



St Nicholas Antiochian Orthodox Church

كنيسة القديس نيقولاوس الأنطاكية الأرثوذكسية

Fourth Sunday of Great Lent – St John of the Ladder

Troparion of the Resurrection in Tone Eight

From the heights You did descend, O compassionate One. And you did submit to the three day burial, that You might deliver us from passions. You are our Life and our Resurrection, O Lord, Glory to You.

Troparion for St. John of the Ladder in Tone Eight

With the rivers of your tears you have made the barren desert fertile, and with the sighs of sorrow from your heart you have made your labours to bear fruit a hundredfold. With the glory of your miracles you have become a light to the inhabited earth. O John our holy father, pray to Christ our God for the salvation of our souls.

Troparion for St Nicholas the Wonderworker in Tone Four

The truth of your dealings, our Father and Bishop Nicholas, showed you to your flock as a standard of faith, as the image of gentleness and as a teacher of self-discipline. By lowliness, you attained to the heights, by poverty to great riches. Therefore, we beseech you, pray to Christ our God for the salvation of our souls.

Kontakion for the Annunciation in Tone Eight

To you, the champion leader, we your flock dedicate a feast of victory and of thanksgiving, as ones rescued out of sufferings, O Theotokos. But as you are one with might which is invincible, from all dangers that can be, may you deliver us. That we may cry to you: Rejoice, O Bride unwedded.

The Epistle

Priest Let us attend.

Reader The Lord will give strength to His people.

Bring to the Lord, O sons of God.

Priest Wisdom.

Reader The reading is from the Epistle of St Paul to the Hebrews. (6:13-20)

Priest Let us attend.

Reader:

Brethren, when God made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself, saying, “Surely I will bless you and multiply you.” And thus Abraham, having patiently endured, obtained the

promise. Men indeed swear by one greater than themselves, and in all their disputes an oath is final for confirmation. So, when God desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He interposed with an oath. So that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

The Holy Gospel according to St Mark 9:17-31

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."



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الأحد الرابع من الصوم الكبير - القديس يوحنا السلمي



طُروبَارِيَّةُ الْقِيَامَةِ بِاللَّحْنِ الثَّامِنِ

انحدرت من العلو يا متحنين، وقبِلت الدفن ذا الثلاثة الأيام، لكي تُعتقنا من الآلام، فيا حياتنا وقيامتنا
يا ربُّ المجد لك.

طُروبَارِيَّةُ الْقَدِيسِ يُوحَنَّا السَّلْمِيِّ بِاللَّحْنِ الثَّامِنِ

للبرية غير المثمرة بمجاري دموعك أمرعت، وبالنتهات التي من الأعماق أنمرت بأتعابك إلى منة
ضعف، فصرت كوكبا للمسكونة متألئنا بالعجائب، يا أبانا البار يوحنا، فتشفع إلى المسيح الإله أن
يخلص نفوسنا.

طُروبَارِيَّةُ أَيْنَا الْجَلِيلِ فِي الْقَدِيسِينَ نِيقُولَاوُسَ الْعَجَائِي بِاللَّحْنِ الرَّابِعِ

لقد أظهرتك أفعال الحق لرعييتك، قانونا للإيمان وصورة للوداعة ومعلما للإمساك، أيها الأب ورئيس
الكلية نيقولاوس، فلذلك أحرزت بالتواضع الرفعة وبالمسكنة الغنى، فتشفع إلى المسيح الإله في
خلاص نفوسنا.

القِنْدَاقُ لِعِيدِ الْبِشَارَةِ بِاللَّحْنِ الثَّامِنِ

إني أنا عبدك يا والدة الإله. أكتب لك ريات الغلبة، يا جندية محامية. وأقدم لك الشكر كمنقذة من
الشدايد. لكن بما أن لك العزة التي لا تحارب، أعطيني من صنوف الشدايد، حتى أصرخ إليك:
إفرحي يا عروسا لا عروس لها.

الرِّسَالَةُ

الكاهن ليضع.

القارئ الرب يعطي قوة لشعبه. قدّموا للرب يا أبناء الله.

الكاهن الحكمة.

القارئ فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ (6: 13 : 20)

الكاهن لِنُصْغِ

القارئ

يَا إِخْوَةٌ، إِنَّ اللَّهَ لَمَّا وَعَدَ إِبْرَاهِيمَ، إِذْ لَمْ يُمَكِّنْ أَنْ يُقَسِّمَ بِمَا هُوَ أَعْظَمُ مِنْهُ، أَقْسَمَ بِنَفْسِهِ قَائِلًا: لِأَبَارِكَتِكَ بَرَكَهٌ وَأَكْثَرَتْكَ تَكْثِيرًا. وَذَلِكَ إِذْ تَأْتَى، نَالَ الْمَوْعِدَ. وَإِنَّمَا النَّاسُ يُقَسِّمُونَ بِمَا هُوَ أَعْظَمُ مِنْهُمْ، وَتَتَقَضَى كُلُّ مُشَاجِرَةٍ بَيْنَهُمْ بِالْقَسَمِ لِلتَّثْبِيتِ. فَلِذَلِكَ لَمَّا شَاءَ اللَّهُ أَنْ يَزِيدَ وَرَثَةَ الْمَوْعِدِ بَيَانًا لِعَدَمِ تَحَوُّلِ عَزْمِهِ، تَوَسَّطَ بِالْقَسَمِ، حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا يُمَكِّنُ أَنْ يُخْلِفَ اللَّهُ فِيهِمَا عَلَى تَعْزِيَةٍ قَوِيَّةٍ نَحْنُ الَّذِينَ التَّجَأْنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا. الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِحَةٍ تَدْخُلُ إِلَى دَاخِلِ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقِ لَنَا وَقَدْ صَارَ عَلَى رُتْبَةٍ مَلَكِيصَادَقَ، رَيْسَ كَهَنَةٍ إِلَى الْأَبَدِ.

الإِنْجِيلُ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الإِنْجِيلِيِّ الْبَشِيرِ (9: 17 - 31)

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ وَسَجَدَ لَهُ قَائِلًا: يَا مُعَلِّمُ قَدْ أَتَيْتُكَ بِابْنِي بِهِ رُوحٌ أَبْكُمْ، وَحَيْثُمَا أَخَذَهُ يَصْرَعُهُ فَيُزِيدُ وَيَصْرِفُ بِأَسْنَانِهِ وَيَيْبَسُ. وَقَدْ سَأَلْتُ تَلَامِيذَكَ أَنْ يُخْرِجُوهُ فَلَمْ يَقْدِرُوا. فَأَجَابَهُ قَائِلًا: أَيُّهَا الْجِيلُ غَيْرِ الْمُؤْمِنِ، إِلَى مَتَى أَكُونُ عِنْدَكُمْ، حَتَّى مَتَى أَحْتَمِلُكُمْ؟ هَلُمَّ بِهِ إِلَيَّ. فَأَتَوْهُ بِهِ. فَلَمَّا رَأَهُ لِلْوَقْتِ صَرَعهُ الرُّوحُ فَسَقَطَ عَلَى الْأَرْضِ يَتَمَرَّغُ وَيُزِيدُ. فَسَأَلَ أَبَاهُ: مُنْذُ كَمْ مِنَ الزَّمَانِ أَصَابَهُ هَذَا؟ فَقَالَ: مُنْذُ صِبَاهُ؛ وَكَثِيرًا مَا أَلْقَاهُ فِي النَّارِ وَفِي الْمِيَاهِ لِيُهْلِكَهُ، لَكِنْ إِنْ اسْتَطَعْتُ شَيْئًا فَتَحْتَنُّ عَلَيْنَا وَأَغْنِنَا. فَقَالَ لَهُ يَسُوعُ: إِنْ اسْتَطَعْتَ أَنْ تُؤْمِنَ فَكُلُّ شَيْءٍ مُسْتَطَاعٌ لِلْمُؤْمِنِ. فَصَاحَ أَبُو الصَّبِيِّ مِنْ سَاعَتِهِ بِدُمُوعٍ وَقَالَ: إِنِّي أُوْمِنُ يَا سَيِّدُ، فَأَعِثْ عَدَمَ إِيمَانِي. فَلَمَّا رَأَى يَسُوعُ أَنَّ الْجَمِيعَ يَتَبَادَرُونَ إِلَيْهِ انْتَهَرَ الرُّوحَ النَّجِسَ قَائِلًا لَهُ: أَيُّهَا الرُّوحُ الْأَبْكُمْ الْأَصَمُّ، أَنَا أَمْرُكَ أَنْ أَخْرُجَ مِنْهُ وَلَا تَعُدْ تَدْخُلُ فِيهِ، فَصَرَخَ وَخَبَطَهُ كَثِيرًا، وَخَرَجَ مِنْهُ، فَصَارَ كَالْمَيْتِ، حَتَّى قَالَ كَثِيرُونَ إِنَّهُ قَدْ مَاتَ. فَأَخَذَ يَسُوعُ بِيَدِهِ وَأَنْهَضَهُ، فَقَامَ. وَلَمَّا دَخَلَ بَيْتًا سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ: لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟ فَقَالَ لَهُمْ: إِنَّ هَذَا الْجِنْسَ لَا يُمَكِّنُ أَنْ يَخْرُجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ. وَلَمَّا خَرَجُوا مِنْ هُنَاكَ اجْتَأَرُوا فِي الْجَلِيلِ، وَلَمْ يُرِدْ أَنْ يَذْرِي أَحَدًا، فَإِنَّهُ كَانَ يُعَلِّمُ تَلَامِيذَهُ وَيَقُولُ لَهُمْ: إِنَّ ابْنَ الْبَشَرِ يُسَلَّمُ إِلَى أَيْدِي النَّاسِ فَيَقْتُلُونَهُ وَبَعْدَ أَنْ يُقْتَلَ يُقُومُ فِي الْيَوْمِ الثَّلَاثِ.