

# THE PRESANCTIFIED DIVINE LITURGY

قُدَّاسُ الْبُرُوجِيَاذِمِينِي (السَّابِقُ تَقْدِيسُهُ) الْإِلَهِيّ

VARIABLES FOR APRIL 09, 2025

SIXTH WEDNESDAY IN GREAT LENT

MARTYRS TERENCE, POMPEY, MAXIMOS AND MAKARIOS OF CARTHAGE AND FORTY COMPANIONS;  
NEW HIEROMARTYR GREGORY V, PATRIARCH OF CONSTANTINOPLE; NEW MARTYR DEMOS OF SMYRNA

الأربعاء السادس من الصوم الكبير

تذكُّرُ الشَّهَدَاءِ تَارْنَسَ، بُمْبِيُو، مَأكْسِيْمُوسَ، وَمَكَارِيُوسَ الذِّينَ مِنْ قَرطَاجَ وَالْأَرْبَعِيْنَ الذِّينَ مَعَهُمْ. الشَّهِيْدُ الْجَدِيْدُ فِي الْكَهَنَةِ غْرِیغُورِیُوسَ الْخَامِسَ بَطْرِيْرِكِ الْقُسْطَنْطِیْنِیَّةِ، وَالشَّهِيْدُ الْجَدِيْدُ دِیْمُوسَ الذِّی مِنْ سَمِیْرِنَا

For the full, invariable parts of the Presanctified Divine Liturgy, download the digital text in [PDF](#) and [RTF](#).

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| <b>“O Lord, I Have Cried” in Tone Five</b>   | <b>يا رَبِّ إِلِيكَ صَرَخْتُ بِاللَّحْنِ الْخَامِسِ</b>  |
| <b>For the Sixth Wednesday in Tone Five</b>  | <b>لِلْأَرْبَعَاءِ السَّادِسِ مِنَ الصَّوْمِ بِاللَّحْنِ الْخَامِسِ</b>  |
| <b>Verse 10.</b> Bring my soul out of prison, that I may praise Thy Name.<br>I am rich in passions; I am clothed in vile garments of hypocrisy. Through lack of abstinence, I delight in foul deeds, and show a boundless lack of tender-heartedness. Cast before the gates of repentance, I despise my mind, thirsting for every blessing, but ill from lack of concentration. Make me, O Lord, like Lazarus, who was poor in sin, lest I receive no answer when I pray for the finger dipped in water to relieve my burning tongue. Make me to dwell in the bosom of Abraham, as the lover of mankind. | <b>اسْتِيخْنَ ١٠. أَخْرِجْ مِنْ الْحَبْسِ نَفْسِي لِكَي أَشْكُرَ اسْمَكَ.</b><br>إِنِّي غَنِيٌّ بِالْأَهْوَاءِ، وَلَا بَسْ ثَوْبَ الرِّيَاءِ وَالْخِدَاعِ، وَمُنْتَبَاهٍ بِشَرَفِ الْإِسْرَافِ، وَمُظْهِرُ الْقَسْوَةِ وَعَدَمِ التَّحَنُّنِ، وَأَنَا طَرِيحٌ بَعِيداً عَنْ مَنَاهِجِ التَّوْبَةِ، وَفَاقِدُ الْخَيْرِ، وَسَقِيمٌ بِسَبَبِ التَّوَانِي وَالْإِهْمَالِ، لَكِنْ أَنْتَ، يَا رَبُّ، أَحْسِبْنِي فَقِيراً مِثْلَ لَعَازَرِ، وَامْنَحْنِي حَظَّهُ لِكَي لَا أَذْهَبَ إِلَى مَكَانِ الْعَذَابِ وَأَتَوَسَّلَ إِلَى مَنْ يُبْرِدُ طَرَفَ لِسَانِي بِقَطْرَةٍ مِنَ الْمَاءِ، بَلْ هَبْنِي التَّمَتُّعَ بِالْمَلَكُوتِ، وَالْمُكُوثَ فِي حُضْنِ إِبْرَاهِيمَ أَبِي الْآبَاءِ، بِمَا أَتَيْتُكَ مُحِبُّ الْبَشَرِ. |
| <b>Verse 9.</b> The righteous shall wait for me, until Thou recompense me.<br>I am rich in passions ... (repeat above)   | <b>اسْتِيخْنَ ٩. إِيَّايَ يَنْتَظِرُ الصِّدِّيقُونَ حَتَّى تُجَازِيَنِي.</b><br>إِنِّي غَنِيٌّ بِالْأَهْوَاءِ ... (تَعَاد)   |
| <b>Verse 8.</b> Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice.<br>With boundless love in your hands, O holy martyrs, ye did not forsake Christ; enduring the various wounds of sufferings, ye laid low the torturers' impudence. Preserving unbending and unshakeable faith, ye wert translated into   | <b>اسْتِيخْنَ ٨. مِنَ الْأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبُّ، يَا رَبُّ اسْتَمِعْ صَوْتِي.</b><br>أَيُّهَا الشَّهَدَاءُ الْقَدِيسُونَ الذِّينَ صَبَرْتُمْ عَلَى الْأَوْجَاعِ الْمُذْنِبَةِ وَالتَّنَكُّيلَاتِ الْقَاسِيَةِ، وَبِعَزَمِ نَفْسٍ وَطِيدٍ لَمْ تَجْحَدُوا الْمَسِيحَ، بَلْ دَحَضْتُمْ جَسَارَةَ الْمُغْتَصِبِينَ   |

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| <p>heaven. Since ye received boldness before Him, entreat Him to grant peace to the world, and for our souls Great Mercy.</p>  | <p>وَحَفِظْتُمْ الْإِيمَانَ غَيْرَ مُنْتَلِمٍ، وَقَدْ انْتَقَلْتُمْ إِلَى السَّمَاءِ. فَبِمَا أَنْتُمْ وَجَدْتُمْ الدَّالَّةَ عِنْدَ الْمُخْلِصِ، التَّمِسُوا مِنْهُ السَّلَامَ لِلْعَالَمِ، وَلِنَفُوسِنَا الرَّحْمَةَ الْعُظْمَى.</p>   |
| <p><b>For the Sixth Wednesday in Tone Five</b><br/><b>(**Rejoice**)</b></p>  | <p><b>لِلْأَرْبَعَاءِ السَّادِسِ مِنَ الصَّوْمِ بِاللَّحْنِ الْخَامِسِ</b></p>  |
| <p><i>Verse 7. Let thine ears be attentive to the voice of my supplication.</i><br/>When Thou, O Jesus, wentest about * beyond the Jordan in the flesh, Thou didst cry aloud * to those that were with Thee: Lo, Lazarus our friend, being dead, * even now is given over to the grave. * For this, I am glad, My friends, for your sakes, that ye all might learn * that I know all things, being perfect eternal God, * though unto your sight I appear to be man alone. * Let us then go and quicken him, that death clearly may perceive * his own defeat and destruction and the most perfect of victories * that I shall accomplish, * while bestowing My great mercy and peace upon the world.</p>                              | <p><b>اسْتِيخِنْ ٧. لَتَكُنْ أذْنَاكَ مُصْغِيَّتَيْنِ إِلَى صَوْتِ تَصْرُعِي.</b><br/>إِذْ كُنْتَ جَائِلًا يَا رَبُّ فِي عِبْرِ الْأَرْدُنِّ، قُلْتَ لِلَّذِينَ كَانُوا يَصْحَبُونَكَ: إِنَّ لِعَازَرَ حَبِيبِنَا قَدْ رَقَدَ، وَالْآنَ يُضْجَعُ فِي الْقَبْرِ، وَأَنَا مَسْرُورٌ مِنْ أَجْلِكُمْ لِأَنَّنِي لَمْ أَكُنْ هُنَاكَ. فَالْآنَ تُوقِنُونَ بِأَنِّي عَالِمٌ كُلِّ شَيْءٍ، وَأَنِّي إِلَهٌ غَيْرُ مُتَغَيِّرٍ، وَلَوْ ظَهَرْتُ إِنْسَانًا. فَلَنَذْهَبَ إِذَا وَنُحْيِي لِعَازَرَ، فَيَشْعُرَ الْمَوْتُ بِانْغِلَابِهِ عَلَى أَمْرِهِ، وَسَأَجْعَلُ هَذَا وَاضِحًا وَأَمْنَحُ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>                        |
| <p><i>Verse 6. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.</i><br/>Taking Martha and Mary as guides * and our example, let us send forth God-pleasing works * to stand as our intercessors before the Lord, that He might * come to us, ye faithful, raising up our mind * which terribly lieth dead in the dark tomb of heedlessness, * without perception, feeling no fear of God at all, * with no vital force giving life now, and let us cry: * Lo, as Thou once didst raise up Thy friend Lazarus formerly * by Thy dread power, so also do Thou, O Lord, make us all to live, * O merciful Savior, * while bestowing Thy great mercy and peace upon the world.</p> | <p><b>اسْتِيخِنْ ٦. إِنْ كُنْتَ لِلْآثَامِ رَاصِدًا يَا رَبُّ، فَيَا رَبُّ مَنْ يَثْبُتُ؟ فَإِنَّ مِنْ عِنْدِكَ الْاِغْتِفَارَ.</b><br/>هَيَّا بِنَا يَا مُؤْمِنُونَ لِنُضَارِعِ مَرْيَمَ وَمَرْثَا فِي مُمَارَسَةِ الْأَعْمَالِ الصَّالِحَةِ كَوَسْطَاءَ، لِكَيْ يُوَافِيَ الرَّبُّ وَيُنْهَضَ عَقْلُنَا الْمَيِّتَ مِنْ سُومِ الْمَرَارَةِ وَالْمُضْطَجِعَ فِي لَحْدِ التَّوَانِي، عَادِمَ الْحِسِّ بِالْخِشْيَةِ الْإِلَهِيَّةِ، وَلَيْسَ لَهُ وَسِيلَةٌ لِلْحَيَاةِ بغيرِهِ، وَلَنَهْتَفِ نَحْوَهُ: أَيُّهَا الرَّبُّ، كَمَا أَقَمْتَ صَدِيقَكَ لِعَازَرَ فِي ذَلِكَ الْحِينِ، أَحْيِنَا نَحْنُ أَيْضًا، وَامْنَحْنَا الرَّحْمَةَ الْعُظْمَى.</p> |

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| <p><b>For the Sixth Wednesday in Tone Six</b></p>  | <p><b>للأربعاء السادس من الصوم بالحن السادس</b></p>  |
| <p><i>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.</i></p> <p>Lazarus is in the tomb two days, seeing the dead of all ages, beholding strange sights of terror, a great crowd held by the bonds of hell. His relatives grieve bitterly, looking at his tomb. But Christ is coming to bring His friend to life, so that one harmonious song may be sung by all: Blessed art Thou, O Savior, have mercy on us.</p>  | <p><b>استيخن ٥. مِنْ أَجْلِ اسْمِكَ صَبَرْتُ لَكَ يَا رَبِّ، صَبَرْتُ نَفْسِي فِي أَقْوَالِكَ، تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ. قَدْ مَرَّ عَلَى لِعَازَرَ الْيَوْمَ الثَّانِي وَهُوَ فِي الْقَبْرِ، مُشَابِهَاً لِلْمَائَتِينَ مِنْذُ الدَّهْرِ، وَفِي عَالَمِ الْأَرْوَاحِ يُشَاهِدُ أُمُوراً رَهيبَةً غريبة، جَماهيرَ غفيرةً مُقَيَّدَةً بِعِقَالَاتِ الْجَحِيمِ، وَأُخْتَاهُ تَنُوحَانِ وَتَبْكِيَانِ بِمَرَارَةٍ فَوْقَ لَحْدِهِ. لَكِنَّ الْمَسِيحَ سَيَأْتِي وَيُنْهَضُ صَدِيقَهُ مِنْ بَيْنِ الْأَمْوَاتِ، فَيَسْمَعُ مِنَ الْجَمِيعِ هُتَافاً: مُبَارَكَ أَنْتَ أَيُّهَا الْمُخَلِّصُ، فَارْحَمْنَا.</b></p> |
| <p><b>For the Martyrs of Carthage in Tone Four</b><br/>(*As one valiant*)</p>  | <p><b>لِلشَّهَدَاءِ قَرطاج بالحن الرابع</b></p>  |
| <p><i>Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord.</i></p> <p>With great patience and fortitude, * grievous torments of many kinds * did a host of athletes of many names endure; * and now in joy they have been translated hence to our only God, * to rejoice exceedingly * with the sacred ten thousandfold * hosts of bodiless; * for the many ten thousands of the dragon did they quell with bold defiance * by the Divine Spirit's holy grace.</p>                                  | <p><b>استيخن ٤. مِنْ انْفِجَارِ الصُّبْحِ إِلَى اللَّيْلِ، مِنْ انْفِجَارِ الصُّبْحِ لِيَتَكَلَّمَ إِسْرَائِيلُ عَلَى الرَّبِّ. لَقَدْ كَابَدَ جَوْقُ الْمُجَاهِدِينَ الْعَدِيدِينَ، الذَّايعِي الصَّيْتِ، عَذَابَاتٍ كَثِيرَةً الْأَنْوَاعِ بِجَلَادَةٍ عَظِيمَةٍ، وَقَهَرُوا رَبَّوَاتِ جُنُودِ التَّنِينَ الْعَدِيدَةِ بِمُقَاوَمَتِهِمُ الْبَاسِلَةِ وَبِنِعْمَةِ الرُّوحِ الْقُدُسِ. فَانْتَقَلُوا مَسْرُورِينَ إِلَى إِلَهِنَا الْوَحِيدِ، يَبْتَهِجُونَ مَعَ رَبَّوَاتِ الْمَلَائِكَةِ الْعَدِيمِي الْأَجْسَادِ الْمُشْرِفِينَ.</b></p>   |
| <p><i>Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.</i></p> <p>With great patience and fortitude, * grievous torments of many kinds * did a host of athletes of many names endure; * and now in joy they have been translated hence to our only God, * to rejoice exceedingly * with the sacred ten thousandfold * hosts of bodiless; * for the many ten thousands of the dragon did they quell with bold defiance * by the Divine Spirit's holy grace.</p> | <p><b>استيخن ٣. لِأَنَّ مِنَ الرَّبِّ الرَّحْمَةَ، وَمِنْهُ النِّجَاةُ الْكَثِيرَةُ، وَهُوَ يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ. لَقَدْ كَابَدَ جَوْقُ الْمُجَاهِدِينَ الْعَدِيدِينَ، الذَّايعِي الصَّيْتِ، عَذَابَاتٍ كَثِيرَةً الْأَنْوَاعِ بِجَلَادَةٍ عَظِيمَةٍ، وَقَهَرُوا رَبَّوَاتِ جُنُودِ التَّنِينَ الْعَدِيدَةِ بِمُقَاوَمَتِهِمُ الْبَاسِلَةِ وَبِنِعْمَةِ الرُّوحِ الْقُدُسِ. فَانْتَقَلُوا مَسْرُورِينَ إِلَى إِلَهِنَا الْوَحِيدِ، يَبْتَهِجُونَ مَعَ رَبَّوَاتِ الْمَلَائِكَةِ الْعَدِيمِي الْأَجْسَادِ الْمُشْرِفِينَ.</b></p>  |

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| <p><b>Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.</b><br/>         Let us honor with sacred songs * the right glorious Maximos, * Pompey the renowned, Terence mighty and most great, * with the divine Africanus and Makarios, wise in God; * let us praise them all in faith * with the company of the rest * of the martyred Saints * who have purchased the Kingdom in the heights with their own blood and now they revel * in glory lasting for evermore.</p>   | <p><b>استيخن ٢ . سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ، وَاَمْدَحُوهُ يَا سَائِرَ الشُّعُوبِ.</b><br/>         اِنْكُرِمَنَّ بِالْأَنَاشِيدِ مَكْسِيْمُسَ الْمَجِيدِ، وَتِرْنِثْيُوسَ الْعَظِيمِ، وَبُمْبْيُوسَ الشَّرِيفِ، وَمَكَارْيُوسَ الْإِلَهِيِّ، وَأَفْرِيكْيَانُوسَ، مَعَ زُمْرَةِ الشُّهَدَاءِ رِفَاقِهِمْ. فَإِنَّهُمْ ابْتَاعُوا بِدِمَائِهِمِ الْخَاصِ الْمَلَكُوتَ السَّمَائِيِّ، مَمْلُوءِينَ مِنَ الْمَجْدِ الَّذِي لَا يَزُولُ.</p>                                |
| <p><b>Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.</b><br/>         Neither hunger nor suffering, * neither peril, nor life, nor death, * O renowned confessors, availed to separate * you from the love of your Maker; hence ye now have inherited * infinite delight on high, * holy gladness that hath no end, * never-failing joy, * and the Kingdom of Heaven; wherefore, ask that we abundantly be granted * forgiveness, mercy, and grace from God.</p>                                     | <p><b>استيخن ١ . لِأَنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا، وَحَقُّ الرَّبِّ يَدُومُ إِلَى الدَّهْرِ.</b><br/>         لَمْ يَقَوْ جَوْعٌ، وَلَا هَوْلٌ، وَلَا حَيَاةٌ، وَلَا مَوْتُ عَلَى فَضْلِكُمْ عَنْ مَحَبَّةِ الْخَالِقِ، أَيُّهَا الْمُجْدَاءُ. وَمِنْ ثَمَّ فَقَدْ وَرَثْتُمْ مَلَكُوتَ السَّمَاوَاتِ، وَالنَّعِيمَ الَّذِي لَا يَزُولُ، وَالسُّرُورَ الَّذِي لَا يَنْقُضِي أَبَدًا. فَاسْتَمِدُّوا لَنَا الْغُفْرَانَ وَالرَّحْمَةَ مِنْ لَدُنْ مَانِحِ الصَّالِحَاتِ.</p>  |
| <p><b>Theotokion from the Menaion in Tone Four</b><br/> <b>(**As one valiant**)</b></p>  | <p><b>والديّة من الميناون باللحن الرابع</b></p>  |
| <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><br/>         As the wellspring of holiness * and the all-golden ark of God * who dost brightly shine with the Holy Spirit's grace, * O Sovereign Lady, I pray thee and beseech thee to shine thy light * on my poor and wretched soul, * which the passions hold in their thrall; * but deliver me * from this most bitter tyranny of demons and reveal to me the path of * salvation by thine unfailing prayers.</p> | <p><b>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</b><br/>         إِذْ كُنْتُ يَنْبُوعَ التَّقْدِيسِ يَا سَيِّدَةَ، وَالتَّابُوتَ الذَّهَبِيِّ السَّاطِعَ نُورًا بِالرُّوحِ الْقُدُسِ، أَتَضَرَّعُ إِلَيْكَ طَالِبًا أَنْ تُثِيرِي نَفْسِي التَّعْيِيسَةَ الْعَالِقَةَ بِالْأَهْوَاءِ، وَتُنَجِّينِي مِنْ مَرَارَةِ تَمَرُّدِ الشَّيَاطِينِ الْعَنِيفِ، وَتُرْشِدِينِي بِشَفَاعَاتِكَ إِلَى سُبُلِ الْخَلَاصِ.</p> |
| <p><i>When "both now" is chanted, the clergy make the entrance with the censer.</i></p>  | <p>أثناء ترتيل "الآن ... يتم إيصودون الإكليروس بالمبخرة.</p>   |
| <p><b>Deacon: Wisdom! Stand upright!</b></p>   | <p><b>الشماس: الْحِكْمَةُ! فَلْنَسْتَقِمْ!</b></p>   |

| O GLADSOME LIGHT   | يا نوراً بهيئاً  |
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| <p><b>Reader:</b> 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><b>القارئ:</b> يا نوراً بهيئاً لِقُدْسٍ مَجْدِ الآبِ الذي لا يَمُوتُ، السَّمَاوِيُّ الْقُدُّوسُ الْمَغْبُوطُ، يا يسوع المسيح، إِذْ قَدْ بَلَّغْنَا إِلَى غُرُوبِ الشَّمْسِ وَنَظَرْنَا نُوراً مَسَائِيّاً، نُسَبِّحُ الآبَ وَالْإِبْنَ وَالرُّوحَ الْقُدْسَ الإِلَهَ. فَيَا ابْنَ اللَّهِ الْمُعْطِي الْحَيَاةَ، إِنَّكَ لَمُسْتَحَقٌّ فِي سَائِرِ الْأَوْقَاتِ أَنْ تُسَبَّحَ بِأَصْوَاتٍ بَارَّةٍ، لِذَلِكَ الْعَالَمُ لَكَ يُمَجِّدُ.</p>  |
| OLD TESTAMENT READINGS   | قراءات العهد القديم  |
| THE FIRST READING  | القراءة الأولى   |
| <p><b>Deacon:</b> The Evening Prokeimenon!</p> <p><b>Reader:</b> I will be well-pleasing before the Lord in the land of the living. I am filled with love, for the Lord will hear the voice of my supplication.</p> <p><b>Deacon:</b> Wisdom!</p> <p><b>Reader:</b> The Reading from Genesis. (43:26-31; 45:1-16)</p> <p><b>Deacon:</b> Let us attend!</p>   | <p><b>الشماس:</b> بروكيمنن المساء.</p> <p><b>القارئ:</b> سَأَكُونُ حَسَنَ الْإِرْضَاءِ قُدَّامَ الرَّبِّ فِي أَرْضِ الْأَحْيَاءِ. فَرِحْتُ جِدًّا لِأَنَّ الرَّبَّ يَسْمَعُ صَوْتِ تَضَرُّعِي.</p> <p><b>الشماس:</b> حِكْمَةٌ. (٤٣:٢٦-٣١; ٤٥:١-١٦)</p> <p><b>القارئ:</b> قراءة مِنْ سِفْرِ التَّكْوِينِ.</p> <p><b>الشماس:</b> لِنُضْغِ.</p>   |
| <p><b>Reader:</b> When Joseph came home, they brought into the house to him the present which they had with them, and bowed down to him to the ground. And he inquired about their welfare, and said, “Is your father well, the old man of whom you spoke? Is he still alive?” They said, “Your servant our father is well, he is still alive.” And they bowed their heads and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother’s son, and said, “Is this your youngest brother, of whom you spoke to me? God be gracious to you, my son!” Then Joseph made haste, for his heart yearned for his brother, and he sought a place to weep. And he entered his chamber and wept there. Then he washed his face and came out; and controlling himself he said, “Let food be served.” Then</p> | <p><b>القارئ:</b> وَلَمَّا قَدِمَ يُوسُفُ إِلَى الْبَيْتِ، قَدَّمَ إِخْوَتُهُ لَهُ الْهَدِيَّةَ الَّتِي فِي أَيْدِيهِمْ وَسَجَدُوا لَهُ إِلَى الْأَرْضِ فَسَأَلَ عَنْ سَلَامَتِهِمْ، ثُمَّ قَالَ: "هَلْ أَبُوكُمُ الشَّيْخُ الَّذِي ذَكَرْتُمُوهُ فِي سَلَامٍ وَلَا يَزَالُ حَيًّا؟" قَالُوا: "عَبْدُكَ أَبُونَا فِي سَلَامٍ، وَلَا يَزَالُ حَيًّا" وَانْحَنَوْا وَسَجَدُوا. فَقَالَ "مُبَارَكٌ ذَلِكَ الْإِنْسَانُ عِنْدَ اللَّهِ"، وَرَفَعَ يُوسُفُ عَيْنَيْهِ وَرَأَى بَنِيَامِينَ أَخَاهُ ابْنَ أُمِّهِ فَقَالَ: "أَهَذَا أَخُوكُمُ الصَّغِيرُ الَّذِي ذَكَرْتُمُوهُ لِي؟" وَأَضَافَ، "أَنْعَمَ اللَّهُ عَلَيْكَ يَا بَنِيَّ". ثُمَّ أَسْرَعَ يُوسُفُ وَقَدْ اخْتَرَقَتْ أَحْشَاؤُهُ شَوْقًا إِلَى أَخِيهِ وَرَغَبًا فِي الْبُكَاءِ، فَدَخَلَ الْغُرْفَةَ وَبَكَى هُنَاكَ ثُمَّ غَسَلَ وَجْهَهُ وَخَرَجَ وَتَجَلَّدَ، وَلَمْ يَسْتَطِعْ يُوسُفُ أَنْ يَضْبُطَ نَفْسَهُ أَمَامَ جَمِيعِ الْقَائِمِينَ عِنْدَهُ،</p> |

Joseph could not control himself before all those who stood by him; and he cried, "Make every one go out from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. And Joseph said to his brothers, "I am Joseph; is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence. So Joseph said to his brothers, "Come near to me, I pray you." And they came near. And he said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are yet five years in which there will be neither plowing nor harvest. And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Make haste and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not tarry; you shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have; and there I will provide for you, for there are yet five years of famine to come; lest you and your household, and all that you have, come to poverty.' And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. You must tell my father of all my splendor in Egypt, and of all that you have seen. Make haste and bring my father down here." Then he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers

فَصَرَخَ: "أَخْرِجُوا جَمِيعَ الْقَوْمِ مِنْ عِنْدِي". فَلَمْ يَبْقَ عِنْدَهُ أَحَدٌ حِينَ عَرَفَ نَفْسَهُ إِلَى إِخْوَتِهِ، فَأَطْلَقَ صَوْتَهُ بِالْبُكَاءِ، فَسَمِعَتْهُ مِصْرُ وَسَمِعَتْهُ بَيْتُ فِرْعَوْنَ. وَقَالَ يُوسُفُ لِإِخْوَتِهِ: "أَنَا يُوسُفُ، أَلَا يَزَالُ أَبِي حَيًّا؟" فَلَمْ يَسْتَطِعْ إِخْوَتُهُ أَنْ يُجِيبُوهُ لِأَنَّهُمْ ارْتَعَدُوا أَمَامَهُ، فَقَالَ يُوسُفُ لِإِخْوَتِهِ: "تَقَدَّمُوا إِلَيَّ" فَتَقَدَّمُوا، فَقَالَ: "أَنَا يُوسُفُ أَخَوُكُمْ الَّذِي بَعَثْتُمُوهُ لِلْمِصْرِيِّينَ. وَالْآنَ فَلَا تَكْتَبِبُوا وَلَا تَغْضَبُوا لِأَنَّكُمْ بَعَثْتُمُونِي إِلَى هُنَا، فَإِنَّ اللَّهَ قَدْ أَرْسَلَنِي أَمَامَكُمْ لِأَحْفَظَ حَيَاتَكُمْ، وَقَدْ مَضَتْ سَنَتَا مَجَاعَةٍ فِي وَسْطِ الْأَرْضِ، وَبَقِيَتْ خَمْسُ سِنِينَ دُونَ حَرْثٍ وَلَا حَصَادٍ، فَأَرْسَلَنِي اللَّهُ قُدَّامَكُمْ لِيَجْعَلَ لَكُمْ بَقِيَّةً فِي هَذِهِ الْأَرْضِ، لِيُنْجِيَ الْأَحْيَاءَ مِنْكُمْ. فَمَا أَنْتُمْ الَّذِينَ أَرْسَلْتُمُونِي إِلَى هُنَا بَلِ اللَّهُ أَرْسَلَنِي، وَهُوَ قَدْ صَيَّرَنِي كَأَبٍ لِفِرْعَوْنَ، وَكَسَيِّدٍ عَلَى بَيْتِهِ كُلِّهِ، وَكَمْتَسَلِطٍ عَلَى كُلِّ أَرْضِ مِصْرَ. فَأَسْرِعُوا وَاصْعَدُوا إِلَى أَبِي وَقُولُوا لَهُ: "كَذَا قَالَ ابْنُكَ يُوسُفُ: قَدْ جَعَلَنِي اللَّهُ سَيِّدًا لِكُلِّ الْمِصْرِيِّينَ، فَاَنْزِلْ إِلَيَّ وَلَا تُبْطِئْ، فَتَقِيمَ فِي أَرْضِ جَاسَانَ وَتَكُونَ قَرِيبًا مِنِّي، أَنْتَ وَبَنُوكَ وَبَنُو بَنِيكَ وَغَنَمُكَ وَبَقَرُكَ وَكُلُّ مَا هُوَ لَكَ وَأَعُولُكَ هُنَاكَ، إِذْ قَدْ بَقِيَ خَمْسُ سِنِينَ مَجَاعَةً لِيَلَّا يِنَالِكَ الْعَوَزُ، أَنْتَ وَأَهْلُكَ وَكُلُّ مَا هُوَ لَكَ. وَهَا إِنَّ عِيُونَكُمْ وَعَيْنِي أَخِي بَنِيَامِينَ تَرَى أَنَّ فَمِي هُوَ الَّذِي يُخَاطِبُكُمْ، فَأَخْبِرُوا أَبِي بِكُلِّ مَجْدِي فِي مِصْرَ وَبِكُلِّ مَا رَأَيْتُمُوهُ، وَأَسْرِعُوا فَاَنْزِلُوا بِأَبِي إِلَى هُنَا". وَانْكَبَّ عَلَى عُنُقِ بَنِيَامِينَ أَخِيهِ وَبَكَى، وَبَكَى بَنِيَامِينُ عَلَى عُنُقِهِ، وَقَبَّلَ سَائِرَ إِخْوَتِهِ، وَبَكَى مَعَهُمْ. وَبَعْدَ ذَلِكَ أَخَذُوا يُكَلِّمُونَهُ. وَبَلَغَ الْخَبْرَ بَيْتَ فِرْعَوْنَ وَقِيلَ: "قَدْ

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| talked with him. When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants well.  | جاءَ إِخْوَةُ يَوْسُفَ". فَحَسُنَ ذَلِكَ فِي عَيْنِي فِرْعَوْنَ وَعُيُونِ حَاشِيَّتِهِ.  |
| <i>At the end of the first reading, the Priest holds a lighted candle and the censer in his right hand, and the reader reads the Prokeimenon for the second reading.</i>   | عند الانتهاء من القراءة الأولى، يحمل الكاهن المبخرة مع شمعة مضاءة في يده اليمنى، ويقرأ القارئ بروكيمنن القراءة الثانية.  |
| <b>THE SECOND READING</b>  | <b>القراءة الثانية</b>   |
| <b>Deacon:</b> Let us attend.<br><b>Reader:</b> My vows unto the Lord will I pay in the presence of all His people. I believed, wherefore I spake; I was humbled exceedingly.<br><b>Reader:</b> Command.   | <b>الشماس:</b> لنُصْغِ.<br><b>القارئ:</b> أوفي نذورِي لِلرَّبِّ أَمَامَ كُلِّ شَعْبِهِ. آمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ لَكَ كُنْتُ مَكْرُوباً جَداً.<br><b>القارئ:</b> أوْمُرْ.  |
| <i>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:</i>   | يسجد الجميع. يرفع الكاهن المبخرة مع الشمعة باتجاه المذبح حيث القدسات راسماً بها شكل صليب:  |
| <b>Priest:</b> Wisdom. Let us attend.<br><i>Then standing in the Holy Doors, he bows to the Icon of Christ on the iconostasis and says:</i><br><b>Priest:</b> The Light of Christ...<br><i>He then blesses the people, making the sign of the cross with the censer and the candle, and continues...</i><br><b>Priest:</b> ...illumineth all.<br><i>The people stand and the Priest returns to the Holy Table and gives away the candle and censer as the Deacon says:</i> | <b>الكاهن:</b> الْحِكْمَةُ فَلْنَسْتَقِمْ.<br>ثم ينحني لأيقونة المسيح التي على الأيقونسطاس وهو واقف في الباب الملوكي ويقول:<br><b>الكاهن:</b> نُورُ الْمَسِيحِ.<br>ثم يبارك الشعب راسماً شكل صليب بالمبخرة والشمعة ويتابع:<br><b>الكاهن:</b> ... مُضِيءٌ لِلْجَمِيعِ.<br>يقف الجميع ويعود الكاهن إلى المائدة المقدسة ويضع المبخرة والشمعة فيما يقول الشماس:  |
| <b>Deacon:</b> Wisdom.<br><b>Reader:</b> The Reading from Proverbs. (21:23-22:4)<br><b>Deacon:</b> Let us attend.  | <b>الشماس:</b> الْحِكْمَةُ.<br><b>القارئ:</b> قراءة مِنْ سِفْرِ الْأَمْثَالِ. (٢١: ٢٣ - ٢٢: ٤)<br><b>الشماس:</b> لنُصْغِ.  |
| <b>Reader:</b> He who keeps his mouth and his tongue keeps himself out of trouble. "Scoffer" is the name of the proud, haughty man who acts with arrogant pride. The desire of the sluggard kills him for his hands refuse to labor. All day long the wicked covets, but the righteous gives and does not hold back. The sacrifice of the wicked is an abomination; how much more when he brings it with evil intent. A false  | <b>القارئ:</b> مَنْ حَفِظَ فَمَهُ وَلِسَانَهُ، حَفِظَ مِنْ الضَّيِّقِ نَفْسَهُ. ذُو التَّكْبَرِ وَالانْتِفَاحِ يُسَمَّى سَاخِرًا، وَالْحَاقِدُ يُدْعَى لِلشَّرِيعَةِ مُتَعَدِّيًا. رَغْبَةُ الْكَسْلَانِ تَقْتُلُهُ، لِأَنَّ يَدَيْهِ تَأْبِيَانِ الْعَمَلَ. الشَّرِيرُ النَّهَارَ كُلَّهُ يَطْمَعُ طَمَعًا، وَالْبَارُّ يُعْطِي وَلَا يَبْخُلُ. ذَبِيحَةُ الْأَشْرَارِ يَمَقُّتُهَا الرَّبُّ، فَكَمْ بِالْأُخْرَى إِذَا قَدَّمُوهَا بِالْإِثْمِ. شَاهِدُ الرُّورِ يَهْلِكُ، |

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| <p>witness will perish, but the word of a man who hears will endure. A wicked man puts on a bold face, but an upright man considers his ways. No wisdom, no understanding, no counsel, can avail against the Lord. The horse is made ready for the day of battle, but the victory belongs to the Lord. A good name is to be chosen rather than great riches, and favor is better than silver or gold. The rich and the poor meet together; the Lord is the maker of them all. A prudent man sees danger and hides himself; but the simple go on, and suffer for it. The reward for humility and fear of the Lord is riches and honor and life.</p>  | <p>وَالْإِنْسَانُ الْمُصْغِي لَهُ الْكَلَامُ أَبَدًا. الْإِنْسَانُ الشَّرِيرُ يُصَلِّبُ وَجْهَهُ، أَمَّا الْمُسْتَقِيمُ فَيَنْتَبِطُ طَرِيقَهُ. لَيْسَ مِنْ حِكْمَةٍ وَلَا فِطْنَةٍ وَلَا مَشُورَةٍ أَمَامَ الرَّبِّ. الْفَرَسُ مُعَدٌّ لِيَوْمِ الْقِتَالِ، أَمَّا النَّصْرُ فَمِنْ الرَّبِّ. الصَّيْتُ أَفْضَلُ مِنَ الْغِنَى الْكَثِيرِ، وَالنَّعْمَةُ الصَّالِحَةُ خَيْرٌ مِنَ الذَّهَبِ وَالْفِضَّةِ. الْغَنِيُّ وَالْفَقِيرُ تَلَاقِيَا، وَالرَّبُّ صَنَعَ كِلَيْهِمَا. الْحَذِرُ يَرَى شَرِيرًا مُعَاقِبًا فَيَعْتَبِرُ وَيَتَأَدَّبُ، وَالسُّدَّاجُ يَعْبُرُونَ وَيُعْزَمُونَ. ثَوَابُ التَّوَاضُّعِ وَمَخَافَةُ الرَّبِّ هُمَا الْغِنَى وَالْمَجْدُ وَالْحَيَاةُ.</p>   |
| <p><i>The Presanctified Divine Liturgy continues as usual. Remember to include the "Litany for Those Preparing for Illumination."</i></p>   | <p>نكمل خدمة القديس السابق تقديسه كالمعتاد. نقال طلبة المستعدين للإستنارة.</p>   |
| <p><b>THE DISMISSAL</b></p>   | <p><b>الختم</b></p>  |
| <p><b>Priest:</b> May 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; <b>of the Martyrs Terence, Pompey, Maximos and Makarios of Carthage and forty companions</b>, whose memory we celebrate today, and of all the saints: have mercy upon us and save us, forasmuch as He is good and loveth mankind.</p> | <p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّاهِرَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُخْبِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ الْكَلِّيَّ مَدِيحُهُمْ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسَيْنِ غُرِيغُورِيُوسِ الذِّيَالُوْغُوسِ بَابَا رُومِيَّةَ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسَيْنِ الْمَجِيدَيْنِ الشُّهَدَاءِ الْحَسَنِيِّ الظُّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (الْإِسْم) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسَيْنِ الصِّدِّيقَيْنِ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهِ؛ وَالْقَدِيسَيْنِ الشُّهَدَاءِ تَارِسُسَ، بُمْبِيُوسَ، مَآكْسِيمُوسَ، وَمَكَارِيُوسَ الَّذِينَ مِنْ قَرْطَاجَ وَالْأَرْبَعِينَ الَّذِينَ مَعَهُمْ، الَّذِينَ نَقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشَرِ.</p> |



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| <b>Choir:</b> Amen.   | <b>الجوق:</b> آمين.   |
| <i>While the people come forward to receive the Antidoron, the reader recites Psalms 33 and 144. Afterward, the priest concludes the Presanctified Divine Liturgy.</i>  | أثناء تقدّم الشعب لأخذ القربان، يقرأ القارئ المزمور ٣٣ و ١٤٤. بعدها يختم الكاهن القداس السابق تقديسه.                         |
| <b>Priest:</b> Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.  | <b>الكاهن:</b> بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا. |
| <b>Choir:</b> Amen.   | <b>الجوق:</b> آمين.   |
| 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> , <i>The Triodion-Holy Week</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. |   |