

DIVINE LITURGY VARIABLES ON THE DAY BEFORE PENTECOST: SATURDAY OF SOULS <i>(A BOWL OF KOLLYVA (WHEAT) IS PLACED ON A TABLE BEFORE THE ICON OF THE MASTER.)</i>	
THE SECOND ANTIPHON	
Save us, O Son of God, <u>who art wondrous in Thy saints</u> , who sing to Thee: Alleluia!	خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي قَدَيْسِيهِ، نَحْنُ الْمُرْتَلِينَ لَكَ: هَلْلُوِيَا.
APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT	
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 حِكْمَةٍ مَحَبَّتِكَ لِلْبَشَرِ، وَتَمْنَحُ الْكُلَّ مَا يَلِيقُ بِهِمْ، أَيُّهَا الْمُبْدِعُ وَحْدَكَ. أَرْحُ عِبِيدَكَ لِأَنَّهُمْ عَلَيْنِكَ وَضَعُوا رَجَاءَهُمْ، أَيُّهَا الصَّانِعُ وَالْجَابِلُ الْكُلِّ.
THE EISODIKON (ENTRANCE HYMN) OF ORDINARY WEEKDAYS	
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.	هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي قَدَيْسِيهِ، نَحْنُ الْمُرْتَلِينَ لَكَ: هَلْلُوِيَا.
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• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i>	
KONTAKION OF THE DEPARTED IN TONE EIGHT	
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 الْقَدَيْسِينَ، أَرْحُ أَيُّهَا الْمَسِيحُ نُفُوسَ عِبِيدِكَ، حَيْثُ لَا وَجَعٌ وَلَا حُزْنٌ وَلَا تَنَهْدٌ، بَلْ حَيَاةٌ لَا تَقْنَى.
The Epistle Reading (for the Day before Pentecost)	
Deacon: Let us attend!	الشماس: لِنُضْغ.
Reader: Their souls shall dwell among good things. Unto Thee will I cry, O Lord my God.	القارئ: نُفُوسُهُمْ فِي الْخَيْرَاتِ تَحُلُّ، إِلَيْكَ يَا رَبِّ أَصْرُخُ، إِلَهِي.
Deacon: Wisdom!	الشماس: أَلْحِكْمَةَ.
Reader: The Reading from the Acts of the Apostles. (28:1-31)	القارئ: فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدَيْسِينَ الْأَطْهَارِ.
Deacon: Let us attend!	الشماس: لِنُضْغ.
Reader: In those days, when those who were with Paul escaped, they knew that the island was called Malta. And the barbarians showed us unusual kindness, for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks and put them on the fire, a	القارئ: فِي تِلْكَ الْأَيَّامِ، لَمَّا نَجَا الَّذِينَ كَانُوا مَعَ بُولُسَ، وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيطَةَ. فَقَدَّمَتْ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمُعْتَادِ، لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبَرْدِ. فَجَمَعَ بُولُسُ كَثِيرًا مِنَ الْقُضْبَانِ وَوَضَعَهَا عَلَى النَّارِ،

viper came out because of the heat, and fastened on his hand. When the barbarians 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, yet Justice has not suffered to live.” However, he shook off the creature into the fire and suffered no harm. But they expected that he would have swollen, or suddenly fallen down dead; but when they were long in expectation and saw no misfortune come to him, they changed and said that he was a god.

Now in the neighborhood of that place were villages belonging to the chief man of the island, named Publius, who received us and entertained us courteously for three days. It happened that the father of Publius lay sick with fever and dysentery; and Paul visited him and prayed, and placing his hands on him healed him; and when this was done, others also who had diseases on the island came and were healed. They also honored us with many honors; and when we sailed, they put on board whatever we needed. After three months, we departed in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers (Castor and Pollux). Landing at Syracuse, we stayed there for three days. And from there we made a turn and arrived at Rhegium; and after one day a south wind sprang up, and on the second day we came to Puteoli. 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 to meet us as far as the Forum of Appios and the Three Taverns. Upon seeing them, Paul thanked God and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to stay by himself with the soldier that guarded him. After three days Paul called together the leaders of the Jews; and when they had gathered, he said to them: “Men, 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 examined me, they desired to set me at liberty, because there was no cause of death in me. But when the Jews resisted, I was compelled to appeal unto Caesar—though I had no charge to bring against my nation. For this reason I have called for you, in order to see you and speak with

فَحَرَجَتْ مِنَ الْحَرَاةِ أَفْعَى وَتَشَبَّتْ فِي يَدِهِ. فَلَمَّا رَأَى
الْبَرَابِرَةُ الْوَحْشَ مُعْلَقًا بِيَدِهِ، قَالَ بَعْضُهُمْ لِبَعْضٍ: لَا بُدَّ
أَنَّ هَذَا الْإِنْسَانَ قَاتِلٌ، لَمْ يَدْعُهُ الْعَذْلُ يَحْيَا وَلَوْ نَجَا
مِنَ الْبَحْرِ. فَفَقَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ يَتَضَرَّرْ
بِشَيْءٍ رَدِيٍّ، وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ أَنْ
يَنْتَفِخَ أَوْ يَسْقُطَ بَعَثَةً مَيِّتًا. فَإِذْ انْتَبَهَرُوا كَثِيرًا، وَرَأَوْا أَنَّهُ
لَمْ يَعْضُ لَهُ شَيْءٌ مُضِرٌّ، تَغَيَّرُوا وَقَالُوا: هُوَ إِلَهٌ!
وَكَانَ فِي مَا حَوْلَ ذَلِكَ الْمَوْضِعِ ضِيَاعٌ لِمُقَدِّمِ الْجَزِيرَةِ
الَّذِي اسْمُهُ بُولْيُيُوسُ. فَهَذَا قَبْلَنَا وَأَضَافْنَا بِمُلَاطَفَةِ
ثَلَاثَةِ أَيَّامٍ. فَحَدَّثَتْ 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
هُؤُلَاءِ إِكْرَامَاتٍ كَثِيرَةً. وَلَمَّا أَقْلَعْنَا، زَوَّدُونَا بِمَا يُحْتَاجُ
إِلَيْهِ. وَبَعْدَ ثَلَاثَةِ أَشْهُرٍ، أَقْلَعْنَا فِي سَفِينَةِ إِسْكَندَرِيَّةِ
مُوسُومَةٍ بِعَلَامَةِ الْجُوزَاءِ، كَانَتْ قَدْ سَنَّتْ فِي الْجَزِيرَةِ.
فَنَزَلْنَا إِلَى سِرَاكُوسَا وَمَكْتَنَا ثَلَاثَةَ أَيَّامٍ. ثُمَّ مِنْ هُنَاكَ
دُرْنَا وَأَقْبَلْنَا إِلَى رِيغِيُونِ. وَبَعْدَ يَوْمٍ وَاحِدٍ، حَدَّثَتْ رِيحٌ
جَنُوبٌ، فَجِئْنَا فِي الْيَوْمِ الثَّانِي إِلَى بُولْيُيُولِي، حَيْثُ
وَجَدْنَا إِخْوَةً، فَطَلَبُوا إِلَيْنَا أَنْ نَمْكُتَ عِنْدَهُمْ سَبْعَةَ أَيَّامٍ.
وَهَكَذَا أَتَيْنَا إِلَى رُومِيَّةِ. وَمِنْ هُنَاكَ لَمَّا سَمِعَ الْإِخْوَةُ
بِخَبْرِنَا، خَرَجُوا لِاسْتِقْبَالِنَا إِلَى فُورُنِ أَبِييُوسِ وَالثَّلَاثَةِ
الْحَوَانِبِ. فَلَمَّا رَأَهُمْ بُولُسُ، شَكَرَ اللَّهَ وَتَشَجَّعَ. وَلَمَّا
أَتَيْنَا إِلَى رُومِيَّةِ، سَلَّمَ قَائِدُ الْمِنَةِ الْأَسْرَى إِلَى رَئِيسِ
الْمُعَسْكَرِ، وَأَمَّا بُولُسُ فَأَذِنَ لَهُ أَنْ يُقِيمَ وَحْدَهُ مَعَ
الْعَسْكَرِيِّ الَّذِي كَانَ يَحْرُسُهُ. وَبَعْدَ ثَلَاثَةِ أَيَّامٍ، اسْتَدْعَى
بُولُسُ الَّذِينَ كَانُوا وَجُوهَ الْيَهُودِ. فَلَمَّا اجْتَمَعُوا، قَالَ لَهُمْ:
أَيُّهَا الرِّجَالُ الْإِخْوَةُ، مَعَ أَنِّي لَمْ أَفْعَلْ شَيْئًا ضِدَّ الشَّعْبِ
أَوْ عَوَائِدِ الْآبَاءِ، أُسْلِمْتُ مَعْيِدًا مِنْ أُورُشَلِيمَ إِلَى أَيْدِي
الرُّومَانِيِّينَ، الَّذِينَ لَمَّا فَحَصُوا، كَانُوا يُرِيدُونَ أَنْ
يُطْلِقُونِي، لِأَنَّهُ لَمْ تَكُنْ فِيَّ عِلَّةٌ وَاحِدَةٌ لِلْمَوْتِ. وَلَكِنْ
لَمَّا قَاوَمَ الْيَهُودُ، اضْطَرَرْتُ أَنْ أَرْفَعُ دَعْوَايَ إِلَى
قَيْصَرٍ، لَيْسَ كَأَنَّ لِي شَيْئًا لِأَسْتَكْفِي بِهِ عَلَى أُمَّتِي.

you, for it is because of the hope of Israel that I am bound with this chain.” And they said to him: “We neither received letters from Judaea concerning you, nor did any of the brethren come here and report or speak any harm of you. But we desire to hear from you what your views are; for as concerning this sect, it is known to us that everywhere it is spoken against.” And when they had appointed a day for him, they came to him at his lodging in great numbers; to whom he expounded the matter, testifying the Kingdom of God, and persuading them concerning Jesus, both from the Law of Moses and from the Prophets, from morning until evening. And some were convinced in what was said while others did not believe. And when they disagreed among themselves, they departed after Paul had spoken one word: “The Holy Spirit spoke well to our fathers through Isaiah the prophet, saying: ‘Go to this people, and say, “Hearing you shall indeed hear, and shall not understand; and seeing you shall see, and shall not 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 should turn again, and I should heal them.’ Let it be known to you then, that this salvation of God is sent to the nations, and they will hear it.” And when he had said these words, the Jews departed, and had much disputation among themselves.

And Paul lived two whole years in his own hired dwelling and received all who came to him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, without hindrance.

فَلِهَذَا السَّبَبِ طَلَبْتُكُمْ لِأَرَائِكُمْ وَأَكَلَمْتُكُمْ، لِأَنِّي مِنْ أَجْلِ رَجَاءِ إِسْرَائِيلَ مَوْتَقٌّ بِهَذِهِ السَّلْسِلَةِ. فَقَالُوا لَهُ: نَحْنُ لَمْ نَقْبَلْ كِتَابَاتٍ فِيكَ مِنَ الْيَهُودِيَّةِ، وَلَا أَحَدٌ مِنَ الْإِخْوَةِ جَاءَ فَأَخْبَرَنَا أَوْ تَكَلَّمَ عَنْكَ بِشَيْءٍ رَدِيٍّ. وَلَكِنَّا نَسْتَحْسِنُ 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، وَمَقْنِعًا إِيَّاهُمْ مِنْ نَامُوسِ مُوسَى وَالْأَنْبِيَاءِ بِأَمْرِ يَسُوعَ، مِنَ الصَّبَاحِ إِلَى الْمَسَاءِ. فَاقْتَنَعَ بَعْضُهُمْ بِمَا قِيلَ، وَبَعْضُهُمْ لَمْ يُؤْمِنُوا. فَانصَرَفُوا وَهُمْ غَيْرُ مُتَقَبِّحِينَ بَعْضُهُمْ مَعَ بَعْضٍ، لَمَّا قَالَ بُولُسُ كَلِمَةً وَاحِدَةً: إِنَّهُ حَسَنًا كَلَّمَ الرُّوحَ الْقُدُسَ آبَاءَنَا بِإِسْعِيَاءَ النَّبِيِّ قَائِلًا: أَذْهَبْ إِلَى هَذَا الشَّعْبِ وَقُلْ، سَتَسْمَعُونَ سَمْعًا وَلَا تَفْهَمُونَ، وَسَتَنْظُرُونَ نَظْرًا وَلَا تُبْصِرُونَ. لِأَنَّ قَلْبَ هَذَا الشَّعْبِ قَدْ غَلُظَ، وَبَادَانِهِمْ سَمِعُوا تَقِيلًا، وَأَعْيُنُهُمْ أَغْمَضُوهَا. لِئَلَّا يُبْصِرُوا بِأَعْيُنِهِمْ وَيَسْمَعُوا بِأَادَانِهِمْ وَيَفْهَمُوا بِقُلُوبِهِمْ وَيَرْجِعُوا، فَأَشْفَيْهِمْ. فَلْيَكُنْ مَعْلُومًا عِنْدَكُمْ أَنَّ خَلَاصَ اللَّهِ قَدْ أُرْسِلَ إِلَى الْأُمَمِ، وَهُمْ سَيَسْمَعُونَ! وَلَمَّا قَالَ هَذَا مَضَى الْيَهُودَ وَلَهُمْ مَبَاحَتَةٌ كَثِيرَةٌ فِيمَا بَيْنَهُمْ. وَأَقَامَ بُولُسُ سَنَتَيْنِ كَامِلَتَيْنِ فِي بَيْتِ اسْتَأْجَرَهُ لِنَفْسِهِ. وَكَانَ يَقْبَلُ جَمِيعَ الَّذِينَ يَدْخُلُونَ إِلَيْهِ، كَارِزًا بِمَلَكُوتِ اللَّهِ، وَمُعَلِّمًا بِأَمْرِ الرَّبِّ يَسُوعَ الْمَسِيحِ بِكُلِّ مُجَاهَرَةٍ، بِلَا مَانِعٍ.

The Gospel Reading (for the Day before Pentecost)

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

الشماس: لِنَتَنَصَّبَ بِحِكْمَةٍ وَنَلْسَمَعَ قِرَاءَةَ الْإِنْجِيلِ الْمُقَدَّسِ. السَّلَامُ لِجَمِيعِكُمْ.

Choir: And to thy spirit.

الجوق: ولِروحِكَ ايضاً.

Deacon: The Reading from the Holy Gospel according to St. John. (21:14-25)

الشماس: فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيَّ النَّبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ.

Choir: Glory to Thee, O Lord, glory to Thee.

الجوق: المجدُ لك يا ربُّ، المجدُ لك.

At that time, Jesus showed Himself to His Disciples after He was risen from the dead. When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more

في ذلك الزمان، أظهرَ يسوعُ نَفْسَهُ لتلاميذه من بعد ما قامَ من بين الأموات * وقالَ لِسَمعانَ بُطْرُسَ: يا

than these?" He said to Him, "Yes, Lord; Thou knowest that I love Thee." He said to him, "Feed My lambs." A second time He said to him, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; Thou knowest that I love Thee." He said to him, "Tend My sheep." He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, Thou knowest everything; Thou knowest that I love Thee." Jesus said to him, "Feed 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 He said to show by what death he 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 Thee?" 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 which 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.

سَمْعَانُ بَنُ يُونَا أَتْحَبُّنِي أَكْثَرَ مِنْ هَؤُلَاءِ؟ قَالَ لَهُ: نَعَمْ يَا رَبُّ، أَنْتَ تَعْلَمُ أَنِّي أُوَدُّكَ. قَالَ لَهُ: ارْزَعْ حِمْلَانِي * ثُمَّ قَالَ لَهُ ثَانِيَةً: يَا سَمْعَانُ بَنُ يُونَا أَتْحَبُّنِي؟ قَالَ لَهُ: نَعَمْ يَا رَبُّ، أَنْتَ تَعْلَمُ أَنِّي أُوَدُّكَ. قَالَ لَهُ: ارْزَعْ خِرَافِي * ثُمَّ قَالَ لَهُ ثَالِثَةً: يَا سَمْعَانُ بَنُ يُونَا أَتَوَدُّنِي؟ فَحَزَنَ بَطْرُسُ لِأَنَّهُ قَالَ لَهُ ثَالِثَةً "أَتَوَدُّنِي". فَقَالَ لَهُ: يَا رَبُّ، أَنْتَ تَعْلَمُ كُلَّ شَيْءٍ، وَأَنْتَ تَعْلَمُ أَنِّي أُوَدُّكَ. فَقَالَ لَهُ: ارْزَعْ خِرَافِي * الْحَقُّ الْحَقُّ أَقُولُ لَكَ، إِذْ كُنْتَ شَابًا كُنْتَ تُمَنِّطِقُ نَفْسَكَ وَتَذْهَبُ حَيْثُ تَشَاءُ. فَإِذَا شِخْتُ، فَسَتَمُدُّ يَدَيْكَ، وَآخِرُ يَمْنُطُوكَ وَيَذْهَبُ بِكَ حَيْثُ لَا تَشَاءُ * وَإِنَّمَا قَالَ هَذَا دَالًّا عَلَى آيَةٍ مِيَّتَةٍ كَانَ مُرْمِعًا أَنْ يَمَجِّدَ اللَّهُ بِهَا * فَلَمَّا قَالَ هَذَا، قَالَ لَهُ: اتَّبِعْنِي * فَالْتَقَتْ بَطْرُسُ، فَرَأَى التَّلْمِيذَ الَّذِي كَانَ يَسُوعُ يُحِبُّهُ يَتَّبِعُهُ، وَهُوَ الَّذِي كَانَ اتَّكَأَ فِي الْعِشَاءِ عَلَى صَدْرِهِ، وَقَالَ "يَا رَبُّ مَنْ الَّذِي يُسَلِّمُكَ؟" * فَلَمَّا رَأَى بَطْرُسُ، قَالَ لِيَسُوعَ: يَا رَبُّ مَا لِهَذَا؟ * قَالَ لَهُ يَسُوعُ: إِنْ شِئْتُ أَنْ يَنْبُتَ إِلَى أَنْ أَجِيءَ، فَمَاذَا لَكَ؟ أَنْتَ اتَّبِعْنِي * فَذَاعَتْ هَذِهِ الْكَلِمَةُ فِيمَا بَيْنَ الْإِخْوَةِ، أَنَّ ذَلِكَ التَّلْمِيذَ لَا يَمُوتُ. وَلَمْ يَقُلْ يَسُوعُ إِنَّهُ لَا يَمُوتُ، بَلْ "إِنْ شِئْتُ أَنْ يَنْبُتَ إِلَى أَنْ أَجِيءَ فَمَاذَا لَكَ؟" * هَذَا هُوَ التَّلْمِيذُ الشَّاهِدُ بِهَذِهِ الْأُمُورِ، وَالكَاتِبُ لَهَا، وَقَدْ عَلِمْنَا أَنَّ شَهَادَتَهُ حَقٌّ * وَأَشْيَاءُ أُخْرَى كَثِيرَةٌ صَنَعَهَا يَسُوعُ، لَوْ أَنَّهَا كُتِبَتْ وَاحِدَةً فَوَاحِدَةً، لَمَا ظَنَنْتُ الْعَالَمَ يَسَعُ الصُّحُفَ الْمَكْتُوبَةَ. آمِينَ.

CHOIR: Glory to Thee, O Lord, glory to Thee.

الجوق: المَجْدُ لَكَ يَا رَبُّ، المَجْدُ لَكَ.

KOINONIKON (COMMUNION HYMN) FOR SOULS SATURDAY IN TONE EIGHT

Refrain: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Thy remembrance is unto generation and generation.

Verse 1 He shall dwell in Thy courts. (Psalm 64:4) *Refrain*

Verse 2 We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness. (Psalm 64:5)

Refrain

Verse 3 Harken 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) *Refrain*

Refrain

Alleluia, Alleluia, Alleluia.

طوبى لِلَّذِينَ اخْتَرْتَهُمْ وَقَبِلْتَهُمْ يَا رَبُّ. وَذَكَرْتَهُمْ إِلَى جِيلٍ بَعْدَ جِيلٍ.

<ul style="list-style-type: none"> • <i>Instead of singing "We have seen the true light," sing the Apolytikion of Souls Saturday.</i> 	
APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT	
<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 الْأَشْيَاءَ بِعُمْقِ حِكْمَةٍ مَحَبَّتِكَ لِلْبَشَرِ، وَتَمْتَحُ الْكُلَّ مَا يَلِيْقُ بِهِمْ، أَيُّهَا الْمُبْدِعُ وَحْدَكَ. أَرْخْ عبيدَكَ لِأَنَّهُمْ عَلَيكَ وَضَعُوا رَجَاءَهُمْ، أَيُّهَا الصَّانِعُ وَالْجَابِلُ الْكُلِّ.</p>
<ul style="list-style-type: none"> • <i>Following "Blessed be the Name of the Lord," we have the Trisagion Service.</i> 	
TROPARIA FOR THE DEPARTED IN TONE FOUR	
<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>أَيُّهَا الْمُخْلِصُ، أَرْخْ نَفُوسَ عبيدِكَ مَعَ أرواحِ الصِّدِّيقِينَ الرَّاقِدِينَ. وَاحْفَظْهَا لِلْحَيَاةِ السَّعِيدَةِ، الَّتِي مِنْ قِبَلِكَ يَا مُحِبَّ الْبَشَرِ.</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>أَرْخْ، يَا رَبُّ، نَفُوسَ عبيدِكَ فِي رَاحَتِكَ، حَيْثُ جَمِيعُ قَدْسِيكَ يَسْتَرِيحُونَ، لِأَنَّكَ أَنْتَ وَحْدَكَ الَّذِي لَا يَمُوتُ.</p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit. 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.</i></p>	<p>المَجْدُ لِلآبِ، وَالابْنِ، وَالرُّوحِ الْقُدُسِ. أَنْتَ إِلَهُنَا الَّذِي انْحَدَرْتَ إِلَى الْجَحِيمِ، وَحَلَلْتَ أَوْجَاعَ الْمُعْتَقَلِينَ. أَنْتَ يَا مُخْلِصُ، أَرْخْ نَفُوسَ عبيدِكَ السَّابِقِ رُقَادُهُمْ.</p>
<p><i>Both now and ever, and unto ages of ages. Amen. O Virgin, alone pure and immaculate, who without seed didst give birth to God, intercede for the salvation of their souls.</i></p>	<p>الآنَ وَكُلَّ أوانٍ وَإِلَى دَهْرِ الداهِرِينَ. آمِينَ. أَيُّهَا الْعَذْرَاءُ الطَاهِرَةُ النَّقِيَّةُ وَحْدَكَ، يَا مَنْ وَلَدْتَ إِلَهًا بِغَيْرِ زَرْعٍ، إِلَيْهِ تَوَسَّلِي، أَنْ يَنْبِيحَ نَفُوسَ عبيدِكَ السَّابِقِ رُقَادُهُمْ.</p>
LITANY FOR THE DEPARTED	
<p>Deacon: Have mercy upon us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.</p>	<p>الشَّمْسُ: إِرْحَمْنَا يَا اللَّهُ بِعَظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ، فَاسْتَجِبْ وَارْحَمِ.</p>
<p>Choir: Lord, have mercy. (3X)</p>	<p>الجوق: يَا رَبُّ ارْحَمِ. (ثَلَاثًا)</p>
<p>Deacon: 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>الشَّمْسُ: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الذِّكْرِ الْمَغْبُوطِ وَالرَّاحَةِ الْأَبَدِيَّةِ لِجَمِيعِ الْمَسِيحِيِّينَ الْحَسَنِيِّ الْعِبَادَةِ الْأَرْتُوذُكْسِيِّينَ السَّابِقِ رُقَادُهُمْ مِنَ الْمُلُوكِ، وَالْبَطَارِكَةِ، وَرُؤَسَاءِ الْكَهَنَةِ، وَالْكَهَنَةِ، وَالشَّمَامَسَةِ، وَالرُّهْبَانِ، وَالرَّاهِبَاتِ، وَالْعِلْمَانِيِّينَ، وَالْعِلْمَانِيَّاتِ، وَإِخْوَتِنَا، وَأَبَائِنَا، وَأَجْدَادِنَا، وَالَّذِينَ سَبَقُوهُمْ الْمَتَوَقِّينَ فِي أَيِّ مَكَانٍ، وَمِنْ أَجْلِ غَفْرَانِ خَطَايَاهُمْ الطَّوْعِيَّةِ وَالْكَرْهِيَّةِ.</p>
<p>Choir: Lord, have mercy. (3X)</p>	<p>الجوق: يَا رَبُّ ارْحَمِ. (ثَلَاثًا)</p>
<p>Deacon: That the Lord God will establish their souls where the Just repose.</p>	<p>الشَّمْسُ: لِكَيْ يُرْتَبَ الرَّبُّ إِلَهُهُ نَفُوسَهُمْ حَيْثُ الصِّدِّيقُونَ يَسْتَرِيحُونَ.</p>
<p>Choir: Lord, have mercy. (3X)</p>	<p>الجوق: يَا رَبُّ ارْحَمِ. (ثَلَاثًا)</p>

<p>Deacon: The mercies of God, the kingdom of heaven, and forgiveness of their sins, let us ask of Christ our Immortal King and our God.</p>	<p>الشماس: الرحمة الإلهية والملكوٓت السماوي، وغفران خطاياهم من المسيح الذي لا يموت، ملكنا وإلهنا نسال.</p>
<p>Choir: Grant this, O Lord.</p>	<p>الجوق: استجب يا رب.</p>
<p>Priest: 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.</p>	<p>الكاهن: يا إله الأرواح والأجساد كلها، يا مَنْ وَطِئَ الموت، ونَقَضَ قُوَّةَ الشيطان، ومَنَحَ الحِياةَ لِعالَمِهِ. أَنْتَ يا رَبِّ، أَرِحْ نُفوسَ عبيدِكَ جَميعَ المَسيحيينَ الحَسَنِيِّ العبادَةِ الأرثوذكسيينَ السابقِ رُقادُهُم مِنَ المُلوكِ، والبطاركة، ورؤساءِ الكَهنة، والكهنة، والشمامسة، والرهبان، والراهبات، والعلمانيين، والعلمانيات، وإخوتنا، وأبائنا، وأجدادنا، والذين سبقوهم، المَنتَوِّقينَ في أَيِّ مكانٍ، في مَكانٍ نَيرٍ، في مَكانٍ خُصْرَةٍ، في مَكانٍ انْتِعاشٍ، حيثُ لا وَجَعٌ ولا حَزَنٌ ولا تَهْهُدٍ. وبما أَنَّكَ إلهٌ صالِحٌ ومُحِبٌّ للبشر، إِغْفِرْ لَهُمُ كُلَّ خَطِيئَةٍ اقْتَرَفوها بِالقولِ، أو بِالفعلِ أو بِالفِكرِ، لِأَنَّهُ لَيسَ مِنْ إنسانٍ يَحيا ولا يَخْطَأُ، بَلْ أَنْتَ وحدَكَ مُنرَّةً عَنِ الخَطِيئَةِ، وَعَدْلُكَ عَدْلٌ إلى الأبد، وَقَوْلُكَ حَقٌّ.</p>
<p>Deacon: Let us pray to the Lord.</p>	<p>الشماس: إلى الرَّبِّ نَطْلُبُ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: ياربُّ ارحم.</p>
<p>Priest: 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.</p>	<p>الكاهن: لِأَنَّكَ أَنْتَ القِيامَةُ والحِياةُ، والرَاحةُ لِعبِيدِكَ (فلان) السابقِ رُقادُهُم، أَيُّها المَسيحُ إلهُنا، وإليكَ نَرْفَعُ المَجْدَ مَعَ أبِيكَ الذي لا بَدءَ لَهُ، وروحَكَ الكَلْبِيَّ قُدْسُهُ الصالِحِ والمُحيي، الآنَ وكُلَّ أوانٍ وإلى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: Amen. May their memory be eternal. (THRICE)</p>	<p>الجوق: آمين فَلْيَكُنْ ذِكْرُهُم مُؤبِداً. (3x)</p>
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