

THE PRESANCTIFIED DIVINE LITURGY

قُدَّاسُ الْبُرُوجِيَاذِمِينِي (السَّابِقُ تَقْدِيسُهُ) الْإِلَهِيَّ

VARIABLES FOR HOLY WEDNESDAY (SUNG ON THE MORNING OR AFTERNOON OF HOLY TUESDAY BY ANTICIPATION)

“O Lord, I Have Cried” in Tone One

"يا رَبِّي إِلَيْكَ صَرَخْتُ" (بِالْحَنِّ الْأَوَّلِ)

For Holy Wednesday in Tone One

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

How shall I, the unworthy one, enter into the splendor of Thy saints, for if by chance I shall dare to enter with Him into the chamber, my raiment will reproach me; for they are not garments for wedding; and I shall be thrown down and bound up by the angels. Cleanse, O Lord, therefore, the stain of my soul and grant me salvation; for thou art the Lover of mankind.

10. أُخْرِجْ مِنْ الْحَبْسِ نَفْسِي لِكَيْ أَشْكُرَ اسْمَكَ.
فِي بَهَاءِ قَدِّيسِكَ كَيْفَ أَدْخُلُ أَنَا غَيْرَ الْمُسْتَحِقِّ،
لَأَنْتَنِي إِنْ اجْتَرَأْتُ عَلَى الدُّخُولِ مَعَهُمْ إِلَى الْخَدْرِ،
يُبَكِّتُنِي لِبَاسِي لِأَنَّهُ لَيْسَ هُوَ لِبَاسِ الْعُرْسِ، وَيُثَدِّفُ
بِي مِنَ الْمَلَائِكَةِ مَغْلُوباً. فَطَهِّرْ يَا رَبِّ أَوْسَاحَ نَفْسِي،
وَخَلِّصْنِي، بِمَا أَنَّكَ مُحِبٌّ لِلْبَشَرِ.

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

How shall I, the unworthy one, enter into the splendor of Thy saints ... (repeat above)

9. إِيَّايَ يَنْتَظِرُ الصَّادِقُونَ حَتَّى تُجَاوِزَنِي.
فِي بَهَاءِ قَدِّيسِكَ كَيْفَ أَدْخُلُ أَنَا غَيْرَ الْمُسْتَحِقِّ...

Also for Holy Wednesday in Tone Two

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

O Christ the bridegroom, I who did sleep neglectfully and like the foolish virgins did procrastinate at the time of labor, was not in possession of a lamp of virtues, in spite of this, O Master, close not against me the wings of thy compassion. Drive away from me dark sleep, awaken me, and bring me into Thy chambers with the wise virgins, where is the song of the undefiled and pure feasters and of those who cry ceaselessly: Glory be to Thee, O Lord.

8. مِنَ الْأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبِّ، يَا رَبِّ اسْتَمِعْ
صَوْتِي.
أَيُّهَا الْمَسِيحُ الْخَتَنَ، إِنَّنِي لَمْ أَمْلِكْ مِصْبَاحاً مُنْقِداً
بِالْفَضَائِلِ، أَنَا الَّذِي نَعَسَ بِتَهَاوُنِ النَّفْسِ، وَمِثْلَ الْحَدَثَاتِ
الْجَاهِلَاتِ مُتَوَانِياً فِي أَوَانِ الْعَمَلِ. لَكِنْ أَيُّهَا السَّيِّدُ، لَا
تُغْلِقْ دُونِي جَوَانِحَ رَأْفَتِكَ، بَلْ أزلْ عَنِي النَّوْمَ الْمُذْلِمَ،
وَأَنْهَضْنِي وَأَدْخِلْنِي مَعَ الْعَذَارَى الْعَاقِلَاتِ إِلَى خَدْرِكَ،
حَيْثُ لَحْنُ الْمُعَيَّدِينَ النَّقِيِّ، وَالْهَاتِفِينَ بِغَيْرِ فُتُورٍ: يَا رَبِّ
الْمَجْدُ لَكَ.

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

O Christ the bridegroom, I who did sleep neglectfully ... (repeat above)

7. لِيَكُنْ أذْنَاكَ مُصْغِيَّتَيْنِ إِلَى صَوْتِ تَضَرُّعِي.
أَيُّهَا الْمَسِيحُ الْخَتَنَ، إِنَّنِي لَمْ أَمْلِكْ مِصْبَاحاً...

Also for Holy Wednesday in Tone Four

Verse 6. *If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.*

Having heard the judgment of him who buried the talent, O my soul, hide thou not the Word of God, but proclaim His wonders, that thou may increase the gift twofold, and enter into the joy of thy Lord.

6. *إِنْ كُنْتَ لِلْآثَامِ رَاصِداً يَا رَبُّ، يَا رَبُّ مَنْ يَثْبُتُ؟
فَإِنَّ مِنْ عِنْدِكَ هُوَ الْإِغْتِفَارُ.*

يا نَفْسِي، إِذْ قَدْ سَمِعْتَ بِمُحَاكَمَةِ الَّذِي طَمَرَ الْوَزْنَ،
فَلَا تُخْفِي قَوْلَ اللَّهِ، بَلْ أَدِيعِي عَجَائِبَهُ، لِكَيْ تُضَاعِفِي
الْمَوْهَبَةَ، وَتَدْخُلِي إِلَى فَرْحِ رَبِّكَ.

Verse 5. *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.*

Having heard the judgment of him who buried the talent ... (repeat above)

5. *مِنْ أَجْلِ إِسْمِكَ صَبَرْتُ لَكَ يَا رَبُّ، صَبَرْتُ نَفْسِي
فِي أَقْوَالِكَ تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ.*

يا نَفْسِي، إِذْ قَدْ سَمِعْتَ بِمُحَاكَمَةِ الَّذِي طَمَرَ ...

Also for Holy Wednesday in Tone Six

Verse 4. *From the morning watch until night, from the morning watch let Israel trust in the Lord.*

Come, ye believers, let us work diligently for the Master; for He distributeth wealth to His servants. Let each of us according to his ability, double the gift of grace. Let one be adorned with wisdom according to good deeds, another accomplish a splendid service; let one preach to the un-illuminated in word and faith, another distribute wealth to the poor; for thus shall we double the loan, as faithful agents of the grace, and be worthy of the Master's joy. Wherefore, O Christ God, prepare us for it, since Thou art the Lover of mankind.

4. *مِنْ انْفِجَارِ الصُّبْحِ إِلَى اللَّيْلِ، مِنْ انْفِجَارِ الصُّبْحِ
فَلْيَتَّكِلْ إِسْرَائِيلُ عَلَى الرَّبِّ.*

هَلِّمُوا أَيُّهَا الْمُؤْمِنُونَ نَعْمَلْ بِنَشَاطٍ لِلسَّيِّدِ، لِأَنَّهُ يُوزِّعُ العِنَى
عَلَى عِبِيدِهِ. وَلْيُضَاعِفْ كُلُّ مَنْ وَزَنَةَ النِّعْمَةَ حَسَبَ
طاقَتِهِ، الْوَاحِدُ فَلْيَتَزَيَّنْ بِالْحِكْمَةِ بِوِاسِطَةِ الْأَعْمَالِ
الصَّالِحَةِ، وَالْآخَرُ فَلْيُكْمِلْ خِدْمَةَ جَلِيلَةَ. الْوَاحِدُ فَلْيُعِظْ
بِالْقَوْلِ بِإِيمَانٍ لِلْعَادِمِ الْإِسْتِتَارَةَ، وَالْآخَرُ فَلْيُوزِّعِ العِنَى
عَلَى الْبَائِسِينَ، لِأَنَّنا بِهِذَا سَنُضَاعِفُ الْقَرْضَ كَوُكُلَاءِ
عَلَى النِّعْمَةِ أَمْثَاءً، لِنَسْتَحِقَّ الْفَرْحَ السَّيِّدِيِّ. فَأَهْلُنَا لَهُ أَيُّهَا
الْمَسِيحُ الْإِلَهُ، بِمَا أَنْتَ مُحِبُّ لِلْبَشَرِ.

Verse 3. *For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.*

Come, ye believers, let us work diligently for the Master ... (repeat above)

3. *لَأَنَّ مِنَ الرَّبِّ الرَّحْمَةَ وَمِنْهُ النِّجَاةُ الْكَثِيرَةُ وَهُوَ
يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ.*

هَلِّمُوا أَيُّهَا الْمُؤْمِنُونَ نَعْمَلْ بِنَشَاطٍ لِلسَّيِّدِ، ...

Verse 2. *Praise the Lord, all ye nations: praise Him, all ye people.*

When thou comest in glory with the angelic hosts, O Jesus, and sittest on the throne of judgment, separate me not from the ways of Thy

2. *سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ وَامْدَحُوهُ يَا سَائِرَ
الشُّعُوبِ.*

عِنْدَمَا تَأْتِي بِمَجْدٍ يَا يَسُوعُ مَعَ الْقُوَّاتِ الْمَلَائِكِيَّةِ،
وَتَجْلِسُ عَلَى كُرْسِيِّ الدِّينُونَةِ، فَلَا تَفْصِلْنِي أَيُّهَا

<p>right hand; for Thou knowest that the ways of the left are crooked. And destroy me not, hardened sinner, with the goats, but number me with the sheep on the right hand, and save me; for Thou art the Lover of mankind.</p>	<p>الرَّاعِي الصَّالِحُ عَنِ طُرُقِ الْمَيَامِينِ، لِأَنَّكَ تَعْلَمُ أَنَّ طُرُقَ الْمَيَاسِرِ هِيَ مُعَوَّجَةٌ، وَلَا تُهْلِكُنِي مَعَ الْجِدَاءِ أَنَا الْقَاسِي بِالْخَطِيئَةِ، بَلْ أَحْصِنِي مَعَ الْخِرَافِ الَّذِينَ عَنِ الِئْيَمِينِ، وَخَلِّصْنِي بِمَا أَنَّكَ مُحِبٌّ لِلْبَشَرِ.</p>
<p><i>Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.</i> O Bridegroom, brilliant in Thy beauty above all mankind, who didst call us the spiritual banquet of Thy chamber, cast away from the likeness of rags of iniquity; by participation in Thy Passion, and adorn me with the robe of Thy beauty. Distinguish me as a brilliant guest in Thy kingdom, for Thou art compassionate.</p>	<p>1. لِأَنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا وَحَقُّ الرَّبِّ يَدُومُ إِلَى الدَّهْرِ. أَيُّهَا الْخَتَنُ الْبَهِيُّ فِي جَمَالِهِ، أَفْضَلَ مِنْ كُلِّ الْبَشَرِ، يَا مَنْ دَعَانَا إِلَى وَلِيمَةِ خَدْرِهِ الرُّوحِيَّةِ، إِخْلَعْ عَنِّي صُورَةَ أَطْمَارِ الزَّلَّاتِ، بِمُسَاهَمَةِ الْأَمِكِ، وَزَيِّتِي بِحُلَّةِ مَجْدِ جَمَالِكَ، وَأَوْضِحْنِي مَدْعُوعًا بِهَجَا فِي مَلَكُوتِكَ، بِمَا أَنَّكَ الْمُتَحَنِّن.</p>

THE DOXASTICON FOR HOLY WEDNESDAY IN TONE SEVEN

<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> Behold, the Master entrusteth thee with a talent, O my soul. Wherefore, receive thou the gift with fear. Lend to the giver and console the poor. Obtain the Lord as a Friend, that thou mayest stand on His right hand when He cometh in glory, and that thou mayest hear that blessed voice, "Enter, O Servant, into the joy of thy Lord." Prepare me, a prodigal, for it, O Savior, for the multitude of Thy mercies.</p>	<p>المَجْدُ لِلآبِ وَالِإِبْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. يَا نَفْسِي، هَا قَدْ انْتَمَكَ السَّيِّدُ عَلَى الْوَزْنَةِ، فَاقْبَلِي الْمَوْهَبَةَ بِخَوْفٍ، وَأَقْرِضِي الْمُعْطِي، وَأَسِي الْمَسَاكِينَ، وَاقْتَنِي الرَّبَّ صَدِيقًا، حَتَّى حِينَمَا يُؤَافِي بِمَجْدٍ تَقْفِي عَنِ مَيَامِينِهِ، وَتَسْمَعِي تِلْكَ النَّعْمَةَ الْمَغْبُوطَةَ: أَدْخُلْ أَيُّهَا الْعَبْدُ إِلَى فَرْحِ رَبِّكَ. فَأَهْلِنِي لَهُ يَا مُخْلِصُ أَنَا الضَّالُّ، مِنْ أَجْلِ عَظِيمِ مَرَاحِمِكَ.</p>
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- The clergy make the Holy Entrance with the **GOSPEL BOOK**, not the censer, and then we say:

<p align="center">O Gladsome Light</p>	<p align="center">يَا نُورًا بِهِيًّا</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 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.</p>	<p>يَا نُورًا بِهِيًّا لِقُدْسِ مَجْدِ الْآبِ الَّذِي لَا يَمُوتُ، السَّمَاوِيِّ الْقُدُّوسِ الْمَغْبُوطِ، يَا يَسُوعَ الْمَسِيحِ، إِذْ قَدْ بَلَّغْنَا إِلَى غُرُوبِ الشَّمْسِ وَنَظَرْنَا نُورًا مَسَائِيًّا، نُسَبِّحُ الْآبَ وَالِإِبْنَ وَالرُّوحَ الْقُدُسَ الْإِلَهَ. فَيَا ابْنَ اللَّهِ الْمُعْطِي الْحَيَاةَ، إِنَّكَ لَمُسْتَحَقٌّ فِي سَائِرِ الْأَوْقَاتِ أَنْ تُسَبِّحَ بِأَصْوَاتٍ بَارَّةٍ، لِذَلِكَ الْعَالَمُ لَكَ يُمَجِّدُ.</p>

THE FIRST READING

Deacon: The Evening Prokeimenon!

Reader: Arise, O Lord, into thy rest: thou and the Ark of thy holiness. Lord, remember David and all his meekness.

Deacon: Wisdom!

Reader: The Reading from Exodus. (2:5-10)

Deacon: Let us attend!

Reader: Now the daughter of Pharaoh came down to bathe at the river, and her maidens walked beside the river; she saw the basket among the reeds and sent her maid to fetch it. When she opened it she saw the child; and lo, the babe was crying. She took pity on him and said, "This is one of the Hebrews' children." Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?" And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Take this child away, and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became her son; and she named him Moses, for she said, "Because I drew him out of the water."

THE SECOND READING

Deacon: Let us attend!

Reader: Behold, how good and joyful it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard.

Reader: Command!

• *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!

القراءة الأولى

الشماس: بروكيمنن المساء.

القارئ: قُمْ يَا رَبُّ إِلَى رَاحَتِكَ. أَنْتَ وَتَابُوتُ قُدْسِكَ. أَذْكَرُ يَا رَبُّ دَاوُدَ وَكُلَّ دَعْتِهِ.

الشماس: حكمة.

القارئ: قراءة من كتاب الخروج.

الشماس: لنصغ.

القارئ: نَزَلَتْ ابْنَةُ فِرْعَوْنَ إِلَى النَّهْرِ لِتَغْتَسِلَ، وَكَانَتْ جَوَارِيهَا مَاشِيَاتٍ عَلَى جَانِبِ النَّهْرِ. فَرَأَتْ السَّفَطَ بَيْنَ الْحَفَاءِ، فَأَرْسَلَتْ أُمَّتَهَا وَأَخَذَتْهُ. وَلَمَّا فَتَحَتْهُ رَأَتْ الْوَلَدَ، وَإِذَا هُوَ صَبِيٌّ يَبْكِي. فَرَقَّتْ لَهُ وَقَالَتْ: «هَذَا مِنْ أَوْلَادِ الْعِبْرَانِيِّينَ». فَقَالَتْ أُخْتُهُ لِابْنَةِ فِرْعَوْنَ: «هَلْ أَذْهَبُ وَأَدْعُو لَكَ امْرَأَةً مُرْضِعَةً مِنَ الْعِبْرَانِيَّاتِ لِتَرْضِعَ لَكَ الْوَلَدَ؟» فَقَالَتْ لَهَا ابْنَةُ فِرْعَوْنَ: «أَذْهَبِي». فَذَهَبَتْ الْفَتَاةُ وَدَعَتْ أُمَّ الْوَلَدِ. فَقَالَتْ لَهَا ابْنَةُ فِرْعَوْنَ: «أَذْهَبِي بِهَذَا الْوَلَدِ وَأَرْضِعِيهِ لِي وَأَنَا أُعْطِي أُجْرَتِكَ». فَأَخَذَتْ الْمَرْأَةُ الْوَلَدَ وَأَرْضَعَتْهُ. وَلَمَّا كَبِرَ الْوَلَدُ جَاءَتْ بِهِ إِلَى ابْنَةِ فِرْعَوْنَ فَصَارَ لَهَا ابْنًا، وَدَعَتْ اسْمَهُ «مُوسَى» وَقَالَتْ: «إِنِّي انْتَشَلْتُهُ مِنَ الْمَاءِ».

القراءة الثانية

الشماس: لنصغ!

القارئ: أَلَا مَا أَحْسَنَ وَمَا أَجْمَلَ أَنْ تَسْكُنَ الْإِخْوَةُ مَعًا! ذَلِكَ كَالْأَطْيَابِ عَلَى الرَّأْسِ النَّازِلَةِ عَلَى اللَّحْيَةِ لِحْيَةِ هَارُونَ.

القارئ: أوامر.

الكاهن: الحكمة، لننتصب!

<p><i>Then standing in the Holy Doors, he bows to the Icon of Christ on the iconostasis and says:</i></p> <p>Priest: The Light of Christ...</p> <p><i>He then blesses the people, making the sign of the cross with the censer and the candle, and continues...</i></p> <p>Priest: ...illumineth all!</p>	<p>ثُمَّ يَتَّجِهَ نَحْوَ الْمَذْبَحِ وَهُوَ واقِفٌ فِي مَكَانِهِ، وَيَرْسُمُ بِهَا شَكْلَ صَلِيبٍ قَائِلًا:</p> <p>الكاهن: نُورُ الْمَسِيحِ.</p> <p>ثُمَّ يَلْتَقِتُ نَحْوَ الشَّعْبِ رَاسِمًا شَكْلَ صَلِيبٍ وَقَائِلًا:</p> <p>الكاهن: مُضِيَّةٌ لِلْجَمِيعِ.</p>
<p>• <i>The people stand and the Priest returns to the Holy Table and gives away the candle and censer as the Deacon says:</i></p>	
<p>Deacon: Wisdom!</p> <p>Reader: The Reading from the book of Job. (1:13-22)</p> <p>Deacon: Let us attend!</p>	<p>الشماس: حِكْمَةٌ!</p> <p>القارئ: قِرَاءَةٌ ثَانِيَةٌ مِنْ سِفْرِ أَيُّوبَ الصِّدِّيقِ.</p> <p>الشماس: لِنُصْغِ!</p>
<p>Reader: Now there was a day when his sons and daughters were eating and drinking wine in their eldest brother's house; and there came a messenger to Job, and said, "The oxen were plowing and the asses feeding beside them; and the Sabe'ans fell upon them and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "The Chalde'ans formed three companies, and made a raid upon the camels and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "Your sons and daughters were eating and drinking wine in their eldest brother's house; and behold, a great wind came across the wilderness, and struck the four corners of the house, and it fell upon the young people, and they are dead; and I alone have escaped to tell you." Then Job arose, and rent his robe, and shaved his head, and fell upon the ground, and worshiped. And he said, "Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the Name of the</p>	<p>القارئ: وَكَانَ ذَاتَ يَوْمٍ وَأَبْنَاؤُهُ وَبَنَاتُهُ يَأْكُلُونَ وَيَشْرَبُونَ خَمْرًا فِي بَيْتِ أَحْيِهِمِ الْأَكْبَرِ، أَنَّ رَسُولًا جَاءَ إِلَى أَيُّوبَ وَقَالَ: «الْبَقْرُ كَانَتْ تَحْرُثُ، وَالْأْتُنُ تَرَعَى بِجَانِبَيْهَا، فَسَقَطَ عَلَيْهَا السَّبْيِيُّونَ وَأَخَذُوهَا، وَضَرَبُوا الْغِلْمَانَ بِحَدِّ السِّيفِ، وَنَجَوْتُ أَنَا وَحَدِي لِأَخْبِرَكَ». وَبَيْنَمَا هُوَ يَتَكَلَّمُ إِذْ جَاءَ آخَرُ وَقَالَ: «نَارُ اللَّهِ سَقَطَتْ مِنَ السَّمَاءِ فَأَحْرَقَتِ الْغَنَمَ وَالْغِلْمَانَ وَأَكَلَتْهُمْ، وَنَجَوْتُ أَنَا وَحَدِي لِأَخْبِرَكَ». وَبَيْنَمَا هُوَ يَتَكَلَّمُ إِذْ جَاءَ آخَرُ وَقَالَ: «الْكَلْدَانِيُّونَ عَيَّنُوا ثَلَاثَ فِرْقٍ، فَهَجَمُوا عَلَى الْجِمَالِ وَأَخَذُوهَا، وَضَرَبُوا الْغِلْمَانَ بِحَدِّ السِّيفِ، وَنَجَوْتُ أَنَا وَحَدِي لِأَخْبِرَكَ». وَبَيْنَمَا هُوَ يَتَكَلَّمُ إِذْ جَاءَ آخَرُ وَقَالَ: «بَنُوكَ وَبَنَاتُكَ كَانُوا يَأْكُلُونَ وَيَشْرَبُونَ خَمْرًا فِي بَيْتِ أَحْيِهِمِ الْأَكْبَرِ، وَإِذَا رِيحٌ شَدِيدَةٌ جَاءَتْ مِنْ عِبْرِ الْقَفْرِ وَصَدَمَتْ زَوَايَا الْبَيْتِ الْأَرْبَعِ، فَسَقَطَ عَلَى الْغِلْمَانَ فَمَاتُوا، وَنَجَوْتُ أَنَا وَحَدِي لِأَخْبِرَكَ». فَقَامَ أَيُّوبُ وَمَرَّقَ جُبَّتَهُ، وَجَزَّ شَعْرَ رَأْسِهِ، وَخَرَّ عَلَى الْأَرْضِ وَسَجَدَ، وَقَالَ: «عُرْيَانًا خَرَجْتُ مِنْ بَطْنِ أُمِّي، وَعُرْيَانًا أَعُودُ إِلَى هُنَاكَ. الرَّبُّ أَعْطَى وَالرَّبُّ أَخَذَ، فَلْيَكُنْ اسْمُ الرَّبِّ مُبَارَكًا». فِي كُلِّ هَذَا لَمْ يُخْطِئْ أَيُّوبُ وَلَمْ يَنْسِبْ لِلَّهِ</p>

<p>Lord.” In all this Job did not sin or charge God with wrong.</p>	<p>جَهَالَةً.</p>
<p>• 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.</p>	
<p>THE GOSPEL</p>	
<p>Deacon: Wisdom. Attend. Let us hear the Holy Gospel. Priest: Peace be to all. Choir: And to thy spirit. Priest: The reading from the Holy Gospel according to St. Matthew. (24:36-26:2) Choir: Glory to thee, O Lord. Glory to thee. Priest: Let us attend!</p>	<p>الكَاهِنُ: الْحِكْمَةَ، فَلْنَسْتَقِمْ وَلْنَسْمَعْ الْإِنْجِيلَ الْمُقَدَّسَ. الكَاهِنُ: السَّلَامُ لِجَمِيعِكُمْ. الجَوَقُ: وَلِرُوحِكَ. الكَاهِنُ: فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ. الجَوَقُ: الْمَجْدُ لَكَ يَا رَبُّ، الْمَجْدُ لَكَ. الكَاهِنُ: لِنُصِغِ!</p>
<p>Priest: The Lord said to his disciples, “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. “As were the days of Noah, so will be the coming of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man. Then two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left. Watch therefore, for you do not know at what hour your Lord is coming. But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. Therefore you also must be ready; for the Son of man is coming at an hour you do not expect. “Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all his possessions. But if that wicked</p>	<p>الكَاهِنُ: قَالَ أَل رَّب لَتَلَامِيذِهِ: وَأَمَّا ذَلِكَ الْيَوْمُ وَتِلْكَ السَّاعَةُ فَلَا يَعْلَمُ بِهِمَا أَحَدٌ، وَلَا مَلَائِكَةُ السَّمَاوَاتِ، إِلَّا أَبِي وَحْدَهُ. وَكَمَا كَانَتْ أَيَّامُ نُوحٍ كَذَلِكَ يَكُونُ أَيْضًا مَجِيءُ ابْنِ الْإِنْسَانِ. لِأَنَّهُ كَمَا كَانُوا فِي الْأَيَّامِ الَّتِي قَبْلَ الطُّوفَانِ يَأْكُلُونَ وَيَشْرَبُونَ وَيَتَزَوَّجُونَ وَيُزَوَّجُونَ، إِلَى الْيَوْمِ الَّذِي دَخَلَ فِيهِ نُوحُ الْفُلِّكَ، وَلَمْ يَعْلَمُوا حَتَّى جَاءَ الطُّوفَانُ وَأَخَذَ الْجَمِيعَ، كَذَلِكَ يَكُونُ أَيْضًا مَجِيءُ ابْنِ الْإِنْسَانِ. حِينَئِذٍ يَكُونُ اثْنَانِ فِي الْحَقْلِ، يُؤَخَذُ الْوَاحِدُ وَيُتْرَكُ الْآخَرُ. اثْنَتَانِ تَطْحَنَانِ عَلَى الرَّحَى، تُؤَخَذُ الْوَاحِدَةُ وَتُتْرَكُ الْآخَرَى. اسْهَرُوا إِذَا لَأْتِكُمْ لَا تَعْلَمُونَ فِي أَيَّةِ سَاعَةٍ يَأْتِي رَبُّكُمْ.⁴³ وَاعْلَمُوا هَذَا: أَنَّهُ لَوْ عَرَفَ رَبُّ الْبَيْتِ فِي أَيِّ هَرِيعٍ يَأْتِي السَّارِقُ، لَسَهَرَ وَلَمْ يَدْعُ بَيْتَهُ يُنْقَبُ.⁴⁴ لِذَلِكَ كُونُوا أَنْتُمْ أَيْضًا مُسْتَعِدِّينَ، لِأَنَّهُ فِي سَاعَةٍ لَا تَطُنُّونَ يَأْتِي ابْنُ الْإِنْسَانِ. فَمَنْ هُوَ الْعَبْدُ الْأَمِينُ الْحَكِيمُ الَّذِي أَقَامَهُ سَيِّدُهُ عَلَى خَدَمِهِ لِيُعْطِيَهُمُ الطَّعَامَ فِي حِينِهِ؟ طُوبَى لِذَلِكَ الْعَبْدِ الَّذِي إِذَا جَاءَ سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا! الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُ يُقِيمُهُ عَلَى جَمِيعِ أَمْوَالِهِ. وَلَكِنْ إِنْ قَالَ ذَلِكَ الْعَبْدُ الرَّدِيُّ فِي قَلْبِهِ: سَيِّدِي يُبْطِئُ قُدُومَهُ. فَيَبْتَدِئُ يَضْرِبُ</p>

servant says in his heart, 'My master is delayed,' and begins to beat his fellow servants, and eats and drinks with the drunken, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the hypocrites; there men will weep and gnash their teeth. "Then the kingdom of heaven shall be compared to ten virgins who took their lamps and went to meet the bridegroom. Five of them were wise, and five were foolish. For when the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all slumbered and slept. But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.' Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. Afterward the other virgins came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly, I say to you, I do not know you.' Watch therefore, for you know neither the day nor the hour. "For it will be as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying,

الْعَبِيدُ رُفَقَاءَهُ وَيَأْكُلُ وَيَشْرَبُ مَعَ السُّكَارَى. يَأْتِي سَيِّدُ ذَلِكَ الْعَبْدِ فِي يَوْمٍ لَا يَنْتَظِرُهُ وَفِي سَاعَةٍ لَا يَعْرِفُهَا، فَيَقْطَعُهَا وَيَجْعَلُ نَصِيبَهُ مَعَ الْمُرَائِينَ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ الْأَسْنَانِ. حِينِيذٍ يُشَبِّهُ مَلَكُوتَ السَّمَاوَاتِ عَشْرَ عَدَارَى، أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ. وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ، وَخَمْسٌ جَاهِلَاتٍ. أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا، وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي أَنْبِيئِهِنَّ مَعَ مَصَابِيحِهِنَّ. وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ جَمِيعُهُنَّ وَنِمْنَ. فَفِي نِصْفِ اللَّيْلِ صَارَ صِرَاحٌ: هُوَذَا الْعَرِيسُ مُقْبِلٌ، فَأَخْرَجْنَ لِلِقَائِهِ! فَقَامَتِ جَمِيعُ أَوْلِيَاكِ الْعَدَارَى وَأَصْلَحْنَ مَصَابِيحَهُنَّ. فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ: أَعْطِينَنَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا تَنْطَفِئُ. فَأَجَابَتِ الْحَكِيمَاتُ قَائِلَاتٍ: لَعَلَّهُ لَا يَكْفِي لَنَا وَلَكِنَّ، بَلِ اذْهَبْنَ إِلَى الْبَاعَةِ وَابْتَغْنَ لَكُمْ. وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَغْنَ جَاءَ الْعَرِيسُ، وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ إِلَى الْعُرْسِ، وَأَغْلَقَ الْبَابَ. أَخِيرًا جَاءَتْ بَقِيَّةُ الْعَدَارَى أَيْضًا قَائِلَاتٍ: يَا سَيِّدُ، يَا سَيِّدُ، افْتَحْ لَنَا! فَأَجَابَ وَقَالَ: الْحَقُّ أَقُولُ لَكُمْ: إِنِّي مَا أَعْرِفُكُمْ. فَاسْهَرُوا إِذَا لَأْتَكُمْ لَا تَعْرِفُونَ الْيَوْمَ وَلَا السَّاعَةَ الَّتِي يَأْتِي فِيهَا ابْنُ الْإِنْسَانِ. وَكَانَ إِنْسَانٌ مُسَافِرٌ دَعَا عَبِيدَهُ وَسَلَّمَهُمْ أَمْوَالَهُ، فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ، وَآخَرَ وَزَنَتَيْنِ، وَآخَرَ وَزَنَةً. كُلٌّ وَاحِدٌ عَلَى قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ. فَمَضَى الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ وَتَاجَرَ بِهَا، فَجَبَحَ خَمْسَ وَزَنَاتٍ أُخَرَ. وَهَكَذَا الَّذِي أَخَذَ الْوَزَنَتَيْنِ، رَجِحَ أَيْضًا وَزَنَتَيْنِ أُخْرَيْنِ. وَأَمَّا الَّذِي أَخَذَ الْوَزَنَةَ فَمَضَى وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ سَيِّدِهِ. وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيَاكِ الْعَبِيدِ وَحَاسَبَهُمْ. فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ وَقَدَّمَ خَمْسَ وَزَنَاتٍ أُخَرَ قَائِلًا: يَا سَيِّدُ، خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا خَمْسُ وَزَنَاتٍ أُخَرَ رَجِحْتُهَا فَوْقَهَا. فَقَالَ لَهُ سَيِّدُهُ: نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ وَالْأَمِينُ! كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمْكَ

‘Master, you delivered to me five talents; here I have made five talents more.’ His master said to him, ‘Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.’ And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here I have made two talents more.’ His master said to him, ‘Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.’ He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.’ “When the Son of man comes in his glory, and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I

عَلَى الْكَثِيرِ. أَدْخُلْ إِلَى فَرْحِ سَيِّدِكَ. ثُمَّ جَاءَ الَّذِي أَخَذَ
الْوَزْنَتَيْنِ وَقَالَ: يَا سَيِّدُ، وَرَزَيْتَنِي سَلَمَتَيْنِي. هُوَذَا وَرَزَيْتَانِ
أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا. قَالَ لَهُ سَيِّدُهُ: نِعَمًا أَيُّهَا الْعَبْدُ
الصَّالِحُ الْأَمِينُ! كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمَكَ عَلَى
الْكَثِيرِ. أَدْخُلْ إِلَى فَرْحِ سَيِّدِكَ. ثُمَّ جَاءَ أَيْضًا الَّذِي أَخَذَ
الْوَزْنَةَ الْوَّاحِدَةَ وَقَالَ: يَا سَيِّدُ، عَرَفْتُ أَنَّكَ إِنْسَانٌ قَاسٍ،
تَحْصُدُ حَيْثُ لَمْ تَزْرَعْ، وَتَجْمَعُ مِنْ حَيْثُ لَمْ تَبْذُرْ. فَخِفْتُ
وَمَضَيْتُ وَأَخْفَيْتُ وَرَزْنَتَكَ فِي الْأَرْضِ. هُوَذَا الَّذِي لَكَ.
فَأَجَابَ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ وَالْكَسَلَانُ،
عَرَفْتُ أَنِّي أَحْصُدُ حَيْثُ لَمْ أَرْزَعْ، وَأَجْمَعُ مِنْ حَيْثُ لَمْ
أَبْذُرْ، فَكَانَ يَنْبَغِي أَنْ تَضَعَ فِضَّتِي عِنْدَ الصَّيَّارِفَةِ، فَعِنْدَ
مَجِيئِي كُنْتَ آخِذٌ الَّذِي لِي مَعَ رَبِّا. فَخُذُوا مِنْهُ الْوَزْنَةَ
وَأَعْطُوهَا لِلَّذِي لَهُ الْعَشْرُ وَرَزَاتٍ. لِأَنَّ كُلَّ مَنْ لَهُ يُعْطَى
فَيَزِدُّ، وَمَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ يُؤْخَذُ مِنْهُ. وَالْعَبْدُ
الْبَطَالُ اطْرَحُوهُ إِلَى الظُّلْمَةِ الْخَارِجِيَّةِ، هُنَاكَ يَكُونُ الْبُكَاءُ
وَصَرِيرُ الْأَسْنَانِ. وَمَتَى جَاءَ ابْنُ الْإِنْسَانِ فِي مَجْدِهِ
وَجَمِيعِ الْمَلَائِكَةِ الْقَدِيسِينَ مَعَهُ، فَحِينئِذٍ يَجْلِسُ عَلَى
كُرْسِيِّ مَجْدِهِ. وَيَجْتَمِعُ أَمَامَهُ جَمِيعُ الشُّعُوبِ، فَيُمَيِّزُ
بَعْضَهُمْ مِنْ بَعْضٍ كَمَا يُمَيِّزُ الرَّاعِي الْخِرَافَ مِنَ الْجِدَاءِ،
فَيَقِيمُ الْخِرَافَ عَنْ يَمِينِهِ وَالْجِدَاءَ عَنِ الْيَسَارِ. ثُمَّ يَقُولُ
الْمَلِكُ لِلَّذِينَ عَنْ يَمِينِهِ: تَعَالَوْا يَا مُبَارَكِي أَبِي، رَثُوا
الْمُلُوكَ الْمُعَدَّةَ لَكُمْ مِنْذُ تَأْسِيسِ الْعَالَمِ. لِأَنِّي جَعْتُ
فَأَطْعَمْتُمُونِي. عَطِشْتُ فَسَقَيْتُمُونِي. كُنْتُ غَرِيبًا
فَأَوَيْتُمُونِي. غُرِيَانًا فَكَسَوْتُمُونِي. مَرِيضًا فَرَزْتُمُونِي.
مَحْبُوسًا فَأَنْتَيْتُمُونِي إِلَيَّ. فَيُجِيبُهُ الْأَبْرَارُ حِينئِذٍ قَائِلِينَ: يَا رَبِّ،
مَتَى رَأَيْنَاكَ جَائِعًا فَأَطْعَمْنَاكَ، أَوْ عَطِشْنَا فَسَقَيْْنَاكَ؟
وَمَتَى رَأَيْنَاكَ غَرِيبًا فَأَوَيْْنَاكَ، أَوْ غُرِيَانًا فَكَسَوْنَاكَ؟ وَمَتَى
رَأَيْنَاكَ مَرِيضًا أَوْ مَحْبُوسًا فَأَتَيْنَا إِلَيْكَ؟ فَيُجِيبُ الْمَلِكُ
وَيَقُولُ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ: بِمَا أَنْكُمْ فَعَلْتُمُوهُ بِأَحَدِ
إِخْوَتِي هؤُلَاءِ الْأَصَاغِرِ، فَبِي فَعَلْتُمْ. ثُمَّ يَقُولُ أَيْضًا لِلَّذِينَ

عَنِ الْيَسَارِ: اذْهَبُوا عَنِّي يَا مَلَاعِينُ إِلَى النَّارِ الْأَبَدِيَّةِ الْمُعَدَّةِ لِلْإِبْلِيسِ وَمَلَائِكَتِهِ، لِأَنِّي جُعْتُ فَلَمْ تُطْعَمُونِي. عَطِشْتُ فَلَمْ تَسْقُونِي. كُنْتُ غَرِيبًا فَلَمْ تَأْوُونِي. غُرَيَانًا فَلَمْ تَكْسُونِي. مَرِيضًا وَمَحْبُوسًا فَلَمْ تَرْوُونِي. حِينَئِذٍ يُجِيبُونَهُ هُمْ أَيْضًا قَائِلِينَ: يَا رَبُّ، مَتَى رَأَيْنَاكَ جَائِعًا أَوْ عَطِشَانًا أَوْ غَرِيبًا أَوْ غُرَيَانًا أَوْ مَرِيضًا أَوْ مَحْبُوسًا وَلَمْ نَخْدِمَكَ؟ فَيُجِيبُهُمْ قَائِلًا: الْحَقُّ أَقُولُ لَكُمْ: بِمَا أَنْتُمْ لَمْ تَفْعَلُوهُ بِأَحَدٍ هؤُلَاءِ الْأَصَاغِرِ، فَبِي لَمْ تَفْعَلُوا. فَيَمْضِي هؤُلَاءِ إِلَى عَذَابٍ أَبَدِيٍّ وَالْأَبْرَارُ إِلَى حَيَاةٍ أَبَدِيَّةٍ». وَلَمَّا أَكْمَلَ يَسُوعُ هَذِهِ الْأَقْوَالَ كُلَّهَا قَالَ لِتَلَامِيذِهِ: «تَعْلَمُونَ أَنَّهُ بَعْدَ يَوْمَيْنِ يَكُونُ الْفِصْحُ، وَابْنُ الْإِنْسَانِ يُسَلَّمُ لِيُصَلَّبَ». «وَالْوَقْتُ بَعْدَ ضَيْقِ تِلْكَ الْأَيَّامِ تُظْلِمُ الشَّمْسُ، وَالْقَمَرُ لَا يُعْطِي ضَوْءَهُ، وَالنُّجُومُ تَسْقُطُ مِنَ السَّمَاءِ، وَفُوتَتِ السَّمَاوَاتُ تَتَرَعَّرُ. 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 عَظِيمِ الصَّوْتِ، فَيَجْمَعُونَ مُخْتَارِيهِ مِنَ الْأَرْبَعِ الرِّيَاحِ، مِنْ أَقْصَاءِ السَّمَاوَاتِ إِلَى أَقْصَائِهَا. فَمِنْ شَجَرَةِ التَّيْنِ تَعْلَمُوا الْمَثَل: مَتَى صَارَ غُضْنُهَا رَخِصًا وَأَخْرَجَتْ أَوْرَاقَهَا، تَعْلَمُونَ أَنَّ الصَّيْفَ قَرِيبٌ. هَكَذَا أَنْتُمْ أَيْضًا، مَتَى رَأَيْتُمْ هَذَا كُلَّهُ فَاعْلَمُوا أَنَّهُ قَرِيبٌ عَلَى الْأَبْوَابِ. الْحَقُّ أَقُولُ لَكُمْ: لَا يَمْضِي هَذَا الْجِيلُ حَتَّى يَكُونَ هَذَا كُلُّهُ. السَّمَاءُ وَالْأَرْضُ تَزُولَانِ وَلَكِنَّ كَلَامِي لَا يَزُولُ.

was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, ‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’ Then he will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ Then they also will answer, ‘Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?’ Then he will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to me.’ And they will go away into eternal punishment, but the righteous into eternal life.” When Jesus had finished all these sayings, he said to his disciples, “You know that after two days the Passover is coming, and the Son of man will be delivered up to be crucified.”

Choir: Glory to thee, O Lord. Glory to thee.

الجوق: المجد لك يا رب، المجد لك.

• *The Presanctified Divine Liturgy continues as usual. Remember to include the “Litany for Those Preparing for Illumination.”*

THE DISMISSAL

الختم

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

الكاهن: أيها المسيح إلهنا الحقيقي، يا من أتى إلى الآلام الطوعية لأجل خلاصنا، بشفاعات أمك

<p>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>القَدِيْسَةِ الكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُوَّةِ الصَّلِيْبِ الكَرِيْمِ الْمُحْيِي؛ وَبِطَلْبَاتِ القُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ العَادِمَةِ الأَجْسَادِ؛ وَالنَّبِيِّ الكَرِيْمِ السَّابِقِ المَجِيْدِ يُوْحَنَّا المَعْمَدَانِ؛ وَالقَدِيْسِيْنَ المُشْرَفِيْنَ الرُّسُلِ الكَلِّيِّ مَدِيْحُهُمْ؛ وَأَبِينَا الجَلِيْلِ فِي القَدِيْسِيْنَ غُرِيغُورِيُوسِ الذِيَالُوغُوسِ بَابَا رُومِيَّةً، كَاتِبِ هَذِهِ الخِدْمَةِ الشَّرِيْفَةِ؛ وَالقَدِيْسِيْنَ المَجِيْدِيْنَ الشُّهَدَاءِ الحَسَنِي الطَّفَرِ؛ وَأَبَائِنَا الأَبْرَارِ المُتَوَشِّحِيْنَ بِاللَّهِ، وَالقَدِيْسِ (فُلَانِ) شَفِيْعَ هَذِهِ الكَنِيسَةِ المُقَدَّسَةِ، وَالقَدِيْسِيْنَ الصَّدِيْقِيْنَ يُوَاكِيْمَ وَحَنَّةَ جَدِّي المَسِيْحِ الإِلَهِ، وَجَمِيْعِ قَدِيْسِيْكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَتَكَ 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 upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا القَدِيْسِيْنَ، أَيُّهَا الرَّبُّ يَسُوعُ المَسِيْحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<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>	