

Our Lady of Saydnaya
كنيسة سيدة صيدنايا

كنيسة ميلاد السيدة الأنطاكية الأرثوذكسية
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August 6th, 2023

The Transfiguration of Our Lord Jesus Christ

تجلي ربنا و مخلصنا يسوع المسيح



Fr. Anastasios Majdalani

Altar Boys: Toufic and Theo Majdalani

Choir/Chanters: Kh. Nissrine, Farizeh Louis

Ushers: Fidaa Maalouf, Nagi Bachour

Holy Bread baked by: Farizeh Louis, and Kh. Nissrine

FESTAL ORTHROS ON AUGUST 06
THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.	الكاهن: تَبَارَكَ اللهُ إِلَهُنَا كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
Priest: Glory to Thee, our God, glory to Thee. O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things, Treasury of good things, and Giver of life, come, and dwell in us, and cleanse us from every stain; and save our souls, O good One.	الكاهن: الْمَجْدُ لَكَ يَا إِلَهُنَا الْمَجْدُ لَكَ. أَيُّهَا الْمَلِكُ السَّمَاوِيِّ الْمُعَزِّي، رُوحَ الْحَقِّ، الْحَاضِرُ فِي كُلِّ مَكَانٍ وَالْمَالِي الْكُلِّ، كَنْزُ الصَّالِحَاتِ وَرَازِقُ الْحَيَاةِ، هَلُمَّ وَاسْكُنْ فِيْنَا، وَطَهِّرْنَا مِنْ كُلِّ دَنَسٍ، وَخَلِّصْ أَيُّهَا الصَّالِحُ نَفُوسَنَا.
Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	القارئ: قُدُّوسُ اللهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ، اِرْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.
All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy Name's sake.	أَيُّهَا الثَّلَاوِثُ الْقُدُّوسُ اِرْحَمْنَا، يَا رَبُّ اغْفِرْ خَطَايَانَا، يَا سَيِّدُ تَجَاوَزْ عَنْ سَيِّئَاتِنَا، يَا قُدُّوسُ اظْلِعْ وَاشْفِ أَمْرَاضَنَا، مِنْ أَجْلِ اسْمِكَ.
Lord, have mercy. (<i>thrice</i>)	يَا رَبُّ اِرْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.
Our Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from the evil one.	أَبَانَا الَّذِي فِي السَّمَاوَاتِ، لِيَتَقَدَّسَ اسْمُكَ، لِيَأْتِ مَلَكُوتُكَ، لِتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ، خُبِّزْنَا الْجَوْهَرِيَّ اعْطِنَا الْيَوْمَ، وَاتْرُكْ لَنَا مَا عَلَيْنَا كَمَا نَتْرُكُ نَحْنُ لِمَنْ لَنَا عَلَيْهِ، وَلَا تُدْخِلْنَا فِي التَّجْرِبَةِ، لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ.
Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لِأَنَّ لَكَ الْمُلْكَ وَالْقُدْرَةَ وَالْمَجْدَ، أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen. Bless, Father, in the Name of the Lord.	الجوقة: آمين. بِاسْمِ الرَّبِّ بَارِكْ يَا أَب.

<p>Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and ever, and unto ages of ages.</p>	<p>الكاهن: المَجْدُ لِلثَّالُوثِ الْقُدُّوسِ، الْمُتَسَاوِي فِي الْجَوْهَرِ، الْمُخَيِّي، غَيْرِ الْمُنْقَسِمِ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>THE LITTLE LITANY</p>	<p>الطَّلِبَةُ السَّلَامِيَّةُ الصُّغْرَى</p>
<p>Priest: Again and again, in peace, let us pray to the Lord.</p>	<p>الكاهن: أَيْضاً وَأَيْضاً بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمْ.</p>
<p>Priest: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.</p>	<p>الكاهن: أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمْ.</p>
<p>Priest: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the 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>الكاهن: بَعْدَ ذِكْرِنَا الْكَلْبِيَّةِ الْقَدَاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.</p>
<p>Choir: To Thee, O Lord.</p>	<p>الجوق: لَكَ يَا رَبِّ.</p>
<p>Priest: For Thine is the might, and Thine is the kingdom, and the power and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.</p>	<p>الكاهن: لِأَنَّ لَكَ الْعِزَّةَ وَلَكَ الْمُلْكَ وَالْقُوَّةَ وَالْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p>THE KATAVASIAE OF THE HOLY CROSS CANON IN TONE EIGHT</p>	<p>كَطَافَاسِيَاةِ الصَّلِيبِ الْمُقَدَّسِ بِاللَّحْنِ الثَّامِنِ</p>
<p>Ode 1. A cross did Moses inscribe, when with an upright stroke of his rod he divided the Red Sea for Israel, who went on foot; then he turned and smote the sea, once again uniting it o'er Pharaoh's chariots, with transverse stroke portraying the invincible weapon. Wherefore, let us praise in song Christ our God; for He truly is glorified.</p>	<p>(الأولى) إِنَّ مُوسَى لَمَّا رَسَمَ الصَّلِيبَ، ضَرَبَ بِالْعَصَا مُسْتَوِيَةً فَشَقَّ الْبَحْرَ الْأَحْمَرَ، وَأَجَازَ إِسْرَائِيلَ مَاشِياً. وَلَمَّا ضَرَبَهُ مُخَالَفاً، ضَمَّهُ عَلَى فِرْعَوْنَ وَمَرْكَبَاتِهِ، مُمَثِّلاً بِصِرَاحَةِ السِّلَاحِ غَيْرِ الْمَقْهُورِ. لِذَلِكَ نُسَبِّحُ الْمَسِيحَ إِلَهَنَا لِأَنَّهُ قَدْ تَمَجَّدَ.</p>
<p>Ode 4. I have hearkened and heard, O Lord, of Thy dispensation's most awesome mystery; and I came to knowledge of Thy works, and I sang the praise of Thy Divinity.</p>	<p>(الرابعة) يَا رَبُّ، إِنِّي سَمِعْتُ بِسِرِّ تَدْبِيرِكَ وَتَأَمَّلْتُ أَعْمَالَكَ، فَمَجَّدْتُ لَاهُوتَكَ.</p>
<p>Ode 6. When Jonah, who was in the belly of the sea monster, stretched forth his hands in the</p>	<p>(السادسة) إِنَّ يُونَانَ لَمَّا كَانَ فِي جَوْفِ الْحَوْتِ</p>

<p>form of a cross, he prefigured the saving Passion manifestly. Hence also, when he came forth on the third day, he indicated the supernal Resurrection of Christ God, Who was crucified in the flesh and enlightened the world by His Arising on the third day.</p>	<p>الْبَحْرِيِّ، وَبَسَطَ يَدَيْهِ بِشَكْلِ صَلِيبٍ، سَبَقَ فَرَسَمَ الْآلَامَ الْخَلَاصِيَّةَ بِوُضُوحٍ. وَلَمَّا خَرَجَ فِي الْيَوْمِ الثَّالِثِ، مَثَّلَ الْقِيَامَةَ الْفَائِئِقَةَ الْعَالَمَ، الَّتِي لِلْمَسِيحِ الِإِلَهِيِّ الْمُسَمَّرِ بِالْجَسَدِ، وَالْمُنِيرِ الْعَالَمَ بِالْقِيَامَةِ ذَاتِ الثَّلَاثَةِ الْأَيَّامِ.</p>
<p><i>We praise, we bless, and we worship the Lord.</i> Ode 8. O ye Children, equal in number to the Trinity, bless ye God the Father and Creator; praise ye the Word, Who descended and changed the fire into dew; and supremely exalt the All-holy Spirit, Who granteth life unto all forever.</p>	<p>نُسَبِّحُ وَنُبَارِكُ وَنَسُجُدُ لِلرَّبِّ. (الثامنة) أَيُّهَا الْفَتِيَّةُ الْمُسَاوُونَ عَدَدَ الثَّلَاثِ، بَارِكُوا الْآبَ الْإِلَهَ الْخَالِقَ، وَسَبِّحُوا الْكَلِمَةَ الَّتِي تَنَزَّلَتْ وَحَوَّلَتْ النَّارَ إِلَى نَدَى. وَزِيدُوا رِفْعَةَ الرُّوحِ الْكَلِيِّ قُدْسُهُ، الْمَانِحِ الْحَيَاةَ لِلْجَمِيعِ عَلَى مَدَى الدُّهُورِ.</p>
<p>Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.</p>	<p>الشَّمْسِ: لَوْلَادَةِ الْإِلَهِيِّ وَأَمِّ النُّورِ بِالتَّسَابِيحِ نَكْرَمِ مُعْظَمِينَ.</p>
<p>NINTH ODE OF THE FIRST TRANSFIGURATION CANON IN TONE FOUR</p>	<p>الأودية التاسعة من القانون الأول لتجلي ربنا يسوع المسيح بالحن الرابع</p>
<p>Thy childbirth was shown to be without corruption; God came forth from thy loins bearing flesh, and was seen on earth, and dwelt among men. Wherefore, O Theotokos, we all magnify thee.</p>	<p>يَا وَالِدَةَ الْإِلَهِيِّ، إِنَّ وِلَادَتَكَ قَدْ ظَهَرَتْ خُلُوعًا مِنْ فِسَادٍ، لِأَنَّ الْإِلَهَ وَرَدَ مِنْ أَحْشَائِكَ لِابْسَا جَسَدًا، وَعَلَى الْأَرْضِ ظَهَرَ، وَبَيْنَ النَّاسِ تَصَرَّفَ. فَلِذَلِكَ جَمِيعُنَا لَكَ نُعْظِمُ.</p>
<p>NINTH ODE OF THE SECOND TRANSFIGURATION CANON IN TONE EIGHT</p>	<p>الأودية التاسعة من القانون الثاني لتجلي ربنا يسوع المسيح بالحن الثامن</p>
<p>Terror filled every ear that learned the unheard of condescension of God the Word: how of His own good will the Lord Most High came down to such lowliness as from a virgin's womb to take a body, becoming man; hence, we the faithful flock magnify the undefiled Mother of our God.</p>	<p>لَقَدْ ارْتَاعَتِ الْأَسْمَاعُ كُلُّهَا مِنْ تَنَازُلِ اللَّهِ الْغَامِضِ الْوَصْفِ، كَيْفَ أَنَّ الْعَلِيِّ قَدْ تَنَزَّلَ بِاخْتِيَارِهِ حَتَّى الْجَسَدِ، وَصَارَ إِنْسَانًا مِنْ حَشَا بَثُولِي. لِذَلِكَ نَحْنُ الْمُؤْمِنِينَ، نُعْظِمُ وَالِدَةَ الْإِلَهِيِّ الطَّاهِرَةَ.</p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.</i> Thou hast smitten me with yearning, O Christ, and by Thy divine love hast Thou changed me. But with Thine immaterial fire, consume my</p>	<p>الْمَجْدُ لِلْآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَالِي دَهْرِ الدَّاهِرِينَ. آمِينَ. لَقَدْ شَغَفْتَنِي بِشَوْقِكَ أَيُّهَا الْمَسِيحُ، وَغَيَّرْتَنِي بِعِشْقِكَ الِإِلَهِيِّ. فَأَحْرِقْ خَطَايَايَ بِنَارِ غَيْرِ هَيُولِيَّةٍ، وَأَهْلِنِي</p>

<p>sins and count me worthy to be filled with delight in Thee, that leaping for joy, O Good One, I may magnify Thy two comings.</p>	<p>أَنْ أُمَّتَلِيَّ مِنْ نَعِيمِكَ، حَتَّى إِذَا ابْتَهَجْتُ فِي كِلَا الْأَمْرَيْنِ، أُعْظِمُ حُضُورَكَ أَيُّهَا الصَّالِح.</p>
<p>KATAVASIAE OF THE NINTH ODES OF THE HOLY CROSS CANON IN TONE EIGHT</p>	<p>الأودية التاسعة من كطافاسية الصليب المقدس باللحن الثامن</p>
<p>O Theotokos, thou art a mystical paradise, which being untilled hath blossomed forth Christ, by Whom the life-bringing Tree of the Cross was planted in the earth. In worshipping Him now through its elevation, thee do we magnify.</p>	<p>يا والدة الإله، أنتِ الفردوسُ السري، إذ إنك أنبتت المسيح بغير فلاحه، الذي منه نصبت في الأرض شجرة الصليب الحاملة الحياة. فالآن إذ نسجد له مرفوعاً، لك نعظم.</p>
<p>THE LITTLE LITANY</p>	<p>الطلبية السلامية الصغرى</p>
<p>Deacon: Again and again, in peace, let us pray to the Lord. Choir: Lord, have mercy. Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace. Choir: Lord, have mercy. Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God. Choir: To Thee, O Lord. Priest: For all the powers of Heaven praise Thee, and unto Thee do they ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Choir: Amen.</p>	<p>الشماس: أيضاً وأيضاً بسلام إلى الرب نطلب. الجوق: يا رب ارحم. الشماس: أعضد وخلص وارحم واحفظنا يا الله بنعمتك. الجوق: يا رب ارحم. الشماس: بعد ذكرنا الكليّة القداسة، الطاهرة، الفاتحة البركات المجيدة، سيدتنا والدة الإله الدائمة البتولية مريم مع جميع القديسين، لنودع أنفسنا وبعضنا بعضاً وكل حياتنا للمسيح الإله. الجوق: لك يا رب. الكاهن: لأنه إياك تسبح كل قوت السماوات، ولك يرسلون المجد أيها الأب والإبن والروح القدس، الآن وكل أوان وإلى دهر الدهرين. الجوق: أمين.</p>
<p>THE EXAPOSTEILARION OF THE TRANSFIGURATION IN TONE THREE (**The original melody**)</p>	<p>إكسابوستيلاري لتجلي ربنا يسوع المسيح باللحن الثالث</p>
<p>O changeless Light of the Light of * Thine unbegotten Begetter, * today, O Word, have we now seen * in Thy Light's manifestation * the Father and Holy Spirit * as Light on Tabor, * guiding with light all creation. (<i>thrice</i>)</p>	<p>أيها الكلمة النور الذي لا يستحيل، نور الأب غير المولود. إننا بنورك الظاهر اليوم على تabor، قد رأينا الأب النور، والروح النور، المنير الخليقة كلها. (ثلاثاً)</p>

<p align="center">THE DOXASTICON OF THE TRANSFIGURATION IN TONE EIGHT</p>	<p align="center">نُكْصَا لَتَجَلِّي رَبَّنَا يَسُوعَ الْمَسِيحِ بِاللَّحْنِ الثَّامِنِ</p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i></p> <p>Christ took Peter, James, and John, into a high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. And there appeared Moses and Elias talking with Him. And a bright cloud overshadowed them, and behold, a voice out of the cloud, which said: This is My beloved Son, in Whom I am well pleased; hear ye Him.</p>	<p>الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَالِي دَهْرٍ الدَّاهِرِينَ. آمِينَ.</p> <p>إِنَّ الْمَسِيحَ أَخَذَ بُطْرُسَ وَيَعْقُوبَ وَيُوحَنَّا، إِلَى جَبَلٍ عَالٍ، عَلَى انْفِرَادٍ، وَتَجَلَّى أَمَامَهُمْ. فَأَشْرَقَ وَجْهُهُ كَالشَّمْسِ، وَأَمَّا ثِيَابُهُ فَصَارَتْ بَيضاءَ كَالنُّورِ. وَقَدْ ظَهَرَ مُوسَى وَإِيلِيَّا يَتَخَاطَبَانِ مَعَهُ، وَسَحَابَةٌ مُنِيرَةٌ ظَلَّلَتْهُمْ. وَإِذَا صَوْتٌ مِنَ السَّحَابَةِ يَقُولُ: هَذَا هُوَ ابْنِي الْحَبِيبُ، الَّذِي بِهِ سُرَرْتُ، فَاسْمَعُوا لَهُ فَاسْمَعُوا".</p>
<p align="center">THE GREAT DOXOLOGY IN TONE EIGHT</p>	<p align="center">الذُّوكْصُولُوجِيَا الْكُبْرَى بِاللَّحْنِ الثَّامِنِ</p>
<p>Glory to Thee, who has shown us the Light. Glory to God in the highest, and on earth peace, good will among men.</p>	<p>الْمَجْدُ لَكَ يَا مُظْهِرَ النُّورِ، الْمَجْدُ لِلَّهِ فِي الْعَلَاءِ، وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسْرَّةُ.</p>
<p>We praise thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks unto Thee for Thy great glory.</p>	<p>نُسَبِّحُكَ نُبَارِكُكَ، نَسْجُدُ لَكَ نُمَجِّدُكَ، نَشْكُرُكَ مِنْ أَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ.</p>
<p>O Lord, heavenly King, God the Father Almighty; O Lord, the only begotten Son, Jesus Christ; and the Holy Spirit.</p>	<p>أَيُّهَا الرَّبُّ الْمَلِكُ، السَّمَاوِيُّ، الْإِلَهُ، الْآبُ الضَّابِطُ الْكُلِّ. أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ، يَا يَسُوعَ الْمَسِيحُ، وَيَا أَيُّهَا الرُّوحُ الْقُدُسُ.</p>
<p>O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that takest away the sins of the world.</p>	<p>أَيُّهَا الرَّبُّ الْإِلَهُ، يَا حَمَلَ اللَّهِ يَا ابْنَ الْآبِ، يَا رَافِعَ خَطِيئَةِ الْعَالَمِ ارْحَمْنَا، يَا رَافِعَ خَطَايَا الْعَالَمِ.</p>
<p>Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.</p>	<p>تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الْجَالِسُ عَنْ يَمِينِ الْآبِ وَارْحَمْنَا.</p>
<p>For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.</p>	<p>لَأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعُ الْمَسِيحُ، فِي مَجْدِ اللَّهِ الْآبِ، آمِينَ.</p>
<p>Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.</p>	<p>فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأُسَبِّحُ اسْمَكَ إِلَى الْأَبَدِ، وَإِلَى أَبَدِ الْأَبَدِ.</p>
<p>Vouchsafe, O Lord, to keep us this day without sin.</p>	<p>أَهْلِنَا يَا رَبُّ أَنْ نُحْفَظَ فِي هَذَا الْيَوْمِ بِغَيْرِ خَطِيئَةٍ.</p>

Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.	مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبَّحٌ وَمُمَجَّدٌ اسْمُكَ إِلَى الْأَبَدِ، آمِينَ.
Let Thy mercy, O Lord, be upon us, as we do put our hope in thee.	لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا نَتَوَكَّلُ عَلَيْكَ.
Blessed art Thou, O Lord: teach me Thy statutes. (<i>thrice</i>)	مُبَارَكٌ أَنْتَ يَا رَبُّ عَلِّمْنِي حُقُوقَكَ. (ثَلَاثًا)
Lord, Thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against Thee.	يَا رَبُّ مَلْجَأٌ كُنْتَ لَنَا فِي جِيلٍ وَجِيلٍ، أَنَا قُلْتُ يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي لِأَنِّي قَدْ خَطَبْتُ إِلَيْكَ.
Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.	يَا رَبُّ إِلَيْكَ لَجَأْتُ فَعَلِّمْنِي أَنْ أَعْمَلَ رِضَاكَ، لِأَنَّكَ أَنْتَ هُوَ إِلَهِي.
For with Thee is the fountain of life; in Thy light shall we see light.	لِأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ، وَبِنُورِكَ نَعَايُنُ النُّورَ.
O continue Thy lovingkindness unto them that know Thee. Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>thrice</i>)	فَابْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ. قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا. (ثَلَاثًا)
Glory to the Father, and to the Son, and to the Holy Spirit.	الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ.
Both now and ever, and unto ages of ages. Amen.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.
Holy Immortal, have mercy on us.	قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.	قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.
APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN	أَبُولِيْتِيْكَوْنِ تَجَلِّي رَبِّنَا يَسُوعَ الْمَسِيحِ بِاللَّحْنِ السَّابِعِ
When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.	لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ إِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الْحَطَاةَ نُورَكَ الْأَزَلِّيَّ، بِشَفَاعَاتِ وَالِدَةِ إِلَهِي، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.

DIVINE LITURGY VARIABLES ON AUGUST 06
THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

THE FIRST ANTIPHON	الانتيفونا الأولى
<p>Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. Who settest fast the mountains by Thy strength, Who art girded about with power.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>Who coverest Thyself with light as with a garment. The mountains shall rejoice at the presence of the Lord, for He cometh; yea, He is come to judge the earth.</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>عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ إِلَهِنَا فِي جَبَلٍ قُدْسِهِ. أَلْمُثَبَّتُ الْجِبَالَ بِقُوَّتِهِ، أَلْمَتَمَنِّطُ بِالْقُدْرَةِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>الْلَّابِسُ النُّورَ مِثْلَ الثَّوْبِ. الْجِبَالُ سَتَهَلَّلُ قُدَّامَ وَجْهِ الرَّبِّ لِأَنَّهُ آتٍ. إِنَّهُ آتٍ لِیَدِينِ الْأَرْضَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>المَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمین.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.</p>
THE SECOND ANTIPHON	الانتيفونا الثانية
<p>His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.</p> <p><i>Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.</i></p> <p>Glorious things are spoken of thee, O city of God.</p> <p><i>Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.</i></p> <p>Zion is our mother, a man shall say, and such a man was born in her; and the Most High Himself hath established her.</p> <p><i>Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.</i></p> <p>Glory to the Father... Both now and ever... <i>O, only begotten Son and Word of God...</i></p>	<p>فِي الْجِبَالِ الْمُقَدَّسَةِ أَسَاسَاتُهَا. الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِنِ يَعْقُوبَ.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ، إِذْ نُرِّتِلُ لَكَ. هَلِّلُويَا.</p> <p>فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ، إِذْ نُرِّتِلُ لَكَ. هَلِّلُويَا.</p> <p>الْإِنْسَانُ يَقُولُ إِنَّ أُمَّي هِيَ صِهْيُونُ، وَإِنَّ الْإِنْسَانَ وُلِدَ فِيهَا، وَإِنَّ الْعَلِيِّ نَفْسَهُ هُوَ الَّذِي أَسَّسَهَا.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ.. هَلِّلُويَا.</p> <p>المَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمین. يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...</p>

<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الانتيفونا الثالثة</p>
<p>Of Thy mercies, O Lord, will I sing forever. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. Blessed is the people that knoweth jubilation. O Lord, in the light of Thy countenance shall they walk, and in Thy Name shall they rejoice all the day long.</p>	<p>لِمَرَا حِمِكَ يَا رَبُّ أَسْبِحْ إِلَى الدَّهْرِ. السَّمَاوَاتُ تَعْتَرِفُ بِعَجَائِبِكَ يَا رَبُّ، وَبِأَمَانَتِكَ فِي جَمَاعَةِ الْقَدِّيسِينَ. طُوبَى لِلشَّعْبِ الَّذِي يَعْرِفُ التَّهْلِيلَ. يَا رَبُّ بِنُورِ وَجْهِكَ يَبْتَهِجُونَ وَبِاسْمِكَ يَتَهَلَّلُونَ النَّهَارَ كُلَّهُ.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Transfiguration. Then, the following:</i></p>	
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF THE FEAST</p>	<p align="center">إِيسُودِيكُون (تَرْنِيمَةُ الدُّخُولِ) لِتَجَلِّي رَبِّنَا يَسُوعَ الْمَسِيحِ</p>
<p>For in Thee is the fountain of life, O Lord, and in Thy light shall we see light. Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.</p>	<p>لَأَنَّ مِنْ قَبْلِكَ عَيْنَ الْحَيَاةِ وَبِنُورِكَ نُعَايِنُ النُّورَ. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورَ، إِذْ نُزِّلْتَ لَكَ. هَلِّلُويَا.</p>
<p align="center">APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN</p>	<p align="center">أَبُولِيْتِيكِيُون تَجَلِّي رَبِّنَا يَسُوعَ الْمَسِيحِ بِالْحَنِّ السَّابِعِ</p>
<p>When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos, O Thou Bestower of light, glory to Thee.</p>	<p>لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةَ نُورَكَ الْأَزَلِيِّ، بِشَفَاعَاتِ وَالِدَةِ الْإِلَهُ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.</p>
<p>• <i>Do NOT sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN</p>	<p align="center">قِنْدَاقُ تَجَلِّي رَبِّنَا يَسُوعَ الْمَسِيحِ بِالْحَنِّ السَّابِعِ</p>
<p>Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.</p>	<p>تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا وَسِعَ تَلَامِيذُكَ شَاهَدُوا مَجْدَكَ، حَتَّى عِنْدَمَا يِعَايِنُوكَ مَصْلُوبًا، يَفْطَنُوا أَنَّ الْأَمَكِ طُوعًا بِاخْتِيَارِكَ، وَيُكْرِرُونَ لِلْعَالَمِ أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.</p>

THE EPISTLE

*O Lord, how manifold are Thy works.
In wisdom hast Thou made them all.
Bless the Lord, O my soul.*

The Reading from the Second Epistle of St. Peter. (1:10-19)

Brethren, be the more zealous to confirm your call and election, for if you do this you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Therefore, I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me. And I will see to it that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when He received honor and glory from God the Father and the voice was borne to Him by the Majestic Glory, "This is My beloved Son, with Whom I am well pleased," we heard this voice borne from heaven, for we were with Him on the holy mountain. And we have the prophetic word made surer. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

الرسالة

مَا أَعْظَمَ أَعْمَالِكَ يَا رَبِّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.
بَارِكِي يَا نَفْسِي لِلرَّبِّ، أَيُّهَا الرَّبُّ إِلَهِي لَقَدْ عَظُمَتْ
حَدًّا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُطْرُسَ الرَّسُولِ الثَّانِيَةِ
الْجَامِعَةِ.

يَا إِخْوَةَ، اجْتَهِدُوا أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاِنْتِخَابَكُمْ
ثَابِتِينَ. فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَا تَرْتَلُونَ أَبَدًا، وَهَكَذَا
تُمْنَحُونَ بِسَخَاءٍ أَنْ تَدْخُلُوا مَلَكَوتَ رَبِّنَا وَمُخْلِصِنَا
يَسُوعَ الْمَسِيحِ الْأَبَدِيِّ. لِذَلِكَ لَا أَهْمِلُ تَذَكِيرَكُمْ دَائِمًا
بِهَذِهِ الْأُمُورِ وَإِنْ كُنْتُمْ عَالِمِينَ بِهَا وَرَاسِخِينَ فِي
الْحَقِّ الْحَاضِرِ. وَأَرَى مِنَ الْحَقِّ أَنِّي مَا دُمْتُ فِي
هَذَا الْمَسْكَنِ أَنْهَضُكُمْ بِالتَّذَكِيرِ. فَإِنِّي أَعْلَمُ أَنَّ خَلْعَ
مَسْكَنِي قَرِيبٌ كَمَا أَعْلَنَ لِي رَبِّنَا يَسُوعَ الْمَسِيحِ،
وَسَاجَّتُهُدُ أَنْ يَكُونَ لَكُمْ بَعْدَ خُرُوجِي تَذَكُّرٌ هَذِهِ
الْأُمُورِ كُلِّ حِينٍ، لِأَنَّا لَمْ نَتَّبِعْ خُرَافَاتٍ مُصَنَّعَةً، إِذْ
أَعْلَمْنَاكُمْ قُوَّةَ رَبِّنَا يَسُوعَ الْمَسِيحِ وَمَجِيئَهُ، بَلْ كُنَّا
مُعَايِنِينَ جَلَالَهُ، لِأَنَّهُ أَخَذَ مِنَ اللَّهِ الْآبِ الْكَرَامَةَ
وَالْمَجْدَ، إِذْ جَاءَهُ مِنَ الْمَجْدِ الْفَخِيمِ صَوْتُ يَقُولُ:
"هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرِرْتُ"، وَقَدْ
سَمِعْنَا نَحْنُ هَذَا الصَّوْتِ آتِيًّا مِنَ السَّمَاءِ حِينَ كُنَّا
مَعَهُ فِي الْجَبَلِ الْمُقَدَّسِ. وَعِنْدَنَا أَثْبَتٌ مِنْ ذَلِكَ،
وَهُوَ كَلَامُ الْأَنْبِيَاءِ، الَّذِي نُحْسِنُونَ إِذَا أَصْغَيْتُمْ
إِلَيْهِ، كَأَنَّهُ مِصْبَاحٌ يُضِيءُ فِي مَكَانٍ مُظْلِمٍ، إِلَى
أَنْ يَنْفَجِرَ النَّهَارُ، وَيُشْرِقَ كَوْكَبُ الصُّبْحِ فِي
قُلُوبِكُمْ.

THE GOSPEL	الإنجيل
<p>The Reading from the Holy Gospel according to St. Matthew. (17:1-9)</p> <p>At that time, Jesus took with Him Peter and James and John his brother, and led them up a high mountain apart. And He was transfigured before them, and His face shone like the sun, and His garments became white as light. And behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, "Lord, it is well that we are here; if Thou wilt, I will make three booths here, one for Thee and one for Moses and one for Elijah." He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is My beloved Son, with Whom I am well pleased; hear Him." When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of man is risen from the dead."</p>	<p>فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، أَحَدَ يَسُوعَ بُطْرُسَ وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ فَأَضَعَهُمْ إِلَى جَبَلٍ عَالٍ عَلَى انْفِرَادٍ وَتَجَلَّى قُدَّامَهُمْ وَأَضَاءَ وَجْهَهُ كَالشَّمْسِ، وَصَارَتْ ثِيَابُهُ بَيَضَاءَ كَالنُّورِ. وَإِذَا مُوسَى وَإِيلِيَّا تَرَاءِيَا لَهُمْ يُخَاطِبَانِهِ فَأَجَابَ بُطْرُسُ وَقَالَ لِيَسُوعَ: "يَا رَبُّ حَسَنٌ أَنْ نَكُونَ هَهُنَا. وَإِنْ شِئْتَ فَلْنَصْنَعْ هَهُنَا ثَلَاثَ مَظَالٍ وَاحِدَةً لَكَ وَوَاحِدَةً لِمُوسَى وَوَاحِدَةً لِيْلِيَّا". وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ قَدْ ظَلَّلَتْهُمْ وَصَوْتُ مِنَ السَّحَابَةِ يَقُولُ: "هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرَرْتُ فَلَهُ اسْمِعُوا". فَلَمَّا سَمِعَ التَّلَامِيزُ سَقَطُوا عَلَى أَوْجُهُمْ وَخَافُوا جِدًّا فَدَنَا يَسُوعُ إِلَيْهِمْ وَلَمَسَهُمْ قَائِلًا: "قَوْمُوا لَا تَخَافُوا". فَرَفَعُوا أَعْيُنَهُمْ فَلَمْ يَرَوْا أَحَدًا إِلَّا يَسُوعَ وَحْدَهُ وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ أَوْصَاهُمْ يَسُوعُ قَائِلًا: "لَا تُعْلِمُوا أَحَدًا بِالرُّؤْيَا، حَتَّى يَقُومَ ابْنُ الْبَشَرِ مِنْ بَيْنِ الْأَمْوَاتِ".</p>
<p>MEGALYNARION FOR THE TRANSFIGURATION IN TONE EIGHT</p>	<p>تعظيمة لتجلي ربنا يسوع المسيح بالحن الثامن</p>
<p>Now the unheard-of is heard; for the Son, Who without father came forth from the Virgin, is gloriously testified by the Father's voice to be God and man, the same unto the ages.</p>	<p>الآنَ قَدْ سُمِعَ مَا لَمْ يُسْمَعْ قَطُّ، لِأَنَّ الْإِبْنَ الَّذِي مِنَ الْبَتُولِ بَعِيرِ أَبِي، قَدْ شَهِدَ لَهُ صَوْتُ الْآبِ بِمَجْدٍ. فَإِنَّهُ هُوَ نَفْسُهُ إِلَهٌ وَإِنْسَانٌ مَعًا عَلَى مَدَى الدَّهْرِ.</p>
<p>KOINONIKON (COMMUNION HYMN) FOR TRANSFIGURATION IN TONE EIGHT</p>	<p>كينونيكون (ترنيمة المناولة) لتجلي ربنا يسوع المسيح بالحن الثامن</p>
<p>O Lord, in the light of the glory of Thy face shall we walk, and in Thy Name shall we rejoice forever. Alleluia.</p>	<p>يَا رَبُّ، إِنَّهُمْ يَسْلُكُونَ بِنُورِ وَجْهِكَ، وَيَبْتَهِجُونَ بِاسْمِكَ طَوْلَ النَّهَارِ. هَلِّلُويَا.</p>

- Instead of singing “We have seen the true light”, sing the Apolytikion of the Transfiguration.
- After “Blessed be the Name of the Lord”, the clergy gather on the solea in front of the table where the grapes are placed for blessing. “The Prayer for the Blessing of the Grapes,” along with rubrics, appear in The Liturgikon (fourth edition) on Pgs. 454-455.

THE DISMISSAL	الختم
<p>Priest: May He Who was transfigured in glory before His holy disciples and apostles on Mount Tabor, 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 N., 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.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ تَجَلَّى أَمَامَ تَلَامِيذِهِ الْقَدِيسِينَ عَلَى جَبَلِ ثَابُورَ، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي، وَبَطَبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَانِ) شَفِيعَ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُنَا، وَجَمِيعَ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>

Spiritual word:

Meditations on the Feast of the Transfiguration

By Metropolitan Saba (Ispër)

The Feast of the Transfiguration is the feast of glory. It is the feast of glorification, of man’s glorification by his return to how he was in paradise, before the fall of Adam and Eve. Indeed, it is the return to the perfection of glory that they would have attained had they not fallen.

If man was created just to live and act for some number of years on earth, what is the meaning of his life? He was created for divine glory. He was created to put on this glory.

Seeking for glory is the deepest and most deeply-rooted need in man’s heart. It is the need that is constantly attached to his nature. Even children long for glory (even if unknowingly), as when they want to stand out. Adults find in it a motive for excelling and for great deeds or, if they are wicked, a motive for evil deeds.

Man cannot be satisfied with his situation and accept it. He constantly longs for something better. Man is better than his situation, even if he doesn't know this.

Within him is a beauty that he covers with ugliness. But he senses this beauty and feels it in special cases. He strives for it by seeking glory, but while he is far from God, he continues to long for it, no matter what glories he achieves.

There is glory, and then there is glory: the glory of the world and the glory of the kingdom, the glory of man and the glory of God, momentary glory and eternal glory, outward glory and inner glory, glory established upon the cross and glory established on the crucifixion of others, glory that comes through the cross and glory that rejects the cross. Do you know what kind of glory you desire?

The glory that God has promised us is to "partake in the inheritance of the saints" (Col. 1:12). It is the glory of holiness, which God has made possible for us through the cross. "I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18), and "our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). Therefore, Moses and Elijah spoke with Him "of His exit which He was about to accomplish at Jerusalem" (Luke 9:31).

The word exit, in Greek exodos, indicates His death. Christ's death is intimately tied to the glory of the transfiguration because Christ is glorified in His death (cf. John 12:23). In the annual liturgical cycle, the Feast of the Transfiguration comes forty days before the Feast of the Cross, demonstrating the connection that exists between Christ's glory and the cross. The word exodos reveals that Christ's passion is the realization of the Passover of the Old Testament and the true exodus from slavery to salvation.

The unveiling of this divine glory likewise confirms that Christ's imminent death is, not something forced on Him by outside powers, but rather a free offering of love, for no soldier would have been able to resist such a glory when Jesus was arrested, had Christ not remained silent (cf. Matt. 26:53). We chant in the kontakion for the feast, "Your disciples, insofar as they were able, beheld Your glory, so that when they should see You crucified, they would remember that Your suffering was voluntary."

The account of the event of the transfiguration is preceded by the Lord's speaking to His disciples about His impending passion and of the value of self-denial for salvation. The account begins with the words, "After this discussion." This is an indication of the connection between the cross and the resurrection. The event of the transfiguration was an anticipatory revelation of Christ's glory in order to strengthen the disciples who saw Him and to make firm their faith in their teacher

and His being the Messiah. The Gospel recounts that the Lord took His chief disciples (Peter, James and John), so that they might see this glory of His.

The apolytikion for the feast says, "When You were transfigured on the mountain O Christ God, You revealed Your glory to the disciples as much as they were able." This confirms that the disciples saw to the degree that they were able to see. The Holy Spirit had not rested upon them yet.

This glory is attained by one who has passed through the glory of the cross. That is, one who has been freed of the hateful ego and from self-love. Rejecting the cross causes a person to seek glory in self-affirmation, and thus his glory remains a worldly glory destined to fail. It does not give him the fullness and satisfaction that he seeks. This is evident in his dissatisfaction with any profit that he gains and in his constant striving for more of what he already has.

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things" (Phil. 3:18-19). "The things which are seen are temporary, but the things which are not seen are eternal" (2 Cor. 4:18). We do not limit the word "eternal" to the life after death, as it also includes earthly life.

Earthly glory is by definition passing, a mirage of the life to come and a cause of perdition. But the promised

glory—the glory of man’s transfiguration in God’s light—is the perfection of the image with the divine likeness, the lasting and original glory, the reason for the creation of man. If this glory does not exist, then what justifies human life? And what makes people bear their personal suffering and the suffering of others? And what gives them the capability to continue with the

painstaking effort of life? Life without this divine purpose becomes a heedless passing between strangers who uselessly go along their way, life from the womb to the grave. History becomes merely a succession of vain mirages. Life, the life of

every person, is a short series of events with no justification for its past, no meaning to its present, and no possible end to its suffering. Mention of human suffering and the torments of humanity becomes something unbearable.

But we know that this is not the case. God manifests this in His having also become human. He will show His disciples the transformation that will happen to mankind in His kingdom of heaven, when they too will enter into glory. “For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it... For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works” (Matt. 16:25, 27; cf. Luke 9:24, 26); and also, “But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God” (Luke 9:27), “till they see the Son of Man coming in His kingdom” (Matt. 16:28).

The transfiguration, then, is a sample of man’s natural state. It is the beauty of humanity restored, the beauty of original, undistorted creation. Many knew this beauty, this glory, and experienced it here on earth. The Prophet Moses knew it when his face shined and the Hebrews were not able to look upon him. Many enlightened persons knew it, those who in the purity of their life and their struggle were liberated from the corruption of their fallen nature and became temples for the indwelling of God, such as Saint Seraphim of Sarov and many others.

May God make us worthy to seek this glory. Amen.

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كلمة روحية:

التجلي

طبيعة المسيح الإنسانية تجلّت بنار الألوهة الساكنة فيه. وأعين الرسل القلبية قد انفتحت عن طريق الروح القدس. هذا لكي يروا ألوهة المسيح على وجهه البشري. اليوم يمكن لنا نحن أيضاً أن نرى وجه المسيح مشعاً من خلال الأسرار الكنسية، الأفخارستية مثلاً وحتى من خلال وجه قريبتنا. هذا لأن قريبتنا هو أيضاً عضو في جسد المسيح أي الكنيسة. طبعاً هناك أيضاً الكتاب المقدس. لنا أن نكتشف من خلاله وجه المسيح، هذا إذا قرأنا الكتاب بمنظار الروح القدس.

في الكتاب المقدس هناك أنوار في رسائل بولس وفي المزامير مثلاً. فيه نكتشف الوجة المنير وأيضاً في أعماق قلوبنا. هكذا ورد في رسالة بطرس الرسول (2 بطرس 1: 19). "عندنا الكلمة النبوية وهي أثبتت، التي تفعلون حسناً إن انتبهتم إليها كما إلى سراج منير في موضع مظلم إلى أن ينفجر النهار ويطلع كوكب الصبح في قلوبكم."

الموضع المظلم هو هذا العالم الذي نعيش فيه والكتاب ما هو إلا هذا السراج المنير *lampe lumineuse* الذي هو وجه المسيح. كوكب الصبح هو المسيح نفسه، شمس العدل المتجلي فينا. يقول القديس سلوان: التواضع *Humilité* هو النور الذي من خلاله يمكننا أن نرى النور الحقيقي. يقول أيضاً القديس إيريناوس القرن الثاني "رؤية الله ومجده هي حياة الإنسان كاملة" لقد خلقنا الله لكي نرى وجهه، هذه هي غاية الخلق، غاية تدبير الخلاص أن نرى وجه الله الأزلي. لقد شاهد الرسل على جبل ثابور نور الألوهة على وجه المسيح مما جعلهم يدركون سر الصليب، يدركون أن الصليب هو درب القيامة للمسيح ولنا .

مما يعني إته باستطاعتنا حتى منذ الحياة الحاضرة أن ندوق مسبقاً رؤية وجه الرب الأزلي .

الفرح الكبير كامن في رؤية الله النور غير المخلوق .

+ أفرام - مطران طرابلس والكورة وتوابعهما

Parish News and Announcements

Upcoming Services:

- **Sunday August 6th 2023:** Transfiguration of our Lord and Savior Jesus Christ
- **Sunday, August 20th 2023:** 11th Sunday of Matthew and Afterfeast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary
- **Sunday, September 3rd 2023:** 13th Sunday of Matthew
at St John Maximovitch chapel behind St Nicholas Russian Orthodox Cathedral located at
1714 13th Ave, Seattle, WA 98122

Wednesday, July 26th – Monday, 31st: Fr. Anastasios & family went to Phoenix, Arizona (Desert Ridge) for Antiochian Orthodox Convention w/ Metropolitan SABA & Patriarch JOHN....

It was heart warming to connect with a multitude of parishioners and priests and their families nationwide. It was a wonderful spiritual and entertaining experience for our family – lots of youth and young adults activities; parties, meetings.... Please check the pictures posted on our facebook group and hoping we can plan for a wider group to represent our parish in the upcoming conventions!

Sunday August 13th – Volunteers needed

Our long time hosting parish – Saint Nicholas gracefully decided to help us by giving us the chance to host a lunch for them on Sunday, August 13th at the church hall. We will be catering the food and serving it and they will give us all the raised money during that event. We need volunteers to help us host the event; if any of you or your children can help we will be there 11:30 AM to 3PM; we can give them a ride if you need one and we can provide a volunteering letter as well – please call Kh. Nissrine by Thursday, Aug 10th at 360-685-6288 – THANK YOU St. Nicholas parish to support our renovation project!!

Save the date – Sunday, October 15 – Annual party



Property Maintenance First projects:

We want to start taking care of our property in preparation for the big renovation project! 2 small projects need to be done soon: Moss removal from the roof & Rodent removal from the crawling space

These projects cost \$2,000; please consider donating as much as you can towards them and reference “building maintenance” on the check memo or in your online donation memo. May Our Lady of Saydnaya reward and protect you and your families with any donation you give to start working on the church building. Amen

Stewardship plan 2023:

For 2023; the plan is to increase monthly stewardships to cover the mortgage in order to spare all the special events funds towards the building renovation project. **Please note that the tenant left at the end of June, any contribution helps.** We need an additional \$1,000 per month in stewardship; Moving to the new property is in your hands. Your engagement towards that goal is very appreciated. For any questions, please contact Fidaa or Abouna. Please consider donating through the link: <https://theotokosholynativity.com/donations> or by check.

You can always follow the church news on our website: <https://www.theotokosholynativity.com/> and our Facebook page: <https://www.facebook.com/groups/474907199547143/>

