

GREAT VESPERS OF GREAT & HOLY SATURDAY

Commemorating Taking the Body of Jesus down from the Holy Cross

(Served on Holy Friday afternoon by anticipation)

Deacon: Bless Master.

الشماس: بَارِكْ يَا سَيِّد.

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

الكاهن: تَبَارَكَ اللهُ إِلَهُنَا كُلَّ حِينٍ، الْآنَ وَكُلَّ
أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

Choir: Amen.

الجوق: آمين.

THE PSALM OF INTRODUCTION—PSALM 103

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

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire. Who establisheth the earth in the sureness thereof; it shall not be turned back forever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will

القارئ: هَلُمَّ لِنَسْجُدَ وَنَرْكَعَ لِمَلِكِنَا وَإِلَهُنَا.
هَلُمَّ لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ مَلِكِنَا وَإِلَهُنَا.
هَلُمَّ لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، هَذَا هُوَ مَلِكُنَا
وَرَبُّنَا وَإِلَهُنَا.

باركي يا نفسي الرب، أيها الرب، إلهي، لقد عظمت جداً. الاعتراف وعظم الجلال تسربلت، أنت اللابس النور مثل الثوب. الباسط السماء كالخيمة، المسقف بالمياه علاليه. الجاعل السحاب مركبة له، الماشي على أجنحة الرياح. الصانع ملائكته أرواحاً، وخدامه لهيب نار. المؤسس الأرض على قواعدها، فلا تتزعزع إلى دهر الدهرين. رداؤها اللجة كالثوب، على الجبال تقف المياه. من انتهارك تهرب، ومن صوت رعدك تجزع. ترتفع إلى الجبال، وتنخفض إلى البقاع إلى الموضع الذي أسسته لها. وضعت لها حداً، فلا تتعداه، ولا ترجع فتغطي وجه الأرض. أنت المرسل العيون في الشعاب، في وسط الجبال تغبر المياه. تسقي كل وحوش الغياض، تقبل حمير الوحش عند

they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, to bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares. He hath made the moon for seasons; the sun knoweth his going down. Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad; young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. Man shall go forth unto his work, and to his labor until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all. The earth is filled with Thy creation. So is this great and spacious sea, wherein are things creeping innumerable, small living creatures with the great. There go the ships; there this leviathan, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works. Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be sweet unto Him; I will rejoice in the

عَظَشَهَا. بِقُرْبِهَا طُيُورُ السَّمَاءِ تَسْكُنُ، مِنْ بَيْنِ الصُّخُورِ تُعْرَدُ بِأَصْوَاتِهَا. أَنْتَ الَّذِي يَسْقِي الْجِبَالَ مِنْ عَلَائِيهِ، مِنْ ثَمَرَةِ أَعْمَالِكَ تَشْبَعُ الْأَرْضُ. أَنْتَ الَّذِي يُنْبِتُ الْعُشْبَ لِلْبَهَائِمِ، وَالْخَضِرَةَ لِخِدْمَةِ الْبَشَرِ. لِيُخْرِجَ خُبْزاً مِنَ الْأَرْضِ، وَالْخَمْرُ تُفْرِحُ قَلْبَ الْإِنْسَانِ. لِيَبْتَهَجَ الْوَجْهَ بِالزَّيْتِ، وَالْخُبْزُ يُشْبِدُّ قَلْبَ الْإِنْسَانِ. تُرَوَّى أَشْجَارُ الْغَابِ، وَأَرْزُ لُبْنَانَ الَّذِي نَصَبْتَهُ. هُنَاكَ تُعَشِّشُ الْعَصَافِيرُ، وَمَسَاكِنُ الْهَيْرُودِيِّ تَتَقَدَّمُهَا. الْجِبَالُ الْعَالِيَةُ لِلْأَيَاتِلِ، وَالصُّخُورُ مَلْجَأٌ لِلْأَرَانِبِ. صَنَعَ الْقَمَرَ لِلْأَوْقَاتِ، وَالشَّمْسُ عَرَفَتْ غُرُوبَهَا. جَعَلَ الظُّلْمَةَ فَكَانَ لَيْلٌ، وَفِيهِ تَغْبُرُ جَمِيعُ وَحُوشِ الْغَابِ. أَشْبَالٌ تَزَارُّ لِتَخْطُفَ وَتَطْلُبَ مِنَ اللَّهِ طَعَامَهَا. أَشْرَقَتِ الشَّمْسُ فَاجْتَمَعَتْ، وَفِي صَيْرِهَا رَبَضَتْ. يَخْرُجُ الْإِنْسَانُ إِلَى عَمَلِهِ وَإِلَى صِنَاعَتِهِ حَتَّى الْمَسَاءِ. مَا أَعْظَمَ أَعْمَالِكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ، قَدْ اِمْتَلَأَتِ الْأَرْضُ مِنْ خَلِيقَتِكَ. هَذَا الْبَحْرُ الْكَبِيرُ الْوَاسِعُ، هُنَاكَ دَبَابَاتٌ لَا عَدَدَ لَهَا، حَيَوَانَاتٌ صِغَارٌ مَعَ كِبَارٍ. هُنَاكَ تَجْرِي السُّفُنُ، هَذَا التَّنِينُ الَّذِي خَلَقْتَهُ، يَلْعَبُ فِيهِ. وَكُلُّهَا إِيَّاكَ تَتَرَجَّى، لِتُعْطِيَهَا طَعَامَهَا فِي حِينِهِ. وَإِذَا أَنْتَ أَعْطَيْتَهَا، جَمَعَتْ. تَفْتَحُ يَدَكَ، فَيَمْتَلِئُ الْكُلُّ خَيْرًا. تَصْرِفُ وَجْهَكَ، فَيَضْطَرِبُونَ. تَنْزِعُ أَرْوَاحَهُمْ، فَيَفْنَوْنَ، وَإِلَى تُرَابِهِمْ يَرْجِعُونَ. تُرْسِلُ رُوحَكَ، فَيُخْلَقُونَ، وَتُجَدِّدُ وَجْهَ الْأَرْضِ. لِيَكُنْ مَجْدُ الرَّبِّ إِلَى الدَّهْرِ، يُفْرِحُ الرَّبُّ بِأَعْمَالِهِ. الَّذِي يَنْظُرُ إِلَى الْأَرْضِ فَيَجْعَلُهَا تَرْتَعِدُ، وَيَمَسُّ الْجِبَالَ فَتُدَخِّنُ. أُسَبِّحُ الرَّبَّ مَدَى حَيَاتِي، وَأَرْتِلُّ

<p>Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul. The sun knoweth his going down. Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.</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>Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (THRICE)</p> <p>O our God and our Hope, glory to Thee!</p>	<p>لِلْإِلَهِيِّ مَا دُمْتُ مَوْجُودًا. يَلِدُ لَهُ تَأْمَلِي، وَأَنَا أَفْرَحُ بِالرَّبِّ. لَتَبِدِ الْخَطَاةُ مِنَ الْأَرْضِ، وَلَا يَبْقَ فِيهَا الْأَنْثَمَةُ. بَارِكِي يَا نَفْسِي الرَّبَّ. الشَّمْسُ عَرَفَتْ غُرُوبَهَا، جَعَلَ الظُّلْمَةَ فَكَانَ لَيْلٌ. مَا أَعْظَمَ أَعْمَالَكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.</p> <p>الْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</p> <p>هَلْلُوِيَا، هَلْلُوِيَا، هَلْلُوِيَا، الْمَجْدُ لَكَ يَا اللَّهُ (ثَلَاثًا)، يَا إِلَهَنَا وَرَجَاءَنَا لَكَ الْمَجْدُ.</p>
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THE GREAT LITANY

<p>Deacon: In peace let us pray to the Lord.</p>	<p>الشماس: بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوقة: يَا رَبُّ ارْحَمِ.</p>
<p>Deacon: For the peace from above, and for the salvation of our souls, let us pray to the Lord.</p>	<p>الشماس: مِنْ أَجْلِ السَّلَامِ الَّذِي مِنَ الْعُلَى وَخَلَاصِ نَفُوسِنَا، إِلَى الرَّبِّ نَطْلُبُ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوقة: يَا رَبُّ ارْحَمِ.</p>
<p>Deacon: For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.</p>	<p>الشماس: مِنْ أَجْلِ سَلَامِ كُلِّ الْعَالَمِ وَحُسْنِ ثَبَاتِ كِنَائِسِ اللَّهِ الْمُقَدَّسَةِ، وَإِتِّحَادِ الْكُلِّ، إِلَى الرَّبِّ نَطْلُبُ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوقة: يَا رَبُّ ارْحَمِ.</p>
<p>Deacon: For this holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.</p>	<p>الشماس: مِنْ أَجْلِ هَذَا الْبَيْتِ الْمُقَدَّسِ وَالَّذِينَ يَدْخُلُونَ إِلَيْهِ بِإِيمَانٍ وَوَرَعٍ وَخَوْفِ اللَّهِ، إِلَى الرَّبِّ نَطْلُبُ.</p>
<p>Choir: Lord, have mercy.</p>	<p>الجوقة: يَا رَبُّ ارْحَمِ.</p>
<p>Deacon: For our Metropolitan N., for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.</p>	<p>الشماس: مِنْ أَجْلِ أَبِينَا وَمِتْرُوبُولِيَّتِنَا (فَلَانٍ) وَالْكَهَنَةَ الْمُكْرَمِينَ وَخُدَّامِ الْمَسِيحِ، وَجَمِيعِ الْإِكْلِيروسِ وَالشَّعْبِ، إِلَى الرَّبِّ نَطْلُبُ.</p>

Choir: Lord, have mercy.	الجوقة: يا رَبُّ ارْحَم.
Deacon: For Metropolitan PAUL, Archbishop JOHN, and for their quick release from captivity and safe return, let us pray to the Lord.	الشماس: مِنْ أَجْلِ المَثْرُوبُولِيَّتِ بُولُسَ والمَطْرانِ يُوْحَنَّا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُب.
Choir: Lord, have mercy.	الجوقة: يا رَبُّ ارْحَم.
(In the U.S.) Priest: For the President of the United States and all civil authorities and for our Armed Forces everywhere, let us pray to the Lord.	(في أمريكا) الكاهن: مِنْ أَجْلِ حُكَّامِ هَذَا البَلَدِ، وَمُؤازَرَتِهِمْ فِي كُلِّ عَمَلٍ صَالِحٍ، إِلَى الرَّبِّ نَطْلُب.
(In Canada) Priest: For Her Majesty, the Queen, for the Prime Minister of Canada, and all civil authorities and for our Armed Forces everywhere, let us pray to the Lord.	(في كندا) الكاهن: مِنْ أَجْلِ جَلالَةِ المَلِكَةِ ورئِيسِ وزراءِ كَنَدَا وَسُلْطَاطِهَا المَدَنِيَّةِ وَقُوَّاتِهَا العَسْكَرِيَّةِ، إِلَى الرَّبِّ نَطْلُب.
Choir: Lord, have mercy.	الجوقة: يا رَبُّ ارْحَم.
Deacon: For this city, and for every city and land, and for the faithful, who dwell therein; let us pray to the Lord.	الشماس: مِنْ أَجْلِ هَذِهِ المَدِينَةِ وَجَمِيعِ المُدُنِ وَالقُرَى والمُؤْمِنِينَ السَّاكِنِينَ فِيهَا، إِلَى الرَّبِّ نَطْلُب.
Choir: Lord, have mercy.	الجوقة: يا رَبُّ ارْحَم.
Deacon: For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.	الشماس: مِنْ أَجْلِ اعتِدالِ الأَهْوَيةِ وَخِصْبِ الأَرْضِ بِالثِّمارِ وَأَوْقاتِ سَلامِيَّةٍ، إِلَى الرَّبِّ نَطْلُب.
Choir: Lord, have mercy.	الجوقة: يا رَبُّ ارْحَم.
Deacon: For travelers by sea, by land, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.	الشماس: مِنْ أَجْلِ المُسافِرِينَ فِي البَحْرِ والبَرِّ والجَوِّ، والمَرَضَى والمَضْنَبِينَ والأسْرَى وَخِلاصِهِمْ، إِلَى الرَّبِّ نَطْلُب.
Choir: Lord, have mercy.	الجوقة: يا رَبُّ ارْحَم.
Deacon: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.	الشماس: مِنْ أَجْلِ نَجاتِنا مِنْ كُلِّ ضيقٍ وَغَضَبٍ وَخَطَرٍ وَشِدَّةٍ، إِلَى الرَّبِّ نَطْلُب.

Choir: Lord, have mercy.	الجوقة: يَا رَبُّ ارْحَم.
Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.	الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْ وَاحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.
Choir: Lord, have mercy.	الجوقة: يَا رَبُّ ارْحَم.
Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.	الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةِ الْقَدَّاسَةِ الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ، الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ، مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.
Choir: To Thee, O Lord.	الجوقة: لَكَ يَا رَبُّ.
Priest: For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لِأَنَّهُ يَنْبَغِي لَكَ كُلُّ تَمْجِيدٍ وَإِكْرَامٍ وَسُجُودٍ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمِينَ.
“O LORD, I HAVE CRIED” IN TONE ONE	
O Lord, I have cried out unto Thee, hear Thou me; hear Thou me, O Lord. O Lord, I have cried out unto Thee, hear Thou me. Give ear to the voice of my supplication when I cry out unto Thee: hear Thou me, O Lord.	الجوقة: يَا رَبِّ إِلَيْكَ صَرَخْتُ، فَاسْتَمِعْ لِي، اسْتَمِعْ لِي يَا رَبُّ. يَا رَبِّ إِلَيْكَ صَرَخْتُ فَاسْتَمِعْ لِي، أَنْصِتْ إِلَى صَوْتِ تَضَرُّعِي حِينَ أَصْرُخُ إِلَيْكَ، اسْتَمِعْ لِي يَا رَبُّ.
Let my prayer be set forth before Thee as the incense, and the lifting up of my hands as the evening sacrifice; hear Thou me, O Lord.	الجوقة: لِنَسْتَقِمَّ صَلَاتِي كَالْبَخُورِ أَمَامَكَ، وَلْيَكُنْ رَفْعُ يَدَيَّ كَذَبِيحَةِ مَسَائِيَّةٍ، اسْتَمِعْ لِي يَا رَبُّ.
Set a watch, O Lord, before my mouth, and a protecting door round about my lips.	إَجْعَلْ يَا رَبُّ حَارِساً لِفَمِّي وَبَاباً حَاصِياً عَلَيَّ سَفْتَيَّ.
Incline not my heart to evil words, to make excuses in sins.	لَا تُمِلْ قَلْبِي إِلَى كَلَامِ الشَّرِّ فَيَتَعَلَّلَ بِعَلَلِ الْخَطَايَا.
With men that work iniquity; and I will not communicate with the choicest of them.	مَعَ النَّاسِ الْعَامِلِينَ الْإِثْمَ وَلَا أَتَّفِقُ مَعَ مُخْتَارِيهِمْ.
The just man shall correct me in mercy and shall reprove me; but let not the oil of the	سَيِّؤِدِّبْنِي الصِّدِّيقُ بِرَحْمَةٍ وَيُؤَيِّخُنِي، أَمَّا زَيْتُ

sinner anoint my head.	الْخَاطِئِ فَلَا يُدْهَنُ بِهِ رَأْسِي.
For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.	لَأَنَّ صَلَاتِي أَيْضاً فِي مَسَرَّتِهِمْ، قَدْ ابْتُلِعَتْ قُضَاتُهُمْ مُتَّصِقِينَ بِصَخْرَةٍ.
They shall hear my words, for they are sweet; as when the thickness of the earth is broken upon the ground, their bones are scattered by the side of hell.	يَسْمَعُونَ كَلِمَاتِي فَإِنَّهَا قَدْ اسْتُلِدَّتْ مِثْلَ سَمَنِ الْأَرْضِ الْمُشْتَقِّ عَلَى الْأَرْضِ تَبَدَّدَتْ عِظَامُهُمْ حَوْلَ الْجَحِيمِ.
But to Thee, O Lord, Lord, are mine eyes; in Thee have I put my trust, take not away my soul.	لَأَنَّ يَا رَبُّ، يَا رَبُّ إِلَيْكَ عَيْنِي وَعَلَيْكَ تَوَكَّلْتُ فَلَا تَنْزِعْ نَفْسِي.
Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.	إِحْفَظْنِي مِنَ الْفَخِّ الَّذِي نَصَبُوهُ لِي وَمِنْ مَعَاثِرِ فَاعِلِي الْإِثْمِ.
Let the wicked fall into their own nets, whilst I alone escape.	تَسْقُطُ الْخَطَاةُ فِي مَصَائِدِهِمْ، وَأَكُونُ أَنَا عَلَى انْفِرَادٍ إِلَى أَنْ أُعْبَرَ.
I cried unto the Lord with my voice, with my voice unto the Lord, did I make my supplication.	بِصَوْتِي إِلَى الرَّبِّ صَرَخْتُ، بِصَوْتِي إِلَى الرَّبِّ تَضَرَّعْتُ.
I will pour out before Him my supplication, mine affliction before Him will I declare.	أَسْكُبُ أَمَامَهُ تَضَرُّعِي وَأَحْزَانِي قُدَّامَهُ أَحْبِرُّ.
When my spirit was fainting within me, then Thou knewest my paths.	عِنْدَ فَنَاءِ رُوحِي مِنِّي، أَنْتَ تَعْرِفُ سُبُلِي.
In this way wherein I have walked they hid for me a snare.	فِي هَذَا الطَّرِيقِ الَّتِي كُنْتُ أَسْلُكُ فِيهَا، أَخْفَا لِي فَخاً.
I looked on my right hand, and beheld, but there was no man that would know me.	تَأَمَّلْتُ فِي الْمِيَامِينَ وَأَبْصَرْتُ فَلَمْ يَكُنْ مَنْ يَعْرِفُنِي.
Refuge failed me; no one cared for my soul.	ضَاعَ الْمَهْرَبُ مِنِّي، وَلَمْ يُوجَدْ مَنْ يَطْلُبُ نَفْسِي.
I cried unto Thee, O Lord; I said: Thou art my refuge and my portion in the land of the living.	فَصَرَخْتُ إِلَيْكَ، يَا رَبُّ، وَقُلْتُ: أَنْتَ هُوَ رَجَائِي، وَنَصِيبِي فِي أَرْضِ الْأَحْيَاءِ.
Attend unto my cry, for I am brought very low.	أَنْصِتْ إِلَى طِلْبَتِي، فَإِنِّي قَدْ تَدَلَّلْتُ جِداً.
Deliver me from them that persecute me, for they are stronger than I.	نَجِّنِي مِنَ الَّذِينَ يَضْطَهِدُونَنِي، فَإِنَّهُمْ قَدْ اعْتَرَوْا عَلَيَّ.*

Bring my soul out of prison, that I may praise Thy Name.	أَخْرِجْ مِنْ الْحَبْسِ نَفْسِي، لِكِي أَشْكُرَ اسْمَكَ.
The righteous shall wait for me until Thou recompense me.	إِيَّايَ يَنْتَظِرُ الصِّدِّيقُونَ حَتَّى تُجَازِيَنِي.
Out of the depths have I cried to Thee, O Lord, Lord hear my voice.	مِنَ الْأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبِّ، يَا رَبُّ اسْتَمِعِ صَوْتِي.
Let Thine ears be attentive to the voice of my supplication.	لِتَكُنْ أذُنَاكَ مُصْغِيَّتَيْنِ إِلَى صَوْتِ تَضَرُّعِي.

For Holy Saturday in Tone One

<p><i>Verse 6. If Thou, O Lord, shouldst mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.</i></p> <p>The whole creation, O Christ, hath been transfigured by fear at beholding thee suspended on the Cross. The sun was darkened, the foundations of the earth were troubled, and everything suffered with the Creator of all. Wherefore, O thou who didst endure this willingly for us, O Lord, glory to thee.</p>	<p>سْتِيخَن 6: إِنْ كُنْتَ لِلْآثَامِ رَاصِدًا يَا رَبُّ، فَيَا رَبُّ مَنْ يَثْبُتُ؟ فَإِنَّ مِنْ عِنْدِكَ الْإِغْتِقَارَ.</p> <p>أَيُّهَا الْمَسِيحُ، إِنَّ كُلَّ الْبَرِيَّةِ اسْتَحَالَتْ خَوْفًا لَمَّا شَاهَدَتْكَ مَعْلَقًا عَلَى الصَّلِيبِ. فَالشَّمْسُ اذْهَمَّتْ، وَأُسُسِ الْأَرْضِ اضْطَرَبَتْ، وَالْكَلُّ تَأَلَّمُوا مَعَ خَالِقِ الْكُلِّ. فَيَا مَنْ احْتَمَلَ ذَلِكَ طَوْعًا مِنْ أَجْلِنَا، يَا رَبُّ، الْمَجْدُ لَكَ.</p>
<p><i>Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.</i></p> <p>The whole creation, O Christ, hath been transfigured by fear at beholding thee suspended on the Cross. The sun was darkened, the foundations of the earth were troubled, and everything suffered with the Creator of all. Wherefore, O thou who didst endure this willingly for us, O Lord, glory to thee.</p>	<p>سْتِيخَن 5: مِنْ أَجْلِ اسْمِكَ صَبَرْتُ لَكَ يَا رَبُّ، صَبَرْتُ نَفْسِي فِي أَقْوَالِكَ، تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ.</p> <p>أَيُّهَا الْمَسِيحُ، إِنَّ كُلَّ الْبَرِيَّةِ اسْتَحَالَتْ خَوْفًا لَمَّا شَاهَدَتْكَ مَعْلَقًا عَلَى الصَّلِيبِ. فَالشَّمْسُ اذْهَمَّتْ، وَأُسُسِ الْأَرْضِ اضْطَرَبَتْ، وَالْكَلُّ تَأَلَّمُوا مَعَ خَالِقِ الْكُلِّ. فَيَا مَنْ احْتَمَلَ ذَلِكَ طَوْعًا مِنْ أَجْلِنَا، يَا رَبُّ، الْمَجْدُ لَكَ.</p>

For Holy Saturday in Tone Two

<p><i>Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord.</i></p> <p>Why doth the law-transgressing people of false worship meditate in falsehood? Why was</p>	<p>سْتِيخَن 4: مِنْ أَنْفِجَارِ الصُّبْحِ إِلَى اللَّيْلِ، مِنْ أَنْفِجَارِ الصُّبْحِ لِيَتَّكِلَ إِسْرَائِيلُ عَلَى الرَّبِّ.</p> <p>لِمَاذَا الشَّعْبُ الرَّدِيءُ الْإِعْتِقَادِ، الْمُتَعَدِّي الشَّرِيعَةَ، يَهْدُ بِالْبَاطِلِ؟ لِمَاذَا حُكِمَ عَلَى حَيَاةِ</p>
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he condemned to death who is the life of all? What great wonder that the Creator of the world hath been delivered into the hands of the wicked, and the lover of mankind hath been elevated on a tree to deliver those who are bound in Hades, who cry, “O long-suffering Father, glory to thee.”

الْكَلِّ بِالْمَوْتِ؟ فَيَا لَهُ مِنْ عَجَبٍ عَظِيمٍ، إِذْ إِنَّ مُبْدِعَ الْعَالَمِ أُسْلِمَ إِلَى أَيْدِي الْأَثَمَةِ، وَالْمُحِبِّ الْبَشَرِ رُفِعَ عَلَى عُودٍ لِكَيْ يُعْتَقَ الْمُكَبَّلِينَ فِي الْجَحِيمِ هَاتِفِينَ: أَيُّهَا الرَّبُّ الطَّوِيلُ الْأَنَاءِ، الْمَجْدُ لَكَ.

Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

Today the blameless Virgin hath seen thee, O Word, suspended on the Cross, and her heart was wounded with mourning from parental emotions. She sighed disconsolately from the depth of her soul. She pulled her hair and cheeks bitterly. She smote her breast crying with copious tears, “Woe is me, O my Divine Son! Woe is me, O Light of the world! Now hast thou disappeared before mine eyes, O Lamb of God!” Then the incorporeal hosts were engulfed with trembling, crying, “O incomprehensible Lord, glory to thee!”

سَتِيخُن 3: لِأَنَّ مِنَ الرَّبِّ الرَّحْمَةَ، وَمِنْهُ النَّجَاةُ الْكَثِيرَةُ، وَهُوَ يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ. الْيَوْمَ الْبَتُولُ الْبَرِيئَةُ مِنَ الْعَيْبِ أَبْصَرْتِكَ مُعَلَّقًا عَلَى الصَّلِيبِ، أَيُّهَا الْكَلِمَةُ، فَانْجَرَحَ قَلْبُهَا بِنَحِيبِ الْجَوَانِحِ الْوَالِدِيَّةِ، وَتَنَهَّدَتْ بِتَفَجُّعٍ مِنْ صَمِيمِ النَّفْسِ، وَتَمَزَّمَرَتْ، وَقَرَعَتْ صَدْرَهَا هَاتِفَةً بِأَنْسِجَامِ الْعَبْرَاتِ: وَيُنْجِي يَا وَلَدِي الْإِلَهِيِّ! وَيَلِي يَا نَوْرَ الْعَالَمِ! كَيْفَ غَبَتْ عَنْ عَيْنِي يَا حَمَلَ اللَّهِ؟ حِينَئِذٍ الْأَجْنَادُ الْعَادِمُونَ الْأَجْسَادِ شَمَلَتْهُمْ الرَّعْدَةُ صَارَخِينَ: أَيُّهَا الرَّبُّ الَّذِي لَا يُدْرِكُ، الْمَجْدُ لَكَ.

Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.

O Christ, God of all creation and its Maker, she who without seed gave thee birth, seeing thee suspended on a tree, cried bitterly, “Whither hath the beauty of thy countenance disappeared, O my Son? I cannot endure the sight of thine unjust crucifixion. Arise soon, that I may behold thy third-day resurrection from the dead.”

سَتِيخُن 2: سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ، وَامْدَحُوهُ يَا سَائِرَ الشُّعُوبِ. أَيُّهَا الْمَسِيحُ إِلَهُ كُلِّ الْبَرَايَا وَمُبْدِعُهَا، إِنَّ الَّتِي وَلَدْتِكَ بِغَيْرِ زَرْعٍ، لَمَّا رَأَتْكَ مُعَلَّقًا عَلَى عُودٍ، صَرَخَتْ بِمِرَارَةٍ: أَيْنَ غَابَ جَمَالُ طَلْعَتِكَ يَا وَلَدِي؟ لَسْتُ أَحْتَمِلُ مَشَاهِدَةَ صَلْبِكَ ظُلْمًا. فَانْهَضْ مُسْرِعًا لِأَشَاهِدَ قِيَامَتِكَ مِنْ بَيْنِ الْأَمْوَاتِ، ذَاتَ الثَّلَاثَةِ الْأَيَّامِ.

For Holy Saturday in Tone Six

Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.

Today the Lord of creation standeth before Pilate, and the Creator of all is delivered up to

سَتِيخُن 1: لِأَنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا، وَحَقُّ الرَّبِّ يَدُومُ إِلَى الدَّهْرِ. الْيَوْمَ سَيِّدُ الْخَلِيقَةِ يَمْتَلُ أَمَامَ بِيلاطُسَ، وَبَارِيءٌ

crucifixion, offered as a lamb of his own will. He is fastened with nails, pierced with a spear, and a sponge is brought near to him who rained manna. The Redeemer of the world is smitten on his cheek, and the Redeemer of all is ridiculed by his own servants. What love the Master showed to mankind! For he prayed his Father on behalf of his crucifiers, saying, "Remit them this sin, for the transgressors of the law know not what they unjustly do."

الْكَلِّ يُدْفَعُ إِلَى الصَّلْبِ، مُقَدِّمًا كَحَمَلٍ بِاخْتِيَارِهِ. الَّذِي أَمْطَرَ الْمَنَّانَ يُسَمَّرُ بِالمَسَامِيرِ، وَيُطْعَنُ بِحَرْبَةٍ، وَيُدْنَى مِنْهُ بِالسَّفَنَجَةِ. وَفَادِي الْعَالَمِ يُلْطَمُ عَلَى خَدَّيْهِ. وَإِلَهُ الْكَلِّ يَهْرَأُ بِهِ مِنْ عَبِيدِهِ. فَيَا لَمَوْدَةَ السَّيِّدِ لِلْبَشَرِ، لِأَنَّهُ كَانَ يَسْأَلُ أَبَاهُ مِنْ أَجْلِ صَالِبِيهِ قَائِلًا: أَتُرِكَ لَهُمْ هَذِهِ الْخَطِيئَةَ، لِأَنَّ الْمُخَالَفِينَ الشَّرِيعَةَ لَا يَعْلَمُونَ مَا يَفْعَلُونَهُ ظُلْمًا.

DOXASTICA FOR HOLY SATURDAY IN TONE SIX

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

Oh, how the assembly of the law-transgressors condemned to death the King of creation, not being ashamed nor abashed by his benevolences, of which he had assured them formerly, calling them to their remembrance, saying, "My people, what have I done to thee? Have I not showered Judaism with wonders? Have I not raised the dead by only a word? Have I not healed every sickness and every weakness? With what, then, hast thou rewarded me? And why forgetest thou me? For healing, thou hast inflicted wounds upon me; and for raising the dead, thou dost cause me, the benevolent, to die suspended upon a Tree as an evil-doer; the Giver of the Law, as a law-transgressor; and the King of all, as one who is condemned." Wherefore, O long-suffering Lord, glory to thee.

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

Today is beheld the working of a dread and strange mystery; for he who is inapprehensible is laid hold of; and he who released Adam is chained. He who trieth the hearts and reigns is tried falsely, and he who looketh into the depths is locked in prison. He before whom the heavenly powers stand trembling standeth before Pilate. The Creator is smitten by the

المَجْدُ لِلآبِ، وَالابْنِ، وَالرُّوحِ الْقُدُّوسِ.

أَوَاهُ كَيْفَ مَخْفَلٌ مُخَالَفِي النَامُوسِ قَدْ حَكَمَ بِالمَوْتِ عَلَى مَلِكِ البَرِيَّةِ، وَلَمْ يَخْجَلْ وَيَحْتَشِمْ مِنْ إِحْسَانَاتِهِ الَّتِي سَبَقَ هُوَ فَأَكَّدَهَا، مُذَكِّرًا إِيَّاهُمْ بِهَا وَقَائِلًا: يَا شَعْبِي مَاذَا فَعَلْتُ بِكَ؟ أَلَمْ أُفْعِمِ اليَهُودِيَّةَ مِنَ العَجَائِبِ؟ أَلَمْ أَنْهَضِ الأَمْوَاتَ بِكَلِمَةٍ فَقَطُّ؟ أَلَمْ أَشْفِ كُلَّ مَرَضٍ وَاسْتَرَخَاءٍ؟ فَبِمَاذَا تَكَفَيْتَنِي؟ وَلِمَاذَا تَنْسَانِي؟ عِوَضَ الأَشْفِيَّةِ وَضَعْتَ فِيَّ جِرَاحَاتٍ. بَدَلَ إِحْيَاءِ المَوْتَى، تُمَيِّتُنِي مَعْلَقًا عَلَى خَشَبَةٍ، أَنَا المَحْسِنَ كِفَاعِلِ شَرٍّ، وَالمُؤَدِّعَ النَامُوسِ كَمُتَعَدِّي الشَّرِيعَةَ، وَمَلِكِ الْكَلِّ كَمَقْضِي عَلَيْهِ. فَيَا طَوِيلَ الأَنَاءَةِ، يَا رَبُّ، المَجْدُ لَكَ.

الآنَ وَكَلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ، آمِينَ.

اليَوْمَ يُشَاهَدُ سِرٌّ مَصْنُوعٌ، رَهِيْبٌ وَمُسْتَعْرَبٌ، فَإِنَّ الَّذِي لَا يُلْمَسُ، يُضْبَطُ؛ وَالحَالُّ آدَمَ مِنَ اللَّعْنَةِ، يُكَبَّلُ؛ وَالمُفَاحِصُ القُلُوبِ وَالمُكَلِّي، يُسْتَفْحَصُ ظُلْمًا؛ وَالَّذِي غَلَقَ اللُّجَّةَ، يُغْلَقُ عَلَيْهِ فِي قَبْرِ؛ وَالَّذِي تَنْصَبُ لَدَيْهِ القَوَاتُ السَّمَاوِيَّةُ

<p>hand of his creatures! The Judge of the living and the dead is condemned to death on a Tree; and the Destroyer of Hades is enfolded in the grave. Wherefore, O thou who didst of thy compassion bear all these things, saving all from the curse, O long-suffering Lord, glory to thee.</p>	<p>بِرِعْدَةٍ، يَمْتَلُ أَمَامَ بِيلاطُسَ؛ والباريُّ يُطَمُّ مِنْ يَدِ مَبْرُوءَةٍ؛ وقاضي الأحياءِ والأمواتِ، يُقْضَى عَلَيْهِ بِحَسْبَةِ؛ ومُبيدُ الجَحِيمِ، يُطَبَّقُ عَلَيْهِ فِي قَبْرِ. فَيَا مَنْ اخْتَمَلَ هَذَا كُلَّهُ بِرَأْفَتِهِ، وَخَلَّصَ الْكُلَّ مِنَ اللَّعْنَةِ، أَيُّهَا الرَّبُّ الطَّوِيلُ الْأَنَاءِ، الْمَجْدُ لَكَ.</p>
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THE HOLY ENTRANCE WITH THE GOSPEL BOOK

(While the Doxasticon is chanted, the following dialogue occurs QUIETLY as the clergy make the entrance.)

<p>Deacon: Let us pray to the Lord. Lord, have mercy.</p>	<p>الشماس: إلى الرَّبِّ نَطْلُبُ. يَا رَبُّ ارْحَمْنَا.</p>
<p>Priest: In the evening and in the morning and at noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray unto Thee, O Master of all, Lord Who lovest mankind: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all who seek after our souls. For unto Thee, O Lord, Lord, are our eyes, and in Thee have we hoped. Put us not to shame, O our God. For unto Thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.</p>	<p>الكاهن: مَسَاءً وَصَبَاحاً وَعِنْدَ الظَّهيرةِ، نُسَبِّحُكَ وَنُبَارِكُكَ، وَنَشْكُرُكَ وَنَطْلُبُ إِلَيْكَ، يَا سَيِّدَ الْكُلِّ، الرَّبُّ الْمُحِبُّ الْبَشَرَ. فَقَوِّمِ صَلَاتِنَا كَالْبَخُورِ أَمَامَكَ، وَلَا تَمِلْ قُلُوبَنَا إِلَى أَقْوَالٍ أَوْ أَفْكَارٍ شَرِّيرَةٍ، بَلْ نَجِّنَا مِنْ جَمِيعِ الَّذِينَ يُطَارِدُونَ نَفُوسَنَا، لِأَنَّ عَيُونَنَا إِلَيْكَ يَا رَبُّ، يَا رَبُّ، وَعَلَيْكَ تَوَكَّلْنَا. فَلَا تَخْذُلْنَا يَا إِلَهَنَا. لِأَنَّهُ بِكَ يَلِيقُ كُلُّ مَجْدٍ وَإِكْرَامٍ وَسُجُودٍ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>

(When the clergy reach the center of the solea, this next dialogue occurs QUIETLY.)

<p>Deacon: Bless, master, the holy entrance.</p>	<p>الشماس: بَارِكْ، يَا سَيِّدُ، الدُّخُولَ الْمُقَدَّسَ.</p>
<p>Priest: Blessed is the entrance to thy holy place, always, now and ever and unto ages of ages.</p>	<p>الكاهن: مُبَارَكٌ هُوَ دُخُولُ قَدَيْسِيكَ كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>Deacon: Amen.</p>	<p>الشماس: آمِينَ .</p>
<p>Deacon: Wisdom! Let us attend!</p>	<p>الشماس: الْحِكْمَةَ! فَلْنَسْتَقِمَّ!</p>

O GLADSOME LIGHT

<p>Choir: 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</p>	<p>الجوقة: يَا نُوراً بِهِيَا لِقُدْسِ مَجْدِ الْآبِ الَّذِي لَا يَمُوتُ، السَّمَاوِيِّ، الْقُدُّوسِ، الْمَغْبُوطِ، يَا يَسُوعَ الْمَسِيحِ. إِذْ قَدْ بَلَّغْنَا إِلَى غُرُوبِ الشَّمْسِ، وَنَظَرْنَا</p>
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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.

نوراً مسائياً، نُسَبِّحُ الآبَ وَالإِبْنَ وَالرُّوحَ الْقُدُسَ الإِلَهَ. فَيَا ابْنَ اللَّهِ الْمُعْطِيَ الْحَيَاةَ، إِنَّكَ لَمُسْتَحَقٌّ فِي سَائِرِ الْأَوْقَاتِ أَنْ تُسَبِّحَ بِأَصْوَاتٍ بَارَّةٍ، لِذَلِكَ الْعَالَمُ لَكَ يُمَجِّدُ.

THE OLD TESTAMENT READINGS

The First Reading

Deacon: Let us attend!

الشماس: لِنُصْغِ!

Reader: They parted my garments amongst them, and upon my vesture, did they cast lots. My God, my God, look upon me: why hast thou forsaken me?

الجوقة: اقْتَسَمُوا ثِيَابِي بَيْنَهُمْ، وَعَلَى لِبَاسِي اقْتَرَعُوا. إِلَهِي إِلَهِي، لِمَاذَا تَرَكْتَنِي؟

Deacon: Wisdom!

الشماس: حِكْمَةً!

Reader: The Reading from the Book of Exodus. (33:11-23)

القارئ: قِرَاءَةٌ مِنْ سِفْرِ الْخُرُوجِ.

Deacon: Let us attend!

الشماس: لِنُصْغِ!

Reader: Thus the Lord used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his servant Joshua the son of Nun, a young man, did not depart from the tent. Moses said to the Lord, “See, thou sayest to me, ‘Bring up this people’; but thou hast not let me know whom thou wilt send with me. Yet thou hast said, ‘I know you by name, and you have also found favor in my sight.’ Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee and find favor in thy sight. Consider too that this nation is thy people.” And he said, “My presence will go with you, and I will give you rest.” And he said to him, “If thy presence will not go with me, do not carry us up from here. For how shall it be known that I have found favor in thy sight, I and thy people? Is it not in thy going with us, so that we are distinct, I and thy people, from all other people that are upon the face of the earth?” And the Lord said to

القارئ: وَخَاطَبَ الرَّبُّ مُوسَى وَجْهًا لَوَجْهِهِ، كَمَا يُكَلِّمُ الرَّجُلُ صَاحِبَهُ. وَإِذَا رَجَعَ مُوسَى إِلَى الْمَحَلَّةِ كَانَ خَادِمُهُ يَشُوعُ بْنُ نُونِ الْغُلَامِ، لَا يَبْرَحُ مِنْ دَاخِلِ الْخَيْمَةِ. وَقَالَ مُوسَى لِلرَّبِّ: «انظُرْ. أَنْتَ قَائِلٌ لِي: أَصْعِدْ هَذَا الشَّعْبَ، وَأَنْتَ لَمْ تُعْرِفْنِي مَنْ تُرْسِلُ مَعِي. وَأَنْتَ قَدْ قُلْتَ: عَرَفْتُكَ بِاسْمِكَ، وَوَجَدْتُ أَيْضًا نِعْمَةً فِي عَيْنِي. فَالآنَ إِنْ كُنْتُ قَدْ وَجَدْتُ نِعْمَةً فِي عَيْنَيْكَ فَعَلِمْنِي طَرِيقَكَ حَتَّى أَعْرِفَكَ لِكَيْ أَجِدَ نِعْمَةً فِي عَيْنَيْكَ. وَانظُرْ أَنَّ هَذِهِ الْأُمَّةَ شَعْبُكَ». فَقَالَ: «وَجْهِي يَسِيرُ فَأَرِيحُكَ». فَقَالَ لَهُ: «إِنْ لَمْ يَسِرْ وَجْهَكَ فَلَا تُصْعِدْنَا مِنْ هَهُنَا، فَإِنَّهُ بِمَاذَا يُعْلَمُ أَنِّي وَجَدْتُ نِعْمَةً فِي عَيْنَيْكَ أَنَا وَشَعْبُكَ؟ أَلَيْسَ بِمَسِيرِكَ مَعَنَا؟ فَانْمَتَّازْ أَنَا وَشَعْبُكَ عَنِ جَمِيعِ

Moses, "This very thing that you have spoken I will do; for you have found favor in my sight, and I know you by name." Moses said, "I pray thee, show me thy glory." And he said, "I will make all my goodness pass before you, and will proclaim before you my name 'The Lord'; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But," he said, "you cannot see my face; for man shall not see me and live." And the Lord said, "Behold, there is a place by me where you shall stand upon the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen."

الشُّعُوبِ الَّذِينَ عَلَى وَجْهِ الْأَرْضِ». فَقَالَ الرَّبُّ لِمُوسَى: «هَذَا الْأَمْرُ أَيْضًا الَّذِي تَكَلَّمْتَ عَنْهُ أَفْعَلُهُ، لِأَنَّكَ وَجَدْتَ نِعْمَةً فِي عَيْنَيَّ، وَعَرَفْتُكَ بِاسْمِكَ». فَقَالَ: «أُرِنِي مَجْدَكَ». فَقَالَ: «أُحْيِزُ كُلَّ جُودَتِي قُدَّامَكَ. وَأَنَادِي بِاسْمِ الرَّبِّ قُدَّامَكَ. وَأَتَرَاءُ عَلَى مَنْ أَتَرَاءُ، وَأَرْحَمُ مَنْ أَرْحَمُ». وَقَالَ: «لَا تَقْدِرُ أَنْ تَرَى وَجْهِي، لِأَنَّ الْإِنْسَانَ لَا يَرَانِي وَيَعِيشُ». وَقَالَ الرَّبُّ: «هُوَذَا عِنْدِي مَكَانٌ، فَتَقِفْ عَلَى الصَّخْرَةِ. وَيَكُونُ مَتَى اجْتَأَزَ مَجْدِي، أَنِّي أَضَعُكَ فِي نُفْرَةٍ مِنَ الصَّخْرَةِ، وَأَسْتُرُكَ بِيَدِي حَتَّى اجْتَأَزَ. ثُمَّ أَرْفَعُ يَدِي فَتَنْظُرُ وَرَائِي، وَأَمَّا وَجْهِي فَلَا يُرَى».

The Second Reading

Deacon: Let us attend!

الشماس: لِنُصِغْ!

Reader: Judge them, O Lord, that do me injustice; war against them that war against me. They rewarded me evil for good.

القارئ: خَاصِمَ يَا رَبُّ مُخَاصِمِيَّ. قَاتِلْ مُقَاتِلِيَّ. يُجَاوِزُونِي عَنِ الْخَيْرِ شَرًّا.

Deacon: Wisdom!

الشماس: حِكْمَةً!

Reader: The Reading from the Book of Job. (42:12-17)

القارئ: قِرَاءَةٌ مِنْ سِفْرِ أَيُّوبَ الصِّدِّيقِ.

Deacon: Let us attend!

الشماس: لِنُصِغْ!

Reader: And the Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first Jemi'mah; and the name of the second Kezi'ah; and the name of the third Ker'enhap'puch. And in all the land there were no women so fair as Job's daughters; and their father gave them inheritance among their

القارئ: وَبَارَكَ الرَّبُّ آخِرَةَ أَيُّوبَ أَكْثَرَ مِنْ أَوْلَاهُ. وَكَانَ لَهُ أَرْبَعَةٌ عَشَرَ أَلْفًا مِنَ الْغَنَمِ، وَسِتَّةٌ أَلْفٌ مِنَ الْإِبِلِ، وَأَلْفُ فَدَّانٍ مِنَ الْبَقَرِ، وَأَلْفُ أَتَانٍ. وَكَانَ لَهُ سَبْعَةٌ بَنِينَ وَثَلَاثُ بَنَاتٍ. وَسَمَّى اسْمَ الْأُولَى يَمِيمَةَ، وَاسْمَ الثَّانِيَةِ قَصِيْعَةَ، وَاسْمَ الثَّلَاثَةِ قَرْنَ هَقُوكَ. وَلَمْ تُوْجَدْ نِسَاءٌ جَمِيلَاتٌ كَبَنَاتِ أَيُّوبَ فِي كُلِّ الْأَرْضِ، وَأَعْطَاهُنَّ أَبُوهُنَّ مِيرَاثًا بَيْنَ إِخْوَتِهِنَّ. وَعَاشَ أَيُّوبُ بَعْدَ هَذَا مِئَةً وَأَرْبَعِينَ

brothers. And after this Job lived a hundred and forty years, and saw his sons, and his sons' sons, four generations. And Job died, an old man, and full of days. The same dwelt in Haran, on the borders of Edom and Arabia. And he was called Yabob, and he took unto himself a wife, an Arabian woman, and she bore him a son called Hannoun. And Job's father was Zerah, the son of Esau, making him the fifth in the descent from Abraham. And it was also written that he will rise with those whom our Lord shall raise.

سَنَةً، وَرَأَى بَنِيهِ وَبَنِي بَنِيهِ إِلَى أَرْبَعَةِ أَجْيَالٍ. ثُمَّ مَاتَ أَيُّوبُ شَيْخًا وَشَبَعَانَ الْأَيَّامِ. وَكُتِبَ أَيْضًا أَنَّهُ سَيَقُومُ مَعَ الَّذِينَ يَقِيمُهُمْ رَبُّنَا. هَذَا تُرْجِمَ مِنَ الْمَصْحَفِ السَّرْيَانِيِّ. وَكَانَتْ سُكْنَاهُ فِي حُورَانَ عَلَى حُدُودِ أَدُومَ وَالْعَرَبِيِّ وَكَانَ اسْمُهُ يُوْبَابَ وَأَخَذَ امْرَأَةً عَرَابِيَّةً وَوَلَدَتْ لَهُ ابْنًا اسْمُهُ حَنُونٌ، هَذَا كَانَ أَبَاهُ زَارَاتُ ابْنُ عَيْسَى وَأُمُّهُ بُوَسُورَةَ. فَهُوَ إِذْنًا ابْنُ خَامِسٍ مِنْ إِبْرَاهِيمَ. وَكُتِبَ أَيْضًا أَنَّهُ سَيَرْتَفِعُ مَعَ أَوْلَادِكَ الَّذِينَ سَيُرِيهِمْ رَبُّنَا.

The Third Reading

Deacon: Wisdom!

Reader: The Reading is from Prophecy of Isaiah. (52:13-15; 53:1-12; 54:1)

Deacon: Let us attend!

Reader: Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him — his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men — so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him.

He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our

الشماس: حِكْمَةٌ!

القارئ: قِرَاءَةٌ مِنْ نُبُوءَةِ إِشْعِيَاءَ النَّبِيِّ.

الشماس: لِنُصَِّغْ!

القارئ: هَذِهِ الْأَقْوَالُ يَقُولُهَا الرَّبُّ هَا ابْنِي يَعْقَلُ، يَتَعَالَى وَيَرْتَفِعُ وَيَتَسَامَى جِدًّا. كَمَا انْدَهَشَ مِنْكَ كَثِيرُونَ. كَانَ مَنْظَرُهُ كَذَا مُفْسَدًا أَكْثَرَ مِنَ الرَّجُلِ، وَصُورَتُهُ أَكْثَرَ مِنْ بَنِي آدَمَ. هَكَذَا يَنْصُحُ أُمَّمًا كَثِيرِينَ. مِنْ أَجْلِهِ يَسُدُّ مُلُوكٌ أَفْوَاهَهُمْ، لِأَنَّهُمْ قَدْ أَبْصَرُوا مَا لَمْ يُخْبَرُوا بِهِ، وَمَا لَمْ يَسْمَعُوهُ فَهَمُّوهُ. مَنْ صَدَّقَ خَبْرَنَا، وَلِمَنْ اسْتَعْلَنْتَ ذِرَاعَ الرَّبِّ؟ نَبَتَ قُدَّامَهُ كَفْرُخٍ وَكَعِرْقٍ مِنْ أَرْضِ يَابِسَةٍ، لَا صُورَةَ لَهُ وَلَا جَمَالَ فَنَنْظُرَ إِلَيْهِ، وَلَا مَنْظَرَ فَنَسْتَهِيهُ. مُحْتَقَرٌ وَمَخْدُولٌ مِنَ النَّاسِ، رَجُلٌ أَوْجَاعٍ وَمُخْتَبِرُ الْحَزَنِ، وَكُمُسْتَرٍ عَنْهُ وَجُوهُنَا، مُحْتَقَرٌ فَلَمْ نَعْتَدْ بِهِ. لَكِنَّ أَحْزَانَنَا حَمَلَهَا، وَأَوْجَاعَنَا تَحَمَّلَهَا. وَنَحْنُ حَسِبْنَاهُ مُصَابًا مَضْرُوبًا مِنَ اللَّهِ وَمَذْلُولًا. وَهُوَ مَجْرُوحٌ لِأَجْلِ

iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore, I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. “Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in travail! For the children of the desolate one will be more than the children of her that is married, says the Lord.

مَعَاصِينَا، مَسْحُوقٌ لِأَجْلِ آثَامِنَا. تَأْدِيبٌ سَلَامِنَا عَلَيْهِ، وَبِحُبْرِهِ شُفِينَا. كُلُّنَا كَغَنَمٍ ضَلَلْنَا. مَلْنَا كُلٌّ وَاحِدٍ إِلَى طَرِيقِهِ، وَالرَّبُّ وَضَعَ عَلَيْهِ إِثْمَ جَمِيعِنَا. ظَلِمَ أَمَّا هُوَ فَتَذَلَّ وَلَمْ يَفْتَحْ فَاهُ. كَشَاةٌ تُسَاقُ إِلَى الذَّبْحِ، وَكَنَعَجَةٍ صَامِتَةٍ أَمَامَ جَارِيهَا فَلَمْ يَفْتَحْ فَاهُ. مِنَ الضُّغْطَةِ وَمِنَ الدَّيْنُونَةِ أُخِذَ. وَفِي جِيلِهِ مَنْ كَانَ يَظُنُّ أَنَّهُ قُطِعَ مِنْ أَرْضِ الْأَحْيَاءِ، أَنَّهُ ضُرِبَ مِنْ أَجْلِ ذَنْبِ شَعْبِي؟ وَجُعِلَ مَعَ الْأَشْرَارِ قَبْرُهُ، وَمَعَ غَنِيِّ عِنْدَ مَوْتِهِ. عَلَى أَنَّهُ لَمْ يَعْمَلْ ظُلْمًا، وَلَمْ يَكُنْ فِي فَمِهِ غِشٌّ. أَمَّا الرَّبُّ فَسَرَّ بِأَنْ يَسْحَقَهُ بِالْحَزَنِ. إِنْ جَعَلَ نَفْسَهُ ذَبِيحَةً إِثْمَ يَرَى نَسْلًا تَطُولُ أَيَّامُهُ، وَمَسْرَةً الرَّبِّ بِيَدِهِ تَتَجَحُّ. مِنْ تَعَبِ نَفْسِهِ يَرَى وَيَشْبَعُ، وَعَبْدِي الْبَارُّ بِمَعْرِفَتِهِ يُبْرِرُ كَثِيرِينَ، وَأَثَامَهُمْ هُوَ يَحْمِلُهَا. لِذَلِكَ أَقْسِمُ لَهُ بَيْنَ الْأَعْرَاءِ وَمَعَ الْعُظَمَاءِ يَقْسِمُ غَنِيمَةً، مِنْ أَجْلِ أَنَّهُ سَكَبَ لِمَوْتِ نَفْسِهِ وَأُخْصِيَ مَعَ أَثْمَةٍ، وَهُوَ حَمَلَ خَطِيئَةَ كَثِيرِينَ وَشَفَعَ فِي الْمُذْنِبِينَ. «تَرْتَمِي أَيَّتُهَا الْعَاقِرُ الَّتِي لَمْ تَلِدْ. أَشِيدِي بِالتَّرْتُمِ أَيَّتُهَا الَّتِي لَمْ تَمَحْضُ، لِأَنَّ بَنِي الْمُسْتَوْحِشَةِ أَكْثَرُ مِنْ بَنِي ذَاتِ الْبَعْلِ، قَالَ الرَّبُّ.

THE EPISTLE

Deacon: Let us attend.

Reader: They have laid me in the lower pits, in the dark places. O Lord, the God of my salvation, I have cried day and night before thee.

الشماس: لِنُصَغِ!

القارئ: وَضَعُونِي فِي جُبِّ أَسْفَلِ السَّافِلِينَ. يَا رَبُّ، إِلَهَ خَلَاصِي، بِالنَّهَارِ وَاللَّيْلِ صَرَخْتُ أَمَامَكَ.

Deacon: Wisdom.

Reader: The reading is from the First Epistle of Saint Paul to the Corinthians. (1:18-2:2)

Deacon: Let us attend.

Reader: Brethren, the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, "Let him who boasts, boast of the Lord." When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to

الشماس: حِكْمَةٌ!

القارئ: فَضَّلْتُ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ
الْأُولَى إِلَى أَهْلِ كورِنْثُوسِ.

الشماس: لِنُصْغِ!

القارئ: يَا إِخْوَةَ، إِنَّ كَلِمَةَ الصَّلِيبِ عِنْدَ الْهَالِكِينَ
جَهَالَةٌ، وَأَمَّا عِنْدَنَا نَحْنُ الْمُخَلَّصِينَ فَهِيَ قُوَّةُ
اللَّهِ، لِأَنَّهُ كُتِبَ: «سَابِيْدُ حِكْمَةِ الْحُكَمَاءِ، وَأَرْفُضُ
فَهْمَ الْفُهَمَاءِ». فَأَيْنَ الْحَكِيمِ؟ أَيْنَ الْكَاتِبِ؟ أَيْنَ
مُبَاحِثِ هَذَا الدَّهْرِ؟ أَلَيْسَ اللَّهُ حِكْمَةً قَدْ جَهَلَ
حِكْمَةَ هَذَا الْعَالَمِ؟ فَإِنَّهُ إِذْ كَانَ الْعَالَمُ فِي حِكْمَةِ
اللَّهِ لَمْ يَعْرِفِ اللَّهَ بِالْحِكْمَةِ، ارْتَضَى اللَّهُ أَنْ
يُخَلِّصَ بِجَهَالَةِ الْكِرَازَةِ الَّذِينَ يُؤْمِنُونَ. لِأَنَّ الْيَهُودَ
يَسْأَلُونَ آيَةً، وَالْيُونَانِيِّينَ يَطْلُبُونَ حِكْمَةً، وَلَكِنَّا
نَحْنُ نَكْرُرُ بِالْمَسِيحِ مَضْلُوبًا: لِلْيَهُودِ عَثْرَةً،
وَالْيُونَانِيِّينَ جَهَالَةً! أَمَّا لِلْمَدْعُوِّينَ مِنَ الْيَهُودِ
وَالْيُونَانِيِّينَ، فَالْمَسِيحُ قُوَّةُ اللَّهِ وَحِكْمَةُ اللَّهِ. لِأَنَّ
مُسْتَجْهِلِ اللَّهِ أَحْكَمَ مِنَ النَّاسِ! وَمُسْضَعْفِ اللَّهِ
أَقْوَى مِنَ النَّاسِ! أَنْظَرُوا دَعْوَتَكُمْ إِنَّهُ لَيْسَ
كَثِيرُونَ حُكَمَاءَ حَسَبِ الْجَسَدِ، وَلَا كَثِيرُونَ
أَقْوِيَاءَ، وَلَا كَثِيرُونَ شُرَفَاءَ. بَلِ اخْتَارَ اللَّهُ جُهَالَ
الْعَالَمِ لِيُخْزِيَ الْحُكَمَاءَ. وَاخْتَارَ اللَّهُ ضَعْفَاءَ الْعَالَمِ
لِيُخْزِيَ الْأَقْوِيَاءَ. وَاخْتَارَ اللَّهُ أَدْنِيَاءَ الْعَالَمِ
وَالْمُزْدَرِيَّ وَغَيْرَ الْمَوْجُودِ لِيُبْطِلَ الْمَوْجُودَ، لِكَيْ
لَا يَفْتَخِرَ كُلُّ ذِي جَسَدٍ أَمَامَهُ. وَمِنْهُ أَنْتُمْ
بِالْمَسِيحِ يَسُوعَ، الَّذِي صَارَ لَنَا حِكْمَةً مِنَ اللَّهِ
وَبِرًّا وَقِدَاسَةً وَفِدَاءً. حَتَّى كَمَا هُوَ مَكْتُوبٌ: «مَنْ
افْتَخَرَ فَلْيَفْتَخِرْ بِالرَّبِّ». وَأَنَا لَمَّا أَتَيْتُ إِلَيْكُمْ أَيُّهَا
الْإِخْوَةُ، أَتَيْتُ لَيْسَ بِفَضْلِ الْكَلَامِ أَوْ الْحِكْمَةِ

know nothing among you except Jesus Christ and him crucified.	مُبَشِّرًا لَكُمْ بِشَهَادَةِ اللَّهِ. لِأَنِّي حَكَمْتُ بِالْأَعْرَفِ بَيْنَكُمْ شَيْئًا إِلَّا يَسُوعَ الْمَسِيحَ وَإِيَّاهُ مَصْلُوبًا.
Priest: Peace be to thee that readest. Choir: Alleluia, Alleluia, Alleluia.	الكاهن: السَّلَامُ لَكَ أَيُّهَا الْقَارِئُ. الجوقة: هَلَلِيوِيَا، هَلَلِيوِيَا، هَلَلِيوِيَا.

THE GOSPEL

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.	الشماس: الْحِكْمَةَ. فَلْنَسْتَقِمْ وَلْنَسْمَعْ الْإِنْجِيلَ الْمُقَدَّسَ.
Priest: Peace be to all.	الكاهن: السَّلَامُ لِجَمِيعِكُمْ.
Choir: And to thy spirit.	الجوق: وَلِرُوحِكَ أَيْضًا.
Priest: The reading is from the Holy Gospel according to Matthew.	الشماس: فَضَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.
Choir: Glory to thee, O Lord. Glory to thee.	الجوق: الْمَجْدُ لَكَ يَا رَبُّ الْمَجْدُ لَكَ.
Deacon: Let us attend.	الشماس: لِنُضْغِ!

(Matthew 27:1-38)

At that time, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pontius Pilate the governor. When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore, that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took	فِي ذَلِكَ الزَّمَانِ، تَشَاوَرَ جَمِيعُ رُؤَسَاءِ الْكَهَنَةِ وَشُيُوخِ الشَّعْبِ عَلَى يَسُوعَ حَتَّى يَقْتُلُوهُ، فَأَوْثَقُوهُ وَمَضَوْا بِهِ وَدَفَعُوهُ إِلَى بِيلاطُسَ الْبُنْطِيَّ الْوَالِيَّ. حِينَئِذٍ لَمَّا رَأَى يَهُودَا الَّذِي أَسْلَمَهُ أَنَّهُ قَدْ دِينَ، نَدِمَ وَرَدَّ الثَّلَاثِينَ مِنَ الْفِضَّةِ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالشُّيُوخِ قَائِلًا: «قَدْ أَخْطَأْتُ إِذْ سَلَّمْتُ دَمًا بَرِيئًا». فَقَالُوا: «مَاذَا عَلَيْنَا؟ أَنْتَ أَبْصِرْ!» فَطَرَحَ الْفِضَّةَ فِي الْهَيْكَلِ وَأَنْصَرَفَ، ثُمَّ مَضَى وَخَنَقَ نَفْسَهُ. فَأَخَذَ رُؤَسَاءُ الْكَهَنَةِ الْفِضَّةَ وَقَالُوا: «لَا يَحِلُّ أَنْ نُفْقِهَا فِي الْخِزَانَةِ لِأَنَّهَا تَمَنُ دَمٌ». فَتَشَاوَرُوا وَاشْتَرَوْا بِهَا حَقْلَ الْفَخَّارِيِّ مَقْبَرَةً لِلْغُرَبَاءِ. لِهَذَا سُمِّيَ ذَلِكَ الْحَقْلُ «حَقْلَ الدَّمِ» إِلَى هَذَا الْيَوْمِ. حِينَئِذٍ تَمَّ مَا قِيلَ بِإِرْمِيَا النَّبِيِّ الْقَائِلِ: «وَأَخَذُوا الثَّلَاثِينَ مِنَ الْفِضَّةِ، تَمَنَ الْمُتَمَنَّيْنَ الَّذِي
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the thirty pieces of silver, the price of him who was valued, who was valued by the sons of Israel, and they gave them for the potter's field, as the Lord directed me.”

Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You have said so.” But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, “Do you not hear how many things they testify against you?” But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barab'bas. So when they had gathered, Pilate said to them, “Whom do you want me to release for you, Barab'bas or Jesus who is called Christ?” For Pilate knew that they had delivered Jesus out of envy. Besides, while he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that righteous man, for I have suffered much over him today in a dream.” Now the chief priests and the elders persuaded the people to ask for Barab'bas and destroy Jesus. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barab'bas.” Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let him be crucified.” And Pilate said, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified.”

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this man's blood; see to it yourselves.” And all the people answered, “His blood be on us and on our children!” Then Pilate released for them

ثَمْنُوهُ مِنْ بَنِي إِسْرَائِيلَ، وَأَعْطَوْهَا عَنْ حَقْلِ
الْفَخَّارِيِّ، كَمَا أَمَرَنِي الرَّبُّ.»

فَوَقَفَ يَسُوعُ أَمَامَ الْوَالِي. فَسَأَلَهُ الْوَالِي قَائِلًا:
«أَأَنْتَ مَلِكُ الْيَهُودِ؟» فَقَالَ لَهُ يَسُوعُ: «أَنْتَ
تَقُولُ». وَبَيْنَمَا كَانَ رُؤَسَاءُ الْكَهَنَةِ وَالشُّيُوخُ
يَشْتَكُونَ عَلَيْهِ لَمْ يُجِبْ بِشَيْءٍ. فَقَالَ لَهُ
بِيلاطُسُ: «أَمَا تَسْمَعُ كَمَا يَشْهَدُونَ عَلَيْكَ؟» فَلَمْ
يُجِبْهُ وَلَا عَنْ كَلِمَةٍ وَاحِدَةٍ، حَتَّى تَعَجَّبَ الْوَالِي
جَدًّا.

وَكَانَ الْوَالِي مُعْتَادًا فِي الْعِيدِ أَنْ يُطْلَقَ لِلْجَمْعِ
أَسِيرًا وَاحِدًا، مَنْ أَرَادُوهُ. وَكَانَ لَهُمْ حِينئِذٍ أَسِيرٌ
مَشْهُورٌ يُسَمَّى بَارَابَاسَ. فَفِيمَا هُمْ مُجْتَمِعُونَ قَالَ
لَهُمْ بِيلاطُسُ: «مَنْ تُرِيدُونَ أَنْ أُطْلِقَ لَكُمْ؟
بَارَابَاسَ أَمْ يَسُوعَ الَّذِي يُدْعَى الْمَسِيحَ؟» لِأَنَّهُ
عَلِمَ أَنَّهُمْ أَسْلَمُوهُ حَسَدًا. وَإِذْ كَانَ جَالِسًا عَلَى
كُرْسِيِّ الْوِلَايَةِ أَرْسَلَتْ إِلَيْهِ امْرَأَتُهُ قَائِلَةً: «إِيَّاكَ
وَذَلِكَ الْبَارَّ، لِأَنِّي تَأَلَّمْتُ الْيَوْمَ كَثِيرًا فِي حُلْمٍ مِنْ
أَجْلِهِ». وَلَكِنَّ رُؤَسَاءَ الْكَهَنَةِ وَالشُّيُوخَ حَرَّضُوا
الْجُمُوعَ عَلَى أَنْ يَطْلُبُوا بَارَابَاسَ وَيُهْلِكُوا يَسُوعَ.
فَأَجَابَ الْوَالِي وَقَالَ لَهُمْ: «مَنْ مِنْ الْاِثْنَيْنِ
تُرِيدُونَ أَنْ أُطْلِقَ لَكُمْ؟» فَقَالُوا: «بَارَابَاسَ!».
قَالَ لَهُمْ بِيلاطُسُ: «فَمَاذَا أَفْعَلُ بِيَسُوعَ الَّذِي
يُدْعَى الْمَسِيحَ؟» قَالَ لَهُ الْجَمِيعُ: «لِيُصَلَّبَ!»
فَقَالَ الْوَالِي: «وَأَيُّ شَرِّ عَمَلٍ؟» فَكَانُوا يَزْدَادُونَ
صُرَاخًا قَائِلِينَ: «لِيُصَلَّبَ!» فَلَمَّا رَأَى بِيلاطُسُ
أَنَّهُ لَا يَنْفَعُ شَيْئًا، بَلَ بِالْحَرِيِّ يَحْدُثُ شَغَبٌ، أَخَذَ
مَاءً وَغَسَلَ يَدَيْهِ قُدَّامَ الْجَمْعِ قَائِلًا: «إِنِّي بَرِيءٌ
مِنْ دَمِ هَذَا الْبَارِّ! أَنْصِرُوا أَنْتُمْ!»

Barab'bas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they went out, they came upon a man of Cyre'ne, Simon by name; this man they compelled to carry Jesus' cross. And when they came to a place called Gol'gotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; that what was spoken by the prophet might be fulfilled, "They parted my garments among them, and for my clothing they cast lots." Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left.

فَأَجَابَ جَمِيعُ الشَّعْبِ وَقَالُوا: «دَمُهُ عَلَيْنَا وَعَلَى أَوْلَادِنَا». حِينَئِذٍ أَطْلَقَ لَهُمُ بَارَابَاسَ، وَأَمَّا يَسُوعُ فَجَلَدَهُ وَأَسْلَمَهُ لِيُصَلَّبَ.

فَأَخَذَ عَسْكَرُ الْوَالِي يَسُوعَ إِلَى دَارِ الْوِلَايَةِ وَجَمَعُوا عَلَيْهِ كُلَّ الْكُتَيْبَةِ، فَعَرَّوهُ وَالْبَسُوهُ رِدَاءً قَرْمِزِيًّا، وَضَفَرُوا إِكْلِيلًا مِنْ شَوْكٍ وَوَضَعُوهُ عَلَى رَأْسِهِ، وَقَصَبَةً فِي يَمِينِهِ. وَكَانُوا يَجْتُونُ قُدَّامَهُ وَيَسْتَهْزِئُونَ بِهِ قَائِلِينَ: «السَّلَامُ يَا مَلِكَ الْيَهُودِ!» وَبَصَقُوا عَلَيْهِ، وَأَخَذُوا الْقَصَبَةَ وَضَرَبُوهُ عَلَى رَأْسِهِ. وَبَعْدَ مَا اسْتَهْزَأُوا بِهِ، نَزَعُوا عَنْهُ الرِّدَاءَ وَالْبَسُوهُ ثِيَابَهُ، وَمَضُوا بِهِ لِلصَّلْبِ. وَفِيمَا هُمْ خَارِجُونَ وَجَدُوا إِنْسَانًا قَيْرَوَانِيًّا اسْمُهُ سِمْعَانُ، فَسَخَرُوهُ لِيَحْمِلَ صَلِيبَهُ. وَلَمَّا أَتَوْا إِلَى مَوْضِعٍ يُقَالُ لَهُ جُلْجَثَةُ، وَهُوَ الْمُسَمَّى «مَوْضِعَ الْجُمُجْمَةِ» أَعْطَوْهُ خَلًّا مَمْرُوجًا بِمِرَارَةٍ لِيَشْرَبَ. وَلَمَّا ذَاقَ لَمْ يَرِدْ أَنْ يَشْرَبَ. وَلَمَّا صَلَّبُوهُ اقْتَسَمُوا ثِيَابَهُ مُقْتَرِعِينَ عَلَيْهَا، لِكَيْ يَتِمَّ مَا قِيلَ بِالنَّبِيِّ: «اقْتَسَمُوا ثِيَابِي بَيْنَهُمْ، وَعَلَى لِبَاسِي الْقَوَا قُرْعَةً». ثُمَّ جَلَسُوا يَحْرُسُونَهُ هُنَاكَ. وَجَعَلُوا فَوْقَ رَأْسِهِ عِلْتَهُ مَكْتُوبَةً: «هَذَا هُوَ يَسُوعُ مَلِكُ الْيَهُودِ». حِينَئِذٍ صَلَّبَ مَعَهُ لِصَانٍ، وَاحِدٌ عَنِ الْيَمِينِ وَوَاحِدٌ عَنِ الْيَسَارِ.

(Luke 23:39-43)

One of the criminals who were hanged railed at him, saying, "If you are the Christ, save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has

وَكَانَ وَاحِدٌ مِنَ الْمُذْنِبِينَ الْمُعَلَّقِينَ يُجَدِّفُ عَلَيْهِ قَائِلًا: «إِنْ كُنْتَ أَنْتَ الْمَسِيحُ، فَخَلِّصْ نَفْسَكَ وَإِيَّانَا!» فَأَجَابَ الْآخَرَ وَأَنْتَهَرَهُ قَائِلًا: «أَوَّلًا أَنْتَ تَخَافُ اللَّهَ، إِذْ أَنْتَ تَحْتَ هَذَا الْحُكْمِ بِعَيْنِهِ؟ أَمَّا نَحْنُ فَبِعَدْلٍ، لِأَنَّنا نَنَالُ اسْتِحْقَاقَ مَا فَعَلْنَا، وَأَمَّا

done nothing wrong.” And he said to Jesus, “Lord, remember me when you come into your kingdom.” And Jesus said to him, “Truly, I say to you, today you will be with me in Paradise.”

هَذَا فَلَمْ يَفْعَلْ شَيْئًا لَيْسَ فِي مَحَلِّهِ». ثُمَّ قَالَ لِيَسُوعَ: «اذْكُرْنِي يَا رَبُّ مَتَى جِئْتَ فِي مَلَكُوتِكَ». فَقَالَ لَهُ يَسُوعُ: «الْحَقَّ أَقُولُ لَكَ: إِنَّكَ الْيَوْمَ تَكُونُ مَعِي فِي الْفِرْدَوْسِ».

(Matthew 27:39-54)

And those who passed by derided him, wagging their heads and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.” So also the chief priests, with the scribes and elders, mocked him, saying, “He saved others; he cannot save himself. If he is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, ‘I am the Son of God.’” And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, “Eli, Eli, la’ma sabach-tha’ni?” that is, “My God, my God, why hast thou forsaken me?” And some of the bystanders hearing it said, “This man is calling Eli’jah.” And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, “Wait, let us see whether Eli’jah will come to save him.” And Jesus cried again with a loud voice and gave up the spirit.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints

وَكَانَ الْمُجْتَازُونَ يُجَدِّفُونَ عَلَيْهِ وَهُمْ يَهْزُونَ رُؤُوسَهُمْ قَائِلِينَ: «يَا نَاقِضَ الْهَيْكَلِ وَبَانِيَهُ فِي ثَلَاثَةِ أَيَّامٍ، خَلِّصْ نَفْسَكَ! إِنْ كُنْتَ ابْنُ اللَّهِ فَانزِلْ عَنِ الصَّلِيبِ!». وَكَذَلِكَ رُؤَسَاءُ الْكَهَنَةِ أَيْضًا وَهُمْ يَسْتَهْزِئُونَ مَعَ الْكُتَّابَةِ وَالشُّيُوخِ قَالُوا: «خَلِّصَ آخَرِينَ وَأَمَّا نَفْسُهُ فَمَا يَقْدِرُ أَنْ يُخَلِّصَهَا! إِنْ كَانَ هُوَ مَلِكِ إِسْرَائِيلَ فَلْيَنْزِلِ الْآنَ عَنِ الصَّلِيبِ فَتُؤْمِنَ بِهِ! قَدْ اتَّكَلْنَا عَلَى اللَّهِ، فَلْيُنْقِذْهُ الْآنَ إِنْ أَرَادَهُ! لِأَنَّهُ قَالَ: أَنَا ابْنُ اللَّهِ!». وَبِذَلِكَ أَيْضًا كَانَ اللَّصَانَ اللَّذَانَ صُلِبًا مَعَهُ يُعَيِّرَانِهِ.

وَمِنَ السَّاعَةِ السَّادِسَةِ كَانَتْ ظُلْمَةٌ عَلَى كُلِّ الْأَرْضِ إِلَى السَّاعَةِ التَّاسِعَةِ. وَنَحْوَ السَّاعَةِ التَّاسِعَةِ صَرَخَ يَسُوعُ بِصَوْتٍ عَظِيمٍ قَائِلًا: «إِيلِي، إِيلِي، لِمَا شَبَقْتَنِي؟» أَيْ: إِلَهِي، إِلَهِي، لِمَاذَا تَرَكْتَنِي؟ فَقَوْمٌ مِنَ الْوَاقِفِينَ هُنَاكَ لَمَّا سَمِعُوا قَالُوا: «إِنَّهُ يُنَادِي إِيلِيًّا». وَلِلْوَقْتِ رَكَضَ وَاحِدٌ مِنْهُمْ وَأَخَذَ إِسْفِنْجَةً وَمَلَأَهَا خَلًّا وَجَعَلَهَا عَلَى قَصَبَةٍ وَسَقَاهُ. وَأَمَّا الْبَاقُونَ فَقَالُوا: «اتْرُكْ. لِنَرَى هَلْ يَأْتِي إِيلِيًّا يُخَلِّصُهُ!». فَصَرَخَ يَسُوعُ أَيْضًا بِصَوْتٍ عَظِيمٍ، وَأَسْلَمَ الرُّوحَ.

وَإِذَا حَجَابُ الْهَيْكَلِ قَدْ انشَقَّ إِلَى اثْنَيْنِ، مِنْ فَوْقَ إِلَى أَسْفَلٍ. وَالْأَرْضُ تَرَلَزَلَتْ، وَالصُّخُورُ تَشَقَّقَتْ، وَالقُبُورُ تَفْتَحَتْ، وَقَامَ كَثِيرٌ مِنْ أَجْسَادِ

who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"

الْقَدِّيسِينَ الرَّاقِدِينَ وَخَرَجُوا مِنَ الْقُبُورِ بَعْدَ قِيَامَتِهِ، وَدَخَلُوا الْمَدِينَةَ الْمُقَدَّسَةَ، وَظَهَرُوا لِكَثِيرِينَ. وَأَمَّا قَائِدُ الْمُنَّةِ وَالَّذِينَ مَعَهُ يَحْرُسُونَ يَسُوعَ فَلَمَّا رَأَوْا الزَّلْزَلَةَ وَمَا كَانَ، خَافُوا جِدًّا وَقَالُوا: «حَقًّا كَانَ هَذَا ابْنُ اللَّهِ!».

(John 19:31-37)

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness — his testimony is true, and he knows that he tells the truth — that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

ثُمَّ إِذْ كَانَ اسْتِعْدَادًا، فَلِكَيْ لَا تَبْقَى الْأَجْسَادُ عَلَى الصَّلِيبِ فِي السَّبْتِ، لِأَنَّ يَوْمَ ذَلِكَ السَّبْتِ كَانَ عَظِيمًا، سَأَلَ الْيَهُودُ بِيلاطُسَ أَنْ تُكْسَرَ سِيقَانُهُمْ وَيُرْفَعُوا. فَآتَى الْعَسْكَرُ وَكَسَرُوا سَاقِي الْأَوَّلِ وَالْآخِرِ الْمَصْلُوبِ مَعَهُ. وَأَمَّا يَسُوعُ فَلَمَّا جَاءُوا إِلَيْهِ لَمْ يَكْسِرُوا سَاقِيهِ، لِأَنَّهُمْ رَأَوْهُ قَدْ مَاتَ. لَكِنَّ وَاحِدًا مِنَ الْعَسْكَرِ طَعَنَ جَنْبَهُ بِحَرْبَةٍ، وَلِلْوَقْتِ خَرَجَ دَمٌ وَمَاءٌ. وَالَّذِي عَايَنَ شَهِدَ، وَشَهِدَاتُهُ حَقٌّ، وَهُوَ يَعْلَمُ أَنَّهُ يَقُولُ الْحَقَّ لِتُؤْمِنُوا أَنْتُمْ. لِأَنَّ هَذَا كَانَ لِيَتِمَّ الْكِتَابُ الْقَائِلُ: «عَظْمٌ لَا يُكْسَرُ مِنْهُ». وَأَيْضًا يَقُولُ كِتَابٌ آخَرُ: «سَيَنْظُرُونَ إِلَى الَّذِي طَعَنُوهُ».

(Matthew 27:55-61)

There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Mag'dalene, and Mary the mother of James and Joses, and the mother of the sons of Zeb'edee.

When it was evening, there came a rich man from Arimathe'a, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate

وَكَانَتْ هُنَاكَ نِسَاءٌ كَثِيرَاتٌ يَنْظُرْنَ مِنْ بَعِيدٍ، وَهُنَّ كُنَّ قَدْ تَبِعْنَ يَسُوعَ مِنَ الْجَلِيلِ يَخْدِمْنَهُ،⁵⁶ وَبَيْنَهُنَّ مَرْيَمُ الْمَجْدَلِيَّةُ، وَمَرْيَمُ أُمُّ يَعْقُوبَ وَيُوسِي، وَأُمُّ ابْنَيْ زَبْدِي.

وَلَمَّا كَانَ الْمَسَاءُ، جَاءَ رَجُلٌ غَنِيٌّ مِنَ الرَّامَةِ اسْمُهُ يُوسُفُ، وَكَانَ هُوَ أَيْضًا تَلْمِيذًا لِيَسُوعَ.⁵⁸ فَهَذَا تَقَدَّمَ إِلَى بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ.

ordered it to be given to him.	فَأَمَرَ بِيَلَاطُسَ حِينِنْدِ أَنْ يُعْطَى الْجَسَدُ.
<ul style="list-style-type: none"> The senior priest and deacon then exit the sanctuary through the north door, carrying a large, white linen shroud, and come to stand on the solea before the cross. As the senior priest, assisted by the deacon, removes the body from the cross, wraps it in the white shroud and carries it through the holy doors into the sanctuary, the junior priest concludes the chanting of the gospel.¹ 	
And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and departed. Mary Mag'dalene and the other Mary were there, sitting opposite the sepulcher.	فَأَخَذَ يُوسُفُ الْجَسَدَ وَلَفَّهُ بِكَتَّانٍ تَقِيٍّ، وَوَضَعَهُ فِي قَبْرِهِ الْجَدِيدِ الَّذِي كَانَ قَدْ نَحَتَهُ فِي الصَّخْرَةِ، ثُمَّ دَخَرَ حَجْرًا كَبِيرًا عَلَى بَابِ الْقَبْرِ وَمَضَى. وَكَانَتْ هُنَاكَ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ الْأُخْرَى جَالِسَتَيْنِ تَجَاهَ الْقَبْرِ.
Choir: Glory to thee, O Lord. Glory to thee.	الجوق: المجدُ لك، يا ربُّ، المجدُ لك.
THE LITANY OF FERVENT SUPPLICATION	
Deacon: Let us say with our whole soul, and with our whole mind, let us say.	الشماس: لنقلُ جميعنا من كلِّ نفوسنا ومن كلِّ نيَّاتنا، لنقلُ.
Choir: Lord, have mercy.	الجوقة: يا ربُّ ارحم.
Deacon: O Lord Almighty, the God of our Fathers, we pray thee: hearken and have mercy.	الشماس: أيُّها الرَّبُّ الضَّابِطُ الكُلِّ إلهُ آبائنا، نطلبُ منك، فاستجب وازحم.
Choir: Lord, have mercy.	الجوقة: يا ربُّ ارحم.
Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.	الشماس: ارحمنا يا اللهِ بِعَظِيمِ رَحْمَتِكَ، نطلبُ منك، فاستجب وازحم.
Choir: Lord, have mercy. (thrice)	الجوقة: يا ربُّ ارحم. (ثلاثاً)
Deacon: Again we pray for all pious and Orthodox Christians.	الشماس: وأيضاً نطلبُ من أجلِ المَسيحيين الحَسَنِي العِبَادَةِ الأرثوذكسيين.
Choir: Lord, have mercy. (thrice)	الجوقة: يا ربُّ ارحم. (ثلاثاً)
Deacon: Again we pray for our father and Metropolitan N., (and for our Archbishop N. or Bishop N.).	الشماس: وأيضاً نطلبُ من أجلِ أبينا ومِتروبوليتنا (فلان) ورئيسِ كهنتنا (فلان).

¹ If only one priest is serving, he removes the body from the cross and carries it into the sanctuary when the chanting of the gospel is completed.

Choir: Lord, have mercy. (<i>thrice</i>)	الجوقة: يَا رَبُّ ارْحَم. (ثَلَاثًا)
Deacon: Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ إِخْوَتِنَا الْكَهَنَةِ وَالشَّمَامِسَةِ وَالرُّهْبَانِ وَالرَّاهِبَاتِ، وَكُلِّ إِخْوَتِنَا فِي الْمَسِيحِ.
Choir: Lord, have mercy. (<i>thrice</i>)	الجوقة: يَا رَبُّ ارْحَم. (ثَلَاثًا)
Deacon: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and remission of sins for the servants of God, [Names], and) all Orthodox Christians of true worship, who live and dwell in this community.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الرَّحْمَةِ وَالْحَيَاةِ وَالسَّلَامِ وَالْعَافِيَةِ وَالْخَلَاصِ لِعَبِيدِ اللَّهِ (أَسْمَاءَ)، وَجَمِيعِ الْمَسِيحِيِّينَ الْحَسَنِيِّ الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ السَّاكِنِينَ وَالْمَوْجُودِينَ فِي هَذِهِ الْمَدِينَةِ، وَالْمُجْتَمِعِينَ فِي هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَافْتِقَادِهِمْ، وَمُسَامَحَتِهِمْ، وَعُفْرَانِ خَطَايَاهُمْ.
Choir: Lord, have mercy. (Thrice)	الجوقة: يَا رَبُّ ارْحَم. (ثَلَاثًا)
Deacon: Again we pray for the blessed and ever-memorable founders of this holy church and for (the departed servants of God, [Names], and) all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الْمُطَوِّبِينَ الدَّائِمِيِّ الذِّكْرِ، الَّذِينَ عَمَّرُوا هَذَا الْهَيْكَلَ الْمُقَدَّسَ، وَمِنْ أَجْلِ جَمِيعِ الْمُنتَقِلِينَ مِنْ آبَائِنَا وَإِخْوَتِنَا الْأَرْثُوذُكْسِيِّينَ الرَّاقِدِينَ هَهُنَا وَفِي كُلِّ مَكَانٍ.
Choir: Lord, have mercy. (Thrice)	الجوقة: يَا رَبُّ ارْحَم. (ثَلَاثًا)
Deacon: Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing, and for all the people here present, who await Thy great and rich mercy.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الَّذِينَ يُقَدِّمُونَ الْأَثْمَارَ وَالَّذِينَ يَصْنَعُونَ الْإِحْسَانَ فِي هَذَا الْهَيْكَلِ الْمُقَدَّسِ الْكَلْبِيِّ الْوَقَارِ، وَالَّذِينَ يَتَعَبُونَ وَيُرْتَلُونَ فِيهِ، وَمِنْ أَجْلِ هَذَا الشَّعْبِ الْوَاقِفِ، الْمُنتَظِرِ مِنْ لَدُنْكَ الرَّحْمَةِ الْعَنِيَّةِ الْعُظْمَى.
Choir: Lord, have mercy. (Thrice)	الجوقة: يَا رَبُّ ارْحَم. (ثَلَاثًا)
Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلْبَشَرِ، وَلَكَ نُزْسِلُ الْمَجْدَ أَثَمًا الْآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.

Choir: Amen.	الجوقة: آمين.
THE EVENING PRAYER	
Vouchsafe, O Lord, to keep us this evening 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. Blessed art Thou, O Master; make me to understand Thy statutes. Blessed art Thou, O Holy One; enlighten me with Thy statutes. Thy mercy, O Lord, endureth forever. O despise not the works of Thy hands. To Thee belongeth worship, to Thee belongeth praise, to Thee belongeth glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.	أَهْلُنَا يَا رَبُّ أَنْ نُحْفَظَ فِي هَذَا الْمَسَاءِ بِغَيْرِ خَطِيئَةٍ. مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا، وَمُسَبَّحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الْأَبَدِ، آمِينَ. لِتَكُنَّ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا تَكُنُّ عَلَيْنَا مِنْ قَبْلُ. مُبَارَكٌ أَنْتَ يَا رَبُّ، عَلَّمَنِي وَصَايَاكَ. مُبَارَكٌ أَنْتَ يَا سَيِّدِي، فَهَمَّنِي حُقُوقَكَ. مُبَارَكٌ أَنْتَ يَا قُدُّوسُ، أَنْزِنِي بِعَدْلِكَ. يَا رَبُّ رَحْمَتُكَ إِلَى الْأَبَدِ، وَعَنْ أَعْمَالِ يَدَيْكَ لَا تُعْرِضْ. لَكَ يَنْبَغِي الْمَدِيحُ، بِكَ يَلِيقُ التَّسْبِيحُ، لَكَ يَجِبُ الْمَجْدُ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.
THE LITANY OF SUPPLICATION	
Deacon: Let us complete our prayer unto the Lord.	الشماس: لِنُكْمِلْ طَلِبَتَنَا لِلرَّبِّ.
Choir: Lord, have mercy.	الجوقة: يَا رَبُّ ارْحَم.
Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.	الشماس: أَعْضُدْ وَخَلِّصْ وَارْحَمْ واحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.
Choir: Lord, have mercy.	الجوقة: يَا رَبُّ ارْحَم.
Deacon: That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.	الشماس: أَنْ يَكُونَ مَسَاوُنَا كُلُّهُ كَامِلًا، مُقَدَّسًا، سَلَامِيًّا، وَبِلا خَطِيئَةٍ، الرَّبِّ نَسْأَلُ.
Choir: Grant this, O Lord.	الجوقة: اسْتَجِبْ يَا رَبُّ.
Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.	الشماس: مَلَائِكَةَ سَلَامٍ مُرْشِدَاتٍ، أَمِينَاتٍ، حَافِظَاتٍ نَفُوسِنَا وَأَجْسَادِنَا، الرَّبِّ نَسْأَلُ.
Choir: Grant this, O Lord.	الجوقة: اسْتَجِبْ يَا رَبُّ.

Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.	الشماس: مُسَامِحَةَ خَطَايَانَا وَغُفْرَانَ زَلَاتِنَا، الرَّبِّ نَسْأَلُ.
Choir: Grant this, O Lord.	الجوقة: اسْتَجِبْ يَا رَبِّ.
Deacon: All things good and profitable for our souls and peace for the world, let us ask of the Lord.	الشماس: الصَّالِحَاتِ وَالْمُوَافِقَاتِ لِنُفُوسِنَا، وَالسَّلَامَ لِلْعَالَمِ، الرَّبِّ نَسْأَلُ.
Choir: Grant this, O Lord.	الجوقة: اسْتَجِبْ يَا رَبِّ.
Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.	الشماس: أَنْ نُتِمِّمَ بَقِيَّةَ زَمَانِ حَيَاتِنَا بِسَلَامٍ وَتَوْبَةٍ، الرَّبِّ نَسْأَلُ.
Choir: Grant this, O Lord.	الجوقة: اسْتَجِبْ يَا رَبِّ.
Deacon: A Christian ending to our life, painless, blameless, peaceful; and a good defense before the dread Judgment Seat of Christ, let us ask of the Lord.	الشماس: أَنْ تَكُونَ أَوَاخِرُ حَيَاتِنَا مَسِيحِيَّةً، سَلَامِيَّةً، بِلا حُزْنٍ وَلَا خِزْيٍ، وَجَوَاباً حَسَناً لَدَى مِنْبَرِ الْمَسِيحِ الْمَرْهُوبِ، نَسْأَلُ.
Choir: Grant this, O Lord.	الجوقة: اسْتَجِبْ يَا رَبِّ.
Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.	الشماس: بَعْدَ ذِكْرِنَا الْكَلِيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ، الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.
Choir: To Thee, O Lord.	الجوقة: لَكَ يَا رَبِّ.
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.	الكاهن: لِأَنَّكَ إِلَهٌ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ، وَلَكَ نُزْسِلُ الْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوق: آمين.
THE PEACE	
Priest: Peace be to all.	الكاهن: السَّلَامُ لِجَمِيعِكُمْ.
Choir: And to thy spirit.	الجوقة: وَلِرُوحِكَ أَيْضاً.
Deacon: Let us bow our heads unto the Lord.	الشماس: لِنَحْنِ رُؤُوسَنَا لِلرَّبِّ.

Choir: To thee, O Lord.	الجوقة: أَلَك يَا رَبِّ.
Priest: O Lord our God, who didst bow the heavens and come down for the salvation of mankind: Look upon thy servants and thine inheritance; for unto thee, the fearful Judge who yet lovest mankind, have thy servants bowed their heads and submissively inclined their necks, awaiting not help from men but entreating thy mercy and looking confidently for thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the devil and from vain thoughts and from evil imaginations.	الكاهن: أَيُّهَا الرَّبُّ الْهُنَا، يَا مَنْ طَاطَأَ السَّمَاوَاتِ وَنَزَلَ لِخَلَاصِ جِنْسِ الْبَشَرِ، أَنْظُرْ إِلَى عِبِيدِكَ وَإِلَى مِيرَاثِكَ، فَإِنَّ عِبِيدَكَ قَدْ حَنَوْا رُؤُوسَهُمْ وَأَخَضَعُوا أَعْنَاقَهُمْ لَكَ، أَيُّهَا الْقَاضِي الْمَهَيْبُ الْمُحِبُّ الْبَشَرَ، غَيْرَ مُنْتَظِرِينَ الْمَعُونَةَ مِنَ الْبَشَرِ، بَلْ مُنْتَظِرِينَ رَحْمَتَكَ وَمُتَوَقِّعِينَ خَلَاصِكَ. فَاخْفِظْهُمْ فِي كُلِّ حِينٍ، وَفِي هَذَا الْمَسَاءِ الْحَاضِرِ، وَاللَّيْلِ الْمُقْبِلِ، مَصُونِينَ مِنْ كُلِّ فِعْلٍ مُضَادٍّ شَيْطَانِيٍّ، وَمِنْ الْأَفْكَارِ الْبَاطِلَةِ وَالْهَوَاجِسِ الشَّرِيَّةِ.
Priest: Blessed and glorified be the might of thy kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.	الكاهن: لِيَكُنْ عِزُّ مُلْكِكَ مُبَارَكًا وَمُمَجَّدًا أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.

THE APOSTICHA

The Procession with the Epitaphios

A procession is now made with the Epitaphion during the chanting of the Aposticha as the people kneel.

The procession takes place in this way:

- 1) the procession forms inside the sanctuary with the altar boys carrying the torches and fans, and the deacon (if there is one) carrying the censer;
- 2) concelebrating priests wear only their exorasson and epitachelion;
- 3) when the choir begins to slowly chant the Glory on the aposticha, the junior priests take up the epitaphios from the prothesis table, hold it above their heads and make a procession from the north door, to the center of the solea where the bier sits;
- 4) the senior priest walks under the epitaphios, carrying the gospel book, while the deacon walks before, censuring the epitaphios.²
- 5) upon reaching the bier, the clergy process around it three times and then place upon it the epitaphios with the head of Christ being on the north side;
- 6) the senior priest places the gospel book, cross side up, in the middle of the epitaphios;
- 7) the senior priest then sprinkles fragrant blossoms upon the epitaphios, makes three prostrations before the bier and venerates the gospel book and the epitaphios;
- 8) then the other clergy come forward, two by two, followed by all the faithful — each making three prostrations before venerating the gospel book and epitaphios;

² If only one priest is serving, he places the epitaphios on his back, as he would an aer, and makes the procession. After placing the epitaphios upon the bier, he re-enters the sanctuary, takes up the gospel book, carries it to the bier and places it upon the epitaphios.

9) the clergy re-enter the sanctuary, and Great Vespers concludes as usual.

IN TONE TWO

Choir: O Christ, Life of all, when Joseph of Ramah brought thee down dead from the Cross, he laid thee in balms and linen, hastening anxiously to kiss thy lips and bury thy pure body free of corruption. But he was reverent with fear as he cried to thee with joy, “Glory be to thy condescension, O Lover of mankind.”

أَيْهَا الْمَسِيحُ حَيَاةَ الْكُلِّ، إِذْ أَحْدَرَكَ يَوْسُفُ
الرَّامِيُّ مِنَ الْحَشَبَةِ، بِحَنُوطٍ وَسَبَانَ قَدْ أَضَجَعَكَ
وَهُوَ يَلْتَمُّ جَسَدَكَ الَّذِي لَا يَفْسُدُ، يَحْدُوهُ اشْتِيَاقٌ
فِي الْقَلْبِ وَالشَّفَتَيْنِ. لَكِنْ، فِي أَحْتِشَامٍ عَن
مَخَافَةٍ، يَا مُحِبَّ الْبَشَرِ، نَادَاكَ فَرِحًا: الْمَجْدُ
لِتَنَازِلِكَ.

Verse 1. *The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength.*

Hades, made ridiculous at seeing thee, O Deliverer of all, placed in a new tomb for the sake of all, trembled with fear. Its locks were shattered; its doors broken; the tombs were opened; and the dead awoke. Then Adam cried to thee with joy and gratitude, “Glory be to thy condescension, O Lover of mankind.”

ستينخ 1: الرَّبُّ قَدْ مَلَكَ وَالْجَمَالَ لَيْسَ، لَيْسَ
الرَّبُّ الْقُوَّةَ وَتَمَنُّطَقَ بِهَا.

إِذْ رَأَيْتَكَ، يَا مُنْقِذَ الْكُلِّ، فِي قَبْرِ جَدِيدٍ، الْجَحِيمِ
الْمَهْزُوءِ جِدًّا بِهَا، مَوْضُوعًا مِنْ أَجْلِ الْكُلِّ،
ارْتَاعَتْ خَائِفَةً، وَأَقْفَالُهَا وَالْأَبْوَابُ حُطِّمَتْ
تَحْطِيمًا، وَالْقُبُورُ فُتِحَتْ، وَالْمَوْتَى نَهَضُوا،
وَالْفَرِحَانُ آدَمَ، إِذْ ذَاكَ، يَا مُحِبَّ الْبَشَرِ، نَادَاكَ
شَاكِرًا: الْمَجْدُ لِتَنَازِلِكَ.

Verse 2. *For He has established the world so that it shall never be moved.*

O Christ, who in thy divine nature art boundless and infinite, when thou wast enclosed in the grave by thine own will after the flesh, thou didst close the chambers of death and Hades, and didst demolish all its kingdoms. Then thou preparedst this Sabbath for thy glory, thine illumination, and thy divine blessing.

ستينخ 2: لِأَنَّهُ تَبَّتِ الْمَسْكُونَةَ فَلَنْ تَتَزَعَّرِعُ.

يَا مَنْ بِطَبِيعَةِ الْلَاهُوتِ غَيْرِ مَحْصُورٍ وَلَا
مَحْدُودٍ، إِذْ أُغْلِقَ عَلَيْكَ فِي الْقَبْرِ كَمَرَةٌ طَوْعًا
أَيْهَا الْمَسِيحُ، حُجِرَ الْمَوْتِ وَالْجَحِيمِ أَغْلَقَتْ
جَمِيعًا، وَكُلُّ مَمَالِكِهِ قَدْ تَهَدَّمَتْ. حِينِيذٍ، أَهَلَّتْ ذَا
السَّبْتِ لِمَجْدِكَ وَلِجَلَالِكَ، وَلِبَرَكَتِكَ الْإِلَهِيَّةِ.

Verse 3. *Holiness befits Thy house, O Lord, forevermore.*

The angelic hosts, O Christ, beholding those lawless ones victimize thee as a criminal, and seeing the tombstone sealed by the hands of those who pierced thy side, were frightened at those who pierced thy side, were frightened at thine ineffable long-suffering. But, rejoicing at

ستينخ 3: لِبَيْتِكَ يَنْبَغِي التَّقْدِيسُ يَا رَبُّ إِلَى
طُولِ الْأَيَّامِ.

إِنَّ قَوَاتِ الْمَلَائِكَةِ لَمَّا رَأَتْ مُخَالَفِي الشَّرِيعَةِ
يَتَجَبَّنُونَ عَلَيْكَ كَمُضِلِّ، وَحَجَرُ الْقَبْرِ مَخْتُومًا
بِأَيْدِي طَاعِنِي جَنْبِكَ الطَّاهِرِ، ارْتَاعُوا مِنْ طُولِ
أَنَاتِكَ، لَكِنْ ابْتَهَجُوا مِنْ أَجْلِ خَلَاصِنَا،

our salvation, they cried unto thee, “Glory be to thy condescension, O Lover of mankind.”	وصاحوا: أَيُّهَا الْمَسِيحُ الْمُحِبُّ لِلْبَشَرِ، الْمَجْدُ لِنَتَّازِلِكَ.
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DOXASTICON FOR HOLY SATURDAY IN TONE FIVE

<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>Thou Who coverest Thyself with light as with a garment, when Joseph with Nicodemus took Thee down from the Tree and beheld Thee dead, naked and unburied, he struck up a compassionate dirge, and with mourning he said: Woe is me, O sweet Jesus! When but a short while ago the sun beheld Thee hanging upon the Cross, it shrouded itself in darkness, and the earth quaked with fear, and the veil of the Temple was rent asunder. And behold, now I see Thee willingly submitting unto death for my sake. How shall I bury Thee, O my God? Or how shall I wrap Thee with winding sheets? With what hands shall I touch Thine un defiled Body? Or what dirges shall I sing at Thy departure, O Compassionate One? I magnify Thy Passion; I praise Thy Burial and Resurrection, and I cry out: O Lord, glory be to Thee.</p>	<p>المَجْدُ لِلآبِ، وَالابْنِ، وَالرُّوحِ الْقُدُسِ. الْآنَ وَكَلَّ أُولَانِ وَإِلَى دَهْرِ الدَاهِرِينَ. آمِينَ.</p> <p>أَيُّهَا الْمُتَرَدِّي النُّورِ كَالسِّرْبَالِ، لَمَّا أَخَذَكَ يَوْسُفُ مَعَ نِقُودِيمُوسَ مِنَ الْخَشَبَةِ، وَشَاهَدَكَ مَيِّتاً عُرْيَاناً غَيْرَ مَدْفُونٍ، أَبْدَى عَوِيلاً يُرْتَى لَهُ، وَهَتَفَ بِنَحِيبٍ قَائِلاً: وَيْحِي، يَا يَسُوعَ الْخُلُو، الَّذِي مِنْ قَبْلِ بُرْهَةِ يَسِيرَةٍ، لَمَّا شَاهَدَتْهُ الشَّمْسُ عَلَى الصَّلِيبِ مُعَلَّقاً، التَّخَفَّتْ بِالْقِتَامِ، وَالْأَرْضُ تَمَوَّجَتْ خَوْفاً، وَحِجَابُ الْهَيْكَلِ تَمَزَّقَ. لَكِنِّي الآنَ أَرَاكَ قَدْ اخْتَمَلْتَ مِنْ أَجْلِ الْمَوْتِ طَوْعاً. فَكَيْفَ أَجْهِّزُكَ يَا إِلَهِي؟ أَمْ كَيْفَ أُدْرِجُكَ بِالسَّبَانِي؟ بِأَيِّ يَدَيْنِ الْأَمْسِ جَسَدَكَ الطَّاهِرِ؟ أَمْ بِأَيِّ مَرَاتٍ أَنْشُدُ لِتَجْنِيزِكَ؟ فَيَا أَيُّهَا الرَّبُّ الرُّؤُوفُ، أَعْظِمُ آلامَكَ، وَأُسَبِّحُ دَفْنَكَ وَقِيَامَتَكَ هَاتِفاً: يَا رَبُّ، الْمَجْدُ لَكَ.</p>
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THE HYMN OF ST. SIMEON THE GOD-RECEIVER

<p>Choir: 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.</p>	<p>الكاهن: الْآنَ أَطْلِقُ عَبْدَكَ أَيُّهَا السَّيِّدُ عَلَى حَسَبِ قَوْلِكَ بِسَلَامٍ، لِأَنَّ عَيْنَيَّ قَدْ أَبْصَرْتَا خَلَاصَكَ الَّذِي أَعَدَدْتَهُ أَمَامَ كُلِّ الشُّعُوبِ، نُوراً لِاسْتِعْلَانِ الْأُمَّمِ، وَمَجْداً لِشَعْبِكَ إِسْرَائِيلَ.</p>
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THE TRISAGION PRAYERS

<p>People: Holy God, Holy Mighty, Holy Immortal: Have mercy on us. (<i>thrice</i>)</p>	<p>الشعب: قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِي، قُدُّوسُ الَّذِي لَا يَمُوتُ، اِرْحَمْنَا. (ثلاثاً)</p>
<p>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages</p>	<p>المَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكَلَّ</p>

of ages. Amen.	أوانٍ وإلى دهرٍ الداهرينَ. آمين.
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.	أيُّهَا الثالوثُ القُدُّوسُ، ارحمنا. يا ربُّ اغفرْ خطايانا. يا سيِّدَ تجاوزْ عن سيِّئاتنا. يا قُدُّوسُ اطلعْ واشفِ أمراضنا، من أجلِ اسمِكَ. يا ربُّ ارحم، يا ربُّ ارحم، يا ربُّ ارحم.
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.	المجدُ للأبِ والابنِ والروحِ القُدُّسِ، الآنَ وكلَّ أوانٍ وإلى دهرٍ الداهرينَ. آمين.
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.	أبانا الذي في السَّمَاوَاتِ، لِيَتَقَدَّسَ اسْمُكَ، لِيَأْتِ مَلَكُوتُكَ، لِيَتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ، خُبْزَنَا الْجَوْهَرِيِّ أَعْطِنَا الْيَوْمَ، وَاتْرُكْ لَنَا مَا عَلَيْنَا، كَمَا نَتْرُكُ لِمَنْ لَنَا عَلَيْهِ، وَلَا تُدْخِلْنَا فِي تَجْرِبَةٍ، لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ.
Priest: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.	الكاهن: لَأَنَّ لَكَ الْمُلْكَ، وَالْقُوَّةَ، وَالْمَجْدَ، أَيُّهَا الْأَبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الآنَ وَكُلَّ أوانٍ وإلى دهرٍ الداهرينَ.
Choir: Amen.	الجوقة: آمين.
THE APOLYTIKIA OF HOLY SATURDAY IN TONE TWO	
The noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb.	إِنَّ يَوْسُفَ الْمُتَّقِي، أَحْدَرَ جَسَدَكَ الطَّاهِرَ مِنَ الْعُودِ، وَلَفَّهُ بِالسَّبَانِي النَّقِيَّةِ، وَحَنَطَهُ بِالطَّيِّبِ وَجَهَّزَهُ، وَأَضْجَعَهُ فِي قَبْرِ جَدِيدٍ.
<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> Unto the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption.	المجدُ للأبِ والابنِ والروحِ القُدُّسِ، الآنَ وكلَّ أوانٍ وإلى دهرٍ الداهرينَ. آمين. إِنَّ الْمَلَائِكَةَ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلًا لِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لِأَيِّقٍ بِالْأَمْوَاتِ، وَأَمَّا الْمَسِيحُ فَقَدْ ظَهَرَ غَرِيبًا مِنَ الْفَسَادِ.

THE DISMISSAL

Deacon: Wisdom.	الشَّمَّاس: حِكْمَةً (صوفيا).
Choir: Father bless.	الجوق: بَارِكْ يَا أَبُّ.
Priest: Christ our God, the Existing One, is blessed, always, now and ever, and unto ages of ages.	الكاهن: الْمَسِيحُ إِلَهُنَا، الَّذِي هُوَ مُبَارَكٌ كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ.
Choir: Amen. Preserve, O God, the holy Orthodox faith and all Orthodox Christians, unto ages of ages. Amen.	الجوق: آمِينَ. لِيُوطِدِ الرَّبُّ إِلَهُ الْإِيمَانَ الْمُسْتَقِيمِ الرَّأْيِ، مَعَ جَمِيعِ الْمَسِيحِيِّينَ الْأَرْثُوذُكْسِيِّينَ. آمِينَ.
Priest: Most holy Theotokos, save us.	الكاهن: أَيَّتُهَا الْفَائِقُ قُدْسُهَا وَالِدَّةُ إِلَهُهِ خَلِّصِينَا.
Choir: More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.	الجوق: يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْدًا بَغَيْرِ قِيَاسٍ مِنَ السَّارَافِيمِ، الَّتِي بَدُونَ فَسَادٍ وَوَلَدَتْ كَلِمَةَ اللَّهِ، حَقًّا إِنَّكَ وَالِدَةُ إِلَهُهِ إِيَّاكَ نُعْظِمُ.
Priest: Glory to thee, O Christ our God and our Hope, glory to thee.	الكاهن: الْمَجْدُ لَكَ أَيُّهَا الْمَسِيحُ إِلَهُ، يَا رَجَاءَنَا، 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. Lord, have mercy. Lord, have mercy. Father, bless.	الجوق: الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدْسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ. آمِينَ. يَا رَبُّ ارْحَمْنَا، يَا رَبُّ ارْحَمْنَا، يَا رَبُّ ارْحَمْنَا. بَارِكْ يَا أَبُّ.
Priest: May He Who endured spitting, scourges, reviling, and death for our salvation, 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 the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of	الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ اخْتَمَلَ الْبِصَاقَ، وَالسِّيَاطَ، وَالتَّقْرِيعَاتَ، وَالصَّلْبَ، وَالْمَوْتَ مِنْ أَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخَيِّ؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛

Saint N., the patron and protector of this holy community; 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.

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

Choir: Amen.

وآبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِّيسِ (ة) (الإِسْم) شَفِيعِ (ة) هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَه، وَجَمِيعِ قَدِّيسِكَ، اَرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ .

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اَرْحَمْنَا وَخَلِّصْنَا.

الجوقة: آمين.

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

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