

<b>DIVINE LITURGY VARIABLES</b> <b>ON THE DAY BEFORE PENTECOST: SATURDAY OF SOULS</b> <i>(A BOWL OF KOLLYVA (WHEAT) IS PLACED ON A TABLE BEFORE THE ICON OF THE MASTER.)</i>	
<b>THE SECOND ANTIPHON</b>	<b>الأنثيفونا الثانية</b>
O Son of God, <u>who art wondrous in Thy saints</u> , save us, who sing to Thee: Alleluia!	خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي قَدِيسِيهِ، نَحْنُ الْمُرْتَلِينَ لَكَ: هَلُويَا.
• <i>During the Little Entrance, sing the Apolytikion of Souls Saturday:</i>	
<b>APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT</b>	<b>أبوليتيكيون سببِ الأموات باللحن الثامن</b>
O Thou Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.	يَا مَنْ تُدَبِّرُ الْأَشْيَاءَ بِعُمُقِ حِكْمَةِ مَحَبَّتِكَ لِلْبَشَرِ، وَتَمْنَحُ الْكُلَّ مَا يَلِيقُ بِهِمْ، أَيُّهَا الْمُبْدِعُ وَحَدِّكَ. أَرْحُ عِبِيدَكَ لِأَنَّهُمْ عَلَيْكَ وَضَعُوا رَجَاءَهُمْ، أَيُّهَا الصَانِعُ وَالْجَابِلُ الْكُلِّ.
<b>THE EISODIKON (ENTRANCE HYMN) OF ORDINARY WEEKDAYS</b>	<b>الإيصوديكون (ترنيمه الدخول)</b>
O come let us worship and fall down before Christ. Save us, O Son of God, <u>who art wondrous in Thy saints</u> , who sing to Thee: Alleluia.	هَلُمُّوا لِنَسْجُدُ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَالْهِنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي قَدِيسِيهِ، نَحْنُ الْمُرْتَلِينَ لَكَ: هَلُويَا.
• <i>Now sing these hymns in the following order.</i>	
<b>APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT</b>	<b>أبوليتيكيون سببِ الأموات باللحن الثامن</b>
O Thou Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.	يَا مَنْ تُدَبِّرُ الْأَشْيَاءَ بِعُمُقِ حِكْمَةِ مَحَبَّتِكَ لِلْبَشَرِ، وَتَمْنَحُ الْكُلَّ مَا يَلِيقُ بِهِمْ، أَيُّهَا الْمُبْدِعُ وَحَدِّكَ. أَرْحُ عِبِيدَكَ لِأَنَّهُمْ عَلَيْكَ وَضَعُوا رَجَاءَهُمْ، أَيُّهَا الصَانِعُ وَالْجَابِلُ الْكُلِّ.
<b>APOLYTIKION OF ST. GEORGE IN TONE FOUR</b>	
As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.	بِمَا أَنْكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيوسُ اللَّابِسِ الظَّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.
<b>KONTAKION OF THE DEPARTED IN TONE EIGHT</b>	<b>أبوليتيكيون سببِ الأموات باللحن الثامن</b>
With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.	مَعَ الْقَدِيسِينَ، أَرْحُ أَيُّهَا الْمَسِيحُ نُفُوسَ عِبِيدِكَ، حَيْثُ لَا وَجَعٌ وَلَا حُزْنٌ وَلَا تَهَدُّدٌ، بَلْ حَيَاةٌ لَا تَقْنَى.
<b>THE EPISTLE</b> for the Day before Pentecost	<b>الرسالة</b>
<b>Deacon:</b> Let us be attentive!	<b>الشماس:</b> لِنُضْغ.
<b>Reader:</b> Their souls shall dwell in prosperity. (Psalm 24:13) To You, O Lord, have I cried. (Psalm 24:1)	<b>القارئ:</b> نُفُوسُهُمْ فِي الْخَيْرَاتِ تَحُلُّ، إِلَيْكَ يَا رَبُّ أَصْرُحُ، إِلَهِي.

<b>Deacon:</b> Wisdom!	الشماس: الْحِكْمَة.
<b>Reader:</b> The Reading from the Acts of the Apostles (28:1-31)	القارئ: فَضَّلَ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.
<b>Deacon:</b> Let us be attentive!	الشماس: لِنُضْغِ.
<p><b>Reader:</b> In those days, after having escaped, those with Paul learned that the island was called Malta. And the natives showed us unusual kindness, for they kindled a fire and welcomed us all, because it had begun to rain and was cold. Paul had gathered a bundle of sticks and put them on the fire, when a viper came out because of the heat and fastened on his hand. When the natives saw the creature hanging from his hand, they said one to another, “No doubt this man is a murderer. Though he has escaped from the sea, justice has not allowed him to live.” He, however, shook off the creature into the fire and suffered no harm. They waited, expecting him to swell up or suddenly fall down dead; but when they had waited a long time and saw no misfortune come to him, they changed their minds and said that he was a god. Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us and entertained us hospitably for three days. It happened that the father of Publius lay sick with fever and dysentery; and Paul visited him and prayed, and putting his hands on him healed him. And when this had taken place, the rest of the people on the island who had diseases also came and were cured. They honored us with many honors; and when we sailed, they put on board whatever we needed. After three months, we set sail in a ship which had wintered in the island, a ship of Alexandria, with the Twin Brothers (Castor and Pollux) as figurehead. Putting in at Syracuse, we stayed there for three days. And from there we made a circuit and arrived at Rhegium; and after one day a south wind sprang up, and on the second day we came to Puteóli. There we found brethren, and were invited to stay with them for seven days. And so we came to Rome. And the brethren there, when they heard of us, came as far as the Forum of Appios and Three Taverns to meet us. On seeing them, Paul thanked God and took courage. And when we came to Rome, Paul was allowed to stay by himself, with the soldier that guarded him. After three days he called together the local leaders of the Jews; and when they had gathered, he said to them, “Brethren, though I had done nothing against the people or the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans. When they had</p>	<p>القارئ: فِي تِلْكَ الْأَيَّامِ، لَمَّا نَجَا الَّذِينَ كَانُوا مَعَ بُولُسَ، وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيطَةَ. فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمُعْتَادِ، لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبُرْدِ. فَجَمَعَ بُولُسُ كَثِيرًا مِنَ الْقُضْبَانِ وَوَضَعَهَا عَلَى النَّارِ، فَخَرَجَتْ مِنَ الْحَرَارَةِ أَعْيَى وَنَشِبَتْ فِي يَدِهِ. فَلَمَّا رَأَى الْبَرَابِرَةَ الْوَحْشَ مُعْلَقًا بِيَدِهِ، قَالَ بَعْضُهُمْ لِبَعْضٍ: لَا بُدَّ أَنَّ هَذَا الْإِنْسَانَ قَاتِلٌ، لَمْ يَدْعُهُ الْعَذْلُ يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ. فَفَضَّضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ يَتَضَرَّرْ بِشَيْءٍ رَدِيٍّ، وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ أَنْ يَنْتَحِجَّ أَوْ يَسْقُطَ بَغْتَةً مَيْتًا. فَإِذْ انْتَظَرُوا كَثِيرًا، وَرَأَوْا أَنَّهُ لَمْ يَعْرِضْ لَهُ شَيْءٌ مُضِرٌّ، تَغَيَّرُوا وَقَالُوا: هُوَ إِلَهٌ! وَكَانَ فِي مَا حَوْلَ ذَلِكَ الْمَوْضِعِ ضِيَاعٌ لِمَقْدَمِ الْجَزِيرَةِ الَّذِي اسْمُهُ بُولْيُيُوسُ. فَهَذَا قَبْلَنَا وَأَصَافِنَا بِمِلَاطِفَةٍ ثَلَاثَةِ أَيَّامٍ. فَحَدَّثَ أَنَّ أَبَا بُولْيُيُوسَ كَانَ مُضْطَجِعًا مُعْتَرَى بِحُمَى وَسَحَجٍ. فَدَخَلَ إِلَيْهِ بُولُسُ وَصَلَّى، وَوَضَعَ يَدَيْهِ عَلَيْهِ فَشَفَاهُ. فَلَمَّا صَارَ هَذَا، كَانَ الْبَاقُونَ الَّذِينَ بِهِمْ أَمْرَاضٌ فِي الْجَزِيرَةِ يَأْتُونَ وَيُشْفَوْنَ. فَأَكْرَمْنَا هَؤُلَاءِ إِكْرَامَاتٍ كَثِيرَةً. وَلَمَّا أَقْلَعْنَا، رَوَدُونَا بِمَا يُحْتَاجُ إِلَيْهِ. وَبَعْدَ ثَلَاثَةِ أَشْهُرٍ، أَقْلَعْنَا فِي سَفِينَةٍ إِسْكَانْدَرِيَّةٍ مُوسَمَةٍ بِعَلَامَةِ الْجُورَاءِ، كَانَتْ قَدْ شَتَّتْ فِي الْجَزِيرَةِ. فَنَزَلْنَا إِلَى سِرَاكُوسَا وَمَكْتْنَا ثَلَاثَةَ أَيَّامٍ. ثُمَّ مِنْ هُنَاكَ دُرْنَا وَأَقْبَلْنَا إِلَى رِيغِيُونَ. وَبَعْدَ يَوْمٍ وَاحِدٍ، حَدَّثَتْ رِيحٌ جَنُوبٌ، فَجِئْنَا فِي الْيَوْمِ الثَّانِي إِلَى بُوَطِيُولِي، حَيْثُ وَجَدْنَا إِخْوَةً، فَطَلَبُوا إِلَيْنَا أَنْ نَمْكُثَ عِنْدَهُمْ سَبْعَةَ أَيَّامٍ. وَهَكَذَا أَتَيْنَا إِلَى رُومِيَّةٍ. وَمِنْ هُنَاكَ لَمَّا سَمِعَ الْإِخْوَةُ بِخَبَرِنَا، خَرَجُوا لِاسْتِقْبَالِنَا إِلَى فُورِينِ أَبِييُوسَ وَالثَّلَاثَةِ الْحَوَانِيَّتِ. فَلَمَّا رَأَهُمْ بُولُسُ، شَكَرَ اللَّهَ وَتَشَجَّعَ. وَلَمَّا أَتَيْنَا إِلَى رُومِيَّةٍ، سَلَّمَ قَائِدُ الْمِئَةِ الْأَسْرَى إِلَى رَئِيسِ الْمُعْسَكِرِ، وَأَمَّا بُولُسُ فَأَذِنَ لَهُ أَنْ يُقِيمَ وَحْدَهُ مَعَ الْعَسْكَرِيِّ الَّذِي كَانَ يَحْرُسُهُ.</p>

examined me, they wished to set me at liberty, because there was no reason for the death penalty in my case. But when the Jews objected, I was compelled to appeal to Caesar—though I had no charge to bring against my nation. For this reason therefore I have asked to see you and speak with you, since it is because of the hope of Israel that I am bound with this chain.” And they said to him, “We have received no letters from Judaea about you, and none of the brethren coming here has reported or spoken any evil about you. But we desire to hear from you what your views are; for with regard to this sect we known that everywhere it is spoken against.”

When they had appointed a day for him, they came to him at his lodging in great numbers. And he expounded the matter to them from morning till evening, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets. And some were convinced by what he said, while others disbelieved. So, as they disagreed among themselves, they departed, after Paul had made one statement: “The Holy Spirit was right in saying to your fathers through Isaiah the prophet: ‘Go to this people, and say, “You shall indeed hear but never understand, and you shall indeed see but never perceive. For this people’s heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed; lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them.’ Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen.” And when he had said these words, the Jews departed, holding much dispute among themselves. And he lived there two whole years at his own expense, and welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered.

**Priest:** Peace be to you reader.

**Reader:** And to your spirit.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: Blessed, O Lord, are they whom You have chosen and taken to Yourself. (Psalm 64:18).

(Refrain) Alleluia, Alleluia, Alleluia.

verse: Their remembrance will endure from generation to generation. (Psalm 101:12)

(Refrain) Alleluia, Alleluia, Alleluia.

وَعَدَ ثَلَاثَةَ أَيَّامٍ، اسْتَدْعَى بُولُسُ الَّذِينَ كَانُوا وُجُوهُ الْيَهُودِ. فَلَمَّا اجْتَمَعُوا، قَالَ لَهُمْ: أَيُّهَا الرِّجَالُ الْإِخْوَةُ، مَعَ أَيِّ لَمْ أَفْعَلْ شَيْئًا ضِدَّ الشَّعْبِ أَوْ عَوَائِدِ الْآبَاءِ، أُسْلِمْتُ مُعَيَّدًا مِنْ أُورُشَلِيمَ إِلَى أَيْدِي الرُّومَانِيِّينَ، الَّذِينَ لَمَّا فَحَصُوا، كَانُوا يُرِيدُونَ أَنْ يُطْلَقُونِي، لِأَنَّهُ لَمْ تَكُنْ فِيَّ عِلَّةٌ وَاحِدَةٌ لِلْمَوْتِ. وَلَكِنْ لَمَّا قَاوَمَ الْيَهُودُ، اضْطُرَرْتُ أَنْ أَرْفَعَ دَعْوَايَ إِلَى قَيْصَرَ، لَيْسَ كَأَنَّ لِي شَيْئًا لِاسْتِكْفِي بِهِ عَلَى أُمَّتِي. فَهَذَا السَّبَبُ طَبَّنْتُكُمْ لِأَرَائِكُمْ وَأُكَلِّمُكُمْ، لِأَنِّي مِنْ أَجْلِ رَجَاءِ إِسْرَائِيلَ مُوثِقٌ بِهَذِهِ السَّلْسِلَةِ. فَقَالُوا لَهُ: نَحْنُ لَمْ نَقْبَلْ كِتَابَاتٍ فِيكَ مِنَ الْيَهُودِيَّةِ، وَلَا أَحَدٌ مِنَ الْإِخْوَةِ جَاءَ فَأَخْبَرَنَا أَوْ تَكَلَّمَ عَنْكَ بِشَيْءٍ رَدِيٍّ. وَلَكِنَّا نَسْتَحْسِبُ أَنْ نَسْمَعَ مِنْكَ مَاذَا تَرَى، لِأَنَّهُ مَعْلُومٌ عِنْدَنَا مِنْ جِهَةِ هَذَا الْمَذْهَبِ أَنَّهُ يُقَاوِمُ فِي كُلِّ مَكَانٍ. فَعَيَّنُوا لَهُ يَوْمًا، فَجَاءَ إِلَيْهِ كَثِيرُونَ إِلَى الْمَنْزِلِ، فَطَفِقَ يَشْرَحُ لَهُمْ شَاهِدًا بِمَلَكُوتِ اللَّهِ، وَمُقْنِعًا إِيَّاهُمْ مِنْ نَامُوسِ مُوسَى وَالْأَنْبِيَاءِ بِأَمْرِ يَسُوعَ، مِنَ الصَّبَاحِ إِلَى الْمَسَاءِ. فَاقْتَتَعَ بَعْضُهُمْ بِمَا قِيلَ، وَبَعْضُهُمْ لَمْ يُؤْمِنُوا. فَانْصَرَفُوا وَهُمْ غَيْرُ مُتَقِنِينَ بَعْضُهُمْ مَعَ بَعْضٍ، لَمَّا قَالَ بُولُسُ كَلِمَةً وَاحِدَةً: إِنَّهُ حَسَنًا كَلَّمَ الرُّوحَ الْقُدُسَ آبَاءَنَا بِإِشْعِيَاءَ النَّبِيِّ قَائِلًا: أَذْهَبْ إِلَى هَذَا الشَّعْبِ وَقُلْ، سَتَسْمَعُونَ سَمْعًا وَلَا تَقْهَمُونَ، وَسَتَنْظُرُونَ نَظْرًا وَلَا تُبْصِرُونَ. لِأَنَّ قَلْبَ هَذَا الشَّعْبِ قَدْ غَلُظَ، وَبَادَانِهِمْ سَمِعُوا ثَقِيلًا، وَأَعْيُنُهُمْ أَغْمَضُوا. لِئَلَّا يُبْصِرُوا بِأَعْيُنِهِمْ وَيَسْمَعُوا بِأَذَانِهِمْ وَيَفْهَمُوا بِقُلُوبِهِمْ وَيَرْجِعُوا، فَاشْفِيَهُمْ. فَلْيَكُنْ مَعْلُومًا عِنْدَكُمْ أَنَّ خَلَاصَ اللَّهِ قَدْ أُرْسِلَ إِلَى الْأُمَّمِ، وَهُمْ سَيَسْمَعُونَ! وَلَمَّا قَالَ هَذَا مَضَى الْيَهُودُ وَلَهُمْ مُبَاحَثَةٌ كَثِيرَةٌ فِيمَا بَيْنَهُمْ. وَأَقَامَ بُولُسُ سَنَتَيْنِ كَامِلَتَيْنِ فِي بَيْتٍ اسْتَأْجَرَهُ لِنَفْسِهِ. وَكَانَ يَقْبَلُ جَمِيعَ الَّذِينَ يَدْخُلُونَ إِلَيْهِ، كَارِرًا بِمَلَكُوتِ اللَّهِ، وَمُعَلِّمًا بِأَمْرِ الرَّبِّ يَسُوعَ الْمَسِيحِ بِكُلِّ مُجَاهَرَةٍ، بِلَا مَانِعٍ.

**The Gospel** for the day before Pentecost

**الإنجيل**

**Deacon:** Wisdom! Stand upright! Let us hear the Holy Gospel. **Priest:** Peace be to all.

**الشماس:** لِنَتَنَصَّبَ بِحِكْمَةٍ وَلِنَسْمَعَ قِرَاءَةَ الْإِنْجِيلِ الْمُقَدَّسِ. السَّلَامُ لِجَمِيعِكُمْ.

<p><b>Choir:</b> And to thy spirit.</p>	<p><b>الجوق:</b> ولِرُوحِكَ ايضاً.</p>
<p><b>Deacon:</b> The Reading from the Holy Gospel according to St. John (21:14-25)</p>	<p><b>الشماس:</b> فَصَلَّ شَرِيفٌ مِنْ بِيْشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيَّ الْبَشِيرِ، وَالتَّلْمِيْذِ الطَّاهِرِ.</p>
<p><b>Choir:</b> Glory to Thee, O Lord, glory to Thee.</p>	<p><b>الجوق:</b> المَجْدُ لَكَ يَا رَبُّ، المَجْدُ لَكَ.</p>
<p>At that time, Jesus revealed Himself to His disciples after He was raised from the dead, and said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” Jesus said to him, “Tend my lambs.” A second time Jesus said to him, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord, You know that I love You.” Jesus said to him, “Tend my sheep.” Jesus said to him a third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him a third time, “Do you love me?” and he said to Him, “Lord, You know everything; You know that I love You.” Jesus said to him, “Tend My sheep. Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.” (This was said to show by what death Peter was to glorify God.) And after this, He said to him, “Follow Me.” Peter turned and saw following them the disciple whom Jesus loved, who had lain close to His breast at the supper and had said, “Lord, who is it that is going to betray you?” When Peter saw him, he said to Jesus, “Lord, what about this man?” Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow Me!” The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?” This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things that Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written. Amen.</p>	<p>في ذلك الزمان، أظهر يسوع نفسه لتلاميذه من بعد ما قام من بين الأموات * وقال لسمعان بطرس: يا سمعان بن يونا أتحبني أكثر من هؤلاء؟ قال له: نعم يا رب، أنت تعلم أنني أودك. قال له: ازرع حملاني * ثم قال له ثانية: يا سمعان بن يونا أتحبني؟ قال له: نعم يا رب، أنت تعلم أنني أودك. قال له: ازرع خرافتي * ثم قال له الثالثة: يا سمعان بن يونا أتودني؟ فحزن بطرس لأنه قال له الثالثة "أتودني". فقال له: يا رب، أنت تعلم كل شيء، وأنت تعلم أنني أودك. فقال له: ازرع خرافتي * الحق الحق أقول لك، إذ كنت شاباً كنت تمنطق نفسك وتذهب حيث تشاء. فإذا شخنت، فستمد يديك، وأخر يُمنطقك ويذهب بك حيث لا تشاء * وإنما قال هذا دالاً على أية ميتة كان مُرمعاً أن يمجد الله بها * فلما قال هذا، قال له: اتبعني * فالتفت بطرس، فرأى التلميذ الذي كان يسوع يحبه يتبعه، وهو الذي كان اتكأ في العشاء على صدره، وقال "يا رب من الذي يُسلمك؟" * فلما رآه بطرس، قال ليسوع: يا رب ما لهذا؟ * قال له يسوع: إن شئت أن يتبت إلى أن أجيء، فماذا لك؟ أنت اتبعني * فداعت هذه الكلمة فيما بين الإخوة، أن ذلك التلميذ لا يموت. ولم يقل يسوع إنه لا يموت، بل "إن شئت أن يتبت إلى أن أجيء فماذا لك؟" * هذا هو التلميذ الشاهد بهذه الأمور، والكاتب لها، وقد علمنا أن شهادته حق * وأشياء أخر كثيرة صنعها يسوع، لو أنها كتبت واحدة فواحدة، لما ظننت العالم يسع الصحف المكتوبة. آمين.</p>
<p><b>CHOIR:</b> Glory to Thee, O Lord, glory to Thee.</p>	<p><b>الجوق:</b> المَجْدُ لَكَ يَا رَبُّ، المَجْدُ لَكَ.</p>
<p><b>KOINONIKON (COMMUNION HYMN) FOR SOULS SATURDAY IN TONE EIGHT</b></p>	<p><b>كينونيكون لسبت الأموات باللحن الثامن</b></p>
<p><i>Refrain:</i> Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Thy remembrance is unto generation and generation. <i>Verse 1</i> He shall dwell in Thy courts. (Psalm 64:4) <i>Refrain</i></p>	<p>طوبى للذين أخترتهم وقبلتهم</p>

<p><i>Verse 2</i> We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness. (Psalm 64:5) <i>Refrain</i></p> <p><i>Verse 3</i> Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea. (Psalm 64:6) <i>Refrain</i></p> <p>Alleluia, Alleluia, Alleluia.</p>	<p>يا رَبُّ. وَذِكْرُهُمْ إِلَى جِيلٍ بَعْدَ جِيلٍ.</p>
<p>• <i>Instead of singing "We have seen the true light," sing the Apolytikion of Souls Saturday.</i></p>	
<p><b>APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT</b></p>	<p>أبوليتيكيون سَبْتِ الأَمْواتِ بِاللْحَنِ الثَّامِنِ</p>
<p>O Thou Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.</p>	<p>يا مَنْ تُدَبِّرُ الأَشْيَاءَ بَعْمَقِ حِكْمَةٍ مَحَبَّتِكَ لِلْبَشَرِ، وَتَمْنَعُ الكُلَّ ما يَلِيقُ بِهِمْ، أَيُّها المُبْدِعُ وَحْدَكَ. أَرِحْ عبيدَكَ لِأَنَّهُمْ عَلَيْكَ وَضَعُوا رَجاءَهُمْ، أَيُّها الصانِعُ والجابِلُ الكُلَّ.</p>
<p>• <i>Following "Blessed be the Name of the Lord," we have the Trisagion Service.</i></p>	
<p><b>TROPARIA FOR THE DEPARTED IN TONE FOUR</b></p>	<p>طروبَارِياتٍ لِلرَّاقِدِينَ بِاللْحَنِ الرَّابِعِ</p>
<p>With the spirits of the righteous made perfect, give rest to the souls of Thy servants, O Savior, and preserve them in that life of blessedness which is with Thee, O Thou Who lovest mankind.</p>	<p>أَيُّها المُخْلِصُ، أَرِحْ نَفوسَ عبيدِكَ مَعَ أرواحِ الصِّدِّيقِينَ الرَّاقِدِينَ. واحْفَظْها لِالحَيَاةِ السَّعِيدَةِ، التي مِنْ قِبَلِكَ يا مُحِبَّ البَشَرِ.</p>
<p>In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the souls of Thy servants, for Thou only lovest mankind.</p>	<p>أَرِحْ، يا رَبُّ، نَفوسَ عبيدِكَ في راحَتِكَ، حيثُ جَمِيعُ قَدْسِيكَ يَسْتَرِيحُونَ، لِأَنَّكَ أَنْتَ وَحْدَكَ الذي لا يَموتُ.</p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> Thou art our God, Who descended into Hades and loosed the bonds of those who were there; Thyself give rest also to the souls of Thy servants.</p>	<p>المَجْدُ لِلأَبِ، وَالابْنِ، وَالرُّوحِ القُدسِ. أَنْتَ إلهُنَا الذي انْحَدَرْتَ إلى الجَحيمِ، وَحَلَلْتَ أَوْجاعَ المُعْتَقَلِينَ. أَنْتَ يا مُخْلِصُ، أَرِحْ نَفوسَ عبيدِكَ السَّابِقِ رُقادُهُمْ.</p>
<p><i>Both now and ever, and unto ages of ages. Amen.</i> O Virgin, alone pure and immaculate, who without seed didst give birth to God, intercede for the salvation of their souls.</p>	<p>الآنَ وَكُلَّ أوانٍ وإلى دَهْرِ الداهِرِينَ. آمين. أَيُّها العَذراءُ الطاهِرَةُ النَّقِيَّةُ وَحْدَكَ، يا مَنْ وَلَدَتِ الإلهَ بِغَيْرِ رُزْعٍ، إِلَيْهِ تَوَسَّلِي، أَنْ يَنْبِيحَ نَفوسَ عبيدِكَ السَّابِقِ رُقادُهُمْ.</p>
<p><b>LITANY FOR THE DEPARTED</b></p>	<p>الطَّلِبَاتِ مِنْ أَجْلِ الرَّاقِدِينَ</p>
<p><b>Deacon:</b> Have mercy upon us, O God, according to Thy great mercy, we pray Thee, hear us and have mercy.</p>	<p>الشَّماسُ: إِرحَمْنَا يا اللهُ بِعَظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ، فَاسْتَجِبْ وارْحَم.</p>
<p><b>Choir:</b> Lord, have mercy. (3X)</p>	<p>الجوقُ: يا رَبُّ ارْحَم. (ثلاثاً)</p>
<p><b>Deacon:</b> Again we pray for the repose of all pious Orthodox Christians who have fallen asleep in the hope of the resurrection unto life everlasting, kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebearers, grandparents, great grandparents, children, spouses, youths, brethren, and all our kinsmen, from the beginning until the end of time; and that Thou wilt pardon their every transgression, both voluntary and involuntary.</p>	<p>الشَّماسُ: وَأيضاً نَطْلُبُ مِنْ أَجْلِ الذِّكْرِ المَغْبُوطِ والرَّاحَةِ الأَبَدِيَّةِ لِجَمِيعِ المَسِيحِيِّينَ الحَسَنِيِّ العِبادةِ الأَرثوذكسيِّينَ السَّابِقِ رُقادُهُمْ مِنَ الملوِكِ، والبِطارِكَةِ، ورؤساءِ الكهنةِ، والكهنةِ، والشمامسةِ، والرهبانِ، والراهباتِ، والعلمانيِّينَ، والعلمانيَّاتِ، وإخوتنا، وأبائنا، وأجدادنا، والذِّينَ سَبَقوهُمُ المَتوفِّينَ في أيِّ مَكانٍ، وَمِنْ أَجْلِ غُفْرانِ خَطاياهم الطَّوعِيَّةِ والكَرْهِيَّةِ.</p>

<b>Choir:</b> Lord, have mercy. (3X)	<b>الجوق:</b> يا رَبُّ اَرْحَم. (ثلاثاً)
<b>Deacon:</b> That the Lord God will establish their souls where the Just repose.	<b>الشماس:</b> لَكِي يُرْتَبِ الرَّبُّ الْإِلَهَ نُفُوسَهُمْ حَيْثُ الصِّدِّيقُونَ يَسْتَرِيحُونَ.
<b>Choir:</b> Lord, have mercy. (3X)	<b>الجوق:</b> يا رَبُّ اَرْحَم. (ثلاثاً)
<b>Deacon:</b> The mercies of God, the kingdom of heaven, and forgiveness of their sins, let us ask of Christ our Immortal King and our God.	<b>الشماس:</b> الرَّحْمَةَ الْإِلَهِيَّةَ وَالْمَلَكُوتَ السَّمَاوِيَّ، وَغَفْرَانَ خَطَايَاهُمْ مِنَ الْمَسِيحِ الَّذِي لَا يَمُوتُ، مَلِكِنَا وَإِلَهِنَا نَسْأَلُ.
<b>Choir:</b> Grant this, O Lord.	<b>الجوق:</b> اسْتَجِبْ يَا رَبُّ.
<b>THE PRAYER FOR THE DEPARTED</b>	<b>الصَّلَاةُ مِنْ أَجْلِ الرَّاقِدِينَ</b>
<b>Priest:</b> O God of spirits and of all flesh, Who has trampled down death and made powerless the Devil and given life to Thy world: Do Thou, Thyself O Lord, give rest to the souls of Thy departed servants, <i>all pious Orthodox Christians who have fallen asleep in the Lord from all the ends of the world, kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebearers, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen</i> , in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow, and sighing have fled away. Pardon every sin which they have committed, whether by word or deed or thought; for Thou art good and lovest mankind, for there is no man who lives and sins not, for Thou only art beyond sin, and Thy righteousness is to all eternity, and Thy word is truth.	<b>الكاهن:</b> يَا إِلَهَ الْأَرْوَاحِ وَالْأَجْسَادِ كُلِّهَا، يَا مَنْ وَطِئَ الْمَوْتِ، وَتَقَضَّ قُوَّةَ الشَّيْطَانِ، وَمَنَحَ الْحَيَاةَ لِعَالَمِهِ. أَنْتَ يَا رَبُّ، أَرْحِ نُفُوسَ عِبِيدِكَ جَمِيعِ الْمَسِيحِيِّينَ الْحَسَنِيِّ الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ السَّابِقِ رُقَادُهُمْ مِنَ الْمُلُوكِ، وَالْبَطَارِكَةِ، وَرُؤَسَاءِ الْكَهَنَةِ، وَالْكَهَنَةِ، وَالشَّمَامِسَةِ، وَالرُّهْبَانِ، وَالرَّاهِبَاتِ، وَالْعِلْمَانِيِّينَ، وَالْعِلْمَانِيَّاتِ، وَإِخْوَتِنَا، وَأَبَائِنَا، وَأَجْدَادِنَا، وَالَّذِينَ سَبَقُوهُمْ، الْمُتَوَقِّينَ فِي أَيِّ مَكَانٍ، فِي مَكَانٍ نَيِّرٍ، فِي مَكَانٍ خُضْرَةٍ، فِي مَكَانٍ انْتِعَاشٍ، حَيْثُ لَا وَجَعٌ وَلَا حَزَنٌ وَلَا تَهْدُءُ. وَبِمَا أَنَّكَ إِلَهٌ صَالِحٌ وَمُحِبٌّ لِلبَشَرِ، إِغْفِرْ لَهُمْ كُلَّ خَطِيئَةٍ اقْتَرَفُوهَا بِالْقَوْلِ، أَوْ بِالْفِعْلِ أَوْ بِالْفِكْرِ، لِأَنَّهُ لَيْسَ مِنْ إِنْسَانٍ يَخِيَا وَلَا يَخْطَأُ، بَلْ أَنْتَ وَحْدَكَ مُنَزَّهٌ عَنِ الْخَطِيئَةِ، وَعَدْلُكَ عَدْلٌ إِلَى الْأَبَدِ، وَقَوْلُكَ حَقٌّ.
<b>Deacon:</b> Let us pray to the Lord.	<b>الشماس:</b> إِلَى الرَّبِّ نَطْلُبُ.
<b>Choir:</b> Lord, have mercy.	<b>الجوق:</b> يَا رَبُّ اَرْحَم.
<b>Priest:</b> For Thou art the Resurrection and the Life and the Repose of Thy departed servants, ( <i>Names</i> ), O Christ our God, and unto Thee we ascribe glory, together with Thine unoriginate Father and Thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.	<b>الكاهن:</b> لِأَنَّكَ أَنْتَ الْقِيَامَةُ وَالْحَيَاةُ، وَالرَّاحَةُ لِعِبِيدِكَ (فِلَان) السَّابِقِ رُقَادُهُمْ، أَيُّهَا الْمَسِيحُ إِلَهِنَا، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ مَعَ أَبِيكَ الَّذِي لَا بَدَأَ لَهُ، وَرُوحَكَ الْكَلْبِيَّ قُدْسُهُ الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen. May their memory be eternal. (THRICE)	<b>الجوق:</b> آمِينَ فَلْيُكُنْ ذِكْرُهُمْ مُؤَبِّدًا. (3X)
These texts have been prepared by the <b>Department of Liturgics of the Antiochian Archdiocese</b> . Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i> , <i>The Great Horologion</i> , <i>The Pentecostarion</i> , <i>The Octoechos</i> , <i>The Triodion-Holy Week</i> , and <i>The Psalter of the Seventy</i> , which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.	