

THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

قَدَّاس البروجيزماني

Times of Celebration

The Divine Liturgy of the Presanctified Gifts is celebrated during the Great Fast, especially on Wednesdays and Fridays, but not on Saturdays and Sundays. It is also celebrated on Thursday of the Great Canon (in the Fifth Week of Great Lent), as well as on the commemorations of certain saints (if these do not fall on a Saturday or Sunday), namely: St. Charalambos (Feb. 10), the First and Second Findings of the Head of St. John the Baptist (Feb. 24), the Holy Forty Martyrs of Sebastia (March 9), St. Mark (April 25), and patronal feasts. It is also celebrated on Monday, Tuesday, and Wednesday of Holy Week, and on any other day appointed by the bishop. The Presanctified Liturgy is always joined to Lenten Daily Vespers.

Preparation of the Holy Gifts

At the Prothesis Table on Sunday or Saturday, after the priest cuts the first Lamb prepared for consecration, elevates it, slices it, pierces it, and places it on the diskos, he cuts another Lamb—or two or more—as needed for the week.

Each Lamb should be taken from different loaves of Prosfhora. For example, if the priest will celebrate two Presanctified Liturgies, he prepares three Lambs – one for the Sunday liturgy, and two more for the Presanctified Liturgies. Extra Lambs are placed around the center Lamb for Sunday on the diskos, not stacked on top of each other.

Over each Lamb, he performs the same rite as for the first – the cutting, elevating, slicing, and piercing, saying:

“In remembrance...” “As a sheep led...” “In his humiliation...” “Who can describe...” “For his life is taken up...” “Sacrificed is the Lamb of God...” “One of the soldiers pierced His side...”

He places them on the holy diskos around the first Lamb, starting above, touching one another. Then wine and water are poured into the chalice, and the union of the Holy Gifts is blessed as usual.

Consecration of the Gifts

When the priest blesses the Gifts at the time of the consecration, he does not say “Make these breads...” but rather **“Make this Bread...”** in the singular, since Christ is one. And when he elevates the Holy Gifts, he stacks them, elevating them all together (apart from the diskos) and says: **“The Holy Things are for the holy.”**

Placement in the Chalice and Artophorion

When the sacred Lamb for Sunday is broken, the priest breaks the upper portion of the first Lamb, placing it into the chalice as usual, and pours the warm water. Then he takes each Lamb designated for Presanctified Liturgies, inverts them, and holds them with his left hand over the chalice.

Holding the spoon in his right hand within the chalice, he lifts it filled with the Precious Blood and says:

“With the emptying of the divine Blood from thine undefiled and life-giving side, O Master Christ, sacrifice to idols hath ceased, and all the earth doth bring unto thee the sacrifice of praise.”

He then pours the Precious Blood with the spoon into the cross inscribed upon the holy Bread, saying:

“Ever united and completed is the immaculate Body and precious Blood, for the preservation of those who receive unto life everlasting. Amen.”

He places the Lamb inverted in the artophorion and repeats the same action for each Lamb.

Completion

The priest then communes and the people partake, and the Divine Liturgy (on Sunday or Saturday) is completed as usual. The priest must celebrate the Presanctified Liturgy using a complete Lamb, as customary, and not merely a portion, so that the fraction, breaking, and communion may be performed in the usual manner.

Beginning of the Divine Liturgy of the Presanctified Gifts

After the dismissal of the Lenten Ninth Hour and Typica, the priest and the deacon stand before the holy table and make three metanoias, saying: **“O God, be gracious unto me, the sinner, and have mercy on me.”** The priest then kisses the gospel book and the holy table, the deacon kisses the holy table, and the priest blesses the deacon in silence. The deacon then exits the sanctuary through the north door and stands in the center of the solea, facing the holy doors. The Divine Liturgy of the Presanctified Gifts then begins. The holy doors remain open throughout the service.

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قُدَّاس البروجيزماني

Deacon: Bless, master.

الشماس: بارك يا سيِّد.

Priest: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.

الكاهن: مُبَارَكَةٌ هِيَ مَمْلَكَةُ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

Reader: Amen. Come, let us worship and fall down before God our King.

القارئ: آمين. هَلُّمُوا لِنَسْجُدَ وَنَزْكَعَ لِمَلِكِنَا وَإِلَهُنَا.

Come, let us worship and fall down before Christ our King and our God.

هَلُّمُوا لِنَسْجُدَ وَنَزْكَعَ لِلْمَسِيحِ مَلِكِنَا وَإِلَهُنَا.

Come, let us worship and fall down before Christ Himself, our King and our God.

هَلُّمُوا لِنَسْجُدَ وَنَزْكَعَ لِلْمَسِيحِ، هَذَا هُوَ مَلِكُنَا وَإِلَهُنَا.

While Psalm 103 is being read, the deacon enters the sanctuary through the south door and takes his place at the holy table. The priest stands before the holy table and quietly recites the fifth, sixth, and seventh Lamp-Lighting Prayers.

Reader: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire. Who establisheth the earth in the sureness thereof; it shall not be turned back forever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, to bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares. He hath made the moon for seasons; the sun knoweth his time for setting. Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad; young lions roaring after their prey, and

القارئ: باركي يا نفسي الرب، أيها الرب، إلهي، لقد عظمت جداً. الاعتراف وعظم الجلال تسرّبت، أنت اللابس النور مثل الثوب، الباسط السماء كالخيمة، المسقف بالمياه علاليه، الجاعل السحاب مركبة له، الماشي على أجنحة الرياح. الصانع ملائكته أرواحاً، وخدامه لهيب نار. المؤسس الأرض على قواعدها، فلا تتزعزع إلى دهر الدهرين. رداؤها اللجة كالثوب، على الجبال تقف المياه. من انتهارك تهرب، ومن صوت رعدك تجزع. ترتفع إلى الجبال، وتخفض إلى البقاع إلى الموضع الذي أسسته لها. وضعت لها حداً، فلا تتعداه، ولا ترجع فتغطي وجه الأرض. أنت المرسل العيون في الشعاب، في وسط الجبال تغبر المياه. تسقي كل وحوش الغياض، تقبل حمير الوحش عند عطشها. بقربها طيور السماء تسكن، من بين الصخور تغرد بأصواتها. أنت الذي يسقي الجبال من علاليه، من ثمرة أعمالك تشبع الأرض. أنت الذي يثبت العشب للبهائم، والخضرة لخدمة البشر. ليخرج خبزاً من الأرض، والخمر تفرح قلب الإنسان. ليبتهج الوجه بالزيت، والخبز يشدد قلب الإنسان. تروى أشجار الغاب، وأرز لبنان الذي نصبته. هناك تعشش العصافير، ومساكن الهيرودي تتقدمها. الجبال العالية للأيايل، والصخور ملجأً للآرانب. صنع القمر للأوقات، والشمس عرفت غروبها. جعل الظلمة فكان ليل، وفيه تغبر جميع وحوش الغاب. أشبال تزار

seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. Man shall go forth unto his work, and to his labor until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all. The earth is filled with Thy creation. So is this great and spacious sea, wherein are things creeping innumerable, small living creatures with the great. There go the ships; there this leviathan, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works. Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be sweet unto Him; I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

The sun knoweth his time for setting. Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*thrice*)

O our God and our Hope, glory to Thee!

لَتَخْطُفَ وَتَطْلُبَ مِنَ اللَّهِ طَعَامَهَا. أَشْرَقَتِ الشَّمْسُ فَاجْتَمَعَتْ، وَفِي صِيرِهَا رَبَضَتْ. يَخْرُجُ الْإِنْسَانُ إِلَى عَمَلِهِ وَإِلَى صِنَاعَتِهِ حَتَّى الْمَسَاءِ. مَا أَعْظَمَ أَعْمَالَكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ. قَدْ اِمْتَلَأَتِ الْأَرْضُ مِنْ خَلِيقَتِكَ. هَذَا الْبَحْرُ الْكَبِيرُ الْوَاسِعُ، هُنَاكَ دَبَابَاتٌ لَا عَدَدَ لَهَا، حَيَوَانَاتٌ صِغَارٌ مَعَ كِبَارٍ. هُنَاكَ تَجْرِي السُّفُنُ، هَذَا التَّنِينُ الَّذِي خَافَتْهُ، يَلْعَبُ فِيهِ. وَكُلُّهَا إِيَّاكَ تَتَرَجَّى، لِتُعْطِيَهَا طَعَامَهَا فِي حِينِهِ. وَإِذَا أَنْتَ أَعْطَيْتَهَا، جَمَعْتَ. تَفْتَحُ يَدَكَ، فَيَمْتَلِئُ الْكُلُّ خَيْرًا. تَصْرِفُ وَجْهَكَ، فَيَضْطَرِبُونَ. تَنْزِعُ أَرْوَاحَهُمْ، فَيَفْنُونَ، وَإِلَى تُرَابِهِمْ يَرْجِعُونَ. تُرْسِلُ رُوحَكَ، فَيُخْلَقُونَ، وَتُجَدِّدُ وَجْهَ الْأَرْضِ. لِيَكُنْ مَجْدُ الرَّبِّ إِلَى الدَّهْرِ، يَفْرَحُ الرَّبُّ بِأَعْمَالِهِ. الَّذِي يَنْظُرُ إِلَى الْأَرْضِ فَيَجْعَلُهَا تَرْتَعِدُ، وَيَمَسُّ الْجِبَالَ فَتَدْجِنُ. أَسْبِحِ الرَّبَّ مَدَى حَيَاتِي، وَأَرْتِلْ لِلْإِلَهِيِّ مَا دُمْتُ مَوْجُودًا. يَلْذُ لَهُ تَأْمَلِي، وَأَنَا أَفْرَحُ بِالرَّبِّ. لِتَبْدِ الْخَطَاةُ مِنَ الْأَرْضِ، وَلَا يَبْقَ فِيهَا الْأَثْمَةُ. بَارِكِي يَا نَفْسِي الرَّبَّ.

الشَّمْسُ عَرَفَتْ غُرُوبَهَا، جَعَلَ الظُّلْمَةُ فَكَانَ لَيْلٌ. مَا أَعْظَمَ أَعْمَالَكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.

الْمَجْدُ لِلْآبِ، وَالابْنِ، وَالرُّوحِ الْقُدُّسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

هَلْلُوِيَا، هَلْلُوِيَا، هَلْلُوِيَا، الْمَجْدُ لَكَ يَا اللَّهُ. (ثَلَاثًا)

يَا إِلَهَنَا وَرَجَاءَنَا لَكَ الْمَجْدُ.

LAMP LIGHTING PRAYERS OF VESPERS¹

Said quietly by the priest before the holy table while Psalm 103 is being read.

Fifth Prayer	الإفشين الخامس
<p>Priest: O Lord, O Lord, Who upholdest all things in the undefiled hollow of Thy hand, Who showest long-suffering upon us all and repentest Thee at our wickedness: Remember Thy compassions and Thy mercy. Visit us with goodness, and grant that, through the remainder of the present day, by Thy grace, we may avoid the diverse subtle snares of the evil one and preserve our lives unassailed, through the grace of Thine all-holy Spirit. Through the mercy and love toward mankind of thine only-begotten Son, with Whom thou art blessed, together with thine all-holy and good and life-giving Spirit; now and ever, and unto ages of ages. Amen.</p>	<p>الكاهن: يا رَبُّ، يا مَنْ بِقَبْضَتِهِ الطَّاهِرَةِ يَضْبُطُ كُلَّ الْأَشْيَاءِ، يا طَوِيلَ الْأَنَاةِ عَلَيْنَا كُلِّنا، والتَّوَابَ عَلَي شُرُورِنَا، أَذْكَرُ رَأْفَتِكَ وَرَحْمَتِكَ، وَافْتَقَدْنَا بِصَلَاحِكَ، وَأَعْطِنَا أَنْ نَتَخَلَّصَ بِنِعْمَتِكَ، في بَقِيَّةِ هَذَا النَّهَارِ، مِنْ مَكَائِدِ الشَّرِيرِ الْمُتَتَوِّعَةِ، وَاحْفَظْ حَيَاتِنَا بِنِعْمَةِ رُوحِكَ الْقُدُّوسِ غَيْرِ مُخْتَالٍ عَلَيْهَا. مُتَوَسِّلِينَ بِرَحْمَةِ ابْنِكَ الْوَحِيدِ وَمَحَبَّتِهِ لِلْبَشَرِ، الَّذِي أَنْتَ مُبَارَكٌ مَعَهُ وَمَعَ رُوحِكَ الْكَلْبِيِّ قُدْسُهُ الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.</p>
Sixth Prayer	الإفشين السادس
<p>Priest: O God, great and wonderful, Who with wisdom inscrutable and great riches of providence orderest all things and bestowest upon us earthly good things, Who hast given us a pledge of the promised kingdom through the good things already bestowed upon us and hast made us to shun all evil during that part of the day which is past: Grant that we may also fulfill the remainder of this day without reproach before Thy holy glory and hymn Thee, the only good One, our God, Who lovest mankind. For Thou art our God and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.</p>	<p>الكاهن: أَيُّهَا الإِلَهُ الْعَظِيمُ، يا مَنْ تَسْوَسُ كُلَّ الْبَرَائِيَا بِصَلَاحٍ لَا يُوصَفُ وَعِنَايَةً غَنِيَّةً، يا مَنْ وَهَبْتَنَا الْخَيْرَاتِ الْعَالَمِيَّةِ، وَبِوَأَسْطَةِ الْخَيْرَاتِ الْمَمْنُوحَةِ، ضَمِنْتَ لَنَا الْمَلَكُوتَ الْمَوْعُودَ بِهِ. يا مَنْ جَعَلْتَنَا أَنْ نَحِيدَ فِي ما مَضَى مِنْ هَذَا النَّهَارِ عَنْ كُلِّ شَرٍّ، هَبْ لَنَا أَنْ نَقْضِيَ ما تَبَقِيَ مِنْهُ بِلا عَيْبٍ أَمَامَ مَجْدِكَ الْقُدُّوسِ، نَحْنُ الَّذِينَ نُسَبِّحُكَ يا إِلَهُنا الصَّالِحِ الْمُحِبِّ الْبَشَرَ وَحْدَهُ. فَإِنَّكَ أَنْتَ إِلَهُنا وَلَكَ نُرْسَلُ الْمَجْدَ، أَيُّهَا الآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.</p>
Seventh Prayer	الإفشين السابع
<p>Priest: O great and most-high God, Who alone hast immortality and dwellest in light unapproachable, Who hast made all creation in wisdom, Who hast divided the light from the darkness and hast appointed the sun to rule the</p>	<p>الكاهن: أَيُّهَا الإِلَهُ الْعَظِيمُ الْمُتَعَالِي، الْحَائِزُ وَحْدَهُ عَدَمَ الْمَوْتِ، وَالسَّاكِنُ النُّورِ الَّذِي لَا يُدْنَى مِنْهُ. يا مَنْ خَلَقْتَ كُلَّ الْبَرَائِيَا بِحِكْمَةٍ، وَفَصَلْتَ بَيْنَ النُّورِ</p>

¹ The first four lamp-lighting prayers are said quietly during the first four litanies.

day, the moon and stars also to govern the night, Who hast vouchsafed unto us sinners at this present hour also to come before Thy presence with confession and to offer unto Thee our evening praise: Do Thou Thyself, O Lord Who lovest mankind, direct our prayer as incense before Thee, and accept it as a savor of sweet-smelling fragrance, and grant that we may pass the present evening and the coming night in peace. Endue us with the armor of light. Deliver us from the terror of the night and from everything that walketh in darkness, and grant that the sleep which Thou hast appointed for the repose of our infirmity may be free from every imagination of the devil. Yea, O Master of all, Bestower of good things, may we, being moved to compunction upon our beds, call to remembrance Thy Name in the night, that, enlightened by meditating on thy commandments, we may rise up in joyfulness of soul to glorify Thy goodness, offering up unto Thy tender love prayers and supplications for our sins and for those of all Thy people, whom do Thou visit in mercy, through the intercessions of the holy Theotokos. For thou art a good God and lovest mankind, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

وَالظَّلَامِ، وَجَعَلْتَ الشَّمْسَ لِحُكْمِ النَّهَارِ وَالْقَمَرَ وَالكَوَاكِبَ لِحُكْمِ اللَّيْلِ، يَا مَنْ أَهَلَّتْنَا نَحْنُ الْخَطَاةَ أَنْ نُدْرِكَ وَجْهَكَ فِي هَذِهِ السَّاعَةِ الْحَاضِرَةِ بِالاعْتِرَافِ، وَنُقَدِّمَ لَكَ التَّمَجِيدَ الْمَسَائِيَّ. أَنْتَ أَيُّهَا الْمُحِبُّ الْبَشَرِ، قَوْمَ صَلَاتِنَا مِثْلَ الْبَخُورِ أَمَامَكَ، وَتَقَبَّلْهَا كَرَائِحَةٍ رَكيَّةٍ، وَهَبْنَا الْمَسَاءَ الْحَاضِرَ وَاللَّيْلَ الْمُقْبِلَ سَلَامِيَّيْنِ. سَرَبْنَا بِأَسْلِحَةِ النُّورِ، نَجِّنَا مِنَ الْخَوْفِ اللَّيْلِيِّ وَمِنْ كُلِّ أَمْرٍ يَسْلُكُ فِي الظُّلْمَةِ، وَامْنَحْنَا النَّوْمَ الَّذِي وَهَبْتَهُ رَاحَةً لِضَعْفِنَا، مُعْتَقاً مِنْ كُلِّ شَبَحٍ شَيْطَانِيٍّ. نَعَمْ يَا سَيِّدَ الْكُلِّ، الرَّازِقَ الْخَيْرَاتِ، حَتَّى أَنْتَا مَتَى كُنَّا مُتَحَشِّعِينَ عَلَى مَضَاجِعِنَا، نَذْكُرُ فِي اللَّيْلِ اسْمَكَ. وَمَتَى كُنَّا مُسْتَنِيرِينَ بِالْهَدِيدِ بِوَصَايَاكَ، نَنْهَضُ بِنُفُوسٍ مُبْتَهَجَةٍ إِلَى تَمَجِيدِ صَلاَحِكَ، فَنُقَدِّمُ طِبَابَاتٍ وَابْتِهَالَاتٍ إِلَى حُنُوكَ عَنْ خَطَايَانَا وَعَنْ شَعْبِكَ الَّذِي نَرْغَبُ إِلَيْكَ أَنْ تَفْتَقِدَهُ بِالرَّحْمَةِ. بِشَفَاعَاتِ الْقَدِيْسَةِ وَالِدَةِ الْإِلَهِ، لِأَنَّكَ إِلَهٌ صَالِحٌ وَمُحِبُّ الْبَشَرِ، وَلَكَ نُزْسِلُ الْمَجْدَ أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

Upon completion of the Psalm, the deacon exits the sanctuary through the north door, stands before the holy doors, and intones the **Great Litany**, holding the orarion aloft with the thumb and first two fingers of his right hand. If there is no deacon, the priest intones the petitions from his place before the holy table.

THE GREAT LITANY	الطلبية السلامية الكبرى
Deacon: In peace, let us pray to the Lord.	الشماس: بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.
Choir: Lord, have mercy. (use this response until noted below)	الجوقة: يَا رَبُّ ارْحَمِ. (تُعَادُ بَعْدَ كُلِّ طَلْبَةٍ)
Deacon: For the peace from above and the salvation of our souls, let us pray to the Lord.	الشماس: مِنْ أَجْلِ السَّلَامِ الَّذِي مِنَ الْعُلَى وَخَلَاصِ نُفُوسِنَا، إِلَى الرَّبِّ نَطْلُبُ.
Deacon: For the peace of the whole world, the good estate of the holy churches of God and the union of all, let us pray to the Lord.	الشماس: مِنْ أَجْلِ سَلَامِ كُلِّ الْعَالَمِ، وَحُسْنِ ثَبَاتِ كِنَائِسِ اللَّهِ الْمُقَدَّسَةِ، وَاتِّحَادِ الْكُلِّ، إِلَى الرَّبِّ نَطْلُبُ.

Deacon: For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.	الشماس: مِنْ أَجْلِ هَذَا الْبَيْتِ الْمُقَدَّسِ، وَالَّذِينَ يَدْخُلُونَ إِلَيْهِ بِإِيمَانٍ وَوَرَعٍ وَخَوْفِ اللَّهِ، إِلَى الرَّبِّ نَطْلُبُ.
Deacon: For our father and metropolitan, N., (our bishop, N.,) the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.	الشماس: مِنْ أَجْلِ آبِينَا وَمِتْرُوبُولِيْتِنَا (فِلَانِ)، وَالْكَهَنَةَ الْمُكْرَمِينَ وَخُدَّامِ الْمَسِيحِ، وَجَمِيعِ الْإِكْلِيروسِ وَالشَّعْبِ، إِلَى الرَّبِّ نَطْلُبُ.
Deacon: For our country, its president (or appropriate head of state), civil authorities and armed forces, let us pray to the Lord.	الشماس: مِنْ أَجْلِ حُكَّامِ هَذَا الْبَلَدِ، وَمُؤَاوَزَاتِهِمْ فِي كُلِّ عَمَلٍ صَالِحٍ، إِلَى الرَّبِّ نَطْلُبُ.
Deacon: For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.	الشماس: مِنْ أَجْلِ هَذِهِ الْمَدِينَةِ، وَجَمِيعِ الْمُدُنِ وَالْقُرَى وَالْمُؤْمِنِينَ السَّاكِنِينَ فِيهَا، إِلَى الرَّبِّ نَطْلُبُ.
Deacon: For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.	الشماس: مِنْ أَجْلِ اعْتِدَالِ الْأَهْوِيَةِ وَخُصْبِ الْأَرْضِ بِالثَمَارِ، وَأَوْقَاتِ سَلَامِيَّةٍ، إِلَى الرَّبِّ نَطْلُبُ.
Deacon: For travelers by sea, by land and by air, the sick, the suffering, the captive, and for their salvation, let us pray to the Lord.	الشماس: مِنْ أَجْلِ الْمُسَافِرِينَ فِي الْبَحْرِ وَالْبَرِّ وَالْجَوِّ، وَالْمَرْضَى وَالْمَضْنَبِينَ، وَالْأَسْرَى وَخَلَاصِهِمْ، إِلَى الرَّبِّ نَطْلُبُ.
Deacon: For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.	الشماس: مِنْ أَجْلِ نَجَاتِنَا مِنْ كُلِّ ضَيْقٍ وَغَضَبٍ وَخَطَرٍ وَشِدَّةٍ، إِلَى الرَّبِّ نَطْلُبُ.
Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.	الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْ واحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.
Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.	الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةَ الْفَدَاسَةَ الطَّاهِرَةَ، الْفَائِقَةَ الْبَرَكَاتِ، الْمَجِيدَةَ، سَيِّدَتَنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةَ مَرْيَمَ، مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.
Choir: To Thee, O Lord.	الجوقة: لَكَ يَا رَبِّ.
Priest: <i>(quietly)</i> ² O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way so that we may walk in Thy truth. Make glad our hearts so that we may fear	الكاهن: أَيُّهَا الرَّبُّ الرَّؤُوفُ، الرَّحِيمُ، الطَّوِيلُ الْأَنَاةِ وَالكَثِيرُ الرَّحْمَةِ، اسْتَمِعْ صَلَاتِنَا وَأَصْنَعْ إِلَى صَوْتِ تَضَرُّعِنَا، وَاصْنَعْ مَعَنَا آيَةً لِلْخَيْرِ. إِهْدِنَا فِي طَرِيقِكَ لِنَسْلُكَ فِي حَقِّكَ. أَبْهَجْ قُلُوبَنَا لِنَخَافَ اسْمَكَ

² This is the first lamp-lighting prayer.

<p>Thy holy Name. For Thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto Thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in Thy holy Name.</p>	<p>الْقُدُّوسِ. لِأَنَّكَ أَنْتَ عَظِيمٌ وَصَانِعُ الْعَجَائِبِ. أَنْتَ اللَّهُ وَحْدَكَ، وَلَا شَبِيهَ لَكَ فِي الْإِلَهَةِ، يَا رَبُّ، قَوِيٌّ فِي الرَّحْمَةِ وَصَالِحٌ فِي الْقُوَّةِ، لِتُعِينَ وَتُعْزِّيَ وَتُخَلِّصَ جَمِيعَ الْمُتَوَكِّلِينَ عَلَى اسْمِكَ الْقُدُّوسِ.</p>
<p>(<i>aloud</i>) For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.</p>	<p>لَأَنَّهٗ يَلِيْقُ بِكَ كُلُّ تَمْجِيدٍ وَإِكْرَامٍ وَسُجُودٍ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p>The deacon enters the sanctuary through the south door. The Psalms are read plainly and without intonation.</p>	
<p>The readings from the kathismata from the Psalter differ in the fifth week of Great Lent. Monday: tenth kathisma. Tuesday: nineteenth kathisma. Wednesday: seventh kathisma. Thursday: twelfth kathisma. Friday: eighteenth kathisma.</p>	
<p>While the stases of the kathisma of the Psalter are being recited:</p>	
<ol style="list-style-type: none"> 1. The priest and deacon go silently to wash their hands. 2. The deacon then brings the diskos, star, and veil from the prothesis table to the holy table. 3. Standing before the holy table, they make three prostrations silently. 4. The priest lifts the Gospel Book and places it beside the antiminsion. He then unfolds the antiminsion as usual. 5. The priest censens before the holy table three times from his place, and hands off the censer to the deacon. 6. Then, the priest reverently lifts one Lamb from the artophorion (pyx) and places it onto the diskos with the seal facing upward. He then holds the star over the incense and places the star over the diskos, and does the same with the diskos veil, saying: “Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us.” 7. The priest takes the censer and censens the diskos three times. 8. Once again, the priest and deacon make three prostrations. The priest moves the Presanctified Lamb to the Prothesis Table. Regardless of when this happens, the priest may gently ring a small bell or gently tap the diskos with the spoon, so the reader stops and the people kneel. 9. The priest carries the diskos with both hands above his head and proceeds to the prothesis table, passing the high place. The deacon precedes him, carrying the censer and a candle. 10. After placing the diskos upon the prothesis, the priest signals the faithful to rise and the reader continues the Psalm. 11. The priest pours water and wine into the chalice, saying Through the prayers of our holy fathers... He holds the chalice veil over the censer and then places it over the chalice, saying Through the prayers of our holy fathers... He then holds the aer over the censer and places it over both the diskos and the chalice, saying Through the prayers of our holy fathers... 12. The priest makes one prostration and venerates the aer as is custom. 13. The priest censens the holy gifts thrice, followed by censening the holy table on all four sides, the high place, and the entire sanctuary. 14. The priest now returns to the holy table, where he folds the antiminsion and replaces the gospel book upon it. 	

<p style="text-align: center;">EIGHTEENTH KATHISMA: FIRST STASIS</p>	<p style="text-align: center;">الكاثيسما الثامنة عشرَة: الجزء الأول</p>
<p style="text-align: center;">PSALM 119</p>	<p style="text-align: center;">المزمور ١١٩</p>
<p>Reader: Unto the Lord in mine affliction have I cried, and He heard me. O Lord, deliver my soul from unrighteous lips and from a crafty tongue. What shall be given unto thee, and what shall be added unto thee for thy crafty tongue? The arrows of the mighty one, sharpened with coals of the desert. Woe is me, for my sojourning is prolonged; I have tented with the tentings of Kedar, my soul hath long been a sojourner. With them that hate peace I was peaceable; when I spake unto them, they warred against me without a cause.</p>	<p>القارئ: إلى الرَّبِّ صرَّخْتُ في ضيقي فاستجاب لي. فيا ربِّ نج نفسي من الشِّفاهِ الكاذبةِ ومن اللِّسانِ العاشِّ. ماذا يُعطى لك وماذا يُزادُ يا لسانَ العيشِّ؟ أنتُ مثلُ نبالِ الجبَّارِ المسنونةِ. أنتُ مثلُ جمرِ العرعرِ. ويح لي طال اغترابي مُدُّ سكنتُ في خيامِ قيدار. طالتْ عُربتي على نفسي. سألمتُ مُبغضِي السَّلامِ. ولما كلَّمْتُهُم بهِ ناهضوني بلا سبب.</p>
<p style="text-align: center;">PSALM 120</p>	<p style="text-align: center;">المزمور ١٢٠</p>
<p>Reader: I have lifted up mine eyes to the mountains, from whence cometh my help. My help cometh from the Lord, Who hath made heaven and earth. Give not thy foot unto moving, and may He not slumber that preserveth thee. Behold, he shall not slumber nor shall He sleep, He that preserveth Israel. The Lord shall preserve thee; the Lord is thy shelter at thy right hand. The sun shall not burn thee by day, nor the moon by night. The sun shall not burn thee by day, nor the moon by night. The Lord shall preserve thee from all evil; the Lord shall guard thy soul. The Lord shall keep thy coming in and thy going out, from henceforth and forevermore.</p>	<p>القارئ: رفعتُ عينيَّ إلى الجبالِ من حيثُ يأتي عوني. معونتي من عندِ الرَّبِّ صانعِ السَّماءِ والأرضِ. لا جعلَ رجلُكَ تزلُّ. لا نامَ حارسُكَ. ها إنَّ حارسَ إسرائيلَ لا ينعسُ ولا ينامُ. الرَّبُّ يحرسُكَ. الرَّبُّ سترُ لك من عن يمينِكَ. فلنْ تَلْفَحَكَ الشَّمسُ في النَّهارِ ولا القمرُ في اللَّيلِ. ليحفظَكَ الرَّبُّ من كلِّ سوءٍ. الرَّبُّ يحرسُ نفسَكَ. الرَّبُّ يحرسُ دُخولَكَ وخروجَكَ من الآنَ وإلى الأبدِ.</p>
<p style="text-align: center;">PSALM 121</p>	<p style="text-align: center;">المزمور ١٢١</p>
<p>Reader: I was glad because of them that said unto me: let us go into the house of the Lord. Our feet have stood in thy courts, O Jerusalem. Jerusalem is built as a city which its dwellers share in concord. For there the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks to the Name of the Lord. For there are set thrones unto judgment, thrones over the house of David. Ask now for the things which are for the peace of Jerusalem, and for the</p>	<p>القارئ: فرحتُ لما قالوا لي إلى بيتِ الرَّبِّ نحنُ ذاهبون. في ساحاتِكَ وقفتُ أرجلنا يا أورشليم. أورشليمُ المدينةُ العامرةُ التي أحاطتْ بها الأسوارُ. لأنَّهُ إلى هناكَ قدَّ صعدتِ الأسباطُ، أسباطُ الرَّبِّ، شهادةً لإسرائيلَ ليحمدوا اسمَ الرَّبِّ. لأنَّهُ هناكَ نُصبتِ الكرسيِّ للقضاءِ، كرسيِّ بيتِ داودَ. فاسألوا</p>

<p>prosperity of them that love thee. Let peace be now in thy strength, and prosperity in thy palaces. For the sake of my brethren and my neighbors, I spake peace concerning thee. Because of the house of the Lord our God, I have sought good things for thee.</p>	<p>السَّلَامَ لِأُورَشَلِيمَ وَالْعَيْشَ الرَّغِيدَ لِلَّذِينَ يُحِبُّونَكَ. لِيَكُنْ سَلَامٌ بَيْنَ أَجْنَادِكَ وَهَنَاءٌ فِي قُصُورِكَ. مِنْ أَجْلِ إِخْوَانِي وَجِيرَانِي تَحَدَّثْتُ عَنْكَ بِالسَّلَامِ. مِنْ أَجْلِ بَيْتِ الرَّبِّ إِلَهِنَا التَّمَسْتُ لَكَ الْخَيْرَاتِ.</p>
<p style="text-align: center;">PSALM 122</p>	<p style="text-align: center;">المزمور ١٢٢</p>
<p>Reader: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us. Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper and abasement on the proud.</p>	<p>القارئ: إِلَيْكَ رَفَعْتُ عَيْنِي يَا سَاكِنَ السَّمَاءِ. أَلَا كَمَا تَرْتَفِعُ أَعْيُنُ الْعَبِيدِ إِلَى أَيْدِي مَوَالِيهِمْ. وَعَيْنَا الْأَمَّةِ إِلَى يَدَي سَيِّدَتَيْهَا. كَذَلِكَ تَرْتَفِعُ أَعْيُنُنَا إِلَى الرَّبِّ إِلَهِنَا حَتَّى يَتَّحَنَّنَ عَلَيْنَا. فَارْحَمْنَا يَا رَبُّ ارْحَمْنَا. فَإِنَّا كَثِيرًا مَا امْتَلَأْنَا هَوَانًا. كَثِيرًا مَا امْتَلَأَتْ أَنْفُسُنَا عَارًا مِنَ الْمُخْصِبِينَ وَإِهَانَةً مِنَ الْمُسْتَكْبِرِينَ.</p>
<p style="text-align: center;">PSALM 123</p>	<p style="text-align: center;">المزمور ١٢٣</p>
<p>Reader: Had it not been that the Lord was with us, let Israel now say, had it not been that the Lord was with us, when men rose up against us, then had they swallowed us up alive. When their wrath raged against us, then had the water overwhelmed us. Our soul hath passed through a torrent; then had our soul passed through the water that is irresistible. Blessed be the Lord Who hath not given us to be a prey to their teeth. Our soul like a sparrow was delivered out of the snare of the hunters. The snare is broken, and we are delivered. Our help is in the Name of the Lord, Who hath made heaven and the earth.</p>	<p>القارئ: لَوْلَا أَنَّ الرَّبَّ كَانَ مَعَنَا فَلْيَقُلْ إِسْرَائِيلُ. لَوْلَا أَنَّ الرَّبَّ كَانَ مَعَنَا عِنْدَمَا قَامَ النَّاسُ عَلَيْنَا. إِذْ لَانْتَلَعُونَا وَنَحْنُ أَحْيَاءُ عِنْدَ اِحْتِدَامِ غَضَبِهِمْ عَلَيْنَا. وَإِذْ لَأَغْرَقْتَنَا الْمِيَاهُ وَجَارَتْ عَلَى أَنْفُسِنَا السُّيُولُ. بَلْ لَجَارَتْ عَلَى أَنْفُسِنَا الْمِيَاهُ الطَّاعِغِيَّةُ. تَبَارَكَ الرَّبُّ الَّذِي لَمْ يُسَلِّمْنا فَرِيْسَةً لِأَسْنَانِهِمْ. نَجَتْ أَنْفُسُنَا مِثْلَ الْعُصْفُورِ مِنْ فَخِّ الصَّيَّادِينَ. فَالْفُحُّ انْكَسَرَ وَنَحْنُ نَجُونَا. مَعُونَتُنَا بِاسْمِ الرَّبِّ الَّذِي صَنَعَ السَّمَاءَ وَالْأَرْضَ.</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. Alleluia, Alleluia, Alleluia, glory to Thee, O God. (<i>thrice</i>) Lord, have mercy (<i>thrice</i>) 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>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. هَلْلُويَا، هَلْلُويَا، هَلْلُويَا، الْمَجْدُ لَكَ يَا اللهُ. (ثلاثاً) يَا رَبُّ ارْحَمِ. (ثلاثاً) الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</p>

At the conclusion of Psalm 123, the deacon bows to the priest and exits the sanctuary through the north door.

<p style="text-align: center;">THE LITTLE LITANY</p>	<p style="text-align: center;">الطلبية السلامية الصغرى</p>
<p>Deacon: Again and again, in peace, let us pray to the Lord.</p> <p>Choir: Lord, have mercy.</p> <p>Deacon: Help us; save us; have mercy on us; and keep us, O God by thy grace.</p> <p>Choir: Lord, have mercy.</p> <p>Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.</p> <p>Choir: To Thee, O Lord.</p>	<p>الشماس: أيضاً وأيضاً بسلام إلى الرب نطلب.</p> <p>الجوق: يا رب ارحم.</p> <p>الشماس: أعضد وخلص وارحم واحفظنا يا الله بنعمتك.</p> <p>الجوق: يا رب ارحم.</p> <p>الشماس: بعد ذكرنا الكليّة القداسة، الطاهرة، الفائقة البركات المجيدة، سيدتنا والدة الإله الدائمة البتولية مزيم مع جميع القديسين، لنودع أنفسنا وبعضنا بعضاً وكل حياتنا للمسيح الإله.</p> <p>الجوق: لك يا رب.</p>
<p>Priest: (<i>quietly</i>)³ O Lord, rebuke us not in Thy displeasure, neither chasten us in Thy wrath; but deal with us according to Thy mercy, O Physician and Healer of our souls. Guide us unto the haven of Thy will. Enlighten the eyes of our hearts to the knowledge of Thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin; through the intercessions of the Holy Theotokos, and of all the Saints.</p>	<p>الكاهن: يا رب لا تؤيخنا بعضبك ولا تؤدبنا بسخطك، بل اصنع معنا بحسب دعيتك، يا طبيب نفوسنا وشافئها، وأرشدنا إلى ميناء إرادتك. أنر أعين قلوبنا إلى معرفة حقاك، وهب لنا بقية هذا النهار الحاضر وكل زمان حياتنا أن يكون سلامياً وبلا خطيئة، بشفاعات القديسة والدة الإله وجميع القديسين.</p>
<p>(<i>aloud</i>) For Thine is the might, and Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.</p>	<p>لأن لك العزة ولك الملك والقوة والمجد، أيها الأب والإبن والروح القدس، الآن وكل أوان وإلى دهر الداهرين.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p>The deacon enters the sanctuary through the south door.</p>	
<p style="text-align: center;">EIGHTEENTH KATHISMA: SECOND STASIS</p>	<p style="text-align: center;">الكاسما الثامنة عشرة: الجزء الثاني</p>
<p style="text-align: center;">PSALM 124</p>	<p style="text-align: center;">المزمور ١٢٤</p>
<p>Reader: They that trust in the Lord shall be as Mount Sion; he that dwelleth at Jerusalem, nevermore shall he be shaken. Mountains are</p>	<p>القارئ: الَّذِينَ يَتَوَكَّلُونَ عَلَى الرَّبِّ هُمْ مِثْلُ جَبَلٍ صِهْيُونَ. إِنَّهُمْ لَا يَتَزَعْرَعُونَ بَلْ إِلَى الْأَبَدِ يَثْبُتُونَ.</p>

³ This is the second lamp-lighting prayer.

<p>round about her, and the Lord is round about His people from henceforth and for evermore. For the Lord will not permit the rod of sinners to be upon the lot of the righteous, lest the righteous stretch forth their hands unto iniquities. Do good, O Lord, unto them that are good and unto the upright of heart. But them that turn aside unto crooked ways shall the Lord lead away with the workers of iniquity; peace be upon Israel.</p>	<p>أورشليم الجبال من حولها وكذلك الرب حول شعبه من الآن وإلى أبد الأبدِين. لأن الرب لا يدع عصا الخطاة تستقر على نصيب الصديقين. لئلا يمدّ الصديقون أيديهم إلى الإثم. فأنعم يا رب على ذوي الصلاح وعلى مستقيمي القلوب. أما الذين يجنحون إلى طرقٍ معوجة فيسوفهم الرب مع عمال الإثم. السلام على إسرائيل.</p>
<p style="text-align: center;">PSALM 125</p>	<p style="text-align: center;">المزمور ١٢٥</p>
<p>Reader: When the Lord returned the captives of Sion, we became as men that are comforted. Then was our mouth filled with joy, and our tongue with rejoicing. Then shall they say among the nations: the Lord hath done great things unto them. The Lord hath done great things among us, and we are become glad. Turn again, O Lord, our captivity, like streams in the South. They that sow with tears shall reap with rejoicing. In their going they went, and they wept as they cast their seeds. But in their coming shall they come with rejoicing, bearing their sheaves.</p>	<p>القارئ: عندما ردّ الربّ سبي صهيون أصبَحنا فرحين. حينئذٍ امتلأ فمنا ضحكاً ولساننا تهليلاً. حينئذٍ قالوا في الأمم: "إنّ الربّ قد صنع العظائم إلى هؤلاء". لقد صنع الربّ إلينا العظائم فغدونا فرحين. أردد يا ربّ سببنا مثل السيول في الجنوب. الذين يزرعون بالدموع يحصدون بالسُرور. لقد ذهبوا وهم يبكون إذ كانوا يُقنون بذارهم. لكنهم سيرجعون أدراجهم فرحين حاملين أعمارهم.</p>
<p style="text-align: center;">PSALM 126</p>	<p style="text-align: center;">المزمور ١٢٦</p>
<p>Reader: Except the Lord build the house, in vain do they labor that build it. Except the Lord guard the city, in vain doth he watch that guards her; it is vain for you to rise at dawn. Ye that eat the bread of sorrow, rouse yourselves after resting when He hath given sleep to His beloved. Lo, sons are the heritage of the Lord, the reward of the fruit of the womb. Like arrows in the hand of a mighty man, so are the sons of them that were outcasts. Blessed is he that shall fulfill his desires with them; they shall not be put to shame when they speak to their enemies in the gates.</p>	<p>القارئ: إن لم يبني الربّ البيت فباطلاً يتعب البنّؤون. إن لم يحرس الربّ المدينة فباطلاً يسهر الحارسون. فباطلاً لكم أن تبتكروا إلى القيام وأن تتأخروا عن الرقاد أنتم يا من يأكلون خبز المشقة حين يمنح الربّ أحبائه رقاداً. ها إن البنين هم ميراث من الربّ. وثمرة البطن هذه هي منحة منه. كالنبال بيد الجبار كذلك هم أولاد الإنسان في شرخ الشبّاب. فطوبى لمن يشبع مشتهاه منهم. فإنهم لا يخزون عندما يكلمون أعداءهم بالباب.</p>
<p style="text-align: center;">PSALM 127</p>	<p style="text-align: center;">المزمور ١٢٧</p>
<p>Reader: Blessed are all they that fear the Lord, that walk in His ways. Thou shall eat the fruit of thy labors; blessed art thou, and well shall it</p>	<p>القارئ: طوبى لجميع الذين يخافون الربّ ويسلكون في طرقه. أنت تأكل من أثمار أتعابك. فطوبى لك</p>

<p>be with thee. Thy wife shall be as a fruitful vine on the sides of thy house. Thy sons like young olive trees round about thy table. Behold, so shall the man be blessed that fears the Lord. The Lord bless thee out of Sion, and mayest thou see the good things of Jerusalem all the days of thy life. And mayest thou see thy children's children; peace be upon Israel.</p>	<p>وَيَا بُسْرَاكَ. إِمْرَأَتُكَ سَتَكُونُ مِثْلَ الْكَرْمَةِ الْمُثْمِرَةِ عَلَى جَوَانِبِ بَيْتِكَ، وَبَنُوكَ مِثْلَ غِرَاسِ الزَّيْتُونِ حَوْلَ مَائِدَتِكَ. هَكَذَا يُبَارِكُ الْإِنْسَانُ الَّذِي يَخَافُ الرَّبَّ. الرَّبُّ يُبَارِكُكَ مِنْ صِهْيُونَ فَتَرَى خَيْرَاتِ أُورُشَلِيمَ جَمِيعَ أَيَّامِ حَيَاتِكَ. وَتَرَى بَنِي بَنِيكَ، وَالسَّلَامُ عَلَى إِسْرَائِيلِ.</p>
<p style="text-align: center;">PSALM 128</p>	<p style="text-align: center;">المزمور ١٢٨</p>
<p>Reader: Many a time have they warred against me from my youth, let Israel now say, many a time have they warred against me from my youth, and yet they have not prevailed against me. The sinners rot upon my back, they lengthen out their iniquity. The Lord is righteous; He has cut asunder the necks of sinners. Let them be put to shame and turned back, all they that hate Sion. Let them be as the grass upon the housetops, which before it is plucked up is withered away. With which the reaper fills up his hand nor he that gathers sheaves his bosom. Nor have they that passed by said that: the blessings of the Lord come upon you; we have blessed you in the Name of the Lord.</p>	<p>القارئ: كَثِيرًا مَا قَاتَلُونِي مُنْذُ شَبَابِي لِيَقُلِ الْآنَ إِسْرَائِيلُ. كَثِيرًا مَا قَاتَلُونِي مُنْذُ شَبَابِي وَلَمْ يَفْدِرُوا عَلَيَّ. عَلَى ظَهْرِي حَرَثَ الْخَطَاةُ وَطَوَّلُوا أَثْلَامَهُمْ. الرَّبُّ صِدِّيقٌ يَقْطَعُ أَعْنَاقَ الْخَاطِبِينَ. لِيَخْزَ وَلِيَرْتَدَّ إِلَى الْوَرَاءِ كُلُّ الَّذِينَ يُبْغِضُونَ صِهْيُونَ. وَلِيَكُونُوا مِثْلَ عُشْبِ السَّطْحِ الَّذِي يَذْبُلُ قَبْلَ أَنْ يُقْفَعَ. الَّذِي لَا يَمْلَأُ الْحَاصِدُ كَفَّهُ مِنْهُ وَلَا حَازِمُ الْحَزْمِ حِصْنَهُ. وَلَا يَقُولُ الْمَارُونَ بِهِ: "بَرَكَهُ الرَّبُّ عَلَيْكُمْ. بَارَكْنَاكُمْ بِاسْمِ الرَّبِّ".</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. Alleluia, Alleluia, Alleluia, glory to Thee, O God. (<i>thrice</i>) Lord, have mercy (<i>thrice</i>) 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>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. هَلِّلُوِيَا، هَلِّلُوِيَا، هَلِّلُوِيَا، الْمَجْدُ لَكَ يَا اللَّهُ. (ثَلَاثًا) يَا رَبُّ ارْحَمْنَا (ثَلَاثًا) الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</p>
<p style="text-align: center;">At the conclusion of Psalm 128, the deacon bows to the priest and exits the sanctuary through the north door.</p>	
<p style="text-align: center;">THE LITTLE LITANY</p>	<p style="text-align: center;">الطلبية السلامية الصغرى</p>
<p>Deacon: Again and again, in peace, let us pray to the Lord. Choir: Lord, have mercy. Deacon: Help us; save us; have mercy on us; and keep us, O God by Thy grace.</p>	<p>الشماس: أَيْضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ. الجوق: يَا رَبُّ ارْحَمْنَا. الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْنَا وَاحْفَظْنَا يَا اللَّهُ بِبِنِعْمَتِكَ.</p>

<p>Choir: Lord have mercy.</p> <p>Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.</p> <p>Choir: To Thee, O Lord.</p>	<p>الجوق: يا رَبُّ ارْحَمْ. الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةَ الْقَدَّاسَةَ، الطَّاهِرَةَ، الْفَائِقَةَ الْبَرَكَاتِ، الْمَجِيدَةَ، سَيِّدَتَنَا وَالدَّةَ الْإِلَهَ الدَّائِمَةَ الْبَتُولِيَّةَ مَرِيَمَ مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِيِّ. الجوق: لَكَ يَا رَبُّ.</p>
<p>Priest: (<i>quietly</i>)⁴ O Lord our God, remember us sinners and Thine unprofitable servants when we call upon Thy holy Name, and put us not to shame in our expectation of Thy mercy; but grant us, O Lord, all our petitions which are unto salvation, vouchsafe that we may love and fear Thee with all our hearts, and do Thy will in all things.</p>	<p>الكاهن: أَيُّهَا الرَّبُّ إِلَهُنَا، اذْكُرْنَا نَحْنُ عِبِيدَكَ الْخَطَاةَ غَيْرَ الْمُسْتَحِقِّينَ عِنْدَمَا نَدْعُو اسْمَكَ الْقُدُّوسَ، وَلَا نُخْزِنَا مِنْ رَجَاءِ رَحْمَتِكَ، لَكِنْ أَنْعِمْ عَلَيْنَا يَا رَبُّ بِكُلِّ مَا نَطْلُبُهُ لِلْخَلَّاصِ، وَأَهْلِنَا أَنْ نُحِبَّكَ وَنَتَّقِيكَ مِنْ كُلِّ قَلْبِنَا، وَنَصْنَعَ إِرَادَتَكَ فِي كُلِّ شَيْءٍ.</p>
<p>(<i>aloud</i>) For Thou art a good God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.</p>	<p>لَأَنَّكَ إِلَهٌ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ، وَلَكَ تُرْسِلُ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p>The deacon enters the sanctuary through the south door.</p>	
<p>EIGHTEENTH KATHISMA: THIRD STASIS</p>	<p>الكاثيسما الثامنة عشرة: الجزء الثالث</p>
<p>PSALM 129</p>	<p>المزمور ١٢٩</p>
<p>Reader: Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice. Let Thine ears be attentive to the voice of my supplication. If Thou shouldest mark iniquities, O Lord: Lord who shall stand? For with Thee there is forgiveness. For Thy Name's sake have I patiently waited for Thee O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord. From the morning watch until night, from the morning watch let Israel hope in the Lord. For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.</p>	<p>القارئ: مِنَ الْأَعْمَاقِ إِلَيْكَ صَرَخْتُ يَا رَبُّ. فَيَا رَبُّ اسْتَمِعْ إِلَى صَوْتِي. لِنَتَكُنْ أُنْدَاكَ نَاصِتَتَيْنِ إِلَى صَوْتِ تَضَرُّعِي. إِنْ كُنْتُ يَا رَبُّ رَاصِدًا لِلْآثَامِ فَيَا رَبُّ مَنْ يَثْبُتُ؟ لِأَنَّهُ مِنْ عِنْدِكَ هُوَ الْإِغْتِفَارُ. مِنْ أَجْلِ اسْمِكَ يَا رَبُّ نَظَرْتُ إِلَيْكَ. نَظَرْتُ نَفْسِي إِلَى كَلَامِكَ. تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ. مِنَ انْفِجَارِ الصُّبْحِ إِلَى اللَّيْلِ. فَلْيَتَكَلَّمْ إِسْرَائِيلُ عَلَى الرَّبِّ. لِأَنَّ مِنَ الرَّبِّ الرَّحْمَةَ وَمِنْهُ النِّجَاةُ الْكَثِيرَةُ. وَهُوَ يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ.</p>

⁴ This is the third lamp-lighting prayer.

<p style="text-align: center;">PSALM 130</p>	<p style="text-align: center;">المزمور ١٣٠</p>
<p>Reader: O Lord, my heart is not exalted, nor are mine eyes become lofty. Nor have I walked in things too great or too marvelous for me. If I were not humble-minded but exalted my soul, as one weaned from his mother, so would Thou requite my soul. Let Israel hope in the Lord, from henceforth and for evermore.</p>	<p>القارئ: يَا رَبُّ إِنَّ قَلْبِي لَمْ يَتَرَفَّعْ. وَإِنَّ عَيْنَيَّ لَمْ تَسْتَعْلِيَا. وَلَمْ أُعَالِجِ الْأُمُورَ الْعَظِيمَةَ وَلَا الْقَضَايَا الْعَجِيبَةَ مِمَّا هُوَ فَوْقَ طَاقَتِي. فَإِنْ كُنْتُ لَمْ أَتَوَاضَعْ فِي ذَهْنِي بَلْ رَفَعْتُ نَفْسِي، كَحَالِ الْفَطِيمِ مَعَ أُمِّهِ كَذَلِكَ أَنْتَ تُجَازِينِي. لِيَتَّكِلْ إِسْرَائِيلُ عَلَى الرَّبِّ مِنَ الْآنَ وَإِلَى الْأَبَدِ.</p>
<p style="text-align: center;">PSALM 131</p>	<p style="text-align: center;">المزمور ١٣١</p>
<p>Reader: Remember, O Lord, David and all his meekness. How he made an oath to the Lord, and vowed unto the God of Jacob. I shall not go into the dwelling of my house, I shall not ascend upon the bed of my couch. I shall not give sleep to mine eyes, not slumber to mine eyelids, nor rest to my temples. Until I find a place for the Lord, a habitation for the God of Jacob. Lo, we have heard of it in Ephratha, we have found it in the plains of the wood. Let us go to his dwelling place. Let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall be clothed with righteousness, and Thy righteousness shall rejoice. For the sake of David Thy servant, turn not Thy face away from Thy anointed one. The Lord hath sworn in truth unto David, and He will not annul it: Of the fruit of thy loins will I set upon thy throne. If thy sons keep my covenant and these testimonies which I will teach them. Their sons also shall sit forever on thy throne. For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself. This is My rest forever and ever; her beggars will I satisfy with bread. Her priests will I clothe with righteousness, and her saints with rejoicing shall rejoice. There will I make to spring forth a horn for David, I have prepared a lamp for My Christ. His enemies will I clothe with shame, but upon Him shall My sanctification flourish.</p>	<p>القارئ: اذْكُرْ يَا رَبُّ دَاوُدَ وَكُلَّ دَعْتِهِ. وَكَيْفَ حَلَفَ لِلرَّبِّ وَنَذَرَ لِإِلَهِ يَعْقُوبَ قَائِلاً: "إِنِّي لَنْ أَدْخُلَ خَبَاءَ بَيْتِي. وَلَنْ أَصْعَدَ عَلَى فِرَاشِ سَرِيرِي. وَلَنْ أُعْطِيَ لِعَيْنَيَّ نَوْمًا وَلَا لِأَجْفَانِي نُعَاسًا وَلَا لِصَدْعَيَّ رَاحَةً. حَتَّى أَجِدَ مَقَرًّا لِلرَّبِّ وَمَسْكِنًا لِإِلَهِ يَعْقُوبَ". هَا إِنَّا سَمِعْنَا بِهِ فِي أَفْرَاثَا وَوَجَدْنَاهُ فِي بَقَاعِ الْعَابِ. فَلَنَدْخُلْ إِلَى مَسَاكِينِهِ. وَلَنَسْجُدْ فِي الْمَوْضِعِ الَّذِي فِيهِ قَامَتْ قَدَمَاهُ. فَمُ يَا رَبُّ إِلَى رَاحَتِكَ. أَنْتَ وَتَابُوتُ قُدْسِكَ. كَهَنَتُكَ يَلْبَسُونَ الْبِرَّ وَأَبْرَارُكَ يَتَهَلَّلُونَ. مِنْ أَجْلِ دَاوُدَ عَبْدِكَ لَا تَصْرِفْ وَجْهَ مَسِيحِكَ. الرَّبُّ حَلَفَ لِدَاوُدَ بِالْحَقِّ وَلَا يُخْلِفُ: إِنِّي مِنْ ثَمَرَةِ بَطْنِكَ أُجْلِسُ عَلَى كُرْسِيِّكَ. إِنْ حَفِظَ بَنُوكَ عَهْدِي وَشَهَادَاتِي الَّتِي أَعَلَّمْتُهُمْ إِيَّاهَا فَبَنُوهُمْ أَيْضًا يَجْلِسُونَ عَلَى كُرْسِيِّكَ إِلَى الْأَبَدِ. لِأَنَّ الرَّبَّ اخْتَارَ صِهْيُونَ وَارْتَضَاهَا لَهُ مَسْكِنًا قَائِلاً: "هَذِهِ هِيَ رَاحَتِي إِلَى الْأَبَدِ. هَهُنَا أَسْكُنُ لِأَنِّي إِيَّاهَا اصْطَفَيْتُ. سَأُبَارِكُ فِي زَادِهَا تَبْرِيكًا. سَأَشْبِعُ مَسَاكِينَهَا خُبزًا. سَأَكْسُو كَهَنَتَهَا خَلَاصًا فَيُبْتَهِجُ أَبْرَارُهَا ابْتِهَاجًا. هُنَاكَ أُنْبِئُ لِدَاوُدَ قَرْنًا. هَيَّأْتُ لِمَسِيحِي سِرَاجًا. أَكْسُو أَعْدَاءَهُ خِزْيًا وَعَلَيْهِ يُزْهِرُ قَوْسِي.</p>

<p style="text-align: center;">PSALM 132</p>	<p style="text-align: center;">المزمور ١٣٢</p>
<p>Reader: Behold now, what is so good or so joyous as for brethren to dwell together in unity? It is like the oil of myrrh upon the head, which runs down upon the beard, upon the beard of Aaron, which runs down to the fringe of his raiment. It is like the dew of Hermon, which cometh down upon the mountains of Sion. For there the Lord commanded the blessing, life for evermore.</p>	<p>القارئ: أَلَا مَا أَحْسَنَ وَمَا أَجْمَلَ أَنْ تَسْكُنَ الْإِخْوَةُ مَعًا! ذَلِكَ كَالْأَطْيَابِ عَلَى الرَّأْسِ النَّازِلَةِ عَلَى اللَّحْيَةِ لِحْيَةِ هَرُونَ. النَّازِلَةِ عَلَى جَيْبِ قَمِيصِهِ. مِثْلَ نَدَى حَرْمُونَ النَّازِلِ عَلَى جِبَالِ صِهْيُونَ. لِأَنَّهُ هُنَاكَ أَمَرَ الرَّبُّ بِالْبَرَكَاتِ وَالْحَيَاةِ إِلَى الْأَبَدِ.</p>
<p style="text-align: center;">PSALM 133</p>	<p style="text-align: center;">المزمور ١٣٣</p>
<p>Reader: Behold now, bless ye the Lord, all ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God. In that nights lift up your hands unto the holies, and bless the Lord. The Lord bless thee out of Sion, He that made heaven and the earth.</p>	<p>القارئ: أَلَا بَارِكُوا الرَّبَّ الْآنَ يَا جَمِيعَ عِبِيدِ الرَّبِّ الْوَاقِفِينَ فِي بَيْتِ الرَّبِّ فِي سَاحَاتِ بَيْتِ إِلَهِنَا. فِي اللَّيَالِي اِرْفَعُوا أَيْدِيَكُمْ إِلَى الْأَقْدَاسِ وَبَارِكُوا الرَّبَّ. لِيُبَارِكَكَ مِنْ صِهْيُونَ الرَّبُّ صَانِعُ السَّمَاءِ وَالْأَرْضِ.</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. Alleluia, Alleluia, Alleluia, glory to Thee, O God. (<i>thrice</i>) O our God and our hope, glory to Thee.</p>	<p>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. هَلِّلُوِيَا، هَلِّلُوِيَا، هَلِّلُوِيَا، الْمَجْدُ لَكَ يَا اللَّهُ. (ثَلَاثًا) يَا إِلَهَنَا وَرَجَائِنَا، لَكَ الْمَجْدُ.</p>
<p style="text-align: center;">At the conclusion of Psalm 133, the deacon bows to the priest and exits the sanctuary through the north door.</p>	
<p style="text-align: center;">THE LITTLE LITANY</p>	<p style="text-align: center;">الطلبية السلامية الصغرى</p>
<p>Deacon: Again and again, in peace, let us pray to the Lord. Choir: Lord, have mercy. Deacon: Help us; save us; have mercy on us; and keep us, O God by thy grace. Choir: Lord have mercy. Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God. Choir: To Thee, O Lord.</p>	<p>الشماس: أَيْضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ. الجوق: يَا رَبُّ ارْحَمْنَا. الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْنَا وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ. الجوق: يَا رَبُّ ارْحَمْنَا. الشماس: بَعْدَ ذِكْرِنَا الْكُلِّيَّةِ الْقِدَاسَةِ، الطَاهِرَةِ، الْفَائِقَةِ الْبِرَكَاتِ، الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ. الجوق: لَكَ يَا رَبُّ.</p>

<p>Priest: (<i>quietly</i>)⁵ O Thou Who, with never-silent hymns and never-ceasing songs of praise to Thy glory, art hymned by the holy powers: Fill our mouths with Thy praise, that we may magnify Thy Holy Name. And grant unto us part and inheritance with all those who fear Thee in truth and keep Thy commandments; through the intercessions of the holy Theotokos and of all Thy Saints.</p>	<p>الكاهن: يَا مَنْ تُسَبِّحُهُ الْقُوَاتُ الْمُقَدَّسَةُ بِنَسَابِيحٍ لَا تَصْمُتُ وَتَمَاجِيدٍ لَا تَنْقَطِعُ، إِمْلَأْ فَمْنَا مِنْ تَسْبِيحَتِكَ، لِنُعْظِمَ اسْمَكَ الْقُدُّوسِ. وَهَبْنَا نَصِيباً وَمِيراثاً مَعَ جَمِيعِ الَّذِينَ يَتَّقُونَكَ بِالْحَقِيقَةِ وَيَحْفَظُونَ وَصَايَاكَ؛ بِشَفَاعَاتِ الْقَدِيسَةِ وَالِدَةِ الْإِلَهِيَّةِ، وَجَمِيعِ قَدِيسِيكَ.</p>
<p>(<i>aloud</i>) For Thou art our God, the God of mercy and salvation, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever and unto ages of ages.</p>	<p>لَأَنَّكَ أَنْتَ يَا إِلَهَنَا، إِلَهُ الرَّحْمَةِ وَالْخَلَاصِ، وَلَكَ نَرْفَعُ الْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p>The deacon enters the sanctuary through the south door. “O Lord, I Have Cried” is sung in the tone of the first prescribed sticheron.</p>	
<p>“O LORD, I HAVE CRIED”</p>	<p>"يَا رَبِّ إِلَيْكَ صَرَخْتُ"</p>
<p>Choir: O Lord, I have cried out unto Thee, hear Thou me; hear Thou me, O Lord. O Lord, I have cried out unto Thee, hear Thou me. Give ear to the voice of my supplication when I cry out unto Thee; hear Thou me, O Lord.</p>	<p>الجوق: يَا رَبِّي إِلَيْكَ صَرَخْتُ، فَاسْتَمِعْ لِي، اسْتَمِعْ لِي يَا رَبُّ. يَا رَبِّي إِلَيْكَ صَرَخْتُ فَاسْتَمِعْ لِي، أَنْصِتْ إِلَى صَوْتِ تَضَرُّعِي حِينَ أَصْرُخُ إِلَيْكَ، اسْتَمِعْ لِي يَا رَبِّ.</p>
<p>The deacon (if present) starts by censuring the prothesis table, then moves to the front of the holy table, censuring it thrice on each of its four sides, followed by the cathedra-on-high or the cross behind the holy table (to the east of the holy table) thrice.</p> <p>Exiting through the north door, he first censures the bishop’s throne thrice, whether or not the bishop is present. He then censures the holy doors thrice, followed by the icon of the Master and the icon of the Mother of God—thrice each. He continues by censuring all the remaining icons on the iconostasis thrice each, beginning with the Forerunner, followed by the patronal icon of the church, and any additional icons present.</p> <p>Turning westward, the deacon censures thrice, then censures the bishop’s throne once more before proceeding to cense the people and the nave. He passes down the center aisle, censuring the icons and people on the right (south side of the nave), then returns up the same aisle, censuring the icons and people on the left (north side of the nave). Upon returning to the front of the nave, before the holy doors, he censures thrice each the bishop’s throne, the holy doors, and the icons of the Master and the Mother of God (thrice each) one final time.</p> <p>The deacon then returns to the sanctuary through the south door and goes first to the prothesis table, censuring it. Moving to the front of the holy table, he censures it on all four sides, thrice each, once more, followed by the cathedra-on-high or the cross behind the holy table, and those present within the sanctuary; first, the priests, twice each in order of seniority; then, the deacons, twice each; finally, any subdeacons or laymen assisting, once each.</p> <p>If there is no deacon, the priest does the censuring as usual, beginning with the prothesis table as described above.</p>	

⁵ This is the fourth lamp-lighting prayer.

Note: During the great censuring, the deacon is expected to cense the holy table on all four sides upon returning to the sanctuary, whereas the priest only censes the prothesis table, holy table, and the high place from his place in front of the holy table, as customary.

Choir: Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice; hear Thou me, O Lord.	الجوق: لِنَسْتَقِمَّ صَلَاتِي كَالْبَخُورِ أَمَامَكَ، وَلِيَكُنْ رَفْعُ يَدَيَّ كَذَبِيحَةٍ مَسَائِيَّةٍ، اسْتَمِعْ لِي يَا رَبُّ.
Set a watch, O Lord, before my mouth and a protecting door about my lips.	إَجْعَلْ يَا رَبُّ حَارِسًا لِفَمِي وَبَابًا حَصِينًا عَلَيَّ شَفَقِيَّ.
Incline not my heart to evil words; to make excuses in sins.	لَا تُمِلْ قَلْبِي إِلَى كَلَامِ الشَّرِّ فَيَتَعَلَّلَ بِعَلَلِ الْخَطَايَا.
With men that work iniquity; and I will not communicate with the choicest of them.	مَعَ النَّاسِ الْعَامِلِينَ الْإِثْمَ وَلَا أَتَّفِقُ مَعَ مُخْتَارِيهِمْ.
The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.	سَيُؤَدِّبُنِي الصِّدِّيقُ بِرَحْمَةٍ وَيُوبِّخُنِي أَمَّا زَيْتُ الْخَاطِيِّ فَلَا يُدْهَنُ بِهِ رَأْسِي.
For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.	لَأَنَّ صَلَاتِي أَيْضًا فِي مَسَرَّتِهِمْ، قَدْ ابْتَلَعَتْ قَضَائِهِمْ مُلْتَصِقِينَ بِصَخْرَةٍ.
They shall hear my words, for they are sweet; as when the thickness of the earth is broken upon the ground. Their bones are scattered by the side of hades.	يَسْمَعُونَ كَلِمَاتِي فَإِنَّهَا قَدْ اسْتَلَدَتْ مِثْلَ سَمْنِ الْأَرْضِ الْمُنْسَقِ عَلَى الْأَرْضِ تَبَدَّدَتْ عِظَامُهُمْ حَوْلَ الْجَحِيمِ.
But to Thee, O Lord, are my eyes: in Thee have I put my trust, take not away my soul.	لَأَنَّ يَا رَبُّ، يَا رَبُّ إِلَيْكَ عَيْنِي وَعَلَيْكَ تَوَكَّلْتُ فَلَا تُنْزِعْ نَفْسِي.
Keep me from the snares which they have laid for me, and the traps of the workers of iniquity.	إِحْفَظْنِي مِنَ الْفَخِّ الَّذِي نَصَبُوهُ لِي وَمِنَ مَعَايِرِ فَاعِلِي الْإِثْمِ.
On the fifth Wednesday of Lent, there are 30 stichera, beginning after “Let the wicked.”	
Let the wicked fall into their own nets, while I alone escape.	تَسْقُطُ الْخَطَاةُ فِي مَصَائِدِهِمْ، وَأَكُونُ أَنَا عَلَى انْفِرَادٍ إِلَى أَنْ أَعْبُرَ.
I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.	بِصَوْتِي إِلَى الرَّبِّ صَرَخْتُ، بِصَوْتِي إِلَى الرَّبِّ تَضَرَّعْتُ.
I poured out my supplication before Him; I showed before Him my trouble.	أَسْكَبُ أَمَامَهُ تَضَرُّعِي وَأَحْزَانِي قُدَّامَهُ أَحْبِرُّ.
When my spirit was overwhelmed within me, then thou knewest my path.	عِنْدَ فَنَاءِ رُوحِي مِنِّي، أَنْتَ تَعْرِفُ سُبُلِي.
In the way wherein I walked have they secretly	فِي هَذَا الطَّرِيقِ الَّذِي كُنْتُ أَسْلُكُ فِيهِ أَخْفَوُا لِي فَخًّا.

laid a snare for me.	
I looked on my right hand and beheld, but there was no one that would know me.	تَأَمَّلْتُ فِي الْمِيَامِينَ وَأَبْصَرْتُ، فَلَمْ يَكُنْ مَنْ يَعْرِفُنِي.
Refuge failed me; no one cared for my soul.	ضَاعَ الْمَهْرَبُ مِنِّي وَلَمْ يُوجَدْ مَنْ يَطْلُبُ نَفْسِي.
I cried unto Thee, O Lord; I said, Thou art my refuge and my portion in the land of the living.	فَصَرَخْتُ إِلَيْكَ، يَا رَبِّ، وَقُلْتُ أَنْتَ هُوَ رَجَائِي وَنَصِيبِي فِي أَرْضِ الْأَحْيَاءِ.
Attend unto my cry; for I am brought very low.	أَنْصِتْ إِلَى طِلْبَتِي فَإِنِّي قَدْ تَدَلَّلْتُ جَدًّا.
Deliver me from my persecutors; for they are stronger than I.	نَجِّنِي مِنَ الَّذِينَ يَضْطَهُدُونَنِي، فَإِنَّهُمْ قَدْ اعْتَرَوْا عَلَيَّ.
Insert the appointed stichera from the Triodion and Menaion between the following verses.	
10. Bring my soul out of prison, that I may praise Thy name.	١٠. أَخْرِجْ مِنَ الْحَبْسِ نَفْسِي، لِكَيْ أَشْكُرَ اسْمَكَ.
9. The righteous shall wait for me, until Thou recompense me.	٩. إِيَّايَ يَنْتَظِرُ الصِّدِّيقُونَ حَتَّى تُجَازِيَنِي.
8. Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice.	٨. مِنَ الْأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبُّ، يَا رَبُّ اسْتَمِعْ لِمِصَوْتِي.
7. Let Thine ears be attentive to the voice of my supplications.	٧. لِنَتَكُنْ أذُنَاكَ مُصْغِيَّتَيْنِ إِلَى صَوْتِ تَضَرُّعِي.
6. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.	٦. إِنْ كُنْتَ لِلْآثَامِ رَاصِدًا يَا رَبُّ، يَا رَبُّ مَنْ يَثْبُتُ؟ فَإِنَّهُ مِنْ عِنْدِكَ هُوَ الْإِغْتِفَارُ.
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.	٥. مِنْ أَجْلِ اسْمِكَ صَبَرْتُ لَكَ يَا رَبُّ، صَبَرَتْ نَفْسِي فِي أَقْوَالِكَ، تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ.
4. From the morning watch until night, from the morning watch let Israel trust in the Lord.	٤. مِنَ انْفِجَارِ الصُّبْحِ إِلَى اللَّيْلِ، مِنَ انْفِجَارِ الصُّبْحِ فَلْيَتَّكِلْ إِسْرَائِيلُ عَلَى الرَّبِّ.
3. For with the Lord there is mercy and with Him is abundant redemption and He will deliver Israel from all his iniquities.	٣. فَإِنَّ مِنَ الرَّبِّ الرَّحْمَةَ، وَمِنْهُ النِّجَاةُ الْكَثِيرَةُ، وَهُوَ يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ.
2. Praise the Lord, all ye nations: praise Him, all ye people.	٢. سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ، وَامْدَحُوهُ يَا سَائِرَ الشُّعُوبِ.
1. For His mercy is great toward us, and the truth of the Lord endureth forever.	١. لِأَنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا، وَحَقُّ الرَّبِّ يَدُومُ إِلَى الْأَبَدِ.

Insert the appointed Doxasticon and/or Theotokion from the Triodion and/or Menaion between the following verses.	
<i>Glory to the Father, and to the Son, and to the Holy Spirit.</i>	المَجْدُ لِلآبِ، وَالابْنِ، وَالرُّوحِ الْقُدُّسِ.
(Doxasticon, if appointed; if none, sing “both now” and the Theotokion)	
<i>Both now and ever, and unto ages of ages. Amen.</i>	الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
(Theotokion)	
THE ENTRANCE	الدُّخُول
When the choir begins chanting “Both now...” the priest and deacon follow the customary rubrics for an entrance with the censer. If a gospel reading is appointed during the Presanctified Liturgy, then the entrance is made with the gospel book only, without the censer. The priest and deacon say the following dialogue quietly.	
Deacon: Let us pray to the Lord. Lord, have mercy.	الشَّمَّاسُ: إِلَى الرَّبِّ نَطْلُبُ. يَا رَبُّ ارْحَمْنَا.
Priest: In the evening and in the morning and at noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray unto Thee, O Master of all, Lord Who lovest mankind: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all who seek after our souls. For unto Thee, O Lord, Lord, we lift up our eyes, and in Thee have we hoped. Put us not to shame, O our God. For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: مَسَاءً وَصَبَاحاً وَعِنْدَ الظَّهيرةِ، نُسَبِّحُكَ، وَنُبَارِكُكَ، وَنَشْكُرُكَ وَنَطْلُبُ إِلَيْكَ، يَا سَيِّدَ الكُلِّ، الرَّبَّ المُحِبَّ البَشَرَ. فَقَوِّمْ صَلَاتِنَا كالبَخُورِ أَمَامَكَ، وَلَا تُمِلْ قُلُوبَنَا إِلَى أَقْوَالٍ أَوْ أَفْكَارٍ شَرِّيرَةٍ، بَلْ نَجِّنَا مِنْ جَمِيعِ الَّذِينَ يُطَارِدُونَ نُفُوسَنَا. لِأَنَّ عُيُونَنَا إِلَيْكَ يَا رَبُّ، وَعَلَيْكَ تَوَكَّلْنَا، فَلَا تَحْذُلْنَا يَا إِلَهَنَا. لِأَنَّهُ بِكَ يَلِيقُ كُلُّ مَجْدٍ وَإِكْرَامٍ وَسُجُودٍ، أَيُّهَا الآبُ وَالابْنُ وَالرُّوحُ الْقُدُّسُ، الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Deacon: Amen.	الشَّمَّاسُ: آمِينَ.
The deacon, facing the priest lifting up his orarion toward the Altar, says quietly:	
Deacon: Bless, master, the Holy Entrance.	الشَّمَّاسُ: بَارِكْ يَا سَيِّدُ الدُّخُولِ الْمُقَدَّسِ.
The priest blesses the entrance, saying quietly:	
Priest: Blessed is the entrance of thy holy ones, always, now and ever, and unto ages of ages. Amen.	الكاهن: مُبَارَكٌ هُوَ دُخُولُ قَدِّيسِيكَ كُلَّ حِينٍ، الآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
When the deacon finishes censuring and the choir finishes the hymn, the deacon says aloud:	
Deacon: Wisdom! Stand upright!	الشَّمَّاسُ: الحِكْمَةَ! فَالْنَسْتَقِمُّ!

O GLADSOME LIGHT (plain reading)	يا نوراً بهياً (قراءة)
Reader: 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.	القارئ: يا نوراً بهياً لِقُدسِ مَجْدِ الآبِ الَّذِي لَا يَمُوتُ، السَّمَاوِيِّ، القُدّوسِ، المَغْبُوطِ، يا يسوعُ المسيحُ. إذْ قَدْ بَلَّغْنَا إِلَى غُرُوبِ الشَّمْسِ وَنَظَرْنَا نُوراً مَسَائِيّاً، نُسَبِّحُ الآبَ وَالإِبْنَ وَالرُّوحَ القُدسَ الإِلهَ. فَيَا ابْنَ اللَّهِ المُعْطِي الحَيَاةَ، إِنَّكَ لَمُسْتَحِقٌّ فِي سَائِرِ الأَوَاقَاتِ أَنْ تُسَبِّحَ بِأصْوَاتِ بَارَّةٍ، لِذَلِكَ العَالَمُ لَكَ يُمَجِّدُ.
THE OLD TESTAMENT READINGS	قِرَاءَاتُ العَهْدِ القَدِيمِ
The First Reading	القِرَاءَةُ الأُولَى
Deacon: The evening prokeimenon. Reader: (The reader recites the appointed prokeimenon.) Deacon: Wisdom. Reader: The reading from (the appointed Old Testament book). Deacon: Let us attend. Reader: (The reader recites the appointed reading.)	الشماس: بروكيمينُن لِصَلَاةِ المَسَاءِ. القارئ: (يُقرَأُ البروكيمينُن والاستيخون المُختَصُّ.) الشماس: الحِكْمَةُ. القارئ: قِرَاءَةٌ مِنْ سِفْرِ (الرُّجُوعِ إِلَى المَتَغَيِّرَاتِ). الشماس: لِنُصَغِ. القارئ: (تُقرَأُ القِرَاءَةُ المُختَصَّةُ بِذَلِكَ اليَوْمِ.)
The Second Reading	القِرَاءَةُ الثَّانِيَّةُ
Reader: (The reader recites the appointed prokeimenon.) Reader: Command.	القارئ: (يُقرَأُ البروكيمينُن والاستيخون المُختَصُّ.) القارئ: مَرْ.
The people remain standing. The Priest facing the holy table, elevates the censer and the candle, which are in his right hand, and makes the sign of the cross, saying:	يبقى الشعب واقفاً. بينما يمسك الكاهن بيمينه شمعة مضاءة والمبخرة مدلاة من تحتها، ويقف أمام المائدة المقدسة ويرسم بالمبخرة والشمعة صليباً ويقول:
Priest: Wisdom. Stand Upright.	الكاهن: الحِكْمَةُ. فلنستقم.
Then standing in the holy doors facing the people, making the sign of the cross with the censer and candle, saying:	ثم يلتفت الكاهن نحو الشعب راسماً بهما شكل صليب وقائلاً من الباب الملوكي
Priest: The Light of Christ illumineth all.	الكاهن: نُورُ المَسِيحِ مُضِيءٌ لِالجَمِيعِ.
The priest returns to the Holy Table and gives away the candle and censer.	

Reader: The reading from (the appointed Old Testament book).	القارئ: قِرَاءَةٌ مِنْ سِيفِرِ (الرُّجُوعِ إِلَى الْمُتَعَيِّرَاتِ).
Deacon: Wisdom. Let us attend. Reader: (The reader recites the appointed reading.)	الشماس: الْحِكْمَةَ. لِنُصْنِغِ. القارئ: (تُقْرَأُ الْقِرَاءَةُ الْمُخْتَصَّةُ بِذَلِكَ الْيَوْمِ).
LET MY PRAYER BE SET FORTH (PSALM 140)	لِتَسْتَقِمَّ صَلَاتِي (المزمور ١٤٠)
At the end of the reading, the priest takes up the censer as the deacon, holding a lighted candle, goes to stand behind the holy table, opposite the priest. On each of the following verses, the priest moves to and continuously censens a side of the holy table. The deacon, holding the candle, moves to stand opposite him.	
The priest censens the front of the holy table as he slowly chants the following:	
Priest: Let my prayer be set forth before Thee as the incense, and the lifting up of my hands as the evening sacrifice.	الكاهن: لِسْتَقِمَّ صَلَاتِي كَالْبُخُورِ أَمَامَكَ، وَلِيَكُنْ رَفْعُ يَدَيَّ كَذَبِيحَةٍ مَسَائِيَّةٍ.
The priest moves to the south side of the holy table, censens and intones:	
Priest: O Lord, I have cried out unto Thee, hear Thou me; give ear to the voice of my supplication when I cry out unto Thee.	الكاهن: يَا رَبُّ، إِلَيْكَ صَرَخْتُ، فَاسْتَمِعْ لِي. أَنْصِتْ إِلَى صَوْتِ تَضَرُّعِي حِينَ أَصْرُخُ إِلَيْكَ، اسْتَمِعْ لِي يَا رَبُّ.
Choir: Let my prayer be set forth before Thee as the incense, and the lifting up of my hands as the evening sacrifice.	الجوق: لِسْتَقِمَّ صَلَاتِي كَالْبُخُورِ أَمَامَكَ، وَلِيَكُنْ رَفْعُ يَدَيَّ كَذَبِيحَةٍ مَسَائِيَّةٍ.
The priest moves behind the holy table, censens and intones:	
Priest: Set a watch, O Lord, before my mouth, and a protecting door round about my lips.	الكاهن: اجْعَلْ يَا رَبُّ حَارِسًا لِفَمِي، وَبَابًا حَصِينًا عَلَى شَفَتَيَّ.
Choir: Let my prayer be set forth before Thee as the incense, and the lifting up of my hands as the evening sacrifice.	الجوق: لِسْتَقِمَّ صَلَاتِي كَالْبُخُورِ أَمَامَكَ، وَلِيَكُنْ رَفْعُ يَدَيَّ كَذَبِيحَةٍ مَسَائِيَّةٍ.
The priest moves to the north side of the holy table, censens and intones:	
Priest: Incline not my heart to evil words; to make excuses in sins.	الكاهن: لَا تُمِلْ قَلْبِي إِلَى كَلَامِ الشَّرِّ فَيَتَعَلَّلَ بِعِلَلِ الْخَطَايَا.
Choir: Let my prayer be set forth before Thee as the incense, and the lifting up of my hands as the evening sacrifice.	الجوق: لِسْتَقِمَّ صَلَاتِي كَالْبُخُورِ أَمَامَكَ، وَلِيَكُنْ رَفْعُ يَدَيَّ كَذَبِيحَةٍ مَسَائِيَّةٍ.
The deacon exits the sanctuary through the holy doors and stands in the center of the solea, facing the sanctuary as the Priest moves to the prothesis table, censens and intones:	

Priest: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.	الكاهن: المَجْدُ لِلآبِ، وَالإِبْنِ، وَالرُّوحِ الْقُدُسِ. الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
Choir: Let my prayer be set forth before Thee as the incense, and the lifting up of my hands as the evening sacrifice.	الجوق: لِنَسْتَقِمَّ صَلَاتِي كَالْبُخُورِ أَمَامَكَ، وَلِيَكُنْ رَفْعُ يَدَيَّ كَذَبِيحَةٍ مَسَائِيَّةٍ.
The priest returns to stand before the holy table, censing as he slowly chants the following. While chanting, he turns to stand in the holy doors and censes the iconostasis and the people, as is customary.	
Priest: Let my prayer be set forth before Thee as the incense, and the lifting up of my hands...	الكاهن: لِنَسْتَقِمَّ صَلَاتِي كَالْبُخُورِ أَمَامَكَ وَلِيَكُنْ رَفْعُ يَدَيَّ...
Choir: ... as the evening sacrifice.	الجوق: ... كَذَبِيحَةٍ مَسَائِيَّةٍ.
The priest then returns to the holy table and gives up the censer. The deacon enters the sanctuary through the holy doors. ⁶	
Readings from the Epistle and Gospel books on the nights of Feb. 10 (St. Charalampos), Feb. 24 (St. John the Baptist), March 9 (Forty Holy Martyrs of Sebastia) and April 25 (St. Mark), and any patronal feast would be offered here. On Holy Monday, Tuesday and Wednesday, only a Gospel reading is appointed at this point.	
THE EPISTLE	الرسالة
Deacon: Let us attend. Reader: (The reader recites the prokeimenon.) Deacon: Wisdom. Reader: The Reading from (the New Testament book). Deacon: Let us attend. Reader: (The reader recites the appointed reading.)	الشماس: لِنُصْنِغِ. القارئ: (يُقْرَأُ) البروكيمنون والاستيخون (المُخْتَصُّ). الشماس: الحِكْمَةَ. القارئ: قِرَاءَةٌ مِنْ سِفْرِ (الرُّجُوعِ إِلَى) الْمُتَغَيَّرَاتِ). الشماس: لِنُصْنِغِ. القارئ: (تُقْرَأُ الْقِرَاءَةُ الْمُخْتَصَّةُ بِذَلِكَ الْيَوْمِ).
While the reader chants the appointed epistle reading, the deacon takes up the censer and says to the priest:	
Deacon: Bless, master, the incense.	الشماس: بَارِكْ، يَا سَيِّدَ، هَذَا الْبُخُورِ.
Blessing the censer, the priest says:	
Priest: Blessed is our God, always, now and ever, and unto ages of ages.	الكاهن: تَبَارَكَ اللهُ إِلَهَنَا، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

⁶ In some practices, the priest recites the Prayer of St. Ephraim the Syrian and the people prostrate at each of the three verses. In the Antiochian-Byzantine practice, the prayer and prostrations are not done. His Eminence Metropolitan Saba will allow this practice at this point if pastoral need arises. Otherwise, the prayer and prostrations are done in other Lenten services and the faithful should also do them in their private prayers at home.

Deacon: Amen.	الشماس: آمين.
The deacon now quietly censens the prothesis, then the holy table, the high place, the entire sanctuary, and the clergy who stand there. At the conclusion of the chanting of the epistle reading, the priest blesses the reader, saying:	يبخر الشماس المذبح الذي عليه القدسات ثم المائدة المقدسة من جهاتها الأربعة والهيكل ثم الكهنة والشماسة ومن في الهيكل. عند الانتهاء من قراءة الرسالة، يبارك الكاهن القارئ:
Priest: Peace be to thee that readest! Choir: Alleluia, Alleluia, Alleluia.	الكاهن: السَّلَامُ لَكَ أَيُّهَا الْقَارِئُ! الْجَوْقُ: هَلْلُوِيَا، هَلْلُوِيَا، هَلْلُوِيَا.
THE GOSPEL	الإنجيل
The censuring being completed, the priest and deacon stand at their places at the holy table, and the priest and deacon say the following dialogue quietly:	بعد تبخير الإنجيل وبينما يقف الكاهن والشماس في مكانهما المعتاد أمام المائدة المقدسة يقولان ما يلي:
Deacon: Let us pray to the Lord. Lord, have mercy.	الشماس: إلى الرب نطلب، يا رب ارحم.
Priest: Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that, trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy, good and life-giving Spirit, now and ever, and unto ages of ages. Amen.	الكاهن: أيها السيد المحب للبشر، أشرق في قلوبنا بنور معرفة لاهوتك الذي لا يضمحل، وافتح حدقتي ذهننا لفهم تعاليم انجيلك. ضع فينا خشية وصايا المغبوطة حتى إذا وطئنا كل الشهوات الجسدية نسلك سلوكاً روحياً مفكرين وعاملين بكل ما يرضيك لأنك أنت استنارة نفوسنا و أجسادنا أيها المسيح الإله، وإليك نرفع المجد مع أبيك الذي لا بدء له وروحك الكليّ قدسه، الآن وكل أوان وإلى دهر الداهرين. آمين.
The deacon bowing his head, while the priest holds the Gospel Book, says the following:	يحنى الشماس راسه بينما يمسك الكاهن الإنجيل المقدس ويقول:
Deacon: Bless, master, him who proclaimeth the good tidings of the holy, glorious apostle and evangelist, N.	الشماس: بارك يا سيد المبشر من بشارة القديس المجيد الرسول (...). البشير والتلميذ الطاهر.
Priest: May God, through the prayers of the holy, glorious apostle and evangelist, N., enable thee to proclaim the good tidings with great power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.	الكاهن: يمنحك الله، أيها المبشر، كلمة بقوة كثيرة لإتمام بشارة ابنه الحبيب، وربنا يسوع المسيح، بشفاعات الرسول القديس المجيد (...). البشير.
Deacon: Amen.	الشماس: آمين.
The deacon says aloud:	يعلن الشماس قائلاً:

<p>Deacon: Wisdom. Stand upright. Let us hear the Holy Gospel.</p> <p>Priest: Peace be to all.</p> <p>Choir: And to thy spirit.</p> <p>Priest: The Reading from the Holy Gospel according to Saint N.</p> <p>Choir: Glory to Thee, O Lord, glory to Thee.</p> <p>Deacon: Let us attend.</p> <p>Deacon: (The deacon recites the appointed reading.)</p> <p>Choir: Glory to Thee, O Lord, glory to Thee.</p>	<p>الشماس: الْحِكْمَةُ، فَلْنَسْتَقِمْ وَلْنَسْمَعَ الْإِنْجِيلَ الْمُقَدَّسَ.</p> <p>الكاهن: السَّلَامُ لِجَمِيعِكُمْ.</p> <p>المرتل: وَلِرُوحِكَ.</p> <p>الكاهن: فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقِدِّيسِ _____ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.</p> <p>المرتل: الْمَجْدُ لَكَ يَا رَبُّ الْمَجْدُ لَكَ.</p> <p>الشماس: لِنُصْنَعِ.</p> <p>الشماس: (تُفْرَأُ الْقِرَاءَةُ الْمُخْتَصَّةُ بِذَلِكَ الْيَوْمِ.)</p> <p>الجوق: الْمَجْدُ لَكَ، يَا رَبُّ، الْمَجْدُ لَكَ.</p>
<p>The deacon bows to the priest and exits the sanctuary through the north door.</p>	
<p>THE LITANY OF FERVENT SUPPLICATION</p>	<p>الطَّلِبَةُ الْإِلْحَاحِيَّةُ</p>
<p>Deacon: Let us all say with our whole soul and with our whole mind, let us say:</p>	<p>الشماس: لِنَقُلْ جَمِيعُنَا مِنْ كُلِّ نَفْسِنَا وَمِنْ كُلِّ نِيَاتِنَا لِنَقُلْ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمِ.</p>
<p>Deacon: O Lord Almighty, the God of our fathers, we pray thee, hearken and have mercy.</p>	<p>الشماس: أَيُّهَا الرَّبُّ الضَّابِطُ الْكُلِّ إِلَهَ آبَائِنَا، نَطْلُبُ إِلَيْكَ فَاسْتَجِبْ وَارْحَمِ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمِ.</p>
<p>Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.</p>	<p>الشماس: ارْحَمْنَا يَا اللَّهُ بِعَظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ فَاسْتَجِبْ وَارْحَمِ.</p>
<p>Choir: Lord, have mercy. <i>(thrice after each petition)</i></p>	<p>الجوق: يَا رَبُّ ارْحَمِ، يَا رَبُّ ارْحَمِ، يَا رَبُّ ارْحَمِ. (تُعَادُ بَعْدَ كُلِّ طَلِبَةٍ)</p>
<p>Deacon: Again we pray for all pious and Orthodox Christians.</p>	<p>الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِي الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ.</p>
<p>Deacon: Again we pray for our father and metropolitan, N., (and our bishop, N.).</p>	<p>الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ أَبِيْنَا وَمِثْرُوبُولِيَّتِنَا (فَلَان) وَرَنْبِسِ كَهْنَتِنَا (فَلَان).</p>
<p>Deacon: Again we pray for our brethren: the priests, deacons, and monastics and all our brotherhood in Christ.</p>	<p>الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ إِخْوَتِنَا الْكَهَنَةِ وَالشَّمَامِسَةِ وَالرُّهْبَانِ وَالرَّاهِبَاتِ وَكُلِّ إِخْوَتِنَا فِي الْمَسِيحِ.</p>
<p>Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins for (the servants of God, NN.,</p>	<p>الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الرَّحْمَةِ وَالْحَيَاةِ وَالسَّلَامِ وَالْعَافِيَةِ وَالْخَلَاصِ لِعَبِيدِ اللَّهِ جَمِيعِ الْمَسِيحِيِّينَ الْحَسَنِي الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ السَّاكِنِينَ</p>

and) all Orthodox Christians of true worship, who live and dwell in this community.	وَالْمَوْجُودِينَ فِي هَذِهِ الْمَدِينَةِ.
Deacon: Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God, NN.,) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.	الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الْمُطَوِّبِينَ الدَّائِمِي الذِّكْرَ الَّذِينَ عَمَّرُوا هَذَا الْهَيْكَلَ الْمُقَدَّسَ، وَمِنْ أَجْلِ جَمِيعِ السَّابِقِ رُقَادُهُمْ مِنْ آبَائِنَا وَإِخْوَتِنَا الْأَرْثُوذُكْسِيِّينَ الرَّاقِدِينَ هَهُنَا وَفِي كُلِّ مَكَانٍ.
Deacon: Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.	الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الَّذِينَ يُقَدِّمُونَ الْأَثْمَارَ وَالَّذِينَ يَصْنَعُونَ الْإِحْسَانَ فِي هَذَا الْهَيْكَلِ الْمُقَدَّسِ الْكُلِّيِّ الْوَقَارِ، وَالَّذِينَ يَتَعَبُونَ وَيُصَلُّونَ فِيهِ. وَمِنْ أَجْلِ هَذَا الشَّعْبِ الْوَاقِفِ، الْمُنْتَظِرِ مِنْ لَدُنْكَ الرَّحْمَةَ الْغَنِيَّةَ الْعُظْمَى.
Priest: O Lord our God, receive this fervent supplication of Thy servants, and have mercy on us according to the multitude of Thy mercy, and send down Thy compassions upon us and upon all Thy people who await Thy great and rich mercy.	الكاهن: أَيُّهَا الرَّبُّ الْهُنَا، تَقَبَّلْ مِنْ عِبِيدِكَ هَذِهِ الطَّلِبَةَ الْإِبْتِهَالِيَّةَ، وَارْحَمْنَا بِحَسَبِ كَثْرَةِ رَحْمَتِكَ، وَأَسْبِغْ رَأْفَاتِكَ عَلَيْنَا وَعَلَى شَعْبِكَ الْمُنْتَظِعِ مِنْ لَدُنْكَ الرَّحْمَةَ الْغَنِيَّةَ الْعُظْمَى.
For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلْبَشَرِ، وَلِكَ نُرْسِلُ الْمَجْدَ أَيُّهَا الْأَبُ، وَالْإِبْنُ، وَالرُّوحَ الْقُدُّسَ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوق: آمين.
THE LITANY FOR THE CATECHUMENS	الطلبه للموعوظين
Deacon: Pray to the Lord, ye catechumens. The choir responds "Lord, have mercy" to each petition until noted. Let us the faithful, pray for the catechumens, that the Lord will have mercy on them. That He will teach them the word of truth. That He will reveal to them the gospel of righteousness. That He will unite them to his holy, catholic and apostolic Church. Save them; have mercy on them; help them; and keep them, O God, by thy grace. Bow your heads to the Lord, ye catechumens. Choir: To thee, O Lord.	الشماس: صَلُّوا أَيُّهَا الْمَوْعُوظُونَ لِلرَّبِّ. الجوق: يَا رَبُّ ارْحَمِ. (بَعْدَ كُلِّ طَلِبَةٍ) أَيُّهَا الْمُؤْمِنُونَ مِنْ أَجْلِ الْمَوْعُوظِينَ نَطْلُبُ، لِكَيْ يَرْحَمَهُمُ الرَّبُّ. وَيَعْظَمُهُمْ بِكَلِمَةِ الْحَقِّ. وَيُظَهِّرَ لَهُمْ بِشَارَةَ الْعَدْلِ. وَيَضُمَّهُمْ إِلَى كَنِيستِهِ الْمُقَدَّسَةِ الْجَامِعَةِ الرَّسُولِيَّةِ. أَعْضُدْ وَخَلِّصْ، وَارْحَمْ، وَاحْفَظْهُمْ يَا اللَّهُ بِنِعْمَتِكَ. أَيُّهَا الْمَوْعُوظُونَ، احْنُوا رُؤُوسَكُمْ لِلرَّبِّ. الجوق: لَكَ يَا رَبُّ.

While the deacon is intoning the litany for the catechumens, the priest lifts the gospel book with both hands, making with it the sign of the cross over the folded antiminsion, and places the gospel book in front of the tabernacle.

Priest: O God, our God, the Creator and Maker of all things, Who willest that all men should be saved and should come unto the knowledge of the truth: Look down upon Thy servants the catechumens, and deliver them from the ancient delusion and from the wiles of the adversary. And call them unto life eternal, illumining their souls and bodies and numbering them with Thy rational flock which is called by Thy Holy Name.

الكاهن: يا الله إلهنا الخالق كُلاً الكائنات ومُبدِعها، يا مَنْ يَشَاءُ أَنْ يَخْلُصَ جَمِيعَ النَّاسِ وَيَلْتَمِعُوا إِلَى مَعْرِفَةِ الْحَقِّ، أَنْظِرْ إِلَى عِبِيدِكَ الْمُوعُوظِينَ، وَأَنْقِذْهُمْ مِنَ الضَّلَالِ الْقَدِيمِ وَمِنْ حِيلِ الْمُضَادِّ، وَاذْعُهُمْ لِلْحَيَاةِ الْأَبَدِيَّةِ، مُنِيرًا نُفُوسَهُمْ وَأَجْسَادَهُمْ، مُحْصِيًا إِيَّاهُمْ فِي رَعِيَّتِكَ النَّاطِقَةِ، الَّتِي دُعِيَتْ بِاسْمِكَ الْقُدُّوسِ.

Priest: That with us they may glorify Thine all-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit; now and ever and unto ages of ages.

الكاهن: لِكَيْ يُمَجِّدُوا هُمْ أَيْضاً مَعَنَا اسْمَكَ الْكَلِيمِ الْإِكْرَامِ وَالْعَظِيمِ الْجَلالِ، أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

Choir: Amen.

الجوق: آمين.

As the deacon continues with the prescribed petitions, the priest now unfolds the antiminsion.

Deacon: As many as are catechumens, depart. Depart, catechumens.

الشماس: يا جَمِيعَ الْمُوعُوظِينَ اخْرُجُوا. لَا يَبْقُ أَحَدٌ مِنَ الْمُوعُوظِينَ.

Through the fourth Tuesday of Great Lent, the deacon now skips to the line: “As many as are catechumens, depart. Let none of the catechumens remain.” But starting with the fourth Wednesday, the following litany for those preparing for illumination (baptism) is added.

THE LITANY FOR THOSE PREPARING FOR ILLUMINATION	الطَّلِبَةُ لِلْمُسْتَعِدِّينَ لِلِاسْتِنَارَةِ
<p>Deacon: As many as are preparing for illumination, draw near. Pray unto the Lord, ye who are preparing for Illumination.</p> <p>The choir responds “Lord, have mercy” to each petition until noted.</p> <p>Ye faithful, pray unto the Lord for these brethren who are preparing for holy illumination and for their salvation.</p> <p>That the Lord God will establish them and strengthen them.</p> <p>That he will illumine them with the light of knowledge and of reverence.</p> <p>That he will grant unto them, at the appointed time, the laver of regeneration, the forgiveness</p>	<p>الشماس: أَيُّهَا الْمُسْتَعِدُّونَ لِلِاسْتِنَارَةِ صَلُّوا إِلَى الرَّبِّ.</p> <p>الجوق: يَا رَبُّ ارْحَمِ. (تَعَادُ بَعْدَ كُلِّ طَلِبَةٍ)</p> <p>أَيُّهَا الْمُؤْمِنُونَ، مِنْ أَجْلِ الْإِخْوَةِ الْمُسْتَعِدِّينَ لِلِاسْتِنَارَةِ الْمُقَدَّسَةِ وَخَلَاصِهِمْ، إِلَى الرَّبِّ نَطْلُبُ.</p> <p>لِكَيْ يُنَبِّئَهُمُ الرَّبُّ إِلَهُنَا وَيُقَوِّيَهُمْ، إِلَى الرَّبِّ نَطْلُبُ.</p> <p>لِيُنِيرَهُمْ بِنُورِ الْمَعْرِفَةِ وَحُسْنِ الْعِبَادَةِ، إِلَى الرَّبِّ نَطْلُبُ.</p> <p>لِيُؤْهِلَهُمْ فِي الْوَقْتِ الْمُلَائِمِ لِحَمِيمِ الْوِلَادَةِ وَلِغُفْرَانِ الْخَطَايَا، وَسِرْبَالِ عَدَمِ الْفَسَادِ، إِلَى الرَّبِّ نَطْلُبُ.</p>

<p>of sins and the garment of incorruption. That He will beget them with water and the Spirit. That He will grant unto them the perfection of faith. That He will number them with his holy and elect flock. Save them; have mercy on them; help them; and keep them, O God, by thy grace. Bow your heads to the Lord, ye who are preparing for illumination. Choir: To thee, O Lord.</p>	<p>لِيُعِيدَ وَلادَتَهُمْ بِالْمَاءِ وَالرُّوحِ، إِلَى الرَّبِّ نَطْلُبُ. لِيَمْنَحَهُمْ كَمَالَ الْإِيمَانِ، إِلَى الرَّبِّ نَطْلُبُ. لِيُخَصِّصَهُمْ فِي رَعِيَّتِهِ الْمُقَدَّسَةِ الْمُخْتَارَةِ، إِلَى الرَّبِّ نَطْلُبُ. أَعْضُدْ وَخَلِّصْ وَارْحَمْ واحْفَظْهُمْ يَا اللَّهُ بِنِعْمَتِكَ. أَيُّهَا الْمُسْتَعِدُّونَ لِلِاسْتِنَارَةِ، اخْنُؤُوا رُؤُوسَكُمْ لِلرَّبِّ. المرتل: لك يا رب.</p>
<p>Priest: Show the light of Thy countenance, O God, upon those who are preparing for Holy Illumination, and who desire to put away the defilement of sin. Enlighten their understanding. Establish them in the faith. Strengthen them in hope. Perfect them in love. Make them honorable members of Thy Christ, Who gave Himself for our souls.</p>	<p>الكاهن: أَيُّهَا السَيِّدُ، أَطْهِّرْ وَجْهَكَ لِلْمُسْتَعِدِّينَ لِلِاسْتِنَارَةِ الْمُقَدَّسَةِ، التَّائِقِينَ إِلَى أَنْ يَطْرُحُوا عَنْهُمْ دَنَسَ الْخَطِيئَةِ. أَنْزِ أَدْهَانَهُمْ، تَيْبَتُهُمْ فِي الْإِيمَانِ. وَطَدِّدْهُمْ فِي الرَّجَاءِ. كَمِّلْهُمْ فِي الْمَحَبَّةِ. اجْعَلْهُمْ أَعْضَاءَ كَرِيمَةً لِمَسِيحِكَ الَّذِي بَدَّلَ نَفْسَهُ فِدَاءً عَنِ نَفُوسِنَا.</p>
<p>Priest: For Thou art our Illumination, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.</p>	<p>الكاهن: لِأَنَّكَ أَنْتَ اسْتِنَارَتُنَا، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Choir: Amen.</p>	<p>المرتل: آمين.</p>
<p>Deacon: As many as are preparing for Illumination, depart. Depart, ye who are preparing for Illumination.</p>	<p>الشماس: يَا جَمِيعَ الْمُسْتَعِدِّينَ لِلِاسْتِنَارَةِ اخْرُجُوا. أَيُّهَا الْمُسْتَعِدُّونَ لِلِاسْتِنَارَةِ اخْرُجُوا.</p>
<p>Deacon: As many as are catechumens, depart. Let none of the catechumens remain.</p>	<p>الشماس: يَا جَمِيعَ الْمَوْعُوظِينَ اخْرُجُوا. لَا يَبْقَ أَحَدٌ مِنَ الْمَوْعُوظِينَ.</p>
<p>THE FIRST LITANY OF THE FAITHFUL</p>	<p>الطلبية السلامية الاولى للمؤمنين</p>
<p>Deacon: As many as are of the faithful, again and again, in peace, let us pray to the Lord. Choir: Lord, have mercy. Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace. Choir: Lord, have mercy.</p>	<p>الشماس: يَا جَمِيعَ الْمُؤْمِنِينَ، أَيْضاً وَأَيْضاً بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ. الجوق: يَا رَبُّ ارْحَمْ. الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْ واحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.</p>

Deacon: Wisdom.	الجوق: يا رَبُّ ارْحَم. الشماس: الحكمة.
Priest: O God, great and worthy to be praised, Who through the life-giving death of Thy Christ hast translated us from corruption to incorruption: Deliver Thou all our senses from death-dealing, carnal desires, setting over them as a good ruler the understanding that is in us. Let our eye have no part in any evil sight. Let our hearing be inaccessible to all idle words; and let our tongue be purged from unseemly speech. Purify our lips which praise Thee, O Lord. Make our hands to abstain from evil deeds and to work only such things as are acceptable unto Thee, establishing all our members and our minds by Thy Grace.	الكاهن: أَيُّهَا الإِلَهُ العَظِيمُ المُسَبَّحُ، يا مَنْ بِمَوْتِ مَسِيحِكَ المُحِبِّي نَقَلْتَنَا مِنَ البِلْيِ إِلَى عَدَمِ البِلْيِ، أَنْتَ أَعْتَقَ جَمِيعَ حَواسِنَا مِنَ الأَهْوَاءِ المُؤْمِتَةِ، مُقِيماً لَهَا العَقْلَ الدَاخِلِيَّ مُرْشِداً صَالِحاً. أَمَّا عُيُونُنَا فَالْتَنَفَرُ مِنْ كُلِّ مَنْظَرٍ شَرِيرٍ، وَأَذاثُنَا فَلَا تَطْرُقُهَا أَقْوالٌ بَطَّالَةٌ، وَالسِّنْتُنَا فَلْتَنْتَرَهُ عَنِ الأَقْوالِ غَيْرِ اللَّائِقَةِ. طَهِّرْ، يا رَبُّ، شِفَاهَنَا المُسَبَّحَةَ إِيَّاكَ واجْعَلْ أَيْدِينَا بَعِيدَةً عَنِ الأَعْمَالِ القَبِيحَةِ، فَاعِلَةً ما يُرْضِيكَ فَقَط. وَحَصِّنْ كُلَّ أَعْضائِنَا وَذَهْنِنَا بِنِعْمَتِكَ.
Priest: For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لِأَنَّهُ يَنْبَغِي لَكَ كُلُّ تَمَجِيدٍ وإِكْرَامٍ وَسُجُودٍ، أَيُّهَا الآبُ وَالإِبْنُ وَالرُّوحُ القُدُّوسُ، الآنَ وَكُلَّ أوانٍ، وَإِلَى دَهْرِ الداهِرِينَ.
Choir: Amen.	الجوق: آمين.
THE SECOND LITANY OF THE FAITHFUL	الطِلبَةُ السَّلامِيَّةُ الثَّانِيَةُ لِلْمُؤْمِنِينَ
Deacon: Again and again, in peace, let us pray to the Lord. Choir: Lord, have mercy. Deacon: Help us; save us; have mercy upon us; and keep us, O God, by Thy grace. Choir: Lord, have mercy. Deacon: Wisdom!	الشماس: أَيضاً وَأَيْضاً بِسَلامٍ إِلَى الرَّبِّ نَطْلُبُ. الجوق: يا رَبُّ ارْحَم. الشماس: أَعْضُدْ، وَخَلِّصْ، وارْحَمْ، واحْفَظْنَا يا اللهُ بِنِعْمَتِكَ. الجوق: يا رَبُّ ارْحَم. الشماس: الحِكمَةُ!
Priest: O holy Master, exceeding good, we beseech Thee, Who art rich in mercy, that Thou wilt be gracious to us sinners and make us worthy to receive Thine Only-Begotten Son and our God, the King of glory. For behold, His immaculate Body and His life-giving Blood, entering at this present hour, are about to be set forth upon this mystical table, invisibly escorted by a multitude of heavenly hosts. Grant us to partake of them without condemnation, that, the eyes of our understanding being enlightened	الكاهن: أَيُّهَا السَّيِّدُ القُدُّوسُ، الفائقُ الصَّلاحِ، إِنِّنا نَتَضَرَّعُ إِلَيْكَ، أَنْتَ العَنِيُّ بِالرَّحْمَةِ، أَنْ تَكُونَ مُتَعَطِّفاً عَلَيْنَا نَحْنُ الخَطَاةُ، وَأَنْ تُؤَهِّلَنَا لِاسْتِقْبالِ ابْنِكَ الوَحِيدِ إِلَهنا، مَلِكِ المَجْدِ. فَها إِنَّ جَسَدَهُ الطاهرَ وَدَمَهُ المُحِبِّي يَمْرانَ عابِرِينَ في هَذِهِ السَّاعَةِ، مُزْمَعِينَ أَنْ يُوضَعَ عَلى هَذِهِ المائِدَةِ السَّرِيَّةِ، مَحْفُوفِينَ بِجَمْعِ غَفيرٍ مِنَ الجُودِ السَّماوِيَّةِ بِحالٍ غَيْرِ مَنْظُورٍ. فَهَبْنَا أَنْ نَتَّاولَهُما غَيْرَ مَدِينِينَ، لِكَي تَسْتَنيرَ بِهِما حَدَقَتَا ذَهْنِنَا،

thereby, we may become sons of the light and of the day.	فَنصيرَ بَنِي النُّورِ والنَّهَارِ.
Priest: Through the Gift of Thy Christ, with whom Thou art blessed, together with Thy most holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.	الكاهن: بِحَسَبِ مَوْهَبَةِ مَسِيحِكَ، الَّذِي أَنْتَ مُبَارَكٌ مَعَهُ وَمَعَ رُوحِكَ الْكَلْبِيِّ قُدْسُهُ الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ.
Choir: Amen.	الجوق: آمين.
The deacon enters the sanctuary through the south door. As the choir begins chanting "Now the Powers," the priest and deacon quietly recite the hymn.	
Priest: Now the powers of heaven invisibly worship with us; for behold, the King of glory doth enter.	الكاهن: الْآنَ قُوَّاتُ السَّمَاوَاتِ يَخْدِمُونَ مَعَنَا، بِحَالٍ غَيْرٍ مَنظُورٍ. لِأَنَّهُ هُوَذَا مَلِكُ الْمَجْدِ يَدْخُلُ عَابِرًا.
Deacon: Behold, the completed mystical sacrifice is escorted in. Let us with faith and longing draw near and become partakers of life everlasting. Alleluia.	الشماس: هَا هِيَ الصَّحِيَّةُ السَّرِيَّةُ تَتَرَيِّحُ مَكْمَلَةً. فَلْنَتَقَدَّمْ بِإِيمَانٍ وَشَوْقٍ. لِنَصِيرَ شُرَكَاءَ الْحَيَاةِ الْأَبَدِيَّةِ. هَلُوبِيَا.
NOW THE POWERS OF HEAVEN	الآنَ قُوَّاتُ السَّمَاوَاتِ
Choir: Now the powers of heaven invisibly worship with us; for behold, the King of glory doth enter. <i>(repeated as necessary)</i>	الجوق: الْآنَ قُوَّاتُ السَّمَاوَاتِ يَخْدِمُونَ مَعَنَا، بِحَالٍ غَيْرٍ مَنظُورٍ. لِأَنَّهُ هُوَذَا مَلِكُ الْمَجْدِ يَدْخُلُ عَابِرًا.
The priest begins the great censuring at the prothesis table, then censuring as is customary during the Cherubic Hymn. As he censures, he quietly recites Psalm 50 in its entirety.	
Priest: Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against thee only have I sinned and done this evil before thee, that thou mightest be justified in thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, thou hast loved truth; the hidden and secret things of thy wisdom hast thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from	الكاهن: إِرْحَمْنِي يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ وَكَمَثَلِ كَثْرَةِ رَأْفَتِكَ أَمْحُ مَاتِمِي. إغْسِلْنِي كَثِيرًا مِنْ إِثْمِي وَمِنْ خَطِيئَتِي طَهِّرْنِي. لِأَنِّي أَنَا عَارِفٌ بِإِثْمِي وَخَطِيئَتِي أَمَامِي فِي كُلِّ حِينٍ. إِلَيْكَ وَحْدَكَ خَطِئْتُ وَالشَّرَّ قُدَّامَكَ صَنَعْتُ. لِكَيْ تَصْدُقَ فِي أَقْوَالِكَ وَتَغْلِبَ فِي مُحَاكَمَتِكَ. هَاأَنْذَا بِالْآثَامِ حُبْلَ بِي وَبِالْخَطَايَا وَادْتَنَيْتَنِي أُمِّي. لِأَنَّكَ قَدْ أَحْبَبْتَ الْحَقَّ وَأَوْضَحْتَ لِي غَوَامِضَ حِكْمَتِكَ وَمَسْتَوْرَاتِهَا. تَنْضَخْنِي بِالزُّوْفِيِّ فَأَطْهُرُ وَتَغْسِلْنِي فَأَبْيَضُ أَكْثَرَ مِنَ التَّلْجِ. تُسْمِعْنِي سُرُورًا وَبَهْجَةً فَنَبْتَهِّجُ عِظَامِي الدَّلِيلَةَ. إِصْرِفْ وَجْهَكَ عَنِ خَطَايَايَ وَامْحُ كُلَّ مَاتِمِي. قَلْبًا نَقِيًّا أُخْلُقُ فِيَّ يَا اللَّهُ، وَرُوحًا مُسْتَقِيمًا

<p>thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and with thy governing Spirit establish me. I shall teach transgressors thy ways, and the ungodly shall turn back unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation; my tongue shall rejoice in thy righteousness. O Lord, thou shalt open my lips, and my mouth shall declare thy praise. For if thou hadst desired sacrifice, I had given it; with whole-burnt offerings thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon thine altar.</p>	<p>جَدِّدْ فِي أَحْشَائِي. لَا تَطْرَحْنِي مِنْ أَمَامِ وَجْهِكَ وَرُوحَكَ الْقُدُّوسَ لَا تَنْزِعْهُ مِنِّي. اِمْنَحْنِي بَهْجَةً خَلَاصِكَ وَبِرُوحِ رِئَاسِي اعْضُدْنِي. فَأَعْلِمِ الْأَثَمَةَ طُرُقَكَ وَالْكَفْرَةَ إِلَيْكَ يَرْجِعُونَ. نَجِّنِي مِنَ الدِّمَاءِ يَا اللَّهُ إِلَهَ خَلَاصِي فَيَبْتَهِجَ لِسَانِي بِعَدْلِكَ. يَا رَبُّ افْتَحْ شَفَتِي لِيُخْبِرَ فَمِي بِتَسْبِيحِكَ. لِأَنَّكَ لَوْ أَحْبَبْتَ الذَّبِيحَةَ، لَكُنْتَ الْآنَ أُعْطِي، وَلَكِنَّكَ لَا تُسَرُّ بِالْمُحْرَقَاتِ. الذَّبِيحَةُ لِلَّهِ رُوحٌ مُنْسَحِقٌ، الْقَلْبُ الْمُتَخَشِّعُ وَالْمُتَوَاضِعُ لَا يَرِذُّهُ اللَّهُ. أَصْلِحْ يَا رَبُّ بِمَسَرَّتِكَ صِهْيُونََ وَلِثُبُنَ أُسُورِ أورشليم. حِينَئِذٍ تُسَرُّ بِذَّبِيحَةِ الْعَدْلِ قُرْبَانًا وَمُحْرَقَاتٍ. حِينَئِذٍ يُقَرَّبُونَ عَلَى مَذْبَحِكَ الْعُجُولِ.</p>
<p>Having completed the censuring, the priest gives up the censer. The priest and deacon make three metanoias before the holy table. The priest kisses the antiminsion, while the deacon kisses its southeast corner. The priest turns toward the faithful, bowing to ask for forgiveness. They proceed to the prothesis table, where the priest censes the holy gifts. They then prostrate, saying: “O God, be gracious unto me, the sinner, and have mercy on me.” The priest places the veil over his head and, with great reverence, takes the chalice in his right hand and the diskos in his left hand, exiting through the north door. The deacon precedes him, carrying the censer and holding a candle.</p>	
<p>The priest, saying softly “Through the prayers of our holy fathers...” makes the entrance from the north door, across the solea and directly into the sanctuary through the holy doors. The priest places the holy gifts on the holy table. <u>He removes the covers from the chalice and diskos</u>, leaving the star in place over the gifts. Lifting the aer from his head, the priest wraps it around the censer and then covers the holy gifts with it and censes them. Finally, the priest and deacon make three prostrations, while the choir concludes the hymn.</p>	
<p>Choir: Behold, the completed mystical sacrifice is escorted in. Let us with faith and longing draw near and become partakers of life everlasting. Alleluia.</p>	<p>الجوق: ها هي الضحيَّة السريَّة تنزيح مُكَمَّلَة. فَلتَقَدِّمُ بايمانٍ وشوقٍ، لِنصيرِ شُرَكَاءِ الحياةِ الأبديَّة. هَللوييا.</p>
<p>The deacon exits through the north door, stands in his usual place facing the holy doors, and intones the following litany.⁷</p>	
<p>THE LITANY BEFORE THE LORD’S PRAYER</p>	<p>الطَّلِبَة قَبْلَ الصَّلَاةِ الرَّبَّانِيَّةِ</p>
<p>Deacon: Let us complete our evening prayer unto the Lord.</p>	<p>الشماس: لِنُكَمِّلْ طِلْبَاتِنَا الْمَسَائِيَّةَ لِلرَّبِّ.</p>

⁷ In the Slavic practice, the priest recites the Prayer of St. Ephraim the Syrian and the people prostrate at each of the three verses. In the Antiochian-Byzantine practice, the prayer and prostrations are not done here.

Choir: Lord, have mercy. <i>(after every petition)</i>	الجوق: يَا رَبُّ ارْحَم. (بَعْدَ كُلِّ طَلْبَةٍ)
Deacon: For the precious Gifts spread forth and Presanctified, let us pray to the Lord.	الشماس: مِنْ أَجْلِ هَذِهِ الْقَرَابِينِ الْمُكْرَمَةِ الْمَوْضُوعَةِ، مِنْ الرَّبِّ نَطْلُبُ.
Deacon: That our God, who loveth mankind, receiving them upon His holy, heavenly, and ideal Altar for an odor of spiritual fragrance, will send down upon us in return His Divine Grace and the Gift of the Holy Spirit, let us pray to the Lord.	الشماس: حَتَّىٰ إِنَّ إِلَهَنَا الْمُحِبَّ الْبَشَرَ، الَّذِي قَبَلَهَا عَلَىٰ مَذْبَحِهِ الْمُقَدَّسِ السَّمَاوِيِّ الْعَقْلِيِّ، رَائِحَةً طَيِّبَ زَكِيٍّ، يُرْسِلُ لَنَا عَوْضَهَا التَّعَمَّةَ الْإِلَهِيَّةَ وَمَوْهَبَةَ الرُّوحِ الْقُدُّسِ، نَطْلُبُ.
Deacon: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.	الشماس: مِنْ أَجْلِ نَجَاتِنَا مِنْ كُلِّ ضَيْقٍ وَغَضَبٍ وَخَطَرٍ وَشِدَّةٍ، إِلَى الرَّبِّ نَطْلُبُ.
Deacon: Help us; save us; have mercy upon us; and keep us, O God, by Thy grace.	الشماس: أَعْضُدْ، وَخَلِّصْ، وَارْحَمْ، وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.
Deacon: That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.	الشماس: أَنْ يَكُونَ مَسَاوُنًا كُلُّهُ كَامِلًا، مُقَدَّسًا، سَلَامِيًّا، وَبِلَا خَطِيئَةٍ، مِنَ الرَّبِّ نَسْأَلُ.
Choir: Grant this, O Lord. <i>(after every petition)</i>	الجوق: اسْتَجِبْ يَا رَبُّ. (تُعَادُ بَعْدَ كُلِّ طَلْبَةٍ)
Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.	الشماس: مَلَائِكَةَ سَلَامٍ، مُرْشِدًا، أَمِينًا، حَافِظًا نُفُوسَنَا وَأَجْسَادَنَا، الرَّبِّ نَسْأَلُ.
Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.	الشماس: مُسَامَحَةَ خَطَايَانَا وَغُفْرَانَ زَلَّاتِنَا، الرَّبِّ نَسْأَلُ.
Deacon: All things good and profitable for our souls, and peace for the world, let us ask of the Lord.	الشماس: الصَّالِحَاتِ وَالْمُوَافِقَاتِ لِنُفُوسِنَا، وَالسَّلَامِ لِلْعَالَمِ، الرَّبِّ نَسْأَلُ.
Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.	الشماس: أَنْ نُتَمِّمَ بَقِيَّةَ زَمَانِ حَيَاتِنَا بِسَلَامٍ وَتَوْبَةٍ، الرَّبِّ نَسْأَلُ.
Deacon: A Christian ending to our life, painless, blameless, and peaceful; and a good defense before the dread Judgment Seat of Christ, let us ask of the Lord.	الشماس: أَنْ تَكُونَ أَوَاخِرُ حَيَاتِنَا مَسِيحِيَّةً، سَلَامِيَّةً، بِلَا حُزْنٍ وَلَا خِزْيٍ، وَجَوَابًا حَسَنًا لَدَىٰ مِنْبَرِ الْمَسِيحِ الْمَرْهُوبِ، نَسْأَلُ.
Deacon: Asking for the unity of the Faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.	الشماس: بَعْدَ التَّمَاسِينَا الْإِتِّحَادِ فِي الْإِيمَانِ وَشَرِكَةِ الرُّوحِ الْقُدُّسِ، فَلْنُودِعْ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا، وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ إِلَهِهِ.

Choir: To Thee, O Lord.	المرتل: لَكَ يَا رَبُّ.
Priest: O God of ineffable and unseen mysteries, with Whom are hidden treasures of wisdom and knowledge, Who hast revealed unto us the ministry of this service and hast appointed unto us sinners through Thy great love toward mankind, to offer unto Thee gifts and sacrifices for our sins and for the ignorance of the people: Do Thou the same invisible King, Who doeth things great and inscrutable, glorious and marvelous, which cannot be numbered, look upon us, Thine unworthy servants who stand at this holy altar as at Thy cherubic throne, upon which lieth Thine only-begotten Son and our God, in the dread mysteries spread forth thereon; and having delivered us and all Thy faithful people from every impurity, sanctify all our souls and bodies with the sanctification which cannot be taken away. That partaking with a pure conscience with face unashamed, with heart illumined of these divine, hallowed things and, being enlivened through them, we may be united unto Christ Himself, our true God, Who hath said: Whosoever eateth my flesh and drinketh my blood abideth in Me, and I in him; that, Thy Word, O Lord, making an abode in us and sojourning among us, we may become a temple of Thine all-holy and adorable Spirit, redeemed from every wile of the devil, wrought either by deed or word or thought, and may obtain the good things promised unto us with all Thy saints who in all ages have been well-pleasing unto Thee.	<p>الكاهن: يَا إِلَهَ الْأَسْرَارِ الَّتِي لَا تُرَى وَلَا يُنْطَقُ بِهَا، الَّذِي عِنْدَهُ كُنُوزُ الْحِكْمَةِ وَالْمَعْرِفَةِ، يَا مَنْ أَعْلَنْتَ لَنَا هَذِهِ الْخِدْمَةَ، وَأَقَمْتَنَا بِكَثْرَةِ مَحَبَّتِكَ لِلْبَشَرِ، نَحْنُ الْخَطَاةَ، لِنُقَدِّمَ لَكَ قَرَابِينَ وَذَبَائِحَ عَنِ خَطَايَانَا وَجَهَالَاتِ الشَّعْبِ. أَنْتَ أَيُّهَا الْمَلِكُ غَيْرُ الْمَنْظُورِ، الصَّانِعُ الْعِظَائِمِ الَّتِي لَا يُسَبَّرُ غَوْرُهَا، وَالْمُعْجِزَاتِ الْمَجِيدَةِ الَّتِي لَا عَدَدَ لَهَا، أَنْظِرْ إِلَيْنَا نَحْنُ عَبِيدَكَ الْخَطَاةَ غَيْرِ الْمُسْتَحِقِّينَ، الْمَائِلِينَ لَدَى هَذَا الْمَذْبَحِ الْمُقَدَّسِ، كَأَنَّنا لَدَى عَرْشِكَ الشَّارُوبِيِّ، الَّذِي يَسْتَرِيحُ عَلَيْهِ ابْنُكَ الْوَحِيدُ الْهَيْئًا، بِالْأَسْرَارِ الرَّهيبَةِ الْمَوْضُوعَةِ عَلَيْهِ. وَأَعْتَقْنَا نَحْنُ وَشَعْبَكَ الْمُؤْمِنَ مِنْ كُلِّ نَجَاسَةٍ، وَقَدِّسْ نُفُوسَنَا وَأَجْسَادَنَا كُلَّنَا بِتَقْدِيسٍ لَا يُنْتَزَعُ، حَتَّى إِذَا تَتَاوَلْنَا مِنْ هَذِهِ الْقُدْسَاتِ الْإِلَهِيَّةِ بِضَمِيرٍ نَقِيٍّ وَوَجْهِهِ غَيْرِ خَازٍ، وَقَلْبٍ مُسْتَتِيرٍ، نَحْيَا بِهَا، وَنَتَّحِدُ بِمَسِيحِكَ نَفْسَهُ إِلَيْنَا الْحَقِيقِيِّ الْقَائِلِ: مَنْ يَأْكُلْ جَسَدِي وَيَشْرَبْ دَمِي، يَنْبُتْ فِيَّ وَأَنَا فِيهِ. وَإِذْ يَسْكُنُ كَلِمَتُكَ، يَا رَبُّ، وَيَتَرَدَّدُ فِيمَا بَيْنَنَا، نَصِيرُ هَيْكَلًا لِرُوحِكَ الْكَلْبِيِّ قُدْسُهُ، الْوَاجِبِ السُّجُودَ لَهُ، نَاجِينَ مِنْ كُلِّ حِيلَةِ شَيْطَانِيَّةٍ، صَائِرَةً بِالْفِعْلِ أَوْ بِالْقَوْلِ أَوْ بِالْفِكْرِ، وَنَحْطِي بِالْخَيْرَاتِ الْمَوْعُودِ بِهَا، مَعَ جَمِيعِ قَدِيسِيكَ الَّذِينَ أَرْضُوكَ مُنْذُ الدَّهْرِ.</p>
Priest: And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father, and to say:	الكاهن: وَأَهْلِنَا أَيُّهَا السَّيِّدُ أَنْ نَجْسُرَ بِدَالَةٍ وَبِإِلَاءِ دَيْنُونَةٍ عَلَى أَنْ نَدْعُوكَ أَبَا، أَيُّهَا إِلَهُ السَّمَاوِيِّ، وَنَقُولَ:
Meanwhile, the deacon crosses his orarion, as is customary during The Lord's Prayer.	
THE LORD'S PRAYER	الصلاة الربانية
People: Our Father, who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us	الكل: أَبَانَا الَّذِي فِي السَّمَاوَاتِ، لِيَتَقَدَّسَ اسْمُكَ، لِيَأْتِ مَلَكُوتُكَ، لِيَتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ، حُبْرْنَا الْجَوْهَرِيِّ أَعْطِنَا الْيَوْمَ، وَاتْرُكْ لَنَا مَا

our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.	عَلَيْنَا، كَمَا تَتْرُكُ نَحْنُ لِمَنْ لَنَا عَلَيْهِ، وَلَا تَدْخِلْنَا فِي تَجْرِبَةٍ، لَكِنْ نَجِّنَا مِنَ الشَّرِيرِ.
Priest: For Thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.	الكاهن: لِأَنَّ لَكَ الْمُلْكَ، وَالْقُوَّةَ، وَالْمَجْدَ، أَيُّهَا الْآبُ، وَالْإِبْنُ، وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوق: آمين.
THE PEACE	السلام
Priest: Peace be to all.	الكاهن: السَّلَامُ لِجَمِيعِكُمْ.
Choir: And to thy spirit.	الجوق: وَلِرُوحِكَ أَيْضاً.
Deacon: Let us bow our heads unto the Lord.	الشماس: أَحْنُوا رُؤُوسَكُمْ لِلرَّبِّ.
Choir: To Thee, O Lord.	الجوق: لَكَ يَا رَبِّ.
Priest: O God, Who alone art good and compassionate, Who dwellest in the heights and regardest the humble: Look with the eyes of Thy tenderness upon all Thy people, and preserve them. And make us all worthy to partake without condemnation of these Thy life-giving mysteries; for unto Thee have we bowed our heads in the hope of Thy rich mercy.	الكاهن: أَيُّهَا إِلَهُ الصَّالِحِ وَالْمُتَحَنِّنِ وَحَدَهَ، السَّاكِنِ فِي الْعُلَى وَالسَّاهِرِ عَلَى الدُّنْيَى، تَطَّلَعُ بِعَيْنَيْ حَنُونٍ إِلَى شَعْبِكَ كُلِّهِ وَاحْفَظْهُ، وَأَهْلُنَا جَمِيعاً لِأَنَّ نَشْتَرِكَ بِلا دَيْنُونَةٍ فِي أَسْرَارِكَ هَذِهِ الْمُحْيِيَّةَ، فَإِنَّا لَكَ قَدْ حَيَّنَّا رُؤُوسَنَا، مُنْتَظِرِينَ مِنْكَ الرَّحْمَةَ الْغَنِيَّةَ.
Priest: Through the grace and compassion and love toward man of Thine only-begotten Son, with Whom Thou art blessed, together with Thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages.	الكاهن: بِبِنْعْمَةٍ وَرَأْفَاتِ ابْنِكَ الْوَحِيدِ وَمَحَبَّتِهِ لِلْبَشَرِ الَّذِي أَنْتَ مُبَارَكٌ مَعَهُ، وَمَعَ رُوحِكَ الْكُلِّيِّ قُدُّوسِهِ الصَّالِحِ وَالصَّانِعِ الْحَيَاةَ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوق: آمين.
Priest: Hear us, O Lord Jesus Christ our God, from Thy holy dwelling-place, and from the throne of the glory of Thy kingdom; and come to sanctify us, O Thou who sittest on high with the Father, and art here invisibly present with us; and vouchsafe by Thy mighty hand to impart unto us Thine immaculate Body and precious Blood, and through us unto all the people.	الكاهن: أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، أَصْغِ مِنْ مَسْكِنِكَ الْمُقَدَّسِ، وَمِنْ كُرْسِيِّ مَجْدِ مُلْكِكَ، وَهَلُمَّ لِتَقْدِسِنَا أَيُّهَا الْجَالِسُ فِي الْأَعَالِي مَعَ الْآبِ، وَالْحَاضِرُ هُنَا مَعَنَا غَيْرَ مَنْظُورٍ، وَارْتَضِ أَنْ تَنَاوِلَنَا بِيَدِكَ الْعَزِيزَةِ، جَسَدَكَ الطَّاهِرَ وَدَمَكَ الْكَرِيمِ، وَبِوَاسِطَتِنَا لِكُلِّ شَعْبِكَ.
The priest, standing before the holy table, and the deacon on the solea, as is customary, make three metanoias quietly saying each time: "O God, be gracious unto me, the sinner, and have mercy on me." The deacon then exclaims:	
Deacon: Let us attend.	الشماس: لِنُصْنِغِ.

While the Holy Gifts are still covered, the priest reverently touches, but does not elevate, the life-giving Body with the fingers of both hands, reaching under the aer and says:	
Priest: The presanctified Holy Things are for the holy.	الكاهن: الْقُدْسَاتُ السَّابِقُ تَقْدِيسُهَا لِلْقَدِيسِينَ.
Choir: One is holy, one is Lord, Jesus Christ; to the glory of God the Father. Amen.	المرتل: قُدُّوسٌ وَاحِدٌ، رَبٌّ وَاحِدٌ، يَسُوعُ الْمَسِيحُ لِمَجْدِ اللَّهِ الْآبِ. آمِينَ.
The deacon enters the sanctuary through the south door and stands to the right of the priest. The priest lifts and folds the aer, then lifts the star and places it over the covers in its appropriate place. With great reverence, the priest then divides the Lamb and fills the chalice. The following is done quietly:	
Deacon: Divide, master, the Holy Lamb.	الشماس: جَزِّءْ يَا سَيِّدُ الْخُبْزَ الْمُقَدَّسَ.
The priest divides the Lamb into four parts with great reverence and care, saying:	
Priest: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is eaten, yet never consumed, but sanctifies those who partake thereof.	الكاهن: يُجَزَّأُ وَيُقَسَّمُ حَمْلُ اللَّهِ، الَّذِي يُجَزَّأُ وَلَا يَنْقَسِمُ، وَيُؤْكَلُ دَائِمًا وَلَا يَنْفَدُ، بَلْ يُقَدِّسُ الْمُشْتَرِكِينَ بِهِ.
The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thus:	
I Σ NI KA X Σ	
Deacon: Fill, master, the holy cup.	الشماس: كَمِّلْ، يَا سَيِّدُ، الْكَأْسَ الْمُقَدَّسَةَ.
The priest takes the portion marked IΣ and makes with it the sign of the cross over the Chalice, and drops it in, saying quietly:	
Priest: The fullness of the Holy Spirit.	الكاهن: كَمَالُ الرُّوحِ الْقُدُّسِ.
Deacon: Amen.	الشماس: آمِينَ.
Bringing for the priest's blessing the zeon, the deacon says:	
Deacon: Bless, master, the zeon.	الشماس: بَارِكْ، يَا سَيِّدُ، الْمَاءَ الْحَارَّ.
Blessing the zeon, the priest says:	
Priest: Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto ages of ages.	الكاهن: مُبَارَكَةٌ حَرَارَةُ قُدْسَاتِكَ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَالِي دَهْرِ الدَّاهِرِينَ.
Deacon: Amen.	الشماس: آمِينَ.
Then the deacon pours a sufficient amount of warm water in the chalice crosswise, saying:	
Priest: The fervor of the Holy Spirit.	الكاهن: حَرَارَةُ الرُّوحِ الْقُدُّسِ.
Deacon: Amen.	الشماس: آمِينَ.
Then the clergy and people say the following prayers of preparation for Holy Communion:	
People: I stand before the doors of thy temple, and yet I refrain not from my terrible thoughts. But do thou, O Christ God, who didst justify the	الشَّعْبُ: لَقَدْ وَقَفْتُ أَمَامَ أَبْوَابِ هَيْكَلِكَ، وَعَنِ الْأَفْكَارِ الرَّدِيئَةِ لَمْ أَنْفِصِلْ. لَكِنْ أَنْتَ أَيُّهَا

<p>publican and hadst mercy on the Canaanite woman and didst open the gates of paradise to the thief: open unto me the compassion of thy love toward mankind, and receive me as I approach and touch thee, like the harlot and the woman with the issue of blood; for the one, by but touching the hem of thy garment, received healing, and the other, by embracing thine immaculate feet, received the forgiveness of her sins. And I, who am pitiful, dare to partake of thy whole Body. Let me not be consumed, but receive me as thou didst receive them, and enlighten the senses of my soul, burning up the accusations of my sins, through the intercessions of her that without seed gave thee birth and of the heavenly powers; for thou art blessed unto ages of ages. Amen.</p>	<p>المسيحُ الإله، يا من برَّرَ العِشَارَ ورحمَ الكنعانيَّةَ وفتحَ للصِّ أبوابَ الفردوسِ، إفتحْ لي حُنُوَّ محبَّتِكَ للبشرِ، واقبلني متقدِّماً إليك ولا مِساً إِيَّاكَ، كما قبِلتَ الزَّانيةَ والنَّازفةَ الدَّمِ. أمَّا هذه فبِمَسِّهَا هُدْبَ ثوبِكَ نالتِ الشِّفاءَ بأيسرِ مرامٍ. وأمَّا تلكَ فبإمساكِهَا قَدَمَيْكَ الطَّاهِرَتَيْنِ نالتَ حلَّ خطاياها. وأمَّا أنا المرثيُّ له، فبتجاسُري على أنْ أقبلَ جسدَكَ كلُّهُ لا تحرقني. بلِ اقبلني مثلَ هاتينِ، وأنزِرْ حواسَّ نفسي، مُحْرِقاً جراثيمَ خطيئتي. بشِفاعاتِ التي ولدتَكَ بلا زرعٍ، والقوَّاتِ السماويَّةِ. لأنَّكَ مباركٌ إلى أبدِ الدُّهورِ، آمين.</p>
<p>I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.</p>	<p>أُؤْمِنُ، يَا رَبُّ، وَأَعْتَرِفُ، بِأَنَّكَ أَنْتَ بِالْحَقِيقَةِ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ، الَّذِي أَتَيْتَ إِلَى الْعَالَمِ لِتَخْلِصَ الْخَطَاةَ، الَّذِينَ أَنَا أَوْلَهُمْ. وَأُؤْمِنُ أَيْضاً بِأَنَّ هَذَا هُوَ جَسَدُكَ الطَّاهِرُ نَفْسُهُ، وَهَذَا هُوَ دَمُكَ الْكَرِيمُ عَيْنُهُ. فَاطْلُبْ إِلَيْكَ أَنْ تَرْحَمَنِي وَتَغْفِرَ لِي زَلَاتِي الطَّوْعِيَّةَ وَالْكَرْهِيَّةَ، الَّتِي بِالْقَوْلِ وَالَّتِي بِالْفِعْلِ، الَّتِي بِمَعْرِفَةٍ وَالَّتِي بِغَيْرِ مَعْرِفَةٍ. وَأَهْلِنِي بِلا دَيْنُونَةٍ، أَنْ أَشْتَرِكَ فِي أَسْرَارِكَ الطَّاهِرَةِ لِعُفْرَانِ الْخَطَايَا وَلِلْحَيَاةِ الْأَبَدِيَّةِ. آمين.</p>
<p>Behold, I approach Divine Communion. O Maker, burn me not as I partake, for Fire art thou which burneth the unworthy. But purify thou me of every stain.</p>	<p>هَاءَئِذَا أَتَقَدَّمُ إِلَى الشَّرِكَةِ الْإِلَهِيَّةِ، فَلَا تَحْرُقْنِي مِنْ جَرَى تَنَاوُلِي إِيَّاهَا، يَا جَابِلِي. فَإِنَّكَ نَارٌ تُحْرِقُ غَيْرَ الْمُسْتَحَقِّينَ، بَلِ طَهِّرْنِي مِنْ كُلِّ دَنَسٍ.</p>
<p>Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.</p>	<p>إِقْبَلْنِي الْيَوْمَ شَرِيكاً لِعَشَائِكَ السِّرِّيِّ، يَا ابْنَ اللَّهِ، لِأَنِّي لَنْ أَقُولَ سِرِّكَ لِأَعْدَائِكَ، وَلَا أَقْبُلُكَ قُبْلَةً غَاشَّةً مِثْلَ يَهُودَا، لَكِنْ كَالصِّ اعْتَرِفُ لَكَ هَاتِفاً: أَذْكَرْنِي، يَا رَبُّ، فِي مَلَكُوتِكَ.</p>
<p>Tremble, O man, as thou beholdest the deifying Blood, for it is a burning coal consuming the</p>	<p>إِرْهَبْ، أَيُّهَا الْإِنْسَانُ، عِنْدَ نَظَرِكَ الدَّمِ الْمُؤَلِّهِ، فَإِنَّهُ</p>

unworthy. The body of God both deifieth and nourisheth me. It deifieth the spirit and wondrously nourisheth the mind.	جَمْرٌ يَحْرُقُ غَيْرَ الْمَسْتَحِقِّينَ، إِنَّ جَسَدَ الْإِلَهِ يُوَلِّهُنِي وَيَغْدِينِي، يُوَلِّهُ الرُّوحَ وَيَغْدِي الْعَقْلَ عَلَى مَنَوَالٍ غَرِيبٍ.
Thou hast smitten me with yearning, O Christ, and by thy divine love hast thou changed me. But with thine immaterial fire, consume my sins and count me worthy to be filled with delight in thee, that leaping for joy, O Good One, I may magnify thy two comings.	لَقَدْ شَغَفْتَنِي بِالشَّوْقِ إِلَيْكَ، أَيُّهَا الْمَسِيحُ، وَحَوَّلْتَنِي بِعِشْقِكَ الْإِلَهِيِّ. فَاحْرُقْ خَطَايَايَ بِنَارِ غَيْرِ هَيُولِيَّةٍ. وَأَهْلُنِي لِأَنَّ أَمْتَلَى مِنَ النِّعَمِ الَّذِي فِيكَ، لَكِي أَعْظَمَ طَرِباً حُضُورَيْكَ، أَيُّهَا الصَّالِحُ.
Into the splendour of thy Saints how shall I, the unworthy one, enter? For should I dare to enter the bridal chamber, my vesture doth betray me, for it is not a wedding garment; and as one bound, I shall be cast out by the Angels. Cleanse, O Lord, the defilement of my soul, and save me, since thou art the Friend of man.	فِي بَهَاءِ قَدِيسِكَ كَيْفَ أَدْخُلُ أَنَا غَيْرَ الْمَسْتَحِقِّ. فَإِنِّي إِن تَجَرَّأْتُ عَلَى الدَّخُولِ مَعَهُمْ إِلَى الْخَدْرِ يَبْكَتُنِي لِبَاسِي، لِأَنَّهُ لَيْسَ لِبَاسَ الْعُرْسِ. وَأَطْرَحُ مِنَ الْمَلَائِكَةِ مَغْلُولاً. فَطَهِّرْ، يَا رَبِّ، دَنَسَ نَفْسِي وَخَلِّصْنِي، بِمَا أَنَّكَ مُحِبٌّ لِلبَشَرِ.
O man-befriending Master, Lord Jesus my God, let not these holy Gifts be unto me for judgment through mine unworthiness, but for purification and sanctification of both soul and body, and as an earnest of the life and the kingdom to come. For it is good for me to cleave unto God and to place in the Lord the hope of my salvation.	أَيُّهَا السَّيِّدُ الْمُحِبُّ الْبَشَرَ، الرَّبُّ يَسُوعُ الْمَسِيحُ الْإِلَهِيُّ، لَا تَصِرْ لِي هَذِهِ الْقُدْسَاتُ لِمُحَاكَمَةٍ لِعَدَمِ اسْتِحْقَاقِي، بَلْ لِتَطْهِيرِ النَّفْسِ وَالْجَسَدِ وَلِنَقْدِيسِيهِمَا، وَلِعَرْبُونِ الْحَيَاةِ وَالْمَلَكُوتِ الْآتِيَيْنِ. أَمَّا أَنَا فَخَيْرٌ لِي أَنْ أَلْتَصِقَ بِاللَّهِ وَأَضَعُ فِي الرَّبِّ رَجَاءَ خَلَاصِي.
Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.	اقْبَلْنِي الْيَوْمَ شَرِيكاً لِعَشَائِكَ السِّرِّيِّ، يَا ابْنَ اللَّهِ، لِأَنِّي لَنْ أَقُولَ سِرِّكَ لِأَعْدَائِكَ، وَلَا أَقْبِلُكَ قُبْلَةً غَاشَّةً مِثْلَ يَهُودَا، لَكِنْ كَاللِّصِّ اعْتَرِفُ لَكَ هَاتِفاً: اذْكُرْنِي، يَا رَبِّ، فِي مَلَكُوتِكَ.
Not unto judgment, nor unto condemnation, be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body. Amen.	لَا تَكُنْ لِي مُنَاوَلَةً أَسْرَارِكَ الْمُقَدَّسَةِ، أَيُّهَا الرَّبُّ، لِمُحَاكَمَةٍ أَوْ لِدَيْنُونَةٍ، بَلْ لِشِفَاءِ النَّفْسِ وَالْجَسَدِ.
The choir sings the koinonikon, interspersing verses from Psalm 33.	
THE KOINONIKON (COMMUNION HYMN)	كِينُونيكون (تَرْنِيمَةُ الْمُنَاوَلَةِ)
Choir: O taste and see that the Lord is good. Alleluia.	الْمُرْتَل: ذُوقُوا وَانظُرُوا مَا أَطْيَبَ الرَّبِّ. هَلَلُويَا.
PSALM 33	المزمور ٣٣
1. I will bless the Lord at all times; His praise	١. أُبَارِكُ الرَّبَّ فِي كُلِّ حِينٍ. تَسْبِيحَتُهُ بِفَمِي فِي

shall continually be in my mouth.	كُلَّ أَنْ.
2. In the Lord shall my soul be praised; let the meek hear and be glad.	٢. نَفْسِي تَتَبَاهَى بِالرَّبِّ. فَيَسْمَعُ الْوَادِعُونَ وَيَفْرَحُونَ.
3. O magnify the Lord with me, and let us exalt His Name together.	٣. عَظِّمُوا الرَّبَّ مَعِي. وَلَنَرْفَعِ اسْمَهُ جَمِيعُنَا.
4. I sought the Lord, and He heard me, and delivered me from all my tribulations.	٤. طَلَبْتُ الرَّبَّ بِاجْتِهَادٍ فَاسْتَجَابَ لِي وَمِنْ جَمِيعِ مَخَاوِفِي نَجَّانِي.
5. Come unto Him, and be enlightened, and your faces shall not be ashamed.	٥. تَقَدَّمُوا إِلَيْهِ وَاسْتَنِيرُوا فَلَا تَخْزَى وُجُوهُكُمْ.
6. This poor man cried, and the Lord heard him, and saved him out of all his tribulations.	٦. هَذَا الْمِسْكِينُ صَرَخَ وَالرَّبُّ اسْتَمَعَ لَهُ، وَمِنْ جَمِيعِ أَحْزَانِهِ نَجَّاهُ.
7. The angel of the Lord will encamp round about them that fear Him, and will deliver them.	٧. مَلَائِكَةُ الرَّبِّ يُعَسِّكِرُ حَوْلَ خَائِفِيهِ وَيُنَجِّيهِمْ.
8. O taste and see that the Lord is good; blessed is the man that hopeth in Him.	٨. ذُوقُوا وَانظُرُوا مَا أَطْيَبَ الرَّبِّ. فَطُوبَى لِلرَّجُلِ الْمُتَوَكِّلِ عَلَيْهِ.
9. O fear the Lord, all ye His saints; for there is no want to them that fear Him.	٩. اتَّقُوا الرَّبَّ يَا جَمِيعَ قِدِّيْسِيهِ. فَإِنَّهُ لَيْسَ لِلَّذِينَ يَتَّقُونَهُ إِعْوَازٌ.
10. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.	١٠. الْأَغْنِيَاءُ افْتَقَرُوا وَجَاعُوا أَمَّا الَّذِينَ يَبْتَغُونَ الرَّبَّ فَلَا يُعْوِزُهُمْ أَيُّ خَيْرٍ.
The priest bows to the deacon and says:	
Priest: Forgive me, brother(s) and concelebrant(s).	الكاهن: إِغْفِرُوا لِي يَا إِخْوَتِي الْمُسْتَشْرِكِينَ مَعِي فِي الْخِدْمَةِ.
The deacon responds to the priest, saying:	
Deacon: Thy priesthood, the Lord God remember in His kingdom, always, now and ever and unto ages of ages.	الشماس: كَهَنُوتَكَ لِيَذْكُرِ الرَّبُّ الْإِلَهَ فِي مَلَكُوتِهِ كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ.
The deacon, passing the high place, stands at the north side of the holy table. The priest makes three metanoias before the holy table and says quietly:	
Priest: O God, be gracious unto me, the sinner, and have mercy on me. (thrice)	الكاهن: يَا اللَّهُ اغْفِرْ لِي أَنَا الْخَاطِئُ وَارْحَمْنِي. (ثَلَاثًا)
Taking a piece of the section of Lamb sealed XΣ saying:	
Priest: Lo, I draw near unto Christ, our immortal King and our God. The precious and	الكاهن: هَا أَنَذَا أَتَقَدَّمُ إِلَى الْمَسِيحِ مَلِكِنَا وَإِلَهِنَا غَيْرِ

all holy Body of our Lord and God and Savior Jesus Christ is imparted unto me, the unworthy presbyter, N., unto remission of my sins and unto life everlasting.	المائتِ، أنا الحَقِيرَ في الكَهَنَةِ (فلان) يُنَاوِلُ لي جَسَدُ رَبِّنا وإِهْنا ومُخْلِصِنا يسوع المسيح، الكَرِيمِ والمُقَدَّسِ، لِعُفْرائِ خَطايِياي ولِلْحَيَاةِ الأَبَدِيَّةِ.
The priest consumes that portion and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the deacon:	
Priest: Deacon, draw near.	الكاهن: يا شَمَّاسُ تَقَدَّمْ.
The deacon makes one metanoia, saying quietly:	
Deacon: Lo, I draw near unto Christ, our Immortal King, and our God.	الشَّمَّاسُ: ها أنا أَتَقَدَّمُ إلى المَسِيحِ مَلِكِنا وإِهْنا غَيْرِ المائتِ.
The deacon, coming from the north side of the holy table, with hands crossed right over left with palms up, approaches the priest to his right, saying:	
Deacon: Master, impart unto me, the unworthy deacon, N., the precious and all holy Body of our Lord and God and Savior Jesus Christ, unto remission of my sins and unto life everlasting.	الشَّمَّاسُ: ناولني يا سَيِّدُ جَسَدَ رَبِّنا وإِهْنا ومُخْلِصِنا يسوع المسيح، الكَرِيمِ والمُقَدَّسِ، لِعُفْرائِ خَطايِياي ولِلْحَيَاةِ الأَبَدِيَّةِ.
The priest places a portion of the Lamb sealed XΣ in the hands of the deacon, saying:	
Priest: The precious and all holy Body of our Lord and God and Savior Jesus Christ is imparted unto thee, the deacon, N., unto remission of thy sins and unto life everlasting.	الكاهن: يُنَاوِلُ الشَّمَّاسُ (فلان) جَسَدَ رَبِّنا وإِهْنا ومُخْلِصِنا يسوع المَسِيحِ، الكَرِيمِ والمُقَدَّسِ، لِعُفْرائِ خَطايِياهُ ولِلْحَيَاةِ الأَبَدِيَّةِ.
The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where, with great reverence, he consumes the portion given him. The priest, taking up the kalima and the chalice, says quietly:	
Priest: Again, I draw near unto Christ, our immortal King and our God. The precious and all holy Blood of our Lord and God and Savior Jesus Christ is imparted unto me, the unworthy presbyter, N., unto remission of my sins and unto life everlasting. In the name of the Father, (first sip) Amen, and of the Son, (second sip) Amen, and of the Holy Spirit, (third sip). Amen.	الكاهن: أيضاً أَتَقَدَّمُ إلى المَسِيحِ مَلِكِنا وإِهْنا غَيْرِ المائتِ. أنا الحَقِيرَ في الكَهَنَةِ (فلان) يُنَاوِلُ لي أيضاً الدَّمِ الكَرِيمِ، الطاهر، النَقِيّ، المُحْيِي، دَمِ رَبِّنا وإِهْنا ومُخْلِصِنا يسوع المَسِيحِ لِعُفْرائِ خَطايِياي ولِلْحَيَاةِ الأَبَدِيَّةِ، على اسمِ الأبِ (ويشربُ جُرْعَةً)، آمين. والإبْنِ (ويشربُ جُرْعَةً ثانياً)، آمين. والرُّوحِ المُقَدَّسِ (ويشربُ جُرْعَةً ثالثةً)، آمين.
Then he wipes his lips and the chalice with the communion cloth, kisses the chalice and says:	
Priest: Lo, this hath touched my lips, and shall take away mine iniquities, and purge away my sins.	الكاهن: هَذِهِ لَامَسَتْ شَفَتَيَّ فَتَنْزَعُ آثامِي وتُطَهِّرُنِي مِنْ خَطايِياي.
Priest: Deacon, draw near.	الكاهن: تَقَدَّمْ أيضاً يا شَمَّاسُ.
The deacon comes to the north side of the holy table and, after wiping his fingers with the sponge over the diskos, makes one metanoia, saying quietly:	

<p>Deacon: Again, I draw near unto Christ, our immortal King and our God. Master, impart unto me, the unworthy deacon, N., the precious and all holy Blood of our Lord and God and Savior Jesus Christ, unto remission of my sins and unto life everlasting.</p>	<p>الشماس: أَيضًا أَتَقَدَّمُ إِلَى الْمَسِيحِ مَلِكِنَا وَإِلَهِنَا غَيْرِ الْمَائِتِ، نَاوِلْنِي يَا سَيِّدُ دَمَ رَبِّنَا وَإِلَهِنَا وَمُخْلِصِنَا يَسُوعَ الْمَسِيحِ، الْكَرِيمِ وَالْمُقَدَّسِ، لِعُفْرَانِ خَطَايَايَ وَلِحَيَاةِ الْأَبَدِيَّةِ.</p>
<p>Meanwhile, the priest, holding the edge of the communion cloth and the chalice with his right hand and the other edge of the cloth with his left hand, elevates the chalice above eye level while saying:</p>	
<p>Priest: The Precious and all-holy Blood of our Lord and God and Savior Jesus Christ is imparted unto thee, the deacon, N., unto remission of thy sins and unto life everlasting. In the name of the Father, (first sip) Amen, and of the Son, (second sip) Amen, and of the Holy Spirit, (third sip). Amen.</p>	<p>الكاهن: الشَّمَّاسُ (فُلَان) يُنَاوِلُ أَيضًا الدَّمَ الْكَرِيمَ، الطَّاهِرَ، النَّقِيَّ، الْمُحْيِي، دَمَ رَبِّنَا وَإِلَهِنَا وَمُخْلِصِنَا يَسُوعَ الْمَسِيحِ لِعُفْرَانِ خَطَايَاهُ وَلِحَيَاةِ الْأَبَدِيَّةِ، عَلَى اسْمِ الْآبِ (وَيَشْرَبُ جُرْعَةً)، آمِينَ. وَالِابْنِ (وَيَشْرَبُ جُرْعَةً ثَانِيَةً)، آمِينَ. وَالرُّوحِ الْقُدُّوسِ (وَيَشْرَبُ جُرْعَةً ثَالِثَةً)، آمِينَ.</p>
<p>The priest wipes the deacon's lips and the rim of the chalice with the cloth and says:</p>	
<p>Priest: Lo, this has touched thy lips and shall take away thine iniquities and shall cleanse away thy sins.</p>	<p>الكاهن: هَذِهِ لَامَسَتْ شَفَتَيْكَ فَتَنْزَعُ آثَامَكَ وَتُطَهِّرُكَ مِنْ خَطَايَاكَ.</p>
<p>Then the priest puts the chalice on top of the antimission and moves to the right side. The deacon then approaches the holy table and divides the remaining portions of the Holy Lamb into very small portions, placing them in the chalice while saying nothing. The deacon cleans the diskos and places the veils, the aēr, and the star upon it, since they will no longer be needed.</p>	
<p>The priest covers the chalice with the kalima and hands the chalice and spoon to the deacon. Standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:</p>	
<p>COMMUNION</p>	<p>المُناوَلَة</p>
<p>Deacon: With fear of God, and faith and love, draw near.</p>	<p>الشماس: بِخَوْفِ اللَّهِ وَإِيمَانٍ وَمَحَبَّةٍ تَقَدَّمُوا.</p>
<p>The priest and deacon exit the sanctuary through the holy doors as the choir sings:</p>	
<p>Choir: Blessed is he that cometh in the Name of the Lord. The Lord is God and hath revealed Himself unto us.</p>	<p>الجوق: اللَّهُ الرَّبُّ ظَهَرَ لَنَا، مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.</p>
<p>The choir sings the koinonikon, interspersing verses from Psalm 33 as above.</p>	
<p>THE KOINONIKON (COMMUNION HYMN)</p>	<p>كِينُونِيكون (تَرْنِيمَة المُناوَلَة)</p>
<p>Choir: O taste and see that the Lord is good. Alleluia.</p>	<p>المرتل: ذُوقُوا وَانظُرُوا مَا أَطْيَبَ الرَّبُّ. هَلَلُويَا.</p>
<p>The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communes those who are prepared to receive the holy mysteries, while the choir chants what is appointed. The priest says to each communicant:</p>	
<p>Priest: The Body and Blood of our Lord Jesus</p>	<p>الكاهن: جَسَدَ وَدَمَ رَبِّنَا يَسُوعَ الْمَسِيحِ،</p>

Christ, <i>After communing all who are present, he says:</i> unto the remission of sins and unto life everlasting.	ويضيف بعد مناولته الجميع: لِمَغْفِرَةِ الْخَطَايَا وَلِحَيَاةٍ أَبَدِيَّةٍ.
When all have been communed, the priest covers the chalice with the kalima. The priest then blesses the people with his right hand, saying:	
Priest: O God, save Thy people and bless Thine inheritance.	الكاهن: خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.
THE LENTEN POST-COMMUNION HYMN	ترنيمة ما بعد المناولة
Choir: I will bless the Lord at all times; His praise shall always be on my lips. Taste the heavenly Bread and the Cup of life, and see how good the Lord is. Alleluia, Alleluia, Alleluia.	الجوق: أُبَارِكُ الرَّبَّ فِي كُلِّ وَقْتٍ، وَفِي كُلِّ حِينٍ تَسْبِيحَتُهُ فِي فَمِي. الْخُبْزَ السَّمَاوِيِّ وَكَأْسَ الْحَيَاةِ ذُوقُوا، وَانظُرُوا مَا أَطْيَبَ الرَّبِّ. هَلْلُوِيَا، هَلْلُوِيَا، هَلْلُوِيَا.
As the choir sings the post-communion hymn, the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antimission.	
Deacon: Exalt, master.	الشماس: اِرْفَعْ، يَا سَيِّد.
The priest censes the chalice thrice, saying once:	
Priest: Be Thou exalted, O God, above the heavens, and Thy glory above all the earth...	الكاهن: اِرْتَفِعِ اللَّهُمَّ عَلَى السَّمَاوَاتِ، وَعَلَى كُلِّ الْأَرْضِ مَجْدُكَ...
The priest gives up the censer and then hands the diskos, star and covers to the deacon, who lifts them above his head. Passing in front of the holy table, the deacon carries them to the prothesis table and places them there. The priest then lifts the chalice and, facing the people, he simply elevates the chalice (without blessing the people with it) and says:	
Priest: ...always now and ever, and unto ages of ages.	الكاهن: ...كُلَّ حِينٍ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرٍ الدَّاهِرِينَ.
Choir: Amen. Let our mouths be filled with Thy praise, O Lord, that we may sing of Thy glory, for Thou hast permitted us to partake of the holy, divine, immortal, and life-giving Mysteries. Establish us in Thy Sanctification, that all the day we may meditate upon thy righteousness. Alleluia, alleluia, alleluia.	الجوق: آمِينَ. لِيَمْتَلِي فَمُنَا مِنْ تَسْبِيحَتِكَ يَا رَبُّ، لِأَنَّكَ أَهْلَيْتَنَا لِلِإِسْتِرَاكِ فِي أَسْرَارِكَ الْإِلَهِيَّةِ الْمُقَدَّسَةِ، غَيْرِ الْمَائِتَةِ، الْمُحْيِيَّةِ. إِحْفَظْنَا فِي قَدَاسَتِكَ، لِأَهْجِينَ طَوْلَ النَّهَارِ بِبِرِّكَ. هَلْلُوِيَا، هَلْلُوِيَا، هَلْلُوِيَا.
The deacon now uncrosses his orarion and exits through the north door, taking his usual place on the solea to offer the litany.	
THE LITANY OF THANKSGIVING	طلبية الشكر
Deacon: Stand upright. Having partaken of the divine, holy, immaculate, immortal, heavenly,	الشماس: لِنُصْغ. إِذْ قَدْ تَنَاوَلْنَا أَسْرَارَ الْمَسِيحِ الْإِلَهِيَّةِ، الْمُقَدَّسَةِ، الطَّاهِرَةِ، غَيْرِ الْمَائِتَةِ،

life-giving and dread Mysteries of Christ, let us worthily give thanks unto the Lord.	السَّمَاوِيَّةَ، الْمُحْيِيَّةَ الرَّهْيَبَةَ، فَلْنَسْتَقِمَّ وَنَشْكُرَ الرَّبَّ حَقَّ الشُّكْرِ.
Choir: Lord, have mercy.	الجوق: يَا رَبُّ ارْحَم.
Deacon: Help us, save us, have mercy on us; and keep us, O God, by Thy grace.	الشماس: أَعْضُدْ، وَخَلِّصْ، وَارْحَمْ، واحفظنا يا الله بِنِعْمَتِكَ.
Choir: Lord, have mercy.	الجوق: يَا رَبُّ ارْحَم.
Deacon: Asking that the whole evening may be perfect, holy, peaceful and sinless, let us commend ourselves and each other, and all our life unto Christ our God.	الشماس: بَعْدَ أَنْ نَسْأَلَ أَنْ يَكُونَ مَسَاوِنَا كُلُّهُ كَامِلًا مُقَدَّسًا سَلَامِيًّا وَبِلَا خَطِيئَةٍ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا، وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَه.
Choir: To Thee, O Lord.	الجوق: لَكَ يَا رَبُّ.
The deacon enters the sanctuary through the south door.	
Priest: We give thanks unto Thee, O God, the Savior of all, for all the good things which Thou hast granted unto us and for the communion of the Holy Body and Blood of Thy Christ. And we beseech Thee, O Master, Who lovest mankind, to keep us under the shelter of Thy wings. And grant that, even unto our last breath, we may worthily partake of Thy Holy Things unto the illumination of soul and body and unto the inheritance of the Kingdom of Heaven.	الكاهن: نَشْكُرُكَ، أَيُّهَا الْإِلَهُ مُخْلِصُ الْكُلِّ عَلَى جَمِيعِ الْخَيْرَاتِ الَّتِي مَنَحْتَنَا إِيَّاهَا، وَعَلَى تَنَاوُلِ جَسَدِ مَسِيحِكَ وَدَمِهِ الْمُقَدَّسِينَ. وَنَطْلُبُ إِلَيْكَ، أَيُّهَا السَّيِّدُ الْمُحِبُّ الْبَشَرَ، أَنْ تَحْفَظَنَا تَحْتَ سِتْرِ جَنَاحَيْكَ، وَتَمْنَحَنَا أَنْ نَتَنَاوَلَ قُدْسَاتِكَ بِاسْتِحْقَاقٍ حَتَّى النَّسَمَةِ الْآخِرَةِ مِنْ حَيَاتِنَا، لِاسْتِنَارَةِ النَّفْسِ وَالْجَسَدِ، وَمِيرَاثِ مَلَكُوتِ السَّمَاوَاتِ.
During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antiminsion, and lays it upon the antiminsion.	
Priest: For Thou art our sanctification, and unto Thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.	الكاهن: لِأَنَّكَ أَنْتَ تَقَدِّسُنَا وَلَكَ نُرْسِلُ الْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوق: آمِينَ.
The priest exits the sanctuary through the holy doors, saying:	
Priest: Let us go forth in peace.	الكاهن: لِنَخْرُجْ بِسَلَامٍ.
Choir: In the name of the Lord.	الجوق: بِاسْمِ الرَّبِّ.
Deacon: Let us pray to the Lord.	الشماس: إِلَى الرَّبِّ نَطْلُبُ.
Choir: Lord, have mercy.	الجوق: يَا رَبُّ ارْحَم.
Standing before the icon of Christ, the priest says the prayer behind the amvon.	
THE PRAYER BEHIND THE AMVON	افشين وراء المنبر

<p>Priest: O almighty Master, Who hast made all creation in wisdom and by Thine inexpressible providence and great goodness hast brought us to these all-revered days, for the purification of soul and body, for the controlling of passions and for hope of resurrection, Who, during the forty days didst give into the hands of Thy servant Moses the tablets of the Law in characters divinely traced by Thee: Enable us also, O good One, to fight the good fight, to complete the course of the fast, to preserve inviolate the faith, to crush under foot the heads of invisible serpents, to be accounted victors over sin; and, uncondemned, to attain unto and worship the holy resurrection.</p> <p>For blessed and glorified is Thine all-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit; now and ever and unto ages of ages.</p>	<p>الكاهن: أَيُّهَا السَّيِّدُ الضَّابِطُ الْكُلِّ، يَا مَنْ أَبَدَعَ الْبَرَايَا كُلَّهَا بِحُكْمَتِهِ، وَبِعِنَايَتِهِ الَّتِي لَا تُوصَفُ وَبِكَثْرَةِ خَيْرِيَّتِهِ أَوْصَلْنَا إِلَى هَذِهِ الْأَيَّامِ الْكُلِّيَّةِ الْوَقَّارِ، لِتَطْهِيرِ النُّفُوسِ وَالْأَجْسَادِ، وَلِلْإِمْسَاكِ عَنِ الْأَهْوَاءِ، وَلِرِجَاءِ الْقِيَامَةِ. يَا مَنْ سَلَّمْتَ خَادِمَكَ مُوسَى، بِوَاسِطَةِ صَوْمِهِ الْأَرْبَعِينَ يَوْمًا، اللَّوْحَيْنِ الْمَكْتُوبَيْنِ بِإِصْبَعِكَ، إِمْنَحْنَا نَحْنُ أَيْضًا أَيُّهَا الصَّالِحُ أَنْ نُجَاهِدَ الْجِهَادَ الْحَسَنَ، وَنُتِمَّ شَوَطَ الصَّوْمِ، وَنَحْفَظَ الْإِيمَانَ سَالِمًا غَيْرَ مُنْتَلِمٍ، وَنَرُضَّ رُؤُوسَ التَّنَانِينِ غَيْرِ الْمُنْظُورَةِ، وَنَنْظَهَرَ غَالِبِينَ الْخَطِيئَةِ، وَنَبْلُغَ بِلَا دَيْنُونَةٍ إِلَى السُّجُودِ لِلْقِيَامَةِ الْمُقَدَّسَةِ.</p> <p>لَأَنَّهُ قَدْ تَبَارَكَ وَتَمَجَّدَ اسْمُكَ الْكُلِّيُّ الْإِكْرَامِ وَالْعَظِيمِ الْجَلَالِ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Reader: Amen. Blessed be the Name of the Lord, henceforth and forevermore. (<i>thrice</i>)</p>	<p>القارئ: آمين. لِيَكُنْ اسْمُ الرَّبِّ مُبَارَكًا مِنَ الْآنَ وَإِلَى الدَّهْرِ. (ثلاثاً)</p>
<p>The deacon enters the sanctuary through the south door. The priest enters the sanctuary through the holy doors and stands towards the prothesis table. He then recites the following prayer.</p>	
<p>THE PRAYER AT THE CONSUMPTION OF THE HOLY GIFTS</p>	
<p>Priest: O Lord our God, Who hast brought us to these all-holy days, and hast made us partakers of Thy terrible Mysteries: unite us to Thy rational flock, and make us heirs of Thy Kingdom, now and ever, and unto ages of ages. Amen.</p>	<p>الكاهن: أَيُّهَا الرَّبُّ الْهُنَا، يَا مَنْ أَنْتَبْتَ بِنَا إِلَى هَذِهِ الْأَيَّامِ الْكُلِّيِّ وَقَارِهَا، وَجَعَلْتَنَا شُرَكَاءَ فِي أَسْرَارِكَ الرَّهْبِيَّةِ، ضَمَّنَا إِلَى رَعِيَّتِكَ النَّاطِقَةِ، وَأَظْهَرْنَا وَارَثِينَ لِمَلَكُوتِكَ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.</p>
<p>The deacon from the sanctuary says:</p>	
<p>Deacon: Let us pray to the Lord.</p>	<p>الشماس: إِلَى الرَّبِّ نَطْلُبُ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمِ.</p>
<p>The priest turns to the people and blesses them, saying:</p>	
<p>Priest: The blessing of the Lord and His mercy come upon you through His grace and love towards man, always, now and ever and unto ages of ages.</p>	<p>الكاهن: بَرَكَةُ الرَّبِّ وَرَحْمَتُهُ تَحْلَلَنَّ عَلَيْكُمْ بِنِعْمَتِهِ الْإِلَهِيَّةِ وَمَحَبَّتِهِ لِلْبَشَرِ، كُلَّ حِينٍ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>

Choir: Amen.	الجوق: آمين.
THE DISMISSAL	الختم
Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.	الكاهن: المَجْدُ لَكَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا رَجَاءَنَا، المَجْدُ لَكَ.
Choir: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy. (<i>thrice</i>) Father, bless.	الجوق: المَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ. آمِينَ. يَا رَبُّ ارْحَمْنَا. (ثَلَاثًا) بِاسْمِ الرَّبِّ، بَارِكْ يَا أَبِ.
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; of Saint N., the patron and the protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of (saints of the day), 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.	الكاهن: أَيُّهَا الْمَسِيحُ الْإِلَهُ الْحَقِيقِيُّ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمَكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْكَلِيِّ مَدِيحُهُمْ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ غُرِيغُورِيُوسِ الذِّيَالُوْغُوسِ بَابَا رُومِيَّةَ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْحَسَنِيِّ الظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (عَ) (فُلَانِ، فُلَانَةَ) شَفِيعِ (عَ) وَحَامِي (عَ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمِ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهُ؛ وَالْقَدِيسِ (فُلَانِ، فُلَانَةَ) الَّذِي (التي) نُقِيمُ تَذَكَارَهُ (هَا) الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.
Choir: Amen.	الجوق: آمين.
Meanwhile, the deacon goes to the prothesis table to consume the Holy Gifts. He then unvests. The priest, meanwhile, distributes the antidoron that was set aside from the Divine Liturgy on the preceding Sunday (or Saturday), saying to each person: "The blessing and mercy of the Lord be upon you." While the priest does so, the readers say Psalms 33 and 144, and the Post-Communion prayers.	
PSALM 33	المزمور ٣٣
Reader: I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His Name together. I sought the Lord, and He heard me, and delivered me	القارئ: أُبَارِكُ الرَّبَّ فِي كُلِّ حِينٍ. تَسْبِحَتُهُ بِفَمِي فِي كُلِّ آنٍ. نَفْسِي تَتَّبَاهِي بِالرَّبِّ. فَيَسْمَعُ الْوَادِعُونَ وَيَفْرَحُونَ. عَظَّمُوا الرَّبَّ مَعِي، وَلِنَزْفِعِ اسْمَهُ جَمِيعُنَا. طَلَبْتُ الرَّبَّ بِاجْتِهَادٍ فَاسْتَجَابَ لِي وَمِنْ جَمِيعِ

from all my tribulations. Come unto Him, and be enlightened, and your face shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; for blessed is the man that hopeth in Him. O fear the Lord, all ye His Saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

مَخَافِي نَجَانِي. تَقَدَّمُوا إِلَيْهِ وَاسْتَتِيرُوا فَلَا تَخْزَى
وُجُوهَكُمْ. هَذَا الْمِسْكِينُ صَرَخَ وَالرَّبُّ اسْتَمَعَ لَهُ،
وَمِنْ جَمِيعِ أَحْزَانِهِ نَجَّاهُ. مَلَائِكَةُ الرَّبِّ يُعَسِّكِرُ حَوْلَ
خَائِفِيهِ وَيُنَجِّيهِمْ. ذُوقُوا وَانظُرُوا مَا أَطْيَبَ الرَّبِّ.
فَطُوبَى لِلرَّجُلِ الْمُتَوَكِّلِ عَلَيْهِ. ائْتُوا الرَّبَّ يَا جَمِيعَ
قَدِّيسِيهِ. فَإِنَّهُ لَيْسَ لِلَّذِينَ يَتَّقُونَهُ إِعْوَاژُ. الْأَغْنِيَاءُ
افْتَقَرُوا وَجَاعُوا أَمَّا الَّذِينَ يَبْتَغُونَ الرَّبَّ فَلَا يُعْزِرُهُمْ
أَيُّ خَيْرٍ. تَعَالَوْا أَيُّهَا الْأَوْلَادُ وَاسْمَعُونِي فَأَعْلَمِكُمْ
مَخَافَةَ الرَّبِّ. أَيُّ إِنْسَانٍ يَهْوَى الْحَيَاةَ وَيُحِبُّ أَنْ يَرَى
أَيَّامًا صَالِحَةً؟ صُنْ لِسَانَكَ عَنِ الشَّرِّ وَشَفْتِيكَ عَنِ
التَّكْلِمْ بِالْمَكْرِ. حِذِّ عَنِ الشَّرِّ وَاصْنَعِ الْخَيْرَ. أَطْلُبِ
السَّلَامَ وَاسْعَ وَرَاءَهُ. عَيْنَا الرَّبِّ إِلَى الصِّدِّيقِينَ وَأُذُنَاهُ
إِلَى صَلَوَاتِهِمْ. أَمَّا وَجْهُ الرَّبِّ فَعَلَى الَّذِينَ يَصْنَعُونَ
الشَّرَّ لِيُبِيدَ مِنَ الْأَرْضِ ذِكْرَهُمْ. الصِّدِّيقُونَ يَصْرُخُونَ
وَالرَّبُّ يَسْتَجِيبُ لَهُمْ، وَمِنْ جَمِيعِ أَحْزَانِهِمْ يُنَجِّيهِمْ.
الرَّبُّ قَرِيبٌ مِنْ مَنْسَحِي الْقُلُوبِ وَيُخَلِّصُ
الْمُتَوَاضِعِينَ بِالرُّوحِ. كَثِيرَةٌ هِيَ أَحْزَانُ الصِّدِّيقِينَ
وَمِنْهَا جَمِيعُهَا يُنَجِّيهِمُ الرَّبُّ. يَصُونُ عِظَامَهُمْ كُلَّهَا
وَوَاحِدٌ مِنْهَا لَا يَنْكَسِرُ. الْحَطَاةُ يُمِيتُهُمْ شَرُّهُمْ وَالَّذِينَ
يُبْغِضُونَ الصِّدِّيقَ يَأْتُمُونَ. الرَّبُّ يَفْتَدِي نَفُوسَ
عَبِيدِهِ وَلَيْسَ أَحَدٌ مِمَّنْ يَتَوَكَّلُونَ عَلَيْهِ يَلْقَى عَوَژًا.

PSALM 144

I will exalt Thee, O my God, my King, and I will bless Thy Name forever, yea forever and ever. Every day will I bless Thee, and I will praise Thy Name forever, yea forever and ever. Great is the Lord and exceedingly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and Thy power shall they declare. Of

المزمور ١٤٤

القارئ: إِيَّاكَ أَعْظَمُ يَا إِلَهِي وَمَلِكِي. وَأُبَارِكُ اسْمَكَ
مَدَى الدَّهْرِ وَإِلَى أَبَدِ الْأَبْدِينَ. فِي كُلِّ يَوْمٍ أُبَارِكُكَ
وَأُسَبِّحُ اسْمَكَ مَدَى الْأَبَدِ وَإِلَى دَهْرِ الدَّاهِرِينَ. عَظِيمٌ
هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا وَلَيْسَ لِعَظَمَتِهِ مُنْتَهَى. جِيلٌ
بَعْدَ جِيلٍ يَمْدَحُونَ أَعْمَالَكَ وَيُخْبِرُونَ بِقُوَّتِكَ.

the majesty of the glory of Thy holiness shall they speak, and they shall tell of Thy wonders. And the power of Thine awesome deeds shall they relate, and they shall tell of Thy majesty. The memory of the multitude of Thy Goodness shall they pour forth, and in Thy righteousness shall they rejoice. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy. The Lord is good to all, and His compassions are over all His works. Let all Thy works, O Lord, give praise to Thee, and let Thy righteous ones bless Thee. Of the glory of Thy kingdom shall they speak, and shall tell of Thy dominion. To make Thy dominion known to the sons of men, and the glory of the majesty of Thy kingdom. Thy kingdom is the kingdom of all the ages, and Thy sovereignty is in every generation and generation. Faithful is the Lord in all His words, and holy in all His works. The Lord upholdeth all that are falling, and setteth up all that are broken down. The eyes of all look to Thee with hope, and Thou gavest them their food in due season. Thou openest Thy hand and fillest every living thing with Thy favor. Righteous is the Lord in all His ways, and holy in all His works. The Lord is nigh unto all that call upon Him, to all that call upon Him in truth. The will of them that fear Him shall He do, and their supplication shall He hear, and He shall save them. The Lord preserveth all that love Him, but all the sinners shall He utterly destroy. My mouth shall speak the praise of the Lord, and let all flesh bless His Holy Name forever, yea forever and ever.

وَيَتَكَلَّمُونَ عَنْ بَهَاءِ جَلَالِ قُدْسِكَ وَيَتَحَدَّثُونَ عَنْ عَجَائِبِكَ. وَيَتَكَلَّمُونَ عَنْ قُوَّةِ مُرْهَبَاتِكَ وَيَتَحَدَّثُونَ عَنْ عَظَمَتِكَ. يُذِيعُونَ ذِكْرَ فَرْطِ صَلَاحِكَ وَيَتَهَلَّلُونَ بَعْدَالتَّك. الرَّبُّ رَحِيمٌ وَرَوْوْفٌ. طَوِيلُ الْأَنَاءَةِ وَكَثِيرُ الرَّحْمَةِ. الرَّبُّ مُحْسِنٌ إِلَى الْجَمِيعِ وَرَأْفَاتُهُ عَلَى كُلِّ أَعْمَالِهِ. فَلْتَحْمَدِكَ يَا رَبُّ جَمِيعُ أَعْمَالِكَ وَلْيُبَارِكْكَ أَبْرَارُكَ. إِنَّهُمْ يَتَحَدَّثُونَ عَنْ مَجْدِ مُلْكِكَ وَيَتَكَلَّمُونَ عَنْ قُدْرَتِكَ. لِكَيْ يَعْرِفَ بَنُو الْبَشَرِ قُوَّتَكَ وَبَهَاءَ جَلَالِ مُلْكِكَ. مُلْكُكَ مُلْكٌ سَرْمَدِيٌّ وَسُلْطَانُكَ بَاقٍ عَلَى الْأَجْيَالِ. الرَّبُّ صَادِقٌ فِي كُلِّ أَقْوَالِهِ وَبَارٌّ فِي جَمِيعِ أَعْمَالِهِ. الرَّبُّ يَسْنُدُ كُلَّ الْوَاقِعِينَ وَيُنْهَضُ جَمِيعَ الْمُهْشَمِينَ. أَعْيُنُ الْجَمِيعِ إِيَّاكَ تَتَرَقَّبُ وَأَنْتَ تَرْزُقُهُمْ طَعَامَهُمْ فِي حِينِهِ. تَفْتَحُ يَدَكَ فَتَمْلَأُ كُلَّ حَيٍّ سُورًا. الرَّبُّ عَادِلٌ فِي كُلِّ طُرُقِهِ وَبَارٌّ فِي جَمِيعِ أَعْمَالِهِ. الرَّبُّ قَرِيبٌ مِنْ جَمِيعِ الْمُسْتَغِيثِينَ بِهِ، مِنْ جَمِيعِ الْمُسْتَغِيثِينَ بِهِ بِالْحَقِّ. وَيَتِمُّ بُغْيَةَ خَائِفِيهِ وَيَسْمَعُ تَضَرُّعَهُمْ وَيُخَلِّصُهُمْ. الرَّبُّ يَحْفَظُ جَمِيعَ مُحِبِّيهِ وَيَسْتَأْصِلُ جَمِيعَ الْخَطَاةِ. بِسُبُوحِ الرَّبِّ يَنْطِقُ فَمِي. وَلْيُبَارِكْ كُلُّ ذِي جَسَدٍ اسْمَهُ الْقُدُّوسَ مَدَى الدَّهْرِ وَإِلَى أَبَدِ الْأَبْدِينَ.

Priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese

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