapproachable, who hast made all creation in wisdom, who hast divided the light from the darkness and hast appointed the sun to rule the day, the moon and the stars also to rule the night, who hast vouchsafed unto us sinners at this present hour also to come before Thy presence with confession and to offer unto Thee our evening praise: Do Thou Thyself, O Lord, who lovest mankind, direct our prayer as incense before Thee, and accept it as a savor of sweet fragrance, and grant that we may pass the present evening and the coming night in peace. Endue us with the armor of light. Deliver us from the terror of the night and from everything that walketh in darkness, and grant that the sleep which Thou hast appointed for the repose of our weakness may be free from every imagination of the devil. Yea, O Master, Bestower of all good things, may we, being moved to

المجازة ورثها. المشارك لنا في التقرب في اللحم والدم عن إفراط تنازل، والمتخذ عواطف زافات بمخامرتك طوعاً أهواننا غير المعيبة، والصائر لنا نحن الممتحنين موعناً من تلقاء ذاتك بما كابدت أنت من المخن، ولذا فإبتك قد أتيت بنا إلى عدم الهوى، على مثالك. فتقبل إذا، أيها السيد، توسلاتنا وتضرعاتنا، وأرخ كل واحد من أبائنا وأمهاتنا وإخوتنا وأخواتنا وأولادنا، وكل من هو من جنسنا، وجميع النفوس التي رقدت على رجاء قيامة الحياة الأبدية. ورثب أرواحهم وأسماهم في سفر الحياة، في أحضان إبراهيم واسحق ويعقوب، في بلدة الأحياء، في ملكوت السماوات، في فردوس النعيم، وأدخلهم جميعاً بملاكك النورانيين مساكنك المقدسة. وأتم أجسادنا في اليوم الذي حدثته، حسب مواعيدك المقدسة غير الكاذبة. فإن عبيدك لا يعرفون الموت، أيها الرب، إذ ننزح نحن عن الجسد ونفد إليك أيها الإله. وما هذا إلا انتقال من المحزنات إلى الصالحات والمبهجات، وراحة وفرح. وإن كنا قد خطبنا إليك في شيء فكن متعطفاً علينا وطيهم، لأنه ليس أحد بريئاً من الدنس أمامك، ولو كانت حياته يوماً واحداً، إلا أنت. وحذك، يا يسوع المسيح ربنا الذي ظهرت على الأرض بلا خطيئة. وبك نرجو جميعاً أن ننال الرحمة وغفران الخطايا. لأجل هذا، بما أنك إله صالح ومحب للبشر، إصفتح، واترك، واغفر لنا ولهم سقطاتنا الطوعية والكرفية، التي عن معرفة والتي عن جهل، الظاهرة والخفية، التي بالفعل، والتي بالفكر، والتي بالقول، والتي بكل تصرفاتنا وحركاتنا. وامنح الذين سبق انتقالهم الغنق والراحة، أما نحن الباقين فباركننا جميعاً، وأعطنا وكل شعبيك آخرة سالحة سلامية. وامنحنا عواطف رحمة وتحن، في حين حضورك المخيف المرهوب، واجعلنا أهلاً لملكوتك.

الكاهن: أيها الإله العظيم المتعالي، الخالد وحده، الساكن النور الذي لا يندى منه، يا من خلق البرايا كلها بحكمة، وفصل فيما بين النور والظلام، ووضع الشمس لسلطان النهار، والقمر والكواكب لسلطان الليل، يا من أهلكنا نحن الخطاة، لأن نذكر وجهه في هذا اليوم الحاضر أيضاً بالاعتراف، ونقدم له العبادات المسانبة. أنت أيها الرب المحب البشر، قوم صلاتنا مثل البخور أمامك، واقبلها رائحة طيب زكي. هبنا هذا المساء الحاضر، والليل المقبل سلاميين. سنزبنا بأسلحة النور. أنقذنا من الخوف الليلي ومن كل أمر يسري في الظلمة. وأعطنا النوم، الذي متحنتنا إياه لراحة ضنعنا، خالياً من كل تخيل شيطاني. نعم، يا سيد الكل ورازق الصالحات، حتى إذا ما كنا متحشعين في مضاجعنا، نذكر في الليل اسمك الكلي قدسه. وإذ نكون مستترين بذرس وصاياك، نهض بنفسي متهجة إلى تمجيد صلاحك، ونقدم إلى حنوك طلبات وتوسلات من أجل خطايانا، ومن أجل كل شعبيك. فيشفاعايت القديسة

compunction upon our beds, call to remembrance Thy name in the night, that, enlightened by meditation on Thy commandments, we may rise up in joyfulness of soul to glorify Thy goodness, offering up prayers and supplications unto Thy tender love, for our sins and for those of all Thy people, whom do Thou visit in mercy, through the intercessions of the Holy Theotokos.	والدة الإله افتتحنا بالرحمة.
DEACON: Help us; save us; have mercy on us; raise us up; and keep us, O God, by Thy grace.	الشماس: أعضدْ وخلصْ وارحمْ وأنهضنا واحفظنا يا الله بنعمتك.
CHOIR: Lord, have mercy.	الجوق: يا ربُّ ارحم.
DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.	الشماس: بعدْ ذكرنا الكلية القداسة الطاهرة الفاتحة البركات المجيدة، سيدتنا والدة الإله الدائمة البتولية مزيم مع جميع القديسين، لنودع أنفسنا وبعضنا بعضاً وكل حياتنا للمسيح الإله.
CHOIR: To Thee, O Lord.	الجوق: لك يا رب.
PRIEST: For Thou art the repose of our souls and bodies, and unto Thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.	الكاهن: لأنك أنت راحة نفوسنا وأجسادنا، وإليك نرفع المجد أيتها الأب والابن والروح القدس، الآن وكل أوان وإلى دهر الداهرين.
CHOIR: Amen.	الجوق: آمين
Troparion of Pentecost (Tone 8)	
CHOIR: Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit. And through them Thou hast fished the universe, O Lover of mankind, glory to Thee! (<i>Thrice</i>)	الجوق: مبارك أنت أيها المسيح إلهنا. يا من أظهرت الصيادين عزيزي الحكمة. إذ سكبت عليهم الروح القدس. وبهم المسكونة اقتصت. يا محب البشر المجد لك. (ثلاثاً)
The Dismissal	
PRIEST: May he who did empty Himself from the Paternal and Divine bosom and came down from heaven upon the earth and took upon Himself all our nature and made it divine, and after these things, again ascended into heaven and sitteth at the right hand of God the Father, and did send down the Divine and Holy Spirit, one in essence, equal in power, and equal in glory and ever-existing with Him, upon His Holy Disciples and Apostles, and through Him did enlighten them and through them the whole world, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; of the holy, glorious, all-laudable, God-proclaiming and Spirit-bearing Apostles and of all the saints: have mercy upon us and save us, forasmuch as He is good and loveth mankind.	الكاهن: أيها المسيح إلهنا الحقيقي، يا من أخلى ذاته من الأحضان الأبوية، واتخذ طبيعتنا البشرية بكمالها، وألهمها، ثم عاد فصعد إلى السماوات، وجلس عن يمين الله الأب، وأرسل الروح القدس الإلهي الأزلي، المساوي له ولأبيه في الجوهر والقدرة والمجد، إلى تلاميذه الرسل القديسين، وأنازهم به وبهم أناز المسكونة كلها، بشفاعات أمك القديسة الكلية الطاهرة البرية من كل عيب، والقديسين المشرفين الرسل الجديرين بكل مديح، الكارزين بالله، والحاملين الروح، وجميع القديسين، ارحمنا وخلصنا، بما أنك صالح ومحب للبشر
PRIEST: Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy upon us and save us.	الكاهن: بصلوات آبائنا القديسين، أيها الرب يسوع المسيح.
CHOIR: Amen.	الجوق: آمين.



Youth Spiritual Awakening? By Metropolitan Saba (Isper)

After the mid-20th century, a reform movement emerged in the Roman Catholic Church called “Aggiornamento”. This movement was born in the rapidly changing world after World War II. It sought to “modernize” the church in order to more effectively deliver the message of salvation.

Lifestyles and values began to change rapidly, from fashion to the most sacred norms that had prevailed until then. The effects of this reform in the Catholic Church quickly became apparent, during and after the Second Vatican Council. At the same time, liberation movements and the adoption of new secular values gained momentum in the Protestant churches, as the basis for examining religious and pastoral issues. Meanwhile, in the Orthodox Church, there was tension between a group calling for similar reform and a group advocating for adherence to Orthodox Holy Tradition, while a minority called for a distinction between the Holy Tradition and the traditions that had come to be attached to it over changing times and cultures.

Biblical studies developed significantly during this period: there was a spread of critical methods and the reading of religious texts in light of ancient cultures and modern linguistic and historical sciences, to the point that many theological schools began calling for a distinction between the divinely inspired word and the human author’s intent and style. Thus, these sciences contributed to the spread of a new, non-traditional interpretation of the sacred scriptures. Some interpreters went so far as to deny everything that was beyond human reason, such as the divine incarnation, resurrection, ascension, and so on. Readers can imagine the impact of these ideas on day-to-day church life and spiritual and moral teaching.

After the Second Vatican Council, a group separated from the Catholic Church and rejected the modernization brought by that council. During the days of Pope John Paul II, an attempt was made to restore unity, but with Pope Benedict XVI, the movement of critics of this modernization came to the fore, from the time he assumed the presidency of the Congregation for the Doctrine of the Faith in the Vatican. An internal struggle began to appear between the traditionalist and liberal groups, but it remained quiet and contained.

In the Protestant churches, the wave of modernization went further, leading to the emergence of what were called traditional churches and liberal churches. Amid these developments, a group has recently emerged seeking the authentic church. Thus began a movement of mass conversion to the Orthodox Church in the United States. Some individual conversions had preceded this in Europe, especially by prominent Catholic fathers, such as Fathers Lev Gillet and Placide [Deseille], to name just two examples.

In our Archdiocese, the movement of those coming home to Orthodoxy accelerated noticeably. In recent years, other Orthodox churches in America have also started to receive numbers of converts, known as catechumens. What is striking in recent years is that a significant number of new catechumens are from the youth.

At the same time, as a reaction to the accelerating liberal movements, some Orthodox archdioceses have experienced movements of return to old traditions and adherence to all their details, sometimes to the extent of not distinguishing between the essential and the incidental. This phenomenon can be understood in light of the modernization we mentioned, which reached a point where some questioned whether some “churches” were indeed the Church of Christ or something else.

The appeal of the slogan “A Church for Our World”—which prevailed in Western Christian circles in the 1970s and proposed to make the church resemble our world—began to fade. Advocates of this slogan had forgotten that the Church’s mission is to transform the world into the image of the heavenly kingdom.

Today, after currents have revolutionized ways of thinking and post-modernism has become dominant, Western societies, in particular, may be witnessing the advent of a spiritual awakening among the youth here and there, showing that youth have not found the spiritual fulfillment they seek in these liberation movements.

Recently, the media has shown us images of thousands of American university students praying and praising Christ on their campuses. In France, several thousand walked on foot for three days from Paris to Chartres Cathedral to celebrate the traditional Latin Mass.

The phenomenon of youth returning to faith and the emergence of a desire for traditional churches is still in its infancy. It is too early to analyze and build upon it. However, it is important to pay attention to it, to revive communication and meetings with the youth, and to present and discuss their spiritual experiences. Sociologists will certainly be interested in this phenomenon, but how will the churches respond to it, and what is required of them in this area?

In our Archdiocese, we noticed this Pascha a significant number of youth among the new converts. Therefore, I am asking the priests of those churches that received these young people to conduct interviews with them, asking them to explain their experience of conversion to the Orthodox Church, and to send these interviews in writing to the Archdiocese Headquarters for further study.

The mission of the Christian church today is to witness to Christ the Savior in the heart of this secular society, without fear of it or fascination with it. Olivier Clément (+2009), a French Orthodox theologian, has pointed out that “Christians are oscillating between cursing and unconsciously joining the bandwagon,” and he warns that “the core of spiritual energy, which led to the emergence of modernity, is on the verge of running out. On the horizon appears the ‘death of man’ after the ‘death of God’... The time is right for Christians to arouse, with humble strength, some sense of existence, some glow of fire and light. If they do not succeed in finding a role for themselves in a secular society, they will have left room for other religions that are now invading the West” (Raymond Rizk, *Olivier Clément: A Hermit in the City*).

It is truly a time to bear witness, par excellence.

The Great Martyr George



The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under Diocletian at the beginning of the fourth century. Though he was born in Cappadocia, his mother was from Palestine, and thus he is a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places. The Church commemorates St. George on April 23, and the translation of his relics on November 3.

According to Tradition, St. George was born to a Christian family during the late 3rd century. His father was from Cappadocia and served as an officer of the army. His mother was from Lydda, Palestine. She returned to her native city as a widow along with her young son after the martyrdom of St. George's father, where she provided him with a respectable education and raised him in piety.

The youth, it would seem, followed his father's example in joining the army soon after his coming of age. He proved to be a charismatic soldier and consequently rose quickly through the military ranks of the time. By his late twenties he had gained the titles of *tribunus* (tribune) and later *comes* (count). By that time St. George had been stationed in Nicomedia as a member of the personal guard attached to Roman Emperor Diocletian (reign 284–305).

In 303, Diocletian issued an edict authorizing the systematic persecution of Christians across the Empire. His Caesar, Galerius, was supposedly responsible for this decision and would continue the persecution during his own reign (305–311). It is believed that St. George was ordered to take part in the persecution but instead confessed to being a Christian himself and criticized the imperial decision. An enraged Diocletian proceeded in ordering the torture of this apparent traitor and his execution.

Then, after innumerable forms of torture, St. George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering convinced Empress Alexandra and Athanasius, a pagan priest, to also become Christians, and so they also joined St. George in martyrdom as consequence. St. George's body was then returned to Lydda for burial, where Christians soon came to honor St. George as a martyr.