### پختین فہفہ خفیکہ SECOND SUNDAY OF SUMMER

### حفيجه دفيجه

The Anthem of the Chancel (Sanctuary)

#### I will bless the Lord always.

Blessed is God who sent his Beloved, him who saved our nature.

Let us bless the Lord who made us.

Blessed is God who sent his Beloved, him who saved our nature.

Glory be to the Father, and to the Son, and to the Holy Spirit;

Let us lift up glory and confession to the Son, who saved us by his Cross. خفتونا به رحمه المعادية المعا

### <mark>یڌنب</mark> The READINGS

Deuteronomy 4:32-40
The reading from Deuteronomy the fifth book of the Old Testament:
Bless, O my LORD.

"For ask now of the days that are past, which were before you, since the day that God created man upon the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. Did any people ever hear the voice of a god speaking out of the midst of the fire, as you

چىنى ئىجەنھە يەكدە. ھېجە فىدگە ھىنى ئىجەنھە يەكدە دىنىمىدا چىدە فىدۇنىڭە: ئىنت جىدىنىدەن

have heard, and still live? Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? To you it was shown, that you might know that the LORD is God; there is no other besides him. Out of heaven he let you hear his voice, that he might discipline you; and on earth he let you see his great fire, and you heard his words out of the midst of the fire. because he loved your fathers and chose their descendants after them, and brought you out of Egypt with his own presence, by his great power, driving out before you nations greater and mightier than yourselves, to bring you in, to give you their land for an inheritance, as at this day; know therefore this day, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other. Therefore you shall keep his statutes and his commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong your days in the land which the LORD your God gives you for ever."

رەخىخى مىيدكەجىخى خىن كەددكەنى ك جُبّ ميك كو مكمحه مكورَء كميكِيك مركه كيه: دكوڌد: وحد وككيدونكه: وفكته: وحديد مسكسكه ەدەنىدە دەسىرەتىد كىمدى: بىرە حك معتدب دحيدجه مدنه بكوهده كعبي عَـدُكِ بِحَـنَـهِ جِهْ \* مِفْرِهُ مِنْ حِدِيَّا مِنْ حَدِيَّ مِنْ حَدِيثُ مِنْ حَدِيثُ مِنْ حَدِيثُ مِنْ ع سُمَاهُ ، وَهُدُنْ مُكُمَ مِكُمُ الْكُورُ وَكُمْ الْكُورُ وَكُمْ وَكُمْ الْكُورُ وَكُمْ وَكُمْ الْكُورُ وَكُمْ كوجه و مكو كعكفة وجه و مكك غذكم فح بخسود كوجد : عوزه حوذد : موجوهد المحرف المراج حصبک کے میں کے ددد ∗ تصدی \* تصب دهوستكه كتتةهومة كوبه كه كوذبهم م تکذیر و مح فکیک وجه ، تکبره دسک كوذه مع هيرجيء كمكومه مع فوَمُوج بكتهه حوح كوده محوح سكته متوجف جمحجة منصحت فيمر في فرنس المستحدد المست ٣٠٠ نام ديوم عمره ، محمد محمد المرابع محمد المرابع م عَيْمَ ، مُحَدِدُبِهُ ، كِتُوجِهُ ، مُحَدِدُ دِهَدُنْهُ مَكِهُ عُرُمُهُ تَعَجَمُهُ مِنْ حَمِكُمُ مَكِ حَجَدُكُ مَكِمُ حُدُ نِدِيرٍ مِم يِكِمِسِم: هَجُودٍ عَجَوْقٍ هِبِهِ \* بكودو، بصوفهوره وقصوب حدوق جدوم ئە، ككەجە، ئجمەھ ئەھلا: جەمئىل كەجە، كجيَّة وقع حيونونون مِر تُكُذُونِهِ . ووْبجِهِ نەققە ، مىخدىدە جىزى كىجىدى مىدىد نکوم حکوم موهند «

#### Continue,

#### From the prophet Isaiah, Bless, O my Lord. Isaiah 3:16-4:all

The LORD said: Because the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing along as they go, tinkling with their feet; the Lord will smite with a scab the heads of the daughters of Zion, and the LORD will lay bare their secret parts. In that day the Lord will take away the finery of the anklets, the headbands, and the crescents; the pendants, the bracelets, and the scarfs; the headdresses, the armlets, the sashes, the perfume boxes, and the amulets; the signet rings and nose rings; the festal robes, the mantles, the cloaks, and the handbags; the garments of gauze, the linen garments, the turbans, and the veils. Instead of perfume there will be rottenness; and instead of a girdle, a rope; and instead of well-set hair, baldness; and instead of a rich robe, a girding of sackcloth; instead of beauty, shame. Your men shall fall by the sword and your mighty men in battle. And her gates shall lament and mourn; ravaged, she shall sit upon the ground. And seven women shall take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach."

In that day the branch of the LORD shall be beautiful and glorious,

### سُخذِله

# عکه بجبهه ویخکته بنیت جوجهدی پنجته کنده د. ۱۵: و عمکهه

وح فت د دبعكة ح ت ت به د به مدن . : مسجدة فرق حسية المستبد والمستبد والمستبد ەمحدەبه \* تى محم محمد دیت ۱ خست محتب ه تعديد المحتب محتب محتب م عودين هج عنه مومد موت \* ديم محدد د كرود : جادية موساكرة موديم عقد عودي موسكم ومعتني مردة ومعامر ومرشكم وموكته جيري نوري من المركب الم حَجَر دركتم من المن المن المن المناه معلى المناه من كبد دخسم جمنعه محس كتع دستمع سبخ دِفِكُذُ لِهُ يُعِذِبُ : مِحِبُ لِتُهُ دِدُوهُمْ بَعِهِ ذُكُ فِقْعُ حِــِ كُجِعِهِ. فَحُد حَوْفُوْسِ جِهُ شَرْدِ \* سكنجت حضفع يم نعكب مكتذوب حوكته \* حم وكوك وتمجد حدود ودكته: م ككبده هم تعكر كيدند \* محم ذجعب عجد ججمي عبد كجدد حمه ممحد وجم تعدد به: بسخر تجدد وكجعني بعدد بسحب يعموي فيع يودنه بكب بمحيد كومب فج حيوه عضع عضع عضم حضم موع عض ەكبقىدە: ەككوتتىك، دېدنكى كېسىكى

and the fruit of the land shall be the pride and glory of the survivors of Israel. And he who is left in Zion and remains in Jerusalem will be called holy, every one who has been recorded for life in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy and a pavilion. It will be for a shade by day from the heat, and for a refuge and a shelter from the storm and rain.

من فعفعه بمعنهم درخونه به بهمنه به بهمنه وذرخونه به بهمنه بهمنه

### عوذنه

#### The SHURAYA (The Beginning)

Thus shall the man be blessed who fears the LORD. Hallelujah, hallelujah, yea hallelujah! Thus shall the man be blessed who fears the LORD\* The LORD bless you from Zion! \* May you see the good things of Jerusalem all the days of your life! \* May you see your children's children! \* Peace be upon Israel! \* Glory be to the Father, and to the Son, and to the Holy Spirit; \* From everlasting, and for ever and ever. Amen. \* Hallelujah, hallelujah, yea hallelujah!

بخت بختن به کانون وینمای مینمای مین

## The APOSTLE

The Epistle of St. Paul to Corinthians, Bless, O my Lord.

#### 2 Corinthians 3:4-end

Such is the confidence that we have through Christ toward God. Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life.

Now if the dispensation of death, carved in letters on stone, came with such splendor that the Israelites could not look at Moses' face because of its brightness, fading as this was, will not the dispensation of the Spirit be attended with greater splendor? For if there was splendor in the dispensation of condemnation, the dispensation of righteousness must far exceed it in splendor. Indeed, in this case, what once had splendor has come to have no splendor at all, because of the splendor that surpasses it. For if what faded away came with splendor, what is permanent must قەدەھ تىكىنى دېتەد مىتىنى يېدۇھ دېدە مەۋىكىنى ئېت ئىزدھدى \*

### ت موڌنگي 4: 4 - حوڏهه

المكل ودجه وجب حبيت كمدع كجمه نَكُولُهُ \* كُلُ دَبُسِبُ مِنْ سَعِتِسَ سَدِهُ مِعْدِبَ بُنَهُ عُلَمْ كُنِهُ عُلَمْ كُنِهُ مِنْ مُعْدِبُ بُنِهُ دفع ضعم با دونه سخم عدف حوف شده: كل حدمت البنا حدوسا محت حمت حه صحک : دمشه دم مشم \* د مکفی دهوها حروب في عرب و معرب المعرب المعر ەكۇڭە جېجدۇسىڭد؛ دەجب دېد مىيى جىنىت بهذيك كسند كه فدهد وهوجد عصت دَوْهُ حَمْد بُونَ \* لَمْ كُلُوب مُكْبُوب مُكْبُوب وْهُذِع سَرَجُهُ دِدُوسُهُ يَهُ وَهُمْ سِهُ عَبِدُ يُهُ مُعْدِ عُرِدُ حقد حوح زودد سكفه دودبعوهد حصه وتدد عركم المربيء عضر المرمنية المعاربة والمعاربة المعرد حەد كەدە\* ھ<u>ەدە ئ</u>ى <del>ھەد</del>ە د<del>ە تەك</del> جبکہ بحقید حسے عقیم \* عمد۔ دَحُونُ حَمِعَ : جَعَمَ عُمَادُ كَامُونُ مُحَدِي وَمُونَ حكودنه عبيد سُفِ هو كيدِد \* مكد نسي have much more splendor.

Since we have such a hope, we are very bold, not like Moses, who put a veil over his face so that the Israelites might not see the end of the fading splendor. But their minds were hardened; for to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their minds; but when a man turns to the Lord the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

ع جَذِي مَكِمَ عَمْ عَكَمْ عَكُمْ عَنْ عَامِهُمْ عَنْ عَامِهُمْ عَلَى عَلَيْهُمْ عَلَى عَلَيْهُمْ عَلَى عَلَيْ ت بهذبک تحوکمه دوه دفتحه وده كُنُ \* عَبْنَهُ مُوكِكُمُ ، حَوْدٌ عَنْبُ تحت به که درجه محمد عبضه درجه حكيم كن في محمد مك فيد لكبه دحبند محتبيد كى وبيد حوكريد منوح ودعوك يموح وبخر دحروبه ومحد هريد بكره ٤. محجم المحرك ا ه المنظر جسد التعلم هنام داد كحم هدم فعدم مكر كذع كند \* ككت عند مسته ككيمة - جەسىدە دەجەد دەنىيە دەسىد دەسىد محمد دەنىيە دەنىيە دەسىد <u>ini zini \* 50. 200292</u> كن مكب مسيد بكات مهدم الم ئەس ەكەرەب دەدە 4 كىت لعد مرسعدد كسعدد نب دمس عدد، ذهسية ﴿

### ، معدد

#### The GOSPEL ZUMARA

Let your mercies come to me, O LORD, and your salvation which you promised; I will answer those who taunt me, for I have trusted in your words. ❖

The word of truth shall not depart from my mouth, for I have waited for your judgments. I will keep your law for ever and ever; and I shall walk at liberty. •

Glory be to the Father, and to the Son, and to the Holy Spirit; from everlasting, and for ever and ever. Amen...

ووهدنا عوسكه عضنه معتمجي

«ميمكيفاء ميمكيف ميمكيف «عبي سغغ

### بِفِيكِهِم The Gospel

The Holy Gospel according to the preaching of St. Luke.

#### Luke 15:4-end

"What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents over ninety-nine righteous persons who need no repentance.

"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."

And he said, "There was a man who had two sons; and the younger of them said to his father, 'Father, give بن کِکبن بندبتد دهد بتدهد هستهد بند

كوفع ١٥٠ ٤ - عوڭفع.

وعضد بمرا كم كمت دوره محكم عند والمناورة ضبه هنده ، کجدْد ددیم که هدی چخب، وي بنجد شد هدون . لا تحب عب عبد ، يو حَدِيدٍ دَيْتَحِسْنُ ٥ ﴿ دُيْتُحِسْنُ ٥ ﴿ دُيْتُ حَسِّ لَا يَسْدِدُ مغمک کو بکک جہنے کہ مخمد کنجہ کے معنور مختوب معنور ەقدى كۆسمەرە مېتېتېم مەنىد كەرە. : ، مەنىد كەرە ، : سنده بحصر دعت حسم كدف دبدبه وهده عَضِدَ لَنَا لَمُ حَدِيثَ : ﴿ مُصِحَدُ عُنَا مُوهِ الْمُحَدِينِ عُلَامًا مُعَالِمًا مُعَالًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَلِمًا مُعَالًا مُعَلِمًا مُعَالِمًا مُعَالًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَلِمًا مُعَالًا مُعَلِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَلِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَالِمًا مُعَلِمًا مُعِلِمًا مُعَلِمًا مُعَلِمًا مُعَلِمًا مُعِلِمًا مُعَلِمًا مُعَلِمًا مُعِلِمًا مُعِمِعِمِعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِ خعضنه بحك شد شكنه دهابد نه بحك هعدم ەھىتكى زدىمىتى دك يىدەنكىنى كىسەن مسك مبدء عمدنا سخ عبد مد \*عمر مبده يكه د وووتي مخونيد ميد محد يكه د ضعود عدد المراجع وسطع في عدد المحافظ ا تهابات دفع دمت خسب الم محبعت محمية كتعب محمية منصدد كوب سخبت بعد ديمتم ووود حِيْدِ حَيْدَ عُبِدُ عُنِدُ عُنْدُ عُنْد 

me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him But when he came to anything. himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants." And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry.

جَبِ دِکِیْتِ \* جَبِیْتِ \* جَبِیْتِ کَمْتِ عجر عبد كالمنافعة والمنافعة عبد عبد المنافعة الم ك فككوند وتعليد ك مر جندي وفيك كوه، وينبو \* معر تهذ نة محمد بالمحدد ب وه حجه وكفد كي حكيد خصب مناه والمركب مناه والمركب على المركب والمركب المركب الم كبدة جميعة ، مخمر جذد ويتبه عدم كالمحمد مسيد غزير لا المراكب من المراكب الم كِم مَوْدٍ جَعَنْهُ جَنْهُ حَيْمُ دُمْ مَا مُعَادِّهُ مَا مُعَادُ مُعَادُ مُعَادُ مُعَادُ مُعَادُ مُعَادُ مُعَادُ که په دورک دوله که کند مر دنت مدبت که هم سربة ٤ \* موجة كذك مُوْم كيم خدمه مربة ٤ \* يَضِدُ: حَمْدُ مُحَدِّ دُبِكِ دِبِكُ عَبِي كَبِي مُحِدُ كهن بُسْع ودنه مدخه كجعب تحد تنه عرب عرب المراجعة المربعة المرب مبكر فعفيه فعففه \* محمة عضع محكم كته جب جب خسب نسب بسب بسب بسب نكبت \* مفعد كُمُرُ كُمْ بُدِم \* منعد وه جُسبت سَوْمِهُ بُحِوهِ مَرْجُهُم عَنْجُهُم حَكُوهِ مَرْجُهُم حَكُوهِ مَرْجُهُم حَلَيْهُم عَلَيْهُم عَنْهُم عَن نَجِي. سَكِيمَ جَعَفِيْهِ وَعَذِهِيمٍ. وَكُنْ عَوِدٍ لِنَهُ ذَجَذَى يُمْعَذِكُ \* يُضِدُ دِم يُجَدِّهُ \* كَغِيدُ مُنْ نِفِيهُ ٤ نِعْبُكُ دِيْنُهُ ٤ نِكْبُهُ ٤ مُعْبِهُ مُعْبِهُ مُعْبِهُ مُعْبِهُ مُعْبِهُ مُعْبِهُ مُعْبِهُ مُعْبِهُ مكفكه مُعدِّد دِيكِمُد. مبنجه ك مكفيم \* معفجمه

"Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found."

دِوْمَ عَجْبَاءُهُ عَنِينَ عُوْمَ عُكِمْ عَنِي عَنِي عَنْمَ عَنْمَ عَنْمَ عَنْمَ عَنْمَ عَنْمَ عَنْمَ عَنْمَ ع معمري مغربه كمكتمهم وم دع حده فعنير خصوبهم وفرد وخد تهر فصقد حوب خنم عضد مك وهده دهكته \* معدد كبد م ككته م عند م عند و مناه من عند م دِكُمُ دُخِدُ سُكِمُ ذُهُ عَبِي مُعَالِمُ \* مُكِمُ عُنُهُ \* مُحُمُ \* مُحُمُ عُنُهُ \* مُحُمُ \* مُحُمُ عُنُهُ \* مُحُمُ \* مُحُمُ عُنُهُ \* مُحْمُ عُنُولُ \* مُحْمُ عُنُهُ \* مُحْمُ عُنُهُ \* مُحْمُ عُنُولُ لِمُ عُنُولُ لِمُ عُنُولُ لِمُ عُنُولُ لِمُ عُنُولُ لِمُ عُنُولُ لِمُ عُنُولُ لِ مُحْمُ لِمُعُ لِمُ عُنُولُ لِمُ عُنُولُ لِمُ عُنُولُ لِمُ عُنُول يُحدُ وُمُورُ كُمُكُمُ مُنفِسُ نَحِيمُ حَكُمُ مُعِيمٌ \* وه دم يغدد كنجوهد: مع حضل عبر فكس كتع كسب بجدوة، وكر محود يتدد عومذنی محب حموم کدنی کی مجوب کونی فِذِس وِينْتُم بِـــ وَتَـنْكُم ١٨٤٥ عَجْمَهُ لِمُ مُورِد دِ كُمْ حَدِ رَضِي عَلَى عَنْ عَدِ حَدِي مِنْ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَل بنك حجكوب بعم بنك ، مجك يعدم دسك دبك و و و خلي من الله و وكعِسْدِد. دِهُمْ دِسْمِهِ هِمِسْدِ دِهُمْ وَمِنْ مِسْمِدِ منتبدد ومور معتمد



### كفىبىد دِددُود

#### The Anthem of the Mysteries

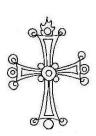
Text: And everyone will receive his reward according to his labor, for we all are going to stand before the judgment-seat of Christ.

Blessed is he whose iniquity is forgiven.

Before your fearful judgment-seat, where all of us are going to stand, there to be recompensed in the fearful searching of your justice, each one of us in his own body, according to what he has done, whether good or evil, have pity upon those have receive your Body and Blood, O Lord.

There is no speech or words.

Before your fearful judgment-seat, where all of us . . . . .



#### ذخىك.

#### The Anthem of the Bema

Behold, the Body of Christ and his precious Blood are administered for the pardon of debts, which is an earnest of new life, the same in which there is the complete loosing of death and sin, endowing those who eat of it with immortal life. Our consciences being cleansed of doubts, let us approach and receive the searching fire, the refining crucible, which purifies and purges away the dross of sins, hallelujah, hallelujah!

#### Verses:

Come, children, listen to me \* And I will teach you the fear of God.\* Our consciences being cleansed of doubts, let us approach . . . . . .

### وجمح عرفة وبكذو

فركونه وركونه ميوكي مي

