

# Variables for the Liturgy of the Presanctified Gifts

قُدَّاس البروجيازميني الإلهي

Sixth Wednesday of the Great Fast April 21, 2020 (for April 22<sup>nd</sup>)

Theodore of Sykeon, bishop of Anastasiopolis

ثيودوروس السيكويوتي أسقف أناستاسيوبولوس

“Lord, I have cried...” (Tone 5) See pages 19-20 in the bilingual service book

**10. Bring my soul out of prison, that I may praise Your name!** I am rich in passions; I am wrapped in the false robe of hypocrisy. Lacking self-restraint, I delight in self-indulgence. I show a boundless lack of love. I see my mind cast down before the gates of repentance, starved of true goodness and sick with inattention. But make me like Lazarus, who was poor in sin, lest I receive no answer when I pray, no finger dipped in water to relieve my burning tongue; and make me dwell in Abraham’s bosom in Your love for mankind!

**10- أخرج من الحبس نفسي لكي أشكر اسمك.** إنني غني بالآلام، ولايس ثوب الرياء والخداع، ومتباهٍ بشرف الإسراف ومظهر القسوة وعدم التحنن وأنا طريح بعيداً عن مناهج التوبة، وفاقد الخير وسقيم بسبب التواني والإهمال، لكن أنت يا رب احسبني لعازر فقيراً وامنحني حظه لكي لا أذهب إلى مكان العذاب، وأتوسل إلى من يبرد طرف لساني بقطرة من الماء، بل هبني التمتع بالملكوت والمكوث في حضن إبراهيم أبي الآباء بما أنك محب البشر.

**9. The righteous shall wait for me; until You recompense me.** I am rich in passions; I am wrapped in the false robe of hypocrisy. Lacking self-restraint, I delight in self-indulgence. I show a boundless lack of love. I see my mind cast down before the gates of repentance, starved of true goodness and sick with inattention. But make me like Lazarus, who was poor in sin, lest I receive no answer when I pray, no finger dipped in water to relieve my burning tongue; and make me dwell in Abraham’s bosom in Your love for mankind!

**9- إياي ينتظر الصديقون حتى تجازيني.** إنني غني بالآلام، ولايس ثوب الرياء والخداع، ومتباهٍ بشرف الإسراف ومظهر القسوة وعدم التحنن وأنا طريح بعيداً عن مناهج التوبة، وفاقد الخير وسقيم بسبب التواني والإهمال، لكن أنت يا رب احسبني لعازر فقيراً وامنحني حظه لكي لا أذهب إلى مكان العذاب، وأتوسل إلى من يبرد طرف لساني بقطرة من الماء، بل هبني التمتع بالملكوت والمكوث في حضن إبراهيم أبي الآباء بما أنك محب البشر.

**8. Out of the depths I cry to You, O Lord. Lord, hear my voice!** With souls filled with boundless love, O holy martyrs, you endured terrible sufferings without ever denying Christ, laying low the arrogance of those who tortured you. By keeping the faith unshaken and whole, you have been lifted up to heaven, and now you have boldness before Him. Entreat Him to grant peace to the world and to our souls great mercy!

**8- من الأعماق صرختُ إليك يا رب، يا رب استمع صوتي.** أيها الشهداء القديسون الذين صبروا على الأوجاع المذبية والتنكيلات القاسية وبعزم وطيد ونفس ثابتة في الإيمان لم تجدوا المسيح بل دحضتم خسارة المغتصبين، وصنتم الأيمان غير منثلم وانتقلتم الى السماء، واحرزتم دالة عند السيد، فإليه ابتهلوا من اجل نفوسنا.

**7. Let Your ears be attentive to the voice of my supplications!**

**7- لتكن أذناك مُصغِرتين إلى صوت تضرعي.**

<p>When Jesus was walking in the flesh beyond the River Jordan, He said to His companions: <i>“My friend Lazarus is already dead and buried, but I rejoice for your sake, my friends. By his death, you will learn that I know all, for I am God, even though I appear by nature as a man. Let us go and give life to him, so that death may truly know my victory and the total destruction I shall make of it, as I grant to the world my great mercy!”</i></p>	<p>إذ كنت طائفاً بالجسد في عبر الأردن، يا يسوع قلت للذين كانوا يصحبونك: ان لعازر صديقنا قد مات، والآن يُدفع إلى القبر لذلك أفرح يا أحبائي لأجلكم، لتعلموا أنني عالم كل شيء بما اني إله غير مستحيل وإن كنت صرت بحسب الظاهر إنساناً فلنمضِ إذاً ونُخيه. فيشعر الموت بإنغلابه وإنحلاله التام، الذي سأصنعه بإيضاح مانحاً العالم الرحمة العظمى.</p>
<p><b>6. If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.</b> Let us imitate Mary and Martha, O faithful! Let us offer divine deeds to the Lord as intercessors, so that when He comes He may raise up our minds, for now they lie dead and feel no fear of God. They are deprived of all vital energy, unaware of their own inaction. Let us cry: <i>“O Lord, Who once had compassion on Your friend Lazarus, and raised him up by Your awesome presence and authority, so now give life to us all, and grant to us Your great mercy!”</i></p>	<p><b>6- إن كنت للاثام راصداً يا رب، يا رب من يثبت لأن من عندك هو الاعتذار. هلم أيها المؤمنون نقلد مريم ومرثا مقدمين للرب أعمالاً إلهية كشفعاء لكي يوافي وينهض عقلنا المنطرح ميتاً بمرارة في رمس التواني عادم الحس الذي لم يشعر بالخشية الإلهية ولم يمتلك الآن وسيلة محيية. ونهتف قائلين: أنظر إلينا يا رب كما أقمت صديقك لعازر في ذلك الحين. أيها الرؤوف بحضورك الرهيب هكذا أحي الجميع وامنحنا الرحمة العظمى.</b></p>
<p><b>Tone 6</b></p>	
<p><b>5. For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.</b> Now Lazarus has been in the tomb two days, seeing the dead of all the ages, beholding strange sights of terror: countless multitudes bound by the chains of hell. His sisters weep bitterly as they gaze at his tomb, but Christ is coming to bring His friend to life, to implement in this one man His plan for all. Blessed are You, O Savior! Have mercy on us!</p>	<p><b>5- من أجل اسمك صبرت لك يارب، صبرت نفسي في أقوالك توكلت نفسي على الرب. قد مرّ على العازر اليوم الثاني وهو في القبر وينظر المائتين منذ الدهر. ويشاهد هناك اموراً رهيبة غريبة جماهير غفيرة مقيدة بعقالات الجحيم. لذلك تتوح أختاه نوحاً مرةً لنظرهما لحدّه. إلا أن المسيح سيأتي ويحيي صديقه. ليكمل من الجميع اتفاق نغمات واحدة هاتقين مبارك أنت أيها المخلص فارحمنا.</b></p>
<p>For <b>St. Theodore</b> in Tone One</p>	<p>للقديس ثيودوروس، باللحن الأول</p>
<p><b>4. From the morning watch until night, from the morning watch let Israel hope on the Lord.</b> Since you became the Word's own sacred initiate and shone forth in virtues with the light of the Spirit, you grant gifts of healings to us that draw near on your sacred memorial. We piously admire and honor you, O thrice-blessed Father Theodore.</p>	<p>من انفجار الصبح إلى الليل، من انفجار الصبح فلتيكّل إسرائيل على الرب. لقد كنت خادماً لأسرار الكلمة تتلأل بالفضائل بإنارة أشعة الروح القدس، أيها الأب المثلث الغبطة ثيودوروس. ومن ثم فأنت تمنح مواهب الأشفية لنا نحن الذين نقصدك في تذكارك هذا الشريف مكرمين.</p>

<p><b>3. For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.</b> Since you became the Word's own sacred initiate and shone forth in virtues with the light of the Spirit, you grant gifts of healings to us that draw near on your sacred memorial. We piously admire and honor you, O thrice-blessed Father Theodore.</p>	<p>لأنَّ مِنَ الرَّبِّ الرَّحْمَةَ وَمِنَهُ النِّجَاةُ الْكَثِيرَةُ وَهُوَ يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ. لَقَدْ كُنْتُ خَادِماً لِأَسْرَارِ الْكَلِمَةِ تَتَّالِياً بِالْفَضَائِلِ بِإِنَارَةِ أَشْعَةِ الرُّوحِ الْقُدُسِ، أَيُّهَا الْأَبُ الْمُتَلْتُّ الْغَيْبَةُ ثِيودورُس. وَمِنْ نَمَّ فَأَنْتَ تَمْنَحُ مَوَاهِبَ الْأَشْفِيَةِ لَنَا نَحْنُ الَّذِينَ نَقْضُكَ فِي تَذَكَرِكَ هَذَا الشَّرِيفِ مُكْرَمِينَ.</p>
<p><b>2. Praise the Lord, all nations! Praise Him, all peoples!</b> With rays of heavenly brightness, you shine around us; and by Christ's gracious power, you freely grant healings to them that ask you with faith and humbly keep your memorial. O wonderworking and divinely-blessed and wonder-worthy Father Theodore.</p>	<p>سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ وَامْدَحُوهُ يَا سَائِرَ الشُّعُوبِ. لَقَدْ اسْتَضَاءَتْ بِالْأَنْوَارِ السَّمَاوِيَّةِ بِقُوَّةِ الْمَسِيحِ، أَيُّهَا الْأَبُ الْمَغْبُوطُ الْمُعْجَبُ بِهِ وَالْمُتَشَبِّحُ بِالْعَجَائِبِ، لِذَلِكَ فَأَنْتَ تَمْنَحُ الْأَشْفِيَةَ لِلَّذِينَ يَسْأَلُونَهَا عَنْ إِيْمَانٍ، وَيَقِيمُونَ تَذَكَرَكَ عَنْ حُسْنِ عِبَادَةٍ.</p>
<p><b>1. For His mercy is abundant towards us; and the truth of the Lord endures forever.</b> You have shown forth as a worker of the blessed vineyard in truth by doing Christ's commandments, O God-bearer and Hierarch; having thus received the Lord's Kingdom on high as the mystic denarius, you intercede unceasingly for us all, who honor you, O Theodore.</p>	<p>لأنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا وَحَقُّ الرَّبِّ يَدُومُ إِلَى الدَّهْرِ. لَقَدْ ظَهَرْتَ فاعِلاً فِي كَرَمِ الْمَسِيحِ بِوِاسِطَةِ عَمَلِكَ بِوَصَايَاهُ، يَا ثِيودوروسُ الْمُتَوَشِّحُ بِاللَّهِ، فَنِلْتَ دِينَارَ الْمَلَكُوتِ الْعُلُويِّ عَلَى مَنَوَالٍ عَقْلِيَّةٍ. فَأَنْتَ تَتَشَفَّعُ الْآنَ بِلَا انْقِطَاعٍ بِنَا جَمِيعاً، نَحْنُ مُكْرَمِيكَ.</p>
<p><b>Doxasticon for the Theotokos (Tone 1)</b></p>	
<p><b>Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.</b> O thou divinely-blessed Maiden, who art divinely graced, * thou art the strong protection and defense of all sinners; * the sure and mighty help of those bowed down by grief; * and the refuge and safe retreat * of all the faithful, O Virgin Mother of God, * who art hymned in Heaven and on earth.</p>	<p>المَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ آنٍ وَإِلَى دَهْرِ الدَّاهِرِينَ آمِينَ. أَنْتِ شَفِيعَةُ الْخَطَاةِ الْحَارَّةِ وَحَمَائِيَّتُهُمُ الْعَزِيزَةِ، وَعَضُدُ الْمَضْنِينِ الْقَوِيِّ، وَرُكْنُهُمُ الْمَنْعِجِ، يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، الْفَتَاةِ الَّتِي لَا عُرُوسَ لَهَا، الْمَغْبُوطَةَ وَالْمُنْعَمَ عَلَيْهَا مِنَ اللَّهِ، يَا مَلْجَأَ الْمُؤْمِنِينَ قَاطِبَةً</p>
<p><b>Priest or Deacon:</b> Let us be attentive!  <b>Priest:</b> Peace be to all!  <b>Priest or Deacon:</b> Wisdom!  <b>Reader:</b> The Prokeimenon in the 4<sup>th</sup> tone: <b>I will walk before the Lord / in the land of the living.</b> (Ps 114/116:9)  <i>verse:</i> I love the Lord because He has heard my voice and my supplication. (Ps 114/116:1)  <b>Priest or Deacon:</b> Wisdom!  <b>Reader:</b> The Reading is from Genesis (43:26-32; 45:1-16)  <b>Priest:</b> Let us attend!</p>	<p><b>الكاهن:</b> إسْبِيرَاسُ.  <b>القارئ:</b> سأكون حسن الارضاء أمام الرب في بلدة الأحياء. احببت لان الرب يسمه صوت تضرعي.  <b>الكاهن:</b> الحكمة.  <b>القارئ:</b> قراءة من سفر التكوين  <b>الكاهن:</b> لنصغ.</p>

**Reader:** And the brothers brought Joseph the gifts which they had in their hands, into the house; and they prostrated before him with their faces to the ground. But he asked them, 'How are you?' and he said to them, 'Is your father, the old man of whom you spoke, well? Is he still alive?' And they said, 'Your servant our father is well. He is still alive.' And he said, 'That man is blessed by God'. And bowing down, they prostrated before him. And Joseph, lifting up his eyes, saw his brother Benjamin, born of the same mother, and said, 'Is this your younger brother, whom you said you would bring to me?' and he said, 'God have mercy on you, my child.' And Joseph was deeply troubled, for so strong was the affection he felt for his brother that he wanted to weep; and he went into his private chamber, and wept there. And having washed his face and came out and controlled himself. And Joseph could not refrain himself with everyone standing near him, but he said, 'Send everyone away from me.' And no one stood near Joseph, when he made himself known to his brethren. And he cried aloud with weeping. All the Egyptians heard, and it became known Pharaoh's house. But Joseph said to his brothers, 'I am Joseph. Is my father still alive? And his brothers could not answer him, for they were deeply troubled. But Joseph said to his brothers, 'Come near me'; and they came near. And he said, 'I am your brother Joseph, whom you sold into Egypt. Now then do not be grieved, and do not let it seem hard to you that you sold me here, for God sent me before you for life. For this is the second year there is famine in the land, and there are still five years left, in which there will be neither ploughing, nor harvest. For God sent me before you that a remnant might be left for you on earth to nourish a great remnant of you. Now then it was not you that sent me here, but God; and he has made me like a father to Pharaoh, and lord of all his house, and ruler of all the land of Egypt. Hurry, therefore, and go up to my father, and say to him, 'This is what your son Joseph says: God has made me lord of all the land of Egypt; come down therefore to me, and do not delay. And you shall dwell in the land of Gesem of Arabia; and you shall be near me, you and your sons, and your sons' sons, your sheep and your oxen, and whatever is yours; and I will nourish you there—for there are still five years of famine—lest you and your sons,

**القارى:** فَلَمَّا جَاءَ يُوسُفُ إِلَى الْبَيْتِ أَحْضَرُوا إِلَيْهِ الْهَدِيَّةَ الَّتِي فِي أَيْدِيهِمْ إِلَى الْبَيْتِ، وَسَجَدُوا لَهُ إِلَى الْأَرْضِ. فَسَأَلَ عَنْ سَلَامَتِهِمْ، وَقَالَ: "أَسَالِمُ أَبُوكُمُ الشَّيْخُ الَّذِي قُلْتُمْ عَنْهُ؟ أَحْيَى هُوَ بَعْدُ؟" فَقَالُوا: "عَبْدُكَ أَبُوْنَا سَالِمٌ. هُوَ حَيٌّ بَعْدُ." وَحَرُّوا وَسَجَدُوا. فَرَفَعَ عَيْنَيْهِ وَنَظَرَ بَنِيَامِينَ أَخَاهُ ابْنَ أُمِّهِ، وَقَالَ: "أَهَذَا أَحُوْكُمُ الصَّغِيرُ الَّذِي قُلْتُمْ لِي عَنْهُ؟" ثُمَّ قَالَ: "اللَّهُ يُنْعِمُ عَلَيْكَ يَا ابْنِي." وَاسْتَعْجَلَ يُوسُفُ لِأَنَّ أَحْشَاءَهُ حَنَّتْ إِلَى أَخِيهِ وَطَلَبَ مَكَانًا لِيَبْكِي، فَدَخَلَ الْمَخْدَعِ وَبَكَى هُنَاكَ. ثُمَّ غَسَلَ وَجْهَهُ وَخَرَجَ وَتَجَلَّدَ. فَلَمْ يَسْتَطِعْ يُوسُفُ أَنْ يَضْبِطَ نَفْسَهُ لَدَى جَمِيعِ الْوَاقِفِينَ عِنْدَهُ فَصَرَخَ: "أَخْرِجُوا كُلَّ إِنْسَانٍ عَنِّي." فَلَمْ يَبْقَ أَحَدٌ عِنْدَهُ حِينَ عَرَفَ يُوسُفُ إِخْوَتَهُ بِنَفْسِهِ. فَأَطْلَقَ صَوْتَهُ بِالْبُكَاءِ، فَسَمِعَ الْمِصْرِيُّونَ وَسَمِعَ بَيْتُ فِرْعَوْنَ. وَقَالَ يُوسُفُ لِأَخْوَتِهِ: "أَنَا يُوسُفُ. أَحْيَى أَبِي بَعْدُ؟" فَلَمْ يَسْتَطِعْ إِخْوَتُهُ أَنْ يُجِيبُوهُ، لِأَنَّهُمْ ارْتَاعُوا مِنْهُ. فَقَالَ يُوسُفُ لِأَخْوَتِهِ: "تَقَدَّمُوا إِلَيَّ." فَتَقَدَّمُوا. فَقَالَ: "أَنَا يُوسُفُ أَحُوْكُمُ الَّذِي بَعَثْتُمُوهُ إِلَى مِصْرَ. وَالآنَ لَا تَتَأَسَّفُوا وَلَا تَغْتَاظُوا لِأَنَّكُمْ بَعَثْتُمُونِي إِلَى هُنَا، لِأَنَّهُ لَاسْتِنْبَاءَ حَيَاةٍ أَرْسَلَنِي اللَّهُ قُدَّامَكُمْ. لِأَنَّ لِلْجُوعِ فِي الْأَرْضِ الْآنَ سَنَتَيْنِ. وَخَمْسُ سِنِينَ أَيْضًا لَا تَكُونُ فِيهَا فَلَاحَةٌ وَلَا حَصَادٌ. فَقَدْ أَرْسَلَنِي اللَّهُ قُدَّامَكُمْ لِيَجْعَلَ لَكُمْ بَقِيَّةً فِي الْأَرْضِ وَلِيَسْتَنْبِي لَكُمْ نَجَاةً عَظِيمَةً. فَالآنَ لَيْسَ أَنْتُمْ أَرْسَلْتُمُونِي إِلَى هُنَا بَلِ اللَّهُ. وَهُوَ قَدْ جَعَلَنِي أَبَا لِفِرْعَوْنَ وَسَيِّدًا لِكُلِّ بَيْتِهِ وَمُتَسَلِّطًا عَلَى كُلِّ أَرْضِ مِصْرَ. أَسْرِعُوا وَاصْعَدُوا إِلَى أَبِي وَقُولُوا لَهُ: هَكَذَا يَقُولُ ابْنُكَ يُوسُفُ: قَدْ جَعَلَنِي اللَّهُ سَيِّدًا لِكُلِّ مِصْرَ. انْزِلْ إِلَيَّ. لَا تَقْفَ. فَتَسْكُنْ فِي أَرْضِ جَاسَانَ وَتَكُونُ قَرِيبًا مِنِّي، أَنْتَ وَبَنُوكَ وَبَنُو بَنِيكَ وَغَنَمُكَ وَبَقَرُكَ وَكُلُّ مَا لَكَ. وَأَعُولُكَ هُنَاكَ، لِأَنَّهُ يَكُونُ أَيْضًا خَمْسُ سِنِينَ جُوعًا. لِئَلَّا تَقْتَرِ أَنْتَ وَبَنِيكَ وَكُلُّ مَا لَكَ.

<p>and all your possessions be wiped out. Look, your own eyes can see, and the eyes of my brother Benjamin can see, that it is my mouth that speaks to you. Report, therefore, to my father all my glory in Egypt, and everything you have seen, and make haste and bring down my father here. And he fell on his brother Benjamin's neck, and wept on him; and Benjamin wept on his neck. And he kissed all his brothers, and wept on them; and after this his brothers spoke to him. And the report was carried into Pharaoh's house, saying, 'Joseph's brothers have come.' And Pharaoh rejoiced, and his household.</p>	<p>وَهُودًا عِوُونَكُمْ تَرَى، وَعَيْنَا أَخِي بَنِيَامِينَ، أَنْ قَمِي هُوَ الَّذِي يُكَلِّمُكُمْ. وَتُخْبِرُونَ أَبِي بِكُلِّ مَجْدِي فِي مِصْرَ وَبِكُلِّ مَا رَأَيْتُمْ، وَتَسْتَعْجِلُونَ وَتَنْزِلُونَ بِأَبِي إِلَى هُنَا". ثُمَّ وَقَعَ عَلَى عُنُقِ بَنِيَامِينَ أَخِيهِ وَبَكَى، وَبَكَى بَنِيَامِينُ عَلَى عُنُقِهِ. وَقَبَّلَ جَمِيعَ إِخْوَتِهِ وَبَكَى عَلَيْهِمْ. وَبَعَدَ ذَلِكَ تَكَلَّمَ إِخْوَتُهُ مَعَهُ. وَسَمِعَ الْخَبْرَ فِي بَيْتِ فِرْعَوْنَ، وَقِيلَ: "جَاءَ إِخْوَةُ يُوسُفَ". فَحَسُنَ فِي عَيْنِي فِرْعَوْنَ وَفِي عُيُونِ عِبِيدِهِ.</p>
<p><b>Priest or Deacon:</b> Wisdom! <b>Reader:</b> The Prokeimenon in the 4th tone: <b>I will offer my prayers to the Lord / in the presence of all His people.</b> (Ps 115/116:14) <i>verse:</i> I kept my faith, even when I said: "I am greatly afflicted." (Ps 115/116:10)</p>	<p><b>الكاهن:</b> إِسْبِيرَاسُ. <b>القارئ:</b> أوفي نذري للرب أمام كل شعبه. آمنت ولذلك تكلمت إنني اتضعت جداً. <b>أومر (كِلْفُسُن)</b> <b>الكاهن:</b> الحكمة لنستقم. نور المسيح مضى للجميع.</p>

### *Everyone kneels.*

**Priest or Deacon:** Command!

**Priest:** Wisdom! Let us be attentive! The Light of Christ illumines all! Wisdom!

### *Everyone may sit.*

<p><b>Reader:</b> The Reading is from the Proverbs of Solomon (21:23-22:4) <b>Priest:</b> Let us attend!</p>	<p><b>القارئ:</b> قراءة من سفر الأمثال. <b>لكاهن:</b> لنصغ.</p>
<p><b>Reader:</b> One that guards their mouth and tongue keeps their soul from affliction. An arrogant, self-willed and boastful person is called a plague; while one that remembers ills is a transgressor. Desires kill the sluggard; for his hands do not choose to do anything. An ungodly person longs for evil desires all day; but the just is ungrudgingly merciful and compassionate. The sacrifices of the ungodly are abomination to the Lord, for they offer them lawlessly. A false witness will perish; but an obedient man will speak cautiously. An ungodly man brazenly gives undertakings in person; but the upright himself understands his ways. There is no wisdom, there is no courage, there is no counsel against the ungodly. A horse is prepared for the day of war; but help is from the Lord. A good name is better than great wealth, while good favor is above silver and gold. A rich and a poor person met together; but the Lord made them</p>	<p><b>القارئ:</b> مَنْ يَحْفَظُ فَمَهُ وَلِسَانَهُ، يَحْفَظُ مِنْ الصِّبْيَاتِ نَفْسَهُ. الْمُنْتَفِحُ الْمُتَكَبِّرُ اسْمُهُ "مُسْتَهْزِئٌ"، عَامِلٌ بِفَيْضَانِ الْكِبْرِيَاءِ. شَهْوَةُ الْكَسْلَانِ تَقْتُلُهُ، لِأَنَّ يَدَيْهِ تَأْتِيَانِ الشُّغْلَ. الْيَوْمَ كُلُّهُ يَشْتَهِي شَهْوَةً، أَمَّا الصِّدِّيقُ فَيُعْطِي وَلَا يُمْسِكُ. ذَبِيحَةُ الشَّرِيرِ مَكْرَهَةٌ، فَكَمْ بِالْحَرِيِّ حِينَ يُقَدِّمُهَا بِغَشٍّ! شَاهِدُ الزُّورِ يَهْلِكُ، وَالرَّجُلُ السَّمِيعُ لِلْحَقِّ يَتَكَلَّمُ. الشَّرِيرُ يُوقِحُ وَجْهَهُ، أَمَّا الْمُسْتَقِيمُ فَيَنْبِتُ طَرَفَهُ. لَيْسَ حِكْمَةٌ وَلَا فِطْنَةٌ وَلَا مَشُورَةٌ نُجَاهَ الرَّبِّ. الْفَرَسُ مُعَدٌّ لِيَوْمِ الْحَرْبِ، أَمَّا النُّصْرَةُ فَمِنْ الرَّبِّ. الصَّيْتُ أَفْضَلُ مِنَ الْغَنَى الْعَظِيمِ، وَالنَّعْمَةُ الصَّالِحَةُ أَفْضَلُ مِنَ الْفِضَّةِ وَالذَّهَبِ. الْغَنِيُّ وَالْفَقِيرُ</p>

both. An intelligent man seeing a bad man severely chastised is himself disciplined, but fools pass by and are punished. The offspring of wisdom is the fear of the Lord, and wealth, and glory, and life.

يَتَلَقَّيَانِ، صَانِعُهُمَا كِلَيْهِمَا الرَّبُّ. الذَّكِيُّ  
يُبْصِرُ الشَّرَّ فَيَتَوَارَى، وَالْحَمَقَى يَعْبرُونَ  
فَيُعَاقَبُونَ. ثَوَابُ التَّوَاضُعِ وَمَخَافَةِ الرَّبِّ هُوَ  
غِنَى وَكَرَامَةٌ وَحَيَاةٌ.

During “*Let my prayer Arise*”—**Everyone Kneels.**

For the *Prayer of St. Ephraim*,  
please come out into the aisles for the **prostrations** which accompany the prayer.

During the *Entrance with the Presanctified Gifts*—**Everyone Kneels.**

When saying the *Lord’s Prayer* (Monday through Friday)—**Everyone Kneels.**