

THE PRESANCTIFIED DIVINE LITURGY

قداس البروجيازميننا

VARIABLES FOR FEBRUARY 28, 2018 SECOND WEDNESDAY OF GREAT LENT

VENERABLE-MARTYR EUDOKIA OF HELIOPOLIS; VENERABLE DOMNINA OF SYRIA; MARTYRS MARKELLOS AND ANTHONY OF PAMPHYLIA; VENERABLE AGAPIOI OF VATOPEDI MONASTERY ON ATHOS; VENERABLE DAVID OF WALES, BISHOP OF MENEVIA

تَذَكَرُ الْقَدِيسَةَ الشَّهِيدَةَ إِفْدوكِيَا الَّتِي مِنَ السَّامِرَةِ، وَالْبَارَّةَ دَوْمِنِينَا السُّورِيَّةَ، وَالشُّهَدَاءَ مَارْكِيْلُسَ وَأَنْطُونِيوسَ مِنْ بَامْفِيلِيَا، وَالْبَارُّ أَغَابِيوسَ مِنْ دَيْرِ فَاثُوْبِيْدِي فِي آثُوسَ، وَالْبَارُّ دَاوُدَ مِنْ وِيلِزَ أُسْقُفَ مِينِيْفِيَا.

<p>“O Lord, I Have Cried” in Tone One</p>	<p>يا ربّي إليك خرختُ" (باللحن الأول)</p>
<p>For the Second Wednesday in Tone One</p>	<p>الإستيشيرات التالية (باللحن الأول)</p>
<p>Verse 10. <i>Bring my soul out of prison, that I may praise Thy Name.</i> Having undertaken the spiritual fast, brethren, let us speak no lies with our tongues, nor give each other a cause for scandal. But illuminating the light of our souls through repentance, let us cry to Christ with tears: Remit our falls in sin, O Lover of mankind.</p>	<p>10. أَخْرِجْ مِنْ الْحَبْسِ نَفْسِي لِكَيْ أَشْكُرَ اسْمَكَ. إِذْ قَدْ شَرَعْنَا أَيُّهَا الْإِخْوَةُ فِي الصِّيَامِ الرُّوحِيِّ، فَلَا نَدَعُ أَلْسِنَتَنَا تَنْطُقُ بِالْغَيْشِ، وَلَا نَضَعُ عَنْرَةَ تُشَكِّكُ أَخَانَا، بَلْ فَلْنُبْهِجْ نَفُوسَنَا بِالتَّوْبَةِ، هَاتِفِينَ بَعْبَرَاتِ إِلَى الْمَسِيحِ الْإِلَهِ: إِصْفَحْ لَنَا عَنْ أَوْزَارِنَا بِمَا أَنْتَ مُحِبٌّ لِلْبَشَرِ.</p>
<p>Verse 9. <i>The righteous shall wait for me until Thou recompense me.</i> Having undertaken the spiritual fast, brethren, let us speak no lies with our tongues, nor give each other a cause for scandal. But illuminating the light of our souls through repentance, let us cry to Christ with tears: Remit our falls in sin, O Lover of mankind.</p>	<p>9. إِيَّايَ يَنْتَظِرُ الصِّدِّيقُونَ حَتَّى تُجَارِيَنِي. إِذْ قَدْ شَرَعْنَا أَيُّهَا الْإِخْوَةُ فِي الصِّيَامِ الرُّوحِيِّ، فَلَا نَدَعُ أَلْسِنَتَنَا تَنْطُقُ بِالْغَيْشِ، وَلَا نَضَعُ عَنْرَةَ تُشَكِّكُ أَخَانَا، بَلْ فَلْنُبْهِجْ نَفُوسَنَا بِالتَّوْبَةِ، هَاتِفِينَ بَعْبَرَاتِ إِلَى الْمَسِيحِ الْإِلَهِ: إِصْفَحْ لَنَا عَنْ أَوْزَارِنَا بِمَا أَنْتَ مُحِبٌّ لِلْبَشَرِ.</p>
<p>Verse 8. <i>Out of the depths have I cried to Thee, O Lord, Lord hear my voice.</i> O most-laudable martyrs, the earth did not hide you, for heaven received you. The gate of Paradise was opened unto you, where ye now delight in the tree of life. Entreat Christ that peace and Great Mercy be granted to our souls.</p>	<p>8. مِنَ الْأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبُّ، يَا رَبُّ اسْمِعْ صَوْتِي. أَيُّهَا الشُّهَدَاءُ الْكَلْبِيُو الْمَدِيحِ، إِنَّ الْأَرْضَ لَمْ تُخْفِكُمْ بَلِ السَّمَاءُ اقْتَبَلَتْكُمْ وَالْفَرْدُوسُ فَتَحَ لَكُمْ أَبْوَابَهُ، فَتَمَنَعْتُمْ دَاخِلَهُ بِثَمَرَةِ عَوْدِ الْحَيَاةِ، فَتَشَفَّعُوا إِلَى الْمَسِيحِ الْإِلَهِ، أَنْ يَهَبَ نَفُوسَنَا السَّلَامَ وَالرَّحْمَةَ الْعَظْمَى.</p>

<p>For the Second Wednesday in Tone Three</p>	<p>للأربعاء الثاني (باللحن الثالث)</p>
<p><i>Verse 7. Let Thine ears be attentive to the voice of my supplication.</i> Through the prayers of Thy divine Apostles, O Lord, enable us to perform a proper fast with compunction of mind. That, being saved by Thee, we may glorify Thee, O gracious and merciful God.</p>	<p>7. لَتَكُنْ أذُنَاكَ مُصْغِيَتَيْنِ إِلَى صَوْتِ تَصْرُعِي. يا رَبُّ أَهْلَنَا بَوْسَائِلِ الرُّسُلِ الإِلَهِيِّينَ أَنْ نَجُوزَ مِيدَانَ الصَّوْمِ بَصْمِيرٍ مُتَحَشِّعٍ بِمَا أَنَّكَ صَالِحٌ وَشَفِيقٌ، حَتَّى إِذَا نَجَوْنَا نُمَجِّدَكَ جَمِيعاً.</p>
<p><i>Verse 6. If Thou, O Lord, shouldst mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.</i> Thy coming will be great and fearful, O Lord, when Thou wilt come in righteous judgment. Do not condemn me, though I stand condemned, but spare me as the compassionate God, through the acceptable prayers of Thine Apostles.</p>	<p>6. إِنْ كُنْتُ لِلْآثَامِ رَاصِداً يا رَبُّ، يا رَبُّ مَنْ يَثْبُتُ فَإِنَّ مِنْ عِنْدِكَ هُوَ الإِغْتِفَارُ. يا رَبُّ، إِنَّ حُضُورَكَ الثَّانِي لِعَظِيمٍ وَمَخُوفٍ، فَإِنَّكَ سَتَجَلِيسُ فِيهِ عَلَى كُرْسِيِّ الْقَضَاءِ لِتُجْرِيَ دَيْنُونَةً عَادِلَةً، فَلَا تُحَاكِمْنِي حِينَئِذٍ أَنَا الْمَذْنِبُ، بَلْ أَصْفَحْ لِي بِطَلِبَاتِ رُسُلِكَ الْحَسَنَةِ الْقَبُولِ لَدَيْكَ.</p>
<p>For the Second Wednesday in Tone Six</p>	<p>للأربعاء الثاني مِنَ الصَّوْمِ (باللحن السادس)</p>
<p><i>Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.</i> O Apostles of Christ, the lights of those born on earth, and treasures for the world of the knowledge of God. Through your prayers deliver those, who praise you, from temptation. Enable us to pass the time of fasting in peace, as children. So that having attained the passions of Christ, with boldness we may offer songs of praise to our God.</p>	<p>5. مِنْ أَجْلِ اسْمِكَ صَبَرْتُ لَكَ يا رَبُّ، صَبَرْتُ نَفْسِي فِي أَقْوَالِكَ تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ. يا رُسُلَ الْمَسِيحِ، الشُّهُبُ الْمُنِيرَةُ لِلَّذِينَ عَلَى الْأَرْضِ، وَالَّذِينَ أَغْنَوُا الْعَالَمَ بِكُنُوزِ مَعْرِفَةِ إِيهِنَا، أَنْقِدُونَا بَوْسَائِلِكُمْ الْمُسْتَجَابَةَ مِنَ التَّجَارِبِ وَالْأَحْزَانِ، وَجُوزُوا بِنَا مِيدَانَ الصِّيَامِ فِي الطَّرِيقِ الْقَوِيمَةِ نَحْنُ الْمُسَبِّحِينَ إِيَّاكُمْ، حَتَّى إِذَا مَا بَلَّغْنَا إِلَى تَذْكَارِ آلَامِ الْمَسِيحِ حَائِزِينَ رِضَاهُ، نُقَرِّبُ لِإِيهِنَا تَسَابِيحَ الشُّكْرِ بِدَالَّةٍ.</p>
<p>For St. Eudokia in Tone Four (**Unto them that fear Thee**)</p>	<p>للقديسة إفدوكيا (باللحن الرابع)</p>
<p><i>Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord.</i> First thou firmly strovest in ascetic toils and didst wither up * all the uprisings of the flesh * through fasting and temperance; * then in open contest * thou didst overcome the devices of the enemy, * taking the vict'ry in triumph over him. * Divinely blest Eudokia, for thy twofold</p>	<p>4. مِنْ انْفِجَارِ الصُّبْحِ إِلَى اللَّيْلِ، مِنْ انْفِجَارِ الصُّبْحِ فَلْيَتَّكِلْ إِسْرَائِيلُ عَلَى الرَّبِّ. يا إِفْدُوكِيَا الْمَغْبُوطَةُ مِنَ اللَّهِ، لَقَدْ نَسَكْتِ أَوَّلًا، فَأَدْوَيْتِ جَمَاحَ الْجَسَدِ بِالْإِمْسَاكِ، وَجَاهَدْتِ ثَانِيًا فَحَطَّمْتِ حِيلَ الْعَدُوِّ وَأَقَمْتِ انْتِصَارَاتٍ عَلَيْهِ. فَلِذَلِكَ قَدْ كَلَّلَكِ، لِأَجْلِ</p>

<p>struggles, thou hast been crowned * by Christ Jesus, the Friend of man, * the divine Savior of our souls.</p>	<p>جِهَادَاتِكَ الْمُضَاعَفَةِ، يَسُوعُ الْمُحِبُّ الْبَشَرَ وَالْمُخْلِصُ نفوسنا.</p>
<p><i>Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.</i> First thou firmly strovest in ascetic toils and didst wither up * all the uprisings of the flesh * through fasting and temperance; * then in open contest * thou didst overcome the devices of the enemy, * taking the vict'ry in triumph over him. * Divinely blest Eudokia, for thy twofold struggles, thou hast been crowned * by Christ Jesus, the Friend of man, * the divine Savior of our souls.</p>	<p>3. لَأَنَّ مِنَ الرَّبِّ الرَّحْمَةَ وَمِنْهُ النِّجَاةُ الْكَثِيرَةُ، وَهُوَ يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ. يا إِفْدُوكِيَا الْمَغْبُوطَةَ مِنَ اللَّهِ، لَقَدْ نَسَكْتِ أَوَّلًا، فَأَذْوَيْتِ جَمَاحَ الْجَسَدِ بِالْإِمْسَاكِ، وَجَاهَدْتِ ثَانِيًا فَحَطَّمْتِ حِيلَ الْعَدُوِّ وَأَقَمْتِ انْتِصَارَاتٍ عَلَيْهِ. فَلِذَلِكَ قَدْ كَلَّلَكِ، لِأَجْلِ جِهَادَاتِكَ الْمُضَاعَفَةِ، يَسُوعُ الْمُحِبُّ الْبَشَرَ وَالْمُخْلِصُ نفوسنا.</p>
<p><i>Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.</i> O all-lauded Martyr, thou, upon receiving the godly seed * in the rich furrows of thy heart, * didst flourish like fertile earth * with martyric harvest, * bearing fruit a hundredfold; and thou hast been treasured up * now in the spiritual granaries in truth, * empowered by the Spirit, Who transformed thee, changing thee with a change * to the better by grace divine, * O Eudokia inspired of God.</p>	<p>2. سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ، وَاْمْدَحُوهُ يَا سَائِرَ الشعوب. أَيُّهَا الْمُلْهَمَةُ مِنَ اللَّهِ، لَقَدْ قَبِلْتِ الْبِذَارَ الْإِلَهِيَّ فِي أَثْلَامِ قَلْبِكَ كَأَنَّهُ فِي أَرْضٍ خَصْبَةٍ، فَأَخْصَبْتِ حَقِيقَةً بِسُنْبُلِ الْإِسْتِشْهَادِ إِلَى مِئَةِ ضِعْفٍ، وَادَّخَرْتِهِ فِي الْأَهْرَاءِ الْعَقْلِيَّةِ بِقُوَّةِ الرُّوحِ الَّذِي نَقَّلَكَ وَحَوْلَكَ بِالنِّعْمَةِ إِلَى حَالَةٍ فَاضِلَةٍ، يا إِفْدُوكِيَا الْكُلِّيَّةُ الْمَدِيحِ.</p>
<p><i>Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.</i> Having slain the body's passions with the labors of abstinence, * thou didst verily raise the dead * with thy life-creating word, * O all-famed Eudokia; * now that thou hast finished thy course of contest valiantly * with the Good Spirit's co-working as thy help, * thou dwellest with the Martyrs in the Heavens, where thou dost intercede * for all them that with fervent faith * sing thy praise, O supremely wise.</p>	<p>1. لَأَنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا وَحَقُّ الرَّبِّ يَدُومُ إِلَى الدهر. لَقَدْ أَقَمْتِ أَمْوَاتًا بِصَوْتِكَ الْمُحْيِي، يَا إِفْدُوكِيَا الْكُلِّيَّةُ الْمَدِيحِ، لَمَّا أَمَتِ أَهْوَاءَ الْجَسَدِ بِمَشَاقِّ الْإِمْسَاكِ، أَيُّهَا الْكُلِّيَّةُ الْحَكِيمَةُ. فَأَنْتِ الْآنَ سَاكِنَةٌ مَعَ الشُّهَدَاءِ فِي السَّمَاوَاتِ، إِذْ قَدْ أَنْتَمَّتِ سَعْيَ الْجِهَادِ حَسَنًا بِفِعْلِ الرُّوحِ، مُتَشَفِّعَةً مِنْ أَجْلِ الْمُسْتَجِيبِينَ لَكَ بِإِيمَانٍ.</p>
<p>Theotokion from the Menaion in Tone Four</p>	<p>والديَّة مِنَ الْمِيَانُونَ، بِاللَّحْنِ الرَّابِعِ</p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i></p>	<p>الْمَجْدُ لِلآبِ، وَالابْنِ، وَالرُّوحِ الْقُدُّوسِ. الْآنَ وَكُلَّ أَوَانٍ وإلى دهرِ الداهرين، آمين.</p>

<p>Rejoice, thou sun-like chariot that hast shone forth the unsetting Sun which is incomprehensible; rejoice, mind that flashest forth with divine resplendence; O majestic brightness of lightning ever breaking forth upon the ends of the earth with brilliant rays; thou verily art bright with golden beams, O all-fair, all-blameless Maid, and dost shine the unwaning light on the faithful by grace divine.</p>	<p>السلام عليك يا مركبة نيرة للشمس التي لا تغيب، يا مَنْ أشرقَتْ لنا الشمس التي تفوق الإدراك. السلام عليك يا عقلاً يسطع بأشعة إلهية ووميض برق يضيء أقطار الأرض، ونهاء نور يتألق كالذهب. يا فائقة الجمال، وبريئة من كل العيوب، ومضيئة المؤمنين بنور لا يعرفه غروب.</p>
<p>• <i>The clergy make the Holy Entrance with the censer, and then we say:</i></p>	
<p>O Gladsome Light</p>	<p>يا نوراً بهياً</p>
<p>O gladsome Light of the holy glory of the immortal, heavenly, holy and blessed Father: O Jesus Christ. Lo now that we have come to the setting of the sun, as we behold the evening light, we hymn Thee: Father, Son, and Holy Spirit, God. Meet it is for Thee at all times to be magnified by joyous voices, O Son of God and Giver of life. Wherefore the whole world doth glorify Thee.</p>	<p>يا نوراً بهياً لقدس مجد الأب الذي لا يموت، السماوي القدوس المغبوط، يا يسوع المسيح، إذ قد بلغنا إلى غروب الشمس ونظرنا نوراً مسائياً، نُسبح الأب والابن والروح القدس الإله. فيا ابن الله المعطي الحياة، إنك لمستحق في سائر الأوقات أن تُسبح بأصوات بارّة، لذلك العالم لك يُمجّد.</p>
<p>Old Testament Readings</p>	<p>قراءات العهد القديم</p>
<p><u>THE FIRST READING</u></p> <p>Deacon: The Evening Prokeimenon.</p> <p>Reader: Be glad in the Lord, and rejoice, ye righteous; and glory, all ye that are upright of heart. Blessed are they whose iniquities are forgiven.</p> <p>Deacon: Wisdom!</p> <p>Reader: The Reading from Genesis. (4:16-26)</p> <p>Deacon: Let us attend!</p> <p>Reader: So Cain went away from the presence of the Lord, and dwelt in the land of Nod, east of Eden. Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch. To Enoch was born Irad; and Irad was the father of Mehujael, and Mehujael the father of Methushael, and Methushael the father of Lamech. And Lamech took two wives; the name of the one was Adah, and the name of the other</p>	<p>القراءة الأولى</p> <p>القارئ: بروكيمينن لصلاة المساء باللحن السادس من المزمور الحادي والثلاثين.</p> <p>إفرحوا أيها الصديقون بالرب وابتهجوا، طوبى للذين غُفرت ذنوبهم.</p> <p>الشماس: حكمة.</p> <p>القارئ: قراءة من سفر التكوين (تك: 4: 16-26)</p> <p>الشماس: لنصغ.</p> <p>القارئ: وخرج قايين من أمام الرب وأقام بأرض نود شرقي عدن. وعرف قايين امرأته فحملت وولدت أنوش. ثم بنى مدينة فسماها باسم ابنه أنوش. وولد لأنوش عيراد وعيراد ولد محويائيل ومحويائيل ولد متوشائيل ومتوشائيل ولد لامخ. واتخذ لامخ له امرأتين، اسم</p>

<p>Zillah. Adah bore Jabal; he was the father of those who dwell in tents and have cattle. His brother's name was Jubal; he was the father of all those who play the lyre and pipe. Zillah bore Tubalcain; he was the forger of all instruments of bronze and iron. The sister of Tubalcain was Naamah. Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, hearken to what I say: I have slain a man for wounding me, a young man for striking me. If Cain is avenged sevenfold, truly Lamech seventy-sevenfold." And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another child instead of Abel, for Cain slew him." To Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of the Lord.</p>	<p>إِحْدَاهِمَا عَادَةٌ وَالْأُخْرَى صِلَّةٌ. فَوَلَدَتْ عَادَةُ يَابَلَ وَهُوَ أَبُو سَاكِنِي الْخِيَامِ وَأَصْحَابِ الْمَوَاشِي. وَأَسْمُ أَخِيهِ يُوبَلُ وَهُوَ أَبُو كُلِّ عَازِفٍ بِالْكَثْرَةِ وَالْمِزْمَارِ. وَصِلَّةٌ أَيْضًا وَوَلَدَتْ تُوبَلَ قَايِنَ وَهُوَ أَبُو جَمِيعِ النَّحَّاسِينَ وَالْحَدَّادِينَ. وَأَخْتُ تُوبَلَ قَايِنَ نَعْمَةٌ. وَقَالَ لَامَخُ لَامْرَأَتَيْهِ: "يَا عَادَةُ وَصِلَّةُ، إِسْمَعَا قَوْلِي يَا امْرَأَتِي لَامَخُ، أَصْغِيَا لِكَلَامِي. إِنَّنِي قَتَلْتُ رَجُلًا لِأَنَّهُ جَرَحَنِي وَوَلَدًا لِأَنَّهُ ضَرَبَنِي. إِنَّهُ يُنْتَقَمُ لِقَايِنَ سَبْعَةَ أَضْعَافٍ وَأَمَّا لِلَامَخِ فَسَبْعِينَ دُفْعَةً فِي سَبْعَةِ. وَعَرَفَ آدَمُ امْرَأَتَهُ مَرَّةً أُخْرَى، فَوَلَدَتْ ابْنًا وَسَمَّتَهُ شِيثًا وَقَالَتْ: " قَدْ أَقَامَ اللَّهُ لِي نَسْلًا آخَرَ بَدَلَ هَابِيلَ، إِذْ إِنَّ قَايِينَ قَتَلَهُ." وَلِشِيثٍ أَيْضًا وُلِدَ ابْنٌ وَسَمَّاهُ أَنْوَشَ. حِينَئِذٍ بَدَأَ النَّاسُ يَدْعُونَ بِاسْمِ الرَّبِّ.</p>
<ul style="list-style-type: none"> At the end of the first reading, the Priest holds a lighted candle and the censer in his right hand, and the reader reads the Prokeimenon for the second reading. 	
<p style="text-align: center;"><u>THE SECOND READING</u></p> <p>Deacon: Let us attend!</p> <p>Reader: Let Thy mercy, O Lord, be upon us, according as we have put our hope in Thee. Rejoice in the Lord, O ye righteous; praise is meet for the upright.</p> <p>Reader: Command!</p>	<p style="text-align: center;">القراءة الثانية</p> <p>القارئ: بروكيمينون باللحن الأول من المزمور الثاني والثلاثين.</p> <p>لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا كَمِثْلِ اِتِّكَالِنَا عَلَيْكَ. ابْتَهِجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ.</p> <p>القارئ: أوْمُرْ.</p>
<ul style="list-style-type: none"> The people kneel. The Priest turns toward the Prothesis Table, elevates the censer and the candle, which are in his right hand at head level and makes the sign of the cross: 	
<p>Priest: Wisdom! Let us attend! Then standing in the Holy Doors, he bows to the Icon of Christ on the iconostasis and says:</p> <p>Priest: The Light of Christ... He then blesses the people, making the sign of the cross with the censer and the candle, and continues...</p> <p>Priest: ...illumineth all! The people stand and the Priest returns to the Holy Table and gives away the candle and censer as the Deacon says:</p>	<p>الكاهن: الْحِكْمَةُ لِنُنْصِبْ! ثُمَّ يَنْجُو نَحْوَ الْمَذْبَحِ وَهُوَ وَقِفٌ فِي مَكَانِهِ، وَيَرْسُمُ بِهَا شَكْلَ صَلِيبٍ قَائِلًا: الكاهن: نُورُ الْمَسِيحِ. ثُمَّ يَلْتَفِتُ نَحْوَ الشَّعْبِ رَاسِمًا شَكْلَ صَلِيبٍ وَقَائِلًا: الكاهن: مُضِيءٌ لِلْجَمِيعِ.</p>
<p>Deacon: Wisdom!</p> <p>Reader: The Reading from Proverbs. (5:15-6:3)</p>	<p>الشماس: الْحِكْمَةُ.</p>

<p>Deacon: Let us attend!</p>	<p>القارئ: قِرَاءَةٌ مِنْ سِفْرِ الْأَمْثَالِ (5: 6-15: 3) الشماس: حِكْمَةٌ، لِنُصْغ!</p>
<p>Reader: Drink water from your own cistern, flowing water from your own well. Should your springs be scattered abroad, streams of water in the streets? Let them be for yourself alone, and not for strangers with you. Let your fountain be blessed, and rejoice in the wife of your youth, a lovely hind, a graceful doe. Let her affection fill you at all times with delight, be infatuated always with her love. Why should you be infatuated, my son, with a loose woman and embrace the bosom of an adventuress? For a man's ways are before the eyes of the Lord; and he watches all his paths. The iniquities of the wicked ensnare him, and he is caught in the toils of his sin. He dies for lack of discipline, and because of his great folly he is lost. My son, if you have become surety for your neighbor, have given your pledge for a stranger; if you are snared in the utterance of your lips, caught in the words of your mouth; then do this, my son, and save yourself, for you have come into your neighbor's power: go, hasten, and importune your neighbor.</p>	<p>القارئ: يَا بُنَيَّ، اشْرَبْ مَاءً فِي جُجْبِكَ وَمِنْ آبَارِ يَنْبوعِكَ. فَلَوْ فَاضَتْ الْيَنْابِيعُ إِلَى الْخَارِجِ كَسَوَاقِي مِيَاهِ فِي السَّاحَاتِ، لَيْتُكَ لَكَ وَحْدَكَ، لَا لِأَجَانِبٍ مَعَكَ. لَيْتُكَ لَكَ أَيْلَةً يَنْبوعَكَ مُبَارِكًا، وَافْرَحْ بِامْرَأَةِ حَدَائِكَ. لَيْتُكَ لَكَ أَيْلَةً مَحَبَّةً وَوَعْلَةً نِعْمَةً، يُرْوِيكَ وَدَادَهَا كُلَّ حِينٍ، وَبِحُبِّهَا تَهَيِّمُ عَلَى الدَّوَامِ. وَلَمْ تَهَيِّمُ يَا بُنَيَّ بِالْأَجْنِبِيَّةِ وَتَحْتَضِنُ الْعَرَبِيَّةَ؟ فَإِنَّ طُرُقَ الْإِنْسَانِ تُجَاهَ عَيْنِي الرَّبِّ، وَهُوَ يَتَبَصَّرُ فِي جَمِيعِ سُبُلِهِ. فَيُؤَخِّدُ الشَّرِيرَ بِشَرِّهِ، وَتُمْسِكُهُ حَبَائِلُ حَطِيئَتِهِ، مِنْ عَدَمِ التَّادِيْبِ يَمُوتُ، وَبِفِرْطِ حِمَاقَتِهِ يَهَيِّمُ. يَا بُنَيَّ، إِنْ كَفَلْتَ صَدِيقَكَ وَعَقَدْتَ صَفْقَةً مَعَ أَجْنَبِيٍّ، وَعَقَلْتَ بِأَقْوَالِ فَمِكَ، وَأُخِذْتَ بِكَلَامِكَ. فَافْعَلْ مَا أَوْصِيكَ بِهِ، يَا بُنَيَّ، فَتَنْخَلِّصَ.</p>
<p>• <i>The Presanctified Divine Liturgy continues as usual.</i></p>	
<p>Dismissal</p> <p>Priest: May Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-laudable Apostles; of our father among the saints, Gregory the Dialogist, pope of Rome, whose Presanctified Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of <i>Saint N., the patron and the protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the Venerable-</p>	<p>الختم</p> <p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ، وَبِقُوَّةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي، وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يوحنا المَعْمَدَانِ، وَالْقَدِيسِينَ الْمُشْرِفِينَ الرُّسُلِ الْكَلِيَّةِ مَدِيحُهُمْ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ غَرِيغُورِيُوسِ الذِّيَالُوغُوسِ بَابَا رُومِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْحَسَنِي الطَّغْرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (الْإِسْمِ) شَفِيعِ هَذِهِ</p>

<p>martyr Eudokia of Heliopolis; Venerable Domnina of Syria; Martyrs Markellos and Anthony of Pamphylia; Venerable Agapios of Vatopedi monastery on Athos; and Venerable David of Wales, bishop of Menevia, whose memory we celebrate today, and of all the saints: have mercy upon us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الْكَنِيسَةَ الْمُقَدَّسَةَ، وَالْقَدِّيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهِ، وَالْقَدِّيسَةَ الشَّهِيدَةَ إِفْذُوكِيَّا الَّتِي مِنْ السَّامِرَةِ، وَالْبَارَّةَ دَوْمِنِيَا السُّورِيَّةِ، وَالشُّهَدَاءَ مَارْكِيْلُسَ وَأَنْطُونِيوسَ مِنْ بَامْفِيلِيَا، وَالْبَارَّ أَعَابِيوسَ مِنْ دَيْرِ الْفَاتُونِيذِيِّ فِي آثُوسَ، وَالْبَارَّ دَاوُدَ مِنْ وَيْلَزَ أُسْقُفَ مِينِيْفِيَا الَّذِيْنَ تُقِيمُ تَذَكَرَهُمُ الْيَوْمَ، وَجَمِيعَ قَدِّيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<ul style="list-style-type: none"> As the people come forward to reverence the Holy Cross, the Reader recites Psalms 33 and 144. Afterward, the priest concludes the Presanctified Divine Liturgy. 	
<p>Priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. Choir: Amen.</p>	<p>الْكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ، إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا. الْجُوقُ: آمِينَ.</p>
<p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	