

<b>DIVINE LITURGY VARIABLES</b>	
<b>ON THE DAY BEFORE PENTECOST: SATURDAY OF SOULS</b>	
<i>(A BOWL OF KOLYVA (WHEAT) IS PLACED ON A TABLE BEFORE THE ICON OF THE MASTER.)</i>	
<b>THE SECOND ANTIPHON</b>	
Save us, O Son of God, <u>who art wondrous in Thy saints</u> , who sing to Thee: Alleluia!	خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي قَدَيْسِيهِ، نَحْنُ الْمُرْتَلِينَ لَكَ: هَلْلُوِيَا.
<b>APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT</b>	
O Thou Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.	يَا مَنْ تُدَبِّرُ الْأَشْيَاءَ بِعُمُقِ حِكْمَةٍ مَحَبَّتِكَ لِلنَّبَشْرِ، وَتَمْنَحُ الْكُلَّ مَا يَلِيقُ بِهِمْ، أَيُّهَا الْمُبْدِعُ وَحَدِّكَ. أَرْخْ عبيدَكَ لِأَنَّهُمْ عَلَيْكَ وَضَعُوا رَجَاءَهُمْ، أَيُّهَا الصَانِعُ وَالْجَابِلُ الْكُلَّ.
<b>THE EISODIKON (ENTRANCE HYMN) OF ORDINARY WEEKDAYS</b>	
O come let us worship and fall down before Christ. Save us, O Son of God, <u>who art wondrous in Thy saints</u> , who sing to Thee: Alleluia.	هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ هُوَ عَجِيبٌ فِي قَدَيْسِيهِ، نَحْنُ الْمُرْتَلِينَ لَكَ: هَلْلُوِيَا.
<b>APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT</b>	
O Thou Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.	يَا مَنْ تُدَبِّرُ الْأَشْيَاءَ بِعُمُقِ حِكْمَةٍ مَحَبَّتِكَ لِلنَّبَشْرِ، وَتَمْنَحُ الْكُلَّ مَا يَلِيقُ بِهِمْ، أَيُّهَا الْمُبْدِعُ وَحَدِّكَ. أَرْخْ عبيدَكَ لِأَنَّهُمْ عَلَيْكَ وَضَعُوا رَجَاءَهُمْ، أَيُّهَا الصَانِعُ وَالْجَابِلُ الْكُلَّ.
<b>APOLYTIKION OF ST. GEORGE IN TONE FOUR</b>	
As deliverer of captives and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God, for our souls' salvation.	بَمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمَعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مَكَافِحٌ وَمَحَارِبٌ، أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاوَرَجِيُوسُ اللَّابِسِ الظَّفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.
<b>KONTAKION OF THE DEPARTED IN TONE EIGHT</b>	
With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.	مَعَ الْقَدَيْسِينَ، أَرْخْ أَيُّهَا الْمَسِيحُ نَفُوسَ عبيدِكَ، حَيْثُ لَا وَجَعٌ وَلَا حُزْنٌ وَلَا تَتَهُدُّ، بَلْ حَيَاةٌ لَا تَقْنَى.
<b>EPISTLE READING for the Day before Pentecost</b>	
<b>Deacon:</b> Let us attend!	<b>الشماس:</b> لِنُضْغ.
<b>Reader:</b> Their souls shall dwell in prosperity. To You, O Lord, have I cried.	<b>القارئ:</b> نَفُوسُهُمْ فِي الْخَيْرَاتِ تَحُلُّ، إِلَيْكَ يَا رَبِّ أَصْرُحُ، إِلَهِي.
<b>Deacon:</b> Wisdom!	<b>الشماس:</b> الْحِكْمَةَ.
<b>Reader:</b> The Reading from the Acts of the Apostles (28:1-31)	<b>القارئ:</b> فَضَّلَ مِنْ أَعْمَالِ الرُّسُلِ الْقَدَيْسِينَ الْأَطْهَارِ
<b>Deacon:</b> Let us attend!	<b>الشماس:</b> لِنُضْغ.

**Reader:** In those days, after having escaped, those with Paul learned that the island was called Malta. And the natives showed us unusual kindness, for they kindled a fire and welcomed us all, because it had begun to rain and was cold. Paul had gathered a bundle of sticks and put them on the fire, when a viper came out because of the heat and fastened on his hand. When the natives saw the creature hanging from his hand, they said to one another, *“No doubt this man is a murderer. Though he has escaped from the sea, justice has not allowed him to live.”* He, however, shook off the creature into the fire and suffered no harm. They waited, expecting him to swell up or suddenly fall down dead; but when they had waited a long time and saw no misfortune come to him, they changed their minds and said that he was a god. Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us and entertained us hospitably for three days. It happened that the father of Publius lay sick with fever and dysentery; and Paul visited him and prayed, and putting his hands on him healed him. And when this had taken place, the rest of the people on the island who had diseases also came and were cured. They honored us with many honors; and when we sailed, they put on board whatever we needed. After three months, we set sail in a ship which had wintered in the island, a ship of Alexandria, with the Twin Brothers as figurehead. Putting in at Syracuse, we stayed there for three days. And from there we made a circuit and arrived at Rhegium; and after one day, a south wind sprang up, and on the second day, we came to Puteoli. There we found brethren, and were invited to stay with them for seven days. And so we came to Rome. And the brethren there, when they heard of us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul thanked God and took courage. And when we came into Rome, Paul was allowed to stay by himself, with the soldier that guarded him. After three days, he called together the local leaders of the Jews; and when they had gathered, he said to them, *“Brethren, though I had done nothing against the people or the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the*

**القارئ:** في تلك الأيام، لما نجا الذين كانوا مع بولس، وجدوا أن الجزيرة تُدعى مَلِيْطَة. فَقدَّم أهلها البرابرة لنا إحساناً غير المعتاد، لأنهم أوقدوا ناراً وقبلوا جميعنا من أجل المطر الذي أصابنا ومن أجل البرد. فجمع بولس كثيراً من القُضبان ووضَعها على النار، فخرجت من الحرارة أفعى ونشبت في يده. فلما رأى البرابرة الوحش مُعلقاً بيده، قال بعضهم لبعض: لا بُدَّ أن هذا الإنسان قاتل، لم يدعه العذل يحيا ولو نجا من البحر. فنقض هو الوحش إلى النار ولم يتضرر بشيءٍ زدي، وأما هم فكانوا ينتظرون أنه عتيد أن ينتح أو يسقط بعته ميتاً. فاذا انتظروا كثيراً، ورأوا أنه لم يعرض له شيءٌ مضر، تعيروا وقالوا: هو إله! وكان في ما حول ذلك الموضع ضياع لمقدم الجزيرة الذي اسمه بُولْيُوس. فهذا قبلنا وأصافنا بملاطفة ثلاثة أيام. فحدث أن أباً بُولْيُوس كان مضطجعاً مُعزى بحمى وسحج. فدخل إليه بولس وصلى، ووضع يديه عليه فشفاه. فلما صار هذا، كان الباقون الذين بهم أمراض في الجزيرة ياثون ويشفون. فأكرمنا هؤلاء إكرامات كثيرة. ولما أفلعنا زودونا بما يحتاج إليه. وبعد ثلاثة أشهر، أفلعنا في سفينة إسكندرية موسومة بعلامه الجوزاء، كانت قد شئت في الجزيرة. فنزلنا إلى سراكوسا ومكثنا ثلاثة أيام. ثم من هناك ذرنا وأقبلنا إلى ريغيون. وبعد يومٍ واحد، حدثت ريح جنوب، فجننا في اليوم الثاني إلى بوطيولي، حيث وجدنا إخوة، فطلبوا إلينا أن نمكث عندهم سبعة أيام. وهكذا أتينا إلى رومية. ومن هناك لما سمع الإخوة بخبرنا، خرجوا لاستقبالنا إلى فورن أبيوس والثلاثة الحوانيت. فلما رآهم بولس، شكر الله وتشجع. ولما أتينا إلى رومية، سلم قائد المئة الأسرى إلى رئيس المعسكر، وأما بولس فأذن له أن يُقيم وحدَه مع العسكري الذي كان يحرسه. وبعد ثلاثة أيام،

Romans. Then they had examined me, they wished to set me at liberty, because there was no reason for the death penalty in my case. But when the Jews objected, I was compelled to appeal to Caesar ~ though I had no charge to bring against my nation. For this reason therefore I have asked to see you and speak with you, since it is because of the hope of Israel that I am bound with this chain.” And they said to him, “We have received no letters from Judea about you, and none of the brethren coming here has reported or spoken any evil about you. But we desire to hear from you what your views are; for with regard to this sect, we know that everywhere it is spoken against.” When they had appointed a day for him, they came to him at his lodging in great numbers. And he expounded the matter to them from morning till evening, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. And some were convinced by what he said, while others disbelieved. So, as they disagreed among themselves, they departed, after Paul had made one statement: “The Holy Spirit was right in saying to your fathers through Isaiah the prophet, ‘Go to this people, and say, You shall indeed hear but never understand, and you shall indeed see but never perceive. For this people’s heart has grown dull, and their ears are heavy of hearing, and turn for Me to heal them.’ Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen.” And when he had said these words, the Jews departed, holding much dispute among themselves. And he lived there two whole years at his own expense, and welcomed all who came to him, preaching the Kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered.

**Priest:** Peace be to you reader.

**Reader:** And to your spirit.

(Refrain) Alleluia, Alleluia, Alleluia.

verse: Blessed, O Lord, are they whom You have chosen and taken to Yourself. (Psalm 64:18)

(Refrain) Alleluia, Alleluia, Alleluia.

verse: Their remembrance will endure from generation to generation. (Psalm 101:12)

(Refrain) Alleluia, Alleluia, Alleluia.

اسْتَدْعَى بُولُسُ الَّذِينَ كَانُوا وُجُوهَ الْيَهُودِ. فَلَمَّا اجْتَمَعُوا، قَالَ لَهُمْ: أَيُّهَا الرِّجَالُ الْإِخْوَةَ، مَعَ أَبِي لَمْ أَفْعَلْ شَيْئًا ضِدَّ الشَّعْبِ أَوْ عَوَائِدِ الْآبَاءِ، أُسْلِمْتُ مَقِيدًا مِنْ أُورُشَلِيمَ إِلَى أَيْدِي الرُّومَانِيِّينَ، الَّذِينَ لَمَّا فَحَصُوا، كَانُوا يُرِيدُونَ أَنْ يُطْلِقُونِي، لِأَنَّهُ لَمْ تَكُنْ فِيَّ عِلَّةٌ وَاحِدَةٌ لِلْمَوْتِ. وَلَكِنْ لَمَّا قَاوَمَ الْيَهُودُ، اضْطُرَرْتُ أَنْ أَرْفَعَ دَعْوَايَ إِلَى قَيْصَرَ، لَيْسَ كَأَنَّ لِي شَيْئًا لِأَشْتَكِي بِهِ عَلَى أُمَّتِي. فَلِهَذَا السَّبَبِ طَلَبْتُكُمْ لِأَرَاحِكُمْ وَأُكَلِّمُكُمْ، لِأَنِّي مِنْ أَجْلِ رَجَاءِ إِسْرَائِيلَ مُوثِقٌ بِهَذِهِ السِّلْسِلَةِ. فَقَالُوا لَهُ: نَحْنُ لَمْ نَقْبَلْ كِتَابَاتٍ فِيكَ مِنَ الْيَهُودِيَّةِ، وَلَا أَحَدٌ مِنَ الْإِخْوَةِ جَاءَ فَأَخْبَرَنَا أَوْ تَكَلَّمَ عَنْكَ بِشَيْءٍ رَدِيٍّ. وَلَكِنَّا نَسْتَحْسِنُ أَنْ نَسْمَعَ مِنْكَ مَاذَا تَرَى، لِأَنَّهُ مَعْلُومٌ عِنْدَنَا مِنْ جِهَةِ هَذَا الْمَذْهَبِ أَنَّهُ يَقَاوِمُ فِي كُلِّ مَكَانٍ. فَعَيَّنُوا لَهُ يَوْمًا، فَجَاءَ إِلَيْهِ كَثِيرُونَ إِلَى الْمَنْزِلِ، فَطَفِقَ يَشْرَحُ لَهُمْ شَاهِدًا بِمَلَكُوتِ اللَّهِ، وَمُقْنَعًا إِيَّاهُمْ مِنْ نَامُوسِ مُوسَى وَالْأَنْبِيَاءِ بِأَمْرِ يَسُوعَ، مِنْ الصَّبَاحِ إِلَى الْمَسَاءِ. فَاقْتَتَعَ بَعْضُهُمْ بِمَا قِيلَ، وَبَعْضُهُمْ لَمْ يُؤْمِنُوا. فَأَنْصَرَفُوا وَهُمْ عَيْرُ مُتَّقِينَ بَعْضُهُمْ مَعَ بَعْضٍ، لَمَّا قَالَ بُولُسُ كَلِمَةً وَاحِدَةً: إِنَّهُ حَسَنًا كَلَّمَ الرُّوحَ الْقُدُسُ آبَاءَنَا بِإِشْعِيَاءَ النَّبِيِّ قَائِلًا: اذْهَبْ إِلَى هَذَا الشَّعْبِ وَقُلْ، سَتَسْمَعُونَ سَمْعًا وَلَا تَفْهَمُونَ، وَسَتَنْظُرُونَ نَظْرًا وَلَا تَبْصُرُونَ. لِأَنَّ قَلْبَ هَذَا الشَّعْبِ قَدْ غَلَطَ، وَبَادَانِهِمْ سَمِعُوا تَقِيلاً، وَأَعْيَنُهُمْ أَعْمَضُوهَا. لِئَلَّا يُبْصِرُوا بِأَعْيُنِهِمْ وَيَسْمَعُوا بِأَادَانِهِمْ وَيَفْهَمُوا بِقُلُوبِهِمْ وَيَرْجِعُوا، فَأَشْفِيَهُمْ. فَلْيَكُنْ مَعْلُومًا عِنْدَكُمْ أَنَّ خَلَاصَ اللَّهِ قَدْ أُرْسِلَ إِلَى الْأُمَّمِ، وَهُمْ سَيَسْمَعُونَ! وَلَمَّا قَالَ هَذَا مَضَى الْيَهُودُ وَلَهُمْ مُبَاحَتَةٌ كَثِيرَةٌ فِيَمَا بَيْنَهُمْ. وَأَقَامَ بُولُسُ سَنَتَيْنِ كَامِلَتَيْنِ فِي بَيْتٍ اسْتَأْجَرَهُ لِنَفْسِهِ. وَكَانَ يَقْبَلُ جَمِيعَ الَّذِينَ يَدْخُلُونَ إِلَيْهِ، كَارِرًا بِمَلَكُوتِ اللَّهِ، وَمُعَلِّمًا بِأَمْرِ الرَّبِّ يَسُوعَ الْمَسِيحِ بِكُلِّ مُجَاهَرَةٍ، بِلَا مَانِعٍ.

GOSPEL READING for the Day before Pentecost	
<b>Deacon:</b> Wisdom! Stand upright! Let us hear the Holy Gospel. <b>Priest:</b> Peace be to all.	الشماس: لِنَتَّصِبْ بِحِكْمَةٍ وَلِنَسْمَعْ قِرَاءَةَ الْإِنْجِيلِ الْمُقَدَّسِ. السَّلَامُ لِجَمِيعِكُمْ.
<b>Choir:</b> And to thy spirit.	الجوق: ولروحك ايضاً.
<b>Deacon:</b> The Reading from the Holy Gospel according to St. John (21:14-25)	الشماس: فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ.
<b>Choir:</b> Glory to Thee, O Lord, glory to Thee.	الجوق: المجد لك يا رب، المجد لك.
<p>At that time, Jesus showed Himself to His Disciples after He was risen from the dead. When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; Thou knowest that I love Thee." He said to him, "Feed My lambs." A second time He said to him, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; Thou knowest that I love Thee." He said to him, "Tend My sheep." He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, Thou knowest everything; Thou knowest that I love Thee." Jesus said to him, "Feed My sheep. Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." (This He said to show by what death he was to glorify God.) And after this He said to him, "Follow Me." Peter turned and saw following them the Disciple whom Jesus loved, who had lain close to His breast at the supper and had said, "Lord, who is it that is going to betray Thee?" When Peter saw him, he said to Jesus, "Lord, what about this man?" Jesus said to him, "If it is My will that he remain until I come, what is that to you? Follow Me!" The saying spread abroad among the brethren that this Disciple was not to die; yet Jesus did not say to him that he was not to die, but, "If it is My will that he remain until I come, what is that to you?" This is the Disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written. Amen.</p>	<p>في ذلك الزمان، أظهر يسوع نفسه لتلاميذه من بعد ما قام من بين الأموات* وقال لسمعان بطرس: يا سمعان بن يونا أتحبني أكثر من هؤلاء؟ قال له: نعم يا رب، أنت تعلم أنني أودك. قال له: أرع حملاني* ثم قال له ثانية: يا سمعان بن يونا أتحبني؟ قال له: نعم يا رب، أنت تعلم أنني أودك. قال له: أرع خرافي* ثم قال له الثالثة: يا سمعان بن يونا أتودني؟ فحزن بطرس لأنه قال له الثالثة "أتودني". فقال له: يا رب، أنت تعلم كل شيء، وأنت تعلم أنني أودك. فقال له: أرع خرافي* الحق الحق أقول لك، إذ كنت شاباً كنت تَمْنَطِقُ نَفْسَكَ وتذهب حيث تشاء. فإذا شخيت، فستمد يديك، وأخر تَمْنَطِقُكُ ويذهب بك حيث لا تشاء* وإنما قال هذا دالاً على آية ميته كان مزمعاً أن يمجد الله بها* فلما قال هذا، قال له: اتبعني* فالتفت بطرس، فرأى التلميذ الذي كان يسوع يحبه يتبعه، وهو الذي كان اتكأ في العشاء على صدره، وقال "يا رب من الذي يسلمك؟" فلما رآه بطرس، قال لیسوع: يا رب ما لهذا؟* قال له يسوع: إن شئت أن يتبت إلى أن أجيء، فماذا لك؟ أنت اتبعني* فداعت هذه الكلمة فيما بين الإخوة، أن ذلك التلميذ لا يموت. ولم يقل يسوع إنه لا يموت، بل إن شئت أن يتبت إلى أن أجيء فماذا لك؟* هذا هو التلميذ الشاهد بهذه الأمور، والكاتب لها، وقد علمنا أن شهادته حق* وأشياء أخر كثيرة صنعها يسوع، لو أنها كتبت واحدة فواحدة، لما ظننت العالم يسع الصحف المكتوبة. آمين.</p>

<b>CHOIR:</b> Glory to Thee, O Lord, glory to Thee.	<b>الجوق:</b> المَجْدُ لَكَ يَا رَبِّ، المَجْدُ لَكَ.
<b>KOINONIKON (COMMUNION HYMN) FOR SOULS SATURDAY IN TONE EIGHT</b>	
<i>Refrain:</i> Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Thy remembrance is unto generation and generation. <i>Verse 1</i> He shall dwell in Thy courts. (Psalm 64:4) <i>Refrain</i> <i>Verse 2</i> We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness. (Psalm 64:5) <i>Refrain</i> <i>Verse 3</i> Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea. (Psalm 64:6) <i>Refrain</i> Alleluia, Alleluia, Alleluia.	طوبى للذين اخترتهم وقبلتهم يا رب. وذكرهم إلى جيل بعد جيل.
• <i>Instead of singing "We have seen the true light," sing the Apolytikion of Souls Saturday.</i>	
<b>APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT</b>	
O Thou Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.	يا مَنْ تُدَبِّرُ الْأَشْيَاءَ بِعَمَقِ حِكْمَةٍ مَحَبَّتِكَ لِلْبَشَرِ، وَتَمْنَحُ الْكُلَّ مَا يَلِيْقُ بِهِمْ، أَيُّهَا الْمُبْدِعُ وَحَدِّكَ. أَرْخِ عِبِيدَكَ لِأَنَّهُمْ عَلَيْكَ وَضَعُوا رَجَاءَهُمْ، أَيُّهَا الصَّانِعُ وَالْجَابِلُ الْكُلِّ.
• <i>Following "Blessed be the Name of the Lord," we have the Trisagion Service.</i>	
<b>TROPARIA FOR THE DEPARTED IN TONE FOUR</b>	
With the spirits of the righteous made perfect, give rest to the souls of Thy servants, O Savior, and preserve them in that life of blessedness which is with Thee, O Thou Who lovest mankind.	أَيُّهَا الْمُخْلِصُ، أَرْخِ نَفُوسَ عِبِيدِكَ مَعَ أَرْوَاحِ الصِّدِّيقِينَ الرَّاقِدِينَ. وَاحْفَظْهَا لِحَيَاةِ السَّعِيدَةِ، الَّتِي مِنْ قِبَلِكَ يَا مُحِبَّ الْبَشَرِ.
In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the souls of Thy servants, for Thou only lovest mankind.	أَرْخِ، يَا رَبِّ، نَفُوسَ عِبِيدِكَ فِي رَاحَتِكَ، حَيْثُ جَمِيعُ قَدْسِيكَ يَسْتَرِيحُونَ، لِأَنَّكَ أَنْتَ وَحَدِّكَ الَّذِي لَا يَمُوتُ.
<i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> Thou art our God, Who descended into Hades and loosed the bonds of those who were there; Thyself give rest also to the souls of Thy servants.	المَجْدُ لِلآبِ، وَالْأَبْنِ، وَالرُّوحِ الْقُدْسِ. أَنْتَ إِلَهُنَا الَّذِي أَنْحَدَرْتَ إِلَى الْجَحِيمِ، وَخَلَّاتِ أَوْجَاعَ الْمُعْتَقَلِينَ. أَنْتَ يَا مُخْلِصُ، أَرْخِ نَفُوسَ عِبِيدِكَ السَّابِقِ رُقَادُهُمْ.
<i>Both now and ever, and unto ages of ages. Amen.</i> O Virgin, alone pure and immaculate, who without seed didst give birth to God, intercede for the salvation of their souls.	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. أَيُّهَا الْعَدْرَاءُ الطَّاهِرَةُ النَّقِيَّةُ وَحَدِّكَ، يَا مَنْ وُلِدْتَ إِلَهًا بِغَيْرِ زَرْعٍ، إِلَيْهِ تَوَسَّلِي، أَنْ يُنَيِّحَ نَفُوسَ عِبِيدِكَ السَّابِقِ رُقَادُهُمْ.
<b>LITANY FOR THE DEPARTED</b>	
<b>Deacon:</b> Have mercy upon us, O God, according to Thy great mercy, we pray Thee, hear us and have mercy.	<b>الشماس:</b> إِرْحَمْنَا يَا اللَّهُ بِعَظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ، فَاسْتَجِبْ وَارْحَمْ.
<b>Choir:</b> Lord, have mercy. (3 times)	<b>الجوق:</b> يَا رَبِّ ارْحَمْ. (ثلاثاً)
<b>Deacon:</b> Again we pray for the repose of all pious Orthodox Christians who have fallen asleep in the hope of the resurrection unto life everlasting, kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebearers, grandparents, great grandparents, children, spouses, youths, brethren, and all our kinsmen, from the beginning until the	<b>الشماس:</b> وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الذِّكْرِ الْمَغْبُوطِ وَالرَّاحَةِ الْأَبَدِيَّةِ لِجَمِيعِ الْمَسِيحِيِّينَ الْحَسَنِيِّ الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ السَّابِقِ رُقَادُهُمْ مِنَ الْمُلُوكِ، وَالْبَطَارِكَةِ، وَرُؤَسَاءِ الْكَهَنَةِ، وَالْكَهَنَةِ، وَالشَّمَامَسَةِ، وَالرُّهْبَانِ، وَالرَّاهِبَاتِ، وَالْعِلْمَانِيِّينَ، وَالْعِلْمَانِيَّاتِ، وَإِخْوَتِنَا، وَأَبَائِنَا، وَأَجْدَادِنَا، وَالَّذِينَ سَبَقُوهُمْ

end of time; and that Thou wilt pardon their every transgression, both voluntary and involuntary.	المتوقِّينَ في أيِّ مكانٍ، ومن أجلِ غفرانِ خطاياهم الطوعية والكُرهية.
<b>Choir:</b> Lord, have mercy. (3 times)	<b>الجوق:</b> يا رَبُّ ارْحَم. (ثلاثاً)
<b>Deacon:</b> That the Lord God will establish their souls where the Just repose.	<b>الشماس:</b> لَكِي يَرْتَبَ الرَّبُّ الإلهُ نُفُوسَهُمْ حَيْثُ الصِّدِّيقُونَ يَسْتَرِيحُونَ.
<b>Choir:</b> Lord, have mercy. (3 times)	<b>الجوق:</b> يا رَبُّ ارْحَم. (ثلاثاً)
<b>Deacon:</b> The mercies of God, the kingdom of heaven, and forgiveness of their sins, let us ask of Christ our Immortal King and our God.	<b>الشماس:</b> الرحمة الإلهية والملكوت السماوي، وغفران خطاياهم من المسيح الذي لا يموت، ملكنا وإلهنا نسال.
<b>Choir:</b> Grant this, O Lord.	<b>الجوق:</b> اسْتَجِبْ يا رَب.
<b>Priest:</b> O God of spirits and of all flesh, Who has trampled down death and made powerless the Devil and given life to Thy world: Do Thou, Thyself O Lord, give rest to the souls of Thy departed servants, <i>all pious Orthodox Christians who have fallen asleep in the Lord from all the ends of the world, kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebearers, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen</i> , in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow, and sighing have fled away. Pardon every sin which they have committed, whether by word or deed or thought; for Thou art good and lovest mankind, for there is no man who lives and sins not, for Thou only art beyond sin, and Thy righteousness is to all eternity, and Thy word is truth.	<b>الكاهن:</b> يا إله الأرواح والأجساد كُلِّها، يا مَنْ وَطِئَ المَوْتِ، وَنَقَضَ قُوَّةَ الشيطانِ، وَمَنَحَ الحَيَاةَ لِعالَمِهِ. أَنْتَ يا رَبُّ، ارْحُ نُفُوسَ عبيدِكَ جَميعِ المَسِيحِيِّينَ الحَسَنِيِّ العبادَةِ الأرثوذكسيِّينَ السابِقِ رُقادُهُم مِنَ المُلُوكِ، والنَّبَّارِكَةِ، ورُؤساءِ الكَهَنَةِ، والكَهَنَةِ، والشمامسة، والرُّهبانِ، والراهباتِ، والعلمانيين، والعلمانياتِ، وإخوتنا، وأبائنا، وأجدادنا، والذين سبقوهم، المَتُوقِّينَ في أيِّ مكانٍ، في مكانٍ نَيِّرٍ، في مكانٍ خُضْرَةٍ، في مكانٍ انْتِعاشٍ، حَيْثُ لا وَجَعٌ ولا حَزَنٌ ولا تَتَهَدُّ. وبما أَنَّكَ إلهٌ صالِحٌ ومُحِبٌّ للبشرِ، إِغْفِرْ لَهُمُ كُلَّ خَطِيئَةٍ اقْتَرَفُوهَا بالقَوْلِ، أو بالفعلِ أو بالفِكرِ، لِأَنَّهُ لَيْسَ مِنْ إنسانٍ يَحيا ولا يَخْطَأُ، بَلْ أَنْتَ وحدَكَ مُنْزَعٌ عَنِ الخَطِيئَةِ، وَعَدْلُكَ عَدْلٌ إلى الأبدِ، وَقَوْلُكَ حَقٌّ.
<b>Deacon:</b> Let us pray to the Lord.	<b>الشماس:</b> إلى الرَّبِّ نَطْلُبُ.
<b>Choir:</b> Lord, have mercy.	<b>الجوق:</b> يا رَبُّ ارْحَم.
<b>Priest:</b> For Thou art the Resurrection and the Life and the Repose of Thy departed servants, ( <i>Names</i> ), O Christ our God, and unto Thee we ascribe glory, together with Thine unoriginate Father and Thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.	<b>الكاهن:</b> لِأَنَّكَ أَنْتَ القِيامَةُ والحياة، والراحة لِعبيدِكَ (فلان) السابِقِ رُقادُهُم، أَيُّها المَسِيحُ إلهنا، وإِلَيْكَ نَرْفَعُ المَجْدَ مَعَ أبِيكَ الذي لا بَدْءَ لَهُ، وروحِكَ الكَلِّيِّ قُدْسُهُ الصالِحِ والمُحيي، الآنَ وَكُلَّ أوانٍ وإلى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen. May their memory be eternal. (THRICE)	<b>الجوق:</b> آمين فَلْيَكُنْ ذِكْرُهُم مُؤَبِّداً. (3x)
These texts have been prepared by the <b>Department of Liturgics of the Antiochian Archdiocese</b> . 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.	