

THE PRESANCTIFIED DIVINE LITURGY

قُدَّاسُ الْبُرُوجِيَاذِمِينِي (السَّابِقُ تَقْدِيسُهُ) الْإِلَهِيَّ

VARIABLES FOR HOLY TUESDAY

(SUNG ON THE MORNING OR AFTERNOON
OF HOLY MONDAY BY ANTICIPATION)

“O Lord, I Have Cried” in Tone One

"يا رَبِّي إِلَيْكَ صَرَخْتُ" (بِالْحَنِ الْأَوَّلِ)

For Holy Tuesday in Tone One

Verse 10. Bring my soul out of prison, that I may praise Thy Name.

At the time when the Lord was coming to His voluntary Passion, He said to His Disciples on the way, “Behold we go up to Jerusalem, and the Son of Man shall be delivered even as it was written. Wherefore, let us, O brethren, walk along with Him with consciences free from stain, and be crucified with Him, and with Him let us kill the pleasures of life, that we may live with Him and hear Him say, “I am not ascending to the earthly Jerusalem to suffer, but to My Father and your Father; to My God and your God, that I may draw you with Me to the Jerusalem above in the kingdom of Heaven.”

10. أُخْرِجْ مِنْ الْحَبْسِ نَفْسِي لِكَيْ أَشْكُرَ اسْمَكَ.
إِنَّ الرَّبَّ لَمَّا كَانَ آتِيًّا إِلَى الْأَلَامِ الطَّوْعِيَّةِ، قَالَ
لِلرُّسُلِ فِي الطَّرِيقِ: هَا نَحْنُ صَاعِدُونَ إِلَى أُورَشَلِيمَ،
وَسَيُسَلَّمُ ابْنُ الْبَشَرِ حَسْبَمَا كُتِبَ عَنْهُ. فَهَلُمُّوا إِذَا
مَعَنَا يَا إِخْوَةَ، لِنُصَحَبَهُ بِضَمَائِرِ نَقِيَّةٍ، وَنُصَلِّبَ
مَعَهُ، وَنَمُتْ مِنْ أَجْلِهِ بِلَذَاتِ الْعُمْرِ، لِكَيْ نَعِيشَ
مَعَهُ وَنَسْمَعَهُ قَائِلًا: لَسْتُ صَاعِدًا إِلَى أُورَشَلِيمَ
الْأَرْضِيَّةِ لِكَيْ أَتَأَلَّمَ، بَلْ إِلَى أَبِي وَأَبِيكُمْ، وَالْإِلَهِي
وَالْهَيْكَلِ، وَأَرْفَعَكُمْ مَعِي إِلَى أُورَشَلِيمَ الْعُلْوِيَّةِ فِي
مَلَكُوتِ السَّمَاوَاتِ.

Verse 9. The righteous shall wait for me, until Thou recompense me.

At the time when the Lord was coming to His voluntary Passion ... (repeat above)

9. إِيَّاي يَنْتَظِرُ الصِّدِّيقُونَ حَتَّى تُجَازِيَنِي.
إِنَّ الرَّبَّ لَمَّا كَانَ آتِيًّا إِلَى الْأَلَامِ...

Also for Holy Tuesday in Tone Five

Verse 8. Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice.

O believers, having arrived at the saving Passion of Christ, let us praise His ineffable long-suffering, that by His compassion He may raise us, who are dead in sin; for He is Good, and the Lover of Mankind.

8. مِنَ الْأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبُّ، يَا رَبُّ
إِسْتَمِعْ صَوْتِي.
أَيُّهَا الْمُؤْمِنُونَ، إِذْ قَدْ بَلَّغْنَا آلامَ الْمَسِيحِ الْإِلَهِي
الْخَلَّاصِيَّةِ، فَلْنَمَجِّدْ طَوْلَ أَنْاتِهِ الَّتِي لَا تُوصَفُ،
لِكَيْ يَتَحَنَّنَ عَلَيْنَا نَحْنُ الْمَوْتَى بِالْخَطِيئَةِ، بِمَا أَنَّهُ
صَالِحٌ وَحَدَّةٌ، وَمُحِبٌّ لِلْبَشَرِ.

Verse 7. Let thine ears be attentive to the voice of my supplication.

7. لِنَكُنْ أُنْذَاكَ مُصْغِيئِينَ إِلَى صَوْتِ تَضَرُّعِي.

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| <p>O believers, having arrived at the saving Passion of Christ ... (repeat above)</p> | <p>أَيُّهَا الْمُؤْمِنُونَ، إِذْ قَدْ بَلَّغْنَا آلامَ الْمَسِيحِ ...</p> |
| <p>Verse 6. <i>If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.</i> When Thou wast going to Thy Passion, Thou did encourage Thy Disciples, saying unto them, “How have you forgotten My Words, which I spoke to you before; that no Prophet is killed except in Jerusalem, as it is written? And now the time has come of which I told you: for behold, I shall be delivered to ridicule at the hands of sinners, who shall nail Me upon the Cross, deliver me to the tomb, and account Me dead and abandoned. But be of good cheer; for I will rise on the third day, for the joy of the faithful, and for their eternal life.</p> | <p>6. <i>إِنْ كُنْتَ لِلْآثَامِ رَاصِدًا يَا رَبُّ، يَا رَبُّ مَنْ يَنْبُتُ؟ فَإِنَّ مِنْ عِنْدِكَ هُوَ الْإِغْتِقَارُ.</i> يَا رَبُّ، لَمَّا كُنْتَ آتِيًا إِلَى الْآلَامِ، أَخَذْتَ تَلَامِيذَكَ عَلَى انْفِرَادٍ لِيُوطِدَهُمْ، قَائِلًا: كَيْفَ لَا تَذْكُرُونَ كَلَامِي الَّذِي قُلْتَهُ لَكُمْ سَابِقًا، وَهُوَ أَنَّ كُلَّ نَبِيِّ لَا يُقْتَلُ إِلَّا فِي أُورُشَلِيمَ كَمَا كُتِبَ. فَالآنَ قَدْ حَانَ الْوَقْتُ الَّذِي قُلْتُ عَنْهُ لَكُمْ، لِأَنِّي سَأُدْفَعُ إِلَى الْهَزْءِ فِي أَيْدِي الْخَطَاةِ، الَّذِينَ سَيَسْمِرُونَنِي عَلَى الصَّلِيبِ، وَيَدْفَعُونَنِي إِلَى الْقَبْرِ، وَيَحْسَبُونَنِي مَيِّتًا مَنبُودًا. لَكِنْ ثِقُوا، لِأَنِّي سَأَقُومُ ثَالِثَ يَوْمٍ، لِسُرُورِ الْمُؤْمِنِينَ، وَحَيَاتِهِمُ الْأَبَدِيَّةِ.</p> |
| <p>Verse 5. <i>Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.</i> When Thou wast going to Thy Passion, Thou did encourage Thy Disciples ... (repeat above)</p> | <p>5. <i>مِنْ أَجْلِ إِسْمِكَ صَبَرْتُ لَكَ يَا رَبُّ، صَبَرْتُ نَفْسِي فِي أَقْوَالِكَ تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ.</i> يَا رَبُّ، لَمَّا كُنْتَ آتِيًا إِلَى الْآلَامِ ...</p> |
| <p>Verse 4. <i>From the morning watch until night, from the morning watch let Israel trust in the Lord.</i> The Mother of the sons of Zebedee, O Lord, not being equal to the mystery of Thine ineffable dispensation, begged Thee to grant her two sons the honors of a temporal kingdom. But instead, Thou did promise Thy beloved that they should drink the cup of death, the cup which Thou did say Thou would drink before them for the purification of all sins. Wherefore, we cry unto Thee, O Salvation of our souls, glory be to Thee.</p> | <p>4. <i>مِنْ انْفِجَارِ الصُّبْحِ إِلَى اللَّيْلِ، مِنْ انْفِجَارِ الصُّبْحِ فَلْيَتَكَلَّمْ إِسْرَائِيلُ عَلَى الرَّبِّ.</i> يَا رَبُّ، إِنَّ أُمَّ ابْنَيْ رَبِّي، لَمَّا لَمْ تَكُنْ كُفُوًا لِتَدْبِيرِكَ الَّذِي لَا يُوصَفُ، اِلْتَمَسَتْ مِنْكَ أَنْ تَمْنَحَ ابْنَيْهَا إِكْرَامَ مُلْكٍ وَقَبِيَّةٍ. لَكِنَّكَ عَوَضًا عَنْ ذَلِكَ، وَعَدْتَ أَحِبَّاءَكَ بِتَجَرُّعِ كَأْسِ الْمَنُونِ، الْكَأْسِ الَّتِي قُلْتَ إِنَّكَ تَشْرِبُهَا قَبْلَهُمْ، لِلتَّنْقِيَةِ مِنَ الْخَطَايَا. فَلِذَلِكَ نَهْتَفُ إِلَيْكَ: يَا خَلَّاصَ نَفُوسِنَا، الْمَجْدُ لَكَ.</p> |
| <p>Verse 3. <i>For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.</i> The Mother of the sons of Zebedee ... (repeat above)</p> | <p>3. <i>لَأَنَّ مِنَ الرَّبِّ الرَّحْمَةَ وَمِنْهُ النِّجَاةُ الْكَثِيرَةُ وَهُوَ يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ.</i> يَا رَبُّ، إِنَّ أُمَّ ابْنَيْ رَبِّي ...</p> |

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| <p>Verse 2. Praise the Lord, all ye nations: praise Him, all ye people. Thou didst teach Thy Disciples, O Lord, to think on that which is more perfect, and didst tell them not to imitate the Gentiles in lordship over the lowly, saying, "Let it not be so among you, My Disciples; for I have become poor of My own will. And the first among you, let him be the servant of all; the ruler as the one who is ruled; and the foremost let him be the last; for I have come to serve poor Adam and to give Myself as a Redemption for the many, who cry, 'Glory be to Thee.'"</p> | <p>2. سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ وَإِمْدَحُوهُ يَا سَائِرَ الشُّعُوبِ. يَا رَبُّ، لَقَدْ عَلَّمْتَ تَلَامِيذَكَ أَنْ يَرْتَأُوا مَا هُوَ أَفْضَلُ، وَقُلْتَ لَهُمْ أَلَّا يُمَاتِلُوا الْأُمَّمَ بِالسِّيَادَةِ عَلَى الْأَدْنِيَاءِ: لَا يَكُونُ فِيكُمْ ذَلِكَ يَا تَلَامِيذِي، لِأَنِّي أَنَا تَمَسَّكَنْتُ بِإِرَادَتِي. فَالْأَوَّلُ فِيكُمْ لِيَكُنْ خَادِمًا لِلْكَلِّ، وَالرَّئِيسُ كَالْمَرْؤُوسِ، وَالْمُتَقَدِّمُ كَالْأَخِيرِ، لِأَنِّي وَافَيْتُ أَنَا لِأَخْدِمَ آدَمَ السَّاقِطَ، وَأَبْذُلَ نَفْسِي فِدَاءً عَنِ الْكَثِيرِينَ، الصَّارِحِينَ إِلَيَّ "الْمَجْدُ لَكَ".</p> |
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Also for Holy Tuesday in Tone Eight

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| <p>Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever. Let us, O brethren, be awed at the rebuking of the fig tree, which dried up for the lack of fruit. Let us offer fruits worthy of repentance to Christ, who granteth us the great mercy.</p> | <p>1. لِأَنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا وَحَقُّ الرَّبِّ يَدْوُمُ إِلَى الدَّهْرِ. لِنَرْهَبْ يَا إِخْوَةَ مِنْ انْتِهَارِ التَّيْنَةِ الَّتِي يَبَسَتْ لِأَنَّهَا لَمْ تَأْتِ بِثَمَرٍ، وَلِنَقْرَبْ أَثْمَارًا تَسْتَحِقُّ التَّوْبَةَ، لِلْمَسِيحِ الْمَانِحِ إِيَّانَا الرَّحْمَةَ الْعُظْمَى.</p> |
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THE DOXASTICON FOR HOLY TUESDAY IN TONE EIGHT

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| <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> The dragon verily found the Egyptian Eve a second time, and hastened to trip up Joseph with words of flattery. But he left his robe and ran away from sin, not being ashamed of nakedness, as the first creatures before their disobedience. Wherefore, by his intercessions, O Christ, have mercy upon us.</p> | <p>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. نَ الْتَّيْنِ وَجَدَ الْمِصْرِيَّةَ حَوَاءَ ثَانِيَةً، فَاسْرَعَ لِيُعْرِقِلَ يَوْسُفَ بِأَقْوَالِ التَّمْلِيقَاتِ. إِلَّا أَنَّ هَذَا غَادَرَ النَّوْبَ وَفَرَّ مِنَ الْخَطِيئَةِ، وَلَمْ يَخْجَلْ مِنَ الْعُرْيِ، كَأَوَّلِ الْجِبَلَةِ قَبْلَ الْمَعْصِيَةِ. فَبِتَوْسُلَاتِهِ أَيُّهَا الْمَسِيحُ ارْحَمْنَا.</p> |
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- The clergy make the Holy Entrance with the **GOSPEL BOOK**, not the censer, and then we say:

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| <p align="center">O Gladsome Light</p> <p>O gladsome Light of the holy glory of the immortal, heavenly, holy and blessed Father: O Jesus Christ. Lo now that we have come to the setting of the sun, as we behold the evening light, we hymn Thee: Father, Son, and Holy</p> | <p align="center">يا نوراً بهياً</p> <p>يا نوراً بهياً لِقُدْسِ مَجْدِ الْآبِ الَّذِي لَا يَمُوتُ، السَّمَاوِيِّ الْقُدُّوسِ الْمَغْبُوطِ، يَا يَسُوعَ الْمَسِيحُ، إِذْ قَدْ بَلَّغْنَا إِلَى غُرُوبِ الشَّمْسِ وَنَظَرْنَا نُوراً مَسَائِيّاً، نُسَبِّحُ</p> |
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Spirit, God. Meet it is for Thee at all times to be magnified by joyous voices, O Son of God and Giver of life. Wherefore the whole world doth glorify Thee.

الآبَ وَالْإِبْنَ وَالرُّوحَ الْقُدْسَ الْإِلَهَ. فَيَا ابْنَ اللَّهِ الْمُعْطِيَ الْحَيَاةَ، إِنَّكَ لَمُسْتَحَقٌّ فِي سَائِرِ الْأَوْقَاتِ أَنْ تُسَبِّحَ بِأَصْوَاتٍ بَارَّةٍ، لِذَلِكَ الْعَالَمُ لَكَ يُمَجِّدُ.

THE FIRST READING

Deacon: The Evening Prokeimenon!

Reader: The Lord bless thee out of Zion: and mayest thou see the good things of Jerusalem all the days of thy life. Blessed are all they that fear the Lord; that walk in his ways.

Deacon: Wisdom!

Reader: The Reading from Exodus. (1:1-20)

Deacon: Let us attend!

Reader: These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: Reuben, Simeon, Levi, and Judah, Is'sachar, Zeb'ulun, and Benjamin, Dan and Naph'tali, Gad and Asher. All the offspring of Jacob were seventy persons; Joseph was already in Egypt. Then Joseph died, and all his brothers, and all that generation. But the descendants of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong; so that the land was filled with them. Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war befall us, they join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to afflict them with heavy burdens; and they built for Pharaoh store-cities, Pithom and Ra-am'ses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they made the people of Israel serve with rigor, and made their lives

القراءة الأولى

الشماس: بروكيمنن المساء.

القارئ: بَارِكْكَ الرَّبُّ مِنْ صِهْيُونَ، وَتُبْصِرْ خَيْرَ أورشليمَ كُلَّ أَيَّامِ حَيَاتِكَ. طُوبَى لِكُلِّ مَنْ يَتَّقِي الرَّبَّ، وَيَسْلُكُ فِي طَرْقِهِ.

الشماس: حكمة.

القارئ: قراءة من كتاب الخروج.

الشماس: لنصغ.

القارئ: وَهَذِهِ أَسْمَاءُ بَنِي إِسْرَائِيلَ الَّذِينَ جَاءُوا إِلَى مِصْرَ. مَعَ يَعْقُوبَ جَاءَ كُلُّ إِنْسَانٍ وَبَيْتُهُ: رَأُوبِينُ وَشَمْعُونُ وَلاوِي وَيَهُوذَا وَيَسَّاكِرُ وَزَبُولُونُ وَبَنِيَامِينُ وَدَانُ وَنَفْتَالِي وَجَادُ وَأَشِيرُ. وَكَانَتْ جَمِيعُ نَفُوسِ الْخَارِجِينَ مِنْ صُلْبِ يَعْقُوبَ سَبْعِينَ نَفْسًا. وَلَكِنْ يُوسُفُ كَانَ فِي مِصْرَ. وَمَاتَ يُوسُفُ وَكُلُّ إِخْوَتِهِ وَجَمِيعُ ذَلِكَ الْجِيلِ. وَأَمَّا بَنُو إِسْرَائِيلَ فَأَثْمَرُوا وَتَوَالَدُوا وَنَمَوْا وَكَثُرُوا كَثِيرًا جِدًّا، وَامْتَلَأَتِ الْأَرْضُ مِنْهُمْ. ثُمَّ قَامَ مَلِكٌ جَدِيدٌ عَلَى مِصْرَ لَمْ يَكُنْ يَعْرِفُ يُوسُفَ. فَقَالَ لِشَعْبِهِ: «هُوَذَا بَنُو إِسْرَائِيلَ شَعْبٌ أَكْثَرُ وَأَعْظَمُ مِنَّا. هَلُمَّ نَحْتَالِ لَهُمْ لِنَلَّا يَنْمُوا، فَيَكُونَ إِذَا حَدَثَتْ حَرْبٌ أَنَّهُمْ يَنْضَمُونَ إِلَى أَعْدَائِنَا وَيُحَارِبُونَنَا وَيَضَعُدُونَ مِنَ الْأَرْضِ». فَجَعَلُوا عَلَيْهِمْ رُؤَسَاءَ تَسْخِيرٍ لِكَيْ يُدْلُوهُمْ بِأَثْقَالِهِمْ، فَبَنَوْا لِفِرْعَوْنَ مَدِينَتَيْ مَخَازِنَ: فِيثُومَ، وَرَعْمَسِيسَ. وَلَكِنْ بِحَسْبَمَا أَذْلُوهُمْ هَكَذَا نَمَوْا وَامْتَدَّوْا. فَاخْتَشَوْا مِنْ بَنِي إِسْرَائِيلَ. فَاسْتَعْبَدَ الْمِصْرِيُّونَ بَنِي إِسْرَائِيلَ بِعُنْفٍ، وَمَرَّرُوا

bitter with hard service, in mortar and brick, and in all kinds of work in the field; in all their work they made them serve with rigor. Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiph'rah and the other Pu'ah, "When you serve as midwife to the Hebrew women, and see them upon the birthstool, if it is a son, you shall kill him; but if it is a daughter, she shall live." But the midwives feared God, and did not do as the king of Egypt commanded them, but let the male children live. So the king of Egypt called the midwives, and said to them, "Why have you done this, and let the male children live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and are delivered before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and grew very strong.

حَيَاتُهُمْ بِعُبُودِيَّةٍ قَاسِيَةٍ فِي الطِّينِ وَاللِّينِ وَفِي كُلِّ عَمَلٍ فِي الْحَقْلِ. كُلِّ عَمَلِهِمِ الَّذِي عَمَلُوهُ بِوَاسِطَتِهِمْ عُنْفًا. وَكَلَّمَ مَلِكُ مِصْرَ قَابِلَتِي الْعِبْرَانِيَّاتِ اللَّتَيْنِ اسْمُ إِحْدَاهُمَا شِفْرَةُ وَاسْمُ الْأُخْرَى فُوعَةُ، وَقَالَ: «حِينَمَا تُوَلِّدَانِ الْعِبْرَانِيَّاتِ وَتَنْظُرَانِهِنَّ عَلَى الْكَرَاسِيِّ، إِنْ كَانَ ابْنًا فَاقْتُلَاهُ، وَإِنْ كَانَ بِنْتًا فَتَحْيَاهُ». وَلَكِنَّ الْقَابِلَتَيْنِ خَافَتَا اللَّهَ وَلَمْ تَفْعَلَا كَمَا كَلَّمَهُمَا مَلِكُ مِصْرَ، بَلِ اسْتَحْيَيْتَا الْأَوْلَادَ. فَدَعَا مَلِكُ مِصْرَ الْقَابِلَتَيْنِ وَقَالَ لَهُمَا: «لِمَاذَا فَعَلْتُمَا هَذَا الْأَمْرَ وَاسْتَحْيَيْتُمَا الْأَوْلَادَ؟» فَقَالَتِ الْقَابِلَتَانِ لِفِرْعَوْنَ: «إِنَّ النِّسَاءَ الْعِبْرَانِيَّاتِ لَسَنَّ كَالْمِصْرِيَّاتِ، فَإِنَّهُنَّ قَوِيَّاتٌ يَلِدْنَ قَبْلَ أَنْ تَأْتِيَهُنَّ الْقَابِلَةُ». فَأَحْسَنَ اللَّهُ إِلَى الْقَابِلَتَيْنِ، وَنَمَا الشَّعْبُ وَكَثُرَ جَدًّا.

THE SECOND READING

Deacon: Let us attend!

Reader: We have blessed you in the Name of the Lord. Many a time have they made war against me from my youth, let Israel now say.

Reader: Command!

القراءة الثانية

الشماس: لنصنع!

القارئ: بَارَكْنَاكُمْ بِاسْمِ الرَّبِّ. كَثِيرًا مَا صَايَقُونِي مُنْذُ شَبَابِي. لِيَقُلْ إِسْرَائِيلُ.

القارئ: أُوْمِرُ.

- The people kneel. The Priest turns toward the Prothesis Table, elevates the censer and the candle, which are in his right hand at head level and makes the sign of the cross:

Priest: Wisdom! Let us attend!

Then standing in the Holy Doors, he bows to the Icon of Christ on the iconostasis and says:

Priest: The Light of Christ...

He then blesses the people, making the sign of the cross with the censer and the candle, and continues...

Priest: ...illumineth all!

الكاهن: الْحِكْمَةُ، لِنَنْتَصِبْ!

ثُمَّ يَتَّجِهْ نَحْوَ الْمَذْبَحِ وَهُوَ وَاقِفٌ فِي مَكَانِهِ، وَيَرْسُمُ بِهَا شَكْلَ صَلِيبِ قَائِلًا:

الكاهن: نُورُ الْمَسِيحِ.

ثُمَّ يَلْتَقِ نَحْوَ الشَّعْبِ رَاسِمًا شَكْلَ صَلِيبٍ وَقَائِلًا:

الكاهن: مُضِيءٌ لِلْجَمِيعِ.

- The people stand and the Priest returns to the Holy Table and gives away the candle and censer as the Deacon says:

Deacon: Wisdom!

Reader: The Reading from the book of Job.

الشماس: حِكْمَةٌ!

(1:1-12)

Deacon: Let us attend!

Reader: There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, one who feared God, and turned away from evil. There were born to him seven sons and three daughters. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses, and very many servants; so that this man was the greatest of all the people of the east. His sons used to go and hold a feast in the house of each on his day; and they would send and invite their three sisters to eat and drink with them. And when the days of the feast had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts." Thus Job did continually. Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. The Lord said to Satan, "Whence have you come?" Satan answered the Lord, "From going to and fro on the earth, and from walking up and down on it." And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" Then Satan answered the Lord, "Does Job fear God for nought? Hast thou not put a hedge about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land. But put forth thy hand now, and touch all that he has, and he will curse thee to thy face." And the Lord said to Satan, "Behold, all that he has is in your power; only upon himself do not put forth your hand." So Satan went forth from the

القارئ: قراءة ثانية من سفر أيوب الصديق.

الشماس: لنصغ!

القارئ: كَانَ رَجُلًا فِي أَرْضِ عَوْصَ اسْمُهُ أَيُّوبُ. وَكَانَ هَذَا الرَّجُلُ كَامِلًا وَمُسْتَقِيمًا، يَتَّقِي اللَّهَ وَيَحِيدُ عَنِ الشَّرِّ. وَوُلِدَ لَهُ سَبْعَةُ بَنِينَ وَثَلَاثُ بَنَاتٍ. وَكَانَتْ مَوَاشِيهِ سَبْعَةَ آلَافٍ مِنَ الْغَنَمِ، وَثَلَاثَةَ آلَافٍ جَمَلٍ، وَخَمْسَ مِئَةِ فِدَانٍ بَقَرٍ، وَخَمْسَ مِئَةِ أَتَانٍ، وَخَدَمُهُ كَثِيرِينَ جِدًّا. فَكَانَ هَذَا الرَّجُلُ أَعْظَمَ كُلِّ بَنِي الْمَشْرِقِ. وَكَانَ بَنُوهُ يَذْهَبُونَ وَيَعْمَلُونَ وَلِيمَةً فِي بَيْتِ كُلِّ وَاحِدٍ مِنْهُمْ فِي يَوْمِهِ، وَيُرْسَلُونَ وَيَسْتَدْعُونَ أَخَوَاتِهِمُ الثَّلَاثَ لِیَأْكُلْنَ وَيَشْرَبْنَ مَعَهُمْ. وَكَانَ لَمَّا دَارَتْ أَيَّامُ الْوَلِيمَةِ، أَنَّ أَيُّوبَ أَرْسَلَ فَقَدَّسَهُمْ، وَبَكَرَ فِي الْغَدِّ وَأَصْعَدَ مُحْرَقَاتٍ عَلَى عَدَدِهِمْ كُلِّهِمْ، لِأَنَّ أَيُّوبَ قَالَ: «رُبَّمَا أَخْطَأَ بَنِيَّ وَجَدَّفُوا عَلَى اللَّهِ فِي قُلُوبِهِمْ». هَكَذَا كَانَ أَيُّوبُ يَفْعَلُ كُلَّ الْأَيَّامِ. وَكَانَ ذَاتَ يَوْمٍ أَنَّهُ جَاءَ بَنُو اللَّهِ لِيَمْتَلُوا أَمَامَ الرَّبِّ، وَجَاءَ الشَّيْطَانُ أَيْضًا فِي وَسْطِهِمْ. فَقَالَ الرَّبُّ لِلشَّيْطَانِ: «مِنْ أَيْنَ جِئْتَ؟». فَأَجَابَ الشَّيْطَانُ الرَّبَّ وَقَالَ: «مِنَ الْجَوْلَانِ فِي الْأَرْضِ، وَمِنَ التَّمَشِّي فِيهَا». فَقَالَ الرَّبُّ لِلشَّيْطَانِ: «هَلْ جَعَلْتَ قَلْبَكَ عَلَى عَبْدِي أَيُّوبَ؟ لِأَنَّهُ لَيْسَ مِثْلُهُ فِي الْأَرْضِ. رَجُلٌ كَامِلٌ وَمُسْتَقِيمٌ، يَتَّقِي اللَّهَ وَيَحِيدُ عَنِ الشَّرِّ». فَأَجَابَ الشَّيْطَانُ الرَّبَّ وَقَالَ: «هَلْ مَجَانًا يَتَّقِي أَيُّوبُ اللَّهَ؟ أَلَيْسَ أَنَّكَ سَجَّجْتَ حَوْلَهُ وَحَوْلَ بَيْتِهِ وَحَوْلَ كُلِّ مَا لَهُ مِنْ كُلِّ نَاحِيَةٍ؟ بَارَكْتَ أَعْمَالَ يَدَيْهِ فَانْتَشَرَتْ مَوَاشِيهِ فِي الْأَرْضِ. وَلَكِنْ ابْسِطْ يَدَكَ الْآنَ وَمَسَّ كُلُّ مَا لَهُ، فَإِنَّهُ فِي وَجْهِكَ يُجَدِّفُ عَلَيْكَ». فَقَالَ الرَّبُّ لِلشَّيْطَانِ: «هُودًا كُلُّ مَا لَهُ فِي يَدِكَ، وَإِنَّمَا إِلَيْهِ لَا

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|---|--|
| presence of the Lord. | تَمُدُّ يَدَكَ». ثُمَّ حَرَجَ الشَّيْطَانُ مِنْ أَمَامِ وَجْهِ الرَّبِّ. |
| <ul style="list-style-type: none"> Next, the priest censures the altar, sanctuary and congregation during the chanting of "Let my prayer arise," customarily in tone six. Then, the priest leads the recitation of the Prayer of St. Ephraim the Syrian with three prostrations. After this, we have a gospel reading. | |
| THE GOSPEL | |
| <p>Deacon: Wisdom. Attend. Let us hear the Holy Gospel.</p> <p>Priest: Peace be to all.</p> <p>Choir: And to thy spirit.</p> <p>Priest: The reading from the Holy Gospel according to St. Matthew. (24:3-35)</p> <p>Choir: Glory to thee, O Lord. Glory to thee.</p> <p>Priest: Let us attend!</p> | <p>الكاهن: الْحِكْمَةُ، فَلَنْسَتَقِمَ وَلْنَسْمَعَ الْإِنْجِيلَ الْمُقَدَّسَ.</p> <p>الكاهن: السَّلَامُ لْجَمِيعِكُمْ.</p> <p>الجَووق: وَلِرُوحِكَ.</p> <p>الكاهن: فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيَّ الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ.</p> <p>الجَووق: الْمَجْدُ لَكَ يَا رَبِّ، الْمَجْدُ لَكَ.</p> <p>الكاهن: لِنُصَغ!</p> |
| <p>Priest: At that time: as Jesus sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" And Jesus answered them, "Take heed that no one leads you astray. For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and pestilences and earthquakes in various places; all this is but the beginning of the birth-pangs. "Then they will deliver you up to tribulation, and put you to death; and you will be hated by all nations for my name's sake. And then many will fall away, and betray one another, and hate one another. And many false prophets will arise and lead many astray. And because wickedness is multiplied, most men's love will grow cold. But he who endures to the end will be saved. And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come. "So</p> | <p>الكاهن: فِي ذَلِكَ الزَّمَانِ، وَفِيمَا هُوَ جَالِسٌ عَلَى جَبَلِ الزَّيْتُونِ، تَقَدَّمَ إِلَيْهِ التَّلَامِيزُ عَلَى انْفِرَادٍ قَائِلِينَ: «قُلْ لَنَا مَتَى يَكُونُ هَذَا؟ وَمَا هِيَ عِلْمَةٌ مَجِيئِكَ وَأَنْقِضَاءِ الدَّهْرِ؟» فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ: «انظُرُوا! لَا يُضِلُّكُمْ أَحَدٌ. فَإِنَّ كَثِيرِينَ سَيَأْتُونَ بِأَسْمِي قَائِلِينَ: أَنَا هُوَ الْمَسِيحُ! وَيُضِلُّونَ كَثِيرِينَ. وَسَوْفَ تَسْمَعُونَ بِحُرُوبٍ وَأَخْبَارِ حُرُوبٍ. انظُرُوا، لَا تَرْتَاعُوا. لِأَنَّهُ لَا بُدَّ أَنْ تَكُونَ هَذِهِ كُلُّهَا، وَلَكِنْ لَيْسَ الْمُنْتَهَى بَعْدُ. لِأَنَّهُ تَقُومُ أُمَّةٌ عَلَى أُمَّةٍ وَمَمْلَكَةٌ عَلَى مَمْلَكَةٍ، وَتَكُونُ مَجَاعَاتٌ وَأُوبَيْةٌ وَزَلَزَلٌ فِي أَمَاكِنَ. وَلَكِنَّ هَذِهِ كُلُّهَا مُبْتَدَأُ الْأَوْجَاعِ. حِينِيذٍ يُسَلِّمُونَكُمْ إِلَى ضَيْقٍ وَيَقْتُلُونَكُمْ، وَتَكُونُونَ مُبْغَضِينَ مِنْ جَمِيعِ الْأُمَمِ لِأَجْلِ اسْمِي. وَحِينِيذٍ يَعْتُرُ كَثِيرُونَ وَيُسَلِّمُونَ بَعْضُهُمْ بَعْضًا وَيُبْغِضُونَ بَعْضُهُمْ بَعْضًا. وَيَقُومُ أَنْبِيَاءُ كَذِبَةٌ كَثِيرُونَ وَيُضِلُّونَ كَثِيرِينَ. وَلَكِنَّ الْإِثْمَ تَبْرُدُ مَحَبَّةُ الْكَثِيرِينَ. وَلَكِنْ الَّذِي يَصْبِرُ إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ. وَيَكْرُرُ بِبَشَارَةِ الْمَلَكُوتِ هَذِهِ</p> |

when you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains; let him who is on the housetop not go down to take what is in his house; and let him who is in the field not turn back to take his mantle. Woe to those who are with child and to those who give suck in those days! Pray that your flight may not be in winter or on a sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been shortened, no human being would be saved; but for the sake of the elect those days will be shortened. Then if any one says to you, 'Lo, here is the Christ!' or 'There he is!' do not believe it. For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. Lo, I have told you beforehand. So, if they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it. For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man. Wherever the body is, there the eagles will be gathered together. "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken; then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other. "From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these

فِي كُلِّ الْمَسْكُونَةِ شَهَادَةً لِجَمِيعِ الْأُمَمِ. ثُمَّ يَأْتِي الْمُنْتَهَى. فَمَتَى نَظَرْتُمْ «رِجْسَةَ الْخَرَابِ» الَّتِي قَالَ عَنْهَا دَانِيَالُ النَّبِيُّ قَائِمَةً فِي الْمَكَانِ الْمُقَدَّسِ لِيَفْهَمِ الْقَارِئُ- فَحِينَئِذٍ لِيَهْرُبِ الَّذِينَ فِي الْيَهُودِيَّةِ إِلَى الْجِبَالِ، وَالَّذِي عَلَى السَّطْحِ فَلَا يَنْزِلُ لِيَأْخُذَ مِنْ بَيْتِهِ شَيْئًا، وَالَّذِي فِي الْحَقْلِ فَلَا يَرْجِعُ إِلَى وَرَائِهِ لِيَأْخُذَ ثِيَابَهُ. وَوَيْلٌ لِلْحَبَالَى وَالْمُرْضِعَاتِ فِي تِلْكَ الْأَيَّامِ! وَصَلُّوا لِكَيْ لَا يَكُونَ هَرَبُكُمْ فِي شِتَاءٍ وَلَا فِي سَبْتٍ، لِأَنَّهُ يَكُونُ حِينَئِذٍ ضَيْقٌ عَظِيمٌ لَمْ يَكُنْ مِثْلُهُ مُنْذُ ابْتِدَاءِ الْعَالَمِ إِلَى الْآنَ وَلَنْ يَكُونَ. وَلَوْ لَمْ تُقْصَرَ تِلْكَ الْأَيَّامُ لَمْ يَخْلُصْ جَسَدٌ. وَلَكِنْ لِأَجْلِ الْمُخْتَارِينَ تُقْصَرُ تِلْكَ الْأَيَّامُ. حِينَئِذٍ إِنْ قَالَ لَكُمْ أَحَدٌ: هُوَذَا الْمَسِيحُ هُنَا! أَوْ: هُنَاكَ! فَلَا تُصَدِّقُوا. لِأَنَّهُ سَيَقُومُ مُسَخَاءً كَذِبَةً وَأَنْبِيَاءُ كَذِبَةً وَيُعْطُونَ آيَاتٍ عَظِيمَةً وَعَجَائِبَ، حَتَّى يُضِلُّوا لَوْ أَمَكَنَّ الْمُخْتَارِينَ أَيْضًا. هَا أَنَا قَدْ سَبَقْتُ وَأَخْبَرْتُكُمْ. فَإِنْ قَالُوا لَكُمْ: هَا هُوَ فِي الْبَرِّيَّةِ! فَلَا تَخْرُجُوا. هَا هُوَ فِي الْمَخَادِعِ! فَلَا تُصَدِّقُوا. لِأَنَّهُ كَمَا أَنَّ الْبَرْقَ يَخْرُجُ مِنَ الْمَشَارِقِ وَيَظْهَرُ إِلَى الْمَغَارِبِ، هَكَذَا يَكُونُ أَيْضًا مَجِيءُ ابْنِ الْإِنْسَانِ. لِأَنَّهُ حَيْثُمَا تَكُنُ الْجُثَّةُ، فَهُنَاكَ تَجْتَمِعُ النَّسُورُ. «وَلِلْوَقْتِ بَعْدَ ضَيْقِ تِلْكَ الْأَيَّامِ تُظْلِمُ الشَّمْسُ، وَالْقَمَرُ لَا يُعْطِي ضَوْءَهُ، وَالنُّجُومُ تَسْقُطُ مِنَ السَّمَاءِ، وَقُوَّاتِ السَّمَاوَاتِ تَتَزَعَّرُ. وَحِينَئِذٍ تَظْهَرُ عَلَامَةُ ابْنِ الْإِنْسَانِ فِي السَّمَاءِ. وَحِينَئِذٍ تَنُوحُ جَمِيعُ قَبَائِلِ الْأَرْضِ، وَيُبْصِرُونَ ابْنَ الْإِنْسَانِ آتِيًا عَلَى سَحَابِ السَّمَاءِ بِقُوَّةٍ وَمَجْدٍ كَثِيرٍ. فَيُرْسِلُ مَلَائِكَتَهُ بِبُوقٍ عَظِيمٍ الصَّوْتِ، فَيَجْمَعُونَ مُخْتَارِيهِ مِنَ الْأَرْبَعِ الرِّيَّاحِ، مِنْ أَقْصَاءِ السَّمَاوَاتِ إِلَى

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| <p>things, know that he is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away.”</p> | <p>أَقْصَانِهَا. فَمِنْ شَجَرَةِ التَّيْنِ تَعَلَّمُوا الْمَثَلَ: مَتَى صَارَ غُضُنُهَا رَحْصًا وَأُخْرِجَتْ أَوْرَاقُهَا، تَعَلَّمُونَ أَنَّ الصَّنِيفَ قَرِيبٌ. هَكَذَا أَنْتُمْ أَيْضًا، مَتَى رَأَيْتُمْ هَذَا كُلَّهُ فَاعْلَمُوا أَنَّهُ قَرِيبٌ عَلَى الْأَبْوَابِ. الْحَقُّ أَقُولُ لَكُمْ: لَا يَمُضِي هَذَا الْحِجْلُ حَتَّى يَكُونَ هَذَا كُلُّهُ. السَّمَاءُ وَالْأَرْضُ تَزُولَانِ وَلَكِنَّ كَلَامِي لَا يَزُولُ.</p> |
| <p>Choir: Glory to thee, O Lord. Glory to thee.</p> | <p>الجوق: المَجْدُ لَكَ يَا رَبُّ، المَجْدُ لَكَ.</p> |
| <p>• <i>The Presanctified Divine Liturgy continues as usual. Remember to include the “Litany for Those Preparing for Illumination.”</i></p> | |
| <p>THE DISMISSAL</p> | <p>الختم</p> |
| <p>Priest: May He Who is going to His voluntary Passion for our salvation, 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, Gregory the Dialogist, pope of Rome, whose Presanctified Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and the protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy upon us and save us, forasmuch as He is good and loveth mankind.</p> | <p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ أَتَى إِلَى الْأَلَامِ الطَّوْعِيَّةِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرِفِينَ الرُّسُلِ الْكُلِّيِّ مَدِيحُهُمْ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ غَرْيغُورِيُوسِ الذِيَالُوْغُوسِ بَابَا رُومِيَّةَ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْحَسَنِيِّ الظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَانِ) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p> |
| <p>Choir: Amen.</p> | <p>الجوق: آمين.</p> |
| <p>• <i>As the people come forward to reverence the Holy Cross, the Reader recites Psalms 33 and 144. Afterward, the priest concludes the Presanctified Divine Liturgy.</i></p> | |
| <p>Priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy</p> | <p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ</p> |

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| upon us and save us. | المسيحُ إِلهُنَا، ارحمْنَا وخلصْنَا. |
| Choir: Amen. | الجوق: آمين. |
| <p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p> | |