

THE PRESANCTIFIED DIVINE LITURGY

قداس البروجيازميني (السابق تقديسه) الإلهي

VARIABLES FOR APRIL 05, 2017

SIXTH WEDNESDAY IN GREAT LENT

EUTYCHIOS, PATRIARCH OF CONSTANTINOPLE; VENERABLE PLATONIDA OF NISIBIS IN SYRIA; VENERABLE GREGORY BYZANTIOS OF THE GREAT LAVRA ON ATHOS

الأربعاء السادس من الصوم الكبير

تذكار القديسين: إفتيخيوس، بطريرك القسطنطينية، والبار بلاتونديا الذي من نصيبين في سوريا، والبار غريغوريوس الذي من دير اللافرا في أثوس.

“O LORD, I HAVE CRIED” (in Tone Five)

يا ربّي إليك صرختُ (باللحن الخامس)

For the Sixth Wednesday (Tone Five)	الإستيشيرات التالية للأربعاء السادس (بالحن الخامس)
<p>10. Bring my soul out of prison, that I may praise Thy Name.</p> <p>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.</p>	<p>10. أَخْرِجْ مِنْ الْحَبْسِ نَفْسِي لِكَيْ أَشْكُرَ اسْمَكَ.</p> <p>إِنِّي غَنِيٌّ بِالْأَهْوَاءِ، وَلَا يَسُّ ثَوْبُ الرِّيَاءِ وَالخِدَاعِ، وَمُتَّبِعٌ بِشَرَفِ الْإِسْرَافِ، وَمُظْهِرٌ الْقَسْوَةِ وَغَدَمَ التَّحَنُّنِ، وَأَنَا طَرِيحٌ بَعِيداً عَنِ مَنَاهِجِ التَّوْبَةِ، وَفَاقِدٌ الْخَيْرِ، وَسَقِيمٌ بِسَبَبِ التَّوَانِي وَالْإِهْمَالِ، لَكِنْ أَنْتَ يَا رَبُّ احْسُبْنِي لِعَازِرِضِ فَقِيرٍ، وَامْنَحْنِي حَظَّهُ لِكَيْ لَا أَذْهَبَ إِلَى مَكَانِ الْعَذَابِ، وَأَتَوَسَّلَ إِلَى مَنْ يُبْرِدُ طَرَفَ لِسَانِي بِقَطْرَةٍ مِنَ الْمَاءِ، بَلْ هَبْنِي التَّمَتُّعَ بِالْمَلَكُوتِ وَالْمُكُوثِ فِي حُضْنِ إِبْرَاهِيمَ أَبِي الْأَبَاءِ بِمَا أَنْتَ مُجِبُّ الْبَشِيرِ.</p>
<p>9. The righteous shall wait for me, until Thou recompense me.</p> <p>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.</p>	<p>9. إِيَّاي يَنْتَظِرُ الصَّادِقُونَ حَتَّى تَجَازِيَنِي.</p> <p>إِنِّي غَنِيٌّ بِالْأَهْوَاءِ، وَلَا يَسُّ ثَوْبُ الرِّيَاءِ وَالخِدَاعِ، وَمُتَّبِعٌ بِشَرَفِ الْإِسْرَافِ، وَمُظْهِرٌ الْقَسْوَةِ وَغَدَمَ التَّحَنُّنِ، وَأَنَا طَرِيحٌ بَعِيداً عَنِ مَنَاهِجِ التَّوْبَةِ، وَفَاقِدٌ الْخَيْرِ، وَسَقِيمٌ بِسَبَبِ التَّوَانِي وَالْإِهْمَالِ، لَكِنْ أَنْتَ يَا رَبُّ احْسُبْنِي لِعَازِرِضِ فَقِيرٍ، وَامْنَحْنِي حَظَّهُ لِكَيْ لَا أَذْهَبَ إِلَى مَكَانِ الْعَذَابِ، وَأَتَوَسَّلَ إِلَى مَنْ يُبْرِدُ طَرَفَ لِسَانِي بِقَطْرَةٍ مِنَ الْمَاءِ، بَلْ هَبْنِي التَّمَتُّعَ بِالْمَلَكُوتِ وَالْمُكُوثِ فِي حُضْنِ إِبْرَاهِيمَ أَبِي الْأَبَاءِ بِمَا أَنْتَ مُجِبُّ الْبَشِيرِ.</p>
<p>8. Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice.</p> <p>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</p>	<p>8. مِنَ الْأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبِّ، يَا رَبِّ اسْتَمِعْ صَوْتِي.</p> <p>أَيُّهَا الشُّهَدَاءُ الْفَدَيِّسُونَ الَّذِينَ صَبَرْتُمْ عَلَى الْأَوْجَاعِ الْمُذْيِبَةِ وَالتَّنَكُّيَاتِ الْقَاسِيَةِ، وَيَعْزَمُ نَفْسٍ وَطِيْدٍ لَمْ تَجْعَدُوا الْمَسِيحَ، بَلْ دَحَضْتُمْ جَسَارَةَ الْمُغْتَصِبِينَ وَحَفِظْتُمْ الْإِيمَانَ غَيْرَ مُنْتَلِمٍ، وَقَدْ انْقَلَبْتُمْ إِلَى السَّمَاءِ، فَبِمَا أَنْكُمْ وَجَدْتُمْ الدَّالَّةَ عِنْدَ الْمُخْلِصِ التَّمَسُّوا مِنْهُ السَّلَامَ لِلْعَالَمِ وَلِنَفْسِنَا الرَّحْمَةَ الْعُظْمَى.</p>

<p>translated into heaven. Since ye received boldness before Him, entreat Him to grant peace to the world, and for our souls Great Mercy.</p>	
<p>7. Let thine ears be attentive to the voice of my supplication.</p> <p>Jesus told those who were with Him when He walked in the flesh by the River Jordan: My friend Lazarus is already dead, given over for burial. But I rejoice for your sake, O friends, for by his death ye shall learn that I know all, for I am God, even though I have appeared as man. Let us go and bring Him to life, so that death may really feel its utter destruction, and the victory I shall win, granting the world Great Mercy.</p>	<p>7. لَتَكُنْ أذُنَاكَ مُصْغِيَتَيْنِ إِلَى صَوْتِ تَضَرُّعِي.</p> <p>إِذْ كُنْتِ جَانِلًا يَا رَبُّ فِي عِبرِ الْأَرْدُنِّ، قُلْتِ لِلَّذِينَ كَانُوا يَصْحَبُونَكَ: إِنَّ لِعَازَرَ حَبِيبِنَا قَدْ رَقَدَ، وَالآنَ يُضَجُّ فِي الْقَبْرِ وَأَنَا مَسْرُورٌ مِنْ أَجْلِكُمْ لِأَنَّي لَمْ أَكُنْ هُنَاكَ. فَالآنَ تُوقِنُونَ بَأَنِّي عَالِمٌ كُلِّ شَيْءٍ وَأَنِّي إِلَهٌ غَيْرُ مُتَعَيِّرٍ، وَلَوْ ظَهَرْتُ إِنْسَانًا. فَلَنذْهَبُ إِذَا وَنَحِي لِعَازَرَ، فَيَشْعُرُ الْمَوْتُ بِانْغِلَابِهِ عَلَى أَمْرِهِ، وَسَأَجْعَلُ هَذَا وَاصِحًا وَأَمْنَحُ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p>6. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.</p> <p>Imitating Mary and Martha, O faithful, let us offer divine works to the Lord as they did, that He might come and raise our minds, which now lie dead in the tomb of carelessness, feeling no fear of God, and deprived of any living action. Behold, O Lord, Who of old didst raise Thy friend Lazarus by Thy coming. Give life to us also, O bountiful One, granting us Great Mercy.</p>	<p>6. إِنْ كُنْتَ لِلْآثَامِ رَاصِدًا يَا رَبُّ يَا رَبُّ مَنْ يَثْبُتُ فَإِنَّ مِنْ عِنْدِكَ هُوَ الْإِغْتِفَارُ.</p> <p>هَيَّا بِنَا يَا مُؤْمِنُونَ لِنُضَارِغِ مَرْيَمَ وَمَرْثَا فِي مُمَارَسَةِ الْأَعْمَالِ الصَّالِحَةِ كَوَسَطَاءَ، لِكَيْ يُوَافِيَ الرَّبُّ وَيُنْهَضَ عَقْلُنَا الْمَيِّتَ مِنْ سُمِّ الْمَرَارَةِ وَالْمُضْطَّجِعَ فِي لَحْدِ التَّوَانِي عَادِمِ الْحِسِّ بِالْخَشْيَةِ الْإِلَهِيَّةِ، وَلَيْسَ لَهُ وَسِيلَةٌ لِلْحَيَاةِ بغيرِهِ، وَلَنَهْتَفُ نَحْوَهُ: أَيُّهَا الرَّبُّ، كَمَا أَقَمْتَ صَدِيقَكَ لِعَازَرَ فِي ذَلِكَ الْحِينِ، أَحِينَا نَحْنُ أَيْضًا وَامْنَحْنَا الرَّحْمَةَ الْعُظْمَى.</p>
<p>For the Sixth Wednesday (in Tone Six)</p>	<p>للأربعاء السادس من الصوم (باللحن السادس)</p>
<p>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.</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</p>	<p>5. مِنْ أَجْلِ إِسْمِكَ صَبَرْتُ لَكَ يَا رَبُّ، صَبَرْتُ نَفْسِي فِي أَقْوَالِكَ تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ.</p> <p>قَدْ مَرَّ عَلَيَّ لِعَازَرَ الْيَوْمَ الثَّانِي وَهُوَ فِي الْقَبْرِ مُشَابِهًا لِلْمَائِتِينَ مُنْذُ الدَّهْرِ، وَفِي عَالَمِ الْأَرْوَاحِ يُشَاهِدُ أُمُورًا رَهِيْبَةً غَرِيبَةً، جَمَاهِيرَ غَفِيرَةً مُقَيَّدَةً بِعِقَالَاتِ الْجَحِيمِ، وَأَخْتَاهُ تَنُوحَانَ وَتَبْكِيَانَ بِمَرَارَةٍ فَوْقَ لَحْدِهِ، لَكِنَّ الْمَسِيحَ سِيَّاتِي وَيُنْهَضُ صَدِيقَهُ مِنْ بَيْنِ الْأَمْوَاتِ، فَيَسْمَعُ مِنَ الْجَمِيعِ هُنَاكَ: مُبَارَكٌ أَنْتَ أَيُّهَا الْمُخْلِصُ</p>

<p>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>فارحَمنا.</p>
<p>For St. Eutychios (in Tone Eight) (**O Lord, though Thou didst stand**)</p>	<p>للقديس افتيخيوس (باللحن الثامن) (على وزن "يا رب، وإن احتملت")</p>
<p>4. From the morning watch until night, from the morning watch let Israel trust in the Lord.</p> <p>Lord, since Thou hast made Eutychios flourish * in flow'ring fields of divine delight * and with Thy clear waters of wisdom * hast in divine fashion watered him, * he hath burst forth into bloom * with fruits of knowledge from on high, * and with true piety he doth gladden * them that magnify Thee faithfully.</p>	<p>4. من انفجارِ الصُّبْحِ إلى الليلِ، من انفجارِ الصُّبْحِ فُلَيْتَكُنْ إِسْرَائِيلُ عَلَى الرَّبِّ.</p> <p>لَقَدْ أَنْبَتَتْ افْتِيخْيُوسُ فِي رَوْضَةِ نَعِيمِكَ الإلهيِّ يَا رَبُّ وَرَوَيْتَهُ بِمِيَاهِ حِكْمَتِكَ تَرْوِيَةً إِلَهِيَّةً، فَآتَى بِثَمَارِ الْمَعْرِفَةِ يُفَرِّحُ بِحُسْنِ عِبَادَةِ الَّذِينَ يُعْظِمُونَكَ عَنْ إِيمَانٍ.</p>
<p>3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.</p> <p>Lord, since Thou hast made Eutychios flourish * in flow'ring fields of divine delight * and with Thy clear waters of wisdom * hast in divine fashion watered him, * he hath burst forth into bloom * with fruits of knowledge from on high, * and with true piety he doth gladden * them that magnify Thee faithfully.</p>	<p>3. لَأَنَّ مِنَ الرَّبِّ الرَّحْمَةَ وَمِنْهُ النِّجَاةُ الْكَثِيرَةُ وَهُوَ يُنْجِي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ.</p> <p>لَقَدْ أَنْبَتَتْ افْتِيخْيُوسُ فِي رَوْضَةِ نَعِيمِكَ الإلهيِّ يَا رَبُّ وَرَوَيْتَهُ بِمِيَاهِ حِكْمَتِكَ تَرْوِيَةً إِلَهِيَّةً، فَآتَى بِثَمَارِ الْمَعْرِفَةِ يُفَرِّحُ بِحُسْنِ عِبَادَةِ الَّذِينَ يُعْظِمُونَكَ عَنْ إِيمَانٍ.</p>
<p>2. Praise the Lord, all ye nations: praise Him, all ye people.</p> <p>Lord, Thou foreknowest all the things that are hidden * and lookest into the hearts of men; * hence, foreseeing Thy chosen vessel, * the holy hierarch Eutychios, * Thou didst appoint him to be * a shepherd of Thy holy Church; * and for this cause did he rightly guide her * to the pasturelands of piety.</p>	<p>2. سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ وَاَمْدَحُوهُ يَا سَائِرَ الشعوب.</p> <p>لَقَدْ سَبَقَتْ يَا رَبُّ وَأَنْتَ الْفَاجِصُ الْقُلُوبِ وَالسَّابِقُ الْمَعْرِفَةِ وَالْعَالِمُ بِالْخَطَايَا، فَعَرَفْتَ رَئِيسَ الْكَهَنَةِ افْتِيخْيُوسَ إِنَاءً لَكَ مُصْطَفَى، فَأَقَمْتَهُ رَاعِيًا لِكَنِيسَتِكَ فَهَدَاهَا يَرعَاهَا عَلَى عُشْبِ حُسْنِ الْعِبَادَةِ.</p>
<p>1. For His mercy is great toward us, and the truth of the Lord endureth forever.</p>	<p>1. لَأَنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا وَحَقُّ الرَّبِّ يَدُومُ إِلَى الدَّهْرِ.</p>

<p>Lord, even as Thou didst adorn Thy wise hierarch * with gifts of grace and didst make him shine * with the fair episcopal vesture, * since Thou alone art compassionate, * with virtues make us as well * to glisten brightly through his prayers, * that we may hymn Thee in Orthodoxy * and in purity and holiness.</p>	<p>لقد زَيَّنْتَ رَئِيسَ الكَهَنَةِ افْتِيخِيوسَ الحَكِيمَ بِالنَّعْمَةِ يَا رَبُّ، وَأَبْهَجْتَهُ بِخَلَّةِ رِئَاسَةِ الكَهَنوتِ البَهِيَّةِ لِعِظَمِ تَحَنُّنِكَ، فَاجْعَلْنَا بِصَلواتِهِ نَتَلالُماً بِالْفَضائلِ، فَنُسَبِّحُكَ عِنِ اسْتِقَامَةِ رَأْيِ بِنقاوَةٍ وَطَهارةٍ.</p>
<p>Theotokion from the Menaion (Tone Eight)</p>	<p>والديَّة من الميناون (باللحن الثامن)</p>
<p>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</p> <p>O spotless Virgin, seeing thou gavest birth to the Lord Who resteth in all the Saints, do thou make clean me that am sullied with sinful passions most wretchedly; and ever guide me aright to walk in ways of purity, since thou art truly for all thy servants the protectress never put to shame.</p>	<p>المجدُ للآبِ وَالإِبْنِ وَالرُّوحِ القُدسِ. الآنَ وَكُلَّ أوانٍ وَإلى دهرِ الداهرينَ آمين.</p> <p>إِنِّي مُدَنَّسٌ أَنَا التَّعيسُ بِالْأهواءِ فَطَهَّريني يا طاهرة. يا مَنْ وَلَدَتِ الرَّبَّ المُسْتَرِيحَ في القُدَّيسينَ، واهدِيني حتَّى أَسْلُكَ سُبُلَ النقاوَةِ، فَإِنَّكَ تُصيرُهُ لِكُلِّ عبيدِكَ لا تُخيبُ ولا تَفْتَل.</p>
<p>Old Testament Readings</p>	<p>قراءات العهد القديم</p>
<p><u>THE FIRST READING</u></p> <p>Deacon: The Evening Prokeimenon.</p> <p>Reader: Prokeimenon in Tone Four from Psalm 114.</p> <p>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>Deacon: Wisdom.</p> <p>Reader: The Reading from Genesis. (43:26 – 31; 45: 1- 16)</p> <p>Deacon: Wisdom! Let us attend!</p> <p>Reader: When Joseph came home, they brought into the house to him the present which they had with them, and bowed down to him to</p>	<p><u>القراءة الأولى</u></p> <p>الشماس: بروكيمنن المساء. القارئ: بروكيمنن لصلاة المساء باللحن الرابع من المزمور الرابع عشر والمئة. سَأَكُونُ حَسَنَ الإِرْضاءِ فُدَّامَ الرَّبِّ في أَرْضِ الأَحْياءِ. فَرِحْتُ جِدًّا لأنَّ الرَّبَّ يَسْمَعُ صَوْتَ تَضَرُّعِي. الشماس: حكمة. القارئ: قراءة من سفر التكوين (تك43: 26- 31، 45: 1- 16) الشماس: الحكمة لنصنع القارئ: وَلَمَّا قَدِمَ يُوسُفُ إلى النِّبْتِ، قَدَّمَ إِخوْتُهُ لَهُ الهَدِيَّةَ التي في أَيْدِيهِمْ وَسَجَدُوا لَهُ إلى الأَرْضِ فَسَأَلَ عَنِ سَلامَتِهِمْ، ثُمَّ قال: "هَلْ أَبوكُمُ الشَّيْخُ الَّذي ذَكَرْتُمُوهُ في سَلامٍ وَلا يَزالُ حَيًّا؟" قالوا: "عَبْدُكَ أَبونا في سَلامٍ وَلا يَزالُ حَيًّا" وانْحَنَوْا وَسَجَدُوا. فَقالَ "مُبَارَكٌ ذَلِكَ الإِنسانُ عِنْدَ اللهِ" وَرَفَعَ يُوسُفُ عَيْنَيْهِ وَرَأَى بَنِيامِينَ أَخاهُ ابْنَ أُمِّهِ فَقالَ: "أَهذا أَخوكُمُ</p>

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 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,

الصَّغِيرُ الَّذِي ذَكَرْتُمُوهُ لِي؟" وَأَضَافَ، "أَنْعَمَ اللَّهُ عَلَيْكَ يَا بُنَيَّ". ثُمَّ أَسْرَعَ يُوسُفُ وَقَدْ احْتَرَقَتْ 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، فَصَرَخَ: "أَخْرَجُوا جَمِيعَ الْقَوْمِ مِنْ عِنْدِي". قَلَمَ يَبْقَى عِنْدَهُ أَحَدٌ حِينَ عَرَفَ نَفْسَهُ إِلَى إِخْوَتِهِ فَأَطْلَقَ صَوْتَهُ بِالْبُكَاءِ فَسَمِعَتْهُ مِصْرُ وَسَمِعَهُ بَيْتُ فِرْعَوْنَ. وَقَالَ يُوسُفُ لِإِخْوَتِهِ: "أَنَا يُوسُفُ، أَلَا يَزَالُ أَبِي حَيًّا؟" قَلَمَ يَسْتَطِعُ إِخْوَتُهُ أَنْ يُحْيِيُوهُ لِأَنَّهُمْ ارْتَعَدُوا أَمَامَهُ، فَقَالَ يُوسُفُ لِإِخْوَتِهِ: "تَقَدَّمُوا إِلَيَّ" فَتَقَدَّمُوا، فَقَالَ: "أَنَا يُوسُفُ أَخُوكُمْ الَّذِي بَعَثْتُمُوهُ لِلْمِصْرِيِّينَ وَالآنَ فَلَا تَكْتَنِبُوا 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 لِجَعَلِ لَكُمْ بَقِيَّةً فِي هَذِهِ الْأَرْضِ، لِئِنِّي الْأَحْيَاءِ مِنْكُمْ فَمَا أَنْتُمْ الَّذِينَ أَرْسَلْتُمُونِي إِلَى هَهُنَا بَلَّ اللَّهُ أَرْسَلَنِي، وَهَوَّ قَدْ صَيَّرَنِي كَأَبٍ لِفِرْعَوْنَ، وَكَسَيِّدٍ عَلَى بَيْتِهِ كُلِّهِ، وَكَمُنْسِلِطٍ عَلَى كُلِّ أَرْضِ مِصْرٍ فَأَسْرَعُوا وَاصْعَدُوا إِلَى أَبِي وَقُولُوا لَهُ: "كَذَا قَالَ ابْنُكَ يُوسُفُ: قَدْ جَعَلَنِي اللَّهُ سَيِّدًا لِجَمِيعِ الْمِصْرِيِّينَ، فَاَنْزِلْ إِلَيَّ وَلَا تُبْطِئْ فَتُقِيمَ فِي أَرْضِ جَاسَانَ وَتَكُونَ قَرِيبًا مِنِّي، أَنْتَ وَبَنُوكَ وَبَنُو بَنِيكَ وَغَنَمُكَ وَبِقَرِكَ وَكُلُّ مَا هُوَ لَكَ وَأَعُولُكَ هُنَاكَ إِذْ قَدْ بَقِيَ خَمْسُ سِنِينَ مَجَاعَةً لِيَلَّا يَبَالِكَ الْعَوَزُ، أَنْتَ وَأَهْلُكَ وَكُلُّ مَا هُوَ لَكَ وَهَا إِنَّ عِيُونَكُمْ وَعَيْنِي أَخِي بَنِيَامِينَ تَرَى أَنَّ فَمِي هُوَ الَّذِي يُخَاطِبُكُمْ فَأَخْبِرُوا أَبِي بِكُلِّ مَجْدِي فِي مِصْرٍ وَبِكُلِّ مَا رَأَيْتُمُوهُ، وَأَسْرَعُوا فَاَنْزِلُوا بِأَبِي إِلَى هَهُنَا". وَانْكَبَّ عَلَى عُنُقِ بَنِيَامِينَ أَخِيهِ وَبَكَى، بَنِيَامِينَ عَلَى عُنُقِهِ وَقَبَّلَ سَائِرَ إِخْوَتِهِ وَبَكَى مَعَهُمْ. وَبَعْدَ ذَلِكَ أَخَذُوا يُكَلِّمُونَهُ. وَبَلَغَ الْخَبْرَ بَيْتَ فِرْعَوْنَ وَقِيلَ: "قَدْ جَاءَ إِخْوَةُ يُوسُفَ". فَحَسَّنَ ذَلِكَ فِي عَيْنِي فِرْعَوْنَ وَعِيُونَ حَاشِيَتِهِ.

<p>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 talked with him. When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants well.</p>	
<p style="text-align: center;"><u>THE SECOND READING</u></p> <p>Reader: Prokeimenon in Tone Four from Psalm 115.</p> <p style="text-align: center;">My vows unto the Lord will I pay in the presence of all His people. I believed, wherefore I spake; I was humbled exceedingly.</p> <p>Reader: Command.</p>	<p style="text-align: center;">القراءة الثانية</p> <p>القارئ: بروكيمنون باللحن الرابع من المزمور الخامس عشر والمئة.</p> <p style="text-align: center;">أَوْ فِي نُذُورِي لِلرَّبِّ أَمَامَ كُلِّ شَعْبِهِ. آمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ لِكُنِّي كُنْتُ مَكْرُوباً جِداً.</p> <p style="text-align: right;">القارئ: أمر.</p>
<p style="text-align: center;"><i>The Priest makes the Sign of the Cross over the Altar Table with the Censer and the candle, which are in his right hand, saying:</i></p>	
<p>Priest: Wisdom! Attend!</p> <p><i>Then, facing the Prothesis Table, the Priest says:</i></p> <p>Priest: The Light of Christ...</p> <p><i>And turning to the people he makes the Sign of the Cross with the Censer and the candle and</i></p>	<p>الكاهن: الحكمة لننتصب</p> <p>ثم يتجه نحو المذبح وهو واقف في مكانه ويرسم بها شكل صليب قائلاً:</p> <p>الكاهن: نور المسيح.</p> <p>ثم يلتفت نحو الشعب راسماً شكل صليب وقائلاً:</p> <p>الكاهن: مضيء للجميع.</p>

<p><i>says:</i></p> <p>Priest: ...Illumines all!</p>	
<p>Reader: The Reading from Proverbs. (21:23-22: 4)</p> <p>Deacon: Wisdom! Let us attend!</p>	<p>القارئ: قراءة من سفر الأمثال (21 :23 - 22 : 4) الشماس: الحكمة لنصغ.</p>
<p>Reader: 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 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>القارئ: مَنْ حَفِظَ فَمَهُ وَلِسَانَهُ، حَفِظَ مِنْ الضِّيقِ نَفْسَهُ. ذُو التَّكْبُرِ وَالِانْتِفَاحِ يُسَمَّى سَاخِرًا، وَالحَاقِدُ يُدْعَى لِلشَّرِيعَةِ مُتَعَدِّيًا. رَغْبَةُ الكَسْلَانِ تَقْتُلُهُ، لِأَنَّ يَدَيْهِ تَأْبِيَانِ العَمَلَ. الشَّرِيرُ، النَّهَارَ كُلَّهُ يَطْمَعُ طَمَعًا، وَالبَارُ يُعْطِي وَلَا يَبْخُلُ. ذَبِيحَةُ الأَشْرَارِ يَمَقُّنَهَا الرَّبُّ، فَكَمْ بِالأَحْرَى إِذَا قَدَّمُوهَا بِالإِثْمِ. شَاهِدُ الزُّورِ يَهْلِكُ، وَالإِنْسَانُ المُصْغِي لَهُ الكَلَامُ أَدْبًا. الإِنْسَانُ الشَّرِيرُ يُصَلِّبُ وَجْهَهُ، أَمَّا المُسْتَقِيمُ فَيُنْتَبِثُ طَرِيقَهُ. لَيْسَ مِنْ حِكْمَةٍ وَلَا فِطْنَةٍ وَلَا مَشُورَةٍ أَمَامَ الرَّبِّ. الفَرَسُ مُعَدٌّ لِيَوْمِ القِتَالِ، أَمَّا النَّصْرُ فَمِنَ الرَّبِّ. الصَّيِّثُ أَفْضَلُ مِنَ الغِنَى الكَثِيرِ، وَالنِّعْمَةُ الصَّالِحَةُ خَيْرٌ مِنَ الذَّهَبِ وَالفِضَّةِ. الغَنِيُّ وَالفَقِيرُ تَلَاقِيَا، وَالرَّبُّ صَنَعَ كِلَيْهِمَا. الحَذِرُ يَرَى شَرِيرًا مُعَاقِبًا فَيَعْتَنِبُ وَيَتَأَدَّبُ، وَالسُّدَّجُ يَعْبُرُونَ وَيُغَرَّمُونَ. ثَوَابُ التَّوَاضُّعِ وَمَخَافَةُ الرَّبِّ هُمَا الغِنَى وَالمَجْدُ وَالحَيَاةُ.</p>

The Dismissal	الختم
<p>PRIEST: 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; of our father among the saints Eutychios, patriarch of Constantinople; Venerable Platonida of Nisibis in Syria; and Venerable Gregory Byzantios of the Great Lavra on Athos, 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>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي. بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ الْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ. وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمَحْيِي. وَبَطَّلَابَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمَكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ. وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ. وَالْقَدِيسِيْنَ الْمَشْرَفِيْنَ الرُّسُلِ الْكَلِّيِّ مَدِيحُهُمْ. وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشَّهْدَاءِ الْحَسَنِيِّ الطَّفَرِ. وَأَبَائِنَا الْأَبْرَارِ الْمَتَوْشِحِيْنَ بِاللَّهِ. وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ غَرِيغُورِيُوسِ الذِّيَالُوغُوسِ بَابَا رُومِيَّةً، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ. وَالْقَدِيسِ (الْإِسْمِ) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمَقْدَسَةِ وَالْقَدِيسِيْنَ الصَّدِيقِيْنَ يُوَاكِيْمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَالْقَدِيسِيْنَ: افْتِيخِيُوسِ بَطْرِيْرِكِ الْقُسْطَنْطِيْنِيَّةِ، وَالْبَارِ بَلَاتُونْدِيَا النَّصِيْبِيْنِي، وَالْبَارِ غَرِيغُورِيُوسِ الْبِيْزَنْطِي، الَّذِينَ نَقِيْمُ تَذَكَرَهُمُ الْيَوْمَ وَجَمِيْعِ قَدِيسِيْكَ اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشَرِ.</p>
<p>Priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p> <p>Choir: Amen.</p>	<p>الكاهن: بصلواتِ أبائنا القديسين أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</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>, 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>	