

**GREAT VESPERS OF GREAT AND HOLY SATURDAY**  
**COMMEMORATING TAKING THE BODY OF JESUS DOWN FROM THE HOLY CROSS**  
**(SERVED ON HOLY FRIDAY AFTERNOON BY ANTICIPATION)**  
**(CHANT: [BYZANTINE](#) & [WESTERN](#))**

غروب السبب العظيم المقدس، رتبة إنزال المصلوب

**Priest:** Blessed is our God, always, now and ever, and unto ages of ages. الكاهن: تبارك الله إلهنا كل حين، الآن وكل أوان وإلى دهر الداهرين.

**Choir:** Amen. الجوق: آمين.

**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. القارئ: هلموا لنسجد ونركع لملكنا وإلهنا.  
 هلموا لنسجد ونركع للمسيح ملكنا وإلهنا.  
 هلموا لنسجد ونركع للمسيح، هذا هو ملكنا وربنا وإلهنا.

**PSALM 103**

**المزمور ١٠٣**

**Reader:** Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire. Who establisheth the earth in the sureness thereof; it shall not be turned back forever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the القارئ: باركي يا نفسي الرب، أيها الرب إلهي لقد عظمت جداً. الاعتراف وعظم الجلال تسربت، أنت اللابس النور مثل الثوب. الباسط السماء كالخيمة، المسقف بالمياه علالية. الجاعل السحاب مركبة له، الماشي على أجنحة الرياح. الصانع ملائكته أرواحاً، وخدامه لهيب نار. المؤسس الأرض على قواعدها، فلا تتزعزع إلى دهر الداهرين. رداؤه اللجة كالثوب، على الجبال تقف المياه. من انتهارك تهرب، ومن صوت رعدك تجزع. ترتفع الجبال، وتنخفض البقاع إلى الموضع الذي أسسته لها. وضعت لها حداً فلا تتعداه، ولا ترجع فتغطي وجه الأرض. أنت المرسل العيون في الشعاب. في وسط الجبال تغبر المياه. تسقي كل وحوش الغياض، تقبل حمير الوحش عند عطشها. عليها طيور السماء تسكن، من بين الصخور تغرد بأصواتها. أنت الذي يسقي الجبال

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 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.

مِنْ عَلَائِيهِ، مِنْ ثَمَرَةِ أَعْمَالِكَ تَشْبَعُ الْأَرْضُ. أَنْتَ  
الَّذِي يُنْبِتُ الْعُشْبَ لِلْبَهَائِمِ، وَالْحُضْرَةَ لِخِدْمَةِ الْبَشَرِ.  
لِيُخْرِجَ حُبْزًا مِنَ الْأَرْضِ، وَالْخَمْرَ تُفْرِحَ قَلْبَ الْإِنْسَانِ.  
لِيَبْتَهَجَ الْوَجْهَ بِالزَّيْتِ، وَالْخُبْزُ يُشَدِّدُ قَلْبَ الْإِنْسَانِ.  
تُرَوَّى أَشْجَارُ الْغَابِ، وَأَرْزُ لَبْنَانَ الَّذِي نَصَبْتَهُ. هُنَاكَ  
تُعْشِشُ الْعَصَافِيرُ، وَمَسَاكِنُ الْهَيْرُودِيِّ تَتَقَدَّمُهَا.  
الْجِبَالُ الْعَالِيَةُ لِلْأَيْلَةِ، وَالصُّخُورُ مَلْجَأً لِلْأَرَانِبِ. صَنَعَ  
الْقَمَرَ لِلْأَوْقَاتِ، وَالشَّمْسُ عَرَفَتْ غُرُوبَهَا. جَعَلَ  
الظُّلْمَةَ فَكَانَ لَيْلٌ، فِيهِ تَعْبُرُ جَمِيعُ وَحُوشِ الْغَابِ.  
أَشْبَالٌ تَزَارُ لِتَخْطِفَ وَتَطْلُبَ مِنَ اللَّهِ طَعَامَهَا. أَشْرَقَتْ  
الشَّمْسُ فَاجْتَمَعَتْ، وَفِي صَيْرِهَا رَبَضَتْ. يَخْرُجُ  
الْإِنْسَانُ إِلَى عَمَلِهِ وَإِلَى صِنَاعَتِهِ حَتَّى الْمَسَاءِ. مَا  
أَعْظَمَ أَعْمَالِكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ. قَدْ  
امْتَلَأَتِ 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 جَمَعْتَ. تَفْتَحُ يَدَكَ فَيَمْتَلِئُ  
الْكُلُّ خَيْرًا، تَصْرِفُ وَجْهَكَ فَيَضْطَرِبُونَ. تَنْزِعُ  
أَرْوَاحَهُمْ فَيَفْتَنُونَ، وَإِلَى ثُرَابِهِمْ يَرْجِعُونَ. تُرْسِلُ رُوحَكَ  
فَيَخْلُقُونَ، وَتُجَدِّدُ وَجْهَ الْأَرْضِ. لِيَكُنْ مَجْدُ الرَّبِّ إِلَى  
الدَّهْرِ، يَفْرِحُ الرَّبُّ بِأَعْمَالِهِ. الَّذِي يَنْظُرُ إِلَى الْأَرْضِ  
فَيَجْعَلُهَا تَرْتَعْدُ، وَيَمَسُّ الْجِبَالَ فَتُدَخِّنُ. أَسْبَحُ الرَّبَّ  
فِي حَيَاتِي، وَأَرْتَلُ لِلْإِلَهِيِّ مَا دُمْتُ مَوْجُودًا. يَلْدُ لَهُ  
تَأْمَلِي، وَأَنَا أَفْرَحُ بِالرَّبِّ. لِتَبْدِ الْخَطَاةُ مِنَ الْأَرْضِ، وَلَا  
يَبْقَ فِيهَا الْأَثْمَةُ. بَارِكِي يَا نَفْسِي الرَّبَّ. الشَّمْسُ  
عَرَفَتْ غُرُوبَهَا، جَعَلَ الظُّلْمَةَ فَكَانَ لَيْلٌ. مَا أَعْظَمَ  
أَعْمَالِكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.

<p>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</p> <p>Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (<i>thrice</i>)</p> <p>O our God and our Hope, glory to Thee!</p>	<p>الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وإلى دَهْرِ الداهرين. آمين.</p> <p>هَلْلُوِيَا، هَلْلُوِيَا، هَلْلُوِيَا، الْمَجْدُ لَكَ يَا اللَّهُ. (ثلاثا) يا إِلَهنا وَرَجاءنا لَكَ الْمَجْد.</p>
<b>THE GREAT LITANY</b>	<b>الطَّلِبَةُ السَّلامِيَّةُ الْكُبْرَى</b>
<b>Deacon:</b> In peace, let us pray to the Lord.	<b>الشماس:</b> بِسَلامٍ إلى الرَّبِّ نَطْلُبُ.
<b>Choir:</b> Lord, have mercy. (use this response until noted below)	<b>الجوقة:</b> يا رَبُّ ارْحَم. (تُعَادُ بَعْدَ كُلِّ طَلِبَةٍ)
<b>Deacon:</b> For the peace from above and for the salvation of our souls, let us pray to the Lord.	<b>الشماس:</b> مِنْ أَجْلِ السَّلامِ الَّذِي مِنَ العُلَى وَخِلاصِ نُفُوسِنا، إلى الرَّبِّ نَطْلُبُ.
<b>Deacon:</b> For the peace of the whole world, the good estate of the holy churches of God and the union of all, let us pray to the Lord.	<b>الشماس:</b> مِنْ أَجْلِ سَلامِ كُلِّ العالَمِ، وَحُسْنِ ثَباتِ كِنائِسِ اللَّهِ الْمُقَدَّسَةِ، وإِتحادِ الكُلِّ، إلى الرَّبِّ نَطْلُبُ.
<b>Deacon:</b> For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.	<b>الشماس:</b> مِنْ أَجْلِ هَذَا البَيْتِ الْمُقَدَّسِ، وَالَّذِينَ يَدْخُلُونَ إِلَيْهِ بِإيمانٍ وَوَرَعٍ وَخَوْفِ اللَّهِ، إلى الرَّبِّ نَطْلُبُ.
<b>Deacon:</b> For our father and metropolitan, N., (our bishop, N.,) the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.	<b>الشماس:</b> مِنْ أَجْلِ أبينا وَمِتروبوليتنا (فلان)، وَالكَهَنَةِ الْمُكْرَمِينَ وَخُدَّامِ المَسِيحِ، وَجَميعِ الإكليروسِ وَالشَّعبِ، إلى الرَّبِّ نَطْلُبُ.
<b>Deacon:</b> For our country, its president (or appropriate head of state), civil authorities and armed forces, let us pray to the Lord.	<b>الشماس:</b> مِنْ أَجْلِ حُكَّامِ هَذَا البَلَدِ، وَمُؤازَرَتِهِمْ فِي كُلِّ عَمَلٍ صالِحٍ، إلى الرَّبِّ نَطْلُبُ.
<b>Deacon:</b> For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.	<b>الشماس:</b> مِنْ أَجْلِ هَذِهِ المَدِينَةِ، وَجَميعِ المُدُنِ وَالقُرى وَالْمُؤمِنِينَ السَّاكِنِينَ فِيها، إلى الرَّبِّ نَطْلُبُ.
<b>Deacon:</b> For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.	<b>الشماس:</b> مِنْ أَجْلِ اعتِدالِ الأهُويَةِ وَخِصْبِ الأَرْضِ بِالثَمارِ، وَأوقاتِ سَلامِيَّةٍ، إلى الرَّبِّ نَطْلُبُ.
<b>Deacon:</b> For travelers by sea, by land and by air, the sick, the suffering, the captive, and for their salvation, let us pray to the Lord.	<b>الشماس:</b> مِنْ أَجْلِ المُسافِرِينَ فِي البَحْرِ وَالبَرِّ وَالجَوِّ، وَالْمَرَضِي وَالْمَضنِّينَ، وَالأسرى وَخِلاصِهِمْ، إلى الرَّبِّ نَطْلُبُ.
<b>Deacon:</b> For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.	<b>الشماس:</b> مِنْ أَجْلِ نَجاتِنا مِنْ كُلِّ ضيقٍ وَغَضَبٍ وَخَطَرٍ وَشِدَّةٍ، إلى الرَّبِّ نَطْلُبُ.

<b>Deacon:</b> Help us; save us; have mercy on us; and keep us, O God, by Thy grace.	الشماس: أَعِزُّدْ وَخَلِّصْ وَارْحَمْ واحْفَظْنَا يَا اللَّهُ بنعمتك.
<b>Deacon:</b> Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.	الشماس: بعدَ نِكْرِنَا الكَلِيَّةَ القَدَاسَةَ الطَاهِرَةَ، الفَائِقَةَ البَرَكَاتِ، المَجِيدَةَ، سَيِّدَتْنَا وَاِلِدَةَ الْإِلَهِ الدَائِمَةَ البَتُولِيَّةَ مَرْيَمَ، مَعَ جَمِيعِ القَدِيسِينَ، لِنُوَدِّعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضًا وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.
<b>Choir:</b> To Thee, O Lord.	الجوقة: لَكَ يَا رَبِّ.
<b>Priest:</b> For unto Thee are due all glory, honor and worship, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.	الكاهن: لِأَنَّهُ يَنْبَغِي لَكَ كُلُّ تَمَجِيدٍ وَإِكْرَامٍ وَسُجُودٍ، أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَاهِرِينَ.
<b>Choir:</b> Amen.	الجوقة: آمين.
<b>“O LORD, I HAVE CRIED” IN TONE ONE</b>	"يا رَبِّ إِلَيْكَ صَرَخْتُ" بِاللَّحْنِ الْأَوَّلِ
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.	يا رَبِّ إِلَيْكَ صَرَخْتُ، فَاسْتَمِعْ لِي، اسْتَمِعْ لِي يَا رَبِّ. يا رَبِّ إِلَيْكَ صَرَخْتُ فَاسْتَمِعْ لِي، أَنْصِتْ إِلَى صَوْتِ تَضَرُّعِي حِينَ أَصْرُخُ إِلَيْكَ، اسْتَمِعْ لِي يَا رَبِّ.
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.	لِنَسْتَقِمَّ صَلَاتِي كَالْبَخُورِ أَمَامَكَ، وَلْيَكُنْ رَفْعُ يَدَيَّ كَذَبِيحَةِ مَسَائِيَّةٍ، اسْتَمِعْ لِي يَا رَبِّ.
Set a watch, O Lord, before my mouth, and a protecting door round about my lips.	اجْعَلْ يَا رَبُّ حَارِسًا لِفَمِّي وَبَابًا حَصِينًا عَلَى شَفَتَيَّ.
Incline not my heart to evil words, to make excuses in sins.	لَا تُمِلْ قَلْبِي إِلَى كَلَامِ الشَّرِّ فَيَتَعَلَّلَ بِعَلَلِ الخَطَايَا.
With men that work iniquity; and I will not communicate with the choicest of them.	مَعَ النَّاسِ الْعَامِلِينَ الْإِثْمَ وَلَا أَتَقُّ مَعَ مُخْتَارِيهِمْ.
The just man shall correct me in mercy and shall reprove me; but let not the oil of the sinner anoint my head.	سَيُؤَدِّبُنِي الصَّادِقُ بِرَحْمَةٍ وَيُوبِّخُنِي أَمَّا زَيْتُ الخَاطِيِّ فَلَا يُدْهَنُ بِهِ رَأْسِي.
For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.	لَأَنَّ صَلَاتِي أَيْضًا فِي مَسَرَّتِهِمْ، قَدْ ابْتَلَعَتْ قُضَاتُهُمْ مُلْتَصِقِينَ بِصَخْرَةٍ.
They shall hear my words, for they are sweet; as when the thickness of the earth is broken	يَسْمَعُونَ كَلِمَاتِي فَإِنَّهَا قَدْ اسْتَلْدَّتْ مِثْلَ سَمْنِ الْأَرْضِ

upon the ground, their bones are scattered by the side of hades.	الْمُنْشَقَّ 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 أُعْبِرَ.
I cried unto the Lord with my voice, with my voice unto the Lord, did I make my supplication.	بِصَوْتِي إِلَى الرَّبِّ صَرَخْتُ، بِصَوْتِي إِلَى الرَّبِّ تَضَرَّعْتُ.
I poured out my supplication before Him; I showed before Him my trouble.	أَسْكَبُ أَمَامَهُ تَضَرُّعِي وَأُخْزَانِي قُدَّامَهُ أَخْبِرَ.
When my spirit was overwhelmed within me, then Thou knewest my paths.	عِنْدَ فَنَاءِ رُوحِي مِنِّي أَنْتَ تَعْرِفُ سُبُلِي.
In the way wherein I walked have they secretly laid a snare for me.	فِي هَذَا الطَّرِيقِ الَّذِي كُنْتُ أَسْلُكُ فِيهِ أَخْفَوْا لِي فَخًّا.
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 وَنَصِيْبِي فِي أَرْضِ الْأَحْيَاءِ.
Attend unto my cry, for I am brought very low.	أَنْصِتْ إِلَى طِلْبَتِي فَإِنِّي قَدْ تَذَلَّلْتُ جَدًّا.
Deliver me from them that persecute me, for they are stronger than I.	نَجِّنِي مِنَ الَّذِينَ يَضْطَهِدُونَنِي فَإِنَّهُمْ قَدْ اعْتَرَوْا عَلَيَّ.
<i>Verse 10. Bring my soul out of prison, that I may praise Thy Name.</i>	اسْتِخِنْ ١٠. أَخْرِجْ مِنَ الْحَبْسِ نَفْسِي، لِكِي أَشْكُرَ اسْمَكَ.
<i>Verse 9. The righteous shall wait for me until Thou recompense me.</i>	اسْتِخِنْ ٩. إِيَّايَ يَنْتَظِرُ الصِّدِّيقُونَ حَتَّى تُجَازِيَنِي.
<i>Verse 8. Out of the depths have I cried to Thee, O Lord, Lord hear my voice.</i>	اسْتِخِنْ ٨. مِنَ الْأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبُّ، يَا رَبُّ اسْتَمِعْ صَوْتِي.
<i>Verse 7. Let Thine ears be attentive to the voice of my supplication.</i>	اسْتِخِنْ ٧. لِتَكُنْ أذْنَاكَ مُصْغِيَتَيْنِ إِلَى صَوْتِ تَضَرُّعِي.

For Holy Saturday in Tone One	لِسَبْتِ الْمُقَدَّسِ بِاللَّحْنِ الْأَوَّلِ
<p><i>Verse 6. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.</i></p> <p>All creation was altered for fear when it beheld Thee hanging upon the Cross, O Christ; the sun was darkened, and the foundations of the earth were shaken. All things suffered with the Creator of all. O Thou Who willingly didst endure these things for us, Lord, glory be to Thee.</p>	<p><i>استيخن ٦. إِنْ كُنْتَ لِلْآثَامِ رَاصِدًا يَا رَبُّ، فَيَا رَبُّ مَنْ يَبُتُّ؟ فَإِنَّ مِنْ عِنْدِكَ الْإِعْتِقَارَ.</i></p> <p>أَيُّهَا الْمَسِيحُ، إِنَّ كُلَّ الْبَرِيَّةِ اسْتَحَالَتْ خَوْفًا لَمَّا شَاهَدَتْكَ مُعَلَّقًا عَلَى الصَّلِيبِ. فَالشَّمْسُ اذْهَمَّتْ، وَأُسُسُ الْأَرْضِ اضْطَرَبَتْ، وَالْكُلُّ 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>All creation was altered for fear when it beheld Thee hanging ... (repeat above)</p>	<p><i>استيخن ٥. مِنْ أَجْلِ اسْمِكَ صَبَرْتُ لَكَ يَا رَبُّ، صَبَرْتُ نَفْسِي فِي أَقْوَالِكَ، تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ.</i></p> <p>أَيُّهَا الْمَسِيحُ، إِنَّ كُلَّ الْبَرِيَّةِ اسْتَحَالَتْ خَوْفًا لَمَّا شَاهَدَتْكَ ... (تعاد)</p>
For Holy Saturday in Tone Two	لِسَبْتِ الْمُقَدَّسِ بِاللَّحْنِ الثَّانِي
<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 this impious and iniquitous people meditate empty things? Why have they condemned to death the Life of all? O great wonder! The Creator of the world is betrayed into the hands of lawless men, and the Friend of man is lifted up upon the Tree, that He might free the bondsmen of Hades, who cry: O long-suffering Lord, glory be to Thee.</p>	<p><i>استيخن ٤. مِنْ أَنْفِجَارِ الصُّبْحِ إِلَى اللَّيْلِ، مِنْ أَنْفِجَارِ الصُّبْحِ لِيَتَّكِلَ إِسْرَائِيلُ عَلَى الرَّبِّ.</i></p> <p>لِمَاذَا الشَّعْبُ الرَّدِيءُ الْإِعْتِقَادِ، الْمُتَعَدِّي الشَّرِيعَةَ، يَهْدُ بِالْبَاطِلِ؟ لِمَاذَا حُكِمَ عَلَى حَيَاةِ الْكُلِّ بِالْمَوْتِ؟ فَيَا لَهُ مِنْ عَجَبٍ عَظِيمٍ، إِذْ إِنَّ مُبْدِعَ الْعَالَمِ أَسْلِمَ إِلَى أَيْدِي الْأَثَمَةِ، وَالْمُحِبِّ الْبَشَرِ رُفِعَ عَلَى عَوْدٍ لِكَيْ يُعْتِقَ الْمُكَبَّلِينَ فِي الْجَحِيمِ هَانَقِينَ: أَيُّهَا الرَّبُّ الطَّوِيلُ الْأَنَاةِ، الْمَجْدُ لَكَ.</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></p> <p>On seeing Thee hanging on the Cross today, the blameless Virgin was bitterly wounded in her heart, O Word, and her maternal bowels lamented. Sighing in lament from the depth of her soul, she was worn from tearing at her cheeks and hair. Wherefore, smiting her breast, she cried out plaintively: Woe unto me, O divine Child! Woe unto me, O Light of the</p>	<p><i>استيخن ٣. لِأَنَّ مِنَ الرَّبِّ الرَّحْمَةَ، وَمِنْهُ النَّجَاةُ الْكَثِيرَةُ، وَهُوَ يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ.</i></p> <p>الْيَوْمَ الْبَتُولُ الْبَرِيَّةُ مِنَ الْعَيْبِ أَبْصَرَتْكَ مُعَلَّقًا عَلَى الصَّلِيبِ، أَيُّهَا الْكَلِمَةُ، فَاَنْجَرَخَ قَلْبُهَا بِنَحِيبِ الْجَوَانِحِ الْوَالِدِيَّةِ، وَتَتَهَدَّتْ بِتَفْجُوعٍ مِنْ صَمِيمِ النَّفْسِ وَتَمَرَمَرَتْ، وَقَرَعَتْ صَدْرَهَا هَانَقَةً بِأَنْسِجَامِ الْعَبْرَاتِ: وَيَجِي يَا وَلَدِي الْإِلَهِيِّ! وَيَلِي يَا نَوْرَ الْعَالَمِ! كَيْفَ غِبتَ عَنْ</p>

<p>world! Why, like the sun, hast Thou set before mine eyes, O Lamb of God? Hence, the incorporeal hosts were seized with trembling and said: O incomprehensible Lord, glory be to Thee.</p>	<p>عَيْنِي يَا حَمَلَ اللَّهِ؟ حِينَئِذٍ الْأَجْنَادُ الْعَادِمُو الْأَجْسَادِ شَمَلَتْهُمْ الرَّعْدَةُ صَارِحِينَ: أَيُّهَا الرَّبُّ الَّذِي لَا يُدْرِكُ، الْمَجْدُ لَكَ.</p>
<p><i>Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.</i> Beholding Thee, the Creator and God of all, hanging upon the Tree, O Christ, she who seedlessly gave Thee birth cried out bitterly: My Son, whither is departed the comeliness of Thy form? I cannot bear to see Thee unjustly crucified. Hasten, therefore, and arise, that I too may behold Thy Resurrection from the dead on the third day.</p>	<p><i>استيخن ٢ . سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ، وَامْدَحُوهُ يَا سَائِرَ الشُّعُوبِ.</i> أَيُّهَا الْمَسِيحُ إِلَهُ كُلِّ الْبَرَايَا وَمُبْدِعُهَا، إِنَّ التِّي وَلَدْتِكَ بِغَيْرِ زَرْعٍ، لَمَّا رَأَيْتُكَ مُعَلَّقًا عَلَى عَوْدٍ، صَرَخْتُ بِمِرَارَةٍ: أَيَّنْ غَابَ جَمَالُ طَلْعَتِكَ يَا وَلَدِي؟ لَسْتُ أَحْتَمِلُ مَشَاهِدَةَ صَلْبِكَ ظُلْمًا. فَانْهَضْ مُسْرِعًا لِأَشَاهِدَ قِيَامَتَكَ مِنْ بَيْنِ الْأَمْوَاتِ، ذَاتِ الثَّلَاثَةِ الْأَيَّامِ.</p>
<p><b>For Holy Saturday in Tone Six</b></p>	<p><b>لِسَبْتِ الْمُقَدَّسِ بِاللَّحْنِ السَّادِسِ</b></p>
<p><i>Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.</i> Today the Sovereign Master of creation standeth before Pilate, and the Creator of all is delivered to the Cross, led like a lamb, of His own will. He that rained down manna is affixed with nails, His side is pierced, and His lips are touched with the sponge. The Redeemer of the world is smitten on His cheeks; the Fashioner of all is mocked by His own servants. O how great is the Master's love for man! He besought His Heavenly Father for the crucifiers, saying: Forgive them this sin, for the lawless ones know not what they do in their injustice.</p>	<p><i>استيخن ١ . لِأَنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا، وَحَقُّ الرَّبِّ يَدُومُ إِلَى الدَّهْرِ.</i> الْيَوْمَ سَيِّدُ الْخَلِيقَةِ يَمْتَلُ أَمَامَ بِيلاطُسَ، وَبَارِيءُ الْكُلِّ يُدْفَعُ إِلَى الصَّلْبِ، مُقَدَّمًا كَحَمَلٍ بِاخْتِيَارِهِ. الَّذِي أَمْطَرَ الْمَنَّ يُسَمَّرُ بِالمَسَامِيرِ، وَيُطْعَنُ بِحَرْبَةٍ، وَيُدْنَى مِنْهُ بِإِسْفَنْجَةٍ. وَقَادِي الْعَالَمِ يُلَطَّمُ عَلَى خَدَيْهِ. وَإِلَهُ الْكُلِّ يُهْزَأُ بِهِ مِنْ عَبِيدِهِ. فَيَا لِمَوَدَّةِ السَّيِّدِ لِلْبَشَرِ، لِأَنَّهُ كَانَ يَسْأَلُ أَبَاهُ مِنْ أَجْلِ صَالِبِيهِ قَائِلًا: أَتُرِكَ لَهُمْ هَذِهِ الْخَطِيئَةَ، لِأَنَّ الْمُخَالَفِينَ الشَّرِيعَةَ لَا يَعْلَمُونَ مَا يَفْعَلُونَهُ ظُلْمًا.</p>
<p><b>DOXASTICA FOR HOLY SATURDAY IN TONE SIX</b></p>	<p><b>نَكْصَا السَّبْتِ الْمُقَدَّسِ بِاللَّحْنِ السَّادِسِ</b></p>
<p><i>Glory to the Father, and to the Son, and to the Holy Spirit.</i> O how did the lawless synagogue condemn to death the King of creation, feeling no shame because of His benefits which He called to remembrance in His defense, saying unto them: My people, what have I done unto you? Did I not fill Judea with miracles? Did I not raise the</p>	<p><i>المجد للأب والابن والروح القدس.</i> أَوَاهُ كَيْفَ مَحْفِلٌ مُخَالَفِي النَامُوسِ قَدْ حَكَمَ بِالمَوْتِ عَلَى مَلِكِ الْبَرِّيَّةِ، وَلَمْ يَحْجَلْ وَيَحْتَشِمْ مِنْ إِحْسَانَاتِهِ الَّتِي سَبَقَ هُوَ فَأَكَدَّهَا، مُذَكِّرًا إِيَّاهُمْ بِهَا وَقَائِلًا: يَا شَعْبِي مَاذَا فَعَلْتُمْ بِي؟ أَلَمْ أَفْعَمْ الْيَهُودِيَّةَ مِنْ الْعَجَائِبِ؟ أَلَمْ أَنْهَضِ الْأَمْوَاتَ بِكَلِمَةٍ فَقَطُّ؟ أَلَمْ أَشْفِ</p>

<p>dead by a word alone? Did I not heal every sickness and disease? Wherewith then do ye requite Me? Why have ye forgotten Me? In return for the healings, ye inflicted wounds upon Me; instead of life, ye put Me to death, hanging the Benefactor upon the Tree as a malefactor; as a lawbreaker, the Giver of the Law; as a criminal, the King of all. O long-suffering Lord, glory be to Thee.</p>	<p>كُلَّ مَرَضٍ وَاسْتِرْحَاءٍ؟ فَبِمَاذَا تُكَافِينِي؟ وَلِمَادَا تَنْسَانِي؟ عَوْضَ الْأَشْفِيَةِ وَضَعْتَ فِي جِرَاحَاتِ. بَدَلَ إَحْيَاءِ الْمَوْتَى، تُمِيتُنِي مَعْلَقًا عَلَى خَشَبَةِ، أَنَا الْمُحْسِنَ كِفَاعِلِ شَرِّ، وَالْوَاضِعِ النَّامُوسَ كَمُتَعَدِّي الشَّرِيعَةِ، وَمَلَكَ الْكُلِّ كَمَقْضِي عَلَيْهِ. فَيَا طَوِيلَ الْأَنَاءِ، يَا رَبُّ، الْمَجْدُ لَكَ.</p>
<p><i>Both now and ever, and unto ages of ages. Amen.</i> A terrible and strange mystery is brought to pass today: He that cannot be touched is held fast. He is bound that loosed Adam from the curse. He that trieth the hearts and reins is tried unjustly. He that shut up the abyss is shut in prison. He before Whom the hosts of Heaven stand with trembling, standeth before Pilate. The Creator is smitten by the hand of His creature; He that judgeth the quick and the dead is condemned to the Tree. The Destroyer of Hades is shut in a grave. O Thou Who endurest all things in Thy compassion, and hast saved all from the curse, O forbearing Lord, glory be to Thee.</p>	<p>الآن وكلّ أوانٍ وإلى دهرٍ الداهرين. آمين. اليوم يُشَاهَدُ سِرٌّ مَصْنُوعٌ، رَهِيْبٌ وَمُسْتَعْرَبٌ، فَإِنَّ الَّذِي لَا يُلْمَسُ، يُضَبَطُ؛ وَالْحَالُ آدَمَ مِنَ اللَّعْنَةِ، يُكَبَّلُ؛ وَالْفَاحِصُ الْقُلُوبَ وَالْكَلَى، يُسْتَفْحَصُ ظُلْمًا؛ وَالَّذِي أَغْلَقَ اللَّجَّةَ، يُغْلَقُ عَلَيْهِ فِي قَبْرِ؛ وَالَّذِي تَنْتَصِبُ لَدَيْهِ الْقَوَاتُ السَّمَاوِيَّةُ بِرِعْدَةٍ، يَمَثُلُ أَمَامَ بِيلاطُسَ؛ وَالْبَارِيءُ يُلْطَمُ مِنْ يَدِ مَبْرُوءَةٍ؛ وَقَاضِي الْأَحْيَاءِ وَالْأَمْوَاتِ، يُقْضَى عَلَيْهِ بِخَشَبَةِ؛ وَمُيِيدُ الْجَحِيمِ، يُطْبَقُ عَلَيْهِ فِي قَبْرِ. فَيَا مَنْ أَحْتَمَلَ هَذَا كُلَّهُ بِرَأْفَتِهِ، وَخَلَّصَ الْكُلَّ مِنَ اللَّعْنَةِ، أَيُّهَا الرَّبُّ الطَّوِيلُ الْأَنَاءِ، الْمَجْدُ لَكَ.</p>
<p>• When “both now” is chanted, the clergy make the entrance with the <b>GOSPEL BOOK</b>, not the censer.</p>	
<p><b>Deacon:</b> Wisdom! Stand upright!</p>	<p>الشماس: الْحِكْمَةَ! فَلَنْسْتَقِم!</p>
<p><b>O GLADSOME LIGHT</b></p>	<p>يَا نُورًا بَهِيًّا</p>
<p><b>Choir:</b> 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>الجوقة: يَا نُورًا بَهِيًّا لِقُدْسِ مَجْدِ الْآبِ الَّذِي لَا يَمُوتُ، السَّمَاوِيِّ، الْقُدُّوسِ، الْمَغْبُوطِ، يَا يَسُوعُ الْمَسِيحِ، إِذْ قَدْ بَلَّغْنَا إِلَى غُرُوبِ الشَّمْسِ وَنَظَرْنَا نُورًا مَسَائِيًّا، نُسَبِّحُ الْآبَ وَالابْنَ وَالرُّوحَ الْقُدُّوسَ الْإِلَهَ. فَيَا ابْنَ اللَّهِ الْمُعْطِي الْحَيَاةَ، إِنَّكَ لَمُسْتَحَقٌّ فِي سَائِرِ الْأَوْقَاتِ أَنْ تُسَبِّحَ بِأَصْوَاتٍ بَارَّةٍ، لِذَلِكَ الْعَالَمُ لَكَ يُمَجِّدُ.</p>
<p>• No daily prokeimenon is sung, and the Readings are immediately begun.</p>	

THE OLD TESTAMENT READINGS	قِرَاءَاتُ الْعَهْدِ الْقَدِيمِ
<p style="text-align: center;"><b>The First Reading</b></p>	<p style="text-align: center;"><b>القِرَاءَةُ الْأُولَى</b></p>
<p><b>Deacon:</b> Let us attend!</p> <p><b>Reader:</b> 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?</p> <p><b>Deacon:</b> Wisdom!</p> <p><b>Reader:</b> The Reading from the Book of Exodus. (33:11-23)</p> <p><b>Deacon:</b> Let us attend!</p>	<p style="text-align: right;">الشَّمْسُ: لِنُضْغِ.</p> <p style="text-align: right;">الجَوْقَةُ: اِئْتَسَمُوا ثِيَابِي بَيْنَهُمْ، وَعَلَى لِبَاسِي افْتَرَعُوا.</p> <p style="text-align: right;">إِلَهِي إِلَهِي، لِمَاذَا تَرَكْتَنِي؟</p> <p style="text-align: right;">الشَّمْسُ: حِكْمَةً!</p> <p style="text-align: right;">القَارِئُ: قِرَاءَةٌ مِنْ سِفْرِ الْخُرُوجِ. (٢٣-١١:٣٣)</p> <p style="text-align: right;">الشَّمْسُ: لِنُضْغِ.</p>
<p><b>Reader:</b> 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 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</p>	<p style="text-align: right;">القَارِئُ: وَخَاطَبَ الرَّبُّ مُوسَى وَجْهًا لَوَجْهِهِ، كَمَا يُكَلِّمُ الرَّجُلُ صَاحِبَهُ. وَإِذَا رَجَعَ مُوسَى إِلَى الْمَحَلَّةِ كَانَ خَادِمُهُ يَشُوعُ بْنُ نُونِ الْغُلَامِ، لَا يَبْرُحُ مِنْ دَاخِلِ الْخِيْمَةِ. 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 عَيْنَيْ. 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 نُصْعِدْنَا مِنْ هَهُنَا، فَإِنَّهُ بِمَاذَا يُعْلَمُ أَنِّي وَجَدْتُ نِعْمَةً فِي عَيْنَيْكَ أَنَا وَشَعْبُكَ؟ أَلَيْسَ بِمَسِيرِكَ مَعَنَا؟ فَنَمْتَازَ أَنَا وَشَعْبُكَ عَنِ جَمِيعِ الشُّعُوبِ الَّذِينَ عَلَى وَجْهِ الْأَرْضِ». فَقَالَ الرَّبُّ لِمُوسَى: «هَذَا الْأَمْرُ أَيْضًا الَّذِي تَكَلَّمْتَ عَنْهُ أَفْعَلُهُ، لِأَنَّكَ وَجَدْتَ نِعْمَةً فِي عَيْنَيْ، وَعَرَفْتُكَ بِاسْمِكَ». فَقَالَ: «أَرِنِي مَجْدَكَ». فَقَالَ: «أُجِيزُ كُلَّ جُودَتِي قُدَّامَكَ. وَأُنَادِي بِاسْمِ الرَّبِّ قُدَّامَكَ. وَأَتَرَاءُفُ عَلَى مَنْ أَتَرَاءُفُ، وَأَرْحَمُ مَنْ</p>

<p>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.”</p>	<p>أَرْحَمُ». وَقَالَ: «لَا تَقْدِرُ أَنْ تَرَى وَجْهِي، لِأَنَّ الْإِنْسَانَ لَا يَرَانِي وَيَعِيشُ». وَقَالَ الرَّبُّ: «هُوَذَا عِنْدِي مَكَانٌ، فَتَقِفُ عَلَى الصَّخْرَةِ. وَيَكُونُ مَتَى اجْتَاَزَ مَجْدِي، أَنِّي أَضَعُكَ فِي نُقْرَةٍ مِنَ الصَّخْرَةِ، وَأَسْتُرُكَ بِيَدِي حَتَّى اجْتَاَزَ. ثُمَّ أَرْفَعُ يَدِي فَتَنْتَظِرُ وَرَائِي، وَأَمَّا وَجْهِي فَلَا يُرَى».</p>
<p><b>The Second Reading</b></p>	<p><b>القراءة الثانية</b></p>
<p><b>Deacon:</b> Let us attend!  <b>Reader:</b> Judge them, O Lord, that do me injustice; war against them that war against me. They rewarded me evil for good.  <b>Deacon:</b> Wisdom!  <b>Reader:</b> The Reading from the Book of Job. (42:12-17)  <b>Deacon:</b> Let us attend!</p>	<p><b>الشماس:</b> لِنُصْغِ.  <b>القارئ:</b> خَاصِمٌ يَا رَبُّ مُخَاصِمِي. قَاتِلْ مُقَاتِلِي. يُجَازُونَنِي عَنِ الْخَيْرِ شَرًّا.  <b>الشماس:</b> حِكْمَةً!  <b>القارئ:</b> قِرَاءَةٌ مِنْ سِفْرِ أَيُّوبَ الصِّدِّيقِ. (١٧-١٢:٤٢).  <b>الشماس:</b> لِنُصْغِ.</p>
<p><b>Reader:</b> 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'en-hap'puch. And in all the land there were no women so fair as Job's daughters; and their father gave them inheritance among their 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.</p>	<p><b>القارئ:</b> وَبَارَكَ الرَّبُّ آخِرَةَ أَيُّوبَ أَكْثَرَ مِنْ أَوَّلِهِ. وَكَانَ لَهُ أَرْبَعَةٌ عَشَرَ أَلْفًا مِنَ الْغَنَمِ، وَسِتَّةُ أَلْفٍ مِنَ الْإِبِلِ، وَأَلْفُ فِدَّانٍ مِنَ الْبَقَرِ، وَأَلْفُ أَتَانٍ. وَكَانَ لَهُ سَبْعَةٌ بَنِينَ وَثَلَاثُ بَنَاتٍ. وَسَمَّى اسْمَ الْأُولَى يَمِيمَةَ، وَاسْمَ الثَّانِيَةِ قَصِيعَةَ، وَاسْمَ الثَّلَاثَةِ قَرْنَ هَفُوكَ. وَلَمْ تُوَجَدْ نِسَاءٌ جَمِيلَاتٌ كَبَنَاتِ أَيُّوبَ فِي كُلِّ الْأَرْضِ، وَأَعْطَاهُنَّ أَبُوهُنَّ مِيرَاثًا بَيْنَ إِخْوَتِهِنَّ. وَعَاشَ أَيُّوبُ بَعْدَ هَذَا مِئَةً وَأَرْبَعِينَ سَنَةً، وَرَأَى بَنِيهِ وَبَنِي بَنِيهِ إِلَى أَرْبَعَةِ أَجْيَالٍ.  *ثُمَّ مَاتَ أَيُّوبُ شَيْخًا وَشَبَعَانَ الْأَيَّامِ. وَكَانَتْ سُكْنَاهُ فِي حُورَانَ عَلَى حُدُودِ أَدُومَ وَالْعَرَبِيَّةِ. وَكَانَ اسْمُهُ يُوْبَابَ وَأَخَذَ امْرَأَةً عَرَابِيَّةً وَوَلَدَتْ لَهُ ابْنًا اسْمُهُ حَنُونٌ. كَانَ زَارَاتُ بْنُ عَيْسُوَ أَبَا أَيُّوبَ وَكَانَتْ بُوَسُورَةُ أُمَّهُ. فَهُوَ إِذْنُ ابْنِ خَامِسٍ مِنْ إِبْرَاهِيمَ. وَكُتِبَ أَيْضًا أَنَّهُ سَيَرْتَفِعُ مَعَ أَوْلَادِكَ الَّذِينَ سَيُقِيمُهُمْ رَبُّنَا.</p>

<p>*This paragraph is from the Syriac version of the reading.</p>	<p>*هذا تُرْجِمَ مِنَ الْمِصْحَفِ السِّرْيَانِيِّ.</p>
<p><b>The Third Reading</b></p>	<p><b>القِرَاءَةُ الثَّلَاثَةُ</b></p>
<p><b>Deacon:</b> Wisdom!</p>	<p><b>الشماس:</b> حِكْمَةٌ.</p>
<p><b>Reader:</b> The Reading from Prophecy of Isaiah. (52:13-54:1)</p>	<p><b>القارئ:</b> قِرَاءَةٌ مِنْ نُبُوءَةِ إِشْعِيَاءَ النَّبِيِّ. (١٣:٥٢ - ١:٥٤)</p>
<p><b>Deacon:</b> Let us attend!</p>	<p><b>الشماس:</b> لِنُصْغِ.</p>
<p><b>Reader:</b> These things the Lord doth say: “Behold, my servant shall prosper, and 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 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</p>	<p><b>القارئ:</b> هَذِهِ الْأَقْوَالُ يَقُولُهَا الرَّبُّ، هَا ابْنِي يَعْقِلُ، يَتَعَالَى وَيَزْتَقِي وَيَتَسَامَى جِدًّا. كَمَا انْدَهَشَ مِنْكَ كَثِيرُونَ. كَانَ مَنْظَرُهُ كَذَا مُفْسَدًا أَكْثَرَ مِنَ الرَّجُلِ، وَصُورَتُهُ أَكْثَرَ مِنْ بَنِي آدَمَ. هَكَذَا يُذْهِلُ أُمَّمًا كَثِيرِينَ. مَنْ أَجْلِهَ يَسُدُّ مُلُوكٌ أَفْوَاهَهُمْ، لِأَنَّهُمْ قَدْ أَبْصَرُوا مَا لَمْ يُخْبَرُوا بِهِ، وَمَا لَمْ يَسْمَعُوهُ فَهَمُوهُ. مَنْ صَدَقَ خَبَرَنَا، وَلِمَنِ اسْتَعْلَنْتَ ذِرَاعَ الرَّبِّ؟ نَبَتَ قُدَّامَهُ كَفَرْخٍ وَكَعَرْقٍ مِنْ أَرْضِ يَابِسَةٍ، لَا صُورَةَ لَهُ وَلَا جَمَالَ فَنَنْظُرَ إِلَيْهِ، وَلَا مَنْظَرَ فَنَشْتَهِيهِ. مُحْتَقَرٌ وَمَخْذُولٌ مِنَ النَّاسِ، رَجُلٌ أَوْجَاعٍ وَمُخْتَبِرُ الْحَزَنِ، وَكَمُسْتَرٍّ عَنْهُ وَجُوهُنَا، مُحْتَقَرٌ فَلَمْ نَعْتَدْ بِهِ. لَكِنَّ أَحْزَانَنَا حَمَلَهَا، وَأَوْجَاعَنَا تَحَمَّلَهَا. وَنَحْنُ حَسِبْنَاهُ مُصَابًا مَضْرُوبًا مِنَ اللَّهِ وَمَذْلُولًا. وَهُوَ مَجْرُوحٌ لِأَجْلِ مَعَاصِينَا، مَسْحُوقٌ لِأَجْلِ آثَامِنَا. تَأْدِيبُ سَلَامِنَا عَلَيْهِ، وَبِجُرْحِهِ شُفِينَا. كُلُّنَا كَغَنَمٍ ضَلَلْنَا. مِلْنَا كُلُّ وَاحِدٍ إِلَى طَرِيقِهِ، وَالرَّبُّ وَضَعَ عَلَيْهِ إِثْمَ جَمِيعِنَا. ظَلِمَ أَمَّا هُوَ فَتَدَلَّلَ وَلَمْ يَفْتَحْ فَاهُ. كَشَاةٍ تُسَاقُ إِلَى الذَّبْحِ، وَكَنَعْجَةٍ صَامِتَةٍ أَمَامَ جَارِيهَا فَلَمْ يَفْتَحْ فَاهُ. مِنَ الضُّغْطَةِ وَمِنَ الدِّيُونَةِ أُخِذَ. وَفِي جِيلِهِ مَنْ كَانَ</p>

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, will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife.

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 بِالْحُزْنِ. إِنْ جَعَلَ نَفْسَهُ ذَبِيحَةً إِثْمٌ يَرَى نَسْلًا تَطُولُ أَيَّامُهُ، وَمَسْرَةُ الرَّبِّ بِيَدِهِ تَنْجَحُ. مِنْ تَعَبِ نَفْسِهِ يَرَى وَيَسْبَعُ، وَعَبْدِي الْبَارُّ بِمَعْرِفَتِهِ يُبَرِّرُ كَثِيرِينَ، وَأَثَامُهُمْ هُوَ يَحْمِلُهَا. لِذَلِكَ أَقْسَمُ لَهُ بَيْنَ الْأَعْزَاءِ وَمَعَ الْعُظَمَاءِ يَقْسِمُ غَنِيمَةً، مِنْ أَجْلِ أَنَّهُ سَكَبَ لِلْمَوْتِ نَفْسَهُ وَأُخْصِيَ مَعَ أُمَّةٍ، وَهُوَ حَمَلَ خَطِيئَةَ كَثِيرِينَ وَشَفَعَ فِي الْمُذْنِبِينَ. «تَرْتَمِي أَيَّتُهَا الْعَاقِرُ الَّتِي لَمْ تَلِدْ. أَشِيدِي بِالتَّرْتِمِ أَيَّتُهَا الَّتِي لَمْ تَمَخَّضْ، لِأَنَّ بَنِي الْمُسْتَوْحِشَةِ أَكْثَرُ مِنْ بَنِي ذَاتِ الْبَعْلِ»، قَالَ الرَّبُّ.

### THE EPISTLE

### الرسالة

**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.

**Deacon:** Wisdom.

**Reader:** The reading 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

الشماس: لِنُصَغِ.

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

القارئ: فَضَّلْتُ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورِنْثُوسَ. (١:١٨-٢:٢)

الشماس: لِنُصَغِ.

القارئ: يَا إِخْوَةَ، إِنَّ كَلِمَةَ الصَّلِيبِ عِنْدَ الْهَالِكِينَ جَهَالَةٌ، وَأَمَّا عِنْدَنَا نَحْنُ الْمُخَلَّصِينَ فَهِيَ قُوَّةُ اللَّهِ، لِأَنَّهُ كُتِبَ: «سَابِئِدُ حِكْمَةَ الْحُكَمَاءِ، وَأَرْفُضُ فَهْمَ الْفُهَمَاءِ». فَأَيْنَ الْحَكِيمِ؟ أَيْنَ الْكَاتِبِ؟ أَيْنَ مُبَاحِثِ

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 know nothing among you except Jesus Christ and him crucified.

هَذَا الدَّهْرُ؟ أَلَيْسَ اللَّهُ 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 نَكْرِزُ بِالْمَسِيحِ مَصْلُوبًا: لِلْيَهُودِ عَثْرَةً، وَلِلْيُونَانِيِّينَ جَهَالَةً! أَمَّا لِلْمَدْعُوعِينَ مِنَ الْيَهُودِ وَالْيُونَانِيِّينَ، فَالْمَسِيحُ قُوَّةُ اللَّهِ وَحِكْمَةُ اللَّهِ. لِأَنَّ مُسْتَجْهَلَ اللَّهِ أَحْكَمُ مِنَ النَّاسِ، وَمُسْتَضْعَفَ اللَّهِ أَقْوَى مِنَ النَّاسِ. أَنْظَرُوا دَعْوَتَكُمْ أَنَّهُ لَيْسَ كَثِيرُونَ حُكَمَاءَ حَسَبِ الْجَسَدِ، وَلَا كَثِيرُونَ أَقْوِيَاءَ، وَلَا كَثِيرُونَ شُرَفَاءَ. بَلِ اخْتَارَ اللَّهُ جُهَالَ الْعَالَمِ لِيُخْزِيَ الْحُكَمَاءَ وَاخْتَارَ اللَّهُ ضِعْفَاءَ الْعَالَمِ لِيُخْزِيَ الْأَقْوِيَاءَ. وَاخْتَارَ اللَّهُ أَدْنِيَاءَ الْعَالَمِ وَالْمُزْدَرَى وَغَيْرَ الْمَوْجُودِ لِيَبْطِلَ الْمَوْجُودُ، 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 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:** هَلَلُويَا، هَلَلُويَا، هَلَلُويَا.

### THE GOSPEL

**Deacon:** Wisdom! Stand upright! Let us hear the Holy Gospel.

**Priest:** Peace be to all.

**Choir:** And to thy spirit.

**Priest:** The reading from the Holy Gospel according to St. Matthew.

### الإنجيل

**الشماس:** الْحِكْمَةُ، فَلْنَسْتَقِمْ وَلْنَسْمَعْ الْإِنْجِيلَ الْمُقَدَّسَ.

**الكاهن:** السَّلَامُ لِجَمِيعِكُمْ.

**المرتل:** وَلِرُوحِكَ.

**الكاهن:** فَضْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

<p><b>Choir:</b> Glory to Thee, O Lord, glory to Thee. <b>Deacon:</b> Let us attend!</p>	<p>المرتل: المَجْدُ لَكَ يَا رَبُّ، المَجْدُ لَكَ. الشماس: لِنُصِّغْ!</p>
<p><b>Matthew 27:1-38</b></p>	<p>مَتَّى ٢٧:١-٣٨</p>
<p><b>Priest:</b> 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.</p> <p>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 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.”</p> <p>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.</p> <p>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</p>	<p>الكاهن: فِي ذَلِكَ الزَّمَانِ، تَشَاوَرَ جَمِيعُ رُؤَسَاءِ الكَهَنَةِ وَشُيُوخِ الشَّعْبِ عَلَى يَسُوعَ حَتَّى يَقْتُلُوهُ، فَأَوْتَقَوْهُ وَمَضَوْا بِهِ وَدَفَعُوهُ إِلَى بِيلاطُسِ البُنطِيّ الوَالِي.</p> <p>حِينَئِذٍ لَمَّا رَأَى يَهُودًا الَّذِي أَسْلَمَهُ أَنَّهُ قَدْ دِينَ، نَدِمَ وَرَدَّ الثَّلَاثِينَ مِنَ الفِضَّةِ إِلَى رُؤَسَاءِ الكَهَنَةِ وَالشُّيُوخِ قَائِلًا: «قَدْ أَخْطَأْتُ إِذْ سَلَّمْتُ دَمًا بَرِيئًا». فَقَالُوا: «مَاذَا عَلَيْنَا؟ أَنْتَ أَبْصِرْ!» فَطَرَحَ الفِضَّةَ فِي الهَيْكَلِ وَانصَرَفَ، ثُمَّ مَضَى وَخَنَقَ نَفْسَهُ. فَأَخَذَ رُؤَسَاءُ الكَهَنَةِ الفِضَّةَ وَقَالُوا: «لَا يَحِلُّ أَنْ نُلْقِيهَا فِي الخِرَانَةِ لِأَنَّهَا تَمَنُّ دَمًا». فَتَشَاوَرُوا وَاشْتَرَوْا بِهَا حَقْلَ الفَخَّارِيِّ مَقْبَرَةً للغُرَبَاءِ. لِهَذَا سُمِّيَ ذَلِكَ الحَقْلُ «حَقْلَ الدَّمِ» إِلَى هَذَا اليَوْمِ. حِينَئِذٍ تَمَّ مَا قِيلَ بِإِرمِيَا النَّبِيِّ القَائِلِ: «وَأَخَذُوا الثَّلَاثِينَ مِنَ الفِضَّةِ، تَمَنُّ المُتَمَنَّ الَّذِي تَمَنُّهُ مِنْ بَنِي إِسْرَائِيلَ، وَأَعْطَوْهَا عَنْ حَقْلِ الفَخَّارِيِّ، كَمَا أَمَرَنِي الرَّبُّ».</p> <p>فَوَقَفَ يَسُوعُ أَمَامَ الوَالِي. فَسَأَلَهُ الوَالِي قَائِلًا: «أَأَنْتَ مَلِكُ اليَهُودِ؟» فَقَالَ لَهُ يَسُوعُ: «أَنْتَ تَقُولُ». وَبَيْنَمَا كَانَ رُؤَسَاءُ الكَهَنَةِ وَالشُّيُوخُ يَشْتَكُونَ عَلَيْهِ لَمْ يُجِبْ بِشَيْءٍ. فَقَالَ لَهُ بِيلاطُسُ: «أَمَا تَسْمَعُ كَمَا يَشْهَدُونَ عَلَيْكَ؟» فَلَمْ يُجِبْهُ وَلَا عَنْ كَلِمَةٍ وَاحِدَةٍ، حَتَّى تَعَجَّبَ الوَالِي جِدًّا.</p> <p>وَكَانَ الوَالِي مُعْتَادًا فِي العِيدِ أَنْ يُطْلِقَ لِجَمْعٍ أَسِيرًا وَاحِدًا، مَنْ أَرَادُوهُ. وَكَانَ لَهُمْ حِينَئِذٍ أَسِيرٌ مَشْهُورٌ يُسَمَّى بَارَابَاسَ. فَفِيمَا هُمْ مُجْتَمِعُونَ قَالَ لَهُمْ بِيلاطُسُ: «مَنْ تُرِيدُونَ أَنْ أُطْلِقَ لَكُمْ؟ بَارَابَاسَ أَمْ</p>

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 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

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 رُؤْسَاءَ الْكَهَنَةِ وَالشُّيُوخَ حَرَّضُوا الْجُمُوعَ عَلَى أَنْ يَطْلُبُوا بَارَابَاسَ وَيُهْلِكُوا يَسُوعَ. فَأَجَابَ الْوَالِي وَقَالَ لَهُمْ: «مَنْ مِنَ الْإِثْنَيْنِ تُرِيدُونَ أَنْ أُطْلِقَ لَكُمْ؟» فَقَالُوا: «بَارَابَاس!». قَالَ لَهُمْ بِيلاطُسُ: «فَمَاذَا أَفْعَلُ بِيَسُوعَ الَّذِي يُدْعَى الْمَسِيحَ؟» قَالَ لَهُ الْجَمِيعُ: «لِيُصَلَّبَ!» فَقَالَ الْوَالِي: «وَأَيَّ شَرِّ عَمَلٍ؟» فَكَانُوا يَزْدَادُونَ صُرَاخًا قَائِلِينَ: «لِيُصَلَّبَ!» فَلَمَّا رَأَى بِيلاطُسُ أَنَّهُ لَا يَنْفَعُ شَيْئًا، بَلَ بِالْحَرِيِّ يَحْدُثُ شَعْبٌ، أَخَذَ مَاءً وَغَسَلَ يَدَيْهِ قُدَّامَ الْجَمْعِ قَائِلًا: «إِنِّي بَرِيءٌ مِنْ دَمِ هَذَا الْبَارِّ! أَبْصِرُوا أَنْتُمْ!».

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

فَأَخَذَ عَسْكَرُ الْوَالِي يَسُوعَ إِلَى دَارِ الْوِلَايَةِ وَجَمَعُوا عَلَيْهِ كُلَّ الْكُتَيْبَةِ، فَعَرَّوهُ وَالْبَسُوهُ رِدَاءَ قِرْمِزِيًّا، 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، وَمَضَوْا بِهِ لِلصَّلْبِ. وَفِيمَا هُمْ خَارِجُونَ وَجَدُوا إِنْسَانًا قَيْرَوَانِيًّا اسْمُهُ سِمْعَانُ، فَسَخَّرُوهُ لِيَحْمِلَ صَلِيبَهُ. وَلَمَّا أَتَوْا إِلَى مَوْضِعٍ يُقَالُ لَهُ جُلْجَثَةَ، وَهُوَ

<p>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.</p>	<p>المُسَمَّى «مَوْضِعَ الْجُمُومَةِ» أَعْطَوْهُ خَلًّا مَمْرُوجًا بِمَرَارَةٍ لِيَشْرَبَ. وَلَمَّا ذَاقَ لَمْ يَرِدْ أَنْ يَشْرَبَ. وَلَمَّا صَلَّبُوهُ اقْتَسَمُوا ثِيَابَهُ مُفْتَرِعِينَ عَلَيْهَا، لِكَيْ يَتِمَّ مَا قِيلَ بِالنَّبِيِّ: «اقْتَسَمُوا ثِيَابِي بَيْنَهُمْ، وَعَلَى لِبَاسِي الْقَوَا قُرْعَةً». ثُمَّ جَلَسُوا يَحْرُسُونَهُ هُنَاكَ. وَجَعَلُوا فَوْقَ رَأْسِهِ عِلَّتَهُ مَكْتُوبَةً: «هَذَا هُوَ يَسُوعُ مَلِكُ الْيَهُودِ». حِينَئِذٍ صَلَّبَ مَعَهُ لِيَصَّانَ، وَاحِدٌ عَنِ الْيَمِينِ وَوَاحِدٌ عَنِ الْيَسَارِ.</p>
--	---

<p><b>Luke 23:39-43</b></p>	<p><b>لوقا ٢٣: ٣٩-٤٣</b></p>
-----------------------------	------------------------------

<p>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 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."</p>	<p>وَكَانَ وَاحِدٌ مِنَ الْمُذْنِبِينَ الْمُعَلَّقِينَ يُجَدِّفُ عَلَيْهِ قَائِلًا: «إِنْ كُنْتَ أَنْتَ الْمَسِيحَ، فَخَلِّصْ نَفْسَكَ وَإِيَّانَا!» فَأَجَابَ الْآخَرَ وَأَنْتَهَرَهُ قَائِلًا: «أَوَلَا أَنْتَ تَخَافُ اللَّهَ، إِذْ أَنْتَ تَحْتَ هَذَا الْحُكْمِ بِعَيْنِهِ؟ أَمَّا نَحْنُ فَبِعَدْلِ، لِأَنَّنا نَنَالُ اسْتِحْقَاقَ مَا فَعَلْنَا، وَأَمَّا هَذَا فَلَمْ يَفْعَلْ شَيْئًا لَيْسَ فِي مَحَلِّهِ». ثُمَّ قَالَ لِيَسُوعَ: «اذْكُرْنِي يَا رَبِّ مَتَى جِئْتَ فِي مَلَكُوتِكَ». فَقَالَ لَهُ يَسُوعُ: «الْحَقُّ أَقُولُ لَكَ: إِنَّكَ الْيَوْمَ تَكُونُ مَعِيَ فِي الْفِرْدَوْسِ».</p>
---	---

<p><b>Matthew 27:39-54</b></p>	<p><b>متى ٢٧: ٣٩-٥٤</b></p>
--------------------------------	-----------------------------

<p>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</p>	<p>وَكَانَ الْمُجْتَازُونَ يُجَدِّفُونَ عَلَيْهِ وَهُمْ يَهْرُونَ رُؤُوسَهُمْ قَائِلِينَ: «يَا نَاقِصَ الْهَيْكَلِ وَبَانِيَهُ فِي ثَلَاثَةِ أَيَّامٍ، خَلِّصْ نَفْسَكَ! إِنْ كُنْتَ ابْنُ اللَّهِ فَانْزِلْ عَنِ الصَّلِيبِ!» وَكَذَلِكَ رُؤَسَاءُ الْكَهَنَةِ أَيْضًا وَهُمْ يَسْتَهْزِئُونَ مَعَ الْكُتَّابَةِ وَالشُّيُوخِ قَالُوا: «خَلِّصْ آخِرِينَ وَأَمَّا نَفْسُهُ فَمَا يَقْدِرُ أَنْ يُخَلِّصَهَا! إِنْ كَانَ هُوَ مَلِكِ إِسْرَائِيلَ فَلْيَنْزِلِ الْآنَ عَنِ الصَّلِيبِ فَنُؤْمِنَ بِهِ! قَدْ اتَّكَلَّ عَلَى اللَّهِ، فَلْيُنْقِذْهُ الْآنَ إِنْ أَرَادَهُ! لِأَنَّهُ قَالَ: أَنَا ابْنُ اللَّهِ!» وَبِذَلِكَ أَيْضًا كَانَ اللَّصَّانِ اللَّذَانِ صَلَّبَا مَعَهُ</p>
---	---

<p>way.</p> <p>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.</p> <p>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 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!"</p>	<p>يُعَيِّرَانِهِ.</p> <p>وَمِنَ السَّاعَةِ السَّادِسَةِ كَانَتْ ظِلْمَةٌ عَلَى كُلِّ الْأَرْضِ إِلَى السَّاعَةِ التَّاسِعَةِ. وَنَحْوَ السَّاعَةِ التَّاسِعَةِ صَرَخَ يَسُوعُ بِصَوْتٍ عَظِيمٍ قَائِلًا: «إِلِي، إِلِي، لِمَا شَبَقْتَنِي؟» أَي: إِلَهِي، إِلَهِي، لِمَاذَا تَرَكْتَنِي؟ فَفَقَّوْمٌ مِنَ الْوَاقِفِينَ هُنَاكَ لَمَّا سَمِعُوا قَالُوا: «إِنَّهُ يُنَادِي إِلِيًّا». وَلِلْوَقْتِ رَكَضَ وَاحِدٌ مِنْهُمْ وَأَخَذَ إِسْفِنْجَةً وَمَلَأَهَا خَلًّا وَجَعَلَهَا عَلَى قَصَبَةٍ وَسَقَاهُ. وَأَمَّا الْبَاقُونَ فَقَالُوا: «أَتُرْكَ. لِنَرَى هَلْ يَأْتِي إِلِيًّا يُخَلِّصُهُ!». فَصَرَخَ يَسُوعُ أَيْضًا بِصَوْتٍ عَظِيمٍ، وَأَسْلَمَ الرُّوحَ. وَإِذَا حِجَابُ الْهَيْكَلِ قَدْ انشَقَّ إِلَى اثْنَيْنِ، مِنْ فَوْقِ إِلَى أَسْفَلٍ. وَالْأَرْضُ تَزَلْزَلَتْ، وَالصُّخُورُ تَشَقَّقَتْ، وَالقُبُورُ تَفْتَحَتْ، وَقَامَ كَثِيرٌ مِنْ أَجْسَادِ الْقَدِيسِينَ الرَّاقِدِينَ وَخَرَجُوا مِنَ الْقُبُورِ بَعْدَ قِيَامَتِهِ، وَدَخَلُوا الْمَدِينَةَ الْمُقَدَّسَةَ، وَظَهَرُوا لِكَثِيرِينَ. وَأَمَّا قَائِدُ الْمِئَةِ وَالَّذِينَ مَعَهُ يَحْرُسُونَ يَسُوعَ فَلَمَّا رَأَوْا الزَّلْزَلَةَ وَمَا كَانَ، خَافُوا جَدًّا وَقَالُوا: «حَقًّا كَانَ هَذَا ابْنُ اللَّهِ!».</p>
<p><b>John 19:31-37</b></p>	<p><b>يوحنا ١٩: ٣١-٣٧</b></p>
<p>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</p>	<p>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. فَاتَى الْعَسْكَرُ وَكَسَرُوا سَاقِي الْأَوَّلِ وَالْآخَرَ الْمَصلُوبِينَ 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، وَشَهِادَتُهُ حَقٌّ، وَهُوَ يَعْلَمُ أَنَّهُ يَقُولُ الْحَقَّ لِتُؤْمِنُوا أَنْتُمْ. لِأَنَّ هَذَا كَانَ لِيَتِمَّ الْكِتَابُ الْقَائِلُ:</p>

<p>fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."</p>	<p>«عَظْمٌ لَا يُكْسَرُ مِنْهُ». وَأَيْضًا يَقُولُ كِتَابٌ آخَرُ: «سَيَنْظُرُونَ إِلَيَّ الَّذِي طَعَنُوهُ».</p>
<p><b>Matthew 27:55-61</b></p>	<p><b>مَتَّى ٢٧: ٥٥-٦١</b></p>
<p>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.</p> <p>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 ordered it to be given to him.</p>	<p>وَكَانَتْ هُنَاكَ نِسَاءٌ كَثِيرَاتٌ يَنْظُرْنَ مِنْ بَعِيدٍ، وَهُنَّ كُنَّ قَدْ تَبِعْنَ يَسُوعَ مِنَ الْجَلِيلِ يَخْدِمُنَّهُ، وَبَيْنَهُنَّ مَرْيَمَ الْمَجْدَلِيَّةَ، وَمَرْيَمَ أُمَّ يَعْقُوبَ وَيُوسَى، وَأُمَّ ابْنَيْ زَبْدِي. وَلَمَّا كَانَ الْمَسَاءُ، جَاءَ رَجُلٌ غَنِيٌّ مِنَ الرَّامَةِ اسْمُهُ يُوسُفُ، وَكَانَ هُوَ أَيْضًا تَلْمِيذًا لِيَسُوعَ. فَهَذَا تَقَدَّمَ إِلَى بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ. فَأَمَرَ بِيلاطُسُ حِينَئِذٍ أَنْ يُعْطَى الْجَسَدَ.</p>
<p><i>At this point, the reading stops. The senior priest and deacon 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. 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.</i></p>	
<p>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.</p>	<p>فَأَخَذَ يُوسُفُ الْجَسَدَ وَلَفَّهُ بِكَتَّانِ نَقِيٍّ، وَوَضَعَهُ فِي قَبْرِهِ الْجَدِيدِ الَّذِي كَانَ قَدْ نَحَتَهُ فِي الصَّخْرَةِ، ثُمَّ دَحْرَجَ حَجْرًا كَبِيرًا عَلَى بَابِ الْقَبْرِ وَمَضَى. وَكَانَتْ هُنَاكَ مَرْيَمُ الْمَجْدَلِيَّةَ وَمَرْيَمُ الْآخْرَى جَالِسَتَيْنِ تَجَاهَ الْقَبْرِ.</p>
<p><b>Choir:</b> Glory to thee, O Lord, glory to thee.</p>	<p><b>الجوقة:</b> المَجْدُ لَكَ، يَا رَبُّ، المَجْدُ لَكَ.</p>
<p><b>THE LITANY OF FERVENT SUPPLICATION</b></p>	<p><b>الطَّلِبَةُ الْإِلْحَاحِيَّةُ</b></p>
<p><b>Deacon:</b> Let us say with our whole soul, and with our whole mind, let us say.</p>	<p><b>الشماس:</b> لِنَقُلْ جَمِيعُنَا مِنْ كُلِّ نَفْسِنَا وَمِنْ كُلِّ نِيَاتِنَا لِنَقُلْ.</p>
<p><b>Choir:</b> Lord, have mercy.</p>	<p><b>الجوقة:</b> يَا رَبُّ ارْحَمْنَا.</p>
<p><b>Deacon:</b> O Lord Almighty, the God of our Fathers, we pray thee, hearken and have mercy.</p>	<p><b>الشماس:</b> أَيُّهَا الرَّبُّ الضَّابِطُ الْكُلِّ إِلَهَ آبَائِنَا، نَطْلُبُ مِنْكَ فَاسْتَجِبْ وَارْحَمْنَا.</p>
<p><b>Choir:</b> Lord, have mercy.</p>	<p><b>الجوقة:</b> يَا رَبُّ ارْحَمْنَا.</p>
<p><b>Deacon:</b> Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and</p>	<p><b>الشماس:</b> ارْحَمْنَا يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، نَطْلُبُ مِنْكَ</p>

have mercy.	فَاسْتَجِبْ وَارْحَمْ.
<b>Choir:</b> Lord, have mercy. ( <i>thrice</i> ) (use this response until noted below)	الجوقة: يَا رَبِّ ارْحَمْ. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَلْبَةٍ)
<b>Deacon:</b> Again we pray for all pious and Orthodox Christians.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِينَ الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ.
<b>Deacon:</b> Again we pray for our father and metropolitan, N., (and our bishop, N.).	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ آبِنَا وَمِتْرُوبُولِيْتِنَا (فَلَانِ)، وَرَبِّيسِ كَهَنَتِنَا (فَلَانِ).
<b>Deacon:</b> 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.
<b>Deacon:</b> Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins for (the servants of God, NN., and) all Orthodox Christians of true worship, who live and dwell in this community.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الرَّحْمَةِ وَالْحَيَاةِ، وَالسَّلَامِ وَالْعَافِيَةِ وَالخَلَاصِ، لِعَبِيدِ اللَّهِ جَمِيعِ الْمَسِيحِيِّينَ الْحَسَنِينَ الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ، السَّاكِنِينَ وَالْمَوْجُودِينَ فِي هَذِهِ الْمَدِينَةِ (أَوْ الدَّيْرِ أَوْ الْقَرْيَةِ)، وَالْمُجْتَمِعِينَ فِي هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ.
<b>Deacon:</b> Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God, NN.,) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الْمُطَوِّبِينَ الدَّائِمِي الذِّكْرِ الَّذِينَ عَمَّرُوا هَذَا الْهَيْكَلَ الْمُقَدَّسَ (أَوْ الدَّيْرَ أَوْ الْقَرْيَةَ)، وَمَنْ أَجْلِ جَمِيعِ السَّابِقِ رُقَادُهُمْ مِنْ آبَائِنَا وَإِخْوَتِنَا الْأَرْثُوذُكْسِيِّينَ، الْمَوْضُوعِينَ هَهُنَا وَفِي كُلِّ مَكَانٍ.
<b>Deacon:</b> Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.	الشماس: 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، الْمُنْتَظَرِ مِنْ لَدُنْكَ الرَّحْمَةِ الْعَنِيَّةِ الْعُظْمَى.
<b>Priest:</b> 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 نُرْسَلُ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen.	الجوقة: آمين.

THE EVENING PRAYER	صلاة المساء
<p><b>People:</b> 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.</p>	<p><b>الشعب:</b> أَهْلُنَا يَا رَبُّ أَنْ نُحَفَظَ فِي هَذَا الْمَسَاءِ بِغَيْرِ خَطِيئَةٍ. مُبَارَكٌ أَنْتَ يَا رَبُّ، إِلَهَ آبَائِنَا، وَمُسَبِّحٌ وَمَمَجَّدٌ اسْمُكَ إِلَى الْأَبَدِ، آمِينَ. لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا، كَمَا تَكُنْ لَنَا عَلَيْكَ. مُبَارَكٌ أَنْتَ يَا رَبُّ عَلِّمْنِي وَصَايَاكَ. مُبَارَكٌ أَنْتَ يَا سَيِّدَ فَهَمَّنِي حُقُوقَكَ. مُبَارَكٌ أَنْتَ يَا قُدُّوسٌ أَنْزِنِي بِعَدْلِكَ. يَا رَبُّ رَحْمَتُكَ إِلَى الْأَبَدِ، وَعَنْ أَعْمَالِ يَدَيْكَ لَا تُعْرِضْ. لَكَ يَنْبَغِي الْمَدِيحُ، لَكَ يَلِيقُ التَّسْبِيحُ، لَكَ يَجِبُ الْمَجْدُ، أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.</p>
<p><b>THE LITANY OF SUPPLICATION</b></p>	<p><b>الطِّبَّةُ الْإِبْتِهَالِيَّةُ</b></p>
<p><b>Deacon:</b> Let us complete our evening prayer unto the Lord.</p>	<p><b>الشماس:</b> لِنُكْمِلْ طَلِبَتَنَا الْمَسَائِيَّةَ لِلرَّبِّ.</p>
<p><b>Choir:</b> Lord, have mercy.</p>	<p><b>الجوقة:</b> يَا رَبُّ ارْحَمْ.</p>
<p><b>Deacon:</b> Help us; save us; have mercy on us; and keep us, O God, by Thy grace.</p>	<p><b>الشماس:</b> أَعْضُدْ وَخَلِّصْ وَارْحَمْ واحْفَظْنَا يَا اللَّهُ بِبِنِعْمَتِكَ.</p>
<p><b>Choir:</b> Lord, have mercy.</p>	<p><b>الجوقة:</b> يَا رَبُّ ارْحَمْ.</p>
<p><b>Deacon:</b> That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.</p>	<p><b>الشماس:</b> أَنْ يَكُونَ مَسَاؤُنَا كُلُّهُ كَامِلًا مُقَدَّسًا سَلَامِيًّا وَبِلَا خَطِيئَةٍ، الرَّبِّ نَسْأَلُ.</p>
<p><b>Choir:</b> Grant this, O Lord. (use this response until noted below)</p>	<p><b>الجوقة:</b> اسْتَجِبْ يَا رَبُّ. (تُعَادُ بَعْدَ كُلِّ طَلِبَةٍ)</p>
<p><b>Deacon:</b> An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.</p>	<p><b>الشماس:</b> مَلَائِكَةَ سَلَامٍ مُرْشِدَاتٍ، أَمِينَاتٍ، حَافِظَاتٍ نُفُوسِنَا وَأَجْسَادِنَا، الرَّبِّ نَسْأَلُ.</p>
<p><b>Deacon:</b> Pardon and remission of our sins and transgressions, let us ask of the Lord.</p>	<p><b>الشماس:</b> مُسَامِحَةَ خَطَايَانَا وَغُفْرَانَ زَلَاتِنَا، الرَّبِّ نَسْأَلُ.</p>
<p><b>Deacon:</b> All things good and profitable for our souls and peace for the world, let us ask of the Lord.</p>	<p><b>الشماس:</b> الصَّالِحَاتِ وَالْمُؤَافِقَاتِ لِنُفُوسِنَا وَالسَّلَامِ لِلْعَالَمِ، الرَّبِّ نَسْأَلُ.</p>

<b>Deacon:</b> That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.	<b>الشماس:</b> أَنْ نُتِمَّ بِقِيَّةِ زَمَانِ حَيَاتِنَا بِسَلَامٍ وَتَوْبَةٍ، الرَّبِّ نَسْأَلُ.
<b>Deacon:</b> A Christian ending to our life, painless, blameless, peaceful, and a good defense before the fearful Judgment Seat of Christ, let us ask of the Lord.	<b>الشماس:</b> أَنْ تَكُونَ أَوَاخِرُ حَيَاتِنَا مَسِيحِيَّةً، سَلَامِيَّةً، بِلا حُزْنٍ وَلَا خِزْيٍ، وَجَوَاباً حَسَناً لَدَى مَنبَرِ الْمَسِيحِ الْمَرْهُوبِ، نَسْأَلُ.
<b>Deacon:</b> Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.	<b>الشماس:</b> بَعْدَ ذِكْرِنَا الْكَلِيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ، الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ مَعَ جَمِيعِ الْقَدِيسِينَ، لِنُودِعَ أَنْفُسَنَا وَبَعْضُنَا بَعْضاً وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.
<b>Choir:</b> To Thee, O Lord.	<b>الجوقة:</b> لَكَ يَا رَبِّ.
<b>Priest:</b> 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.	<b>الكاهن:</b> لِأَنَّكَ إِلَهٌ صَالِحٌ وَمَحَبٌّ لِلْبَشَرِ، وَلَكَ نُزْسِلُ الْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen.	<b>الجوق:</b> آمين.
<b>THE PEACE</b>	<b>السلام</b>
<b>Priest:</b> Peace be to all.	<b>الكاهن:</b> السَّلَامُ لِجَمِيعِكُمْ.
<b>Choir:</b> And to thy spirit.	<b>الجوقة:</b> وَلِرُوحِكَ أَيْضاً
<b>Deacon:</b> Let us bow our heads unto the Lord.	<b>الشماس:</b> لِنَخْنِ رُؤُوسَنَا لِلرَّبِّ.
<b>Choir:</b> To Thee, O Lord.	<b>الجوقة:</b> لَكَ يَا رَبِّ.
<b>Priest:</b> 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.	<b>الكاهن:</b> 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 الْمَحِبُّ الْبَشَرَ، غَيْرَ مُنْتَظِرِينَ الْمَعُونَةَ مِنَ الْبَشَرِ، بَلْ مُنْتَظِرِينَ رَحْمَتَكَ وَمُتَوَقِّعِينَ خَلَاصَكَ. فَاحْفَظْهُمْ فِي كُلِّ حِينٍ، وَفِي هَذَا الْمَسَاءِ الْحَاضِرِ، وَاللَّيْلِ الْمُقْبِلِ، مَصُونِينَ مِنْ كُلِّ فِعْلٍ مُضَادٍّ شَيْطَانِيٍّ، وَمِنْ الْأَفْكَارِ الْبَاطِلَةِ وَالْهَوَاجِسِ الشَّرِيرَةِ.

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.	لِيَكُنْ عِزُّ مُلْكِكَ مُبَارَكًا وَمَمَجَّدًا، أَيُّهَا الْآبُ وَالابْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen.	الجوقة: آمين.
<b>PROCESSION WITH THE EPITAPHIOS</b>	زياح الإبيطافيون
A procession is made with the Epitaphios during the chanting of the Doxasticon as the people kneel. The clergy and altar boys prepare during the chanting of the Aposticha.	
<ol style="list-style-type: none"> <li>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.</li> <li>2) Concelebrating priests wear only their exorasson and epitrachelion.</li> <li>3) When the choir begins to slowly chant the Doxasticon, 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.</li> <li>4) The senior priest walks under the epitaphios, carrying the gospel book, while the deacon walks before, censuring the epitaphios. (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.)</li> <li>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.</li> <li>6) The senior priest places the gospel book, cross side up, in the middle of the epitaphios.</li> <li>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.</li> <li>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.</li> <li>9) The clergy re-enter the sanctuary, and Great Vespers concludes as usual.</li> </ol>	
<b><u>THE APOSTICHA FOR HOLY SATURDAY IN TONE TWO</u></b> <i>(**The original melody**)</i>	الأبوستيخن للسبت العظيم المقدس بالحن الثاني (**أصلية الوزن**)
When he took Thee dead from off the Tree, * the Arimathean prepared Thee with finest linen and myrrh * that he might give burial to Thee, the Life of all. * Then, compelled by his fervent love, * he longed to embrace Thee * and to press Thy spotless Body to his heart and lips. * But his fear and rev'rence restrained him, * whilst with joy he cried to Thee: Glory * to Thy condescension, O Thou Friend of man.	أَيُّهَا الْمَسِيحُ حَيَاةَ الْكُلِّ، إِذْ أَحْدَرَكَ يَوْسُفُ الرَّامِي مِنْ الْخَشَبَةِ، بِحَنُوطٍ وَسَبَانَ قَدْ أَضْجَعَكَ وَهُوَ يَلْتَمُّ جَسَدَكَ الَّذِي لَا يَفْسُدُ، يَحْدُوهُ اشْتِيَاقٌ فِي الْقَلْبِ وَالشَّفَتَيْنِ. لَكِنْ، فِي اخْتِشَامٍ عَنِ مَخَافَةٍ، يَا مُحِبَّ الْبَشَرِ، نَادَاكَ فَرِحًا: الْمَجْدُ لِنَتَّازِلِكَ.
<i>Verse 1. The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength.</i>	استيخن ١. الرَّبُّ قَدْ مَلَكَ، وَالْجَمَالَ لَبِسَ. لَبِسَ الرَّبُّ الْقُوَّةَ وَتَمَنَطَّقَ بِهَا.

<p>When Thou hadst been laid in the new tomb * for the sake of all men, O Thou Who art the Redeemer of all, * Hades the most ludicrous saw Thee and shook with fear; * then destroyed were the bars thereof; * the gates burst asunder; * sepulchers were opened and the dead were roused from sleep; * then was Adam filled with thanksgiving, * and with joy he cried to Thee: Glory * to Thy condescension, O Thou Friend of man.</p>	<p>إِذْ رَأَيْتَكَ، يَا مُنْقِذَ الْكُلِّ، فِي قَبْرِ جَدِيدٍ، الْجَحِيمِ الْمَهْزُوءِ جِدًّا بِهَا، مَوْضُوعاً مِنْ أَجْلِ الْكُلِّ، اِرْتَاعَتْ خَائِفَةً، وَأَقْفَالُهَا وَالْأَبْوَابُ حُطِّمَتْ تَحْطِيمًا، وَالْقُبُورُ فُتِحَتْ، وَالْمَوْتَى نَهَضُوا، وَالْفَرْحَانُ آدَمُ، إِذْ ذَاكَ، يَا مُحِبَّ الْبَشَرِ، نَادَاكَ شَاكِرًا: الْمَجْدُ لِنَتَّازِلِكَ.</p>
<p><i>Verse 2. For He has established the world so that it shall never be moved.</i> Thou hadst been bodily enclosed * in a tomb as Thou hadst so willed it, Who in Thy nature as God * dost abide uncircumscribable and infinite, * Thou didst close off the vaults of death, * O Christ, and didst empty * all of Hades' dark dominions, leaving nothing there. * Then Thou also madest this Sabbath * worthy of divine benediction * and Thy glory and far-shining radiance.</p>	<p><i>استيخن ٢ . لِأَنَّهُ ثَبَّتَ الْمَسْكُونَةَ فَلَنْ تَتَزَعَّرَعَ.</i> يَا مَنْ بِطَبِيعَةِ اللّاهُوتِ غَيْرُ مَحْصُورٍ وَلَا مَحْدُودٍ، إِذْ أُغْلِقَ عَلَيْكَ فِي الْقَبْرِ كَمَرَةٌ طَوْعًا أَيُّهَا الْمَسِيحُ، حُجِرَ الْمَوْتِ وَالْجَحِيمِ أُغْلِقْتَ جَمِيعًا، وَكُلُّ مَمَالِكِهِ قَدْ تَهَدَّمَتْ. حِينئِذٍ، أَهَلَّتْ ذَا السَّبْتِ لِمَجْدِكَ وَلِجَلَالِكَ، وَلِبَرَكَاتِكَ الْإِلَهِيَّةِ.</p>
<p><i>Verse 3. Holiness befits Thy house, O Lord, forevermore.</i> When the hosts of Heaven, O Christ God, * saw Thee slandered as a deceiver by lawless men, then they quaked * at Thine inexpressible long-suffering, as they saw * that the hands that had lately pierced * Thy spotless divine side * sealed the stone upon Thy tomb, and they were sore afraid. * But rejoicing at our salvation, * mightily they cried to Thee: Glory * to Thy condescension, O Thou Friend of man.</p>	<p><i>استيخن ٣ . لِبَيْتِكَ يَنْبَغِي التَّقْدِيسُ يَا رَبُّ إِلَى الْإِنْقِضَاءِ.</i> إِنَّ قُوَاتِ الْمَلَائِكَةِ لَمَّا رَأَتْ مُخَالَفِي الشَّرِيعَةِ يَتَجَنَّبُونَ عَلَيْكَ كَمُضِلٍّ، وَحَجَرَ الْقَبْرِ مَخْتُومًا بِأَيْدِي طَاعِنِي جَنْبِكَ الطَّاهِرِ، اِرْتَاعُوا مِنْ طَوْلِ أَنْاتِكَ، لَكِنْ ابْتَهَجُوا مِنْ أَجْلِ خَلَاصِنَا، وَصَاحُوا: أَيُّهَا الْمَسِيحُ الْمُحِبُّ لِلْبَشَرِ، الْمَجْدُ لِنَتَّازِلِكَ.</p>
<p><b><u>DOXASTICON FOR HOLY SATURDAY IN TONE FIVE</u></b></p>	<p><b>نُكِّمْنَا السَّبْتَ الْعَظِيمَ الْمُقَدَّسَ بِاللَّحْنِ الْخَامِسِ</b></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> 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</p>	<p>المَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. أَيُّهَا الْمُتَرَدِّدِي النُّورِ كَالسِّرْبَالِ، لَمَّا أَحْدَرَكَ يَوْسُفُ مَعَ نِيقُودِيمُوسَ مِنَ الْخَشَبَةِ، وَشَاهَدَكَ مَيِّتًا عُرْيَانًا غَيْرَ</p>

<p>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 undefiled 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>مَدْفُونٍ، أَبْدَى عَوِيلاً يُرْتَى لَهُ، وَهَتَفَ بِنَحِيْبٍ قَائِلاً: وَيَحْيِي، يَا يَسُوعُ الْخُلُو، الَّذِي مِنْ قَبْلِ بُرْهَةِ يَسِيرَةٍ، لَمَّا شَاهَدْتُهُ الشَّمْسُ عَلَى الصَّلِيبِ مُعَلَّقاً، التَّخَفَّتْ بِالْقِتَامِ، وَالْأَرْضُ تَمَوَّجَتْ خَوْفاً، وَجَجَابَ الْهَيْكَلُ تَمَرَّقاً. لَكِنِّي الْآنَ أَرَاكَ قَدْ اخْتَمَلْتَ مِنْ أَجْلِ الْمَوْتِ طَوْعاً. فَكَيْفَ أَجْهَرُكَ يَا إِلَهِي؟ أَمْ كَيْفَ أُدْرِجُكَ بِالسَّبَانِي؟ بِأَيِّ يَدَيْنِ أَلَامِسُ جَسَدَكَ الطَّاهِرِ؟ أَمْ بِأَيِّ مَرَآثٍ أُنشِدُ لِتَجْنِيزِكَ؟ فَيَا أَيُّهَا الرَّبُّ الرَّؤُوفُ، أُعْظِمُ أَلَامَكَ، وَأُسَبِّحُ دَفْنَكَ وَقِيَامَتَكَ هَاتِفاً: يَا رَبُّ، الْمَجْدُ لَكَ.</p>
<p><b>THE HYMN OF ST. SIMEON THE GOD-RECEIVER</b></p>	<p><b>تَسْبِيحَةُ الْقَدِيسِ سَمْعَانَ الْقَابِلِ الْإِلَهَ</b></p>
<p>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>الْآنَ أَطْلِقُ عَبْدَكَ أَيُّهَا السَّيِّدُ عَلَى حَسَبِ قَوْلِكَ بِسَلَامٍ، لِأَنَّ عَيْنَيَّ قَدْ أَبْصَرْتُ خَلَاصَكَ الَّذِي أَعْدَدْتَهُ أَمَامَ كُلِّ الشُّعُوبِ، نُوراً لِاسْتِعْلَانِ الْأُمَمِ، وَمَجْداً لِشَعْبِكَ إِسْرَائِيلَ.</p>
<p><b>THE TRISAGION PRAYERS</b></p>	<p><b>صَلَاةُ التَّرِيصَاجِيُونِ</b></p>
<p><b>People:</b> Holy God, Holy Mighty, Holy Immortal: Have mercy on us. (<i>thrice</i>)</p>	<p><b>الشَّعْبُ:</b> قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ، اِرْحَمْنَا. (ثَلَاثاً)</p>
<p>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</p>	<p>الْمَجْدُ لِلَّابِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</p>
<p>All Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities, for Thy Name's sake.</p>	<p>أَيُّهَا الثَّلَاوِثُ الْقُدُّوسُ، اِرْحَمْنَا. يَا رَبُّ اغْفِرْ خَطَايَانَا. يَا سَيِّدَ تَجَاوَزْ عَنَّا سَيِّئَاتِنَا. يَا قُدُّوسُ اطَّلِعْ وَاشْفِ أَمْرَاضَنَا، مِنْ أَجْلِ اسْمِكَ.</p>
<p>Lord, have mercy. (<i>thrice</i>)</p>	<p>يَا رَبُّ اِرْحَمْنَا. (ثَلَاثاً)</p>
<p>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</p>	<p>الْمَجْدُ لِلَّابِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</p>

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 the evil one.	أَبَانَا الَّذِي فِي السَّمَاوَاتِ، لِيَتَقَدَّسَ اسْمُكَ، لِيَأْتِ مَلَكُوتُكَ، لِتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ، حُبْرْنَا الْجَوْهَرِيِّ أَعْطِنَا الْيَوْمَ، وَاتْرُكْ لَنَا مَا عَلَيْنَا، كَمَا نَتْرُكُ نَحْنُ لِمَنْ أَنَا عَلَيْهِ، وَلَا تُدْخِلْنَا فِي تَجْرِبَةٍ، لَكِنْ نَجِّنَا مِنَ الشَّرِيرِ.
<b>Priest:</b> 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.	الكَاهِنُ: لِأَنَّ لَكَ الْمُلْكَ وَالْقُوَّةَ وَالْمَجْدَ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحَ الْقُدُّوسَ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen.	الجوقة: آمين.
<b>THE APOLYTIKIA OF HOLY SATURDAY IN TONE TWO</b>	أبوليتيكيون السبت العظيم المقدس باللحن الثاني
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، وَلَقَهُ بِالسَّبَانِي النَّقِيَّةِ، وَحَنَطَهُ بِالطَّيْبِ وَجَهَّرَهُ، وَأَضَجَعَهُ 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.	الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين. إِنَّ الْمَلَائِكَةَ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلًا لِلنِّسْوَةِ الْحَامِلَاتِ الطَّيْبِ: أَمَّا الطَّيْبُ فَهُوَ لَائِقٌ بِالْأَمْوَاتِ، وَأَمَّا الْمَسِيحُ فَقَدْ ظَهَرَ غَرِيبًا مِنَ الْفَسَادِ.
<b>THE DISMISSAL</b>	الختم
<b>Deacon:</b> Wisdom!	الشماس: حِكْمَةٌ.
<b>Choir:</b> Father, bless!	الجوقة: بَارِكْ يَا أَبَ.
<b>Priest:</b> Christ our God, the Existing One, is blessed, always, now and ever, and unto ages of ages.	الكَاهِنُ: الْمَسِيحُ إِلَهُنَا، الَّذِي هُوَ مُبَارَكٌ كُلَّ حِينٍ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
<b>Choir:</b> Amen. Preserve, O God, the holy Orthodox faith and all Orthodox Christians, unto ages of ages. Amen.	الجوقة: آمين. لِيُوطِدِ الرَّبُّ إِلَهُ الْإِيمَانَ الْمُسْتَقِيمَ الرَّأْيِ، مَعَ جَمِيعِ الْمَسِيحِيِّينَ الْأَرْثُوذُكْسِيِّينَ، آمين.
<b>Priest:</b> Most-holy Theotokos, save us.	الكَاهِنُ: أَيُّهَا الْفَائِقُ قُدْسُهَا وَالِدَةُ إِلَهِهِ خَلِّصِينَا.

<p><b>Choir:</b> More honorable than the cherubim, and more glorious beyond compare than the seraphim, thou who without corruption didst bear God the Word and art truly Theotokos: we magnify thee.</p>	<p><b>الجوقة:</b> يَا مَنْ هِيَ أَكْرَمُ مِنَ الشَّارُوبِيمِ، وَأَرْفَعُ مَجْدًا بغيرِ قِيَاسٍ مِنَ السَّارَافِيمِ، الَّتِي مِنْ دُونِ فَسَادٍ وَلَدَتْ كَلِمَةَ اللَّهِ، حَقًّا أَنْتَ وَالِدَةُ الْإِلَهِ إِيَّاكَ نُعَظِّمُ.</p>
<p><b>Priest:</b> Glory to Thee, O Christ our God and our Hope, glory to Thee.</p>	<p><b>الكاهن:</b> الْمَجْدُ لَكَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا رَجَاءَنَا، الْمَجْدُ لَكَ.</p>
<p><b>Choir:</b> Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy (<i>thrice</i>). Father, bless.</p>	<p><b>الجوقة:</b> الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. يَا رَبُّ ارْحَمْنَا. (ثَلَاثًا) بَارِكْ يَا أَب.</p>
<p><b>Priest:</b> 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; <i>of Saint N., the patron and protector of this holy community</i>; 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.</p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ الْهَذَا الْحَقِيقِيُّ، يَا مَنْ اخْتَمَلَ الْبِصَاقَ، وَالسِّيَاطَ، وَالتَّقْرِيعَاتِ، وَالصَّلْبَ، وَالْمَوْتَ مِنْ أَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَامِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (الِاسْمِ) شَفِيعِ (ة) هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمِ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p><b>الكاهن:</b> بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهَذَا ارْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوقة:</b> آمِينَ.</p>
<p><b>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</b>  Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</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>	