

The Divine Liturgy of St. John Chrysostom

With the prayers and anaphora of Saint Basil the Great

الْقُدَّاسُ الْإِلَهِيُّ لِأَبِينَا الْجَلِيلِ فِي الْقَدِّيسِينَ يُوْحَنَا الذَّهَبِيِّ الْفَمِ
مَعَ صَلَوَاتِ وَأَنْفُورَا (تَقْدِمَةُ الْقَرَابِين) الْقَدِّيسِ بَاسِيلْيُوسَ الْكَبِيرِ



Antiochian Orthodox Church of the Redeemer (Transfiguration)
Los Altos Hills, California

V. Rev. Fr. Samer Youssef, Doctor of Ministry

كنيسة المخلص (تجلي الرب) الأنطاكية الأرثوذكسية
لوس ألتوس هلز، كاليفورنيا

المتقدم في الكهنة الأب سامر يوسف، دكتوراه في الرعاية الكنسية

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Do Not Remove from Pew

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The Great Doxology

- + Glory to thee, who hast shown forth the Light. Glory to God in the highest, and on earth peace, good will among men.
- + We hymn thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory.
- + O Lord King, heavenly God, Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and the Holy Spirit.
- + O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that takest away the sins of the world.
- + Receive our prayer, thou that sittest at the right hand of the Father, and have mercy on us.
- + For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.
- + Every day will I bless thee, and I will praise thy name forever, yea, forever and ever.
- + Vouchsafe, O Lord, to keep us this day without sin.
- + Blessed art thou, O Lord, the God of our fathers, and praised and glorified is thy name forever. Amen.
- + Let thy mercy be upon us, O Lord, even as we have set our hope on thee.
- + Blessed art thou, O Lord; teach me thy statutes. (*thrice*)
- + Lord, thou hast been our refuge from generation to generation. I said: Lord, be merciful unto me; heal my soul, for I have sinned against thee.

الْمَجْدَلَةُ الْكُبْرَى

الْمَجْدُ لَكَ يَا مُظَهِّرَ النُّورِ. الْمَجْدُ لِلَّهِ فِي الْعُلَى، وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي
النَّاسِ الْمَسْرَّةُ*

نُسَبِّحُكَ، نُبَارِكُكَ، نَسْجُدُ لَكَ، نُمَجِّدُكَ، نَشْكُرُكَ لِأَجْلِ عَظِيمِ جَلَالِ مَجْدِكَ*
أَيُّهَا الرَّبُّ الْمَلِكُ، الْإِلَهَ السَّمَاوِيِّ، الْأَبُ الضَّابِطُ الْكُلِّ، أَيُّهَا الرَّبُّ الْإِبْنُ الْوَحِيدُ
يَسُوعُ الْمَسِيحُ، وَيَا أَيُّهَا الرُّوحُ الْقُدُسُ*

أَيُّهَا الرَّبُّ الْإِلَهَ، يَا حَمَلَ اللَّهِ، يَا ابْنَ الْأَبِ، يَا رَافِعَ خَطِيئَةِ الْعَالَمِ، ارْحَمْنَا، يَا
رَافِعَ خَطَايَا الْعَالَمِ*

تَقَبَّلْ تَضَرُّعَنَا أَيُّهَا الْجَالِسُ مِنْ عَن يَمِينِ الْأَبِ وَارْحَمْنَا*
لِأَنَّكَ أَنْتَ وَحْدَكَ قُدُّوسٌ، أَنْتَ وَحْدَكَ الرَّبُّ يَسُوعُ الْمَسِيحُ، فِي مَجْدِ اللَّهِ الْأَبِ،
أَمِينَ*

فِي كُلِّ يَوْمٍ أَبَارِكُكَ، وَأَسْبِّحُ اسْمَكَ إِلَى الْأَبَدِ، وَإِلَى أَبَدِ الْأَبَدِ*

أَهْلُنَا يَا رَبُّ أَنْ نَحْفَظَ فِي هَذَا الْيَوْمِ بَعِيرِ خَطِيئَةٍ*

مُبَارَكَ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا. مُسَبِّحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الْأَبَدِ. آمِينَ*

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمِثْلِ اتِّكَالِنَا عَلَيْكَ*

مُبَارَكَ أَنْتَ يَا رَبُّ، عَلَّمَنِي حُقُوقَكَ* (ثَلَاثًا)

يَا رَبُّ مَلْجَأُ كُنْتُ لَنَا فِي جِبِلِّ وَجِبِلِّ. أَنَا قُلْتُ يَا رَبُّ ارْحَمْنِي وَاشْفِ نَفْسِي،
لِأَنِّي قَدْ خَطِئْتُ إِلَيْكَ*

- + Lord, I have fled unto thee: teach me to do thy will, for thou art my God.
- + For with thee is the fountain of life: in thy light shall we see light.
- + O continue thy mercy unto them that know thee.
- + Holy God, Holy Mighty, Holy Immortal: have mercy on us.
(thrice)
- + Glory to the Father and to the Son and to the Holy Spirit.
- + Both now and ever, and unto ages of ages. Amen.
- + Holy Immortal: have mercy on us.
- + Holy God, Holy Mighty, Holy Immortal: have mercy on us.

The Doxology is part of Orthros. On Sundays of the resurrection, we chant the following troparion if the tone for the day is 1, 2, 3, or 4:

Troparion in Tone 4

Today is salvation come into the world. Let us sing praises to Him who arose from the grave, the Author of our life; for having by Death destroyed death, He hath given us victory and great mercy.

On Sundays of the resurrection, if the tone for the day is 5, 6, 7, or 8, the following troparion is sung:

Troparion in Tone 8

Having risen from the tomb, and having burst the bonds of hades, thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested thyself to thine Apostles, thou didst send them forth to proclaim thee; and through them thou hast granted thy peace unto the civilized world, O thou who alone art plenteous in mercy.

يَا رَبُّ إِلَيْكَ لَجَأْتُ، فَعَلَّمَنِي أَنْ أَعْمَلَ رِضَاكَ. لِأَنَّكَ أَنْتَ هُوَ إِلَهِي *

لِأَنَّ مِنْ قِبَلِكَ هِيَ عَيْنُ الْحَيَاةِ، وَبِنُورِكَ نَعَايِنُ النُّورَ *

فَأَبْسُطْ رَحْمَتَكَ عَلَى الَّذِينَ يَعْرِفُونَكَ *

قُدُّوسُ اللَّهِ، قُدُّوسُ الْقُوَى، قُدُّوسُ الَّذِي لَا يَمُوتُ، ارْحَمْنَا * (ثَلَاثًا)

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ *

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ *

قُدُّوسُ الَّذِي لَا يَمُوتُ، ارْحَمْنَا *

قُدُّوسُ اللَّهِ * قُدُّوسُ الْقُوَى * قُدُّوسُ الَّذِي لَا يَمُوتُ، ارْحَمْنَا *

الْمَجْدَةُ الكُبْرَى هِيَ مِنْ خِدْمَةِ السَّحَرِ. تُرْتَلُ الطُّرُوبَارِيَّةُ الْآتِيَّةُ فِي يَوْمِ الْأَحَدِ الَّذِي يَتَّفِقُ فِيهِ اللَّحْنُ الْأَوَّلُ أَوِ الثَّانِي أَوِ الثَّلَاثُ أَوِ الرَّابِعُ:

بِاللَّحْنِ الرَّابِعِ

الْيَوْمَ صَارَ الْخَلَاصُ لِلْعَالَمِ، فَلُنَسَبِحِ الَّذِي قَامَ مِنَ الْقَبْرِ مُبْدِيَ حَيَاتِنَا. لِأَنَّهُ إِذْ قَدْ حَطَّمَ الْمَوْتَ بِالْمَوْتِ، مَنَحَنَا الظَّفَرَ وَالرَّحْمَةَ الْعُظْمَى.

أَوْ هَذِهِ الطُّرُوبَارِيَّةُ فِي يَوْمِ الْأَحَدِ الَّذِي يَتَّفِقُ فِيهِ اللَّحْنُ الْخَامِسُ أَوِ السَّادِسُ أَوِ السَّابِعُ أَوِ الثَّامِنُ:

بِاللَّحْنِ الثَّامِنِ

إِذْ قُتِمْتَ يَا رَبُّ مِنَ الْقَبْرِ، وَقَطَعْتَ قِيُودَ الْجَحِيمِ، حَلَلْتَ حُكْمَ الْمَوْتِ، مُنْقِذًا الْجَمِيعَ مِنْ فِخَاخِ الْعُدُوِّ. وَلَمَّا أَظْهَرْتَ دَأْتِكَ لِرُسُلِكَ أَرْسَلْتَهُمْ لِلْكَرَّازَةِ، وَبِهِمْ مَنَحْتَ الْمَسْكُونَةَ سَلَامَكَ، يَا جَزِيلَ الرَّحْمَةِ وَحَدَّكَ.

The Preparation and Opening Dialog for the Divine Liturgy

The priest and the deacon stand together before the holy table, the priest, prays the following quietly:

PRIEST: O Heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.¹

The priest and the deacon make three bows while the priest says:

Glory to God in the highest, and on earth peace, good will among men.
(twice)

O Lord, thou shalt open my lips, and my mouth shall declare thy praise.
(once)

The priest kisses the gospel book and the holy table and after the deacon kisses the holy table he says:

DEACON: It is time for the Lord to act. Bless, holy master.

The priest makes the sign of the cross over the deacon's head, saying:

PRIEST: Blessed is our God, always, now and ever, and unto ages of ages.

DEACON: Amen. Pray for me, holy master.

PRIEST: The Lord direct thy steps unto every good work.

DEACON: Remember me, holy master.

The priest blesses the deacon saying:

PRIEST: The Lord God remember thee in his kingdom, always, now and ever, and unto ages of ages.

DEACON: Amen.

The deacon exits the sanctuary and makes three metanias before the holy doors, saying each time:

DEACON: O Lord, thou shalt open my lips, and my mouth shall declare thy praise.

¹ *From Pascha through its leavetaking, Christ is risen from the dead... thrice. From the Ascension to the day before Pentecost, the apolytikion of the Ascension.*

التَّهْنِئَةُ لخدمَةِ الْقُدَّاسِ الْإِلَهِيِّ

مَتَى حَانَ وَقْتُ خِدْمَةِ الْقُدَّاسِ الْإِلَهِيِّ، يَقِفُ الْكَاهِنُ وَالشَّمَّاسُ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ، وَيَقُولُ الْكَاهِنُ:
 الْكَاهِنُ: أَيُّهَا الْمَلِكُ السَّمَاوِيُّ، الْمَعْرِي، رُوحَ الْحَقِّ، الْحَاضِرُ فِي كُلِّ مَكَانٍ وَالْمَالِيُ الْكُلِّ،
 كُنْزُ الصَّالِحَاتِ، وَرَازِقُ الْحَيَاةِ، هَلُمَّ وَأَسْكُنْ فِيْنَا وَطَهِّرْنَا مِنْ كُلِّ دَنَسٍ، وَخَلِّصْ
 أَيُّهَا الصَّالِحُ نَفُوسَنَا.¹

يَسْجُدُ الْكَاهِنُ وَالشَّمَّاسُ ثَلَاثَ مَرَّاتٍ بَيْنَمَا يَقُولُ الْكَاهِنُ فِي كُلِّ مَرَّةٍ:
 الْكَاهِنُ: الْمَجْدُ لِلَّهِ فِي الْعُلَى، وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسْرَةُ. (مَرَّتَيْنِ)

يَا رَبُّ أَفْتَحْ شَفَنِي فَيُخَبِّرَ فَمِي بِتَسْبِيحَتِكَ. (مَرَّةً)

يَقْبَلُ الْكَاهِنُ الْإِنْجِيلَ وَالْمَائِدَةَ الْمُقَدَّسَةَ، وَبَعْدَ أَنْ يَقْبَلَ الشَّمَّاسُ الْمَائِدَةَ، يَقُولُ:
 الشَّمَّاسُ: هَا هُوَذَا وَقْتُ يَعْمَلُ فِيهِ لِلرَّبِّ. بَارِكْ أَيُّهَا السَّيِّدُ الْقُدِّيسُ.

يَبْسُطُ الْكَاهِنُ إِشَارَةَ الصَّلِيبِ فَوْقَ رَأْسِ الشَّمَّاسِ، قَائِلًا:
 الْكَاهِنُ: تَبَارَكَ اللَّهُ إِلَهِنَا، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الشَّمَّاسُ: آمِينَ. صَلِّ مِنْ أَجْلِي أَيُّهَا السَّيِّدُ الْقُدِّيسُ.

الْكَاهِنُ: يَسْتَدُّ الرَّبُّ خَطَاكَ إِلَى كُلِّ عَمَلٍ صَالِحٍ.

الشَّمَّاسُ: أَذْكَرُنِي أَيُّهَا السَّيِّدُ الْقُدِّيسُ.

يُبَارِكُ الْكَاهِنُ الشَّمَّاسَ، قَائِلًا:

الْكَاهِنُ: شُمُوسِيَّتِكَ يَذْكَرُ الرَّبُّ إِلَهَهُ فِي مَلْكُوتِهِ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ
 الدَّاهِرِينَ.

الشَّمَّاسُ: آمِينَ.

يَخْرُجُ الشَّمَّاسُ مِنَ الْهَيْكَلِ وَيَقِفُ فِي مَكَانِهِ عَلَى الصُّوْلِيَا. ثُمَّ يَسْجُدُ ثَلَاثَ مَرَّاتٍ أَمَامَ الْبَابِ الْمَلِكِيِّ،
 قَائِلًا فِي كُلِّ مَرَّةٍ:

الشَّمَّاسُ: يَا رَبُّ أَفْتَحْ شَفَنِي فَيُخَبِّرَ فَمِي بِتَسْبِيحَتِكَ.

¹ مِنْ يَوْمِ الْفِصْحِ وَحَتَّى الصُّعُورِ: الْمَسِيحُ قَامَ... وَمِنْ الصُّعُورِ إِلَى الْعَصْرِ نَقُولُ طُرُوبًا رِيَّةَ الصُّعُورِ.

The Beginning of the Divine Liturgy of Saint John Chrysostom

DEACON: Bless, master.

The priest lifts the gospel book, and making the sign of the cross over the antiminsion upon the altar, says aloud:

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.

CHOIR: Amen.

The Litany of Peace

DEACON: In peace, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the peace from above and the salvation of our souls, let us pray to the Lord.

CHOIR: Lord, have mercy.

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.

CHOIR: Lord, have mercy.

DEACON: For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our father and metropolitan, **N.**, (and our bishop, **N.**) the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

بَدْءُ خِدْمَةِ الْقُدَّاسِ الْإِلَهِيِّ لِلْقُدَّاسِ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ

الشَّمَّاس: بَارِكْ يَا سَيِّدَ.
يُوقِعُ الْكَاهِنُ الْإِنْجِيلَ بِكُنْتَا يَدَيْهِ، وَيَرْتَسِّمُ بِهِ إِشَارَةَ الصَّلِيبِ فَوْقَ الْأَنْدِيمُنْسِيِّ، بَيْنَمَا يُعْلِنُ بِصَوْتٍ
جَهِيْرٍ:
الْكَاهِنُ: مُبَارَكَةٌ مَمْلَكَةُ الْأَبِ وَالْإِبْنِ وَالرُّوحِ الْقُدَّاسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى
دَهْرِ الدَّاهِرِينَ.
الْجَوْقَةُ: آمِينَ.

الطَّلْبَةُ السَّلَامِيَّةُ الْكُبْرَى

الشَّمَّاس: بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمْ.
الشَّمَّاس: مِنْ أَجْلِ السَّلَامِ الْعُلُوِّيِّ وَخَلَاصِ نُفُوسِنَا إِلَى الرَّبِّ نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمْ.
الشَّمَّاس: مِنْ أَجْلِ سَلَامِ كُلِّ الْعَالَمِ، وَتَبَاتِ كَنَائِسِ اللَّهِ الْمُقَدَّسَةِ، وَاتِّحَادِ
الْجَمِيعِ، إِلَى الرَّبِّ نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمْ.
الشَّمَّاس: مِنْ أَجْلِ هَذَا الْبَيْتِ الْمُقَدَّسِ، وَالَّذِينَ يَدْخُلُونَ إِلَيْهِ بِإِيمَانٍ وَوَرَعٍ
وَخَوْفِ اللَّهِ، إِلَى الرَّبِّ نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمْ.
الشَّمَّاس: مِنْ أَجْلِ أَبِيْنَا وَمِثْرُوبُولِيْنَا (فَلان)، وَرَبِّيسِ كَهَنَتِنَا (فَلان)، وَالْكَهَنَةِ
الْمُكْرَمِينَ، وَالشَّمَامِسَةَ الْخُدَّامِ بِالْمَسِيحِ، وَجَمِيعِ الْإِكْلِيرُوسِ
وَالشَّعْبِ، إِلَى الرَّبِّ نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمْ.

DEACON: For our country, its president (or appropriate head of state), civil authorities and armed forces, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

CHOIR: Lord, have mercy.

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.

CHOIR: Lord, have mercy.

DEACON: For our deliverance from all tribulation, wrath, danger and necessity, 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.

- الشَّمْسُ: مِنْ أَجْلِ حُكَامِنَا وَمُؤَاوَزَتِهِمْ فِي كُلِّ عَمَلٍ صَالِحٍ، إِلَى الرَّبِّ نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمِ.
- الشَّمْسُ: مِنْ أَجْلِ هَذِهِ الْمَدِينَةِ، وَجَمِيعِ الْأَدْيِيرَةِ وَالْمُدُنِ وَالْقُرَى، وَالْمُؤْمِنِينَ
السَّاكِنِينَ فِيهَا، إِلَى الرَّبِّ نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمِ.
- الشَّمْسُ: مِنْ أَجْلِ إِعْتِدَالِ الْأَهْوِيَةِ، وَخِصْبِ الْأَرْضِ بِالنَّمَارِ، وَأَوْقَاتِ
سَلَامِيَّةٍ، إِلَى الرَّبِّ نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمِ.
- الشَّمْسُ: مِنْ أَجْلِ الْمُسَافِرِينَ بَرًّا وَبَحْرًا وَجَوًّا، وَالْمَرْضَى وَالْمُنْتَائِمِينَ
وَالْأَسْرَى وَخَلَاصِهِمْ، إِلَى الرَّبِّ نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمِ.
- الشَّمْسُ: مِنْ أَجْلِ نَجَاتِنَا مِنْ كُلِّ ضَيْقٍ وَغَضَبٍ وَخَطَرٍ وَشِدَّةٍ، إِلَى الرَّبِّ
نَطْلُبُ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمِ.
- الشَّمْسُ: أُعْضُدُ وَخَلِصْ وَارْحَمِ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.
الْجَوْقَةُ: يَا رَبُّ ارْحَمِ.
- الشَّمْسُ: بَعْدَ ذِكْرِنَا الْكَلْبِيَّةَ الْقَدَّاسَةَ الطَّاهِرَةَ، الْفَائِقَةَ الْبَرَكَاتِ، الْمَجِيدَةَ، سَيِّدَتِنَا
وَالِدَةَ الْإِلَهَ، الدَّائِمَةَ الْبَتُولِيَّةَ مَرِيَمَ، مَعَ جَمِيعِ الْقَدِّيسِينَ، فَلْنُودِعْ
دَوَاتِنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا الْمَسِيحَ الْإِلَهَ.
الْجَوْقَةُ: لَكَ يَا رَبِّ.

The deacon moves to stand before the icon of the Christ while the priest says the prayer of the first antiphon:

PRIEST: O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is boundless, and whose love toward mankind is ineffable: do thou thyself, O Master, in thy tender compassion look down upon us and upon this holy house, and grant us and those who pray with us thy rich mercies and compassions.

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.

CHOIR: Amen.

Through the intercessions of the Theotokos, O Saviour, save us.

Glory to the Father and to the Son and to the Holy Spirit.

Through the intercessions of the Theotokos, O Saviour, save us.

Both now and ever, and unto ages of ages. Amen.

Through the intercessions of the Theotokos, O Saviour, save us.

At the conclusion of the antiphon, the deacon again stands before the holy doors, lifts his orarion, and intones the following litany.

The Little Litany

The people may sit.²

DEACON: Again and again, in peace, let us pray to the Lord.

CHOIR: Lord, have mercy.

² *In some parishes the congregants stand throughout the Divine Liturgy.*

يَقِفُ الشَّمْسُ أَمَامَ أَيُّوْبَةَ السَّيِّدَةِ نَيْمًا يُصَلِّي الْكَاهِنُ إِفْشِيَةَ الْأَنْدِيغُونَةِ الْأُولَى:

الْكَاهِنُ: أَيُّهَا الرَّبُّ إِلَهِنَا، الَّذِي عَزَّيْتَهُ لَا تُوصَفُ، وَمَجْدُهُ لَا يُدْرَكُ، وَرَحْمَتُهُ لَا تُحَدُّ، وَمَحَبَّتُهُ لِلْبَشَرِ لَا تُقَاسُ، أَنْتَ أَيُّهَا السَّيِّدُ، إِطْلِعْ بِتَحَنُّنِكَ عَلَيْنَا وَعَلَى هَذَا الْبَيْتِ الْمُقَدَّسِ، وَاجْعَلْ مَرَامِكَ وَرَأْفَاتِكَ غَنِيَّةً عَلَيْنَا وَعَلَى الْمُصَلِّينَ مَعَنَا.

لِأَنَّهُ بِكَ يَلِيقُ كُلُّ مَجْدٍ وَإِكْرَامٍ وَسُجُودٍ، أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانَ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلَّصُ خَلِّصْنَا.

أَلْمَجْدُ لِلْأَبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّسِ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلَّصُ خَلِّصْنَا.

الْآنَ وَكُلَّ أَوَانَ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلَّصُ خَلِّصْنَا.

فِي نِهَآيَةِ الْأَنْدِيغُونَةِ، يَقِفُ الشَّمْسُ أَمَامَ الْبَابِ الْمَلُوكِيِّ وَيَرْفَعُ زَنَارَهُ وَيَتَوَّأُ الطَّلْبَةَ الصَّغْرَى.

الطَّلْبَةُ الصَّغْرَى

يُمْكِنُ الْجُلُوسُ².

الشَّمْسُ: أَيُّضًا وَأَيُّضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.

الْجَوْقَةُ: يَا رَبُّ ارْحَمْنَا.

² دَرَجَتِ الْعَادَةِ فِي بَعْضِ الْكَنَائِسِ أَنْ يَقِفَ الْمُؤْمِنُونَ أُنْتَاءَ الْقُدَّاسِ الْإِلَهِيِّ

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.

The deacon moves to stand before the icon of the Theotokos while the priest says the prayer of the second antiphon:

PRIEST: O Lord our God, save thy people, and bless thine inheritance; preserve the fullness of thy Church, sanctify those who love the beauty of thy house, glorify them in recompense by thy divine power, and forsake us not who hope on thee.

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.

CHOIR: Amen.

The Second Antiphon

The people stand.

CHOIR: Save us, O Son of God, who art risen from the dead, who sing to thee: Alleluia. *(twice)*

Glory to the Father and to the Son and to the Holy Spirit.

Save us, O Son of God, who art risen from the dead, who sing to thee: Alleluia.

Both now and ever, and unto ages of ages. Amen.

الشَّمَّاس: أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.

الجَوْقَة: يَا رَبُّ ارْحَمْ.

الشَّمَّاس: بَعْدَ ذِكْرِنَا الْكَلِّيَّةَ الْقَدَّاسَةَ الطَّاهِرَةَ، الْفَائِقَةَ الْبَرَكَاتِ، الْمَجِيدَةَ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ، الدَّائِمَةَ الْبَنُوَلِيَّةَ مَرِيْمَ، مَعَ جَمِيعِ الْقَدِّيسِينَ، فَلْنُودِعْ دَوَاتِنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا الْمَسِيحَ الْإِلَهَ.

الجَوْقَة: لَكَ يَا رَبِّ.

يَقِفُ الشَّمَّاسُ أَمَامَ أَيُّوْنَةِ السَّيِّدِ بَيْنَمَا يُصَلِّي الْكَاهِنُ الْفَاشِينَ الْأَنْدِيْفُونَةَ الثَّانِيَةَ:

الكَاهِنُ: أَيُّهَا الرَّبُّ إِلَهِنَا، خَلِّصْ شَعْبَكَ وَبَارِكْ مِيرَاتِكَ، وَاحْفَظْ كَمَالَ كَنِيْسَتِكَ، قَدَّسِ الَّذِينَ يُحِبُّونَ جَمَالَ بَيْتِكَ، أَنْتَ امْتَنَحَهُمْ عَوْضًا مِنْ ذَلِكَ مَجْدًا بِقُوَّتِكَ الْإِلَهِيَّةِ، وَلَا نُهْمَلْنَا نَحْنُ الْمُتَوَكِّلِينَ عَلَيْكَ.

لِأَنَّ لَكَ الْعِزَّةَ وَلكَ الْمُلْكَ وَالْقُدْرَةَ وَالْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوْحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

الجَوْقَة: آمِينَ.

الْأَنْدِيْفُونَةَ الثَّانِيَةَ

الشَّعْبُ يَقِفُ.

الجَوْقَة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، نَحْنُ الْمُرْتَلِينَ لَكَ هَلُّوِيَا. (مَرَّتَيْنِ)

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوْحِ الْقُدُّسِ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، نَحْنُ الْمُرْتَلِينَ لَكَ هَلُّوِيَا.

الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

Only-begotten Son and Word of God, who art immortal, who for our salvation deigned to be incarnate of the holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trample down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

At the conclusion of the antiphon, the deacon again stands before the holy doors, lifts his orarion, and intones the following litany.

The Little Litany

The people may sit.

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.

The deacon enters the sanctuary and bows to the priest, while the priest says the prayer of the third antiphon:

PRIEST: O thou who hast granted us to make these common supplications in one accord, and dost promise that when two or three are gathered together in thy name thou wilt grant their requests: do thou also now fulfill the desires and petitions of thy servants as may be most expedient for them, granting us in this age the knowledge of thy truth and in the age to come, life everlasting.

يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ، الَّذِي لَمْ يَزَلْ غَيْرَ مَائِتٍ، لَقَدْ قَبِلْتَ أَنْ
تَتَجَسَّدَ مِنْ أَجْلِ خَلَاصِنَا، مِنْ الْقَدِيْسَةِ وَالِدَةِ الْإِلَهِ الدَّائِمَةِ الْبَتُولِيَّةِ
مَرْيَمَ، وَتَأَنَسْتَ بِغَيْرِ اسْتِحَالَةٍ، وَصَلِبْتَ أَثِيهَا الْمَسِيحُ الْهِنَا، وَبِمَوْتِكَ
وَطِنْتَ الْمَوْتِ، وَأَنْتَ لَمْ تَزَلْ أَحَدَ الثَّلَاوِثِ الْقُدُّوسِ، الْمُمَجَّدِ مَعَ
الْأَبِ وَالرُّوْحِ الْقُدُّوسِ، خَلَّصْنَا.

فِي نِهَائَةِ الْأَنْدِيْفُونَةِ، يَقِفُ الشَّمْسَاسُ أَمَامَ الْبَابِ الْمَلِكِيِّ وَيَقْعُ زِنَارَهُ وَيَتْلُو الطَّلِبَةَ الصُّغْرَى.

الطَّلِبَةُ الصُّغْرَى

يُمْكِنُ الْجُلُوسُ.

الشَّمْسَاسُ: أَيضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.

الجَوْقَةُ: يَا رَبُّ ارْحَمِ.

الشَّمْسَاسُ: أَعْضُدْ وَخَلِصْ وَارْحَمِ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.

الجَوْقَةُ: يَا رَبُّ ارْحَمِ.

الشَّمْسَاسُ: بَعْدَ ذِكْرِنَا الْكَلِّيَّةِ الْقُدَّاسَةِ الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ، الْمَجِيدَةِ، سَيِّدَتِنَا
وَالِدَةِ الْإِلَهِ، الدَّائِمَةِ الْبَتُولِيَّةِ مَرْيَمَ، مَعَ جَمِيعِ الْقَدِيْسِينَ، فَلْنُودِعْ
دَوَاتِنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا الْمَسِيحُ الْإِلَهِ.

الجَوْقَةُ: لَكَ يَا رَبِّ.

يَدْخُلُ الشَّمْسَاسُ إِلَى الْهَيْكَلِ وَيَقِفُ فِي مَكَانِهِ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ وَيُنْحِنِي إِلَى الْكَاهِنِ، بَيْنَمَا يُصَلِّي
الْكَاهِنُ لِفَشِيخِ الْأَنْدِيْفُونَةِ الثَّلَاثَةِ:

الْكَاهِنُ: يَا مَنْ أَنْعَمَ عَلَيْنَا بِأَنْ نُفِيْمَ هَذِهِ الصَّلَوَاتِ الْمُشْتَرَكَةَ الْمُتَّفِقَةَ، يَا مَنْ وَعَدَ بَأْتِهِ إِذَا اتَّفَقَ
اِثْنَانِ أَوْ ثَلَاثَةٌ بِاسْمِهِ تَهَبُ لَهُمْ طَلِبَاتِهِمْ. أَنْتَ الْآنَ تَمِّمِ طَلِبَاتِ عِبِيدِكَ بِحَسَبِ مَا
يُؤَافِقُهُمْ، مَاتِحًا إِيَّانَا فِي الدَّهْرِ الْحَاضِرِ مَعْرِفَةَ حَقِّكَ، وَوَاهِبًا إِيَّانَا فِي الدَّهْرِ الْآتِي
حَيَاةً أَبَدِيَّةً.

PRIEST: 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.

CHOIR: Amen.

The Entrance

The choir sings the apolytikion of the third antiphon. Preceded by the servers, the priest and deacon make the entrance, saying as they go:

DEACON: Let us pray to the Lord.

The people stand.

PRIEST: O Master, Lord our God, who hast appointed in heaven orders and hosts of angels and archangels for the service of thy glory: Cause that with our entrance there may be an entrance of holy angels serving with us and glorifying thy goodness. 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.

DEACON: Amen. Bless, master, the holy entrance.

The priest blesses toward the east, saying:

PRIEST: Blessed is the entrance to thy holy ones, always, now and ever, and unto ages of ages.

DEACON: Amen.

The deacon offers the gospel book for the priest to kiss, when the choir has finished the chanting of the apolytikion, he elevates the gospel book, saying with a loud voice:

DEACON: Wisdom! Stand upright!

الكاهن: لِأَنَّكَ إِلَهٌ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ
وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
الجوقة: آمين.

الدُّخُولُ

بَيْنَمَا تُرْتَلُ الْجَوْقَةُ طُوبَارِيَّةَ الْأَنْدِيْفُونَةِ الثَّلَاثَةِ. الْكَاهِنُ وَالشَّمَّاسُ يَطُوفَانِ خَلْفَ الْمَائِدَةِ الْمُقَدَّسَةِ،
يَقْدِمُهُمَا حَمَلَةَ الشَّمْعِ، وَهُمَا يَقُولَانِ سِرًّا:
الشَّمَّاس: إِلَى الرَّبِّ تَطَلَّبُ.

الشَّعْبُ يَعْجَفُ.

الكاهن: أَيُّهَا السَّيِّدُ الرَّبُّ الْهَيْئَا، يَا مَنْ أَقَامَ فِي السَّمَوَاتِ طَعْمَاتٍ وَجُنُودَ مَلَائِكَةٍ وَرُؤَسَاءَ
مَلَائِكَةٍ لخدمتهِ. اجْعَلْ دُخُولَنَا مَقْرُونًا بِدُخُولِ مَلَائِكَةِ قَدِيسِينَ يُشَارِكُونَنَا فِي
الْخِدْمَةِ وَيُجَدِّدُونَ مَعَنَا صِلَاحَكَ. لِأَنَّهُ يَنْبَغِي لَكَ كُلَّ مَجْدٍ وَإِكْرَامٍ وَسُجُودٍ، أَيُّهَا
الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
الشَّمَّاس: آمين. بَارِكْ، يَا سَيِّدَ، الدُّخُولَ الْمُقَدَّسَ.

يُبَارِكُ الْكَاهِنُ بِاتِّجَاهِ الشَّرْقِ، قَائِلًا:

الكاهن: مُبَارَكٌ هُوَ دُخُولُ قَدِيسِيكَ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
الشَّمَّاس: آمين.

يَقِيمُ الشَّمَّاسُ الْإِنْجِيلَ لِلْكَاهِنِ فَيَقْبَلُهُ، عِنْدَ انْتِهَاءِ الْجَوْقَةِ مِنْ تَرْتِيلِ الْأَنْدِيْفُونَةِ الثَّلَاثَةِ، يَوْعُ الْإِنْجِيلَ
بِكَلِمَاتِهِ قَائِلًا بِصَوْتٍ جَهِيْرٍ:

الشَّمَّاس: الْحِكْمَةُ. فَلْنَسْتَقِمِ (صُوفِيًّا أَوْرَثِي).

The Entrance Hymn

CHOIR: Come, let us worship and fall down before Christ. Save us,
O Son of God, ...³

(Ordinary Sundays) ...who art risen from the dead, who sing to
thee: Alleluia.

(Weekdays) ...who art wondrous in the saints, who sing to
thee: Alleluia.

*The priest and deacon enter the sanctuary and replace the gospel book on the
antimension.*

*The choir then sings the appointed apolytikia and kontakion (refer to weekly
bulletin).*

Meanwhile the priest says the prayer of the thrice-holy hymn:

PRIEST: O holy God, who restest among the holy ones, who art hymned by
the seraphim with the thrice-holy cry and glorified by the cherubim
and worshipped by every heavenly power, who out of nothing hast
brought all things into being, who hast created man according to
thine own image and likeness and hast adorned him with thine
every gift; who givest to him that asketh wisdom and
understanding, who despisest not the sinner but hast appointed
repentance unto salvation, who hast vouchsafed unto us, thy
humble and unworthy servants, even in this hour, to stand before
the glory of thy holy altar and to offer the worship and praise
which are due unto thee: Thyself, O Master, receive even from the
mouth of us sinners the thrice-holy hymn and visit us in thy
goodness. Pardon us every transgression both voluntary and
involuntary; sanctify our souls and bodies; and grant us to serve
thee in holiness all the days of our life, through the intercessions of
the holy Theotokos and of all the saints, who from the beginning of
the world have been well-pleasing unto thee.

³ Chant the appointed phrase for the day or feast.

تَرْنِيمَةُ الدُّخُولِ

الجوقة: هَلُمُّوا نَسْجُدْ وَتَرَكَعْ لِلْمَسِيحِ مَلِكِنَا وَإِهْنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ،³

(فِي الْآخَادِ الْعَادِيَّةِ) يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، نَحْنُ الْمُرْتَلِينَ لَكَ:

هَلْلُويَا.

(فِي أَيَّامِ الْأُسْبُوعِ) يَا مَنْ هُوَ عَجِيبٌ فِي قَدَيْسِيهِ، نَحْنُ الْمُرْتَلِينَ لَكَ:

هَلْلُويَا.

بَدْخُلِ الْكَاهِنُ وَالشَّمَّاسُ إِلَى الْهَيْكَلِ وَيُعِيدُ الْكَاهِنُ الْإِنْجِيلَ إِلَى مَكَانِهِ عَلَى الْأَنْدِيمِنْسِيِّ.
تُرْتَلُ الْجَوْقَةُ الطُّوبَارِيَّاتِ وَالْفَنْدَاقَ الْمُعَيَّنَةَ (الرُّجُوعُ إِلَى النَّشْرَةِ الْأُسْبُوعِيَّةِ).
بَيْنَمَا يُصَلِّي الْكَاهِنُ سِرًّا إِفْشِينَ النَّسِيحِ الْمَثَلثِ التَّقْدِيسِ:

الكاهن: أَيُّهَا الْإِلَهَ الْقُدُّوسُ، الْمُسْتَرِيحُ فِي الْقَدَيْسِينَ، الْمُسَبِّحُ مِنَ السَّرَافِيمِ بِأَصْوَاتِ ثَلَاثِيَّةِ

التَّقْدِيسِ، وَالْمُمَجَّدُ مِنَ السَّرُوبِيمِ، وَالْمَسْجُودُ لَهُ مِنْ جَمِيعِ الْقَوَاتِ السَّمَاوِيَّةِ. يَا مَنْ

أَخْرَجَ الْأَشْيَاءَ كُلَّهَا مِنَ الْعَدَمِ إِلَى الْوُجُودِ. وَخَلَقَ الْإِنْسَانَ عَلَى صُورَتِهِ وَمِثَالِهِ،

وَرَيْبُهُ بِجَمِيعِ مَوَاهِبِهِ، يَا مَنْ يَمْنَحُ الطَّالِبَ حِكْمَةً وَفَهْمًا، وَلَا يَهْمِلُ الَّذِينَ يَخْطُونَ،

بَلْ وَضَعَ تَوْبَةً لِلْخَلَّاصِ. يَا مَنْ أَهْلَلْتَنَا نَحْنُ عِبِيدَهُ الْأَذِلَاءَ غَيْرَ الْمُسْتَحْقِينَ، لِأَنَّ

تَقَفْتَ فِي هَذِهِ السَّاعَةِ أَيْضًا أَمَامَ مَجْدِ مَذْبَحِهِ الْمُقَدَّسِ، وَتَقَدَّمْتَ لَهُ السُّجُودَ وَالتَّمَجِيدَ

الْوَاجِبِينَ. أَنْتَ أَيُّهَا السَّيِّدُ، تَقَبَّلْ مِنْ أَفْوَاهِنَا أَيْضًا نَحْنُ الْخَطَاةُ النَّسِيحِ الْمَثَلثِ

التَّقْدِيسِ، وَافْتَقَدْنَا بِصَلَاحِكَ وَاعْفِرْ لَنَا كُلَّ إِنَّمِ طَوْعِيٍّ أَوْ كَرْهِيٍّ. قَدِّسْ نَفُوسَنَا

وَأَجْسَادَنَا، وَهَبْنَا أَنْ تَعْبُدَكَ بِالْبِرِّ كُلَّ أَيَّامِ حَيَاتِنَا. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ الْقَدَيْسَةِ

وَجَمِيعِ الْقَدَيْسِينَ الَّذِينَ أَرْضَوْكَ مِنْذُ الدَّهْرِ.

³ فِي الْأَعْيَادِ السَّيِّدِيَّةِ تُرْتَلُ الْعِبَارَةُ الْخَاصَّةُ بِالْعِيدِ.

Following the kontakion, the deacon, standing at his place at the holy table, says to the priest:

DEACON: Bless, master, the time of the thrice-holy.

Standing in the midst of the holy doors, facing the people, the deacon lifts his orarion and says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For holy art thou, O our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever ...

The deacon stands in the holy doors, facing the people, lifts his orarion and says:

DEACON: ... and unto ages of ages.

CHOIR: Amen.

Thrice-Holy Hymn

CHOIR: Holy God, Holy Mighty, Holy Immortal: have mercy on us.
(thrice)

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

Holy Immortal: have mercy on us.

DEACON: With strength. *(In Greek: Dynamis.)*

CHOIR: Holy God, Holy Mighty, Holy Immortal: have mercy on us.

On Christmas, Epiphany, Lazarus Saturday, the Vespereal Divine Liturgy on Holy Saturday, Pascha, Bright Week, the leavetaking of Pascha, Pentecost, in place of the thrice-holy shall be sung:

As many of you as have been baptized into Christ have put on Christ. Alleluia.

بَعْدَ تَرْتِيلِ الْقُنْدَاقِ، يَقُولُ الشَّمَّاسُ مِنْ مَكَانِهِ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ لِلكَاهِنِينَ:

الشَّمَّاسُ: بَارِكْ يَا سَيِّدَ وَقْتِ الْمُتَلْتِ التَّقْدِيسِ.

يَقِفُ الشَّمَّاسُ فِي الْبَابِ الْمَلُوكِيِّ بِاتِّجَاهِ الشَّعْبِ وَيَرْفَعُ زَنَارَهُ، قَائِلًا:

الشَّمَّاسُ: إِلَى الرَّبِّ نَطُوبُ.

الجَوْقَةُ: يَا رَبُّ ارْحَمِ.

الكَاهِنُ: لِأَنَّكَ قُدُّوسٌ أَنْتَ يَا إِلَهَنَا، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ...

يَقِفُ الشَّمَّاسُ فِي الْبَابِ الْمَلُوكِيِّ بِاتِّجَاهِ الشَّعْبِ وَيَرْفَعُ زَنَارَهُ، قَائِلًا:

الشَّمَّاسُ: ... وَإِلَى دَهْرِ الدَّاهِرِينَ.

الجَوْقَةُ: آمِينَ.

التَّسْبِيحُ الْمُتَلْتُ التَّقْدِيسِ

الجَوْقَةُ: قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ، ارْحَمْنَا. (ثَلَاثًا)

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

قُدُّوسُ الَّذِي لَا يَمُوتُ، ارْحَمْنَا.

الشَّمَّاسُ: قُوَّةُ (ذِينَامِيس).

الجَوْقَةُ: قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ، ارْحَمْنَا.

فِي عِيدِي الْمِيلَادِ وَالظُّهْرِ وَفِي سَبْتِي لِعَازَرِ وَالنُّورِ وَأُسْبُوعِ الْفِصْحِ وَوَدَاعِ الْفِصْحِ وَأَحَدِ الْعَنْصَرَةِ تَرْتِيلَ بَدَلًا عَنْهَا:

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلُوبِيَا.

On feasts of the Holy Cross – the Elevation on September 14; Veneration on the Third Sunday of Great Lent; and the Procession on August 1 – in place of the thrice-holy shall be sung:

We venerate thy cross, O Master, and thy holy resurrection we glorify.

Before the choir finishes the singing of the thrice-holy hymn, or its appointed replacement, the priest and deacon say the thrice-holy hymn, quietly at the holy table as they make three metanias. After that, the deacon says to the priest:

DEACON: Command, master.

The priest and deacon proceed to the high place as the priest says:

PRIEST: Blessed is he that cometh in the name of the Lord.

The deacon points to the throne at the high place with his orarion and says:

DEACON: Bless, master, the throne on high.

The priest faces the throne at the high place, and with outspread hands, says:

PRIEST: Blessed art thou on the throne of the glory of thy kingdom, who art enthroned upon the cherubim, always, now and ever, and unto ages of ages.

DEACON: Amen.⁴

⁴ During the time of the thrice-holy hymn or chanting of the prokeimenon/epistle, the deacon censes around the holy table.

وليعبد رُفِعَ الصَّليبِ وَوَدَاعِهِ وَأَوَّلِ آبِ وَالْأَحَدِ الثَّلَاثِ مِنَ الصَّوْمِ تُرْتَلُ:

لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نَمَجِّدُ.

فَبَلَّ أَنْ تَنْتَهِيَ الْجَوْفَةُ مِنْ تَرْتِيلِ التَّسْبِيحِ الثَّلَاثِ التَّقْدِيسِ، يَقُولُ الْكَاهِنُ وَالشَّمَّاسُ سِرًّا التَّسْبِيحَ الثَّلَاثَ التَّقْدِيسِ مِنْ أَمَامِ الْمَائِدَةِ الْمُقَدَّسَةِ مَعَ ثَلَاثِ سَجَدَاتٍ. ثُمَّ يَقُولُ الشَّمَّاسُ إِلَى الْكَاهِنِ:

الشَّمَّاسُ: مُرْ، يَا سَيِّدُ.

يَذْهَبُ الْكَاهِنُ وَالشَّمَّاسُ إِلَى خَلْفِ الْمَائِدَةِ الْمُقَدَّسَةِ بَيْنَمَا يَقُولُ الْكَاهِنُ مَا يَلِي:

الْكَاهِنُ: مُبَارَكَ الْآتِي بِاسْمِ الرَّبِّ.

يُشِيرُ الشَّمَّاسُ بِرُتَابِهِ إِلَى الْكَائِدْرَا الْعُلُويَّةِ، قَائِلًا:

الشَّمَّاسُ: بَارِكْ، يَا سَيِّدُ، الْكَائِدْرَا الْعُلَيَّا.

يَقُولُ الْكَاهِنُ وَهُوَ رَافِعٌ يَدَيْهِ بِاتِّجَاهِ الْكَائِدْرَا الْعُلُويَّةِ:

الْكَاهِنُ: مُبَارَكَ أَنْتَ عَلَى عَرْشِ مَجْدٍ مُلْكِكَ، أَيُّهَا الْجَالِسُ عَلَى الشَّارُوبِيمِ، كُلِّ حِينٍ، الْآنَ

وَكُلِّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الشَّمَّاسُ: آمِينَ.⁴

⁴ أُنْتَاءَ تَرْتِيلِ الْجَوْفَةِ التَّسْبِيحِ الثَّلَاثِ التَّقْدِيسِ أَوْ بُرُوكِيمِنِ الرَّسَالَةِ يَبْحَثُ الشَّمَّاسُ حَوْلَ الْمَائِدَةِ الْمُقَدَّسَةِ.

The Liturgy of the Word

The Reading of the Epistle

The people may sit.

After the choir has finished singing, the deacon turns to face the reader, lifts his orarion and says:

DEACON: Let us attend.

READER: *Announces the prokeimenon of the epistle.*

DEACON: Wisdom.

READER: *Announces the title of the epistle.*

DEACON: Let us attend.

READER: *Chants the epistle for the day (see the weekly bulletin). When the reader is finished the priest says to the reader:*

PRIEST: Peace be to thee that readest.

CHOIR: Alleluia. (*thrice*)

Prayer Before the Gospel

DEACON: Let us pray to the Lord. Lord, have mercy.

During the reading of the epistle, the priest and deacon pray quietly.

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.

قُدَّاسُ الْكَلِمَةِ

قِرَاءَةُ الرَّسَالَةِ

يُمْكِنُ الْجُلُوسُ.

بَعْدَ أَنْ تَنْتَهِيَ الْجَوْفَةُ مِنْ تَرْتِيلِ التَّسْبِيحِ الْمَثَلَّثِ التَّقْدِيسِ، يَلْتَقِئُ الشَّمَّاسُ بِاتِّجَاهِ الْقَارِي وَيَرْفَعُ زُنَّارَهُ، قَائِلًا:

الشَّمَّاسُ: لِنُصِّغِ.

الْقَارِي: (بِرُوكِيمِيْنِ الرَّسَالَةِ) (مُقَدِّمَةُ الرَّسَالَةِ)

الشَّمَّاسُ: حِكْمَةٌ.

الْقَارِي: فَصَلْ مِنْ رِسَالَةٍ... (عُنْوَانُ الرَّسَالَةِ)

الشَّمَّاسُ: لِنُصِّغِ.

الْقَارِي: يَتْلُو الْفَصْلَ الْمَطْلُوبَ. (الرُّجُوعُ إِلَى النَّشْرَةِ الْأُسْبُوعِيَّةِ)

الكَاهِنُ: أَسْلَامٌ لَكَ أَيُّهَا الْقَارِي [(أَوْ) السَّلَامُ لَكَ أَيُّهَا الْقَارِنَةُ].

الْجَوْفَةُ: هَلِّلُوبِيَا... (ثَلَاثًا)

إِفْشِينُ مَا قَبْلَ الْإِنْجِيلِ

الشَّمَّاسُ: إِلَى الرَّبِّ نَطْلُبُ. يَا رَبُّ ارْحَمِ.

فِي أَثْنَاءِ قِرَاءَةِ الرَّسَالَةِ، يُصَلِّي الْكَاهِنُ وَالشَّمَّاسُ سِرًّا:

الكَاهِنُ: أَيُّهَا السَّيِّدُ الْمُحِبُّ الْبَشَرَ، أَشْرِقْ فِي قُلُوبِنَا بِنُورِ مَعْرِفَةِ لَاهُوتِكَ الَّذِي لَا يَضْمَحِلُّ، وَافْتَحْ خَدَقَتِي ذَهْنِيَا لِقَهْمِ تَعَالِيمِ إِنْجِيلِكَ. صَعِّ فِينَا حَشِيَّةَ وَصَايَاكَ الْمَغْبُوطَةِ، حَتَّى إِذَا وَطَّنْنَا كُلَّ الشَّهَوَاتِ الْجَسَدِيَّةِ، نَسْلُكَ سِيرَةَ رُوحِيَّةٍ، مُفَكِّرِينَ وَعَامِلِينَ بِكُلِّ مَا يُرْضِيكَ. لِأَنَّكَ أَنْتَ اسْتَنَارَةُ نُفُوسِنَا وَأَجْسَادِنَا أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَإِلَيْكَ تَرْفَعُ الْمَجْدُ، مَعَ أَبِيكَ الَّذِي لَا بَدَأَ لَهُ، وَرُوحِكَ الْكُلِّيِّ قُدْسُهُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

The deacon bows before the priest and says:

DEACON: Bless, master, him who proclaimeth the good tidings of the holy, glorious apostle and evangelist, *N.*

The priest blesses the deacon, saying:

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.

DEACON: Amen. Amen. Amen. Let it be to me according to thy word.

The deacon receives the gospel book from the priest, placing his orarion over the book, kissing the right hand of the priest and saying:

The Reading of the Gospel

The people stand.

DEACON: Wisdom. Stand upright. Let us hear the holy gospel.

The priest blesses the people, saying:

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: The reading from the holy gospel according to *N.*

CHOIR: Glory to thee, O Lord. Glory to thee.

DEACON: Let us attend.

The priest or deacon reads the appointed gospel (see the weekly bulletin).

CHOIR: Glory to thee, O Lord. Glory to thee.

The priest replaces the gospel book upon the antimission.

The people may sit to hear the homily.

يُنْحَنِي الشَّمْسُ لِلْكَاهِنِ، قَائِلًا:

الشَّمْسُ: بَارِكْ، يَا سَيِّدَ، الْمُبَشِّرَ مِنْ بَشَارَةِ الْقَدِّيسِ الْمَجِيدِ الرَّسُولِ (فُلَانِ) الْبَشِيرِ (وَالْتَلْمِذِ الطَّاهِرِ).

يُبَارِكُ الْكَاهِنُ الشَّمْسَ، قَائِلًا:

الْكَاهِنُ: يَمْنَحُكَ اللهُ، أَيُّهَا الْمُبَشِّرُ، كَلِمَةً بِقُوَّةٍ كَثِيرَةٍ، لِإِتْمَامِ بَشَارَةِ ابْنِهِ الْحَبِيبِ، رَبَّنَا يَسُوعَ الْمَسِيحِ بِسَفَاعَاتِ الرَّسُولِ الْقَدِّيسِ الْمَجِيدِ (فُلَانِ) الْبَشِيرِ.

الشَّمْسُ: آمِينَ. آمِينَ. آمِينَ. لِيَكُنْ لِي بِحَسَبِ قَوْلِكَ.

يَأْخُذُ الشَّمْسُ الْإِنْجِيلَ مِنَ الْكَاهِنِ وَيَضَعُ زُنَارَهُ عَلَى الْإِنْجِيلِ مُقْبَلًا يَدَ الْكَاهِنِ الَّتِي يُمْنَى.

قِرَاءَةُ الْإِنْجِيلِ الْمُقَدَّسِ

الشَّعْبُ يَتَقَفُ.

الشَّمْسُ: الْحِكْمَةُ. فَلْنَسْتَقِمْ، وَنَسْمَعْ الْإِنْجِيلَ الْمُقَدَّسَ.

يُبَارِكُ الْكَاهِنُ الشَّعْبَ، قَائِلًا:

الْكَاهِنُ: السَّلَامُ لِجَمِيعِكُمْ.

الْجَوْقَةُ: وَلِرُوحِكَ أَيْضًا.

الشَّمْسُ: فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِّيسِ (فُلَانِ) الْإِنْجِيلِيِّ الْبَشِيرِ، التَّلْمِذِ الطَّاهِرِ.

الْجَوْقَةُ: الْمَجْدُ لَكَ، يَا رَبُّ، الْمَجْدُ لَكَ.

الشَّمْسُ: لِنَصْنَعِ.

يَرْتَلُّ الْكَاهِنُ أَوْ الشَّمْسُ الْفَصْلَ الْمَعْنَى. (الرُّجُوعُ إِلَى النَّشْرَةِ الْأُسْبُوعِيَّةِ).

الْجَوْقَةُ: الْمَجْدُ لَكَ، يَا رَبُّ، الْمَجْدُ لَكَ.

بَعْدَ انْتِهَاءِ قِرَاءَةِ الْإِنْجِيلِ، الْكَاهِنُ يُبَارِكُ الشَّمْسَ قَائِلًا:

الْكَاهِنُ: السَّلَامُ لَكَ أَيُّهَا الْمُبَشِّرُ.

يُعِيدُ الْكَاهِنُ الْإِنْجِيلَ إِلَى مَكَانِهِ عَلَى الْأَنْدِيمَنَسِيِّ وَيُقْفِي الْعِظَةَ.

The Liturgy of the Faithful⁵

The priest makes the sign of the cross over the antiminsion with the gospel book and places it upright before the tabernacle. Then, the priest unfolds the antiminsion as the deacon says:

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace. Wisdom.

PRIEST: That guarded always by thy might we may ascribe glory unto thee to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

The people stand.

The Cherubic Hymn

CHOIR: Let us, who mystically represent the cherubim and sing the thrice-holy hymn to the life-giving Trinity, now lay aside all earthly care.

As the choir sings the cherubic hymn, the priest bows low at his place before the holy table and quietly says the following prayer.

PRIEST: No one who is bound with the desires and pleasures of the flesh is worthy to approach or to draw nigh or to serve thee, O King of glory, for to serve thee is a great and fearful thing even to the heavenly powers. Nevertheless through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Master of all didst take the name of our High Priest and deliver unto us the ministry of this liturgical and bloodless sacrifice.

⁵ If there are Catechumens in the parish, the prayer of the Catechumens may be added here.

قُدَّاسُ الْمُؤْمِنِينَ⁵

يُبَسِّمُ الْكَاهِنُ إِشَارَةَ الصَّلِيبِ بِالْإِنْجِيلِ فَوْقَ الْأَنْدِيمَنْسِيِّ وَيَضَعُهُ عَامُودِيًّا أَمَامَ بَيْتِ الْقُرْبَانِ الْمُقَدَّسِ.
ثُمَّ يَفْتَحُ الْكَاهِنُ الْأَنْدِيمَنْسِيَّ، بَيْنَمَا يَقُولُ الشَّمَّاسُ:

الشَّمَّاسُ: أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ. الْحِكْمَةُ.
الْكَاهِنُ: حَتَّى إِذَا كُنَّا مَحْفُوظِينَ بِعِزَّتِكَ كُلَّ حِينٍ، نَرْفَعُ إِلَيْكَ الْمَجْدَ، أَيُّهَا
الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
الْجَوْقَةُ: آمِينَ.
الشَّعْبُ يَقِفُ.

التَّسْبِيحُ الشَّيْرُوبِيِّ

الْجَوْقَةُ: أَيُّهَا الْمُمْتَلُونَ الشَّارُوبِيمِ سِرِّيًّا، وَالْمُرْتَمُونَ التَّسْبِيحِ الْمُثَلَّثِ تَقْدِيسُهُ
لِلثَّالُوثِ الْمُحْيِي، لِنَطْرَحَ عَنَّا الْآنَ كُلَّ اهْتِمَامٍ دُنْيَوِيٍّ، إِذْ إِنَّنَا
مُزْمَعُونَ أَنْ نَسْتَقْبَلَ مَلِكَ الْكُلِّ. (يُكْرَرُ كُلَّمَا لَزِمَ)
تَبَسُّبُ الْجَوْقَةِ بِتَرْتِيلِ التَّسْبِيحِ الشَّيْرُوبِيِّ، بَيْنَمَا يُنْحِي الْكَاهِنُ فِي مَكَانِهِ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ
وَيُصَلِّي الْإِفْسِيحِينَ الْآتِي لِأَجْلِهِ:

الْكَاهِنُ: لَيْسَ أَحَدٌ، مِنْ الْمُقْبِدِينَ بِالشَّهَوَاتِ وَاللَّذَاتِ الْجَسَدِيَّةِ، أَهْلًا لِأَنْ يَتَقَدَّمَ إِلَيْكَ أَوْ يَدْنُو مِنْكَ
أَوْ يَخْدَمَكَ يَا مَلِكَ الْمَجْدِ. فَإِنَّ خِدْمَتَكَ عَظِيمَةً وَمَرْهُوبَةٌ حَتَّى لَدَى الْقَوَاتِ السَّمَاوِيَّةِ
أَيْضًا. لَكِنَّكَ لِمَحَبَّتِكَ لِلبَشَرِ، الَّتِي لَا تُقَاسُ وَلَا تُقَدَّرُ، قَدْ صِرْتَ إِنْسَانًا بِلاِ اسْتِحَالَةٍ وَلَا
تَعْيِيرٍ وَمَسَحْتَ لَنَا رَنِيْسَ كَهَنَةٍ. وَبِمَا أَنْتَ سَيِّدُ الْكُلِّ سَلَّمْتَ إِلَيْنَا خِدْمَةَ هَذِهِ الدَّبِيحَةِ
الْكُهْنُوِيَّةِ غَيْرِ الدَّمُوِيَّةِ.

⁵ إِذَا كَانَ فِي الرُّعِيَّةِ مَوْعُظُونَ، يَقُولُ الشَّمَّاسُ طِلْبَاتِ الْمُوَعُظِينَ.

For thou alone, O Lord our God, rulest over those in heaven and on earth, who art borne on the throne of the cherubim, who art Lord of the seraphim and King of Israel, who alone art holy and retest in the holy ones. Wherefore I implore thee who alone art good and art ready to listen: Look down upon me, the sinner and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience, and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy holy table, and perform the sacred mystery of thy holy and immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee. Turn not thy face from me, neither cast me out from among thy children; but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant; for thou thyself art he that offereth and is offered, that accepteth and is distributed, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father, and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The priest and deacon, with their hands raised upwards, stand at their places at the holy table and say the cherubic hymn three times, making a metania each time.

PRIEST: Let us, who mystically represent the cherubim and sing the thrice-holy hymn to the life-giving Trinity, now lay aside all earthly care,

DEACON: That we may receive the King of all invisibly escorted by the angelic hosts. Alleluia, alleluia, alleluia.

The priest censes around the holy table, the sanctuary and the clergy, and from the the holy doors, the iconostasis and the people, saying:

PRIEST: In that we have beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection: for in that he endured the cross for us he hath destroyed death by death.

لَأَنَّكَ أَنْتَ وَحَدِّكَ، أَيُّهَا الرَّبُّ إِلَهَنَا، تَسُودُ السَّمَاوِيِّينَ وَالْأَرْضِيِّينَ، أَيُّهَا الْجَالِسُ عَلَى الْعَرْشِ الشَّرِيبِيِّ، وَرَبُّ السَّارَاتِيمِ، وَمَلِكُ الْمُلُوكِ، الْقُدُّوسُ وَحَدِّكَ وَالْمُسْتَرِيحُ فِي الْقِدِّيْسِينَ. فَالْيَا، إِذَا، أَنْصَرِّعُ أَيُّهَا الصَّالِحُ وَالسَّمِيعُ الْحَسَنُ وَحَدِّكَ، أَنْظُرْ إِلَيَّ أَنَا عَبْدُكَ الْخَاطِيَّ وَالْبَطَّالَ، وَطَهِّرْ نَفْسِي وَقَلْبِي مِنْ كُلِّ نِيَّةٍ شَرِيْرَةٍ، وَاجْعَلْنِي كُفَاءً بِقُوَّةِ رُوحِكَ الْقُدُّوسِ إِذْ أَنَا لَا بَسَّ نِعْمَةَ الْكَهْنُوتِ، أَنْ أَقِفَ لَدَى مَائِدَتِكَ هَذِهِ الْمُقَدَّسَةِ وَأَخْدَمَ جَسَدَكَ الْمُقَدَّسَ الطَّاهِرَ وَدَمَكَ الْكَرِيمَ.

فَأِنِّي إِلَيْكَ أَتَقَدَّمُ حَانِيًا غُنْفِي، وَإِلَيْكَ أَطْلُبُ أَلَّا تُصْرِفَ وَجْهَكَ عَلَيَّ، وَلَا تَرُدَّنِي مِنْ بَيْنِ عِبِيدِكَ، بَلْ ارْتَضِ أَنْ تُقَدِّمَ لَكَ هَذِهِ الْفَرَائِينَ مِنِّي أَنَا عَبْدُكَ الْخَاطِيَّ غَيْرَ الْمُسْتَحِقَّ. لِأَنَّكَ أَنْتَ الْمُقَرَّبُ وَالْمُقَرَّبُ، وَالْقَابِلُ وَالْمُورَعُ، أَيُّهَا الْمَسِيحُ إِلَهَنَا. وَإِلَيْكَ تَرْفَعُ الْمَجْدَ مَعَ أَبِيكَ الَّذِي لَا بَدْءَ لَهُ وَرُوحِكَ الْكَلِّيَّ فَدُسُّهُ الصَّالِحَ وَالْمُخْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

*يَقِفُ الْكَاهِنُ وَالشَّمَّاسُ فِي مَكَانِهِمَا أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ، زَاغِعِينَ أَيْدِيهِمَا إِلَى فَوْقِ، وَيَقُولَانِ
النَّسِيحَ الشَّرِيبِيِّ ثَلَاثَ مَرَّاتٍ سِرًّا، وَيَسْجُدَانِ فِي كُلِّ مَرَّةٍ:*

أَيُّهَا الْمُتَمَثِّلُونَ الشَّرِيبِيِّ سِرِّيًّا، وَالْمُرْتَمُونَ النَّسِيحَ الْمُتَمَثِّلَ تَقْدِيسُهُ لِلتَّالُوثِ الْمُخْيِي،
لِنَطْرَحَ عَنَّا كُلَّ أَهْتِمَامِ دُنْيَوِيٍّ.

إِذْ إِنَّا مُزْمَعُونَ أَنْ نَسْتَقْبِلَ مَلِكَ الْكُلِّ، تَحْفُ بِهِ الْمَرَاتِبُ الْمَلَائِكِيَّةُ بِحَالٍ غَيْرِ
مَنْظُورٍ. هَلُّوِيْنَا، هَلُّوِيْنَا، هَلُّوِيْنَا.

*يَبْحَثُ الْكَاهِنُ حَوْلَ الْمَائِدَةِ الْمُقَدَّسَةِ وَالْهَيْكَلِ وَالْإِكْلِيْرُوسِ، وَمِنْ الْبَابِ الْمَلِكِيِّ، الْأَيْفُونَاتِ وَالشَّعْبِ، وَهُوَ
يَقُولُ سِرًّا:*

إِذْ قَدْ رَأَيْنَا قِيَامَةَ الْمَسِيحِ فَلِنَسْجُدْ لِلرَّبِّ الْقُدُّوسِ يَسُوعَ الْمَعْصُومِ مِنَ الْخَطَا وَحَدِّهِ.
لِصَلْبِكَ أَيُّهَا الْمَسِيحُ نَسْجُدُ وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُسَبِّحُ وَنُجَدِّدُ. لِأَنَّكَ أَنْتَ هُوَ إِلَهَنَا
وَأَحْرَ سِوَاكَ لَا نَعْرِفُ وَبِاسْمِكَ نُسَمِّي. هَلُمَّ يَا مَعَشَرَ الْمُؤْمِنِينَ نَسْجُدْ لِقِيَامَةِ الْمَسِيحِ
الْمُقَدَّسَةِ. لِأَنَّ هُوَذَا بِالصَّلْبِ قَدْ أَتَى الْفَرَحُ لِكُلِّ الْعَالَمِ. لِنُبَارِكِ الرَّبَّ فِي كُلِّ حِينٍ
وَنُسَبِّحَ قِيَامَتَهُ. لِأَنَّهُ إِذْ احْتَمَلَ الصَّلْبَ مِنْ أَجْلِنَا، الْمَوْتَ بِالْمَوْتِ حَطَمَ.

On Sundays that are feasts of the Lord or on weekdays, this prayer is replaced by "O come let us worship....". On Sundays from Pascha to the leavetaking of Pascha, the priest omits Psalm 50 below.

(Psalm 50) Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassions blot out mine 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 thou hast 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 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; and 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.

The priest reenters the sanctuary through the holy doors and finishes the censuring. Then the priest and deacon make three metanias from their places before the holy table, saying each time:

O God, be gracious unto me a sinner, and have mercy on me.

The priest kisses the antiminsion and the holy table, while the deacon kisses the southwest corner of the holy table. Then they bow to each other saying:

Forgive me, brother and concelebrant.

The priest bows to the people, saying:

PRIEST: Forgive, O God, those who hate us and those who love us.

إِذَا صَادَفَ عَيْدَ الرَّبِّ يَوْمَ أَحَدِ أَوْ يَوْمًا عَارِيًّا، نَقُولُ: هَلُمُّوا نَسْجِدْ وَنَرْكَعْ... وَالْمَرْمُورُ الْخَمْسُونَ.
لَا يُقَالُ الْمَرْمُورُ الْخَمْسُونَ مِنَ الْفِيضِ إِلَى وَدَاعِ الْعِيدِ.

(الْمَرْمُورُ الْخَمْسُونَ) اِرْحَمْنِي يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ وَكَمِثْلِ كَثْرَةِ رَأْفَتِكَ اَمْحُ
مَائِمِي. اِغْسِلْنِي كَثِيرًا مِنْ اِثْمِي وَمِنْ خَطِيئَتِي طَهِّرْنِي. لِأَنِّي أَنَا عَارِفٌ بِأَثْمِي
وَخَطِيئَتِي أَمَامِي فِي كُلِّ حِينٍ. إِلَيْكَ وَحَدِّكَ خَطِئْتُ وَالشَّرُّ قُدَامَكَ صَنَعْتُ لَكِنِّي
تُصَدِّقُ فِي أَفْوَالِكَ وَتَغْلِبُ فِي مَحَاكِمَتِكَ. هَانَذَا بِالْإِثْمِ حِيلَ بِي، وَبِالْخَطِيئَةِ وَلَدْتَنِي
أُمِّي. لِأَنَّكَ قَدْ أَحْبَبْتَ الْحَقَّ وَأَوْصَحْتَ لِي غَوَامِضَ حِكْمَتِكَ وَمَسْتَوْرَاتِهَا. تَنْصَحُنِي
بِالزُّوقِي فَاطْهَرُ، تَغْسِلُنِي فَابْيَضُ أَكْثَرَ مِنَ التَّلْجِ. تَسْمِعُنِي بِهَجَّةٍ وَسُرُورًا فَتَبْتَهِّجُ
عِظَامِي الدَّالِيلَةَ. اِصْرِفْ وَجْهَكَ عَنِ خَطَايَايَ، وَامْحُ كُلَّ مَائِمِي. قَلْبًا نَفِيًّا اِخْلُقْ فِيَّ
يَا اللَّهُ، وَرُوحًا مُسْتَقِيمًا جَدِّدْ فِي أَحْسَانِي. لَا تَطْرَحْنِي مِنْ أَمَامِ وَجْهِكَ، وَرُوحَكَ
الْقُدُّوسَ لَا تَنْزِعْهُ مِنِّي. اِمْنَحْنِي بِهَجَّةٍ خَلَاصِكَ، وَبِرُوحِ رِئَاسِي اِعْضُدْنِي. فَأَعْلَمُ
الْأَلَمَةَ طُرُقَكَ وَالْكَفْرَةَ إِلَيْكَ يَرْجِعُونَ. نَجِّنِي مِنَ الدَّمَاءِ يَا اللَّهُ إِلَهَ خَلَاصِي فَيَبْتَهِّجُ
لِسَانِي بِعَدْلِكَ. يَا رَبُّ أَفْنَحْ شَفَتِي فَيَحْبِرَ فَمِي بِنَسِيحَتِكَ. لِأَنَّكَ لَوْ أَثَرْتَ الدَّبِيحَةَ،
لَكُنْتُ الْآنَ أُعْطِي، وَلَكِنَّكَ لَا تَسُرُّ بِالْمُحْرَقَاتِ. الدَّبِيحَةُ لِلَّهِ رُوحٌ مُنْسَحِقٌ، الْقَلْبُ
الْمُنْحَشَعُ الْمَوَاضِعُ لَا يَرُدُّهُ اللَّهُ.

يَدْخُلُ الْكَاهِنُ إِلَى الْهَيْكَلِ مِنَ الْبَابِ الْمَلُوكِيِّ وَيُكْمِلُ التَّبَخِيرَ. ثُمَّ يَسْجُدُ الْكَاهِنُ وَالشَّمْسُ ثَلَاثَ مَرَّاتٍ
مِنْ مَكَانِهِمَا أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ، بَيْنَمَا يَقُولَانِ فِي كُلِّ مَرَّةٍ:

يَا اللَّهُ اغْفِرْ لِي أَنَا الْخَاطِيءُ وَارْحَمْنِي.

يَقْبَلُ الْكَاهِنُ الْأَنْدِيمِنْسِي وَالْمَائِدَةَ الْمُقَدَّسَةَ، بَيْنَمَا يَقْبَلُ الشَّمْسُ الْمَائِدَةَ مِنَ الزَّاوِيَةِ الْجَنُوبِيَّةِ الْغَرْبِيَّةِ.
ثُمَّ يَخْنِيَانِ بَعْضُهُمَا لِبَعْضٍ قَائِلِينَ:

إِغْفِرْ لِي يَا أَخِي وَشَرِيكِي فِي الْخِدْمَةِ.

يَلْتَقِيَتُ الْكَاهِنُ بِاتِّجَاهِ الْغَرْبِ وَيَخْنِي إِلَى الشَّعْبِ، قَائِلًا:

إِغْفِرْ يَا رَبُّ لِلَّذِينَ يَكْرَهُونَنَا وَالَّذِينَ يُحْبُونَنَا.

الكَاهِنُ:

The priest goes to the prothesis, censes the gifts three times, and then, with the deacon, makes three metanias saying each time:

O God, be gracious unto me a sinner, and have mercy on me.
(thrice)

Then the deacon says to the priest:

DEACON: Lift up, master.

The priest, lifting the aer from the gifts and placing it on the deacon's shoulders and giving him the diskos, says:

PRIEST: Lift up your hands unto the holies, and bless the Lord.

The deacon, receiving the diskos, kisses the right hand of the priest and places his orarion over the diskos. The priest then takes up the chalice, saying:

God hath gone up in jubilation, the Lord with the voice of the trumpet.

The Great Entrance

The priest and the deacon exit the sanctuary, preceded by the altar servers, and make the great entrance.

DEACON: All of you, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Our father and metropolitan, N., (and our bishop, N.,) and all our brotherhood in Christ, the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Our president (or appropriate head of state), civil authorities and armed forces, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

CHOIR: Amen.

يَذْهَبُ الْكَاهِنُ إِلَى أَمَامِ الْمَذْبُوحِ وَيَبْخُرُ الْقَرَابِينَ ثَلَاثَ مَرَّاتٍ، ثُمَّ يَسْجُدُ مَعَ الشَّمْسِ ثَلَاثَ مَرَّاتٍ، قَائِلًا:
يَا اللَّهُ اغْفِرْ لِي أَنَا الْخَاطِيءُ وَارْحَمْنِي. (ثَلَاثًا)

ثُمَّ يَقُولُ الشَّمْسَ إِلَى الْكَاهِنِ:

الشَّمْسُ: اِرْفَعْ، يَا سَيِّدَ.

يَرْفَعُ الْكَاهِنُ السِّتْرَ الْكَبِيرَ وَيَضَعُهُ عَلَى كَتِفَيْ الشَّمْسِ وَيُعْطِيهِ الصَّيْنِيَّةَ، قَائِلًا:

الْكَاهِنُ: اِرْفَعُوا أَيْدِيَكُمْ إِلَى الْأَقْدَاسِ وَبَارِكُوا الرَّبَّ.

يَسْتَلِمُ الشَّمْسُ الصَّيْنِيَّةَ مَقْبَلًا يَدَ الْكَاهِنِ الْيَمْنَى وَوَاضِعًا زُبَارَهُ فَوْقَ الصَّيْنِيَّةِ. يَحْمِلُ الْكَاهِنُ
الْكَاسَ، قَائِلًا:

صَعِدَ اللَّهُ بِتَهْلِيلِ. الرَّبُّ بِصَوْتِ الْبُوقِ.

الدُّخُولُ الْكَبِيرُ

يَخْرُجُ الْكَاهِنُ وَالشَّمْسُ مِنَ الْهَيْكَلِ، يَتَقَدَّمُهُمَا حَمَلَةُ الشَّمُوعِ، وَيَبْدَأُونَ الدُّخُولَ الْكَبِيرَ.

الشَّمْسُ: جَمِيعَكُمْ يَذْكُرُ الرَّبُّ الْإِلَهَ فِي مَلَكُوتِهِ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ
وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ.

الْكَاهِنُ: أَبَانَا وَمَثْرُوبُولِيَّتِنَا (فَلان)، [وَرَبِّيسَ كَهَنَتِنَا (فَلان)]، لِيَذْكُرِ الرَّبُّ
الْإِلَهَ فِي مَلَكُوتِهِ كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ.

الْكَاهِنُ: حُكَّامَنَا وَمُؤَاوَزَتَهُمْ فِي كُلِّ عَمَلٍ صَالِحٍ، لِيَذْكُرِ الرَّبُّ الْإِلَهَ فِي
مَلَكُوتِهِ كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ.

After making the great entrance, the deacon immediately enters the sanctuary through the holy doors and stands at the southwest corner of the holy table, still bearing the diskos.

PRIEST: The servants of God, NN., that they may have mercy, life, peace, health, salvation and visitation, pardon and remission of sins, the Lord God remember them in his kingdom, always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: The servants of God departed this life in the hope of the resurrection and life eternal, NN., the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

Then the priest reenters the sanctuary while the choir concludes the cherubic hymn.

CHOIR: Amen. That we may receive the King of all invisibly escorted by the angelic hosts. Alleluia, alleluia, alleluia.

The priest places the chalice on the antimimension then receives the diskos from the deacon, who says to him:

DEACON: Thy priesthood, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The priest responds:

PRIEST: Thy diaconate, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The priest places the diskos next to the chalice and takes the covers from the diskos and chalice and places them on the altar. After taking the aer from the deacon's shoulders, he holds it around the censer, and then places it over the gifts. The deacon then says:

DEACON: Do good, master.

The priest censens the gifts three times, saying the end of Psalm 50:

PRIEST: Do good, O Lord, in thy goodwill unto Sion, and let the walls of Jerusalem be builded. Then shalt thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon thine altar.

وَعِنْدَ وُضُوعِهِمَا أَمَامَ الْبَابِ الْمَلُوكِيِّ يَدْخُلُ الشَّمْسُ الْهَيْكَلَ وَيَقِفُ إِلَى جَانِبِ الْمَائِدَةِ الْيَمِينِ وَيَبْقَى حَامِلًا الصَّبِيَّةَ.

الكاهن: عِبِيدَ اللَّهِ الَّذِينَ قَدَّمْتَ هَذِهِ الْقَرَابِيئُ الْمُقَدَّسَةَ مِنْ أَجْلِ صِحَّتِهِمْ وَعَافِيَتِهِمْ وَغُفْرَانِ خَطَايَاهُمْ: (أَسْمَاءُ)، لِيَذْكُرَ الرَّبُّ الْإِلَهَ فِي مَلَكُوتِهِ كُلِّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الجوقة: آمين.

الكاهن: عِبِيدَ اللَّهِ السَّابِقِ رُقَادُهُمْ عَلَى رَجَاءِ الْقِيَامَةِ وَالْحَيَاةِ الْأَبَدِيَّةِ: (أَسْمَاءُ)، لِيَذْكُرَ الرَّبُّ الْإِلَهَ فِي مَلَكُوتِهِ كُلِّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

عِنْدَمَا تُنْهَى الْجُوقَةُ التَّسْبِيحَ الشَّيْرُوبِييمِيَّ، يَدْخُلُ الْكَاهِنُ إِلَى الْهَيْكَلِ مِنَ الْبَابِ الْمَلُوكِيِّ.

الجوقة: آمين. تَحُفُّ بِهِ الْمَرَاتِبُ الْمَلَانِكِيَّةُ بِحَالٍ غَيْرِ مَنْظُورٍ. هَلْلُويَا، هَلْلُويَا، هَلْلُويَا.

يَضَعُ الْكَاهِنُ الْكُأْسَ عَلَى الْأَنْدِيمِنْسِيِّ ثُمَّ يَأْخُذُ الصَّبِيَّةَ مِنَ الشَّمْسِ، الَّذِي يَقُولُ إِلَى الْكَاهِنِ:

الشَّمْسُ: كَهْنُوتِكَ لِيَذْكُرَ الرَّبُّ الْإِلَهَ فِي مَلَكُوتِهِ، كُلِّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

يَجَابُوبُ الْكَاهِنُ قَائِلًا:

الكاهن: شَمُوسِيَّتِكَ لِيَذْكُرَ الرَّبُّ الْإِلَهَ فِي مَلَكُوتِهِ، كُلِّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

يَضَعُ الْكَاهِنُ الصَّبِيَّةَ إِلَى جَانِبِ الْكُأْسِ، يَرْفَعُ الْكَاهِنُ الْأَعْطِيَّةَ عَنِ الصَّبِيَّةِ وَالْكَأْسِ وَيَضَعُهُمَا عَلَى الْمَائِدَةِ الْمُقَدَّسَةِ. بَعْدَ اخْتِارِ السُّتْرِ الْكَبِيرِ مِنْ عَلَى كَتِفِي الشَّمْسِ، يُمْسِكُ الْكَاهِنُ السُّتْرَ الْكَبِيرَ فَوْقَ الْمُبْخَرَةِ وَتُؤَمِّدُ يَدَيْهِ بِهَ الْقَرَابِيئِ. ثُمَّ يَقُولُ الشَّمْسُ:

الشَّمْسُ: أَصْلَحْ، يَا سَيِّدَ.

يِيخَّرُ الْكَاهِنُ الْقَرَابِيئِ ثَلَاثَ مَرَّاتٍ وَهُوَ يَقُولُ نِهَائِيَّةَ الْمَزْمُورِ الْخَمْسِينَ:

الكاهن: أَصْلَحْ، يَا رَبُّ، بِمَسَرَّتِكَ صِهْيُونُ وَلْتُبْنِ أَسْوَارُ أُورُشَلِيمَ. حِينَئِذٍ تُسْرُ بِدَبِيحَةِ الْعَدْلِ قُرْبَانًا وَمُحْرَقَاتٍ. حِينَئِذٍ يَقْرَبُونَ عَلَى مَذْبَحِكَ الْعُجُولَ.

The deacon bows his head, holds his orarion in his right hand and says:

DEACON: Pray for me, holy master.

The priest blesses the deacon saying:

PRIEST: The Lord God remember thee in his kingdom, always, now and ever, and unto ages of ages.

Kissing the right hand of the priest, the deacon says:

DEACON: Amen.

The deacon exits the sanctuary and stands at his place on the solea.

Note: If the Liturgy of Saint Basil the Great is being celebrated,
turn to page 42.

The Litany of Supplication

The people may sit.

DEACON: Let us complete our prayer unto the Lord.

CHOIR: Lord, have mercy. *(repeat for the following petitions)*

DEACON: For the precious gifts now set forth, let us pray to the Lord.

DEACON: For this holy house, and those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

DEACON: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

DEACON: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

CHOIR: Grant this, O Lord. *(repeat for the remaining petitions)*

يَحْنِي الشَّمْسُ رَأْسَهُ مُمَسِّكًا زَنَابِرَهُ بِيَدِهِ الْيُمْنَى، قَائِلًا:
صَلِّ لِأَجْلِي أَيُّهَا السَّيِّدُ الْقُدَيْسِ.

الشَّمْسُ:

يُبَارِكُ الْكَاهِنُ الشَّمْسَ، قَائِلًا:

شُمُوسِيئِكَ يَذْكُرُ الرَّبُّ الْإِلَهَ فِي مَلَكُوتِهِ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ
الذَّاهِرِينَ.

الكَاهِنُ:

يَقْبَلُ الشَّمْسُ يَدَ الْكَاهِنِ الْيُمْنَى، قَائِلًا:

أَمِينِ.

الشَّمْسُ:

يَخْرُجُ الشَّمْسُ مِنَ الْهَيْكَلِ وَيَقِفُ فِي مَكَانِهِ عَلَى الصُّوْلِيَا.

إِذَا كَانَتْ خِدْمَةُ الْقُدَّاسِ الْإِلَهِيِّ لِأَبِينَا الْجَلِيلِ فِي الْفَدَيْسِينَ بِاسِيْلْيُوسَ
الْكَبِيرِ، الرَّجَاءُ التَّحَوُّلُ إِلَى الصَّفْحَةِ 42.

طَلِبَاتُ التَّقَدِّمَةِ

يُمْكِنُ الْجُلُوسُ.

لِنُكْمَلِ طَلِبَاتِنَا لِلرَّبِّ.

الشَّمْسُ:

يَا رَبُّ ارْحَمِ. (تُعَادُ بَعْدَ كُلِّ طَلْبَةٍ)

الْجَوْقَةُ:

مِنْ أَجْلِ هَذِهِ الْقَرَابِينَ الْكَرِيمَةِ الْمُقَدَّمَةِ، إِلَى الرَّبِّ نَطْلُبُ.

الشَّمْسُ:

مِنْ أَجْلِ هَذَا الْبَيْتِ الْمُقَدَّسِ، وَالَّذِينَ يَدْخُلُونَ إِلَيْهِ بِإِيمَانٍ وَوَرَعٍ
وَحَوْفِ اللَّهِ، إِلَى الرَّبِّ نَطْلُبُ.

الشَّمْسُ:

مِنْ أَجْلِ نَجَاتِنَا مِنْ كُلِّ ضَيْقٍ وَعَظَبٍ وَخَطَرٍ وَشِدَّةٍ، إِلَى الرَّبِّ
نَطْلُبُ.

الشَّمْسُ:

أُعْضُدُ وَخَلَّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.

الشَّمْسُ:

أَنْ يَكُونَ نَهَارُنَا كُلُّهُ كَامِلًا مُقَدَّسًا سَلَامِيًّا وَبِلَا خَطِيئَةٍ، الرَّبِّ نَسْأَلُ.

الشَّمْسُ:

إِسْتَجِبْ يَا رَبُّ. (تُعَادُ بَعْدَ كُلِّ طَلْبَةٍ)

الْجَوْقَةُ:

DEACON: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

DEACON: Pardon and remission of our sins and transgressions, let us ask of the Lord.

DEACON: All things good and profitable for our souls and peace for the world, let us ask of the Lord.

DEACON: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

DEACON: A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask.

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.

PRIEST: O Lord God Almighty, who alone art holy, who dost accept a sacrifice of praise from those who call upon thee with their whole heart: Receive also the prayer of us sinners, and lead us to thy holy altar, and enable us to offer unto thee gifts and spiritual sacrifices for our sins and for the ignorance of the people, and make us worthy to find grace in thy sight, that our sacrifice may be acceptable unto thee and that the good Spirit of thy grace may rest upon us and upon these gifts here spread forth and upon all thy people:

PRIEST: Through the compassions 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.

CHOIR: Amen.

الشَّمَّاس: ملاك سلام مُرشدًا أمينًا، حافظًا نفوسنا وأجسادنا، الرَّبَّ نَسأل.

الشَّمَّاس: مُسامحة خطايانا وغفران زلاتنا، الرَّبَّ نَسأل.

الشَّمَّاس: الصّالِحَاتِ وَالْمُؤَافِقَاتِ لِنُفُوسِنَا وَالسَّلَامِ لِلْعَالَمِ، الرَّبَّ نَسأل.

الشَّمَّاس: أَنْ نُثَمِّمَ بِقِيَّةِ زَمَانِ حَيَاتِنَا بِسَلَامٍ وَتُوبَةٍ، الرَّبَّ نَسأل.

الشَّمَّاس: أَنْ تُكُونَ أَوْاخِرُ حَيَاتِنَا مَسِيحِيَّةً سَلَامِيَّةً بِلا حُزْنٍ وَلَا خِزْيٍ، وَجَوَابًا حَسَنًا لَدَى مِنْبَرِ الْمَسِيحِ الْمَرْهُوبِ، نَسأل.

الشَّمَّاس: بَعْدَ ذِكْرِنَا الْكُلِّيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ، الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ، الدَّائِمَةَ الْبَنُوتِيَّةِ مَرِيَمَ، مَعَ جَمِيعِ الْقَدِّيسِينَ، فَلنُودِعْ دَوَانِنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا الْمَسِيحِ الْإِلَهِ.

الجَوْقَةُ: لَكَ يَا رَبَّ.

الكَاهِن: أَيُّهَا الرَّبُّ الْإِلَهَ الضَّاطِّبُ الْكُلَّ الْقُدُّوسُ وَحَدِّكَ، الْفَائِلُ دَيْبِحَةَ التَّسْبِيحِ مِنَ الَّذِينَ يَدْعُونَكَ بِكُلِّ قُلُوبِهِمْ. تَقَبَّلْ مِنَّا تَحْنَ الْحَطَاةِ طَلِبَتِنَا وَقَدِّمْنَا إِلَى مَذْبَحِكَ الْمُقَدَّسِ، وَاجْعَلْنَا جَدِيرِينَ بِأَنْ نُقَدِّمَ لَكَ قَرَابِينَ وَدَبَائِحَ رُوحَانِيَّةً عَنْ حَطَايَانَا وَجَهَالَاتِ الشَّعْبِ. وَأَهْلُنَا لِأَنْ نَجِدَ نِعْمَةً أَمَامَكَ لِتَكُونَ دَيْبِحَتُنَا حَسَنَةً الْقَبُولِ لَدَيْكَ، وَيَحُلَّ رُوحُ نِعْمَتِكَ الصَّالِحِ عَلَيْنَا وَعَلَى هَذِهِ الْقَرَابِينَ الْمُقَدَّمَةِ وَعَلَى كُلِّ شَعْبِكَ.

الكَاهِن: بَرَاقَاتِ ابْنِكَ الْوَحِيدِ، الَّذِي أَنْتَ مُبَارَكٌ مَعَهُ وَمَعَ رُوحِكَ الْكُلِّيِّ قُدُّسُهُ الصَّالِحِ وَالْمُحْيِي، الْأَنْ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الجَوْقَةُ: آمِينَ.

The people stand.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us love one another, that with one accord we may confess:

CHOIR: Father, Son and Holy Spirit: the Trinity, one in essence and undivided.

The priest makes three metanias before the holy table, saying each time:

PRIEST: I will love thee, O Lord, my strength. The Lord is my firm Foundation, my Refuge, and my Deliverer.

The priest kisses the diskos, chalice, cross on the aer, and the holy table.

The Kiss of Peace

PRIEST: Christ is in our midst.

PEOPLE: He is, and ever shall be.

DEACON: The doors. The doors. In wisdom let us attend.

While the people recite the creed, the priest lifts the aer with both hands and gently waves it over the gifts. He folds up the aer; and makes the sign of the cross with it over the gifts and puts it with the other covers.

الشَّعْبُ يَتَقَفُّ.

الْكَاهِنُ: أَسْلَامٌ لَجَمِيعِكُمْ.

الْجَوْقَةُ: وَلِرُوحِكَ أَيْضًا.

الشَّمَّاسُ: لِنُحْبِّبَ بَعْضُنَا بَعْضًا، لِكَيْ بَعْرَمَ وَاحِدٍ نَعْتَرِفَ مُؤَرِّينَ.

الْجَوْقَةُ: بِأَبِ وَابْنِ وَرُوحِ قُدَّسٍ، ثَالُوثٍ مُتَسَاوٍ فِي الْجَوْهَرِ، وَغَيْرِ مُنْفَصِلٍ.

يَسْجُدُ الْكَاهِنُ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ ثَلَاثَ مَرَّاتٍ، قَائِلًا فِي كُلِّ مَرَّةٍ:

الْكَاهِنُ: أَحْبُّكَ يَا رَبُّ، يَا قُوَّتِي. الرَّبُّ ثَبَاتِي وَمَلْجَأِي وَمُنْقِذِي.

يَقْبَلُ الْكَاهِنُ الصَّنِيَّةَ وَالْكَأْسَ وَالصَّلِيبَ الَّذِي عَلَى السُّتْرِ الْكَبِيرِ وَالْمَائِدَةَ الْمُقَدَّسَةَ.

قُبْلَةُ السَّلَامِ

الْكَاهِنُ: أَلْمَسِيحُ مَعَنَا وَفِيمَا بَيْنَنَا.

الشَّعْبُ: كَانٌ وَكَائِنٌ وَسَيَكُونُ.

الشَّمَّاسُ: الْأَبْوَابُ، الْأَبْوَابُ، بِحِكْمَةٍ لِنَصْنَعُ.

بَيْنَمَا يَقُولُ الشَّعْبُ قَانُونَ الْإِيمَانِ، يَرْفَعُ الْكَاهِنُ السُّتْرَ الْكَبِيرَ بِكُلَّتَا يَدَيْهِ وَيُلَطِّفُ بِرُفُوهُ فَوْقَ الْقَرَابِينِ. يَطْوِي السُّتْرَ الْكَبِيرَ وَيَرْسُمُ بِهِ إِشَارَةَ الصَّلِيبِ فَوْقَ الْقَرَابِينِ، وَيَضَعُهُ مَعَ الْغَطَائِنِ الْأَخْرَيْنِ.

The Creed

PEOPLE: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, Begotten of the Father before all worlds. Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And he was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe in One Holy Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

The Holy Anaphora: The Offering of the Holy Gifts

The deacon, still standing before the icon of Christ, raises his orarion and says:

DEACON: Let us stand aright. Let us stand with fear. Let us attend, that we may offer the holy oblation in peace.

CHOIR: A mercy of peace, a sacrifice of praise.

قَانُونُ الْإِيمَانِ

الْكَلِّ: أُوْمِنْ بِإِلَهِ وَاحِدٍ، أَبِي ضَابِطِ الْكُلِّ، خَالِقِ السَّمَاءِ وَالْأَرْضِ، كُلِّ مَا يُرَى وَمَا لَا يُرَى.

وَبِرَبِّ وَاحِدٍ يَسُوعَ الْمَسِيحِ، ابْنِ اللَّهِ الْوَحِيدِ، الْمَوْلُودِ مِنَ الْآبِ قَبْلَ كُلِّ الدُّهُورِ. نُورٌ مِنْ نُورٍ، إِلَهٌ حَقٌّ مِنْ إِلَهٍ حَقٍّ، مَوْلُودٌ غَيْرِ مَخْلُوقٍ، مُسَاوٍ لِلْآبِ فِي الْجَوْهَرِ، الَّذِي بِهِ كَانَ كُلُّ شَيْءٍ. الَّذِي مِنْ أَجْلِنا نَحْنُ الْبَشَرِ، وَمِنْ أَجْلِ خَلَاصِنَا، نَزَلَ مِنَ السَّمَاءِ، وَتَجَسَّدَ مِنَ الرُّوحِ الْقُدُسِ، وَمِنْ مَرْيَمَ الْعَذْرَاءِ وَتَأَنَّسَ. وَصَلَبَ عَنَّا عَلَى عَهْدِ بِيلاطسِ النَّبْطِيِّ، وَتَأَلَّمَ وَقُبِرَ. وَقَامَ فِي الْيَوْمِ الثَّلَاثِ، عَلَى مَا فِي الْكُتُبِ. وَصَعِدَ إِلَى السَّمَاءِ، وَجَلَسَ عَنْ يَمِينِ الْآبِ. وَأَيْضًا يَأْتِي بِمَجْدٍ لِيَدِينِ الْأَحْيَاءِ وَالْأَمْوَاتِ، الَّذِي لَا فَنَاءَ لِمُلْكِهِ.

وَبِالرُّوحِ الْقُدُسِ، الرَّبِّ الْمُحْيِي، الْمُنْتَبِثِ مِنَ الْآبِ، الَّذِي هُوَ مَعَ الْآبِ وَالْإِبْنِ مَسْجُودٌ لَهُ وَمُجَدَّدٌ، النَّاطِقُ بِالْأَنْبِيَاءِ.

وَبِكَنِيْسَةِ وَاحِدَةٍ جَامِعَةٍ مُقَدَّسَةٍ رَسُوْلِيَّةٍ. وَأَعْتَرَفُ بِمَعْمُودِيَّةٍ وَاحِدَةٍ لِمَغْفُورَةِ الْخَطَايَا. وَأَتَرَجَّى قِيَامَةَ الْمَوْتَى وَالْحَيَاةَ فِي الدَّهْرِ الْآتِي. آمِينَ.

الْأَنَافُورَا الْمُقَدَّسَةُ (تَقْدِمَةُ الْقَرَابِينِ)

بَيْنَمَا لَا يَرَأَى الشَّمْسُ وَأَقْفَا أَمَامَ أَيْقُونَةَ السَّيِّدِ، يَرْفَعُ زَنَارَهُ وَيَقُولُ:

الشَّمْسُ: لِنَقِفْ حَسَنًا. لِنَقِفْ بِخَوْفٍ. لِنُصْغِ. لِنُقَدِّمَ بِسَلَامٍ الْقُرْبَانَ الْمُقَدَّسَ.

الْجَوْقَةُ: رَحْمَةً سَلَامٍ، ذَبِيحَةَ تَسْبِيحٍ.

The priest turns to bless the people, saying:

PRIEST: The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit, be with you all.

CHOIR: And with thy spirit.

Still facing west, the priest lifts up his arms, saying:

PRIEST: Let us lift up our hearts.

CHOIR: We lift them up unto the Lord.

Facing east, the priest says:

PRIEST: Let us give thanks unto the Lord.

CHOIR: It is meet and right to worship Father, Son, and Holy Spirit: the Trinity, one in essence and undivided.

The deacon enters the sanctuary, makes three metanias and kisses the corner of the holy table. The priest begins the holy anaphora:

PRIEST: It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks unto thee and to worship thee in every place of thy dominion: for thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, thou and thine only-begotten Son and thy Holy Spirit. Thou it was who didst bring us from non-existence into being and when we had fallen away didst raise us up again, and didst not cease to do all things until thou hadst brought us up to heaven and hadst endowed us with thy kingdom which is to come. For all these things we give thanks unto thee, and to thine only-begotten Son, and thy Holy Spirit; for all things of which we know and of which we know not and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks unto thee also for this liturgy which thou dost vouchsafe to receive at our hands, even though there stand beside thee thousands of archangels and ten thousands of angels, the cherubim and the seraphim, six-winged, many-eyed, soaring aloft, borne on their wings:

يَلْتَقِيَتُ الْكَاهِنُ إِلَى الشَّعْبِ وَيُبَارِكُهُمْ، قَائِلًا:

الْكَاهِنُ: نِعْمَةُ رَبَّنَا يَسُوعَ الْمَسِيحِ، وَمَحَبَّةُ اللَّهِ الْآبِ، وَشِرْكَةُ الرُّوحِ الْقُدُسِ،
لِتَكُنْ مَعَ جَمِيعِكُمْ.

الْجَوْقَةُ: وَمَعَ رُوحِكَ.

بَيْنَمَا لَا يَزَالُ مُوَاجِهًا لِلشَّعْبِ، يَرْفَعُ الْكَاهِنُ يَدَيْهِ، قَائِلًا:

الْكَاهِنُ: لِنَرْفَعْ قُلُوبَنَا فَوْقَ.

الْجَوْقَةُ: هِيَ لَنَا عِنْدَ الرَّبِّ.

يَتَّجِهُ الْكَاهِنُ بِاتِّجَاهِ الشَّرْقِ، قَائِلًا:

الْكَاهِنُ: لِنَشْكُرَنَّ الرَّبَّ.

الْجَوْقَةُ: حَقٌّ وَوَاجِبٌ. أَنْ نَسْجُدَ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، ثَالُوثٍ مُتَسَاوٍ
فِي الْجَوْهَرِ، وَغَيْرِ مُنْفَصِلٍ.

يَدْخُلُ الشَّمْسُ إِلَى الْهَيْكَلِ، ثُمَّ يَسْجُدُ ثَلَاثَ مَرَّاتٍ وَيَقْبَلُ طَرَفَ الْمَائِدَةِ. يُصَلِّي الْكَاهِنُ صَلَاةَ
الْكَانُفُورِ الْآتِيَةِ:

الْكَاهِنُ: وَاجِبٌ وَحَقٌّ أَنْ نُسَبِّحَكَ وَنُبَارِكَكَ، وَنَحْمَدَكَ وَنَشْكُرَكَ، وَنَسْجُدَ لَكَ فِي كُلِّ مَوْضِعٍ
سَيَادَتِكَ. لِأَنَّكَ أَنْتَ الْإِلَهُ الَّذِي لَا يَفِي بِهِ وَصْفٌ، وَلَا يَحُدُّهُ عَقْلٌ، غَيْرُ الْمَنْظُورِ،
غَيْرُ الْمُدْرَكِ، الدَّائِمُ وَجُودُهُ، وَالْكَائِنُ هَكَذَا هُوَ هُوَ. أَنْتَ وَابْنُكَ الْوَحِيدُ، وَرُوحُكَ
الْقُدُّوسُ. أَنْتَ أَخْرَجْتَنَا مِنَ الْعَدَمِ إِلَى الْوُجُودِ. وَبَعْدَ أَنْ سَقَطْنَا عُدْتِ فَاقْمَتْنَا. وَمَا
بَرِحْتَ تَصْنَعُ كُلَّ شَيْءٍ حَتَّى أَصْعَدْتَنَا إِلَى السَّمَاءِ، وَوَهَبْتَنَا مُلْكَكَ الْآتِي. فَمِنْ أَجْلِ
هَذِهِ كُلِّهَا نَشْكُرَكَ، أَنْتَ وَابْنُكَ الْوَحِيدَ وَرُوحُكَ الْقُدُّوسَ، مِنْ أَجْلِ كُلِّ الْإِحْسَانَاتِ
الصَّائِرَةِ إِلَيْنَا الَّتِي نَعْلَمُهَا وَالَّتِي لَا نَعْلَمُهَا، الظَّاهِرَةِ وَغَيْرِ الظَّاهِرَةِ. وَنَشْكُرَكَ
أَيْضًا مِنْ أَجْلِ هَذِهِ الخِدْمَةِ، الَّتِي ارْتَضَيْتَ أَنْ تَقْبَلَهَا مِنْ أَيْدِينَا، مَعَ أَنَّهُ قَدْ وَقَفَ
لَدَيْكَ أُلُوفٌ مِنْ رُؤَسَاءِ الْمَلَائِكَةِ وَرَبِوَاتٍ مِنَ الْمَلَائِكَةِ، وَالشَّيْرُوبِيمِ وَالسَّيْرَافِيمِ دُورِ
الْأَجْنِحَةِ السَّنَّةِ وَالْعُيُونِ الْكَثِيرَةِ، مُتَعَالِينَ وَمُجَنِّحِينَ.

The deacon makes the sign of the cross over the diskos with the star, while the priest says in a loud voice:

PRIEST: Singing the triumphal hymn, shouting, proclaiming, and saying:

CHOIR: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

As the choir sings the hymn above, the deacon moves to the southwest corner of the holy table, and bows low as the priest continues:

PRIEST: With these blessed powers we also, O Master who lovest mankind, cry aloud and say: Holy art thou and all-holy, thou and thine only-begotten Son and thy Holy Spirit; holy art thou and all-holy and magnificent is thy glory, who hast so loved thy world as to give thine only-begotten Son, that all who believe in him should not perish but have everlasting life, who, when he had come and had fulfilled all the dispensation for us, in the night in which he was betrayed or, rather, gave himself up for the life of the world, took bread in his holy and immaculate and blameless hands; and when he had given thanks and blessed it and hallowed it and broken it, he gave it to his holy disciples and apostles, saying:

PRIEST: Take, eat. This is my Body which is broken for you, for the remission of sins.

CHOIR: Amen.

PRIEST: And likewise after supper, he took the cup, saying:
Drink of this, all of you. This is my Blood of the new covenant, which is shed for you and for many, for the remission of sins.

CHOIR: Amen.

وَفِيْمَا يَقُولُ الْكَاهِنُ الْإِعْلَانُ الْآتِي، يَرْفَعُ الشَّمْسُ النَّجْمَ فَوْقَ الصَّيْبَةِ وَيَرْسُمُ بِهِ إِشَارَةَ الصَّلِيبِ مِنْ جِهَاتِ النَّجْمِ الْأَرْبَعِ:

الْكَاهِنُ: بِتَسْبِيحِ الظَّفَرِ مُتَرَنِّمِينَ، وَهَاتِفِينَ، وَصَارِحِينَ، وَقَائِلِينَ:

الْجَوْقَةُ: قُدُّوسٌ، قُدُّوسٌ، قُدُّوسٌ رَبُّ الصَّبَاوُوتِ. السَّمَاءِ وَالْأَرْضِ مَمْلُوءَتَانِ مِنْ مَجْدِكَ. أَوْصِنَا فِي الْأَعَالِي. مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. أَوْصِنَا فِي الْأَعَالِي.

بَيْنَمَا تُرْتَلُ الْجَوْقَةُ التَّرَنِيمَةُ أَعْلَاهُ، يَعُودُ الشَّمْسُ إِلَى مَكَانِهِ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ مِنَ الزَّاوِيَةِ الْجَنُوبِيَّةِ الْغَرْبِيَّةِ وَيُنْحَنِي بَيْنَمَا يَسْتَمِرُّ الْكَاهِنُ بِصَلَاةِ الْأَنَافُورِ. يُصَلِّي الْكَاهِنُ الصَّلَاةَ الْآتِيَةَ:

الْكَاهِنُ: فَمَعَ هَذِهِ الْقَوَاتِ الْمَغْبُوطَةِ، نَهَيْتُ نَحْنُ، أَيضًا، أَيُّهَا السَيِّدُ الْمُحِبُّ الْبَشَرَ، وَتَقُولُ: قُدُّوسٌ أَنْتَ وَكُلِّي الْقُدَّاسَةِ، أَنْتَ وَابْنُكَ الْوَحِيدُ وَرُوحُكَ الْقُدُّوسُ. قُدُّوسٌ أَنْتَ وَكُلِّي الْقُدَّاسَةِ، وَمَجْدُكَ عَظِيمُ الْجَلَالِ. أَنْتَ أَحْبَبْتَ عَالَمَكَ بِهَذَا الْمِقْدَارِ، حَتَّى إِنَّكَ تَدَلَّتْ ابْنُكَ الْوَحِيدَ، لِكِي لَا يَهْلِكَ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونَ لَهُ الْحَيَاةَ الْأَبَدِيَّةَ. فَإِنَّهُ لَمَّا أَتَى وَأَكْمَلَ كُلَّ التَّدْبِيرِ الَّذِي مِنْ أَجْلِنَا، فِي اللَّيْلَةِ الَّتِي أُسْلِمَ فِيهَا، وَالْأُولَى أَنَّهُ أُسْلِمَ دَاتَهُ مِنْ أَجْلِ حَيَاةِ الْعَالَمِ، بَعْدَ أَنْ أَخَذَ خُبْرًا بِيَدَيْهِ الْمُقَدَّسَتَيْنِ الطَّاهِرَتَيْنِ الْبَرِيَّتَيْنِ مِنَ الْعَيْبِ، وَشَكَرَ وَبَارَكَ وَقَدَّسَ وَكَسَرَ، أَعْطَى تَلَامِيذَهُ الرُّسُلَ الْقُدِّيسِينَ قَائِلًا:

الْكَاهِنُ: خُذُوا كُلُّوْا، هَذَا هُوَ جَسَدِي، الَّذِي يُكْسَرُ مِنْ أَجْلِكُمْ، لِمَغْفِرَةِ الْخَطَايَا.

الْجَوْقَةُ: آمِينَ.

الْكَاهِنُ: وَكَذَلِكَ الْكَاسَ بَعْدَ الْعِشَاءِ قَائِلًا:

إِشْرَبُوا مِنْهَا كُلُّكُمْ، هَذَا هُوَ دَمِي لِلْعَهْدِ الْجَدِيدِ، الَّذِي يُهْرَقُ عَنْكُمْ وَعَنْ كَثِيرِينَ، لِمَغْفِرَةِ الْخَطَايَا.

الْجَوْقَةُ: آمِينَ.

PRIEST: Having in remembrance, therefore this saving commandment and all those things which have come to pass for us: the cross, the grave, the third-day resurrection, the ascension into heaven, the sitting at the right hand, and the second and glorious coming.

The deacon takes up the diskos in his right hand and the chalice in his left in crosswise fashion and elevates them over the antiminsion, while the priest says:

PRIEST: Thine own of thine own, we offer unto thee in behalf of all and for all.

The deacon returns the gifts on the antiminsion while the priest continues:

Again we offer unto thee this rational and bloodless worship and beseech thee and pray thee and supplicate thee: Send down thy Holy Spirit upon us and upon these gifts here spread forth.

Then the deacon points to the diskos with his orarion, saying:

DEACON: Bless, master, the holy bread.

The priest blesses it, saying:

PRIEST: And make this bread the precious Body of thy Christ.

PEOPLE: Amen.

The deacon points to the chalice with his orarion, saying:

DEACON: Bless, master, the holy cup.

The priest blesses the chalice, saying:

PRIEST: And that which is in this cup, the precious Blood of thy Christ.

PEOPLE: Amen.

The deacon points to the holy gifts with his orarion, saying:

DEACON: Bless both, master.

The priest blesses the holy gifts, saying:

PRIEST: Changing them by thy Holy Spirit,

PEOPLE: Amen. Amen. Amen.

DEACON: Remember me a sinner, holy master.

الكَاهِنُ: وَنَحْنُ بِمَا أَنْتَا ذَاكِرُونَ هَذِهِ الْوَصِيَّةَ الْخَلَّاصِيَّةَ وَكُلَّ مَا جَرَى مِنْ أَجْلِنَا: الصَّلِيبَ، وَالْقَبْرَ، وَالْقِيَامَةَ فِي الْيَوْمِ الثَّلَاثِ، وَالصُّعُودَ إِلَى السَّمَوَاتِ، وَالْجُلُوسَ عَنِ الْمَيَامِنِ، وَالْمَجِيءَ الثَّانِي الْمَجِيدَ أَيْضًا.

يَضَعُ الشَّمَّاسُ يَدَهُ الْيُمْنَى فَوْقَ الْيُسْرَى عَلَى سَكَلِ صَلِيبٍ وَيُمَسِكُ الصَّيْنِيَّةَ بِالْيَمِينِ وَالْكَأْسَ بِالْيَسَارِ وَيَرْفَعُهُمَا وَيَحْرُكُهُمَا عَلَى سَكَلِ صَلِيبٍ فَوْقَ الْأَنْدِيمِنْسِيِّ، بَيْنَمَا يَقُولُ الْكَاهِنُ:

الكَاهِنُ: اَللّٰهُ لَكَ مِمَّا لَكَ، وَنَحْنُ نُقَدِّمُهَا لَكَ عَنْ كُلِّ شَيْءٍ، وَمِنْ أَجْلِ كُلِّ شَيْءٍ.

وَيَتَابِعُ الْكَاهِنُ الْإِفْشِيَيْنَ عَلْنَا بَيْنَمَا يُعِيدُ الشَّمَّاسُ الصَّيْنِيَّةَ وَالْكَأْسَ عَلَى الْأَنْدِيمِنْسِيِّ:

الكَاهِنُ: أَيْضًا نَقْرَبُ لَكَ هَذِهِ الْعِبَادَةَ النَّاطِقَةَ وَغَيْرَ الدَّمَوِيَّةِ، وَتَطْلُبُ وَتَنْصَرِّعُ وَتَسْأَلُ، فَأَرْسِلْ رُوحَكَ الْقُدُّوسَ عَلَيْنَا وَعَلَى هَذِهِ الْقَرَابِينَ الْحَاضِرَةِ:

يُشِيرُ الشَّمَّاسُ بِرُتَّارِهِ إِلَى الْخُبْزِ، قَائِلًا:

الشَّمَّاسُ: بَارِكْ، يَا سَيِّدُ، الْخُبْزَ الْمُقَدَّسَ.

يُبَارِكُ الْكَاهِنُ الْخُبْزَ قَائِلًا:

الكَاهِنُ: وَاصْنَعْ أَمَّا هَذَا الْخُبْزَ فَجَسَدَ مَسِيحِكَ الْمُكْرَمِ.
الْكَلِّ: آمِينَ.

يُشِيرُ الشَّمَّاسُ بِرُتَّارِهِ إِلَى الْكَأْسِ، قَائِلًا:

الشَّمَّاسُ: بَارِكْ، يَا سَيِّدُ، الْكَأْسَ الْمُقَدَّسَةَ.

يُبَارِكُ الْكَاهِنُ الْكَأْسَ، قَائِلًا:

الكَاهِنُ: وَأَمَّا مَا فِي هَذِهِ الْكَأْسِ فَدَمَ مَسِيحِكَ الْمُكْرَمِ.
الْكَلِّ: آمِينَ.

يُشِيرُ الشَّمَّاسُ بِرُتَّارِهِ إِلَى الْقَرَابِينَ، قَائِلًا:

الشَّمَّاسُ: بَارِكُهُمَا كِلَيْهِمَا يَا سَيِّدُ.

يُبَارِكُ الْكَاهِنُ الْقَرَابِينَ، قَائِلًا:

الكَاهِنُ: مُحَوَّلًا إِيَّاهُمَا بِرُوحِكَ الْقُدُّوسِ.
الْكَلِّ: آمِينَ. آمِينَ. آمِينَ.

الشَّمَّاسُ: أُذَكِّرُنِي أَنَا الْخَاطِي، أَيُّهَا السَيِّدُ الْقُدِّيسُ.

CHOIR: We praise thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

After the prayer of consecration, the priest and deacon make a metania before the holy table. The priest bows and continues quietly:

PRIEST: That to those who shall partake thereof they may be unto vigilance of soul, unto remission of sins, unto the communion of thy Holy Spirit, unto the fulfillment of the kingdom of heaven and unto boldness toward thee, not unto judgment nor unto condemnation. And again we offer unto thee this rational worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics and every righteous spirit made perfect in faith:

The priest censes the gifts nine times, saying:

PRIEST: Especially our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-virgin Mary.

The people may sit.

The deacon censes around the holy table, and then reads the diptychs of the departed. Meanwhile, the choir sings the following hymn.

Hymn to the Theotokos

CHOIR: It is truly meet to bless thee, O Theotokos, the ever-blessed and all-blameless, and the Mother of our God. More honorable than the cherubim, and more glorious beyond compare than the seraphim, thou who without corruption didst bear God the Word and art truly Theotokos: we magnify thee.

الجَوْقَة: إِيَّاكَ نُسَبِّحُ، إِيَّاكَ نُبَارِكُ، إِيَّاكَ نَشْكُرُ يَا رَبِّ، وَمِنْكَ نَطْلُبُ يَا إِلَهَنَا.

بَعْدَ الْإِفْشِينِ لِتَكْرِيسِ الْقَرَابِينِ، يَسْجُدُ الْكَاهِنُ وَالشَّمْسُ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ مَرَّةً وَاحِدَةً. يَنْحَنِي الْكَاهِنُ، قَائِلًا:

الكَاهِنُ: لِكِي يَكُونَا لِلْمُتَنَاطِلِينَ لِنَبَاهَةِ النَّفْسِ، وَمَغْفِرَةِ الْخَطِيَا، وَشِرْكَةِ رُوحِكَ الْقُدُّوسِ، وَكَمَالِ مَلَكُوتِ السَّمَوَاتِ، وَالدَّالَّةِ لَدَيْكَ، لَا لِمِحَاكِمَةٍ وَلَا لِإِدَانَةٍ. أَيْضًا نَقْرَبُ لَكَ هَذِهِ الْعِبَادَةَ النَّاطِقَةَ مِنْ أَجْلِ الَّذِينَ تُوَفُّوا عَلَى الْإِيمَانِ: الْأَجْدَادِ، وَالْآبَاءِ، وَرُؤَسَاءِ الْآبَاءِ، وَالْأَنْبِيَاءِ، وَالرُّسُلِ، وَالْكَارِزِينَ، وَالْمُبَشِّرِينَ، وَالشُّهَدَاءِ، وَالْمُعْتَرِفِينَ، وَالنُّسَاكِ، وَرُوحِ كُلِّ صِدِّيقٍ تُوَفِّي عَلَى الْإِيمَانِ.

يَبْحَثُ الْكَاهِنُ الْقَرَابِينَ الْمُقَدَّسَةَ تِسْعَ مَرَّاتٍ، قَائِلًا:

الكَاهِنُ: وَخَاصَّةً مِنْ أَجْلِ الْكَلِيَّةِ الْقُدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ، الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةِ الْإِلَهِ، الدَّائِمَةِ الْبَنُوتِيَّةِ مَرْيَمَ.

يُمْكِنُ الْجُلُوسَ.

يَبْحَثُ الشَّمْسُ حَوْلَ الْمَائِدَةِ الْمُقَدَّسَةِ وَيَتَكَبَّرُ سِرًّا أَسْمَاءَ الرَّاقِبِينَ. بَيْنَمَا تُرْتَلُ الْجَوْقَةُ التَّرْنِيمَةُ الْآتِيَّةُ:

تَرْنِيمَةُ لِوَالِدَةِ الْإِلَهِ

الجَوْقَة: بِوَاجِبِ الْإِسْتِنْهَالِ حَقًّا نَعْبُطُ وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الطُّوبَى، الْبَرِيَّةَ مِنْ كُلِّ الْعُيُوبِ أُمَّ إِلَهَنَا. يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ وَأَرْفَعُ مَجْدًا بَعِيرَ قِيَّاسٍ مِنَ السَّارَافِيمِ. الَّتِي بَعِيرَ فَسَادٍ وَلَدَتْ كَلِمَةَ اللَّهِ، حَقًّا إِنَّكَ وَالِدَةُ الْإِلَهِ، إِيَّاكَ نَعْظَمُ.

In the meantime the priest continues, saying:

PRIEST: For the holy Prophet, Forerunner and Baptist John; the holy glorious, and all-laudable apostles; NN., whose memory we celebrate; and all thy saints, at whose supplications look down upon us, O God.

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, NN., and grant them rest, O our God, where the light of thy countenance shines upon them.

And again we beseech thee: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth; of all the presbytery, the diaconate in Christ, and of every priestly and monastic order.

And again we offer unto thee this rational service for the whole world, for the holy, catholic and apostolic Church, for those who live in chastity and lead a godly way of life and for all civil authorities, and our armed forces; grant them, O Lord, peaceful times, that we, in their tranquility may lead a calm and peaceful life in all reverence and godliness.

CLERGY: Among the first be mindful, O Lord, of our father and metropolitan, N., (and our bishop, N.,) whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

The deacon faces the people, raises his orarion and says:

DEACON: And of the people here present, and those whom they are remembering, and of all mankind.

CHOIR: And of all mankind.

PRIEST: Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith dwell therein. Be mindful, O Lord, of those who travel by sea, by land and by air, the sick, the suffering, the captive, and their salvation. Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor; and upon us all send forth thy mercies.

PRIEST: And grant us with one mouth and one heart to glorify and praise 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.

CHOIR: Amen.

بَيْنَمَا يُصَلِّي الْكَاهِنُ سِرًّا الْإِفْشِينَ الْآتِي:

الكَاهِنُ: وَمِنْ أَجْلِ الْقَدِيسِ النَّبِيِّ السَّابِقِ يُوحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَالْقَدِيسِ (فُلَان) الَّذِي نَقِيمُ تَذَكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِيسِكَ، الَّذِينَ بَطَلْتَهُمْ إِفْتَقَدْنَا يَا اللَّهُ. وَادْكُرْ جَمِيعَ الرَّاقِدِينَ عَلَى رَجَاءِ قِيَامَةِ الْحَيَاةِ الْأَبَدِيَّةِ (أَسْمَاءِ الرَّاقِدِينَ) وَأَرْحَهُمْ يَا إِلَهَنَا حَيْثُ نُورٌ وَجْهَكَ. أَيْضًا تَطَلَّبُ إِلَيْكَ، يَا رَبُّ، أَنْ تَدْكُرَ جَمِيعَ الْأَسَاقِفَةِ الْمُسْتَقِيمِي الرَّأْيِ، الْمُفْصَلِينَ كَلِمَةً حَقًّا بِاسْتِقَامَةٍ، وَجَمِيعَ الْكَهَنَةِ وَالشَّمَامِسَةِ الْخُدَامِ بِالْمَسِيحِ، وَكُلَّ طُعْمَةٍ كَهَنُوتِيَّةٍ وَرُهْبَانِيَّةٍ. وَأَيْضًا نُقَرِّبُ لَكَ هَذِهِ الْعِبَادَةَ النَّاطِقَةَ مِنْ أَجْلِ الْمَسْكُونَةِ، وَمِنْ أَجْلِ كَنِيسَتِكَ الْجَامِعَةِ الْمُقَدَّسَةِ الرَّسُولِيَّةِ، وَمِنْ أَجْلِ الْعَانِشِينَ بِالطَّهَارَةِ وَالسَّيرَةِ الْحَمِيدَةِ، وَمِنْ أَجْلِ حُكَّامِنَا. أَعْطِهِمْ يَا رَبُّ أَنْ يَكُونَ عَهْدُهُمْ سَلَامِيًّا، فَتَقْضِي نَحْنُ أَيْضًا، فِي ظِلِّ أَمْنِهِمْ حَيَاةً هَادِيَةً مُطْمَئِنَّةً فِي عِبَادَةِ حَسَنَةٍ وَوَقَارٍ.

الإِكْلِيرُوسُ: اذْكُرْ يَا رَبُّ أَوْلَا آبَانَا وَمَثْرُوبُولِيَّتِنَا (فُلَان)، وَرَبِّيسَ كَهَنَتِنَا (فُلَان)، وَهَبْهُمَا لِكَنَائِسِكَ الْمُقَدَّسَةِ بِسَلَامٍ، صَحِيحَيْنِ، مُكْرَمَيْنِ، مُعَافَيْنِ، مَدِيدِي الْأَيَّامِ، مُفْصَلِينَ بِاسْتِقَامَةٍ كَلِمَةً حَقًّا.

يُشِيرُ الشَّمَّاسُ بِرُتَارِهِ مِنْ بَابِ الْهَيْكَلِ بِاتِّجَاهِ الشَّعْبِ قَانِلًا:

الشَّمَّاسُ: وَالْخَاطِرِينَ فِي فِكْرٍ كُلِّ وَاحِدٍ مِنَ الْخَاضِرِينَ، جَمِيعَهُمْ وَجَمِيعَهُنَّ.
الْجَوْقَةُ: جَمِيعَهُمْ وَجَمِيعَهُنَّ.

الكَاهِنُ: اذْكُرْ يَا رَبُّ الْمَدِينَةَ الَّتِي نَحْنُ قَاطِنُونَ فِيهَا، وَكُلَّ مَدِينَةٍ وَقَرْيَةٍ وَالْمُؤْمِنِينَ الْقَاطِنِينَ فِيهَا. اذْكُرْ يَا رَبُّ الْمَسَافِرِينَ بَرًّا وَبَحْرًا وَجَوًّا، وَالْمَرَضَى وَالْمَتَأَلِّمِينَ وَالْأَسْرَى. وَهَبْ لَهُمُ النِّجَاةَ. اذْكُرْ يَا رَبُّ الَّذِينَ يُقَدِّمُونَ الْأَتْمَارَ وَالَّذِينَ يَصْنَعُونَ الْإِحْسَانَ فِي كَنَائِسِكَ الْمُقَدَّسَةِ، وَالَّذِينَ يَفْتَقِدُونَ الْمَسَاكِينَ، وَأَرْسِلْ مَرَّاحِمَكَ عَلَيْنَا جَمِيعًا.

الكَاهِنُ: وَأَعْطِنَا أَنْ نُمَجِّدَ وَنُسَبِّحَ بِفَمٍ وَاحِدٍ وَقَلْبٍ وَاحِدٍ إِسْمَكَ الْكُلِّيَّ الْإِكْرَامِ وَالْعَظِيمَ الْجَلَالَ، أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ.

The people stand.

The deacon exits the sanctuary. The priest blesses the people, saying:

PRIEST: And may the mercies of our great God and Saviour Jesus Christ be with you all.

CHOIR: And with thy spirit.

The deacon stands before the holy doors and intones the petitions.

The Litany Before the Lord's Prayer

DEACON: Having commemorated all the saints, again and again, in peace let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the precious gifts which have been spread forth and sanctified, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That our God, who loveth mankind, having received them upon his holy, most heavenly, and ideal altar as an aroma of spiritual sweetness, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

CHOIR: Lord, have mercy.

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.

CHOIR: To thee, O Lord.

PRIEST: Unto thee we commend our whole life and our hope, O Master who lovest mankind, and we beseech thee and pray thee and supplicate thee: Vouchsafe us to partake of thy heavenly and dread mysteries of this sacred and spiritual table, with a pure conscience, unto remission of sins, unto pardon of transgressions, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness toward thee, and not unto judgment nor unto condemnation.

الشَّعْبُ يَتَّقُ.

يَخْرُجُ الشَّمْسُ مِنَ الْهَيْكَلِ. يَلْتَقِي الكَاهِنُ بِاتِّجَاهِ الشَّعْبِ وَيُبَارِكُهُمْ، قَائِلًا:

وَأَتَكُنُّ مَرَاحِمَ الْإِلَهِ الْعَظِيمِ وَمُخَلَّصِنَا يَسُوعَ الْمَسِيحِ مَعَ جَمِيعِكُمْ. الجَوْقَةُ: وَمَعَ رُوحِكَ.

وَيَقِفُ الشَّمْسُ أَمَامَ الْبَابِ الْمَلُوكِيِّ وَيَقُولُ الطَّلَبَاتُ الْآتِيَّةُ:

الطَّلَبَاتُ قَبْلَ الصَّلَاةِ الرَّبَّانِيَّةِ

بَعْدَ ذِكْرِنَا جَمِيعَ الْفِدْيِيِّينَ أَيْضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ. الشَّمْسُ:

يَا رَبُّ ارْحَمْنَا.

مِنْ أَجْلِ هَذِهِ الْفَرَابِينِ الْكَرِيمَةِ، الْمُقَدَّمَةِ وَالْمُقَدَّسَةِ، إِلَى الرَّبِّ نَطْلُبُ. الشَّمْسُ:

يَا رَبُّ ارْحَمْنَا.

حَتَّى إِنَّ إِلَهَنَا الْمُحِبَّ الْبَشَرَ، الَّذِي قَبْلَهَا عَلَى مَذْبَحِهِ الْمُقَدَّسِ السَّمَاوِيِّ الْعَقْلِيِّ رَائِحَةَ طَيْبٍ زَكِيٍّ رُوحِيٍّ، يُرْسِلُ لَنَا عَوْضًا مِنْهَا النِّعْمَةَ الْإِلَهِيَّةَ وَمَوْهَبَةَ الرُّوحِ الْقُدُسِ نَطْلُبُ.

يَا رَبُّ ارْحَمْنَا.

بَعْدَ التَّمَسُّكِ الْإِتِّحَادِيِّ فِي الْإِيمَانِ وَشِرْكَةِ الرُّوحِ الْقُدُسِ، فَلْنُودِعْ دَوَانِنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا الْمَسِيحِ الْإِلَهِ.

لَكَ يَا رَبُّ.

أَيْهَا السَّيِّدُ الْمُحِبُّ الْبَشَرَ، إِيَّاكَ نُودِعُ حَيَاتِنَا كُلَّهَا وَرَجَاءَنَا، وَنَطْلُبُ وَنَتَضَرَّعُ وَنَسْأَلُ أَنْ نُؤَهِّلَنَا لِأَنْ نَتَنَاوَلَ بِضَمَائِرٍ نَفِيَّةٍ أَسْرَارَكَ السَّمَاوِيَّةَ الْمَرْهُوبَةَ، أَسْرَارَ هَذِهِ الْمَائِدَةِ الْمُقَدَّسَةِ الرُّوحِيَّةِ، لِنُصَفِحَ الْخَطَايَا، وَغُفْرَانَ الرِّبَايَا، وَشِرْكَةَ الرُّوحِ الْقُدُسِ، وَمِيرَاثِ مَلَكُوتِ السَّمَوَاتِ، وَالِدَّالَةَ لَدَيْكَ، لَا لِمُحَاكَمَةٍ وَلَا لِإِدَانَةٍ.

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:

The Lord's Prayer

ALL: 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 our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Arabic: Abaana aladhi fis samawaat, liyataqaddas ismuk. Liya'ti malakutuk. Litakun mashi-atuk kama fi samaa'i kathaaleka 'alal ard. Khubzana al-jowhari a'tina al-yowm. Watrok lana ma 'alaina, kama natruku nahnu liman lana 'alaihi, wala tudkhilna fi tajribah. Lakin najjina minas shirri:

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.

CHOIR: Amen.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Bow your heads unto the Lord.

CHOIR: To thee, O Lord.

PRIEST: We give thanks unto thee, O King invisible, who by thy boundless power hast made all things and in the multitude of thy mercy hast brought all things from nothingness into being. Do thou thyself, O Master, look down from heaven upon those who have bowed their heads unto thee; for they have not bowed down unto flesh and blood, but to thee, the fearful God. Therefore, O Master, do thou thyself distribute these gifts here spread forth, unto all of us for good, according to the individual need of each: voyage with those who sail by sea; journey with those who travel by land and air; heal the sick, thou who art the Physician of our souls and bodies:

الكاهن: وَأَهْلُنَا، أَيُّهَا السَّيِّدُ، لِأَنَّ نَجْسَ بِدَائِلِ وَبِلَا دَيْنُونَةٍ، عَلَى أَنْ نَدْعُوكَ
أَبَا، أَيُّهَا إِلَهُ السَّمَاوِيِّ، وَنَقُولُ:

الصَّلَاةُ الرَّبَّانِيَّةُ

الكل: أَبَانَا الَّذِي فِي السَّمَوَاتِ، لِيَتَقَدَّسَ اسْمُكَ، لِيَأْتِ مَلَكُوتُكَ، لِيَتَكُنْ
مَشِيئَتُكَ، كَمَا فِي السَّمَاءِ، كَذَلِكَ عَلَى الْأَرْضِ. حُبْرْنَا الْجَوْهَرِيِّ
أَعْطَيْنَا الْيَوْمَ، وَاتْرُكْ لَنَا مَا عَلَيْنَا، كَمَا نَتْرُكُ نَحْنُ لِمَنْ لَنَا عَلَيْهِ، وَلَا
تَدْخُلْنَا فِي تَجْرِبَةٍ، لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ.

الكاهن: لِأَنَّ لَكَ الْمُلْكَ وَالْقُدْرَةَ وَالْمَجْدَ، أَيُّهَا الْأَبُ وَالِابْنُ وَالرُّوحُ الْقُدْسُ،
الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الجوقة: آمين.

الكاهن: السَّلَامُ لِجَمِيعِكُمْ.

الجوقة: وَلِرُوحِكَ أَيْضًا.

الشَّمْسُ: لِنَحْنِ رُؤُوسِنَا لِلرَّبِّ.

الجوقة: لَكَ يَا رَبِّ.

الكاهن: نَشْكُرُكَ أَيُّهَا الْمَلِكُ غَيْرُ الْمَنْظُورِ، يَا مَنْ يَقْدِرُتِهِ الَّتِي لَا نَقْدَرُ أَبَدَ الْأَشْيَاءِ كُلَّهَا،
وَبِرَحْمَتِهِ الْكَثِيرَةِ أَخْرَجَهَا مِنَ الْعَدَمِ إِلَى الْوُجُودِ. أَنْتَ، أَيُّهَا السَّيِّدُ، إِطْلَعْ مِنَ السَّمَاءِ
عَلَى الَّذِينَ حَنَوْا لَكَ رُؤُوسَهُمْ، لِأَنَّهُمْ مَا حَنَوْهَا لِلْحَمِّ وَدَمِ، بَلْ لَكَ أَيُّهَا إِلَهُ الْمَهْيَبِ.
فَأَنْتَ، إِذَا، أَيُّهَا السَّيِّدُ، سَهَّلْ أَنْ تَكُونَ هَذِهِ الْقُدْسَاتُ لِحَيْرِنَا جَمِيعًا، حَسَبَ حَاجَةِ كُلِّ
مِنَّا. رَافِقِ الْمُسَافِرِينَ، وَاشْفِ الْمَرْضَى، يَا طَيِّبَ نَفْسِنَا وَأَجْسَادِنَا.

PRIEST: Through the grace and compassions 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.

CHOIR: Amen.

The Elevation

PRIEST: Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of 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.

The priest and deacon make three low bows, saying each time:

PRIEST: O God, be gracious unto me, the sinner, and have mercy on me.
(thrice)

DEACON: Let us attend.

The priest takes up the Lamb in both hands and makes therewith the sign of the cross over the diskos, saying:

PRIEST: The Holy Things are for the holy.

CHOIR: One is holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

The Communion

The deacon enters the sanctuary and, standing at his place at the holy table, says to the priest:

DEACON: Divide, master, the holy Bread.

الْكَاهِنُ: بِنِعْمَةٍ وَرَأْفَاتِ ابْنِكَ الْوَحِيدِ وَمَحَبَّتِهِ لِلْبَشَرِ، الَّذِي أَنْتَ مُبَارَكٌ مَعَهُ
وَمَعَ رُوحِكَ الْكَلْبِيِّ قُدْسُهُ الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى
دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ.

الرَّفْعُ

الْكَاهِنُ: أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، إِصْنَعْ مِنْ مَسْكَنِكَ الْمُقَدَّسِ، وَمِنْ عَرْشِ مَجْدِ مُلْكِكَ،
وَهَلِّمْ لِتَقْدِيسِنَا، أَيُّهَا الْجَالِسُ فِي الْأَعَالِي مَعَ الْأَبِ، وَالْحَاضِرُ مَعَنَا هَهُنَا غَيْرَ
مَنْظُورٍ، وَارْتَضِ أَنْ تَنَاوِلَنَا، بِيَدِكَ الْعَزِيزَةِ، جَسَدِكَ الطَّاهِرِ وَدَمِكَ الْكَرِيمِ، وَبِنَا
شَعْبِكَ كُلُّهُ.

يَسْجُدُ الْكَاهِنُ مَعَ الشَّمْسِ ثَلَاثَ مَرَّاتٍ، قَانِلاً فِي كُلِّ مَرَّةٍ:
يَا اللَّهُ اغْفِرْ لِي أَنَا الْخَاطِئُ وَارْحَمْنِي. (ثَلَاثًا)

الشَّمْسُ: لِنُصِغِ (بِرُوسُخُومِنَ).

يَأْخُذُ الْكَاهِنُ الْحَمْلَ الْمُقَدَّسَ بِكِلْتَا يَدَيْهِ، وَيَرْفَعُهُ رَاسِمًا بِهِ شَكْلَ صَلِيبٍ فَوْقَ الصُّنْبِيَّةِ الْمُقَدَّسَةِ وَيَقُولُ:
الْقُدْسَاتُ لِلْقَدِّيسِينَ.

الْجَوْقَةُ: قُدُّوسٌ وَاحِدٌ، رَبُّ وَاحِدٌ، يَسُوعُ الْمَسِيحُ، لِمَجْدِ اللَّهِ الْآبِ. آمِينَ.

الْمَنَاوِلَةُ

يَدْخُلُ الشَّمْسُ إِلَى الْهَيْكَلِ وَيَقِفُ فِي مَكَانِهِ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ قَانِلاً لِلْكَاهِنِ:
جَزَاءً، يَا سَيِّدُ، الْخُبْزَ الْمُقَدَّسَ.

الشَّمْسُ:

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 ever eaten, yet never consumed, but sanctifieth those who partake thereof.

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of the cross, signifying in Greek JESUS CHRIST CONQUERS, thus:

IC
NI KA
XC

DEACON: Fill, master, the holy cup.

The priest takes the portion sealed IC and makes therewith the sign of the cross over the top of the chalice, and places it in the chalice, saying:

PRIEST: The fullness of the Holy Spirit.

DEACON: Amen.

Then the deacon brings the warm water to the priest for his blessing, saying:

DEACON: Bless, master, the warm water.

Blessing the warm water, the priest says:

PRIEST: Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto ages of ages.

DEACON: Amen.

The deacon pours the warm water into the chalice crosswise, while saying:

DEACON: The warmth of the Holy Spirit. Amen.

يُقَسِّمُ الْكَاهِنُ بِكُلِّ وَرَعٍ وَأَنْتِيَاءِ الْحَمَلِ الْمُقَدَّسِ إِلَى أَرْبَعَةِ أَجْزَاءٍ وَهُوَ يَقُولُ:
 الْكَاهِنُ: يُجَزِّأُ وَيَقْسِمُ حَمَلَ اللَّهِ، الَّذِي يُجَزِّأُ وَلَا يَنْقَسِمُ، وَيُؤَكَّلُ دَائِمًا وَلَا يَنْفَدُ، بَلْ يُقَدَّسُ
 الْمُشْتَرِكِينَ بِهِ.

يَضَعُ الْكَاهِنُ الْأَجْزَاءَ الْأَرْبَعَةَ عَلَى الصَّنِيئَةِ بِشَكْلِ صَلِيبٍ، الْأَحْزَفُ الَّتِي عَلَى الْأَجْزَاءِ الْأَرْبَعَةَ
 بِالْيُونَانِيَّةِ، وَهِيَ تَعْنِي: "يَسُوعُ الْمَسِيحُ الْغَالِبُ".

IC

NI KA

XC

الشَّمَّاسُ: كَمَلْ، يَا سَيِّدُ، الْكَأْسُ الْمُقَدَّسَةَ.

يَتَنَاوَلُ الْكَاهِنُ الْجِزَّةَ IC وَيَرْسُمُ بِهِ إِشَارَةَ الصَّلِيبِ عَلَى الْكَأْسِ وَيَضَعُ فِيهَا، قَائِلًا:
 الْكَاهِنُ: كَمَلْ الرُّوحَ الْقُدُّسَ.

الشَّمَّاسُ: آمِينَ.

يُحْضِرُ الشَّمَّاسُ الْمَاءَ الْحَارَّ إِلَى الْكَاهِنِ، قَائِلًا:

الشَّمَّاسُ: بَارِكْ، يَا سَيِّدُ، الْمَاءَ الْحَارَّ.

يُبَارِكُ الْكَاهِنُ الْمَاءَ الْحَارَّ، قَائِلًا:

الْكَاهِنُ: مُبَارَكَةٌ حَرَارَةُ قُدْسَاتِكَ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الشَّمَّاسُ: آمِينَ.

يَسْكُبُ الشَّمَّاسُ الْمَاءَ الْحَارَّ فِي الْكَأْسِ بِشَكْلِ صَلِيبٍ قَائِلًا:

الشَّمَّاسُ: حَرَارَةُ الرُّوحِ الْقُدُّسِ. آمِينَ.

Then the priest leads all in the recitation of the following prayers:

The Pre-Communion Prayers

ALL: 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 first. 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 pardon 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.

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.

Not unto judgment nor unto condemnation be my partaking of thy holy mysteries, O Lord, but unto the healing of soul and body.

For prayers before holy communion, turn to page 57.

The choir sings the koinonikon (communion hymn) of the day or feast while the clergy receive holy communion. For an ordinary Sunday, the hymn is as follows:

CHOIR: Praise the Lord from the heavens; praise Him in the highest. Alleluia.

The priest says to the deacon:

PRIEST: Forgive me, brother and concelebrant.

DEACON: Thy priesthood, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

يُحْنِي الكَاهِنُ رَأْسَهُ أَمَامَ المَائِدَةِ المُقَدَّسَةِ وَيَقُودُ الجَمِيعَ بِتِلَاوَةِ الصَّلَاةِ الأَتِيَةِ:

إِفْشِينُ قَبْلِ المُنَاوَلَةِ

الكل: أُوْمِنُ، يَا رَبُّ، وَأَعْتَرِفُ، بِأَنَّكَ أَنْتَ بِالْحَقِيقَةِ المَسِيحُ ابْنُ اللهِ الحَيِّ، الَّذِي أَتَيْتَ إِلَى العَالَمِ لِتُخَلِّصَ الخَطَاةَ، الَّذِينَ أَنَا أَوْلَهُمْ. وَأُوْمِنُ أَيْضًا بِأَنَّ هَذَا هُوَ جَسَدُكَ الطَّاهِرُ نَفْسُهُ، وَهَذَا هُوَ دَمُكَ الكَرِيمُ عَيْنُهُ. فَأَطْلُبُ إِلَيْكَ أَنْ تُرَحِّمَنِي وَتَغْفِرَ لِي زَلَاتِي الطَّوْعِيَّةَ وَالْكَرْهِيَّةَ، الَّتِي بِالقَوْلِ وَالتِّي بِالفِعْلِ، الَّتِي بِمَعْرِفَةٍ وَالتِّي بِعَيْرِ مَعْرِفَةٍ. وَأَهْلِنِي بِلا دَيْنُونَةٍ، أَنْ أَشْرَكَ فِي أَسْرَارِكَ الطَّاهِرَةِ لِعُفْرَانِ الخَطَايَا وَلِلْحَيَاةِ الأَبَدِيَّةِ.

إِقْبَلْنِي اليَوْمَ شَرِيكًا لِعَشَائِكَ السَّرِيِّ، يَا ابْنَ اللهِ، لِأَنِّي لَنْ أَقُولَ سِرَّكَ لِأَعْدَائِكَ، وَلَا أَقْبُلكَ قُبْلَةً غَائِثَةً مِثْلَ يَهُودَا، لَكِنْ كَاللِّصِّ اعْتَرِفُ لَكَ هَاتِفًا: أذْكَرْنِي، يَا رَبُّ، فِي مَلَكُوتِكَ.

لَا تُكُنْ لِي مُنَاوَلُهُ أَسْرَارِكَ المُقَدَّسَةِ، أَيُّهَا الرَّبُّ، لِمُحَاكَمَةٍ أَوْ لِدَيْنُونَةٍ، بَلْ لِشِفَاءِ النَفْسِ وَالْجَسَدِ.

لِصَّلَاةِ قَبْلِ المُنَاوَلَةِ، تَحَوَّلْ إِلَى صَفْحَةِ 57.

بَيْنَمَا يَتَقَدَّمُ الإِكلِيروسُ لِتَنَاوُلِ القُرْبَانِ المُقَدَّسِ، تَتَبَدَّى الجَوْقَةُ بِتَرْتِيلِ الكِينُوتِيكُونِ الأَتِيَةِ: (تَرْتِيمَةُ المُنَاوَلَةِ لِأَخْبَارِ العَارِيَّةِ):

الجَوْقَةُ: سَبَّحُوا الرَّبَّ مِنَ السَّمَوَاتِ، سَبَّحُوهُ فِي الأَعَالِي. هَلْلُويَا.

يَسْتَغْفِرُ الكَاهِنُ مِنَ الشَّمْسِ، قَائِلًا:

الكاهن: اغْفِرْ لِي، يَا أَخِي وَشَرِيكِي فِي الخِدْمَةِ.

الشَّمْسُ: كَهْنُوتِكَ لِذِكْرِ الرَّبِّ الإِلَهِ فِي مَلَكُوتِهِ، كُلَّ حِينٍ، الآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

The deacon, passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion. The priest makes three metanias before the altar saying each time:

PRIEST: O God, be gracious unto me, the sinner, and have mercy on me.
(thrice)

Taking a portion from the section of the Lamb sealed XC, the priest says:

Lo, I draw near unto Christ, our immortal King and our God.

Putting it in his right hand, the priest says:

The precious and all-holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy presbyter, N., unto remission of my sins and unto life everlasting.

The priest then says to the deacon:

Deacon, draw near.

The deacon makes one metania, saying:

DEACON: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his right hand crossed over the left with palms up, approaches the priest, saying:

Master, impart unto me, the unworthy deacon, N., the precious and all-holy Body of our Lord and God and Saviour Jesus Christ, unto remission of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed XC in the hands of the deacon, saying:

PRIEST: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon, N., unto remission of thy sins and unto life everlasting.

The deacon kisses the hand of the priest and goes to the east side of the holy table where with reverence he consumes the portion given to him.

The priest, taking up the kalima and chalice, says:

The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto me, the unworthy presbyter, N., unto remission of my sins and unto life everlasting.

The priest takes three sips from the chalice and says:

Lo, this hath touched my lips, and shall take away mine iniquities, and purge away my sins.

يُدْهَبُ الشَّمْسُ مَاوًا مِنْ خَلْفِ الْمَائِدَةِ الْمُقَدَّسَةِ وَيَقِفُ عَلَى شِمَالِ الْمَائِدَةِ وَيُرْتَّبُ زَنَارُهُ بِشَكْلِ صَلِيبٍ عَلَى صَدْرِهِ. يَسْجُدُ الْكَاهِنُ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ ثَلَاثَ مَرَّاتٍ، قَائِلًا فِي كُلِّ مَرَّةٍ:

يا الله اغفر لي أنا الخاطيءَ وارحمني. (ثلاثًا)

يَأْخُذُ الْكَاهِنُ قِسْمًا مِنَ الْحَمَلِ الْمُقَدَّسِ، الْجِزَّةَ الْمُخْتَوِمَةَ XC، قَائِلًا:

هَاتِدًا أَتَقَدَّمُ إِلَى الْمَسِيحِ مَلِكِنَا وَإِلَهِنَا غَيْرِ الْمَائِتِ.

وَيَضَعُهَا فِي يَدِهِ الْيُمْنَى، قَائِلًا:

أنا الكاهن (فلان)، غير المستحق، يتناول لي جسد ربنا وإلهنا ومخلصنا يسوع المسيح الكريم والمقدس، لغفران خطاياي ولحياة أبدية.

ثم يقول للشَّمْسِ:

يا شمس تقدم.

يسجد الشمس مرة، قائلًا:

هَاتِدًا أَتَقَدَّمُ إِلَى الْمَسِيحِ مَلِكِنَا وَإِلَهِنَا غَيْرِ الْمَائِتِ. الشَّمْسِ:

يَتَقَدَّمُ الشَّمْسُ إِلَى الْكَاهِنِ وَيَدَاهُ بِشَكْلِ صَلِيبٍ، رَاحَةَ الْيَدِ الْيُمْنَى فَوْقَ الْيُسْرَى، قَائِلًا:

تأولني يا سيدي، أنا الشمس (فلان)، غير المستحق، جسد ربنا وإلهنا ومخلصنا يسوع المسيح الكريم والمقدس، لغفران خطاياي ولحياة أبدية.

يَضَعُ الْكَاهِنُ قِسْمًا مِنَ الْجِزَّةِ الْمُخْتَوِمَةِ XC فِي يَدِ الشَّمْسِ، قَائِلًا:

الشمس (فلان) يتناول له جسد ربنا وإلهنا ومخلصنا يسوع المسيح الكريم والمقدس، لغفران خطاياها ولحياة أبدية. الكاهن:

فَيَقْبَلُ الشَّمْسُ يَدَ الْكَاهِنِ، وَيَتَقَدَّمُ إِلَى خَلْفِ الْمَائِدَةِ الْمُقَدَّسَةِ وَيَتَنَاوَلُ الْجَسَدَ الْمُقَدَّسَ.

ثم يأخذ الكاهن الكأس مع الكاليمَا قائلًا:

أيضًا، أنا الكاهن (فلان)، غير المستحق، يتناول لي دم ربنا وإلهنا ومخلصنا يسوع المسيح الكريم والمقدس والمحيي، لغفران خطاياي ولحياة أبدية.

ويتناول الكاهن منها ثلاث جرعات، قائلًا:

هذه لامست شفتي، فننزع ألامي وتطهرني من خطاياي.

Deacon, again draw near.

The deacon comes to the south side of the holy table, makes one metania, saying:

DEACON: Again I draw near unto Christ, our immortal King and our God.

He then approaches the priest saying:

Master, impart unto me, the unworthy deacon *N.*, the precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, unto remission of my sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, saying:

PRIEST: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon, *N.*, unto remission of thy sins and unto life everlasting.

Lo, this hath touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon, with great reverence and care, then breaks into small pieces the portions of the Lamb sealed NI and KA and places them in the chalice, while saying:

DEACON: In that we have beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection, for in that he endured the cross for us he hath destroyed death by death.

Shine, shine, O New Jerusalem, for the glory of the Lord hath dawned upon thee. Dance and be glad, O Sion. And delight thou, O pure Theotokos, in the rising of thy Son.

How divine! How beloved! How sweet is thy voice, O Christ! For thou hast faithfully promised to be with us to the end of the age. Having this as our anchor of hope, we the faithful do rejoice.

O Christ, great and most holy Pascha; O Wisdom, Word and Power of God: Grant that we may more perfectly partake of thee in the never-ending day of thy kingdom.

يا شَمْسُ، أَيضًا تَقَدَّمْ.

بِأَيِّ الشَّمْسِ إِلَى أَمَامِ المَائِدَةِ المَقَدَّسَةِ مِنْ عَن جَنُوبِهَا، ثُمَّ يَسْجُدُ (الشَّمْسُ) مَرَّةً، قَائِلًا:

الشَّمْسُ: أَيضًا أَتَقَدَّمُ إِلَى المَسِيحِ مَلِكِنَا وَإِلَهِنَا غَيْرِ المَائِتِ.

ثُمَّ يَتَقَدَّمُ الشَّمْسُ إِلَى الكَاهِنِ، قَائِلًا:

تَاوَلْنِي يَا سَيِّدُ، أَنَا الشَّمْسُ (فَلَان)، غَيْرِ المُسْتَحِقِّ، دَمِ رَبَّنَا وَإِلَهِنَا وَمُخَلَّصِنَا يَسُوعَ
المَسِيحِ الكَرِيمِ وَالمَقَدَّسِ، لِعُفْرَانِ حَطَايَايَ وَلِحَيَاةِ أَبَدِيَّةِ.

يُعْطِي الكَاهِنُ إِلَى الشَّمْسِ ثَلَاثَ جُرْعَاتٍ مِنَ الكَأْسِ، قَائِلًا:

الكَاهِنُ: الشَّمْسُ (فَلَان) يَتَاوَلُ لَهُ، أَيضًا، دَمِ رَبَّنَا وَإِلَهِنَا وَمُخَلَّصِنَا يَسُوعَ المَسِيحِ الكَرِيمِ
وَالمَقَدَّسِ وَالمُحْيِي، لِعُفْرَانِ حَطَايَاهُ وَلِحَيَاةِ أَبَدِيَّةِ.

هَذِهِ لَامَسَتْ شَفَتَيْكَ، فَتَنْزِعْ أَثَامَكَ وَتُطَهِّرْكَ مِنْ حَطَايَاكَ.

**يَجْزِي الشَّمْسُ بِكُلِّ وَرْدٍ وَأَنْتِيَاهُ مَا تَبَقِيَ مِنَ الحَزْبَيْنِ NI و KA وَيَضَعُهَا فِي الكَأْسِ لِمُنَاوَلَةِ
الشَّعْبِ. بَيْنَمَا يَقُولُ الشَّمْسُ:**

الشَّمْسُ: إِذْ قَدْ رَأَيْنَا قِيَامَةَ المَسِيحِ فَلنَسْجُدُ لِلرَّبِّ القُدُّوسِ يَسُوعَ المَعْصُومِ مِنَ الحَطَا وَحَدَه.

لِصَلِيبِكَ أَيُّهَا المَسِيحُ نَسْجُدُ وَلِقِيَامَتِكَ المَقَدَّسَةِ نَسْتَحُ وَنَمَجِّدُ. لِأَنَّكَ أَنْتَ هُوَ إِلَهِنَا
وَآخَرَ سِوَاكَ لَا نَعْرِفُ وَبِاسْمِكَ نُسَمِّي. هَلُمَّ يَا مَعَشَرَ المُؤْمِنِينَ نَسْجُدُ لِقِيَامَةِ المَسِيحِ
المَقَدَّسَةِ. لِأَنَّ هَذَا بِالصَّلِيبِ قَدْ آتَى الفَرْحُ لِكُلِّ العَالَمِ. لِتُبَارِكَ الرَّبُّ فِي كُلِّ حِينٍ
وَنُسَبِّحُ قِيَامَتَهُ. لِأَنَّهُ إِذْ احْتَمَلَ الصَّلْبَ مِنْ أَجْلِنَا، المَوْتَ بِالمَوْتِ حَطَمَ.

إِسْتَنْبِرِي، إِسْتَنْبِرِي يَا أُورُشَلِيمَ الجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ. إِفْرَجِي
الآنَ وَتَهَلَّلِي يَا صِهْيُونُ. وَأَنْتِ يَا وَالِدَةَ الإِلَهِ النَّقِيَّةِ. إِطْرَبِي بِقِيَامَةِ وَلَدِكَ.

يَا مَا أَشْرَفَ. يَا مَا أَحَبَّ. يَا مَا أَحَلَى صَوْتِكَ الإِلَهِيِّ أَيُّهَا المَسِيحُ. لِأَنَّكَ قَدْ وَعَدْتَنَا
وَعَدَا صَادِقًا بِأَنَّكَ تَكُونُ مَعَنَا إِلَى مُنْتَهَى الدَّهْرِ. فَحَنُ المُؤْمِنِينَ نَعْتَصِمُ بِهِ مِرْسَاةً
لِرَجَائِنَا وَنَبْتَهِّجُ مُتَهَلِّلِينَ.

أَيُّهَا المَسِيحُ الفِضْحُ العَظِيمُ الأَقْدَسُ. يَا حِكْمَةَ اللهِ وَكَلِمَتَهُ وَقُوَّتَهُ. أَعْطِنَا أَنْ نَتَمَتَّعَ بِكَ
بِأَجَلِي بَيَانٍ فِي نَهَارِ مُلْكِكَ الَّذِي لَا يَغْرُبُ.

The priest covers the chalice with the kalmia and hands the chalice and the spoon to the deacon. The deacon elevates the chalice facing the people, and says:

DEACON: With fear of God and faith and love, draw near.

The priest and the deacon exit the sanctuary through the holy doors as the choir chants:

CHOIR: Blessed is he that cometh in the name of the Lord; the Lord is God and hath appeared unto us.

The priest then communicates those who are prepared to receive the holy mysteries. The priest says to each communicant:

PRIEST: The servant of God, N., partakes of the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the remission of sins and unto life everlasting.

Meanwhile the choir and people sing the following hymn:

CHOIR: 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.⁶

For prayers of thanksgiving after communion, turn to page 62.

When all have been communed, the priest covers the chalice with the kalima, then blesses the people with his right hand, saying:

PRIEST: O God, save thy people and bless thine inheritance.

CHOIR: We have seen the true Light; we have received the heavenly Spirit; we have found the true Faith worshipping the undivided Trinity; for he hath saved us.

⁶ This pre-communion hymn may be repeated as needed, or Psalm verses added.

يُعْطِي الكَاهِنُ الكَأْسَ بِالكَالِيْمَةِ وَيُعْطِيهَا إِلَى الشَّمْسِ مَعَ المِلْعَقَةِ. ثُمَّ يَقِفُ الشَّمْسُ فِي البَابِ المُلَوِّكِي بِاتِّجَاهِ العُزْبِ وَيَرْفَعُ الكَأْسَ أَمَامَ الشَّعْبِ، قَائِلًا:

الشَّمْسُ: بِخَوْفِ اللهِ وَإِيْمَانٍ وَمَحَبَّةٍ تَقَدَّمُوا.

يَخْرُجُ الكَاهِنُ وَالشَّمْسُ مِنَ الهَيْكَلِ، مِنَ البَابِ المُلَوِّكِي، بَيْنَمَا تُرْتَلُ الجَوْقَةُ التَّرْنِيمَةُ الأَتِيَّةُ:

الجَوْقَةُ: مُبَارَكُ الأَتِي بِاسْمِ الرَّبِّ. اللهُ الرَّبُّ ظَهَرَ لَنَا.

يَتَقَدَّمُ الشَّعْبُ المُتَهَيِّئُ المُنَاوِلَةَ المُقَدَّسَةَ. يَتَنَاوَلُ الكَاهِنُ الشَّعْبَ، قَائِلًا لِكُلِّ وَاحِدٍ:

الكَاهِنُ: يَتَنَاوَلُ عَبْدُ اللهِ (فُلَان) جَسَدَ رَبَّنَا وَإِلَهِنَا وَمُخْلِصِنَا يَسُوعَ المَسِيحِ وَدَمَهُ الكَرِيمِينَ وَالمُقَدَّسِينَ، لِعُفْرَانِ الخَطَايَا وَلِحَيَاةٍ أَبَدِيَّةٍ.

بَيْنَمَا تُرْتَلُ الجَوْقَةُ التَّرْنِيمَةُ الأَتِيَّةُ:

الجَوْقَةُ: اِقْبَلْنِي اليَوْمِ شَرِيكًا لِعَشَائِكَ السَّرِيِّ، يَا ابْنَ اللهِ، لِأَنِّي لَسْتُ أَقُولُ سِرَّكَ لِأَعْدَانِكَ، وَلَا أُعْطِيكَ قُبْلَةً غَاشَّةً مِثْلَ يَهُودًا. لَكِنْ كَاللَّصِّ اعْتَرَفْتُ لَكَ هَاتِفًا: أذْكَرُنِي، يَا رَبُّ، فِي مَلَكُوتِكَ.⁶

لِصَلَاةِ الشُّكْرِ بَعْدَ المُنَاوِلَةِ، تَحَوَّلْ إِلَى صَفْحَةِ 62.

عِنْدَمَا تَنْتَهِي مُنَاوِلَةَ الشَّعْبِ، يُعْطِي الكَاهِنُ الكَأْسَ بِالكَالِيْمَةِ، ثُمَّ يَبَارِكُ الشَّعْبَ بِيَمِينِهِ، قَائِلًا:

الكَاهِنُ: خَلِّصْ، يَا اللهُ، شَعْبَكَ وَبَارِكْ مِيرَاتِكَ.

الجَوْقَةُ: قَدْ نَظَرْنَا النُّورَ الحَقِيقِيَّ، وَأَخَذْنَا الرُّوحَ السَّمَاوِيَّ، وَوَجَدْنَا الإِيْمَانَ الحَقَّ، فَلَنَسْجُدُ لِلثَّالُوثِ عَيْرِ المُنْقَسِمِ، لِأَنَّهُ خَلِّصَنَا.

⁶ تُكَرَّرُ كُلَّمَا لَزِمَ، وَيُمْكِنُ زِيَادَةُ مَقَاطِعَ مِنَ المُرَامِيرِ.

The priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion. The deacon lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice, saying:

DEACON: By thy precious Blood, O Lord, wash away the sins of thy servants here commemorated, through the intercessions of all thy saints.

As the priest covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalmia and the star upon the diskos. The deacon then says:

DEACON: Exalt, master.

The priest censes the chalice three times, saying:

PRIEST: Be thou exalted, O God, above the heavens, and thy glory above all the earth.

The priest gives the diskos to the deacon who lifts it above his head and carries it to and places it upon the prothesis. The priest lifts the chalice and says:

PRIEST: Blessed is our God...

and turning to face the people, continues:

Always, now and ever, and unto ages of ages.

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 thy 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.

The priest places the chalice upon the prothesis and censes it three times. The priest returns to the holy table and folds the antiminsion. The deacon exits the sanctuary. Standing at his place on the solea, he intones the following petitions:

The Litany of Thanksgiving

DEACON: Stand upright. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving, and awesome mysteries of Christ, let us worthily give thanks to the Lord.

CHOIR: Lord, have mercy.

يَدْخُلُ الْكَاهِنُ وَالشَّمَّاسُ إِلَى الْهَيْكَلِ مِنَ الْبَابِ الْمَلَوِكِيِّ، وَيَضَعُ الْكَاهِنُ الْكَأْسَ عَلَى الْأَنْدِيمِنْسِيِّ، وَيُرِيذُ الشَّمَّاسُ الْكَالِيمَةَ عَنِ الْكَأْسِ وَيَرْفَعُ الصُّنِّيَّةَ فَوْقَ الْكَأْسِ، وَيَلِاسْفَنْجَجِي يَمَسَحُ بِأَنْتِيَاهِ مَا تَبْقَى عَلَى الصُّنِّيَّةِ فِي الْكَأْسِ، قَائِلًا سِرًّا:

الشَّمَّاسُ: اِغْسِلْ يَا رَبُّ، بِدَمِكَ الْكَرِيمِ حَطَايَا عِبِيدِكَ الْمَذْكُورِينَ هَهُنَا، بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ وَجَمِيعِ الْقِدِّيسِينَ.

يَعُودُ الشَّمَّاسُ إِلَى مَكَانِهِ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ مِنَ الزَّاوِيَةِ الْجَنُوبِيَّةِ الْغَرْبِيَّةِ. ثُمَّ يُعْطِي الْكَاهِنَ الْكَأْسَ بِالْكَالِيمَا وَيَضَعُ الْأَعْطِيَةَ الْمُطَوَّيَةَ وَالنَّجْمَ عَلَى الصُّنِّيَّةِ، بَيْنَمَا يَقُولُ الشَّمَّاسُ:

الشَّمَّاسُ: اِرْفَعْ يَا سَيِّدَ.

يَبْخَرُ الْكَاهِنُ الْكَأْسَ ثَلَاثَ مَرَّاتٍ، قَائِلًا:

الْكَاهِنُ: اِرْتَفِعِ اللَّهُمَّ عَلَى السَّمَوَاتِ، وَأَلْيَكُنْ مَجْدُكَ عَلَى الْأَرْضِ كُلِّهَا.

يُعْطِي الْكَاهِنُ الصُّنِّيَّةَ إِلَى الشَّمَّاسِ الَّذِي يَرْفَعُهَا فَوْقَ رَأْسِهِ وَيَضَعُهَا عَلَى الْمَذْبَحِ. يَرْفَعُ الْكَاهِنُ الْكَأْسَ، قَائِلًا:

الْكَاهِنُ: تَبَارَكَ اللَّهُ إِلَهُنَا...

يَلْتَفِتُ الْكَاهِنُ إِلَى الشَّعْبِ وَيَقُولُ:

كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ. لِيَمْتَلِئِي فَمْنَا مِنْ تَسْبِيحَتِكَ يَا رَبُّ، لِكِي نُسَبِّحَ مَجْدَكَ، لِأَنَّكَ أَهْلَتْنَا لِلِاسْتِرَاكِ بِأَسْرَارِكَ الْمُقَدَّسَةِ. إِحْفَظْنَا فِي قَدَاسَتِكَ، لَاهْجِينَ طُولَ النَّهَارِ بِبِرِّكَ. هَلْلُوبِنَا.

يَذْهَبُ الْكَاهِنُ بِالْكَأْسِ إِلَى الْمَذْبَحِ وَيَضَعُهَا عَلَيْهِ وَيَبْخَرُهَا ثَلَاثَ مَرَّاتٍ. ثُمَّ يَعُودُ الْكَاهِنُ إِلَى مَكَانِهِ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ وَيَطْوِي الْأَنْدِيمِنْسِي، يَخْرُجُ الشَّمَّاسُ مِنَ الْهَيْكَلِ مِنَ الْبَابِ الشَّمَالِيِّ. يَقِفُ الشَّمَّاسُ فِي مَكَانِهِ عَلَى الصُّوْلِيَا وَيَقُولُ طَلِبَاتِ الشُّكْرِ الْآتِيَةَ:

طَلِبَةُ الشُّكْرِ

الشَّمَّاسُ: إِذْ قَدْ تَنَاوَلْنَا مُسْتَقِيمِينَ أَسْرَارَ الْمَسِيحِ الْإِلَهِيَّةِ، الْمُقَدَّسَةِ، غَيْرَ

الْمَائِنَةِ، السَّمَاوِيَّةِ، الْمُحْيِيَّةِ، الْمَرْهُوبَةِ، فَلَنَشْكُرُ الرَّبَّ شُكْرًا لَانِقًا.

الْجَوْقَةُ: يَا رَبُّ ارْحَم.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

DEACON: Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other and all our life unto Christ our God.

CHOIR: To thee, O Lord.

The deacon moves to stand before the icon of Christ. The priest says the thanksgiving prayer:

PRIEST:⁷ We give thanks unto thee, O Master who lovest mankind, Benefactor of our souls, for that thou hast vouchsafed this day to feed us with thy heavenly and immortal mysteries. Make straight our path; establish us all in thy fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all the saints.

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.

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.

CHOIR: Amen.

The priest exits the sanctuary through the holy doors, saying:

PRIEST: Let us go forth in peace.

CHOIR: In the name of the Lord.

⁷ *For the Liturgy of Saint Basil the Great, the priest replaces this with the following:*

We give thanks unto thee, O Lord our God, for the participation in thy holy, immaculate, immortal and heavenly mysteries, which thou hast given unto us for the welfare and sanctification of our souls and bodies. Do thou, the same Master of all, grant that the communion of the holy Body and Blood of thy Christ may be for us unto faith unashamed, unto love unfeigned, unto increase of wisdom, unto healing of soul and body, unto the turning aside of every adversary, unto the keeping of thy commandments, and unto an acceptable defense at the fearful judgment seat of thy Christ.

الشَّمَّاس: أَعُضِدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.

الجَوْقَة: يَا رَبُّ ارْحَمْ.

الشَّمَّاس: بَعْدَ أَنْ نَسْأَلَ أَنْ يَكُونَ نَهَارُنَا كُلُّهُ كَامِلًا مُقَدَّسًا سَلَامِيًّا وَبِلاَ حَاطِيَّةٍ،
فَلْنُودِعْ دَوَانِتَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا الْمَسِيحَ الْإِلَهَ.

الجَوْقَة: لَكَ يَا رَبُّ.

يَذْهَبُ الشَّمَّاسُ وَيَقِفُ أَمَامَ أَيْقُونَةَ السَّيْرِ بَيْنَمَا يُصَلِّي الْكَاهِنُ لِشَيْخَيْنِ الشُّكْرِ:

الكَاهِنُ: 7 نَشْكُرُكَ أَيُّهَا السَّيِّدُ الْمَحِبُّ الْبَشَرُ، الْمُحْسِنُ إِلَى نَفْسِنَا، لِأَنَّكَ أَهَلَّتْنَا فِي هَذَا الْيَوْمِ
أَيْضًا لِأَسْرَارِكَ السَّمَاوِيَّةِ غَيْرِ الْمَائِتَةِ. فَقَوْمٌ طَرَفْنَا. تَبَتْنَا جَمِيعًا فِي حَوْفِكَ، وَاحْفَظْ
حَيَاتِنَا، وَطَدْ حَطَوَاتِنَا، بِصَلَوَاتِ وَطِلْبَاتِ الْمَجِيدَةِ وَالِدَةِ الْإِلَهِ الدَّائِمَةِ التَّبَوُّلِيَّةِ مَرِيَمَ،
وَجَمِيعِ قَدَيْسِيكَ.

*يَقُوعُ الْكَاهِنُ الْإِنْجِيلَ بِكِلْتَا يَدَيْهِ وَيَرْسُمُ بِهِ إِشَارَةَ الصَّلِيبِ فَوْقَ الْأَنْدِيمِنْسِيِّ الْمُطَوِّيَّةِ، وَيَضَعُهُ عَلَى
الْأَنْدِيمِنْسِيِّ، بَيْنَمَا يَقُولُ الْإِعْلَانُ الْآتِي:*

الكَاهِنُ: لِأَنَّكَ أَنْتَ تَقَدِّسُنَا وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ
الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

الجَوْقَة: آمِينَ.

يَخْرُجُ الْكَاهِنُ مِنَ الْهَيْكَلِ مِنَ الْبَابِ الْمَلُوكِيِّ، قَائِلًا:

الكَاهِنُ: لِنَخْرُجْ بِسَلَامٍ.

الجَوْقَة: بِاسْمِ الرَّبِّ.

7 *إِذَا كَانَتْ خِدْمَةُ الْقُدَّاسِ لِلْقُدَّاسِ بِأَسِيلْيُوسِ الْكَبِيرِ يَقُولُ الْكَاهِنُ هَذَا الْإِفْشِينَ:*

نَشْكُرُكَ أَيُّهَا الرَّبُّ إِلَهِنَا، عَلَى تَنَاوُلِ أَسْرَارِكَ الْقُدَّسَةِ الطَّاهِرَةِ السَّمَاوِيَّةِ غَيْرِ الْمَائِتَةِ، الَّتِي مَنَحْتَنَا إِيَّاهَا إِحْسَانًا وَتَقْدِيسًا وَشِفَاءً
لِنَفْسِينَا وَأَجْسَادِنَا. فَأَنْتَ، يَا سَيِّدُ الْكُلِّ، هَبْ أَنْ تَكُونَ لَنَا شَرِيكَةً جَسَدِ مَسِيحِكَ وَدَمِهِ الْمَفْسُورِ لِإِيمَانٍ لَا يُخْرَى وَلِحَبِيبَةٍ لَا رِيَاءَ فِيهَا،
وَلِلْإِمْتِلَاءِ مِنَ الْحِكْمَةِ، وَلِشِفَاءِ النَّفْسِ وَالْجَسَدِ، وَلِطَرْدِ كُلِّ عَدُوٍّ، وَلِلْعَمَلِ بِوَصَايَاكَ، وَلِجَوَابِ مَقْبُولِ لَدَى مَنْبَرِ مَسِيحِكَ الْمَرْهُوبِ.

The deacon, standing before the icon of Christ, lifts his orarion and says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The priest stands before the icon of Christ on the iconostasis, and says the prayer behind the amvon:

The Prayer Behind the Amvon

PRIEST:⁸ O Lord, who blessest those who bless thee and sanctifiest those who put their trust in thee: Save thy people, and bless thine inheritance, preserve the fullness of thy Church, sanctify those who love the beauty of thy house, glorify them in recompense by thy divine power, and forsake us not who hope on thee. Give peace to thy world, to thy Churches, to the priests, to the civil authorities, to the armed forces and to all thy people; for all good giving and every perfect gift is from above and cometh down from thee, the Father of lights, and unto thee we ascribe glory, thanksgiving and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen. Blessed be the name of the Lord, henceforth and forevermore. (thrice)

The priest, through the holy doors, and the deacon through the north door, enter the sanctuary and go directly to the prothesis. Standing before the prothesis, the priest says:

⁸ On the feast day of Saint Basil the Great (Jan. 1), the priest replaces this with the appointed prayer (see the Archdiocesan Service Book, page 147).

يَرْفَعُ الشَّمْسُ زُنَارَهُ وَهُوَ لَا يَزَالُ وَقِفًا أَمَامَ أَيُّقُونَةِ السَّيْرِ وَيَقُولُ:

النَّمَّاس: إِلَى الرَّبِّ نَطْلُبُ.

الجَوْقَة: يَا رَبُّ ارْحَمِ.

وَقِفًا أَمَامَ أَيُّقُونَةِ السَّيْرِ عَلَى الْإِيُقُونُسْتَاسِ، يَقُولُ الْكَاهِنُ إِفْشِينَ وَرَاءَ الْمَنْبَرِ.

إِفْشِينَ وَرَاءَ الْمَنْبَرِ

الكاهن: ٨
يَا مُبَارِكُ مُبَارِكِيكَ، يَا رَبُّ، وَمُقَدَّسَ الْمُتَوَكِّلِينَ عَلَيْكَ، خَلَّصَ شَعْبَكَ
وَبَارَكَ مِيرَانَتَكَ. وَاحْفَظْ كَمَالَ كَنِيستِكَ. قَدَّسِ الَّذِينَ يُحِبُّونَ جَمَالَ
بَيْتِكَ، أَنْتَ امْنَحَهُمْ عَوْضًا مِنْ ذَلِكَ مَجْدًا بِقُدْرَتِكَ الْإِلَهِيَّةِ، وَلَا تُهْمَلْنَا
نَحْنُ الْمُتَوَكِّلِينَ عَلَيْكَ. هَبِ السَّلَامَ لِعَالَمِكَ، وَلِكَنَائِسِكَ، وَلِلْكَهَنَةِ،
وَلِلْحُكَّامِ، وَلِكُلِّ شَعْبِكَ. لِأَنَّ كُلَّ عَطِيَّةٍ صَالِحَةٍ، وَكُلَّ مَوْهَبَةٍ كَامِلَةٍ،
هِيَ مِنَ الْعَلَاءِ مُنْحَدِرَةٌ، مِنْ لَدُنْكَ يَا أَبَا الْأَنْوَارِ. وَإِلَيْكَ نَرْفَعُ الْمَجْدَ
وَالشُّكْرَ وَالسُّجُودَ، أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ
أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

الجَوْقَة: آمِينَ. لِيَكُنْ اسْمُ الرَّبِّ مُبَارَكًا مِنَ الْآنَ وَإِلَى الدَّهْرِ. (ثَلَاثًا)

يَدْخُلُ الْكَاهِنُ إِلَى الْهَيْكَلِ مِنَ الْبَابِ الْمَلَوِكِيِّ، وَالشَّمْسُ يَدْخُلُ مِنَ الْبَابِ الشَّمَالِيِّ، وَيَذْهَبَانِ إِلَى
الْمَذْبَحِ. يَقِفُ الْكَاهِنُ أَمَامَ الْمَذْبَحِ وَيَقُولُ الْإِفْشِينَ الْآتِي:

٨ عِنْدَمَا تُكْرَمُ الخِدْمَةُ فِي عِيدِ الْقَدِّيسِ بَاسِيلْيُوسِ الْكَبِيرِ (١ كَاثْرُونِ الثَّانِي) تُسْتَعْدَدُ هَذِهِ الصَّلَاةُ بِإِفْشِينَ خَاصٍ بِالخِدْمَةِ (كِتَابُ
خِدْمَةِ الْكَهَنَةِ، إِعْدَادُ الْأُسْتَفِّ يُوْحَنَّا يَزَجِي ص ٣٠١).

PRIEST:⁹ O Christ our God, who art thyself the Fulfillment of the Law and the Prophets, who didst fulfill all the dispensation of the Father: Fill our hearts with joy and gladness, always, now and ever, and unto ages of ages. Amen.

The priest blesses the deacon to consume the remaining holy gifts, and returns to the holy table.

If there is a special service (Trisagion Prayer for the Departed, page 73; Removal of Marriage Crowns, page 72; or Churching, page 67), it takes place at this time.

The deacon, from within the sanctuary, says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The priest turns to face the people and blesses them, saying:

PRIEST: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind always, now and ever, and unto ages of ages.

CHOIR: Amen.

The priest turns toward the icon of Christ and says:

PRIEST: Glory to thee, O Christ our God and our Hope, glory to thee.

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. (*thrice*) Father bless.¹⁰

Standing in the holy doors, facing west, the priest says the dismissal:

⁹ *For the Liturgy of Saint Basil the Great, the priest uses the following prayer:*

The mystery of thy dispensation, O Christ our God, hath been accomplished and perfected, as far as is in our power, for we have had the memorial of thy death, we have seen the type of thy resurrection, we have been filled with thine unending life, we have enjoyed thine inexhaustible delight, which also in the age to come be well-pleased to vouchsafe us all, through the grace of thine unoriginate Father and of thy holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

¹⁰ *When the bishop is present, Master bless.*

الكاهن: 9 أَيُّهَا الْمَسِيحُ الْهِنَا، بِمَا أَنْتَ كَمَالُ النَّامُوسِ وَالْأَنْبِيَاءِ، وَقَدْ أَكْمَلْتَ كُلَّ التَّدْبِيرِ الْأَبْوِيِّ، إِمْلاً قُلُوبِنَا فَرِحًا وَسُرُورًا كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

يُبَارِكُ الْكَاهِنُ الشَّمْسَاسَ لِتَنَاوُلِ بَاقِي الْقَرَابِينَ الْمُقَدَّسَةِ. يَعُودُ الْكَاهِنُ إِلَى مَكَانِهِ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ. إِذَا كَانَ هُنَاكَ صَلَاةً خَاصَّةً كَصَلَاةِ التَّرْصَاجِيِّينَ لِلرَّاقِبِينَ ص 73، أَوْ صَلَاةِ إِدْخَالِ الطُّفْلِ إِلَى الْهَيْكَلِ ص 67، أَوْ صَلَاةِ رَفْعِ الْأَكَالِيلِ ص 72، تُقَامُ هَذِهِ الصَّلَوَاتُ فِي هَذَا الْمَكَانِ.

يَقُولُ الشَّمْسَاسُ مِنْ دَاخِلِ الْهَيْكَلِ:

الشَّمْسَاسُ: إِلَى الرَّبِّ نَطْلُبُ.

الْجَوْقَةُ: يَا رَبُّ ارْحَمْ.

يَلْتَفِتُ الْكَاهِنُ إِلَى الشَّعْبِ وَيُبَارِكُهُمْ، قَائِلًا:

الكاهن: بَرَكَهُ الرَّبُّ وَرَحْمَتُهُ تُحَلِّانِ عَلَيْكُمْ، بِنِعْمَتِهِ الْإِلَهِيَّةِ وَمَحَبَّتِهِ لِلْبَشَرِ، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ.

يَلْتَفِتُ الْكَاهِنُ إِلَى أَيْقُونَةَ السَّيِّدِ، قَائِلًا:

الكاهن: أَلْمَجْدُ لَكَ، أَيُّهَا الْمَسِيحُ الْإِلَهِي، يَا رَجَاءَنَا، أَلْمَجْدُ لَكَ.

الْجَوْقَةُ: أَلْمَجْدُ لِأَبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

يَا رَبُّ ارْحَمْ (ثَلَاثًا). بِاسْمِ الرَّبِّ، بَارِكْ يَا أَب. 10

وَاقْفًا فِي الْبَابِ الْمَلِكِيِّ، يَلْتَفِتُ الْكَاهِنُ إِلَى الشَّعْبِ وَيَحُلُّ الْقُدَّاسَ، قَائِلًا:

⁹ فِي خِدْمَةِ قُدَّاسِ الْقُدَيْسِ بِاسْيَلْيُونِ الْكَبِيرِ تُسْتَبَدَلُ هَذِهِ الصَّلَاةُ بِالْإِفْسِيْنِ الْآتِي:

لَقَدْ تَمَّ وَأَنْتَهَى، عَلَى قَدْرِ طَاقَتِنَا، سِرُّ تَدْبِيرِكَ، أَيُّهَا الْمَسِيحُ الْهِنَا. فَقَدْ حَصَلْنَا عَلَى تَذْكَارِ مَوْتِكَ، وَنَظَرْنَا رَسْمَ قِيَامَتِكَ، وَآمِنًا مِنْ حَيَاتِكَ الَّتِي لَا نِهَائِيَةَ لَهَا، وَنَمْتَعْنَا بِنِعْمَتِكَ الَّتِي لَا يَنْقُذُ. فَارْتَضِ أَنْ نَكُونَ كَلْنَا أَهْلًا لَهُ فِي الدَّهْرِ الْآتِي أَيْضًا، بِنِعْمَةِ أَبِيكَ الَّتِي لَا بَدَأَ لَهُ، وَرُوحِكَ الْقُدُّوسِ الصَّالِحِ وَالْحَيِّ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

¹⁰ بِحُضُورِ رَئِيسِ الْكَهَنَةِ نَقُولُ: "بَارِكْ يَا سَيِّدُ".

The Dismissal

PRIEST: May he who rose from the dead,¹¹ 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, John Chrysostom, archbishop of Constantinople (or Basil the Great, archbishop of Cæsarea); of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers; of the holy and righteous ancestors of God, Joachim and Anna; of NN. (the saints of the day), whose memory we celebrate and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Then facing the icon of Christ, the priest says:

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

CHOIR: Amen.

The priest may bless the people, saying:

PRIEST: The Holy Trinity keep all of you.

CHOIR: O Lord, keep unto many years him who blesseth and sanctifieth us.

The people then come forward to receive the antidoron, kissing the right hand of the priest, as the priest says to each person:

PRIEST: The blessing of the Lord and his mercy.

To the last person to receive the antidoron, the priest says:

The blessing of the Lord and His mercy come upon you always, now and ever and unto ages of ages.

¹¹ *The priest says who rose from the dead for Sunday services, except when a great feast of Our Lord falls on a Sunday, in which case he uses the appropriate phrase.*

الْحَلُّ

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ،¹¹ بِشَفَاعَاتِ
أُمَّكَ الْقَدِيسَةِ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ، وَبِقُوَّةِ الصَّلِيبِ
الْكَرِيمِ الْمُحْيِي، وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ
الْأَجْسَادِ، وَتَوَسَّلَاتِ النَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوَحْنَا الْمَعْمَدَانَ،
وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَالْقَدِيسِينَ
الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَانَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ،
وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوَحْنَا الدَّهَبِيِّ الْقَمِّ، رَئِيسِ أَسَاقِفَةِ
الْفُسْطَاطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الصِّدِّيقِينَ
يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، وَالْقَدِيسِ (فُلَانِ) الَّذِي نُقِيمُ تَذْكَارَهُ
الْيَوْمَ، وَجَمِيعِ الْقَدِيسِينَ، أَرْحَمْنَا وَخَلَّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ
لِلْبَشَرِ.

ثُمَّ بَلَّتْ الْكَاهِنُ إِلَى أَيُّوْتَةِ السَّيْرِ، قَائِلًا:

الكاهن: بِصَلَوَاتِ آبَانَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، أَرْحَمْنَا
وَخَلَّصْنَا.
الجوقة: آمين.

بَلَّتْ الْكَاهِنُ إِلَى الشَّعْبِ وَيُبَارِكُهُمْ، قَائِلًا:

الكاهن: أَلْتَالُوثُ الْقُدُوسُ يَحْفَظُكُمْ جَمِيعًا.
الجوقة: إِحْفَظْ يَا رَبُّ مُبَارِكْنَا وَمُقَدَّسَنَا إِلَى سِنِينَ عَدِيدَةٍ.
يُبْرِزُ الْكَاهِنُ خُبْرَ الْبَرَكَةِ عَلَى الشَّعْبِ، الَّذِي يَتَقَدَّمُ وَيَقْبَلُ يَمِينَهُ، وَأَثْنَاءَ ذَلِكَ يَقُولُ الْكَاهِنُ لِكُلِّ وَاحِدٍ
مِنْهُمْ:

الكاهن: بَرَكَةُ الرَّبِّ وَرَحْمَتُهُ تَحْلَانِ عَلَيْكَ.
إِلَى آخِرِ شَخْصٍ يَتَقَدَّمُ لِيَأْخُذَ الْبَرَكَةَ، يَقُولُ الْكَاهِنُ:
الكاهن: بَرَكَةُ الرَّبِّ وَرَحْمَتُهُ تَحْلَانِ عَلَيْكَ، بِنِعْمَتِهِ الْإِلَهِيَّةِ وَمَحَبَّتِهِ لِلْبَشَرِ، كُلِّ حِينٍ، الْآنَ
وَكُلِّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.

¹¹ يُضَيَّفُ الْكَاهِنُ عِبَارَةَ: "يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ"، فِي الْأَخَادِ الَّتِي لَا يَنْعَمُ فِيهَا عِيدَ سَيِّدِي مُبْتَطِلَ لِحْدْمَةِ الْقِيَامَةِ، أَوْ عِبَارَةَ
الْعِيدِ السَّيِّدِيَّةِ. أَمَّا إِذَا وَقَعَ يَوْمَ الْأَحَدِ عِيدَ سَيِّدِي عِزُّ مُبْتَطِلَ لِحْدْمَةِ الْقِيَامَةِ فَتُصَنَّفُ عِبَارَةُ الْعِيدِ إِلَى عِبَارَةِ الْقِيَامَةِ.

The Prayers and Anaphora of the Liturgy of Saint Basil the Great

The Litany of Supplication

The people may sit.

DEACON: Let us complete our prayer unto the Lord.

CHOIR: Lord, have mercy. *(repeat for the following petitions)*

DEACON: For the precious gifts now set forth, let us pray to the Lord.

DEACON: For this holy house, and those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

DEACON: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

DEACON: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

CHOIR: Grant this, O Lord. *(repeat for the remaining petitions)*

DEACON: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

DEACON: Pardon and remission of our sins and transgressions, let us ask of the Lord.

DEACON: All things good and profitable for our souls and peace for the world, let us ask of the Lord.

DEACON: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

صَلَوَاتُ وَأَنْفُورَا (تَقْدِمَةُ الْقَرَابِينِ) لِلْقُدَّاسِ الْإِلَهِيِّ لِأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ

طَلِبَاتُ التَّقْدِمَةِ

يُمْكِنُ الْجُلُوسُ.

- الشَّمَّاسُ: لِنُكَمِّلَ طَلِبَتِنَا لِلرَّبِّ.
- الجَوْقَةُ: يَا رَبُّ ارْحَمْ. (تُعَادُ بَعْدَ كُلِّ طَلِبَةٍ)
- الشَّمَّاسُ: مِنْ أَجْلِ هَذِهِ الْقَرَابِينِ الْكَرِيمَةِ الْمَقْدَمَةِ، إِلَى الرَّبِّ نَطْلُبُ.
- الشَّمَّاسُ: مِنْ أَجْلِ هَذَا الْبَيْتِ الْمُقَدَّسِ، وَالَّذِينَ يَدْخُلُونَ إِلَيْهِ بِإِيمَانٍ وَوَرَعٍ وَخَوْفِ اللَّهِ، إِلَى الرَّبِّ نَطْلُبُ.
- الشَّمَّاسُ: مِنْ أَجْلِ نَجَاتِنَا مِنْ كُلِّ ضَيْقٍ وَغَضَبٍ وَخَطَرٍ وَشِدَّةٍ، إِلَى الرَّبِّ نَطْلُبُ.
- الشَّمَّاسُ: أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.
- الشَّمَّاسُ: أَنْ يَكُونَ نَهَارُنَا كُلُّهُ كَامِلًا مُقَدَّسًا سَلَامِيًّا وَبِلَا خَطِيئَةٍ، الرَّبِّ نَسْأَلُ.
- الجَوْقَةُ: اسْتَجِبْ يَا رَبِّ. (تُعَادُ بَعْدَ كُلِّ طَلِبَةٍ)
- الشَّمَّاسُ: مَلَائِكِ سَلَامٍ مُرَشِدِيْنَا أَمِينِيْنَا، حَافِظِيْنَا نُفُوسِنَا وَأَجْسَادِنَا، الرَّبِّ نَسْأَلُ.
- الشَّمَّاسُ: مُسَامِحَةِ خَطَايَانَا وَغُفْرَانِ زَلَّاتِنَا، الرَّبِّ نَسْأَلُ.
- الشَّمَّاسُ: الصَّالِحَاتِ وَالْمُوَافِقَاتِ لِنُفُوسِنَا وَالسَّلَامِ لِلْعَالَمِ، الرَّبِّ نَسْأَلُ.
- الشَّمَّاسُ: أَنْ نُنْتَمَّ بِقِيَّةِ زَمَانِ حَيَاتِنَا بِسَلَامٍ وَتَوْبَةٍ، الرَّبِّ نَسْأَلُ.

DEACON: A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask.

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.

The Priest says the prayer of the proskomedia.

PRIEST: O Lord, our God, who hast created us, and hast brought us into this life, who hast shown us ways of salvation, graciously bestowing upon us the revelation of heavenly mysteries: Thou art he who hath appointed us to this ministry by the power of thy Holy Spirit; graciously grant us, therefore, O Lord, to be servitors of thy new covenant, ministers of thy holy mysteries. Receive us who draw near to thy holy altar, according to the fulness of thy mercy, that we may be worthy to offer unto thee this rational and bloodless sacrifice for our own sins, and for the ignorance of the people, which do thou receive upon thy holy, most heavenly and spiritual altar as an aroma of sweetness, and send down upon us in return the grace of thy Holy Spirit. Look upon us, O God, and behold this our worship, and receive it as thou didst receive the gifts of Abel, the sacrifices of Noah, the burnt-offerings of Abraham, the priestly offices of Moses and Aaron, the peace-offerings of Samuel. Even as thou didst receive at the hands of thy holy apostles this true worship, so also do thou in thy goodness, O Lord, receive from the hands of us sinners these gifts: that, having been accounted worthy to minister at thy holy altar, we may receive the recompense of wise and faithful stewards, in the fearful day of thy just requiting:

Through the compassions 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.

CHOIR: Amen.

الشَّمْسُ: أَنْ تَكُونَ أَوْآخِرُ حَيَاتِنَا مَسِيحِيَّةً سَلَامِيَّةً بِلَا حُزْنٍ وَلَا خِزْيٍ،
وَجَوَابًا حَسَنًا لَدَى مَنبَرِ الْمَسِيحِ الْمَرْهُوبِ، نَسْأَلُ.

الشَّمْسُ: بَعْدَ ذِكْرِنَا الْكُلِّيَّةِ الْقُدَّاسَةِ الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ، الْمَجِيدَةِ،
سَيِّدَتِنَا، وَالِدَةِ الْإِلَهِيَّةِ، الدَّائِمَةِ الْبَتُولِيَّةِ مَرِيَمَ، مَعَ جَمِيعِ الْقَدْسِيِّينَ،
فَلْنُودِعْ دَوَانِنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا الْمَسِيحِ الْإِلَهِيَّةِ.

الجَوْقَةُ: لَكَ يَا رَبِّ.

بُصِّلِي الْكَاهِنُ سِرًّا إِفْشِيئِ التَّقْدِيمَةَ:

الْكَاهِنُ: أَيُّهَا الرَّبُّ إِلَهِنَا، يَا مَنْ خَلَقْنَا وَأَتَى بِنَا إِلَى هَذِهِ الْحَيَاةِ، وَأَرَانَا سُبُلَ الْخَلَاصِ،
وَوَهَبَنَا كَشْفَ أَسْرَارِ سَمَاوِيَّتِهِ، أَنْتَ الَّذِي جَعَلْتَنَا فِي هَذِهِ الْخِدْمَةِ بِقُوَّةِ رُوحِكَ
الْقُدُّوسِ. فَارْتَضِ، إِذَا، يَا رَبِّ، أَنْ تَكُونَ خُدَامًا لِعَهْدِكَ الْجَدِيدِ، مُكَمِّلِينَ أَسْرَارِكَ
الْمُقَدَّسَةَ. وَاقْبَلْنَا بِحَسَبِ كَثْرَةِ رَحْمَتِكَ، نَحْنُ الْمُقْتَرِبِينَ إِلَى مَذْبَحِكَ الْمُقَدَّسِ، لِتَصِيرَ
أَهْلًا لِأَنْ نُقَدِّمَ لَكَ هَذِهِ الذَّبِيحَةَ النَّاطِقَةَ غَيْرَ الدَّمَوِيَّةِ، عَنْ حَطَايَانَا وَجَهَالَاتِ الشَّعْبِ.
حَتَّى إِذَا قَبِلْتَهَا عَلَى مَذْبَحِكَ الْمُقَدَّسِ السَّمَاوِيِّ الْعَقْلِيِّ رَائِحَةً طَيِّبَةً، تُرْسِلَ لَنَا
عَوَضًا مِنْهَا نِعْمَةً رُوحِكَ الْقُدُّوسِ. تَطَلَّعْ عَلَيْنَا يَا اللَّهُ وَانظُرْ إِلَى عِبَادَتِنَا هَذِهِ،
وَاقْبَلْنَا كَمَا قَبِلْتَ قَرَابِينَ هَابِيلَ، وَدَبَائِحَ نُوحَ، وَمُحْرَقَاتِ إِبْرَاهِيمَ، وَخِدْمَ مُوسَى
وَهَارُونَ الْكَهَنُوتِيَّةِ، وَتَقْدِمَاتِ صَمُوئِيلَ السَّلَامِيَّةِ. وَكَمَا قَبِلْتَ مِنْ رُسُلِكَ الْقَدْسِيِّينَ
هَذِهِ الْعِبَادَةَ الْحَقِيقِيَّةَ، تَقَبَّلْ يَا رَبُّ بِصَلَاحِكَ هَذِهِ الْقَرَابِينَ، مِنْ أَيْدِينَا نَحْنُ الْخَطَاةَ.
حَتَّى إِذَا أَهْلُنَا لِأَنْ نَخْدُمَ مَذْبَحَكَ الْمُقَدَّسَ بِلَا لَوْمٍ، نَجِدُ أَجْرَةَ الْوُكُلَاءِ الْأَمْنَاءِ
الْحُكَمَاءِ فِي يَوْمِ مُجَازَاتِكَ الْعَادِلَةِ الْمَرْهُوبِ.

بِرَأْفَاتِ ابْنِكَ الْوَحِيدِ الَّذِي أَنْتَ مُبَارَكٌ مَعَهُ وَمَعَ رُوحِكَ الْكُلِّيِّ قُدْسُهُ
الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الجَوْقَةُ: آمِينَ.

The people stand.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us love one another, that with one accord we may confess:

CHOIR: Father, Son and Holy Spirit: the Trinity, one in essence and undivided.

The priest makes three metanias before the holy table, saying each time:

PRIEST: I will love thee, O Lord, my strength. The Lord is my firm Foundation, my Refuge, and my Deliverer. (*thrice*)

The priest then kisses the diskos, chalice, cross on the aer, and the holy table.

The Kiss of Peace

PRIEST: Christ is in our midst.

PEOPLE: He is, and ever shall be.

DEACON: The doors. The doors. In wisdom let us attend.

While the people recite the creed, the priest lifts the aer with both hands and gently waves it over the gifts. He folds up the aer, and makes the sign of the cross with it over the gifts and puts it with the other covers.

الشَّعْبُ يَقِفُ:

الْكَاهِنُ: أَسْلَامٌ لَجَمِيعِكُمْ.

الْجَوْقَةُ: وَلِرُوحِكَ أَيْضًا.

الْكَاهِنُ: لِنَحِبِّ بَعْضُنَا بَعْضًا، لِكَيِّ بَعْزِمِ وَاحِدٍ نَعْتَرِفُ مُقَرِّينَ.

الْجَوْقَةُ: بِأَبِ وَأَبْنِ وَرُوحِ قُدْسٍ، ثَالُوثِ مُتَسَاوٍ فِي الْجَوْهَرِ، وَغَيْرِ مُنْفَصِلِ.

يَسْجُدُ الْكَاهِنُ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ ثَلَاثَ مَرَّاتٍ، قَائِلًا فِي كُلِّ مَرَّةٍ:

الْكَاهِنُ: أَحْبَبُّكَ يَا رَبُّ، يَا قُوَّتِي. الرَّبُّ ثَبَاتِي وَمَلْجَأِي وَمُنْقِذِي.

يَقْبَلُ الْكَاهِنُ الصَّنِيَّةَ وَالْكَاسَ وَالصَّلِيبَ الَّذِي عَلَى السُّتْرِ الْكَبِيرِ وَالْمَائِدَةَ الْمُقَدَّسَةَ.

قُبْلَةُ السَّلَامِ

الْكَاهِنُ: أَلْمَسِيحُ مَعَنَا وَفِيمَا بَيْنَنَا.

الشَّعْبُ: كَانٌ وَكَائِنٌ وَسَيَكُونُ.

الشَّمَّاسُ: الْأَبْوَابُ، الْأَبْوَابُ، بِحِكْمَةٍ لِنُصْغِ.

بَيْنَمَا يَقُولُ الشَّعْبُ قَانُونَ الْإِيمَانِ، يَرْفَعُ الْكَاهِنُ السُّتْرَ الْكَبِيرَ بِكِلْتَا يَدَيْهِ وَيُطْفِئُ بِرُفُوهُ فَوْقَ الْقَرَابِينِ. يَطْوِي السُّتْرَ الْكَبِيرَ وَيَرْسُمُ بِهِ إِشَارَةَ الصَّلِيبِ فَوْقَ الْقَرَابِينِ، وَيَضَعُهُ مَعَ الْغَطَّائِينَ الْأَخْرَيْنِ.

The Creed

ALL: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, Begotten of the Father before all worlds. Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And he was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe in One Holy Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

The Holy Anaphora: The Offering of the Holy Gifts

The deacon, still standing before the icon of Christ, raises his orarion and says:

DEACON: Let us stand aright. Let us stand with fear. Let us attend, that we may offer the holy oblation in peace.

CHOIR: A mercy of peace, a sacrifice of praise.

قَانُونُ الْإِيمَانِ

الْكَلِّ: أُوْمِنْ بِإِلَهٍ وَاحِدٍ، أَبِ ضَابِطِ الْكُلِّ، خَالِقِ السَّمَاءِ وَالْأَرْضِ، كُلِّ مَا يُرَى وَمَا لَا يُرَى.

وَبِرَبِّ وَاحِدٍ يَسُوعَ الْمَسِيحِ، ابْنِ اللَّهِ الْوَحِيدِ، الْمَوْلُودِ مِنَ الْآبِ قَبْلَ كُلِّ الدُّهُورِ. نُورٍ مِنْ نُورٍ، إِلَهٍ حَقٌّ مِنْ إِلَهٍ حَقٍّ، مَوْلُودٍ غَيْرِ مَخْلُوقٍ، مُسَاوٍ لِلْآبِ فِي الْجَوْهَرِ، الَّذِي بِهِ كَانَ كُلُّ شَيْءٍ. الَّذِي مِنْ أَجْلِنَا نَحْنُ الْبَشَرِ، وَمِنْ أَجْلِ خَلَاصِنَا، نَزَلَ مِنَ السَّمَاءِ، وَتَجَسَّدَ مِنَ الرُّوحِ الْقُدْسِ، وَمِنْ مَرْيَمَ الْعَذْرَاءِ وَتَأَنَّسَ. وَصَلِبَ عَنَّا عَلَى عَهْدِ بِيلاطُسَ الْبُنْطِيِّ، وَتَأَلَّمَ وَفُيِّرَ. وَقَامَ فِي الْيَوْمِ الثَّلَاثِ، عَلَى مَا فِي الْكُتُبِ. وَصَعِدَ إِلَى السَّمَاءِ، وَجَلَسَ عَنْ يَمِينِ الْآبِ. وَأَيْضًا يَأْتِي بِمَجْدٍ لِيَدِينِ الْأَحْيَاءِ وَالْأَمْوَاتِ، الَّذِي لَا فَنَاءَ لِمُلْكِهِ.

وَبِالرُّوحِ الْقُدْسِ، الرَّبِّ الْمُحْيِي، الْمُنْبِتِّقِ مِنَ الْآبِ، الَّذِي هُوَ مَعَ الْآبِ وَالْإِبْنِ مَسْجُودٌ لَهُ وَمُجَدَّدٌ، النَّاطِقُ بِالْأَنْبِيَاءِ.

وَبِكَنِيسَةٍ وَاحِدَةٍ جَامِعَةٍ مُقَدَّسَةٍ رَسُولِيَّةٍ. وَأَعْتَرَفُ بِمَعْمُودِيَّةٍ وَاحِدَةٍ لِمَغْفِرَةِ الْخَطَايَا. وَأَتَرَجَّى قِيَامَةَ الْمَوْتَى وَالْحَيَاةَ فِي الدَّهْرِ الْآتِي. آمِينَ.

الْأَنْفُورَا الْمُقَدَّسَةُ (تَقْدِمَةُ الْقَرَابِينِ)

بَيْنَمَا لَا يِرَأُلُ الشَّمْسُ وَأَقْفَا أَمَامَ أَيْقُونَةَ السَّيْرِ، يَرْفَعُ زَنَارَهُ وَيَقُولُ:

الشَّمْسُ: لِنَقِفْ حَسَنًا. لِنَقِفْ بِخَوْفٍ. لِنُصْغِ. لِنُقَدِّمَ بِسَلَامٍ الْقُرَبَانَ الْمُقَدَّسِ.

الْجَوْقَةُ: رَحْمَةً سَلَامٍ، ذَبِيحَةَ تَسْبِيحٍ.

The priest turns to bless the people, saying:

PRIEST: The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit, be with you all.

CHOIR: And with thy spirit.

Still facing west, the priest lifts up his arms, saying:

PRIEST: Let us lift up our hearts.

CHOIR: We lift them up unto the Lord.

Facing east, the priest says:

PRIEST: Let us give thanks unto the Lord.

CHOIR: It is meet and right to worship Father, Son, and Holy Spirit: the Trinity, one in essence and undivided.

The deacon enters the sanctuary while the priest begins the holy anaphora.

PRIEST: O Existing One, Master Lord, God, almighty and adorable Father: It is truly meet and right and befitting the majesty of thy holiness that we should praise thee, hymn thee, bless thee, worship thee, give thanks unto thee and glorify thee, the only truly existing God, and offer unto thee with contrite heart and spirit of humility this our rational worship; for thou art he that hath graciously bestowed upon us the knowledge of thy truth. And who is sufficient to speak of thy mighty acts, to make all thy praises to be heard, or to tell of all thy wonders at every season? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible who sittest upon the throne of glory and beholdest the depths, who art unoriginated, invisible, incomprehensible, uncircumscribed, immutable, the Father of our Lord; the great God and Saviour Jesus Christ, our Hope, who is the Image of thy goodness, the Seal of equal type, in himself showing forth thee, the Father, the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light, through whom the Holy Spirit was manifested; the Spirit of truth, the Gift of adoption, the Pledge of the inheritance to come, the First-fruits of eternal good things, the life-giving Power, the Fountain of sanctification, by whom enabled every rational and intelligent creature doth serve thee and ascribe to thee perpetual praise, for all things are thy servants. Yea, angels and archangels, thrones,

يَلْتَقِئْتُ الْكَاهِنِينَ إِلَى الشَّعْبِ وَيُبَارِكُهُمْ، قَائِلًا:

الْكَاهِنِينَ: نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ، وَمَحَبَّةُ اللَّهِ الْآبِ، وَشِرْكَةُ الرُّوحِ الْقُدُسِ،
لِتَكُنْ مَعَ جَمِيعِكُمْ.

الْجَوْقَةَ: وَمَعَ رُوحِكَ.

بَيْنَمَا لَا يَزَالُ مُوَاجِهًا لِلشَّعْبِ، يَرْفَعُ الْكَاهِنِينَ يَدَيْهِ، قَائِلًا:

الْكَاهِنِينَ: لِنَرْفَعِ قُلُوبَنَا فَوْقَ.

الْجَوْقَةَ: هِيَ لَنَا عِنْدَ الرَّبِّ.

يَتَّجِهُ الْكَاهِنُونَ بِاتِّجَاهِ الشَّرْقِيِّ، قَائِلًا:

الْكَاهِنِينَ: لِنَشْكُرَنَّ الرَّبَّ.

الْجَوْقَةَ: حَقٌّ وَوَاجِبٌ. أَنْ نَسْجُدَ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، ثَالُوثٍ مُتَسَاوٍ
فِي الْجَوْهَرِ، وَغَيْرِ مُنْفَصِلٍ.

يَدْخُلُ الشَّمْسَانِ إِلَى الْهَيْكَلِ، يُصَلِّي الْكَاهِنُونَ صَلَاةَ الْأَنْفُورِ الْآتِيَةِ:

الْكَاهِنِينَ: أَيُّهَا الْكَائِنُ، السَّيِّدُ، الرَّبُّ الْإِلَهَ، الْآبُ الضَّابِطُ الْكُلَّ، الْمَسْجُودُ لَهُ، إِنَّهُ وَاجِبٌ حَقًّا،
وَعَدْلٌ، وَلَا يُقْبَلُ بَعْظَمَةِ جَلَالِ قَدَاسَتِكَ، أَنْ نُسَبِّحَكَ وَنَمْدَحَكَ وَنُبَارِكَكَ، وَنَسْجُدَ لَكَ،
وَنَشْكُرَكَ، وَنَمَجِّدَكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحَدِّكَ، وَأَنْ نُقَرِّبَ لَكَ عِبَادَتَنَا هَذِهِ النَّاطِقَةَ،
بِقَلْبٍ مُنْسَحِقٍ وَرُوحٍ مُتَضِعٍ. لِأَنَّكَ أَنْتَ وَهَبْتَنَا مَعْرِفَةَ حَقِّكَ. فَمَنْ تَرَاهُ كَفَاءً أَنْ
يُحَدِّثَ بِجَبْرُوتِكَ، وَيُسْمَعَ تَسَابِيحِكَ كُلِّهَا، أَوْ يُذَبِّحَ جَمِيعَ مُعْجَزَاتِكَ فِي كُلِّ حِينٍ. يَا
سَيِّدَ الْكُلِّ، رَبَّ السَّمَاءِ وَالْأَرْضِ، وَكُلَّ خَلِيقَةٍ مَنْظُورَةٍ وَغَيْرِ مَنْظُورَةٍ، الْجَالِسَ
عَلَى عَرْشِ الْمَجْدِ، وَالنَّاطِرَ إِلَى اللَّحْجِ، الْأَزَلِيِّ، الَّذِي لَا يَرَى، وَلَا يُوصَفُ، وَلَا
يُدْرَكَ، وَلَا يَعْتَرِيهِ تَحَوُّنٌ، أَبَا رَبَّنَا يَسُوعَ الْمَسِيحِ، الْإِلَهَ الْعَظِيمَ مُخْلِصِنَا وَرَجَائِنَا،
الَّذِي هُوَ صُورَةٌ لِصَلَابَتِكَ، وَحَتَمٌ مُسَاوٍ لَكَ فِي الرَّسْمِ مَظْهُرٌ إِلَيْكَ فِي دَانِهِ أَيُّهَا
الْآبُ. هُوَ الْكَلِمَةُ الْحَيُّ، الْإِلَهَ الْحَقِيقِيَّ، الْحِكْمَةَ الَّتِي قَبْلَ الدُّهُورِ، الْحَيَاةَ، النَّقْدِيسَ،
النُّورَ الْحَقِيقِيَّ، الَّذِي مِنْهُ ظَهَرَ الرُّوحُ الْقُدُسُ، رُوحَ الْحَقِّ، مَوْهَبَةَ النَّبِيِّ، عَرَبُونُ

dominions, principalities, authorities, powers and the many-eyed cherubim praise thee; round about thee stand the six-winged seraphim; with two they cover their faces, with two their feet and with two they fly, continually crying out to one another with unceasing praises.

The deacon, holding the orarion in his right fingers, makes the sign of the cross over the diskos with the star, while the priest says in a loud voice:

Singing the triumphal hymn, shouting, proclaiming and saying:

CHOIR: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that cometh in the name of the lord. Hosanna in the highest.

The priest says this prayer:

PRIEST: With these blessed powers, O Master who lovest mankind, we sinners also do cry aloud and say: Holy art thou, of a truth, and all-holy, and there are no bounds to the majesty of thy holiness, and just art thou in all thy works, for in righteousness and true judgment hast thou ordered all things for us. When thou hadst fashioned man, taking him from the dust of the earth, and hadst honoured him with thine own image, O God, thou didst set him in the paradise of delight, promising him life-eternal and the enjoyment of everlasting good things in keeping thy commandments. But when he disobeyed thee, the true God, who had created him, and was led astray by the guile of the serpent and rendered subject to death through his own transgressions, thou didst banish him, in thy righteous judgment, O God, from paradise into this world, and didst turn him again to the earth from which he was taken, providing for him the salvation of regeneration, which is in thy Christ himself. Yet thou didst not turn thyself away forever from thy creature whom thou hast made, O good One, neither didst thou forget the work of thy hands; but thou didst visit him in diverse manners, through thy tender mercies. Thou didst send forth prophets; thou didst perform mighty works by thy holy ones who, in every generation, were well-pleasing unto thee; thou didst speak to us by the mouths of thy servants the prophets, who foretold unto us the salvation which was to come; thou didst give us the Law as an aid;

الْمِيرَاتِ الْآتِي، بِأَكُورَةَ الْخَيْرَاتِ الْأَبَدِيَّةِ، الْقُوَّةُ الْمُحْيِيَّةُ، يَنْبُوعُ التَّقْدِيسِ، الَّذِي
بِتَأْيِيدِهِ تَعْبُدُكَ كُلُّ الْخَلَائِقِ النَّاطِقَةِ وَالْعَقْلِيَّةِ، وَتُمَجِّدُكَ عَلَى الدَّوَامِ، لِأَنَّ الْبِرَايَا كُلَّهَا
هِيَ عَبِيدُكَ. فَإِنَّهُ إِيَّاكَ يُسَبِّحُ الْمَلَائِكَةُ، وَرُؤَسَاءُ الْمَلَائِكَةِ، وَالْعُرُوشُ، وَالسِّيَادَاتُ،
وَالرَّئِيسَاتُ، وَالسَّلَاطِينُ، وَالْقُوَّاتُ، وَالشَّارُوبِيمُ الْكَثِيرُ الْعُيُونِ. وَقَدْ مَثَلَ حَوْلَكَ
السَّارِفِيمُ، لِلوَاحِدِ سِتَّةُ أَجْنَحَةٍ وَلِلْآخَرِ سِتَّةُ أَجْنَحَةٍ، بِإِثْنَيْنِ يَسْتُرُونَ وَجُوهَهُمْ،
وَبِإِثْنَيْنِ يَسْتُرُونَ أَرْجُلَهُمْ، وَبِإِثْنَيْنِ يَطِيرُونَ، وَيَصْرُخُونَ الْوَاحِدُ نَحْوَ الْآخَرِ، بِأَفْوَاهِ
لَا تَصْمُتُ، وَتَمَاجِيدَ لَا تَنْقَطِعُ.

وَفِيمَا يَقُولُ الْكَاهِنُ الْإِعْلَانُ الْآتِي، يَرْفَعُ الشَّمْسُ النَّجْمَ فَوْقَ الصُّنْبِيَّةِ وَيُرْسِمُ بِهِ إِشَارَةَ الصَّلِيبِ مِنْ
جِهَاتِ النَّجْمِ الْأَرْبَعِ:

الْكَاهِنُ: بِتَسْبِيحِ الظَّفَرِ مُتَرَنِّمِينَ، وَهَاتِفِينَ، وَصَارِيحِينَ، وَقَائِلِينَ:

الْجَوْقَةُ: قُدُّوسٌ، قُدُّوسٌ، قُدُّوسٌ رَبُّ الصَّبَاوُوتِ. السَّمَاءِ وَالْأَرْضِ
مَمْلُوءَتَانِ مِنْ مَجْدِكَ. أَوْصِنَا فِي الْأَعَالِي. مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ.
أَوْصِنَا فِي الْأَعَالِي.

يُصَلِّي الْكَاهِنُ سِرًّا الصَّلَاةَ الْآتِيَّةَ:

الْكَاهِنُ: فَمَعَ هَذِهِ الْقُوَّاتِ الْمَغْبُوطَةِ، أَيُّهَا السَيِّدُ الْمَحِبُّ الْبَشَرَ، تَهْتَفُ نَحْنُ الْخَطَاةُ أَيْضًا
وَنَقُولُ: قُدُّوسٌ أَنْتَ حَقًّا وَكُلِّي الْقُدَّاسَةِ، وَجَلَالُ قُدَّاسَتِكَ لَا قِيَاسَ لَهُ، وَبِرًّا أَنْتَ فِي
جَمِيعِ أَعْمَالِكَ. لِأَنَّكَ بَعْدَلٍ وَحُكْمٌ حَقٌّ جَلَبْتَ عَلَيْنَا كُلَّ مَا جَلَبْتَ. فَإِنَّكَ، لَمَّا جَلَبْتَ
الْإِنْسَانَ، بِأَخْذِكَ ثُرَابًا مِنَ الْأَرْضِ وَبِإِكْرَامِهِ اللَّهُمَّ بِصُورَتِكَ، وَضَعْتَهُ فِي فِرْدُوسِ
النَّعِيمِ، وَوَعَدْتَهُ بِحَيَاةٍ خَالِدَةٍ، وَبِالْتَّمُعِ بِخَيْرَاتِ أَبَدِيَّةٍ، إِنْ حَفِظَ وَصَايَاكَ. لَكِنَّهُ لَمَّا
عَصَاكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ خَالِقَهُ، وَانْقَادَ لِعَوَايَةِ الْحَيَّةِ، فَأَمِيتَ بِزَلَّاتِهِ، نَفْسَتَهُ، يَا اللَّهُ،
بِحُكْمِكَ الْعَادِلِ، مِنَ الْفِرْدُوسِ إِلَى هَذَا الْعَالَمِ، وَأَعَدْتَهُ إِلَى الْأَرْضِ الَّتِي مِنْهَا أُخِذَ،
مُدْبِرًا لَهُ الْخَلَاصَ بِالْوِلَادَةِ الْجَدِيدَةِ، الَّتِي بِمَسِيحِكَ نَفْسِهِ. فَإِنَّكَ لَمْ تُعْرِضْ إِلَى الْأَيْدِ
عَنْ جِبَلَّتِكَ الَّتِي صَنَعْتَهَا، أَيُّهَا الصَّالِحُ، وَلَمْ تُنْسَ عَمَلِ يَدَيْكَ، بَلْ افْتَقَدْتَهُ عَلَى أَنْوَاعِ
كَثِيرَةٍ بِأَحْشَاءِ رَحْمَتِكَ. فَأَرْسَلْتَ الْأَنْبِيَاءَ، وَصَنَعْتَ الْمُعْجَزَاتِ عَلَى أَيْدِي قَدِيسِيكَ،

thou didst appoint guardian angels. And when the fulness of time was come, thou didst speak unto us through thy Son himself, by whom also thou madest the ages, who, being the Brightness of thy glory and the express Image of thy person and upholding all things by the word of his power, thought it not robbery to be equal to thee, the God and Father. But though he was God before all the ages, yet he appeared upon earth and dwelt among men and was incarnate of a holy virgin and emptied himself, taking on the form of a servant, becoming conformed to the body of our lowliness, that he might make us conformable to the image of his glory. For as by man sin entered into the world, and by sin death, so it seemed good unto thine only-begotten Son, who is in the bosom of thee, the God and Father, to be born of a woman, the holy Theotokos and ever-virgin Mary; to be born under the Law, that he might condemn sin in his flesh, that they who were dead in Adam might be made alive in him thy Christ. And becoming a citizen of this world and giving commandments of salvation, he released us from the delusion of idols and brought us into a knowledge of thee, the true God and Father, having won us unto himself for his own people, a royal priesthood, a holy nation; and having purified us by water and having sanctified us by the Holy Spirit, he gave himself a ransom to death, whereby we were held, sold into bondage under sin. And having descended into hades through the cross, that he might fill all things with himself, he loosed the pains of death and rose again on the third day, making a way for all flesh unto the resurrection from the dead, for it was not possible that the Author of life should be held by corruption, that he might be the First-fruits of those who have fallen asleep, the First-born from the dead, that he might be in all things the first among all. Ascending into heaven, he sat down at the right hand of thy majesty on high; and he shall come again to render unto every man according to his works. And he hath left with us, as memorials of his saving passion, these things which we have set forth according to his commandments. For when he was about to go to his voluntary and ever-memorable and life-giving death, in the night in which he gave himself up for the life of the world, he took bread in his holy and immaculate hands; and when he had shown it unto thee, the God and Father, and given thanks and blessed it and hallowed it and broken it,

الَّذِينَ أَرْضَوْكَ جِيلاً بَعْدَ جِيلٍ، وَكَلَّمْتَنَا بِأَفْوَاهِ عِبِيدِكَ الْأَنْبِيَاءِ، وَسَبَقْتَ فَبَشَّرْتَنَا بِالْخَلَاصِ الْآتِي. وَأَعْطَيْتَنَا نَامُوسًا يُعِينُنَا، وَأَقَمْتَ مَلَائِكَةً يَحْرُسُونَنَا. وَلَمَّا حَانَ كَمَالُ الْأَزْمَنَةِ، كَلَّمْتَنَا بِإِنِّكَ نَفْسِهِ، الَّذِي بِهِ صَنَعْتَ الدُّهُورَ. الَّذِي، وَهُوَ ضِيَاءُ مَجْدِكَ وَصُورَةُ أَقْنُومِكَ وَحَامِلُ الْجَمِيعِ بِكَلِمَةٍ قُدْرَتِهِ، لَمْ يَعْتَدْ مُسَاوَاتَهُ لَكَ، أَيُّهَا الْإِلَهُ الْآبُ، اخْتِلَاسًا، بَلْ عَلَى كَوْنِهِ إِلَهًا أَرَلِيًّا، شُوهِدَ عَلَى الْأَرْضِ، وَخَالَطَ النَّاسَ. وَبِتَجَسُّدِهِ مِنَ الْبَثُولِ الْقَدِيسَةِ، أَخْلَى ذَاتَهُ أَخْذَا صُورَةَ عَبْدٍ، صَانِعًا مُشَارِكًا لَنَا فِي جَسَدِنَا الْوَضِيعِ، لِيَجْعَلَنَا شُرَكَاءَهُ فِي صُورَةِ مَجْدِهِ. فَإِنَّهُ لَمَّا كَانَتْ بِالْإِنْسَانِ قَدْ دَخَلَتْ الْخَطِيئَةُ إِلَى الْعَالَمِ، وَبِالْخَطِيئَةِ الْمَوْتِ، رَضِيَ ابْنُكَ الْوَحِيدُ، الْكَائِنُ فِي أَحْضَانِكَ، أَيُّهَا الْإِلَهُ الْآبُ، أَنْ يُولَدَ مِنْ امْرَأَةٍ هِيَ الْقَدِيسَةُ وَالِدَةُ الْإِلَهِ الدَّائِمَةُ الْبَثُولِيَّةِ مَرِيَمَ، وَأَنْ يَخْضَعَ لِلنَّامُوسِ لِيُدِينِ الْخَطِيئَةَ بِجَسَدِهِ، حَتَّى إِنَّ الْمَائِتِينَ بِأَدَمَ يَحْيُونَ فِي مَسِيحِكَ نَفْسِهِ. وَإِذْ عَاشَ فِي هَذَا الْعَالَمِ، وَأَعْطَانَا أَوْامِرَ الْخَلَاصِ، أَبْعَدْنَا عَنْ ضَلَالِ الْأَوْثَانِ، وَهَدَانَا إِلَى مَعْرِفَتِكَ، أَيُّهَا الْإِلَهُ الْحَقِيقِيُّ، مُقْتَنِيًا إِيَّانَا لِذَاتِهِ شَعْبًا خَاصًّا، كَهُنُوتًا مُلُوكِيًّا، أُمَّةً مُقَدَّسَةً. وَإِذْ طَهَّرْنَا بِالْمَاءِ وَقَدَّسْنَا بِالرُّوحِ الْقُدَّاسِ، بَدَلْنَا نَفْسَهُ فِدْيَةً لِلْمَوْتِ، الَّذِي كُنَّا فِيهِ مَضْبُوطِينَ أَرْقَاءَ لِلْخَطِيئَةِ. وَلَمَّا انْحَدَرَ بِالصَّلِيبِ إِلَى الْجَحِيمِ، لِنَتَمَّ فِي ذَاتِهِ كُلَّ شَيْءٍ، حَلَّ أَوْجَاعَ الْمَوْتِ. وَإِذْ قَامَ فِي الْيَوْمِ الثَّلَاثِ، وَفَتَحَ طَرِيقَ الْقِيَامَةِ مِنْ بَيْنِ الْأَمْوَاتِ لِكُلِّ جَسَدٍ، إِذْ لَمْ يَكُنْ مُمَكِّنًا أَنْ يُضَبَّطَ مُبْدِئُ الْحَيَاةِ فِي الْبَلِي، صَارَ بَاكُورَةً لِلرَّاقِدِينَ، وَبِكُرًّا مِنْ بَيْنِ الْأَمْوَاتِ، لِيَكُونَ هُوَ نَفْسُهُ الْكُلُّ وَالْأَوَّلُ فِي كُلِّ شَيْءٍ. وَإِذْ صَعِدَ إِلَى السَّمَوَاتِ، جَلَسَ عَنْ يَمِينِ عَظَمَتِكَ فِي الْأَعَالِي. وَهُوَ سَيَّاتِي أَيْضًا لِجَازِي كُلِّ وَاحِدٍ بِحَسَبِ أَعْمَالِهِ. وَقَدْ تَرَكَ لَنَا تَذَكُّرَاتِ الْآلَمِ الْخَلَاصِيَّةِ هَذِهِ، الَّتِي وَضَعْنَاهَا بِحَسَبِ وَصَايَاهُ. فَإِنَّهُ لَمَّا أَرَمَعَ أَنْ يَذْهَبَ إِلَى مَوْتِهِ الْإِخْتِيَارِيِّ الْمَجِيدِ الْمُحْيِي، فِي اللَّيْلَةِ الَّتِي أَسْلَمَ فِيهَا ذَاتَهُ لِأَجْلِ حَيَاةِ الْعَالَمِ، وَأَخَذَ خُبْرًا بِيَدَيْهِ الْمُقَدَّسَتَيْنِ الطَّاهِرَتَيْنِ، وَرَفَعَهُ إِلَيْكَ أَيُّهَا الْإِلَهُ الْآبُ، وَشَكَرَ وَبَارَكَ وَقَدَّسَ وَكَسَّرَ،

PRIEST: He gave it to his holy disciples and apostles, saying: Take, Eat. This is my Body which is broken for you, for the remission of sins.

CHOIR: Amen.

PRIEST: In like manner, having taken the cup of the fruit of the vine and mingled it and given thanks and blessed it and hallowed it, He gave it to his holy disciples and apostles, saying: Drink of this, all of you. This is my Blood of the new covenant, which is shed for you and for many, for the remission of sins.

CHOIR: Amen.

PRIEST: Do this in remembrance of me; for as often as you shall eat this bread and drink this cup, you do proclaim my death and confess my resurrection.

Wherefore, O Master, we also, having in remembrance his saving passion and life-giving cross, his three day entombment and resurrection from the dead, his ascension into heaven and sitting at the right hand of thee, the God and Father, and his glorious and fearful second coming:

The deacon takes up the diskos in his right hand and the chalice in his left in crosswise fashion and elevates them over the antiminsion, while the priest says:

PRIEST: Thine own of thine own, we offer unto thee in behalf of all and for all.

The deacon returns the gifts on the antiminsion, while the priest bows low before the holy table and continues with the prayer of consecration:

PRIEST: Wherefore, O all-holy Master, we also, thy sinful and unworthy servants, who have been made worthy to minister at thy holy altar, not through our own righteousness, for we have done no good deed upon earth, but because of thy mercies and compassions which thou hast richly poured out upon us, have now boldness to draw near unto thy holy altar; and presenting unto thee the antitypes of the holy Body and Blood of thy Christ, we pray thee and implore

الْكَاهِنُ: أَعْطَى تِلَامِيذَهُ الرُّسُلَ الْقَدِيسِينَ قَائِلًا: خُذُوا كُلُّوْا، هَذَا هُوَ جَسَدِي
الَّذِي يُكْسَرُ مِنْ أَجْلِكُمْ، لِمَغْفِرَةِ الْخَطَايَا.

الْجَوْقَةُ: آمِينَ.

الْكَاهِنُ: وَكَذَلِكَ أَحَدُ الْكَاسِ مِنْ نِتَاجِ الْكَرْمَةِ، وَمَرْجٍ، وَشُكْرٍ، وَبَارَكٍ، وَقَدَّسَ،

أَعْطَى تِلَامِيذَهُ الرُّسُلَ الْقَدِيسِينَ قَائِلًا: إِشْرَبُوا مِنْهَا كُلُّكُمْ، هَذَا هُوَ
دَمِي لِلْعَهْدِ الْجَدِيدِ، الَّذِي يُهْرَاقُ عَنْكُمْ وَعَنْ كَثِيرِينَ، لِمَغْفِرَةِ
الْخَطَايَا.

الْجَوْقَةُ: آمِينَ.

الْكَاهِنُ: هَذَا اصْنَعُوهُ لِذِكْرِي. فَإِنَّكُمْ كُلَّ مَرَّةٍ تَأْكُلُونَ هَذَا الْخُبْزَ وَتَشْرَبُونَ هَذِهِ الْكَاسَ،
تُخْبِرُونَ بِمَوْتِي، وَتَعْتَرِفُونَ بِقِيَامَتِي. فَإِذْ نَحْنُ ذَاكِرُونَ، أَيُّهَا السَّيِّدُ، الْإِلَهَ
الْخَلَّاصِيَّةَ، وَصَلِيْبَهُ الْمُحْيِي، وَدَفْنَهُ الثَّلَاثِي الْأَيَّامَ، وَقِيَامَتَهُ مِنْ بَيْنِ الْأَمْوَاتِ،
وَصُعودَهُ إِلَى السَّمَوَاتِ، وَجُلُوسَهُ عَنْ يَمِينِكَ أَيُّهَا الْإِلَهُ الْآبُ، وَمَجِيئَهُ الثَّلَاثِي الْمَجِيدِ
الْمَرْهُوبِ.

*بَضَعُ الشَّمْسَاسُ يَدَهُ الْيُمْنَى فَوْقَ الْيُسْرَى عَلَى شَكْلِ صَلِيبٍ وَيَمْسِكُ الصَّيْنِيَّةَ بِالْيَمِينِ وَالْكَاسَ
بِالْيَسَارِ وَيَرْفَعُهُمَا وَيَحْرُكُهُمَا عَلَى شَكْلِ صَلِيبٍ فَوْقَ الْأَنْدِيمِنِيسِيِّ، بَيْنَمَا يَقُولُ الْكَاهِنُ:*

الْكَاهِنُ: أَلَّتِي لَكَ مِمَّا لَكَ، وَنَحْنُ نُقَدِّمُهَا لَكَ عَنْ كُلِّ شَيْءٍ، وَمِنْ أَجْلِ كُلِّ
شَيْءٍ.

وَيَتَابِعُ الْكَاهِنُ الْأَفْشِيْنَ عَلْنَا بَيْنَمَا يُعِيدُ الشَّمْسَاسَ الصَّيْنِيَّةَ وَالْكَاسَ عَلَى الْأَنْدِيمِنِيسِيِّ:

الْكَاهِنُ: لِأَجْلِ هَذَا أَيُّهَا السَّيِّدُ الْكَلْبِيُّ قُدَّسُهُ، نَجْسُرُ نَحْنُ أَيْضًا عِبِيدَكَ الْخَطَاةَ غَيْرَ
الْمُسْتَحِقِّينَ، الَّذِينَ قَدْ أَهَلَّنَا لِخِدْمَةِ مَذْبَحِكَ الْمُقَدَّسِ، لَا مِنْ أَجْلِ بَرْنَا، لِأَنَّنا لَمْ نَصْنَعْ
شَيْئًا مِنَ الصَّلَاحِ عَلَى الْأَرْضِ، بَلْ مِنْ أَجْلِ مَرَامِكَ وَرَأْفَتِكَ الَّتِي أَقْضَتْهَا عَلَيْنَا
بِسَخَاءٍ، أَنْ نَدْنُو إِلَى مَذْبَحِكَ الْمُقَدَّسِ. وَإِذْ وَضَعْنَا رَسْمِي جَسَدِ مَسِيحِكَ وَدَمِهِ
الْمُقَدَّسِينَ، نَسْأَلُكَ وَنَطْلُبُ إِلَيْكَ، يَا قُدُّوسَ الْقَدِيسِينَ، أَنْ يَجَلَّ بِمَسْرَّةِ صِلَاحِكَ

thee, O Holy of holies, by the favor of thy goodness, that thy Holy Spirit may descend upon us and upon these gifts here spread forth and bless them and hallow them and show,

DEACON: Bless, master, the holy bread.

PRIEST: This bread to be itself the precious Body of our Lord and God and Saviour Jesus Christ;

PEOPLE: Amen.

DEACON: Bless, master, the holy cup.

PRIEST: And this cup to be itself the precious Blood of our Lord and God and Saviour, Jesus Christ,

PEOPLE: Amen.

DEACON: Bless both, master.

PRIEST: Which was shed for the life of the world and its salvation.

PEOPLE: Amen. Amen. Amen.

DEACON: Remember me a sinner, holy master.

CHOIR: We hymn thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

After the prayer of consecration, the priest and deacon make a prostration or metania before the holy table. The priest bows and continues quietly:

PRIEST: And as for us, partakers of the one bread and of the cup, do thou unite all to one another unto communion of the one Holy Spirit, and grant that no one of us may partake of the holy Body and Blood of thy Christ unto judgment or unto condemnation, but rather that we may find mercy and grace with all the holy ones who through the ages have been well pleasing unto thee: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers and every righteous spirit made perfect in faith:

رُوحَكَ الْقُدُّوسُ عَلَيْنَا، وَعَلَى هَذِهِ الْفَرَايِبِينَ الْمَوْضُوعَةَ، وَيُبَارِكُهَا، وَيُقَدِّسُهَا،
وَيُظَهِّرُ

الشَّمَّاسُ: بَارِكْ، يَا سَيِّدَ الْخُبْزِ الْمُقَدَّسِ.

الْكَاهِنُ: أَمَّا هَذَا الْخُبْزُ فَجَسَدَ رَبَّنَا وَإِلَهِنَا وَمَخْلَصِنَا يَسُوعَ الْمَسِيحِ الْكَرِيمِ
نَفْسَهُ.

الْكَلِّ: آمِينَ.

الشَّمَّاسُ: بَارِكْ، يَا سَيِّدَ الْكَأْسِ الْمُقَدَّسَةِ.

الْكَاهِنُ: وَأَمَّا مَا فِي هَذِهِ الْكَأْسِ فَدَمَ رَبَّنَا وَإِلَهِنَا وَمَخْلَصِنَا يَسُوعَ الْمَسِيحِ
الْكَرِيمِ نَفْسَهُ.

الْكَلِّ: آمِينَ.

الشَّمَّاسُ: بَارِكُهُمَا كِلَيْهِمَا يَا سَيِّدَ.

الْكَاهِنُ: الْمُهَرَّاقَ لِأَجْلِ حَيَاةِ الْعَالَمِ وَخَلَاصِهِ.

الْكَلِّ: آمِينَ. آمِينَ. آمِينَ.

الْجَوْقَةُ: إِيَّاكَ نُسَبِّحُ، إِيَّاكَ نُبَارِكُ، إِيَّاكَ نَشْكُرُ يَا رَبُّ، وَمِنْكَ نَطْلُبُ يَا إِلَهِنَا.

بَعْدَ الْإِفْشِيَنِ لِنُكْرِيْسِ الْفَرَايِبِينَ، يَسْجُدُ الْكَاهِنُ وَالشَّمَّاسُ أَمَامَ الْمَائِدَةِ الْمُقَدَّسَةِ مَرَّةً وَاحِدَةً. يَنْحَنِي
الْكَاهِنُ، قَانِيًا:

الْكَاهِنُ: أَمَّا نَحْنُ الْمُشْتَرِكِينَ فِي الْخُبْزِ الْوَاحِدِ وَالْكَأْسِ الْوَاحِدَةِ، فَاجْعَلْنَا مُتَّحِدِينَ بَعْضُنَا
بِبَعْضٍ فِي شِرْكَةِ رُوحِ قُدُّوسٍ وَاحِدٍ. وَلَا تَجْعَلِ الْإِشْتِرَاكَ فِي جَسَدِ مَسِيحِكَ وَدَمِهِ
الْمُقَدَّسِينَ لِأَحَدٍ مِنَّا لِدَيْئُونَةٍ وَلَا لِإِدَانَةٍ، بَلْ لِأَنَّ تَجِدَ رَحْمَةً وَنِعْمَةً مَعَ جَمِيعِ
الْقَدِيسِينَ، الَّذِينَ أَرَضَوْكَ مِنْذُ الذَّهْرِ: الْأَجْدَادَ، وَالْآبَاءَ، وَرُؤَسَاءَ الْآبَاءِ، وَالْأَنْبِيَاءَ،
وَالرُّسُلَ، وَالْكَارِزِينَ، وَالْمُبَشِّرِينَ، وَالشَّهَدَاءَ، وَالْمُعْتَرِفِينَ، وَالْمُعَلِّمِينَ، وَرُوحَ كُلِّ
صِدِّيقٍ تُؤَفِّي عَلَى الْإِيمَانِ.

The priest censes the gifts nine times, saying:

PRIEST: Especially our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-virgin Mary.

The people may sit.

CHOIR: All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

PRIEST: The holy Prophet, Forerunner and Baptist John; the holy glorious and all-laudable apostles; **NN. (saints of the day)**, whose memory we celebrate, and all thy saints, at whose supplications visit us, O God.

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, **NN.**, and grant them rest, where the light of thy countenance watcheth over them.

And again we pray thee: Be mindful, O Lord, of thy holy, catholic and apostolic Church, which is to the ends of the world; and give peace unto her whom thou hast purchased with the precious Blood of thy Christ; and establish thou this holy house, even unto the ends of the age.

Be mindful, O Lord, of those who have set before thee these gifts, and those for whom and through whom and in behalf of whom they have offered them. Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor; requite them with thy rich and heavenly gifts; give them things heavenly for things earthly, things eternal for things temporal, things incorruptible for things corruptible.

Be mindful, O Lord, of those in the deserts, the mountains and in caverns and pits of the earth. Be mindful, O Lord, of all those who live in virginity and reverence, in asceticism and who lead a godly way of life.

يُبَخِّرُ الْكَاهِنُ نَحْوَ الْفَرَايِينِ الْمُقَدَّسَةِ تِسْعَ مَرَّاتٍ قَائِلًا:

الكَاهِنُ: وَخَاصَّةً مِنْ أَجْلِ الْكَلِيَّةِ الْقُدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ، الْمَحْبُودَةِ، سَيِّدَتِنَا وَالِدَةِ الْإِلَهِيَّةِ، الدَّائِمَةِ الْبُنُوِيَّةِ مَرْيَمَ.

يُمْكِنُ الْجُلُوسُ.

الْحَوْقَةُ: إِنَّ الْبَرَايَا بِأَسْرِهَا تَفْرَحُ بِكَ يَا مُمْتَلِنَةً نِعْمَةً، مَحَافِلِ الْمَلَائِكَةِ وَأَجْنَاسِ الْبَشَرِ، أَيُّهَا الْهَيْكَلُ الْمُتَقَدَّسُ وَالْفِرْدَوْسُ النَّاطِقُ وَفَخْرُ الْبُنُوِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَوَاتِ. لِذَلِكَ، يَا مُمْتَلِنَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتَمَجِّدُكَ.

الكَاهِنُ: مَعَ الْقَدِيسِ النَّبِيِّ السَّابِقِ يُوحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسِينَ الْمُشْرِفِينَ الرُّسُلِ الْكُلِّيِّ مَدِيحُهُمْ، وَالْقَدِيسِ (فُلَانِ) الَّذِي نَقِيمُ تَذْكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، الَّذِينَ بَطْنَاتِهِمْ ائْتَقَدْنَا يَا اللَّهُ.

وَأَذْكَرُ جَمِيعَ الَّذِينَ سَبَقَ رُقَادُهُمْ عَلَى رَجَاءِ قِيَامَةِ الْحَيَاةِ الْأَبَدِيَّةِ (أَسْمَاءُ الرَّاقِدِينَ) وَأَرْحَهُمْ حَيْثُ يُشْرِقُ نُورُ وَجْهِكَ.

أَيْضًا تَطْلُبُ إِلَيْكَ يَا رَبُّ، أَنْ تَذْكَرَ كَنِيستَكَ الْمُقَدَّسَةَ الْجَامِعَةَ الرَّسُولِيَّةَ، الْمُنْتَشِرَةَ مِنْ أَقْصَايِ الْمَسْكُونَةِ إِلَى أَقْصَايِهَا، الَّتِي ائْتَقَدْتِنَا بِدَمِ مَسِيحِكَ الْكَرِيمِ، فَحَوَّلَهَا السَّلَامَ، وَتَبَّتْ هَذَا النَّيْتِ الْمُقَدَّسَ إِلَى انْقِضَاءِ الدَّهْرِ.

أَذْكَرُ يَا رَبُّ الَّذِينَ قَدَّمُوا لَكَ هَذِهِ الْفَرَايِينِ وَالَّذِينَ قَدَّمَتْ لِأَجْلِهِمْ وَبِوَاسِطَتِهِمْ، وَالْأَسْبَابَ الَّتِي قَدَّمُوا لِأَجْلِهَا. أَذْكَرُ يَا رَبُّ الَّذِينَ يُدْمُونَ النَّمَارَ وَالَّذِينَ يَعْمَلُونَ الْإِحْسَانَ فِي كَنَائِسِكَ الْمُقَدَّسَةِ وَالَّذِينَ يَفْتَقِدُونَ الْمَسَاكِينَ. كَافِنُهُمْ بِمَوَاهِبِكَ الْعَنِيَّةِ السَّمَاوِيَّةِ، وَهَبُهُمْ عِوَضَ الْأَرْضِيَّاتِ السَّمَاوِيَّاتِ، وَعِوَضَ الْوَقْتِيَّاتِ الْأَبَدِيَّاتِ، وَعِوَضَ الْفَانِيَّاتِ الْبَاقِيَّاتِ. أَذْكَرُ يَا رَبُّ الَّذِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَعَاوِرِ وَكُهُوفِ الْأَرْضِ. أَذْكَرُ يَا رَبُّ الْعَائِشِينَ فِي الْبُنُوِيَّةِ وَالْوَرَعِ وَالنُّسْكِ وَالسَّيْرِ الْأَحْمِيدَةِ.

Be mindful, O Lord, of all civil authorities and of our armed forces; grant them a secure and lasting peace; speak good things into their hearts concerning thy Church and all thy people, that we in their tranquility may lead a calm and peaceful life in all reverence and godliness. Establish the good in thy goodness, and make good the evil by thy benevolence.

Be mindful, O Lord, of the people here present and of those who are absent for reasonable cause, and have mercy upon them and upon us, according to the multitude of thy mercy. Fill their treasuries with every good thing; maintain their marriage-bond in peace and concord; rear the infants; guide the young; support the aged; encourage the faint-hearted.

Collect the scattered, and turn them from their wandering astray, and unite them to thy holy, catholic and apostolic Church. Set at liberty those who are vexed by unclean spirits; travel with those who journey by land and sea and air; defend the widows; protect the orphans; free the captives; heal the sick; and be mindful, O God, of those who are under judgment, in the mines, in exile, in bitter servitude, in every tribulation, necessity and danger, and all who beseech thy great loving-kindness; and be mindful, O Lord our God, of those who love us and those who hate us and those who have enjoined us, unworthy though we be, to pray for them, and of all thy people, and upon them all pour out thy rich mercy, granting to all their petitions which are unto salvation. And those whom we through ignorance or forgetfulness or the multitude of names have not remembered, do thou thyself remember, O god who knowest the time of life and name of each and knowest every man even from his mother's womb. For thou, O Lord, art the Helper of the helpless, the Hope of the hopeless, the Saviour of the storm-tossed, the Haven of the voyager, the physician of the sick. Be thou thyself all things to all men, O thou who knowest every man, his petition, his dwelling-place and his need.

Deliver, O Lord, this city and every city and countryside from famine, plague, earthquake, flood, fire, the sword, foreign invasion and civil war.

أَذْكُرُ يَا رَبُّ حُكَّامَنَا الَّذِينَ سُنَّتْ أَنْ يَحْكُمُوا عَلَى الْأَرْضِ. كَلَّلَهُمْ بِسِلَاحِ الْحَقِّ،
سِلَاحِ رُضْوَانِكَ. إِرْفَعْ يَمِينَهُمْ وَأَيْدِ حُكْمَهُمْ. رُدَّ عَنْهُمْ هَجَمَاتِ الْأَعْدَاءِ الْقَاصِدَةِ
الْحُرُوبِ. هَبَّهُمْ سَلَامًا وَطَيِّدًا لَا يُنْتَرَعُ. أَعْرُسْ فِي قُلُوبِهِمْ مَا هُوَ صَالِحٌ لِأَجْلِ
كَنِيستِكَ وَكُلِّ شَعْبِكَ، لِنَقْضِي فِي ظِلِّ أَمْنِهِمْ حَيَاةً هَادِيَةً مُطْمَئِنَّةً بِكُلِّ تَقْوَى وَوَقَارٍ.
أَذْكُرُ يَا رَبُّ كُلَّ رِنَاسَةٍ وَسُلْطَةٍ. إِحْفَظِ الصَّالِحِينَ بِصَلَاحِكَ، وَأَصْلِحِ الْأَشْرَارَ
بِخَيْرِيَّتِكَ.

أَذْكُرُ يَا رَبُّ الشَّعْبَ الْحَاضِرَ، وَالْعَائِيِينَ مِنْهُمْ لِأَسْبَابِ مُسْتَنْصَوْبَةٍ، وَارْحَمَهُمْ وَإِنَّا
بِكثْرَةِ رَحْمَتِكَ. إِمْلَأْ خَرَائِثَهُمْ مِنْ كُلِّ خَيْرٍ. إِحْفَظْ زِيجَاتِهِمْ فِي سَلَامٍ وَوَيْثَامٍ. رَبُّ
الْأَطْفَالِ. هَدِّبِ الْأَحْدَاثَ. شَدِّدِ الشُّيُوخَ. عَزِّ صَغِيرِي النَّفُوسِ. إِجْمَعِ الْمُتَفَرِّقِينَ. رُدَّ
الصَّالِحِينَ وَضَمَّهُمْ إِلَى كَنِيستِكَ الْمُقَدَّسَةِ الْجَامِعَةِ الرَّسُولِيَّةِ. أَعْتِقِ الْمُعَذِّبِينَ بِالْأَرْوَاحِ
النَّجِسَةِ. رَافِقِ الْمُسَافِرِينَ. إِعْتِنِ بِالْأَرَامِلِ. أَعْضِدِ الْيَتَامَى. أَنْقِذِ الْأَسْرَى. إِشْفِ
الْمَرْضَى وَأَذْكُرْ يَا اللَّهُ الَّذِينَ فِي الْمَحَاكِمِ وَالْمَنَاجِمِ وَالْمَنَافِي وَالْعِبُودِيَّةِ الْمُرَّةِ،
وَالَّذِينَ فِي أَيِّ حُزْنٍ وَشِدَّةٍ وَضَيْقٍ، وَجَمِيعِ الْمُتَفَرِّقِينَ إِلَى تَحَنُّنِكَ الْعَظِيمِ، وَالَّذِينَ
يُحِبُّونَنَا وَالَّذِينَ يَبْغِضُونَنَا، وَالَّذِينَ أَوْصَوْنَا نَحْنُ غَيْرِ الْمُسْتَحْقِينَ أَنْ نُصَلِّيَ مِنْ
أَجْلِهِمْ. أَذْكُرْ أَيُّهَا الرَّبُّ إِلَهَنَا شَعْبَكَ كُلَّهُ، وَاسْبِغْ عَلَى الْجَمِيعِ رَحْمَتَكَ الْغَنِيَّةَ، مَا نَحَا
إِيَّاهُمْ كُلَّ مَا يَسْأَلُونَ لِلْخَلَاصِ. أَمَا الَّذِينَ لَمْ نَذْكُرْهُمْ نَحْنُ، عَنْ جَهْلٍ أَوْ عَنْ نِسْيَانٍ
أَوْ لِكثْرَةِ الْأَسْمَاءِ، فَادْكُرْهُمْ أَنْتَ، يَا اللَّهُ، الْعَالَمِ بِسِنِّ كُلِّ وَاحِدٍ وَاسْمِهِ، وَالْعَارِفِ
كُلِّ وَاحِدٍ مِنْ جَوْفِ أُمَّه.

فَأَبْكُ أَنْتَ يَا رَبُّ عَوْنُ الَّذِينَ لَا عَوْنَ لَهُمْ وَرَجَاءُ الْيَائِسِينَ، وَمَخْلَصُ الَّذِينَ تُكْذِبُهُمُ
الْأَنْوَاءُ، وَمِيْنَاءُ الْمُسَافِرِينَ فِي الْبَحْرِ، وَطَبِيبُ الْمَرْضَى. فَكُنْ أَنْتَ كَلًّا لِلْكُلِّ. أَيُّهَا
الْعَالَمُ بِكُلِّ وَاحِدٍ وَبُغْيَتِهِ، وَبِكُلِّ نَيْتٍ وَحَاجَتِهِ. نَجِّ يَا رَبُّ، هَذِهِ الْمَدِينَةَ، وَكُلَّ مَدِينَةٍ
وَقَرْيَةٍ، مِنْ الْمَجَاعَةِ، وَالْوَبَاءِ، وَالزَّلْزَلَةِ وَالطُّوفَانِ، وَالنَّارِ، وَالسَّيْفِ، وَغَارَاتِ
الْغُرَبَاءِ، وَالْحَرْبِ الْأَهْلِيَّةِ.

CLERGY: Among the first be mindful, O Lord, of our father and metropolitan, N., (and our bishop, N.,) whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

The deacon faces the people, raises his orarion and says:

DEACON: And of the people here present, those whom they are remembering, and of all mankind.

CHOIR: And of all mankind.

Bowing low, the priest says:

PRIEST: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth.

Be mindful also, O Lord, of my unworthiness, according to the multitude of thy compassions; pardon me every transgression, both voluntary and involuntary, and withhold not, because of my sins, the grace of thy Holy Spirit from these gifts here spread forth.

Be mindful, O Lord, of the presbytery, the diaconate in Christ and every priestly order, and put not to confusion any one of us who stand about thy holy altar. Visit us with thy benevolence, O Lord; manifest thyself unto us in thy rich compassions; grant us temperate and healthful seasons; give gentle showers upon the earth unto fruitfulness; bless the crown of the year of thy goodness; make the schisms of the Churches to cease; quench the ragings of hostile nations; speedily destroy, by the power of thy Holy Spirit, uprisings of heresies; receive us all into thy kingdom, showing us to be sons of the light and sons of the day; and grant unto us thy peace and thy love, O Lord our God, for all things hast thou given unto us:

PRIEST: And grant us with one mouth and one heart to glorify and praise 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.

CHOIR: Amen.

الكاهن: أذْكَرُ يَا رَبُّ أَوْلَا أَبَانَا وَمِثْرُوبُولِينَنَا (فُلَان)، وَرَبِّيسَ كَهَنَتِنَا (فُلَان)، وَهَبْهُمَا لِكَنَائِسِكَ الْمُقَدَّسَةِ بِسَلَامٍ، صَاحِبَيْنِ، مُكْرَمَيْنِ، مُعَافَيْنِ، مَدِيدِي الْأَيَّامِ، مُفْصَلَيْنِ بِاسْتِقَامَةٍ كَلِمَةً حَقًّا.

يُشِيرُ الشَّمْسُ بِزُنَّارِهِ مِنْ بَابِ الْهَيْكَلِ بِاتِّجَاهِ الشَّعْبِ قَائِلًا:

الشَّمْسُ: وَالْخَاطِرِينَ فِي فِكْرٍ كُلِّ وَاحِدٍ مِنَ الْخَاضِرِينَ، جَمِيعَهُمْ وَجَمِيعَهُنَّ.

الجَوْقَةُ: جَمِيعَهُمْ وَجَمِيعَهُنَّ.

وَيَتَابِعُ الْكَاهِنُ الْإِفْشِينَ الْآتِي:

الكاهن: أذْكَرُ يَا رَبُّ جَمِيعَ الْأَسَاقِفَةِ الْأَرْتُوذُكْسِيِّينَ الْمُسْتَقِيمِي الرَّأْيِ، الْقَاطِعِينَ قَوْلَ حَقِّكَ بِاسْتِقَامَةٍ.

أذْكَرُنِي، يَا رَبُّ، بِكَثْرَةِ رَأْفَتِكَ أَنَا أَيْضًا غَيْرِ الْمُسْتَحَقِّ، وَاعْفِرْ لِي كُلَّ خَطِيئَةٍ طَوْعِيَّةٍ وَكَرْهِيَّةٍ. وَلَا تَمْنَعْ بِسَبَبِ خَطَايَايَ نِعْمَةَ رُوحِكَ الْقُدُّوسِ عَنْ هَذِهِ الْقَرَابِينِ الْمَوْضُوعَةِ. أذْكَرُ يَا رَبُّ الْكَهَنَةَ، وَالشَّمَامِسَةَ الْخُدَّامَ بِالْمَسِيحِ، وَكُلَّ طُعْمَةٍ كَهَنُونِيَّةٍ وَرَهْبَانِيَّةٍ. وَلَا تُخْزِ أَحَدًا مِنَّا نَحْنُ الْمُحِيطِينَ بِمَذْبَحِكَ الْمُقَدَّسِ.

إِفْتَقَدْنَا يَا رَبُّ بِخَيْرِيَّتِكَ وَتَجَلَّ لَنَا بِرَأْفَتِكَ الْعَزِيرَةَ. هَبْنَا الْأَهْوِيَّةَ مُعْتَدِلَةً وَنَافِعَةً. جُدْ عَلَى الْأَرْضِ بِأَمْطَارٍ هَادِيَةٍ لِإِنْتِاجِ الْعَلَّاتِ. بَارِكْ مَدَارَ سَنَةِ خَيْرِيَّتِكَ. كُفِّ شِقَاقَاتِ الْكَنَائِسِ. أَحْمَدُ تَسَامُخِ الْأُمَّمِ. إِقْمَعْ سَرِيعًا ثَوْرَاتِ الْبِدْعِ بِقُوَّةِ رُوحِكَ الْقُدُّوسِ. إِقْبَلْنَا جَمِيعًا فِي مَلَكُوتِكَ مُظَهِّرًا إِيَّانَا بِنُورِ وَبَنِي النَّهَارِ. هَبْنَا سَلَامَكَ وَمَحَبَّتَكَ، أَيُّهَا الرَّبُّ الْهَنَا، فَإِنَّكَ قَدْ أَعْطَيْتَنَا كُلَّ شَيْءٍ.

الكاهن: وَأَعْطَيْنَا أَنْ نُمَجِّدَ وَنُسَبِّحَ بِقَمِّ وَاحِدٍ وَقَلْبٍ وَاحِدٍ، اسْمَكَ الْكُلِّيَّ الْإِكْرَامِ وَالْعَظِيمَ الْجَلَالَ، أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الجَوْقَةُ: آمِينَ.

The people stand.

The deacon exits the sanctuary. The priest, turning to face the west, blesses the people, saying:

PRIEST: And may the mercies of our great God and Saviour Jesus Christ be with you all.

CHOIR: And with thy spirit.

The deacon stands before the holy doors and intones the petitions of the following litany.

The Litany Before the Lord's Prayer

DEACON: Having commemorated all the saints, again and again, in peace let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the precious gifts which have been spread forth and sanctified, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That our God, who loveth mankind, having received them upon his holy, most heavenly, and ideal altar as an aroma of spiritual sweetness, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

CHOIR: Lord, have mercy.

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.

CHOIR: To thee, O Lord.

PRIEST: O our God, the God of salvation, teach us to thank thee worthily for thy benefits, which thou hast ever bestowed and dost yet bestow among us. Do thou, O our God who receivest these gifts, purify us from every defilement of flesh and spirit; teach us to perfect holiness in fear of thee, that we, receiving a portion of thy

الشَّعْبُ يَتَقَفُّ.

يَخْرُجُ الشَّمْسُ مِنَ الْهَيْكَلِ. يَلْتَفِتُ الْكَاهِنُ بِاتِّجَاهِ الشَّعْبِ وَيُبَارِكُهُمْ، قَائِلًا:

الكَاهِنُ: وَلَتَكُنْ مَرَاحِمُ الْإِلَهِ الْعَظِيمِ وَمُخَلَّصِنَا يَسُوعَ الْمَسِيحِ مَعَ جَمِيعِكُمْ.

الجَوْقَةُ: وَمَعَ رُوحِكَ.

ويَقِفُ الشَّمْسُ أَمَامَ الْبَابِ الْمَلُوكِيِّ وَيَقُولُ الطَّلَبَاتُ الْآتِيَّةُ:

الطَّلَبَاتُ قَبْلَ الصَّلَاةِ الرَّبَّانِيَّةِ

الشَّمْسُ: بَعْدَ ذِكْرِنَا جَمِيعَ الْقَدِيسِينَ أَيْضًا وَأَيْضًا بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.

الجَوْقَةُ: يَا رَبُّ ارْحَمِ.

الشَّمْسُ: مِنْ أَجْلِ هَذِهِ الْقَرَابِينِ الْكَرِيمَةِ، الْمُقَدَّمَةِ وَالْمُقَدَّسَةِ، إِلَى الرَّبِّ نَطْلُبُ.

الجَوْقَةُ: يَا رَبُّ ارْحَمِ.

الشَّمْسُ: حَتَّى إِنَّ إِلَهَنَا الْمُحِبَّ الْبَشَرَ، الَّذِي قَبْلَهَا عَلَى مَذْبَحِ الْمُقَدَّسِ السَّمَاوِيِّ الْعَقْلِيِّ، رَائِحَةَ طَيْبِ زَكِيِّ رُوحِي، يُرْسِلُ لَنَا عِوَضًا مِنْهَا النِّعْمَةَ الْإِلَهِيَّةَ وَمَوْهَبَةَ الرُّوحِ الْقُدُسِ نَطْلُبُ.

الجَوْقَةُ: يَا رَبُّ ارْحَمِ.

الشَّمْسُ: بَعْدَ التَّمَسُّكِ الْإِتِّحَادِ فِي الْإِيمَانِ وَشِرْكَةِ الرُّوحِ الْقُدُسِ، فَلَنُودِعُ دَوَائِنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا الْمَسِيحَ الْإِلَهَ.

الجَوْقَةُ: لَكَ يَا رَبُّ.

الكَاهِنُ: يَا إِلَهَنَا، إِلَهَ الْخَلَاصِ، أَنْتَ عَلَّمْنَا أَنْ نَشْكُرَكَ حَقَّ الشُّكْرِ، عَلَى إِحْسَانَاتِكَ الَّتِي صَنَعْتَهَا وَصَنَعْتَهَا مَعَنَا. أَنْتَ يَا إِلَهَنَا، يَا مَنْ قَبْلَ هَذِهِ الْقَرَابِينِ، طَهَّرْنَا مِنْ كُلِّ دَنَسِ الْجَسَدِ وَالرُّوحِ. وَعَلَّمْنَا أَنْ نَتِمَّ الْقُدَّاسَةَ بِمَخَافَتِكَ. حَتَّى إِذَا نَلْنَا نَصِيبًا مِنْ قُدْسَاتِكَ

holy things in the witness of a pure conscience, may be united with the holy Body and Blood of thy Christ and that, having received them worthily, we may have Christ abiding in our hearts and may become a temple of thy Holy Spirit. Yea, O our God, cause also that none of us may be guilty of these thy dread and heavenly mysteries or infirm in soul or in body through an unworthy partaking; but enable us, even unto our last breath, worthily to receive a portion of thy holy things, as a support upon the road to life eternal and as an acceptable defense at the fearful judgment seat of thy Christ. That we also, together with all the saints who in all ages have been well-pleasing unto thee, may be made partakers of thine everlasting good things, which thou hast prepared for those who love thee, O Lord.

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:

The Lord's Prayer

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 our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Arabic: Abaana aladhi fis samawaat, liyataqaddas ismuk. Liya'ti malakutuk. Litakun mashi-atuk kama fi samaa'i kathaaleka 'alal ard. Khubzana al-jowhari a'tina al-yowm. Watrok lana ma 'alaina, kama natruku nahmu liman lana 'alaihi, wala tudkhilna fi tajribah. Lakin najjina minas shirrir.

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.

CHOIR: Amen.

بِشَهَادَةِ صَالِحَةٍ مِنْ ضَمِيرِنَا نَتَّحِدُ بِجَسَدِ مَسِيحِكَ وَدَمِهِ الْمُقَدَّسِينَ. وَإِذَا قَبَلْنَا هُمَا عَنْ
اسْتِحْقَاقِ تَحْوِي الْمَسِيحِ سَاكِنًا فِي قُلُوبِنَا، وَنَصِيرُ هَيْكَلًا لِرُوحِكَ الْقُدُّوسِ.

نَعْمَ يَا إِلَهِنَا، لَا تَجْعَلْ أَحَدًا مِنَّا غَرِيمًا لِأَسْرَارِكَ هَذِهِ الْمَرْهُوبَةِ السَّمَاوِيَّةِ، وَلَا
صَعِيفًا لَا نَفْسًا وَلَا جَسَدًا، لِتَتَاوَلَهُ إِيَّاهَا بَعِيرِ اسْتِحْقَاقِ. بَلْ أَعْطِنَا أَنْ نَقْبَلُ
بِاسْتِحْقَاقِ، حَتَّى النَّسْمَةِ الْأَخِيرَةَ مِنْ حَيَاتِنَا، نَصِينَا مِنْ قُدْسَاتِكَ، زَادًا لِلْحَيَاةِ الْأَبَدِيَّةِ
وَجَوَابًا مَقْبُولًا لَدَى مَنْبَرِ مَسِيحِكَ الْمَرْهُوبِ. حَتَّى نَصِيرَ نَحْنُ أَيْضًا، مَعَ جَمِيعِ
الْقَدْسِيِّينَ الَّذِينَ أَرْضَوْكَ مُنْذُ الدَّهْرِ، شُرَكَاءَ فِي خَيْرَاتِكَ الْأَبَدِيَّةِ، الَّتِي أَعَدَدْتَهَا
لِلَّذِينَ يُحِبُّونَكَ يَا رَبَّ.

الْكَاهِنُ: وَأَهْلُنَا، أَيُّهَا السَّيِّدُ، لِأَنَّ نَجَسَ بَدَائِلِهِ وَبِلَا دَيْنُونَةٍ، عَلَى أَنْ نَدْعُوكَ
أَبَا، أَيُّهَا إِلَهُ السَّمَاوِيِّ، وَنَقُولُ:

الصَّلَاةُ الرَّبَّانِيَّةُ

الْكَلْبُ: أَبَانَا الَّذِي فِي السَّمَوَاتِ، لِيَتَقَدَّسَ اسْمُكَ، لِيَأْتِ مَلَكُوتُكَ، لِيَتَكُنْ
مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ. خُبِّرْنَا الْجَوْهَرِيَّ
أَعْطِنَا الْيَوْمَ، وَاتْرُكْ لَنَا مَا عَلَيْنَا كَمَا نَتْرُكُ نَحْنُ لِمَنْ لَنَا عَلَيْهِ، وَلَا
تَدْخُلْنَا فِي تَجْرِبَةٍ، لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ.

الْكَاهِنُ: لِأَنَّ لَكَ الْمُلْكَ وَالْقُدْرَةَ وَالْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ،
الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Bow your heads unto the Lord.

CHOIR: To thee, O Lord.

PRIEST: O Master Lord, the Father of compassions and the God of all comfort: Bless, sanctify, guard, strengthen, and fortify those who have bowed their heads unto thee; withdraw them from every evil work; unite them to every good work; and graciously grant that without condemnation, they may partake of these thine immaculate and life-giving mysteries unto the remission of sins and unto the communion of the Holy Spirit:

PRIEST: Through the grace and compassions 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.

CHOIR: Amen.

Continue with the Elevation on page 31.

الْكَاهِنُ: أَلْسَلَامُ لِجَمِيعِكُمْ.

الْجَوْقَةُ: وَلِرُوحِكَ أَيْضًا.

الشَّمَّاسُ: لِنَحْنِ رُؤُوسِنَا لِلرَّبِّ.

الْجَوْقَةُ: لَكَ يَا رَبَّ.

الْكَاهِنُ: أَيُّهَا السَّيِّدُ الرَّبُّ، أَبُو الرَّأْفَاتِ وَإِلَهُ كُلِّ تَغْزِيَةٍ، بَارِكِ الَّذِينَ خَنَوْا لَكَ رُؤُوسَهُمْ. قَدَّسَهُمْ وَصَنَّهُمْ وَحَصَّنَهُمْ وَقَوَّاهُمْ. أَبْعِدْهُمْ عَنْ كُلِّ عَمَلٍ شَرِّيرٍ، وَأَلْصِقْهُمْ بِكُلِّ عَمَلٍ صَالِحٍ. وَأَهْلَهُمْ لِأَنْ يَشْتَرِكُوا بِبَلَا دِينُونَةٍ فِي أَسْرَارِكَ هَذِهِ الطَّاهِرَةِ الْمُحْيِيَةِ، لِعُفْرَانِ الْخَطَايَا وَشِرْكَةِ الرُّوحِ الْقُدُّسِ.

الْكَاهِنُ: بِنِعْمَةٍ وَرَأْفَاتِ ابْنِكَ الْوَحِيدِ وَمَحَبَّتِهِ لِلْبَشَرِ الَّذِي أَنْتَ مُبَارَكٌ مَعَهُ، وَمَعَ رُوحِكَ الْكُلِّيِّ قُدُّسُهُ الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقَةُ: آمِينَ.

الرُّجُوعُ إِلَى الصَّفْحَةِ 31 لِتَكْمِلَةِ الْقُدَّاسِ الْإِلَهِيِّ.

Prayers Before Holy Communion

(selected)

1. A Prayer of Saint Basil the Great

O Lord and Master, Jesus Christ, our God, Fountain of life and immortality, Creator of all things visible and invisible; co-everlasting and co-eternal Son of the unoriginate Father, who in thine exceeding great love didst become incarnate in the latter days and wast crucified and slain for us ungrateful and ignorant men and by thine own Blood didst refashion our nature corrupted by sin: Do thou thyself, O immortal King, receive the repentance of me, the sinner; incline thine ear unto me and hear my words, for I have sinned, O Lord; I have sinned against heaven and before thee, and I am not worthy to lift up my eyes to the height of thy glory, for I have affronted thy goodness, and transgressed thy commandments and disobeyed thine ordinances. But thou, O Lord who rememberest not evil but art long-suffering and of great mercy, hast not given me over to perish in my lawlessness but dost ever await my return. For, O thou who lovest mankind, thou hast said, by thy prophet, ‘I desire not the death of a sinner, but rather that he should return and live,’ because thou dost not wish, O Master, to destroy the work of thy hands, neither dost thou take pleasure in the destruction of men but desirest that all men should be saved and come to the knowledge of the truth. Wherefore I, although unworthy both of heaven and of earth and of this transitory life, even I, the wretched one, having wholly yielded myself to sin, and become a slave to pleasures and having defiled thine image

صلاة قبل المناولة

(مختارات)

الإفشين الأول

للقدّيس باسيليوس الكبير

أيها الرب يسوع المسيح الهنا. ينبوع الحياة والخلود. يا صانع كلّ البرايا المنظورة وغير المنظورة. يا ابن الأب الذي لا بدء له، المساوي له في الأزليّة وعدم الابتداء. يا من لإفراط صلاحه لبس جسدًا في الأيام الأخيرة. وصلب عنا وذبح لأجلنا نحن العادمي الشكر الفاقدي المعروف، وبدمه الخاصّ جدّد جنلة طبيعتنا المنفسدة بالخطيئة. أنت، أيها الملك الذي لا يموت، اقبل توبتي أنا الخاطيء أيضًا، وأمل أذنيك واستمع إلى كلامي. لأنّي خطيت يا رب، خطيت إلى السماء وأمامك. ولست مستحقًا أن أتفرّس في مجدك السامي، لأنّي أغضبت صلاحك، إذ تعدّيت وصاياك وما أطعت أوامرك. لكن أنت يا رب، بما أنك غير حقود وطويل الأناة وجزيل الرحمة، لم تسمح أن أهلك بآلامي، بل انتظرت رجعتي على كلّ حال. لأنك قلت بوساطة نبيك، يا محبّ البشر: إنّي لست أشاء موت الخاطيء بل أن يرجع ويحيا. لأنك، أيها السيّد، لا تريد أن تهلك جنلة يديك، ولا تسرّ بهلاك البشر، بل تشاء أن يخلص الكلّ ويقبلوا إلى معرفة الحقّ. لذلك أنا أيضًا، وإن كنت غير مستحقّ للسماء ولا للأرض ولا لهذه الحياة الزمنيّة، لأنّي أخضعت ذاتي بجملتي للخطيئة وعبدتها للذات،

within me, who am thy creation and thy work, despair not of salvation; but trusting in thine infinite compassion, I draw nigh unto thee. Receive me, O Christ, thou that lovest mankind, as thou didst receive the harlot, the thief, the publican and the prodigal son. Take away the heavy burden of my sins. O thou that takest away the sin of the world and healest the infirmities of men and callest all that are weary and heavy-laden to thyself and givest them rest; thou that camest not to call the righteous but sinners to repentance, cleanse thou me from every stain of flesh and spirit, and teach me to perfect holiness in fear of thee, that with the witness of my conscience pure, I may receive a portion of thy holy things, and be united to thy holy Body and Blood and may have thee, with the Father and the Holy Spirit, dwelling and abiding in me. Yea, O Lord Jesus Christ my God, grant that the partaking of thine immaculate and life-giving mysteries may not be to my condemnation, nor may I become infirm in soul and body by receiving unworthily thereof, but grant that, even unto my last breath, I may partake of a portion of thy holy things without condemnation, unto the communion of thy Holy Spirit, as a provision for eternal life, and for a good defense at thy fearful judgment seat; so that I, as a partaker with all thine elect, may also receive those incorruptible good things which thou hast prepared for them that love thee, O Lord, in whom thou art glorified forever. Amen.

2. Another Prayer of Saint Basil the Great

O Lord, I know that I receive unworthily thine immaculate Body and precious Blood; I know that I am guilty and that I eat and drink condemnation to myself, not discerning the

وَعَطَّلْتُ صُورَتَكَ. فِيمَا أَنِّي صُنَعْتُكَ وَجَبَلْتُكَ، لَمْ أَيْسَ مِنْ خَلَاصِي أَنَا
الشَّقِيَّ. بَلْ أُنْقَدَّمُ إِلَيْكَ وَاتِّقًا بِتَحَنُّنِكَ الَّذِي لَا يُحَدُّ. فَأَقْبَلْنِي أَنَا أَيْضًا، أَيُّهَا
الْمَسِيحُ الْمَحَبُّ الْبَشَرِ، كَمَا قَبِلْتَ الزَّانِيَةَ وَاللِّصَّ وَالْعَشَّارَ وَالْإِبْنَ
الشَّاطِرَ. وَارْفَعْ عَنِّي حِمْلَ الْخَطَايَا النَّقِيلِ، يَا رَافِعَ خَطِيئَةِ الْعَالَمِ،
وَشَافِي أَمْرَاضِ الْبَشَرِ. يَا مَنْ يَدْعُو الْمُتَعَبِينَ وَالْمُنْقَلِبِينَ وَيُرِيحُهُمْ. يَا
مَنْ لَمْ يَأْتْ لِيَدْعُو الصَّدِيقِينَ بَلِ الْخَطَاةَ إِلَى التَّوْبَةِ. طَهَّرْنِي مِنْ كُلِّ
أَدْنَسِ الْجَسَدِ وَالرُّوحِ. وَعَلَّمْنِي أَنْ أُنْتَمَّ الْقِدَاسَةَ بِخَوْفِكَ. حَتَّى إِذَا نِلْتُ
نَصِيبَ قُدْسَاتِكَ بِشَهَادَةِ ضَمِيرِي النَّفِيَّةِ، أَتَّحِدُ بِجَسَدِكَ الْمُقَدَّسِ وَدَمِّكَ
الْكَرِيمِ. وَأَحْوِيكَ سَاكِنًا وَثَابِتًا فِيَّ مَعَ أَبِيكَ وَرُوحِكَ الْقُدُّوسِ. نَعَمْ، أَيُّهَا
الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهِي. وَلَا يَكُنْ لِي تَنَاوُلُ اسْرَارِكَ الطَّاهِرَةِ
الْمُحْيِيَّةِ لِدَيْنُونَةٍ. وَلَا أَصْبِحُ ضَعِيفًا بِالنَّفْسِ وَالْجَسَدِ مِنْ جَرَى تَنَاوُلِي
إِيَّاهَا عَنْ غَيْرِ اسْتِحْقَاقٍ. بَلْ أَعْطِنِي حَتَّى نَسْمَتِي الْأَخِيرَةَ أَنْ أَقْبَلَ
بِغَيْرِ دَيْنُونَةٍ نَصِيبَ قُدْسَاتِكَ، لِشِرْكَةِ الرُّوحِ الْقُدُّوسِ وَزَادًا لِلْحَيَاةِ
الْأَبَدِيَّةِ، وَلِجَوَابِ حَسَنِ الْقَبُولِ لَدَى مَنبَرِكَ الْمَرْهُوبِ. لَكِنِّي أَصِيرُ أَنَا
أَيْضًا شَرِيكًا مَعَ كُلِّ مُخْتَارِيكَ فِي خَيْرَاتِكَ غَيْرِ الْفَانِيَةِ الَّتِي أَعَدَدْتَهَا
لِلَّذِينَ يُحِبُّونَكَ، يَا رَبُّ. الَّذِينَ فِيهِمْ أَنْتَ مُمَجَّدٌ مَدَى الدَّهْرِ. آمِينَ.

الْأَفْشِينِ الثَّانِي

لِلْقُدِّيسِ بَاسِيلْيُوسِ الْكَبِيرِ

أَنَا أَعْلَمُ، يَا رَبُّ أَنِّي أَتَنَاوَلُ عَنْ غَيْرِ اسْتِحْقَاقٍ جَسَدَكَ الطَّاهِرَ وَدَمِّكَ
الْكَرِيمِ، وَأَنِّي غَرِيمٌ لَهُ، وَأَنِّي أَكُلُّ وَأَشْرَبُ دَيْنُونَةً لِي، إِذْ لَمْ أَمَيِّزُ

Body and Blood of Christ my God. But taking courage in thy compassion I come unto thee who hast said, 'Whosoever eateth my flesh and drinketh my blood abideth in me and I in him.' Therefore, O Lord, have compassion on me and make not an example of me, the sinner. But do unto me according to thy mercy, and grant that these holy things may be for me unto the healing, purification, enlightenment, protection, salvation and sanctification of soul and body, and to the expulsion of every evil imagination, wicked deed or work of the devil, which operateth within my mind and members. May they move me to boldness and love toward thee, to amend and keep firm my life, and may they ever be in me unto the increase of virtue, unto the keeping of thy commandments, unto the communion of the Holy Spirit, as a provision for eternal life and for a good defense at thy fearful judgment seat, and not unto judgment nor unto condemnation.

3. A Prayer of Saint John Chrysostom

O Lord my God, I know that I am not worthy nor sufficient that thou shouldest enter under the roof of the house of my soul, for it is all deserted and in ruins, and thou hast not a worthy place in me to lay thy head. But as from the heights of thy glory thou didst humble thyself, so now conform thyself to my humility; as thou didst deign to lie in the cave in a manger of dumb animals, so deign now also to come into the manger of my dumb soul and soiled body. As thou didst not refrain from entering and eating with sinners in the house of Simon the leper, so also vouchsafe to enter the house of my humble, leprous and sinful soul. As thou didst not reject the harlot and sinner, like unto me, who approached and touched

جَسَدِكَ وَدَمَكَ أَيُّهَا الْمَسِيحُ إِلَهِي. لَكِنِّي وَاثِقٌ بِرَأْفَاتِكَ، فَأَتَقَدَّمُ إِلَيْكَ أَنْتَ الْقَائِلُ: مَنْ يَأْكُلْ جَسَدِي وَيَشْرَبْ دَمِي يَثْبُتْ فِيَّ وَأَنَا فِيهِ. فَتَحَنَّنْ إِذَا عَلَيَّ، يَا رَبُّ، وَلَا تُشَهِّرْني أَنَا الْخَاطِيءُ، بَلْ عَامِلِنِي بِحَسَبِ رَحْمَتِكَ. وَلْتَصِرْ لِي هَذِهِ الْقُدْسَاتُ لِسَفَاءِ النَّفْسِ وَالْجَسَدِ وَتَنْقِيَتِهِمَا وَاسْتِنَارَتِهِمَا وَصِيَانَتِهِمَا وَخَلَاصِهِمَا وَتَقْدِيسِهِمَا، وَلِدَحْضِ كُلِّ تَخِيلٍ وَفِعْلِ قَبِيحٍ وَعَمَلِ شَيْطَانِي قَدْ يُسَيِّطِرُ عَلَيَّ فِكْرِي وَأَعْضَائِي، وَلِلدَّالَةِ لَدَيْكَ وَالْمَحَبَّةِ لَكَ، وَلِتَقْوِيمِ الْحَيَاةِ وَتَأْمِينِهَا، وَلِلنُّمُوِّ فِي الْفُضِيلَةِ وَالْكَمَالِ، وَلِإِنْتِمَاءِ الْوَصَايَا، وَلِشِرْكَةِ الرُّوحِ الْقُدْسِ. وَلِزَادِ الْحَيَاةِ الْأَبَدِيَّةِ، وَلِجَوَابِ حَسَنِ الْقَبُولِ لَدَى مِنْبَرِكَ الْمَرْهُوبِ. لَا لِمَحَاكِمَةٍ وَلَا لِدَيْنُونَةٍ.

الْإِفْشِينُ الثَّلَاثُ

لِلْقُدْسِ يُوْحَنَّا الذَّهَبِيِّ النَّمِ

أَيُّهَا الرَّبُّ إِلَهِي، أَنَا أَعْلَمُ أَنِّي لَسْتُ أَهْلًا وَلَا كُفَاءً لِأَنْ تَدْخُلَ تَحْتَ سَقْفِ بَيْتِ نَفْسِي، لِأَنَّهُ مُقْفَرٌ وَسَاقِطٌ. وَلَيْسَ لَكَ فِي مَوْضِعِ أَهْلٍ لِسُنْدٍ إِلَيْهِ رَأْسُكَ. لَكِنْ، كَمَا أَنَّكَ مِنْ أَجْلِنَا، تَوَاضَعْتَ مُنْحَدِرًا مِنَ الْعَلَاءِ، تَنَازَلَ الْآنَ أَيْضًا إِلَى ذَلِي. وَكَمَا رَضِيتَ أَنْ تُضَجَّعَ فِي الْمَعَارَةِ وَفِي مِدْوَدِ الْبَهَائِمِ، هَكَذَا ارْتَضِ أَنْ تَدْخُلَ مِدْوَدَ نَفْسِي وَجَسَدِي أَنَا الْخَاطِيءُ. وَكَمَا أَنَّكَ لَمْ تَسْتَنْكِفْ أَنْ تَدْخُلَ بَيْتَ سِمْعَانَ الْأَبْرَصِ وَتَوَاكَلَ الْخَطَاةَ، هَكَذَا ارْتَضِ أَنْ تَدْخُلَ إِلَى بَيْتِ نَفْسِي الذَّلِيلَةِ، أَنَا الْأَبْرَصُ الْخَاطِيءُ. وَكَمَا أَنَّكَ لَمْ تُقْصِ شَبِيهَتِي الزَّانِيَةِ الْخَاطِئَةَ لَمَّا دَنَّتْ مِنْكَ وَمَسَّتْكَ، هَكَذَا أَيْضًا تَحَنَّنْ عَلَيَّ أَنَا الْخَاطِيءُ الْمُتَقَدِّمُ إِلَيْكَ لِأَلْمَسِكَ. وَكَمَا أَنَّكَ لَمْ

thee, so also have pity on me, the sinner, as I approach and touch thee; and as thou didst not loathe the filthy mouth of her who drew near to kiss thee, neither loathe my mouth which is more filthy, nor my unclean lips, nor my yet more unclean tongue. But grant that the fiery coal of thine all-holy Body and precious Blood be for the sanctification, enlightenment and strengthening of my wretched soul and body; for the relief from the burden of my many transgressions, for my preservation against every demonic activity, for trampling down and averting of my careless and evil habits, for the mortification of passions; for obedience to thy commandments, for growth in thy divine grace and for the inheritance of thy kingdom. For it is not with presumption that I approach thee, O Christ God, but as one taking courage in thine ineffable goodness, lest that through long absence from communion with thee I may become the prey of the noetic wolf. Wherefore, I pray thee, O Master, who alone art holy, sanctify my soul and body, my mind and heart, my reins and bowels, and renew me entirely. Implant in my members the fear of thee, and make thy sanctification to be inalienable from me. Be thou my Helper and Guide, directing my life in peace, vouchsafing me to stand at thy right hand with thy saints; through the prayers and intercessions of thine all-immaculate Mother, of thy bodiless servitors, and immaculate powers, and of all the saints who from all ages have been well-pleasing unto thee. Amen.

6. A Prayer of Saint John of Damascus

O Lord and Master, Jesus Christ, our God, who alone hath authority to forgive men their sins, for thou art good and

تُرْذَلُ فَمَ تَلْكَ، الدَّنِسَ الرَّجِسَ، عِنْدَ تَقْبِيلِهَا إِيَّاكَ. لَا تُرْذَلُ فَمِي أَنَا أَيْضًا
 الْأَدْنَسَ وَالْأَرْجِسَ مِنْ ذَاكَ وَلَا شَفَتِي الرَّجِسَتَيْنِ الْأَثِيمَتَيْنِ غَيْرِ
 الطَّاهِرَتَيْنِ وَلَا لِسَانِي الْأَكْثَرَ نَجَاسَةً، بَلْ فَلْتَصِرْ لِي جَمْرَةٌ جَسَدِكَ
 الْكُلِّيُّ قُدْسُهُ وَدَمِكَ الْكَرِيمُ لِتَقْدِيسِ نَفْسِي وَجَسَدِي الدَّلِيلَيْنِ وَاسْتِنَارَتِهِمَا
 وَصِحَّتِهِمَا، وَلِتَخْفِيفِ ثَقَلِ أَثَامِي الْكَثِيرَةِ، وَلِحِمَايَتِي مِنْ كُلِّ فِعْلٍ
 شَيْطَانِيٍّ، وَلِإِبْطَالِ عَادَاتِي الدَّنِيئَةِ السَّيِّئَةِ وَتَقْوِيمِهَا، وَلِإِمَاتَةِ الْأَهْوَاءِ،
 وَالْعَمَلِ بِوَصَايَاكَ، وَلَا زَيْدَادِ نِعْمَتِكَ الْإِلَهِيَّةِ، وَلِسُكْنَى مَلَكُوتِكَ. فَإِنِّي لَا
 أَذْنُو مِنْكَ كَمُزْدَرٍ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، بَلْ كَوَانِقِ بِصَلَاحِكَ الَّذِي لَا
 يُوصَفُ، وَلِنَلَّا أَصِيرَ فَرِيسَةَ الذَّنْبِ الْعَقْلِيِّ إِذَا ابْتَعَدْتُ جِدًّا عَنْ
 شِرْكَتِكَ. لِذَلِكَ، أَتَضَرَّعُ إِلَيْكَ، بِمَا أَنْتَ قُدُّوسٌ، أَيُّهَا السَّيِّدُ، قُدِّسْ نَفْسِي
 وَجَسَدِي وَعَقْلِي وَقَلْبِي وَكُلِّيَّتِي وَأَحْسَائِي، وَجَدِّدْنِي بِجَمَلَتِي، وَاغْرُسْ
 مَخَافَتَكَ فِي أَعْضَائِي، وَاجْعَلْ تَقْدِيسَكَ غَيْرَ مَمْحُورٍ مِنِّي. وَكُنْ لِي
 مُعِينًا وَنَاصِرًا، وَمَدْبِّرًا بِالسَّلَامِ حَيَاتِي، وَمَوْهَلًا إِيَّايَ أَيْضًا لِلْوُقُوفِ
 عَنْ مَيَامِنِكَ مَعَ قَدِّيسِيكَ. بِصَلَوَاتِ وَشَفَاعَاتِ وَالدَّتِكَ الْكُلِّيَّةِ الطَّاهِرَةِ،
 وَخُدَامِكَ الْقُوَّاتِ الطَّاهِرَةِ غَيْرِ الْهَيُولِيَّةِ، وَجَمِيعِ الْقَدِّيسِينَ الَّذِينَ
 أَرْضَوْكَ مُنْذُ الْأَزَلِ. آمِينَ.

الْإِفْشِينُ السَّادِسُ

لِلْقَدِّيسِ يُوْحَنَّا الدَّمَشَقِيِّ

أَيُّهَا السَّيِّدُ الرَّبُّ يَسُوعُ الْمَسِيحُ الْهَنَا، يَا مَنْ لَهُ وَحْدَهُ سُلْطَانٌ أَنْ يَغْفِرَ
 لِلنَّاسِ خَطَايَاهُمْ، تَجَاوَزْ، بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلبَشَرِ، عَنْ جَمِيعِ

lovest mankind: Overlook all transgressions that I have committed in knowledge or in ignorance, and make me worthy to receive without condemnation thy divine, glorious, immaculate and life-giving mysteries, not unto punishments or unto increase of sins; but unto purification, and sanctification and a pledge of the life and kingdom to come, as a protection and a help and an averting of the adversaries, and unto the blotting out my many trespasses. For thou art a God of mercy and compassions and love toward mankind, and unto thee we ascribe glory together with the Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

9. Another Prayer of Saint John of Damascus

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 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.

زَلَّاتِي الَّتِي عَن مَعْرِفَةٍ وَعَن جَهْلِ. وَأَهْلَنِي لِأَن أَتَّأَوَلَ بِلَا دَيْنُونَةٍ
 أَسْرَارَكَ الْإِلَهِيَّةَ الْمَجِيدَةَ الطَّاهِرَةَ الْمُحْيِيَةَ، لَا لِعَذَابٍ وَلَا لِازْدِيَادِ
 خَطَايَا، بَلْ لِلتَّطْهِيرِ وَالتَّقْدِيسِ، وَعَرَبُونَا لِلْحَيَاةِ وَالْمَلَكُوتِ الْآتِيَيْنِ،
 وَسُورًا وَعَوْنَا وَدَحَضْنَا لِلْمُعَانِدِينَ، وَمَحَوْنَا لِذُنُوبِي الْكَثِيرَةِ. فَإِنَّكَ أَنْتَ
 إِلَهَ الرَّحْمَةِ وَالرَّأْفَاتِ وَالْمَحَبَّةِ لِلْبَشَرِ. وَإِلَيْكَ نَرْفَعُ الْمَجْدَ مَعَ الْآبِ
 وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

الْأَفْشِينِ النَّاسِعِ لِلْقُدَيْسِ يُوْحَنَا الدَّمْشَقِيِّ

لَقَدْ وَقَفْتُ أَمَامَ أَبْوَابِ هَيْكَلِكَ، وَعَنِ الْأَفْكَارِ الرَّدِيئَةِ لَمْ أَنْفَصِلْ. لَكِنْ
 أَنْتَ أَيُّهَا الْمَسِيحُ الْإِلَهَ، يَا مَنْ بَرَّرَ الْعَشَارَ وَرَحِمَ الْكُنْعَانِيَّةَ وَفَتَحَ لِلصَّ
 أَبْوَابَ الْفِرْدَوْسِ، افْتَحْ لِي حُنُوقَ مَحَبَّتِكَ لِلْبَشَرِ، وَأَقْبَلْنِي مُتَقَدِّمًا إِلَيْكَ
 وَلَا مِسًّا إِلَيْكَ، كَمَا قَبِلْتَ الزَّانِيَةَ وَالنَّازِفَةَ الدَّمِ. أَمَّا هَذِهِ فَبِلِمَسِّهَا هُدُبِ
 ثُوبِكَ نَأَلْتُ الشِّفَاءَ بِأَيْسَرِ مَرَامٍ. وَأَمَّا تِلْكَ فَبِإِمْسَاكِهَا قَدَمَيْكَ الطَّاهِرَيْنِ
 نَأَلْتُ حَلَّ خَطَايَاهَا. وَأَمَّا أَنَا الْمُرْتِيَّ لَهُ، فَبِتَجَاسُرِي عَلَى أَنْ أَقْبَلَ
 جَسَدَكَ كُلَّهُ لَا تَحْرُقْنِي. بَلْ إِقْبَلْنِي مِثْلَ هَاتَيْنِ، وَأَنْزِرْ حَوَاسَّ نَفْسِي،
 مُحْرَقًا جَرَائِمَ خَطِيئَتِي. بِشَفَاعَاتِ الَّتِي وَلَدْتِكَ بِلَا زَرْعٍ، وَالْقُوَّاتِ
 السَّمَاوِيَّةِ. لِأَنَّكَ مُبَارَكٌ إِلَى أَبَدِ الدُّهُورِ. آمِينَ.

Prayers After Holy Communion

Glory to thee, O God. (thrice)

1. Anonymous

I thank thee, O Lord my God, that thou hast not rejected me, a sinner, but hast vouchsafed me to become a communicant of thy holy things. I thank thee that thou hast vouchsafed me, the unworthy, to partake of thine immaculate and heavenly gifts. But, O Master who lovest mankind, who didst both die for us and rise again and didst bestow upon us these thy dread and life-giving mysteries for the benefit and sanctification of our souls and bodies: Grant that they may be for me also unto healing of soul and body, unto the averting of everything contrary thereto, unto the enlightenment of the eyes of my heart, unto the peace of my spiritual powers, unto faith unashamed, unto love unfeigned, unto increase of wisdom, unto the keeping of thy commandments, unto growth in thy divine grace and the attainment of thy kingdom, that, preserved by them in thy holiness, I may ever remember thy grace and henceforth live not unto myself, but unto thee, our Master and Benefactor. And thus, when this life is ended in the hope of eternal life, I may attain unto everlasting rest, where the sound of those who keep festival is unceasing and the delight of those who behold the ineffable beauty of thy countenance is boundless; for thou art the true Desire and unutterable Joy of those who love thee, O Christ our God, and all creation hymneth thee forever. Amen.

صَلَاةُ الشُّكْرِ بَعْدَ الْمُنَاوَلَةِ الْمُقَدَّسَةِ

الْمَجْدُ لَكَ يَا اللَّهُ. (ثَلَاثًا)

الْإِفْشِينِ الْأَوَّلِ (غَيْرُ مُسَمَّى)

أَشْكُرُكَ، أَيُّهَا الرَّبُّ إِلَهِي، لِأَنَّكَ لَمْ تَقْصِنِي أَنَا الْخَاطِيءُ، بَلْ أَهَلَّتْنِي لِأَنْ أَصِيرَ شَرِيكًا لِقُدْسَاتِكَ. أَشْكُرُكَ لِأَنَّكَ أَهَلَّتْنِي، أَنَا غَيْرَ الْمُسْتَحِقِّ، لِتَنَاوُلِ قَرَابِينِكَ الطَّاهِرَةِ السَّمَاوِيَّةِ. فَيَا أَيُّهَا السَّيِّدُ الْمُحِبُّ الْبَشَرَ، الَّذِي مَاتَ مِنْ أَجْلِنَا وَقَامَ، وَمَنْحَنَا أَسْرَارَهُ المَرهُوبَةَ الْمُحْيِيَّةَ هَذِهِ إِحْسَانًا وَتَقْدِيسًا لِنُفُوسِنَا وَأَجْسَادِنَا، هَبْ أَنْ تَكُونَ هِيَ لِي أَنَا أَيْضًا لِشِفَاءِ النَّفْسِ وَالْجَسَدِ، وَلِدَحْضِ كُلِّ مُضَادٍّ، وَلِإِنَارَةِ عَيْنِي قَلْبِي وَسَلَامَةِ قَوَائِمِ النَّفْسِيَّةِ، وَلِإِيْمَانٍ غَيْرِ مَخْذُولٍ، وَلِمَحَبَّةٍ بِلَا رِيَاءٍ، وَلِلْإِمْتِلَاءِ مِنَ الْحِكْمَةِ، وَلِلْإِقْتِنَاءِ وَصَايَاكَ، وَلِإِزْدِيَادِ نِعْمَتِكَ الْإِلَهِيَّةِ، وَالتَّاهُلِ لِمَلَكُوتِكَ. حَتَّى إِذَا بَقِيتُ مَحْفُوظًا بِهَا فِي تَقْدِيسِكَ أَذْكَرُ نِعْمَتَكَ عَلَى الدَّوَامِ، وَلَا أَعِيشُ بَعْدَ الْآنَ لِذَاتِي بَلْ لَكَ، يَا سَيِّدِي الْمُحْسِنِ إِلَيَّ، فَإِذَا مَا انْصَرَفْتُ مِنْ هَذَا الْعَالَمِ فِي هَذِهِ الْحَالِ، عَلَى رَجَاءِ الْحَيَاةِ الْأَبَدِيَّةِ، أَصِلْ إِلَى الرَّاحَةِ السَّرْمَدِيَّةِ، حَيْثُ لِحْنُ الْمُعَيِّدِينَ الَّذِي لَا يَنْقَطِعُ، وَاسْتِمْرَارُ لَذَّةِ الْمُشَاهِدِينَ جَمَالَ وَجْهِكَ الَّذِي لَا يُوصَفُ. لِأَنَّكَ أَنْتَ هُوَ الْمُشْتَهَى بِالْحَقِيقَةِ وَسُرُورُ مُحِبِّيكَ الَّذِي لَا يُوصَفُ، أَيُّهَا الْمَسِيحُ الْهَذَا. وَإِيَّاكَ تُسَبِّحُ كُلُّ الْخَلِيقَةِ مَدَى الدُّهُورِ. آمِينَ.

2. A Prayer of Saint Basil the Great

O Master, Christ our God, King of the ages and Maker of all things: I thank thee for all the good things which thou hast bestowed upon me and for this partaking of thine immaculate and life-giving mysteries. Wherefore I pray thee, who art good and lovest mankind: Keep me under thy protection and in the shadow of thy wings; and grant unto me with a pure conscience and even unto my last breath to partake of thy holy things unto remission of sins and unto life everlasting. For thou art the Bread of life, the Fountain of holiness, the Giver of good things, and unto thee we ascribe glory, together with the Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

3. A Prayer of Saint Symeon the Translator

O thou who willingly dost give thy flesh to me as food, thou who art a fire consuming the unworthy: Consume me not, O my Creator, but rather pass through me for the right ordering of my members, into all my joints, my reins, my heart. Burn thou the thorns of all my transgressions. Cleanse my soul, and hallow thou my thoughts. Make firm my knees and my bones likewise. Enlighten as one my five senses. Nail down the whole of me in thy fear. Ever shelter me, guard and keep me from every soul-corrupting deed and word. Cleanse, purify and rule me. Adorn me, teach and enlighten me. Show me to be a dwelling-place of thy Spirit alone and in no wise the dwelling-place of sin, that from me, thy habitation, through the entrance of thy communion, every evil deed and every passion may flee as from fire. As intercessors I bring to thee all the sanctified, both the leaders of the bodiless powers, thy Forerunner and thy wise apostles and, besides these, thine immaculate and pure Mother. Do

الإفشين الثاني للقديس باسيليوس الكبير

أيها السيّد المسيح الإله، ملك الدهور وخالق الكل، أشكرك على كل الخيرات التي منحتني إياها وعلى تناول أسرارك الطاهرة المحيية. فأضرع إليك، أيها الصالح المحب البشر، أن تحفظني تحت كنفك وفي ظل جناحك. وأمنحني أن أتناول قدساتك بضمير نقي حتى آخر نسمة من حياتي عن استحقاق، لغفران الخطايا وللحياة الأبدية. لأنك أنت هو خبز الحياة وينبوع القديس والمانح الخيرات. وإليك نرفع المجد مع أبك والروح القدس، الآن وكلّ أوان وإلى دهر الداهرين. آمين.

الإفشين الثالث للقديس سمعان المترجم

يا من أعطى جسده باختياره غذاء لي. يا من هو نار تحرق غير المستحقين، لا تحرقني، يا جابلي، بل اعبر متخللاً مفاصل أعضائي وجميع أوصالي وكليتي وقلبي. أحرق أشواك زلاتي كلها. طهر نفسي، وقدس ذهني، وشدّد أعصابي وعظامي. وأنز حواس نفسي الخمس، وسمّر خوفك فيّ. أسترني دائماً، وأحرسني واحفظني من كل فعل وقول مضر للنفس. نفني وطهرني وأصلح سلوكي. زيّني وفقهني وأنرني، وأظهرني مسكناً لروحك فقط، فلا أكون مسكناً للخطيئة فيما بعد. حتى إذا صرت بيننا لك، بدخولي في شركتك، يهرب مني كل شرّ وكل هوى هربه من النار. وإني أقدم إليك شفعاء جميع القديسين، ورؤساء مراتب العادمي الأجساد، وسابقك ورسلك الحكماء مع أمك النقية الطاهرة. فتقبل، يا مسيحي، طلباتهم بما أنك متحنن. واجعلني أنا عبدك ابناً للنور.

thou receive their prayers, O my Christ, who art compassionate, and make thy servant to be a child of the light; for thou alone, O good One, art the Sanctification and Radiance of our souls, and to thee as God and Master, as is right, we all ascribe glory, day by day.

4. Another Prayer

May thy holy Body, O Lord Jesus Christ our God, be unto me for life eternal, and thy precious Blood unto remission of my sins. May this eucharist be unto me for joy, health and gladness; and at thy fearful second coming make me, the sinner, worthy to stand at the right hand of thy glory, through the intercessions of thine all-immaculate Mother and of all thy saints. Amen.

5. A Prayer to the Most Holy Theotokos

O all-holy Lady Theotokos, light of my darkened soul, my hope, my shelter, my refuge, my consolation and my joy: I thank thee that thou hast accounted me worthy, although unworthy, to be a partaker of the immaculate Body and precious Blood of thy Son. But do thou, who gavest birth to the true Light, enlighten the spiritual eyes of my heart. O thou who didst bear the Fountain of immortality, enliven thou me who lie dead in sin. O compassion-loving Mother of the merciful God, have mercy on me, and grant me compunction and contrition of heart, and humility in my thoughts and the recall of my thoughts from captivity. And account me worthy, even unto my last breath, to receive without condemnation the sanctification of the immaculate mysteries, unto the healing of both soul and body. And grant unto me tears of repentance and confession, that I may hymn thee and glorify thee all the days of my life, ...

... for blessed and glorified art thou unto all the ages. Amen.

(repeat this final phrase thrice)

لَأَنَّكَ أَنْتَ وَحَدِّكَ تَقْدِيسُ نُفُوسِنَا وَبَهْجَتُهَا، أَيُّهَا الصَّالِحُ. وَإِلَيْكَ نَرْفَعُ الْمَجْدَ
جَمِيعًا كُلَّ يَوْمٍ، كَمَا يَلِيقُ بِكَ، كَسَيِّدٍ وَإِلَهٍ.

الْأَفْشِينُ الرَّابِعُ (غَيْرُ مُسَمَّى)

أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهَنَا، لِيَصِرْ لِي جَسَدُكَ الْمُقَدَّسُ لِلْحَيَاةِ الْأَبَدِيَّةِ
وَدَمِّكَ الْكَرِيمِ لِعُفْرَانِ الْخَطَايَا، وَلِيَكُنْ لِي هَذَا الْفُرْبَانُ لِلْفَرَحِ وَالصَّحَّةِ
وَالسُّرُورِ. وَأَهْلِي، أَنَا الْخَاطِي، لِأَن أَقِفَ عَن يَمِينِ مَجْدِكَ فِي مَجِيئِكَ
الثَّانِي الْمَرْهُوبِ، بِشِفَاعَةِ وَالدَّتِكَ الْكُلِّيَّةِ الطَّاهِرَةِ وَجَمِيعِ الْقَدِّيسِينَ. آمِينَ.

الْأَفْشِينُ الْخَامِسُ مَرْفُوعٌ إِلَى وَالِدَةِ إِلَهِهِ الْكُلِّيَّةِ الْقُدَّاسَةِ

أَيُّهَا السَّيِّدَةُ وَالِدَةُ إِلَهِهِ الْكُلِّيَّةِ الْقُدَّاسَةِ، يَا نُورَ نَفْسِي الْمُظْلَمَةِ، وَرَجَائِي،
وَسِتْرِي، وَمَلْجَأِي، وَعَزَائِي، وَبَهْجَتِي، أَشْكُرُكَ لِأَنَّكَ أَهْلَيْتَنِي، أَنَا غَيْرُ
الْمُسْتَحِقِّ، لِأَن أَصِيرَ شَرِيكًا لَجَسَدِ ابْنِكَ الطَّاهِرِ وَدَمِهِ الْكَرِيمِ. فَيَا مَنْ
وَلَدْتَ النُّورَ الْحَقِيقِي، أَضِيئِي عَيْنِي قَلْبِي الْعَقْلِيَّيْنِ. يَا مَنْ وَسَعَتْ فِي
حَشَاهَا يَنْبُوعَ الْخُلُودِ، أَحْيِيَنِي أَنَا الْمَائِتُ بِالْخَطِيئَةِ. يَا أُمَّ إِلَهِي الرَّحِيمِ
الْوَادَّةِ التَّحَنُّنِ، إِرْحَمِينِي، وَامْنَحِي قَلْبِي تَحَشُّعًا وَأَنْسِحَاقًا، وَذَهْنِي
تَوَاضِعًا، وَأَمَّا أَفْكَارِي الْهَائِمَةَ الْمَسْبِيَّةَ بِالْأَهْوَاءِ فَاسْتَعَادَةً. وَأَهْلِينِي لِأَن
أَقْبَلَ بِلا دَيْنُونَةٍ، حَتَّى النَّسْمَةِ الْأَخِيرَةَ مِنْ حَيَاتِي، تَقْدِيسَ الْأَسْرَارِ
الطَّاهِرَةِ، لِشِفَاءِ النَّفْسِ وَالْجَسَدِ. وَامْنَحِينِي دُمُوعَ تَوْبَةٍ وَاعْتِرَافٍ، لِكِي
أَسْبِّحَكَ وَأَمَجِّدَكَ كُلَّ أَيَّامِ حَيَاتِي.

فَأَنَّكَ مُبَارَكَةٌ وَمُمَجَّدَةٌ مَدَى الدُّهُورِ. آمِينَ. (ثَلَاثًا)

The Order of Confession

While the penitent is waiting for the priest to hear his confession, he will say to himself the "Trisagion Prayers," and Psalm 50 if he has time, and then:

PENITENT: I have sinned, O Lord, forgive me. O God, be merciful to me a sinner.

When the penitent's turn comes, he will go forward and kneel in the proper place, and say to the priest:

O Father, Lord of heaven and earth, I confess to thee all the hidden and open sins of my heart and mind, which I have committed unto this present day; wherefore I beg of thee, the righteous and compassionate Judge, remission of sins and grace to sin no more.

PRIEST: My brother (*sister*), in as much as thou hast come to God, and to me, be not ashamed; for thou speakest not to me, but unto God, before whom thou standest.

The priest questions the penitent concerning his sins. When they are finished, he says these words:

My spiritual child, who hast confessed to my humble self, I, humble and a sinner, have not power on earth to forgive sins, but God alone; yet through that divinely spoken word which came to the apostles after the resurrection of our Lord Jesus Christ, saying: Whosoever sins ye remit, they are remitted, and whosoever sins we retain, they are retained, we too are emboldened to say: Whatsoever thou hast said to my most humble self, and whatsoever thou hast not succeeded in saying, either through ignorance, or through forgetfulness, whatever it may be: God forgive thee in this present world, and in that which is to come.

ترتيب سر الاعتراف

أثناء انتظار المعترف دُورهُ يَقُولُ "قدوس الله... وما يتلوها، والمزمور الخمسين".

المُعْتَرِفُ: أخطأت يا رب، يا الله اغفر لي أنا عبدك (فلان) الخاطيء.

عندئذ ياتي المعترف ويقف بجانب الكاهن ويجثو ثلاث مرات راسياً إشارة الصليب على وجهه ويقول:

أيها الأب، رب السماء والأرض، إنني اعترف لك بكل خطايا وظواهر قلبي وذممي التي فعلتها حتى هذا اليوم الحاضر. لهذا أطلب إليك أيها الديان العادل الحنون أن تغفر لي وتمنحني نعمة حتى لا أعود إلى الخطيئة.

الكاهن: أيها الأخ (أيتها الأخت) لا تحجل مما أتيت لأجله إلى الله وإلي. لأنك لست تعترف لي بل لله الذي أنت الآن منتصب أمامه.

بعد أن يسأله الكاهن بكل تدقيق عن جميع الخطايا يقول له:

الكاهن: يا ولدي الروحي المعترف لِحَقَارَتِي إنني أنا الحقيير الخاطيء لا أستطيع أن اغفر خطيئة على الأرض لكن الله (هو الذي يغفر الخطايا). أما نحن فيما أننا واثقون بذلك الصوت الإلهي الصائر للثالمة بعد قيامه ربنا يسوع المسيح من الأموات والقائل "من تركتم خطاياهم تركت له ومن أمسكتموها عليه أمسكت"، نقول إن كل ما اعترفت به لِحَقَارَتِي الدلييلة وكل ما لم تقله عن جهل أو عن نسيان مهما كان ليسامحك الله به في الدهر الحاضر وفي الدهر الآتي.

And the priest adds this prayer, making the sign of the cross over the penitent:

God it was who forgave David through Nathan the Prophet, when he confessed his sins, and Peter weeping bitterly for his denial, and the sinful woman in tears at his feet, and the Publican, and the Prodigal Son: May that same God forgive thee all things, through me a sinner, both in this present world, and in that which is to come, and set thee uncondemned before his fearful Judgment Seat.

And the priest adds:

And now, having no further care for the sins which thou has declared, depart in peace.

Then the priest allows the penitent to depart with a blessing.

يُرْسَمُ الْكَاهِنُ إِشَارَةَ الصَّلِيبِ عَلَى رَأْسِ الْمُعْتَرِفِ قَائِلًا:

أَلِلَهُ الَّذِي صَفَحَ لِدَاوُدَ عَنْ خَطَايَاهُ بِوَاسِطَةِ نَائِنِ النَّبِيِّ لَمَّا اعْتَرَفَ
بِهَا، وَلِبَطْرُسَ لَمَّا نَدَبَ بِمَرَارَةٍ جُحُودَهُ، وَلِلزَّانِيَةِ لَمَّا دَمَعَتْ عَلَى
قَدَمَيْهِ، وَلِلْعَشَّارِ، وَلِللَّابِنِ الشَّاطِرِ، هُوَ يَصْفَحُ لَكَ بِوَاسِطَتِي أَنَا
الْخَاطِيَّ عَنْ جَمِيعِ خَطَايَاكَ فِي الدَّهْرِ الْحَاضِرِ وَفِي الدَّهْرِ الْآتِي
وَيُؤْهِلُكَ لِلْوُقُوفِ أَمَامَ مِنْبَرِهِ الرَّهِيْبِ بِغَيْرِ دَيْئُونَةٍ.

وَيَقُولُ الْكَاهِنُ لِلْمُعْتَرِفِ:

وَأَمَّا مَا اعْتَرَفْتَ بِهِ مِنَ الدُّنُوبِ فَلَا تَهْتَمَّ لَهُ الْبَتَّةَ بَلْ إِذْهَبْ بِسَلَامٍ.

وَيُعْطَى الْكَاهِنُ الْبُرْكََةَ لِلْمُعْتَرِفِ وَيَدْعُوهُ بِذَهَبِ سَلَامٍ.

Churching of a Mother and Child

On the fortieth day after the birth of her child, the mother brings the infant to the church and stands in the narthex. As the priest approaches the mother holding the infant, he says the following:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord, God Almighty, the Father of our Lord Jesus Christ, who hast fashioned all nature, both rational and irrational, through thy Word and hast brought forth all things from non-being into being; we pray thee and beseech thee, save thy handmaiden, **N.**, by thy will, as she draweth near to thy holy Church, that she may be made worthy without condemnation to partake of thy holy Mysteries.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord, our God, who became present in our midst for the salvation of the human race, be present also to thy handmaiden, **N.**, and vouchsafe her, through the prayers of the honourable presbytery, to flee unto thy holy Orthodox-Catholic Church and to obtain an entrance into the temple of thy glory; and make her worthy to partake of the precious Body and Blood of thy Christ, in order that, having been made worthy to enter into thy holy temple, she may glorify along with us thine all-holy name, of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

صلاة دخول الأم إلى الهيكل مع ولدها

في اليوم الأربعين من ميلاد الطفل تأتي أمه وتدخل الكنيسة وتقف مع طفلها في الترتيب أمام أبواب الكنيسة، فيقدم الكاهن، ثم تحني المرأة رأسها مع الطفل فيرسم الكاهن عليها علامة الصليب ثم يلمس بيمينه رأس الأم ويقول الإفشين الآتي:

الكاهن: إلى الرب نطلب.

الجوق: يا رب ارحم.

الكاهن: أيها الرب الإله الضابط الكل أبو ربنا يسوع المسيح. يا من خلق بكلمته كل طبيعة ناطقة وغير ناطقة. يا من أخرج كل شيء من العدم إلى الوجود. إليك نطلب وإليك نبتهل: خلص أمتك هذه (فلانة) بمشييتك إذ هي مقبله إلى كنيستك المقدسة لكي تستحق بغير إدانة أن تتناول أسرارك المقدسة.

الكاهن: إلى الرب نطلب.

الجوق: يا رب ارحم.

الكاهن: أيها الرب إلهنا يا من أتى بتجسد ابنه الوحيد لخلص جنس البشر، كن مع أمتك (فلانة) وأهلها أن تلتجئ إلى كنيستك المقدسة الجامعة وتحظي بالدخول إلى هيكل مجدك، واجعلها مستحقة لتناول جسد ودم مسيحك المكرمين، كي تمجد معنا اسمك الكلي قدسه، أيها الأب والإبن والروح القدس، الآن وكل أوان، وإلى دهر الداهرين.

الجوق: آمين.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The priest makes the sign of the cross over the infant, and says the following:

PRIEST: O Lord our God, who after forty days as a babe wast brought into the temple of the law by Mary, the unwedded Virgin and thy holy Mother, and wast carried in the arms of righteous Symeon: Do thou, O Master all-powerful, also bless this infant, who hath been brought to be shown forth to thee, the Creator of all. Increase him (*her*) unto every work good and well-pleasing unto thee, and drive off from him (*her*) every contrary power through the marking of the sign of thy cross. For thou art he who preserveth the babes, O Lord, that, once he (*she*) hath been vouchsafed to receive holy Baptism, he (*she*) may obtain the portion of the elect of thy kingdom, being preserved with us by the grace of the holy, consubstantial and indivisible Trinity.

For unto thee are due all glory and thanksgiving and worship, with thine unoriginate Father and thine all-holy and good and life-creating Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

الكاهن: إلى الرَّبِّ نَطْلُبُ.

الجوق: يَا رَبُّ ارْحَمْ.

ثُمَّ يَرْسُمُ الْكَاهِنُ بِيَمِينِهِ عَلامَةَ الصَّلِيبِ عَلَى الطِّفْلِ قَائِلًا الْإِفْشِينَ الْآتِي:

الكاهن: أَيُّهَا الرَّبُّ إِلَهُنَا، يَا مَنْ فِي تَمَامِ الْأَرْبَعِينَ يَوْمًا قُدِّمَ وَهُوَ طِفْلٌ إِلَى الْهَيْكَلِ النَّامُوسِيِّ عَلَى يَدِ أُمِّهِ الْقَدِيسَةِ مَرْيَمَ الَّتِي لَمْ تُعْرِفْ زَوْجًا وَحَمِلَ عَلَى ذِرَاعِي سِمْعَانَ الصِّدِّيقِ، أَنْتَ أَيُّهَا السَّيِّدُ الْقَادِرُ عَلَى كُلِّ شَيْءٍ بَارِكْ هَذَا الطِّفْلَ أَيْضًا الْمُقَدَّمِ لِيَمْتَلَّ لَدَيْكَ يَا خَالِقَ الْكُلِّ، وَأَنْمِهِ فِي كُلِّ عَمَلٍ صَالِحٍ مَرْضِيٍّ لَكَ طَارِدًا عَنْهُ بِرَسْمِ عَلامَةِ صَلِيبِكَ جَمِيعَ الْقُوَّاتِ الْمُضَادَّةِ، لِأَنَّكَ أَنْتَ الَّذِي تُحَفِظُ الْأَطْفَالَ يَا رَبُّ، حَتَّى يَسْتَحِقَّ الْمَعْمُودِيَّةَ الْمُقَدَّسَةَ، وَيَبْنَى نَصِيبَ مُخْتَارِي مَلَكُوتِكَ، مَحْفُوظًا مَعَنَا بِنِعْمَةِ النَّالُوثِ الْقُدُّوسِ الْمُنْسَاوِي فِي الْجَوْهَرِ غَيْرِ الْمُنْفَسِمِ،

لِأَنَّهُ يَنْبَغِي لَكَ كُلُّ تَمَجِيدٍ وَشُكْرٍ وَسُجُودٍ مَعَ أَبِيكَ الَّذِي لَا بَدَاءَةَ لَهُ وَرُوحِكَ الْكَلِّيِّ قُدُّسَهُ الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

الشَّعْبُ: آمِينَ.

الكاهن: أَلْسَلَامٌ لِجَمِيعِكُمْ.

الشَّعْبُ: وَلِرُوحِكَ أَيْضًا.

الكاهن: لِنُحْنِ رُؤُوسَنَا لِلرَّبِّ.

الشَّعْبُ: لَكَ يَا رَبُّ.

PRIEST: O God, the Father Almighty, who through Isaiah, the voice most lofty of all the prophets, hast announced beforehand to us the taking on of flesh from the Virgin of thine only-begotten Son and our God—who in the last days by thy good will and the cooperation of the Holy Spirit, for the salvation of mortals, by thine immeasurable compassion, didst condescend to become a little babe of her and according to the custom of thy holy Law, after the fulfillment of the days of cleansing, was held aloft to be brought forth to the holy place, since thou art the true Lawgiver, and condescended to be carried in the arms of righteous Symeon, the foreshadowing of this very mystery we know to have been made clear by the aforementioned Prophet, through the tongs of hot coals, and we the faithful possess the imitation of this mystery by grace—do thou also now, who preserveth the babes, O Lord, bless this child together with his (her) parents and sponsors, and vouchsafe him (her) in due time also the regeneration through water and spirit, and number him (her) among thy holy flock of rational sheep, who have been chosen unto the name of thy Christ.

For thou art he who dwelleth in the heights and watcheth over the lowly, and unto thee do we offer up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

The priest takes up the child, with the head in his right hand, and facing east while saying:

PRIEST: The servant (handmaiden) of God, N., is churched, in the name of the Father and of the Son and of the Holy Spirit.

CHOIR: Amen.

الكاهن: أَيُّهَا الْإِلَهِ الْآبُ الضَّابِطُ الْكُلَّ، يَا مَنْ بِإِسْعَىَاءِ الْعَظِيمِ الصَّوْتِ فِي الْأَنْبِيَاءِ، سَبَقَ وَأَخْبَرَنَا بِتَجَسُّدِ ابْنِهِ الْوَحِيدِ وَإِلَهَانَا مِنَ الْعُرَاءِ الَّذِي ارْتَضَى بِتَحْنُنِهِ الَّذِي لَا يُوصَفُ، فِي الْأَيَّامِ الْأَخِيرَةِ بِمَسْرَتِكَ وَمُؤَاوَزَةِ الرُّوحِ الْقُدُّسِ، أَنْ يَصِيرَ مِنْهَا طِفْلاً لِأَجْلِ خَلَاصِنَا نَحْنُ الْبَشَرُ، وَأَنْ يُقَدَّمَ إِلَى الْهَيْكَلِ بَعْدَ تَمَامِ أَيَّامِ التَّنْطِيرِ، حَسَبَ عَادَةِ نَامُوسِكَ الْمُقَدَّسِ، بِمَا أَنَّهُ وَاضِعُ الشَّرِيعَةِ الْحَقِيقِيِّ، وَرَضِيَ أَنْ يُحْمَلَ عَلَى سَاعِدَيْ سِمْعَانَ الصَّدِيقِ. وَقَدْ عَرَفْنَا رَسْمَ هَذَا السَّرِّ الَّذِي سَبَقَ النَّبِيُّ إِسْعَىَاءُ الْمُقَدَّمُ ذِكْرَهُ فَأَعْلَنَهُ بِمَلْقَطِ الْجَمْرَةِ. وَقَدْ أَحْرَزْنَا نَحْنُ الْمُؤْمِنِينَ أَيْضًا شِبْهَهُ فِي النِّعْمَةِ. فَأَنْتَ الْآنَ أَيْضًا، أَيُّهَا الْخَافِظُ الْأَطْفَالَ، بَارِكْ هَذَا الطِّفْلَ مَعَ وَالِدَيْهِ، وَأَهْلَهُ فِي الْوَقْتِ الْمُوَافِقِ لِلْوِلَادَةِ الثَّانِيَةِ بِالْمَاءِ وَالرُّوحِ، وَأَحْصِهِ فِي عِدَادِ رَعِيَّتِكَ الْمُقَدَّسَةِ، رَعِيَّةِ الْخِرَافِ النَّاطِقَةِ الدَّاعِيَةِ بِاسْمِ مَسِيحِكَ،

فَأَنَّكَ أَنْتَ السَّاكِنُ فِي الْعَلَاءِ وَالنَّاظِرُ السُّفْلِيَّاتِ، وَإِلَيْكَ تَرْفَعُ الْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

ثُمَّ يَتَنَاوَلُ الْكَاهِنُ الطِّفْلَ وَرَأْسَهُ فِي يَدِهِ الْيُمْنَى، وَيُرْسِمُ بِهِ شَكْلَ صَلِيبٍ فِي التَّرْتِكُسِ عِنْدَ أَبْوَابِ الْكَنِيسَةِ وَيَقُولُ:

الكاهن: يُدْخَلُ عَبْدُ اللَّهِ (فُلَان) [أَوْ: تُدْخَلُ أَمَةٌ لِلَّهِ (فُلَانَةَ)] الْكَنِيسَةَ بِاسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّسِ.

الجوق: آمِينَ.

Then he brings the infant into the nave, while saying:

PRIEST: I shall enter into thy house, O Lord. I shall worship before thy holy temple.

In the midst of the nave, again making with the infant the sign of the cross, he says:

PRIEST: The servant of God, N., is churched, in the name of the Father and of the Son and of the Holy Spirit.

CHOIR: Amen.

Then as he brings the infant forward to the iconostasis, he says:

PRIEST: In the midst of the church I will sing thy praise.

Then before the doors of the altar, again making with the infant the sign of the cross, he says yet again:

PRIEST: The servant of God, N., is churched, in the name of the Father and of the Son and of the Holy Spirit.

CHOIR: Amen.

Then he brings the infant up on to the solea, in front of the holy doors, bows, and then enters into the sanctuary with the infant.

PRIEST: Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

The priest exits the sanctuary and gives the infant to the mother.

PRIEST: Glory to thee, O Christ our God and our Hope, glory to thee.

ثُمَّ يَدْخُلُهُ الْكَنِيسَةَ وَهُوَ يَقُولُ بِالنِّيَابَةِ عَنْهُ:

الكاهن: أَدْخُلْ إِلَى بَيْتِكَ وَأَسْجُدْ فِي هَيْكَلِ قُدْسِكَ.

وَفِيمَا هُوَ آتٍ إِلَى وَسْطِ الْكَنِيسَةِ يَقُولُ ثَانِيَةً:

الكاهن: يَدْخُلُ عَبْدُ اللَّهِ (فُلَان) [أَوْ: تُدْخَلُ أُمُّهُ اللَّهِ (فُلَانَةَ)] الْكَنِيسَةَ بِاسْمِ
الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدْسِ.

الشَّعْب: آمِينَ.

وَلَمَّا يَبْلُغُ بِهِ وَسْطَ الْكَنِيسَةِ يَقِفُ وَيَقُولُ بِالنِّيَابَةِ عَنْهُ:

الكاهن: فِي وَسْطِ الْجَمَاعَةِ (الْكَنِيسَةِ) أَسْبِّحُكَ.

ثُمَّ يَذْهَبُ إِلَى أَمَامِ بَابِ الْمَذْبَحِ (أَيْ بَابِ الْمَلَكِيِّ) وَيَقُولُ لِلْمَرَّةِ الثَّلَاثَةِ:

الكاهن: يَدْخُلُ عَبْدُ اللَّهِ (فُلَان) [أَوْ: تُدْخَلُ أُمُّهُ اللَّهِ (فُلَانَةَ)] الْكَنِيسَةَ بِاسْمِ
الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدْسِ.

وَمِنْ ثَمَّ يَقِفُ بِهِ أَمَامَ بَابِ الْمَلَكِيِّ وَيَقُولُ:

الكاهن: الْآنَ أَطْلِقُ عَبْدَكَ، يَا سَيِّدُ، حَسَبَ قَوْلِكَ بِسَلَامٍ؛ فَإِنَّ عَيْنِي قَدْ
أَبْصَرْنَا خَلَاصَكَ الَّذِي أَعَدَدْتَهُ أَمَامَ كُلِّ الشُّعُوبِ نُورَ إِعْلَانٍ لِلْأُمَّمِ
وَمَجْدًا لِشَعْبِكَ الْمُؤْمِنِ.

وَيُبَارِكُ الْكَاهِنُ الطِّفْلَ وَيُعِيدُهُ لِوَالِدَيْهِ، وَيَحْتَمُّ:

الكاهن: أَلْمَجْدُ لَكَ، يَا إِلَهَنَا، الْمَجْدُ 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. (*thrice*)

Father, bless.

PRIEST: May he who deigned to be carried in the arms of righteous
Symeon for our salvation, Christ our true God, through the
intercessions of his all-immaculate and all-blameless holy
Mother, of the holy and righteous ancestors of God,
Joachim and Anna and of all the saints, have mercy on us,
and save us, forasmuch as he is good and loveth mankind.

CHOIR: Amen.

PRIEST: Through the prayers of our holy fathers, Lord Jesus Christ
our God, have mercy on us.

CHOIR: Amen.

الْحَوَّق: أَلْمَجْدُ لِأَبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ
الدَّاهِرِينَ. آمِينَ.

يَا رَبُّ ارْحَمْ (ثَلَاثًا).

بِاسْمِ الرَّبِّ، بَارِكْ يَا أَبَ.

الْكَاهِن: أَيُّهَا الْمَسِيحُ إِلَهَنَا الْحَقِيقِيُّ، يَا مَنْ ارْتَضَى أَنْ يُحْمَلَ عَلَى ذِرَاعِي
سَمْعَانَ الصِّدِّيقِ مِنْ أَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ الْكَلْبِيَّةِ الطَّهَّارَةِ،
وَالْقُدِّيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيدِينَ بِكُلِّ مَدِيحٍ، وَأَبَائِنَا الْأَبْرَارِ
الْمُتَوَشِّحِينَ بِإِلَهِ، وَالْقُدِّيسِ (فُلَانٍ) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ،
وَالْقُدِّيسِ (فُلَانٍ) الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، ارْحَمْنَا
وَخَلِّصْنَا، بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

الْكَاهِن: بِصَلَوَاتِ آبَائِنَا الْقُدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهَنَا، ارْحَمْنَا
وَخَلِّصْنَا.

الْحَوَّق: آمِينَ.

The Removal of the Marriage Crowns

On the eighth day after the wedding, or shortly thereafter, the bridal pair return to the church at the proper time, and with their attendants come to stand before the holy doors. The priest gives them lighted candles to hold, and places the wedding crowns upon their heads.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord our God, who hast blessed the crown of the year, and permittest these crowns to be laid upon those who are united to one another by the law of marriage, thereby granting unto them a reward for continence; for they are pure who are united in the marriage which thou hast made lawful: Do thou bless also in the removal of these crowns those who have been united to one another, and preserve their union indissoluble; that they may evermore give thanks unto thine all-holy name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Bow your heads unto the Lord.

CHOIR: To thee, O Lord.

PRIEST: These thy servants having come together in concord, O Lord, and having accomplished the compact of marriage, as at Cana of Galilee, and contracted the pledges thereof, ascribe glory unto thee: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

When the priest has removed the crowns and taken the candles from the bridal pair, he blesses them with the hand cross and dismisses them. They kiss the cross and return to their places in the church.

رَفْعُ الْأَكَالِيلِ

فِي الْيَوْمِ الثَّامِنِ لِحَقْلِ الرَّقَابِ، أَوْ بَعْدَ ذَلِكَ بِقَلِيلٍ، يُعُودُ الرُّؤُوسَانِ إِلَى الْكَنِيسَةِ فِي الْوَقْتِ الْمُنَاسِبِ، وَيُصْحَبُهُ الرَّاغِبِينَ يَتَقَدَّمَانِ أَمَامَ النَّبَابِ الْمَلُوكِيِّ (بَابِ الْهَيْكَلِ). وَفِي ذَلِكَ الْوَقْتِ يَنَاقِلُهُمُ الْكَاهِنُ الشَّمُوعَ الْمَضَاءَةَ وَيَقُومُونَ بِحَمْلِهَا، فِي حِينَ يَقُومُ الْكَاهِنُ بِوَضْعِ الْكَلِيلِ الزَّوْجِ عَلَى رَأْسَيْهِمَا قَائِلًا:

النَّشْمَاسُ: إِلَى الرَّبِّ نَطْبُ.

النَّشْعَبُ: يَا رَبُّ ارْحَمِ.

الْكَاهِنُ: أَيُّهَا الرَّبُّ الْهِنَا، يَا مَنْ بَارَكَ الْكَلِيلَ السَّنَةِ، وَسَلَّمَ هَذَيْنِ الْإِكْلِيلَيْنِ

الْحَاضِرَيْنِ لِلْمُتَّحِدِينَ مَعَ بَعْضِهِمَا بِسُنَّةِ الزَّوْجِ، مَانِحًا إِيَّاهُمَا ذَلِكَ كَأَجْرَةِ الْعِقَّةِ. لِأَنَّهُمَا أَقْتَرْنَا بِالزَّوْجِ الْمُسْتَرَعِ مِنْكَ وَهُمَا طَاهِرَانِ. فَانْتِ بِحَلِّ هَذَيْنِ الْإِكْلِيلَيْنِ الْحَاضِرَيْنِ، أَيُّضًا، بَارِكِ اللَّذَيْنِ أَقْتَرْنَا مَعَ بَعْضِهِمَا وَاحْفَظِ إِقْتِرَانَهُمَا بِعَبْرِ إِقْتِرَاقِ. لِكَيْ يَشْكُرَا عَلَى الدَّوَامِ اسْمَكَ الْكَلِّيَّ قُدْسَهُ، أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدْسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

النَّشْعَبُ: آمِينَ.

الْكَاهِنُ: ألسَّلَامُ لِجَمِيعِكُمْ.

النَّشْعَبُ: وَلِرُوحِكَ أَيُّضًا.

الْكَاهِنُ: لِنَحْنِ رُؤُوسَنَا لِلرَّبِّ.

النَّشْعَبُ: لَكَ يَا رَبِّ.

الْكَاهِنُ: يَا رَبِّ، إِذْ قَدْ تَمَّ الْآنَ اتِّفَاقُ عِبْدِكَ هَذَيْنِ بِإِتْمَامِهِمَا تَرْتِيبَ عُرْسِ قَانَا

الْجَلِيلِ وَمُحَافَظَتِهِمَا عَلَى رُسُومِهِ فَهَمَا يَرْفَعَانِ لَكَ الْمَجْدَ أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدْسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْجَوْقُ: آمِينَ.

يَرْفَعُ الْكَاهِنُ الْأَكَالِيلَ وَيَتَّخِذُ مِنْهُمَا الشَّمُوعَ وَيُبَارِكُهُمَا وَيُصْرِفُهُمَا لِيَعُودَا لِكَانِهِمَا فِي الْكَنِيسَةِ، وَيَعُودُ لِيُكْمِلَ الْقُدَّاسَ الْإِلَهِيَّ. إِنَّا أَقِيمَتْ هَذِهِ الصَّلَاةَ مُتَقَرِّبَةً يَحْتَمُّهَا الْكَاهِنُ مَكْنًا.

The Trisagion Prayers of Mercy for the Departed

If this service is performed in conjunction with the Divine Liturgy, after the singing of Blessed be the name of the Lord, the service begins immediately with the chanting of the troparia for the departed With the spirits of the righteous...

If, however, this service is performed apart from the Divine Liturgy, the service begins with the deacon lifting his orarion and saying:

DEACON: Bless, master.

PRIEST: Blessed is our God always: now and ever, and unto ages of ages.

CHANTER: Amen. Holy God, Holy Mighty, Holy Immortal: have mercy on us. **(thrice)**

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for thy name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

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 our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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.

CHANTER: Amen.

الثرىصاجيون للراقدين

إِذَا أُقِيمَتْ صَلَاةُ النَّبَاخَةِ فِي الْكَنِيسَةِ فِي نِهَائِيَةِ الْقُدَّاسِ الْإِلَهِيِّ يَوْمَ الْأَحَدِ عَنْ رُوحِ وَاحِدٍ، أَوْ أَكْثَرَ مِنْ الرَّاقِدِينَ، (نِكْرَانِيَّةُ الثَّلَاثِ، التَّاسِعِ، الْأَرْبَعِينَ، السَّنَةِ أَشْهُرَ أَوْ السَّنَةِ) بِيَدِ الْكَاهِنِ، أَوْ الْمُرْتَلِّ، مِنْ الطُّوبَايَرِيَّةِ "أَيْهَا الْمُخْلِصُ".

الكَاهِنُ: تَبَارَكَ اللهُ إِلَهَنَا، كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْمُرْتَلُّ: أَمِينَ. قُدُّوسُ اللهِ، قُدُّوسُ الْقُوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ أَرْحَمْنَا.

(ثَلَاثًا)

أَلْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدَّسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. أَمِينَ.

أَيْهَا الثَّالُوثُ الْقُدُّوسُ أَرْحَمْنَا. يَا رَبُّ اغْفِرْ خَطَايَانَا. يَا سَيِّدُ تَجَاوَزْ عَنَّا سَيِّئَاتِنَا. يَا قُدُّوسُ اطَّلِعْ وَاشْفِ أَمْرَاضَنَا، مِنْ أَجْلِ اسْمِكَ. يَا رَبُّ أَرْحَمْ. يَا رَبُّ أَرْحَمْ. يَا رَبُّ أَرْحَمْ.

أَلْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدَّسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. أَمِينَ.

الشَّعْبُ: أَبَانَا الَّذِي فِي السَّمَوَاتِ، لِيَتَقَدَّسَ اسْمُكَ، لِيَأْتِ مَلَكُوتُكَ، لِيَتَكُنْ مَشِيئَتُكَ، كَمَا فِي السَّمَاءِ، كَذَلِكَ عَلَى الْأَرْضِ. خُبِّرْنَا الْجَوْهَرِيَّ أَعْطِنَا الْيَوْمَ، وَانْتَرِكْ لَنَا مَا عَلَيْنَا، كَمَا نَتْرِكُ نَحْنُ لِمَنْ لَنَا عَلَيْهِ، وَلَا تَدْخِلْنَا فِي تَجْرِبَةٍ، لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ.

الكَاهِنُ: لِأَنَّ لَكَ الْمُلْكَ وَالْقُدْرَةَ وَالْمَجْدَ، أَيْهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدَّسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

الْمُرْتَلُّ: أَمِينَ.

The following troparia for the departed are chanted in the Fourth Tone.

With the spirits of the righteous made perfect, give rest to the soul(s) of thy servant(s), O Saviour, and preserve it (them) in that life of blessedness which is with thee, O thou who lovest mankind.

In the place of thy rest, O Lord, where all thy saints repose, give rest also to the soul(s) of thy servant(s), for thou only lovest mankind.

Glory to the Father, and to the Son, and to the Holy Spirit.

Thou art our God, who descended into hades and loosed the bonds of those who were there; thyself give rest also to the soul(s) of thy servant(s).

Both now and ever, and unto ages of ages. Amen.

O Virgin, alone pure and immaculate, who without seed didst give birth to God, intercede for the salvation of his (her, their) soul(s).

The deacon intones the petitions of the litany for the departed while he censes.

DEACON: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

CHANTER: Lord, have mercy. (thrice)

DEACON: Again we pray for the repose of the soul(s) of the servant(s) of God, N. (NN.), departed this life; and that thou wilt pardon his (her, their) every transgression, both voluntary and involuntary.

CHANTER: Lord, have mercy. (thrice)

الطُّوبَى رِيَّاتُ الْآتِيَةِ بِاللَّحْنِ الرَّابِعِ:

أَيُّهَا الْمُخَلَّصُ، أَرِحْ نَفْسَ (نُفُوسَ) عَبْدِكَ (أَمْتِكَ/عَبِيدِكَ) مَعَ أَرْوَاحِ
الصَّادِقِينَ الرَّافِدِينَ. وَاحْفَظْهَا لِلْحَيَاةِ السَّعِيدَةِ، الَّتِي مِنْ قَبْلِكَ يَا
مُحِبَّ الْبَشَرِ.

أَرِحْ، يَا رَبُّ، نَفْسَ (نُفُوسَ) عَبْدِكَ (أَمْتِكَ/عَبِيدِكَ) فِي رَاحَتِكَ،
حَيْثُ جَمِيعُ قَدِّيسِيكَ يَسْتَرِيحُونَ، لِأَنَّكَ أَنْتَ وَحْدَكَ الَّذِي لَا يَمُوتُ.

الْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُّوسِ،

أَنْتَ إِلَهْنَا الَّذِي أَنْحَدَرْتَ إِلَى الْجَحِيمِ، وَحَلَلْتَ أَوْجَاعَ الْمُعْتَقِلِينَ.
أَنْتَ، يَا مُخَلَّصُ، أَرِحْ نَفْسَ (نُفُوسَ) عَبْدِكَ (أَمْتِكَ/عَبِيدِكَ) السَّابِقِ
رُقَادُهُ (هَا/هُم).

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

أَيُّهَا الْعُذْرَاءُ الطَّاهِرَةُ النَّقِيَّةُ وَحَدِّكَ، يَا مَنْ وَلَدْتَ الْإِلَهَ بِعَيْرِ زَرْعٍ،
إِلَيْهِ تَوَسَّلِي أَنْ تُرَحِّمَ وَتُسَامِحَ نَفْسَ (نُفُوسَ) عَبْدِكَ (أَمْتِكَ/عَبِيدِكَ)
السَّابِقِ رُقَادُهُ (هَا/هُم).

وَيَأْخُذُ الشَّمْسُ الْمِيخْرَةَ وَيَبْخُرُ قَانِلاً الطَّلَبَةَ الْآتِيَةَ:

الشَّمْسُ: إِرْحَمْنَا، يَا اللَّهُ، بِعَظِيمِ رَحْمَتِكَ، نَطْلُبُ إِلَيْكَ، فَاسْتَجِبْ وَارْحَمْ.

الجَوْقَةُ: يَا رَبُّ ارْحَمْ. (ثَلَاثًا)

الشَّمْسُ: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ رَاحَةِ نَفْسِ (نُفُوسِ) عَبْدِ اللَّهِ (أَمَةِ اللَّهِ/عَبِيدِ
اللَّهِ) (فَلَانِ)، وَمِنْ أَجْلِ غُفْرَانِ جَمِيعِ ذُنُوبِهِ (هَا/هُم) الطَّوْعِيَّةِ
وَالْكَرْهِيَّةِ.

الجَوْقَةُ: يَا رَبُّ ارْحَمْ. (ثَلَاثًا)

DEACON: That the Lord God will establish his (her, their) soul(s) where the just repose.

CHANTER: Lord, have mercy. (thrice)

DEACON: The mercies of God, the kingdom of heaven, and remission of his (her, their) sins, let us ask of Christ our Immortal King and our God.

CHANTER: Grant this, O Lord.

DEACON: Let us pray to the Lord.

CHANTER: Lord, have mercy.

PRIEST: O God of spirits and of all flesh, who has trampled down death and made powerless the devil and given life to thy world: Do thou, thyself Lord, give rest to the soul(s) of thy departed servant(s), N. (NN.), in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow and sighing have fled away. Pardon every sin which he (she, they) hath (have) committed, whether by word or deed or thought; for thou art good and lovest mankind, for there is no man who liveth and sinneth not, for thou only art beyond sin, and thy righteousness is an everlasting righteousness, and thy law is truth.

PRIEST: For thou art the Resurrection and the Life and the Repose of thy departed servant(s), N. (NN.), O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

CHANTER: Amen.

May (his, her, their) memory be eternal... is chanted thrice at this time if the Trisagion Prayers are said after the Divine Liturgy.

- الشَّمَّاس: لِكَيْ يُرْتَبَ الرَّبُّ إِلَهُ نَفْسَهُ (هَا/هُم) حَيْثُ الصِّدِّيقُونَ يَسْتَرِيحُونَ.
- الجَوْقَة: يَا رَبُّ ارْحَم. (ثَلَاثًا)
- الشَّمَّاس: فَلِنَسْأَلُ لَهُ (لَهَا/لَهُم) رَحْمَاتِ اللَّهِ، وَمَلَكَوَتِ السَّمَوَاتِ، وَغُفْرَانَ خَطَايَاهُ (هَا/هُم) مِنَ الْمَسِيحِ الَّذِي لَا يَمُوتُ، مَلِكِنَا وَإِلَهِنَا.
- الجَوْقَة: اسْتَجِبْ يَا رَبُّ.
- الشَّمَّاس: إِلَى الرَّبِّ نَطْلُبُ.
- الجَوْقَة: يَا رَبُّ ارْحَم.
- الكَاهِن: يَا إِلَهَ الْأَرْوَاحِ وَالْأَجْسَادِ كُلِّهَا، يَا مَنْ وَطِئَ الْمَوْتَ، وَنَقَضَ قُوَّةَ الشَّيْطَانِ، وَمَنَحَ الْحَيَاةَ لِعَالَمِهِ. أَنْتَ يَا رَبُّ، أَرِحْ نَفْسَ (نُفُوسَ) عَبْدِكَ (أَمْتِكَ/عَبِيدِكَ) (فُلَان) السَّابِقِ رُقَادُهُ (هَا/هُم) فِي مَكَانٍ نَبِيرٍ، فِي مَكَانٍ خُضْرَةٍ، فِي مَكَانٍ انْتِعَاشٍ، حَيْثُ لَا وَجَعٌ وَلَا حُزْنٌ وَلَا تَهْدٌ. وَبِمَا أَنْتَ إِلَهُ صَالِحٍ وَمُجِيبٌ لِلْبَشَرِ، إِغْفِرْ لَهُ (لَهَا/لَهُم) كُلَّ خَطِيئَةٍ اقْتَرَفَهَا (اقْتَرَفْتَهَا/اقْتَرَفُوهَا) بِالْقَوْلِ، أَوْ بِالْفِعْلِ أَوْ بِالْفِكْرِ، لِأَنَّهُ لَيْسَ مِنْ إِنْسَانٍ يَحْيَا وَلَا يُخْطِئُ، بَلْ أَنْتَ وَحْدَكَ مُنْزَعٌ عَنِ الْخَطِيئَةِ، وَعَدْلُكَ عَدْلٌ إِلَى الْأَبَدِ، وَقَوْلُكَ حَقٌّ.
- الكَاهِن: لِأَنَّكَ أَنْتَ الْقِيَامَةُ وَالْحَيَاةُ، وَالرَّاحَةُ لِعَبْدِكَ (لَأَمْتِكَ/لِعَبِيدِكَ) (فُلَان)، السَّابِقِ رُقَادُهُ (هَا/هُم)، أَيُّهَا الْمَسِيحُ إِلَهِنَا، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ مَعَ أَبِيكَ الَّذِي لَا بَدَأَ لَهُ، وَرُوحَكَ الْكُلِّيَّ قُدْسَهُ الصَّالِحِ وَالْمُحْيِي، الْأَنْ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
- الجَوْقَة: آمِينَ.

تَرْتَلُ "فَلْيَكُنْ ذِكْرُهُ مُؤَبَّدًا" فِي هَذَا الْمَكَانِ إِذَا كَانَتِ الْخِدْمَةُ بَعْدَ انْتِهَاءِ الْقُدَّاسِ الْإِلَهِيِّ.

PRIEST: Glory to thee, O Christ our God and our Hope, glory to thee.

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

Lord, have mercy. (*thrice*) Father, bless.

PRIEST: May the immortal King, who hath dominion over the living
and the dead, and who rose again from the dead, Christ our
true God, through the intercessions of his all-immaculate and
all-blameless holy Mother; of the holy, glorious and
all-laudable apostles; of our venerable forefathers Abraham,
Isaac and Jacob; of the holy and righteous friend of Christ,
Lazarus of four-days, and of all the saints, establish the
soul(s) of his servant(s), N. (NN.), departed this life, in the
dwelling-place of the righteous, give him (*her, them*) rest in
the bosom of Abraham, and number him (*her, them*) among
the righteous, and have mercy on us, and save us, forasmuch
as he is good and loveth mankind.

May your memory be eternal, O our ever-memorable brother
(*sister, brethren*) who are worthy of blessedness.

The priest, standing at his place, may cense while all chant:

ALL: Memory eternal. (*thrice*)

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

CHANTER: Amen.

الكاهن: أَلْمَجْدُ لَكَ أَيُّهَا الْمَسِيحُ الْإِلَهَ، يَا رَجَاءَنَا، أَلْمَجْدُ لَكَ.
 المُرْتَل: أَلْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ
 الدَّاهِرِينَ. آمِينَ.

يا رَبُّ ارْحَمْ (ثلاثاً). بِاسْمِ الرَّبِّ، بَارِكْ يَا أَب.
 الكاهن: أَيُّهَا الْمَسِيحُ إِلَهَنَا الْحَقِيقِيُّ، يَا مَنْ يَسُودُ الْأَمْوَاتِ وَالْأَحْيَاءِ، بِمَا أَنَّهُ
 مَلِكٌ لَا يَمُوتُ وَقَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلْبِيَّةِ
 الطَّهَّارَةِ، وَالْقَدِّيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبَائِنَا
 الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللهِ، وَالْقَدِّيسِ الْمَجِيدِ صَدِيقِ الْمَسِيحِ لِعَازَرَ
 الرُّبَاعِيِّ الْأَيَّامِ، وَجَمِيعِ الْقَدِّيسِينَ، رَتَّبْ نَفْسَ عَبْدِكَ (أَمْنَاكَ) السَّابِقِ
 رُقَادَهُ (فُلَان) الْمُنْتَقِلِ عَنَّا فِي مَظَالِّ الصَّدِيقِينَ، وَأَخْصِهَا مَعَ
 الْقَدِّيسِينَ وَالْأَبْرَارِ، وَأَمَّا نَحْنُ فَارْحَمْنَا وَخَلِّصْنَا، بِمَا أَنَّكَ إِلَهٌ رَحِيمٌ
 وَمُحِبٌّ لِلْبَشَرِ.

المُرْتَل: فَلْيُكُنْ ذِكْرُهُ مُؤَبَّدًا. (ثلاث مرّات)
 الكاهن: بَصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهَنَا، ارْحَمْنَا
 وَخَلِّصْنَا.
 المُرْتَل: آمِينَ.

Psalm 50

Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassions blot out mine 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 thou hast 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 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; and 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.

الْمَزْمُورُ الْخَمْسُونَ

اِرْحَمْنِي يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ وَكَمِثْلِ كَثْرَةِ رَأْفَتِكَ امْحُ مَائِمِي. اِغْسِلْنِي
 كَثِيرًا مِنْ اِثْمِي وَمِنْ خَطِيئَتِي طَهِّرْنِي. لِأَنِّي أَنَا عَارِفٌ بِاِثْمِي وَخَطِيئَتِي
 أَمَامِي فِي كُلِّ حِينٍ. إِلَيْكَ وَحَدِّكَ خَطِئْتُ وَالشَّرَّ قَدَّامَكَ صَنَعْتُ لِكَيْ
 تَصُدَّقَ فِي أَقْوَالِكَ وَتَغْلِبَ فِي مُخَاكَمَتِكَ. هَانَذَا بِالْإِثْمِ حُبِلَ بِي، وَبِالْخَطِيئَةِ
 وَلَدَنْتَنِي أُمِّي. لِأَنَّكَ قَدْ أَحْبَبْتَ الْحَقَّ وَأَوْضَحْتَ لِي غَوَامِضَ حِكْمَتِكَ
 وَمَسْتَوْرَاتِهَا. تَنْضَخُنِي بِالرُّوْحِ فَاطْهَرُ، تَغْسِلْنِي فَأَبْيَضُ أَكْثَرَ مِنَ الْفَلَجِ.
 نُسْمِعْنِي بِهَجَةٍ وَسُرُورًا فَذَبِّهْجُ عِظَامِي الدَّلِيلُ. اِصْرِفْ وَجْهَكَ عَنِ
 خَطَايَايَ، وَامْحُ كُلَّ مَائِمِي. قَلْبًا نَقِيًّا اخْلُقْ فِيَّ يَا اللَّهُ، وَرُوحًا مُسْتَقِيمًا
 جَدِّدْ فِي أَحْسَائِي. لَا تُطْرَحْنِي مِنْ أَمَامِ وَجْهِكَ، وَرُوحَكَ الْقُدُّوسُ لَا
 تَنْزِعْهُ مِنِّي. اِمْنَحْنِي بِهَجَةٍ خَلَاصِكَ، وَبِرُوحِ رِئَاسِي اِعْضُدْنِي، فَأَعْلَمَ
 الْأَثَمَةَ طُرُقَكَ وَالْكَفْرَةَ إِلَيْكَ يَرْجِعُونَ. نَجِّنِي مِنَ الدَّمَاءِ يَا اللَّهُ إِلَهَ
 خَلَاصِي فَيَبْتَهِجَ لِسَانِي بِعَدْلِكَ. يَا رَبُّ افْتَحْ شَفَتِي فَيُخَبِّرَ فَمِي بِسُبْحَتِكَ.
 لِأَنَّكَ لَوْ أَثَرْتَ الدَّبِيحَةَ، لَكُنْتُ الْآنَ أُعْطِي، وَلَكِنَّكَ لَا تَسْرُ بِالْمُحْرَقَاتِ.
 الدَّبِيحَةُ لِلَّهِ رُوحٌ مُنْسَحِقٌ، الْقَلْبُ الْمُتَخَشِّعُ الْمُتَوَاضِعُ لَا يَرُدُّهُ اللَّهُ.
 أَصْلِحْ، يَا رَبُّ، بِمَسَرَّتِكَ صَهْيُونَ وَلُثْبُنَ أَسْوَارِ أُورُشَلِيمَ. حَيِّئِذِ تَسْرُ
 بِدَّبِيحَةِ الْعَدْلِ قُرْبَانًا وَمُحْرَقَاتٍ. حَيِّئِذِ يُقَرَّبُونَ عَلَى مَذْبِحِكَ الْعُجُولُ.

Resurrectional Apolytikia

Tone 1

While the stone was sealed by the Jews, and the soldiers were guarding thy most pure body, thou didst arise on the third day, O Saviour, granting life to the world. For which cause the heavenly powers cried aloud unto thee, O giver of life. Glory to thy resurrection, O Christ, glory to thy kingdom, glory to thy providence, O thou Who alone art the lover of mankind.

Tone 2

When thou didst submit thyself unto death, O thou deathless and immortal One, then Thou didst destroy hell with thy Godly power. And when thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto thee: O Christ, thou giver of life, glory to thee.

Tone 3

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the great mercy.

Tone 4

Having learned the joyful message of the resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world great mercy.

طُرُوبَارِيَّاتُ الْقِيَامَةِ

الَّلْحْنُ الْأَوَّلُ

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حُفِظَ مِنَ الْجُنْدِ، قُتِمَتْ فِي الْيَوْمِ الثَّلَاثِ أَيُّهَا الْمُخَلَّصُ، مَانِحًا الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَوَاتِ، هَتَّفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِنُدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

الَّلْحْنُ الثَّانِي

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرَقِ لَأَهْوَتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةَ، الْمَجْدُ لَكَ.

الَّلْحْنُ الثَّلَاثُ

لِنَفْرَحِ السَّمَاوِيَّاتُ وَتُبْتَهِّجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكَرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

الَّلْحْنُ الرَّابِعُ

إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكُرُوزَ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْفَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّي الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهَ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

Tone 5

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, he took pleasure in ascending the cross in the flesh to suffer death; and to raise the dead by his glorious resurrection.

Tone 6

When Mary stood at thy grave, looking for thy sacred body, angelic powers shone above thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O thou, who art risen from the dead, O Lord, glory to thee.

Tone 7

Thou didst shatter death by thy cross, thou didst open paradise to the thief; thou didst turn the sadness of the ointment-bearing women into joy. And didst bid thine Apostles proclaim a warning, that thou hast risen O Christ, granting to the world the great mercy.

Tone 8

From the heights thou didst descend, O compassionate One, and thou didst submit to the three-day burial, that thou might deliver us from passion; thou art our life and our resurrection, O Lord, glory to thee.

اللَّحْنُ الْخَامِسُ

لِنُسَبِّحَ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ
وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَعْلُو
عَلَى الصَّلَيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

اللَّحْنُ السَّادِسُ

إِنَّ الْأَمْوَاتِ الْمَلَائِكِيَّةِ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسِ صَارُوا
كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَنِيَّتِ
الْجَحِيمِ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفَتْ الْبُتُولَ مَانِحًا الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، يَا رَبُّ، الْمَجْدُ لَكَ.

اللَّحْنُ السَّابِعُ

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّ الْفِرْدَوْسَ، وَحَوَّلْتَ نُوحَ
حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرُرُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ
الْإِلَهَ، مَانِحًا الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

اللَّحْنُ الثَّامِنُ

إِنْخَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنَ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ نُعْتَقِنَا
مِنَ الْأَلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

Apolytikion for the Transfiguration

When Thou Wast Transfigured

Tone 7

TROPARION--TRANSFIGURATION--Aug.6

SOPRANO
ALTO

TENOR
BASS

When Thou wast trans-fig-ured on the moun-tain top, O Thou Christ our-

6

God. Thou didst re-veal Thy glo-ry to Thy dis - ci - ples as they could bear it. En-

12

light-en us poor sin - ners as well with Thine ev-er-last-ing light, through the in-ter-ces-sions

18

of the The-o - to - kos. O, Thou Giv - er of Light, glo - ry to Thee.

8

طُرُوبَارِيَّةُ التَّجَلِّي

تَجَلِّي رَبِّنَا وَإِلْمَنَّا بِسُوءِ الْمَسِيحِ THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

الطروبارة في العربي

AUGUST 6
GRAVE MODEMitri El-Mur (1880-1969)
First Chanter of Antioch
XXth century

Transcribed by Sub-Deacon Karim El-Far

TROPARIUM IN ARABIC

La - ma ta - ja - la yta a - you - ha(l) - ma - si
لَا مَاتَا جَلَّيْتَا أَيُّهَا الْمَسِيحُ

hu(l) ee la hu fi(l) ja bal ath har ta
هُوَ الْإِلَهُ فِي الْجَبَلِ أَظْهَرَ تَا

maj da ka lel ta la mi thee has ba
مَجْدَكَ لَكَ تَلَامِيذِي هَسْبًا

ma es(t) ta 3ou fa ash rek la - na nah nu
مَا أَصْبَحْتَ عَوَاظِ رِيقِ نَا نَاهِنُ

alkha ta aa'(t) nou - ra ka al - za - lee bi
الْخَطَاةَ أَنْتَ نُوْرَكَ الْإِلَهِي

sha fa 3a ti wa li da - ti el lah ya
شَافَا عَاثِي وَآلِي دَاتِي إِلَهِي يَا

ma ni ha anou ri almaj du lak
مَا نِي هَا أَنْوْرِي الْمَجْدُ لَكَ



تَجَلَّى رَبِّنَا وَإِلْمَنَا يَسُوعَ الْمَسِيحَ

6 آب

اللحن السابع

ما تجلّيتَ أيُّها المسيحُ الإلهُ في الجبلِ، أظهرتَ مجدكَ
للتلاميذِ حسبما استطاعوا، فأشرقْ لَنَا نحنُ الخطاةَ
نوركَ الأزلي، بشفاعتِ والدَةِ الإلهِ يا مانحَ النورِ المجدِ
لك.

THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

AUGUST 6

GRAVE MODE

La-ma ta-ja-la yta a-you-ha(l)-ma-si hu(l)
ee la hu fi(l) ja bal, ath har ta maj da ka
lel ta la mi thee has ba ma es(t) ta 3ou, fa
ash rek la-na nah nu alkha ta aa'(t) nou-
raka al-za-lee, bi sha fa 3a ti wa li da-ti el
lah ya ma ni ha anou ri almaj du lak.

