



Saints Peter and Paul Orthodox Church

Sunday September 06, 2026, (08/24)

13th. Sunday after Pentecost 14th. Sunday after Pentecost الأحد الرابع عشر بعد العنصرة

تذكار القديس الشهيد في الكهنة أفتيخوس (تلميذ يوحنا اللاهوتي) والقديس قوزماس الإيتولي

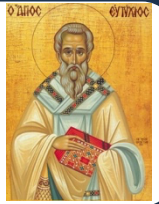
Martyr Eutychius, Hieromartyr Cosmas -Equal to The Apostles

Matins Gospel (3): Mark 16: 9-16

Epistle: Corinthians 1: 21-2:4

Gospel: Matthew 22: 2-14

<https://www.peterpaulchurch.org> <https://www.Orthodoxchoir.org>



طروبارية القيامة باللحن الخامس (Tone 5) Resurrection Troparion

لنسبح نحن المؤمنين ونسجد للكلمة. المساوي للآب والروح في الأزلية وعدم الإبتداء. المولود من العذراء لخلاصنا. لأنه سر وارتضى بالجسد أن يعلو على الصليب ويحتمل الموت. وينهض الموتى بقيامته المجيدة.

Let us believers praise and worship the Word, co-eternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure, in ascending the cross in the flesh to suffer death, and to raise the dead, by His glorious Resurrection

طروبارية للشهيد أفتيخوس باللحن الرابع (Tone 4) Martyr Eutychius TROPARION IN TONE 4

صرت مشابهاً للرسول في احوالهم وخليفة في كراسيهم/ فوجدت بالعمل المرقاة النظرية ايها اللاهع بالله/. لأجل ذلك تتبعت كلمة الحق باستقامة/ وجاهدت عن الايمان حتى الدم/ ايها الشهيد في الكهنة أفتيخوس،/ فتشفع الى المسيح الاله/ ان يخلص نفوسنا.

As thou didst share in the ways of the apostles/ and didst occupy their throne,/ thou didst find thine activity to be a passage to divine vision,/ O divinely inspired one./ Wherefore, ordering the word of truth,/ thou didst suffer for the Faith even to the shedding of thy blood./ O martyr Eutychius, entreat Christ God, that our souls be saved.

طروبارية القديسين بطرس وبولص باللحن الرابع (Tone 4) Holy Apostles Peter & Paul, Troparion, Tone 4

أيها المتقدمان في كراسي الرسل ومعلمي المسكونة، /تشفعا الى سيد الكل، أن يمنح السلامة للمسكونة، ولنفوسنا الرحمة العظمى.

O first enthroned among the apostles, and teachers of the whole world; entreat the Master of all, that He grant peace to the world, and great mercy to our souls.

قنداق ميلاد السيدة العذراء (باللحن الرابع) 24 آب - 12 ايلول

ان يواكيم وحنة من عار العقر حررا. وآدم وحواء من فساد الموت أعتقا، بمولدك المقدس ايتها الطاهرة. فله يعيد شعبك، إذ قد نجا من وصمة الزلات هاتفاً نحوك: العاقر تلد والدة الإله المغذية حياتنا.

Kontakion-Nativity of The Theotokos in Tone 4 8/24-9/12

In thy holy nativity, O all-pure one, Joachim and Anna are freed from the reproach of childlessness, and Adam and Eve from mortal corruption. And, delivered from sin, thy people celebrate it, crying out to thee: A barren woman giveth birth to the Theotokos, the nourisher of our Life!

Thou O Lord wilt preserve us and keep us from this generation.
Save me, O Lord, for the godly man ceaseth

انت يا رب تحفظنا وتستترنا.
خلصني يا رب فان البار قد فني.

Section from the Second Epistle of St.Paul to the Corinthians
(1:21 to end; 2:1-4)

Ye Brethren: He which stablisheth us with you in Christ, and hath anointed us, is God: Who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but he same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved but that ye might know the love which I have more abundantly unto you.

The Gospel: from St. Matthew (22:2-14)

The Lord spake this parable: The Kingdom of heaven is like unto a certain king, which made a marriage for his son. And sent forth his servants to call them that were bidden for his son. And sent forth his servants to call them that were bidden to the wedding : and they would not come. Again, he sent forth other servant, saying Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

فصل من رسالة بولس الثانية الى اهل كورنثس 1: 21-24 ; 2: 1-4

يَا إِخْوَةَ، إِنَّ الَّذِي يُثَبِّتُنَا مَعَكُمْ فِي الْمَسِيحِ، وَقَدْ مَسَحَنَا، هُوَ اللَّهُ الَّذِي خَتَمَنَا أَيْضًا، وَأَعْطَى عَذْبُونَ الرُّوحِ فِي قُلُوبِنَا. وَلَكِنِّي أَشْتَشْهَدُ اللَّهَ عَلَى نَفْسِي أَنِّي إِشْفَاقًا عَلَيْكُمْ لَمْ آتِ إِلَى كُورِنْثُسَ. لَيْسَ أَنَّنَا نَسُودُ عَلَى إِيْمَانِكُمْ بَلْ نَحْنُ مُوَارِثُونَ لِسُرُورِكُمْ. لَأَتَّكُم بِإِيْمَانٍ تَثْبُتُونَ. وَلَكِنِّي جَزَمْتُ بِهَذَا فِي نَفْسِي أَنْ لَا آتِيَ إِلَيْكُمْ أَيْضًا فِي حُزْنٍ. لِأَنَّهُ إِنْ كُنْتُ أُخْزِنُكُمْ أَنَا، فَمَنْ هُوَ الَّذِي يُفْرِحُنِي إِلَّا الَّذِي أُخْزِنْتُهُ؟ وَكَتَبْتُ لَكُمْ هَذَا عَيْنَهُ حَتَّى إِذَا جِئْتُ لَا يَكُونُ لِي حُزْنٌ مِنَ الَّذِينَ كَانَ يَجِبُ أَنْ أَفْرَحَ بِهِمْ، وَاثِقًا بِجَمِيعِكُمْ أَنْ فَرَحِي هُوَ فَرَحُ جَمِيعِكُمْ. لِأَنِّي مِنْ حُزْنٍ كَثِيرٍ وَكَاتِبَةٍ قَلْبٍ كَتَبْتُ إِلَيْكُمْ بِدُمُوعٍ كَثِيرَةٍ، لَا لِكَيْ تَحْزَنُوا، بَلْ لِكَيْ تَعْرِفُوا الْمَحَبَّةَ الَّتِي عِنْدِي وَلَا سِيَمًا مِنْ نَحْوِكُمْ.

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر

22: 2-14

قال الرب هذا المثل يُشَبِّهُ مَلَكُوتَ السَّمَاوَاتِ إِنْسَانًا مَلِكًا صَنَعَ عُرْسًا لِابْنِهِ، وَأَرْسَلَ عَبِيدَهُ لِيَدْعُوا الْمَدْعُودِينَ إِلَى الْعُرْسِ، فَلَمْ يَرِيدُوا أَنْ يَأْتُوا. فَأَرْسَلَ أَيْضًا عَبِيدًا آخَرِينَ قَائِلًا: قُولُوا لِلْمَدْعُودِينَ: هَذَا غَدَائِي أُعِدُّهُ. ثَبِرَانِي وَمُسَمَّنَاتِي قَدْ دُبِحَتْ، وَكُلُّ شَيْءٍ مُعَدٌّ. تَعَالَوْا إِلَى الْعُرْسِ! وَلَكِنَّهُمْ تَهَاوَنُوا وَمَضَوْا، وَاحِدٌ إِلَى حَقْلِهِ، وَآخَرٌ إِلَى تِجَارَتِهِ، وَآلِبَاقُونَ أَمْسَكُوا عَبِيدَهُ وَشَتَمُوهُمْ وَقَتَلُوهُمْ. فَلَمَّا سَمِعَ الْمَلِكُ غَضِبَ، وَأَرْسَلَ جُنُودَهُ وَأَهْلَكَ أُولَئِكَ الْفَاتِلِينَ وَأَحْرَقَ مَدِينَتَهُمْ. ثُمَّ قَالَ لِعَبِيدِهِ: أَمَّا الْعُرْسُ فَمُسْتَعَدَّةٌ، وَأَمَّا الْمَدْعُودُونَ فَلَمْ يَكُونُوا مُسْتَحَقِّينَ. فَأَذْهَبُوا إِلَى مَفَارِقِ الطَّرِيقِ، وَكُلُّ مَنْ وَجَدْنَاهُ فَادْعُوهُ إِلَى الْعُرْسِ. فَخَرَجَ أُولَئِكَ الْعَبِيدُ إِلَى الطَّرِيقِ، وَجَمَعُوا كُلَّ الَّذِينَ وَجَدُوهُمْ أَشْرَارًا وَصَالِحِينَ. فَأَمْتَلَأَ الْعُرْسُ مِنَ الْمُتَكَيِّينَ. فَلَمَّا دَخَلَ الْمَلِكُ لِيَنْظُرَ الْمُتَكَيِّينَ، رَأَى هُنَاكَ إِنْسَانًا لَمْ يَكُنْ لَابِسًا لِبَاسَ الْعُرْسِ. فَقَالَ لَهُ: يَا صَاحِبُ، كَيْفَ دَخَلْتَ إِلَى هُنَا وَلَيْسَ عَلَيْكَ لِبَاسُ الْعُرْسِ؟ فَسَكَتَ. جَبَّتْهُ قَالَ الْمَلِكُ لِلْخُدَّامِ: ازْبُطُوا رِجْلَيْهِ وَبِدَّيْهِ، وَخُذُوهُ وَاطْرَحُوهُ فِي الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ الْأَسْنَانِ. لِأَنَّ كَثِيرِينَ يُدْعَوْنَ وَقَلِيلِينَ يُنْتَحَبُونَ.