

VIRGIN MARY ANTIOCHIAN ORTHODOX CHURCH



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Teen SOYO President	Brigette Sayegh
Sunday School Director	Subdeacon Emile Sayegh
Choir Directors	Hanna Sayegh & Bassam Rabadi
Webmaster	Rana Rabadi

Altar Servers	Jamil Sayegh, Chris Sayegh, Issa Khoury, Martin Sayegh, Jonathan Sayegh, Jamil Batarseh. And Jordan Sahawneh.
Epistle Reader	Mr. Raed Frieh

Divine Liturgy Variables on January 14, 2007

TONE 6

EOTHENON 9

LEAVE-TAKING OF THE THEOPHANY OF CHRIST

HOLY FATHERS SLAIN AT SINAI AND RAITHU; VIRGIN-MARTYR AGNES; VENERABLE THEODOULOS AND NEILOS OF SINAI; NINA, EQUAL-TO-THE-APOSTLES AND ENLIGHTENER OF GEORGIA

REFRAINS OF THE FIRST ANTIPHON

When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was in his sanctuary, and Israel his dominion.

(Refrain) Through the intercessions of the Theotokos, O Savior, save us.

The sea saw it and fled: Jordan was driven back. What ailed thee, O thou sea, that thou fleddest? O thou Jordan, that thou was driven back? *(Refrain)*

Glory... Both now... *(Refrain)*

REFRAINS OF THE SECOND ANTIPHON

I am well pleased, for the Lord will hear the voice of my prayer. He hath inclined His ear unto me; therefore will I call upon Him as long as I live.

(Refrain) Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

The sorrows of death compassed me, and the pains of hell took hold of me; I found trouble and sorrow, and I called upon the Name of the Lord. *(Refrain)*

Gracious is the Lord, and righteous; yea, our God is merciful. *(Refrain)*

Glory... Both now... O, only begotten Son and Word of God...

REFRAINS OF THE THIRD ANTIPHON

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever. *(Now sing the Festal Apolytikion: "When Thou, O Lord.")*

THE EISODIKON (ENTRANCE HYMN) OF THE APODOSIS

Blessed is He that cometh in the Name of the Lord. The Lord is God and hath appeared unto us. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

- *After the Entrance, sing the hymns in the following order below.*

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

THE TROPARION OF THE EPIPHANY

By thy baptism, O Lord, in the River Jordan, worship to the Trinity hath made its appearance; for the voice of the Lord did come forth to thee with the testimony, naming thee beloved Son; and the Spirit in the likeness of a dove, confirming the truth of the word. Wherefore, O thou who didst appear and lighted the world, O Christ, glory to thee.

طروبارية عيد الظهور الإلهي

باعتماذك يا رب في نهر الأردن، ظهرت السجدة للثالوث ، لأن صوت الأب تقدم لك بالشهادة ، مسمىاً إياك ابناً محبوباً، والروح بهيئة حمامة ، يؤيد حقيقة الكلمة ، فيا من ظهرت وأنرت العالم ، أيها المسيح الإله المجد لك.

TROPARION OF SAINT MARY IN TONE 1

In giving birth, you preserved your virginity! In falling asleep, you did not forsake the world, O Theotokos! You were translated to life, O Mother of Life, and by your prayers you deliver our souls from death.

طروبارية السيدة العذراء على اللحن الرابع

في ميلادك حفظت البتولية و صنتها، وفي رقادك ما أهملت و تركته يا والدة الإله، لأنك انتقلت إلى الحياة بما أنك أم الحياة، فبشفاعاتك أنقذي من الموت نفوسنا.

KONTAKION OF THE EPIPHANY IN TONE 4

Today thou hast appeared to the universe, O Lord, and thy light hath been shed upon us, who praise thee with knowledge, saying, Thou hast come and appeared, O unapproachable Light.

قنءاق عيد الظهور الإلهي

اليوم ظهرت للمسكونة يا رب، ونورك قد ارتسم علينا، نحن الذين نسبحك بمعرفة قائلين: لقد اتيت وظهرت، أيها النور الذي لا يدنى منه.

THE EPISTLE (Ephesians 4:7-13)

Let thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye just

Reading from the Epistle of St. Paul to the Ephesians

Ye brethren: unto every one of us is given grace according to the measure of the gift of Christ. Therefore, He says: "When He ascended on high, He led captivity captive, and gave gifts to men." (Now that, "He ascended"--what is it but that He also descended first into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.

الرسالة (أفسس 4:7-13)

يا اخوة: لكل واحد منا أعطيت النعمة حسب قياس هبة المسيح لذلك يقول. إذ صعد إلى العلاء سبى سبياً وأعطى الذي نزل هو الذي صعد أيضاً الناس عطايًا. وأما انه صعد فما هو إلا انه نزل أيضاً أولاً إلى أقسام الأرض السفلى. وهو أعطى البعض أن يكونوا رسلاً والبعض أنبياءً والبعض مبشرين والبعض فوق جميع السموات لكي يملأ الكل إلى أن تنتهي جميعنا إلى وحدانية الإيمان . لأجل تكميل القديسين لعمل الخدمة لبنيان جسد المسيح . رعاة ومعلمين

HOLY GOSPEL (Matthew 4: 12-17)

At that time, when Jesus heard that John had been arrested, He departed to Galilee. And leaving Nazareth, he went and dwelt in Caper-na-um, by the sea, in the regions of Zebulun and Naphtali, that what was spoken by the prophet Isaiah, saying: "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned." From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand.

الإنجيل (متى 4: 12-17)

في ذلك الزمان عندما سمع يسوع أن يوحنا اسلم انصرف إلى الجليل. وترك الناصرة واتي فسكن في كفرناحوم التي عند البحر في تخوم زبولون نفتاليم. لكي يتم ما قيل باشعيا النبي القائل. ارض زبولون وارض نفتاليم طريق البحر عبر الأردن جليل الأمم. الشعب الجالس في ظلمة أبصر نورا عظيما. والجالسون في كوره الموت وظلاله أشرق عليهم نور. من ذلك الزمان ابتداء يسوع يكرز ويقول توبوا لأنه قد اقترب ملكوت السموات.

THE SACRAMENT OF BAPTISM

The Sacrament of Baptism incorporates us into the Church, the Body of Christ, and is our introduction to the life of the Holy Trinity. Water is a natural symbol of cleansing and newness of life. Through the three-fold immersion in the waters of Baptism in the Name of the Holy Trinity, one dies to the old ways of sin and is born to a new life in Christ. Baptism is one's public identification with Christ Death and victorious Resurrection. Following the custom of the early Church, Orthodoxy encourages the baptism of infants. The Church believes that the Sacrament is bearing witness to the action of God who chooses a child to be an important member of His people. From the day of their baptism, children are expected to mature in the life of the Spirit, through their family and the Church. The Baptism of adults is practiced when there was no previous baptism in the name of the Holy Trinity.