

<p style="text-align: center;">Vesperal Divine Liturgy of Saint Basil the Great for Holy Thursday</p>	<p style="text-align: center;">خِدْمَةُ الْقُدَّاسِ الْإِلَهِيِّ الْمَسَائِيَّةِ لِلْخَمِيسِ الْعَظِيمِ الْمُقَدَّسِ</p>
<p>DEACON: Bless, master.</p>	<p style="text-align: right;">الشماس: بارك يا سيِّد.</p>
<p>The priest kisses the gospel book, lifts it up with both hands, and lowers it, making with it the sign of the cross over the antiminsion and saying with the fear of God:</p>	<p style="text-align: right;">يَقْبَلُ الكَاهِنُ أَوَّلًا الإنجِيلَ المقدس، ثُمَّ يَتَنَاوَلُهُ بِكِلْتَا يَدَيْهِ، وَيُبَارِكُ بِهِ، فَوْقَ الأَنْدِيمِنْسِيِّ، بِرِسْمِ الصَّلِيبِ قَاتِلًا:</p>
<p>PRIEST: Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.</p>	<p style="text-align: right;">الكاهن: مُبَارَكَةٌ هِيَ مَمْلَكَةُ الآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُّسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>CHOIR: Amen.</p>	<p style="text-align: right;">الجوق: آمين.</p>
<p>CHOIR: 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.</p>	<p style="text-align: right;">الجوق: هَلُمَّ لِنَسْجُدْ وَنَرْكَعَ لِمَلِكِنَا وَإِلَهِنَا. هَلُمَّ لِنَسْجُدْ وَنَرْكَعَ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. هَلُمَّ لِنَسْجُدْ وَنَرْكَعَ لِلْمَسِيحِ، هَذَا هُوَ مَلِكُنَا وَرَبُّنَا وَإِلَهِنَا.</p>
<p style="text-align: center;">THE PSALM OF INTRODUCTION— PSALM 103</p>	<p style="text-align: center;">المزمور ١٠٣</p>
<p>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</p>	<p style="text-align: right;">القارئ: يَا بَارِكِي يَا نَفْسِي الرَّبَّ، أَيُّهَا الرَّبُّ إِلَهِي لَقَدْ عَظُمْتَ جِدًّا. الْإِعْتِرَافَ وَعِظَمَ الْجَلَالِ تَسَرَّبَلْتَ، أَنْتَ اللَّابِسُ النُّورَ مِثْلَ الثَّوْبِ. الْبَاسِطُ السَّمَاءِ كَالخِيْمَةِ، الْمُسَقِّفُ بِالمِيَاهِ عَلَالِيَهُ. الْجَاعِلُ السَّحَابَ مَرْكَبَةً لَهُ، المَاشِي عَلَى أَجْنَحَةِ الرِّيَّاحِ. الصَّانِعُ مَلَائِكَتَهُ أرواحًا، وَخُدَّامَهُ لَهَيْبِ نَارٍ. المَوْسِسُ الأَرْضَ عَلَى قَوَاعِدِهَا، فَلَا تَتَرَعَزُّ إِلَى دَهْرِ الدَّاهِرِينَ. رِدَاؤُهُ اللَّجَّةُ كالثَّوْبِ، عَلَى الجِبَالِ تَقِفُ المِيَاهُ. مِنْ انْتِهَارِكَ تَهْرَبُ، وَمِنْ صَوْتِ رَعْدِكَ تَجْرَعُ. تَرْتَفِعُ الجِبَالُ، وَتَنْخَفِضُ البِقَاعُ إِلَى المَوْضِعِ الَّذِي أَسَّسْتَهُ لَهَا. وَضَعْتَ لَهَا حَدًّا فَلَا تَتَعَدَّاهُ، وَلَا تَرْجِعُ فَتُغْطِي وَجْهَ الأَرْضِ. أَنْتَ المُرْسِلُ العُيُونِ فِي الشَّعَابِ. وَفِي وَسْطِ الجِبَالِ تَعْبُرُ المِيَاهُ. تَسْقِي كُلَّ وُحُوشِ الغِيَاضِ، تُقْبِلُ حَمِيرُ الوَحْشِ عِنْدَ</p>

quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, to bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares.

He hath made the moon for seasons; the sun knoweth his 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

عَظَشَهَا. عَلَيْهَا طُيُورُ السَّمَاءِ تَسْكُنُ، مِنْ بَيْنِ الصُّخُورِ تُعَرِّدُ بِأَصْوَاتِهَا. أَنْتَ الَّذِي يَسْقِي الْجِبَالَ مِنْ عَلَالِيهِ، مِنْ ثَمَرَةِ أَعْمَالِكَ تَشْبَعُ الْأَرْضُ. أَنْتَ الَّذِي يُنْبِتُ الْعُشْبَ لِلْبَهَائِمِ، وَالخُضْرَةَ لِخِدْمَةِ الْبَشَرِ. لِيُخْرِجَ خُبْزاً مِنَ الْأَرْضِ، وَالخَمْرُ تُفْرِحُ قَلْبَ الْإِنْسَانِ. لِيَبْتَهِّجَ الْوَجْهَ بِالزَّيْتِ، وَالخُبْزُ يُشَدِّدُ قَلْبَ الْإِنْسَانِ. تُرَوَّى أَشْجَارُ الْغَابِ، وَأَرْزُ لُبْنَانَ الَّذِي نَصَبْتَهُ. هُنَاكَ تُعَشِّشُ الْعَصَافِيرُ، وَمَسَاكِنُ الْهَيْرُودِيِّ تَتَقَدَّمُهَا. الْجِبَالُ الْعَالِيَةُ لِلْأَيْلَةِ، وَالصُّخُورُ مَلْجَأً لِلْأَرَانِبِ. صَنَعَ الْقَمَرَ لِلْأَوْقَاتِ، وَالشَّمْسُ عَرَفَتْ غُرُوبَهَا. جَعَلَ الظُّلْمَةَ فَكَانَ لَيْلاً، وَفِيهِ تَعْبُرُ جَمِيعُ وَحُوشِ الْغَابِ. أَشْبَالٌ تَزَارُ لِتَخْطِفَ وَتَطْلُبَ مِنَ اللَّهِ طَعَامَهَا. أَشْرَقَتِ الشَّمْسُ فَاجْتَمَعَتْ، وَفِي صِيرِهَا رَبَضَتْ. يَخْرُجُ الْإِنْسَانُ إِلَى عَمَلِهِ وَإِلَى صِنَاعَتِهِ حَتَّى الْمَسَاءِ. مَا أَعْظَمَ أَعْمَالِكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ، قَدْ ائْتَلَّتِ 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 فَيَفْنُونَ، وَإِلَى تُرَابِهِمْ يَرْجِعُونَ. تُرْسِلُ رُوحَكَ فَيُخْلَقُونَ، وَتُجَدِّدُ وَجْهَ الْأَرْضِ. لِيَكُنْ مَجْدُ الرَّبِّ إِلَى الدَّهْرِ، يَفْرَحُ الرَّبُّ بِأَعْمَالِهِ. الَّذِي يَنْظُرُ إِلَى الْأَرْضِ فَيَجْعَلُهَا تَرْتَعِدُ، وَيَمَسُّ الْجِبَالَ فَتَدَخِّنُ. أَسْبِخُ الرَّبَّ فِي حَيَاتِي، وَأَرْتَلُ لِلْإِلَهِيِّ مَا دُمْتُ مَوْجُودًا. يَلِدُ لَهُ تَأْمُلِي، وَأَنَا أَفْرَحُ بِالرَّبِّ. لِتَبْدِ الْخَطَاةُ مِنَ الْأَرْضِ، وَلَا يَبِيقَ فِيهَا الْأَثْمَةُ. بَارِكِي يَا

<p>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. (3x)</p> <p>O our God and our Hope, glory to Thee!</p>	<p>نَفْسِي الرَّبِّ. الشَّمْسُ عَرَفَتْ غُرُوبَهَا، جَعَلَ الظُّلْمَةَ فَكَانَ لَيْلًا. مَا أَعْظَمَ أَعْمَالَكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.</p> <p>الْمَجْدُ لِلآبِ، وَالابْنِ، وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</p> <p>هَلْلُويَا، هَلْلُويَا، هَلْلُويَا، الْمَجْدُ لَكَ يَا اللَّهُ (ثَلَاثًا).</p> <p>يَا إِلَهَنَا وَرَجَاءَنَا لَكَ الْمَجْدُ.</p>
THE GREAT LITANY	الطَّلِبَةُ السَّلَامِيَّةُ الْكُبْرَى
DEACON: In peace let us pray to the Lord.	الشماس: بِسَلَامٍ إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يَا رَبُّ ارْحَمِ.
DEACON: For the peace from above, and for the salvation of our souls, let us pray to the Lord.	الشماس: مِنْ أَجْلِ السَّلَامِ الَّذِي مِنَ الْعُلَى وَخَلَاصِ نَفُوسِنَا، إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يَا رَبُّ ارْحَمِ.
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.	الشماس: مِنْ أَجْلِ سَلَامِ كُلِّ الْعَالَمِ وَحُسْنِ ثَبَاتِ كَنَائِسِ اللَّهِ الْمُقَدَّسَةِ، وَإِتْحَادِ الْكُلِّ، إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يَا رَبُّ ارْحَمِ.
DEACON: For this holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.	الشماس: مِنْ أَجْلِ هَذَا الْبَيْتِ الْمُقَدَّسِ وَالَّذِينَ يَدْخُلُونَ إِلَيْهِ بِإِيمَانٍ وَوَرَعٍ وَخَوْفِ اللَّهِ، إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يَا رَبُّ ارْحَمِ.
DEACON: For our father and Metropolitan N., (and for our Bishop N.), for the venerable Priesthood, the Deaconate in Christ, for all the clergy and the people, let us pray to the Lord.	الشماس: مِنْ أَجْلِ أَبِينَا وَمِتْرُوبُولِيْتِنَا (فُلَان) وَرَبِّيسِ كَهَنَتِنَا (فُلَان)، وَالْكَهَنَةِ الْمُكْرَمِينَ، وَالشَّمَامِسَةَ، خُدَّامِ الْمَسِيحِ، وَجَمِيعِ الْإِكْلِيروسِ وَالشَّعْبِ، إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يَا رَبُّ ارْحَمِ.
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 الْمِتْرُوبُولِيْتِ بُولُسَ وَالْمِطْرَانِ يُوْحَنَّا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ

	نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يا رَبُّ ارْحَمِ.
(In the U.S.) DEACON: 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) الشماس: مِنْ أَجْلِ حُكَّامِ هَذَا الْبَلَدِ، وَمُؤَارِزَتِهِمْ فِي كُلِّ عَمَلٍ صَالِحٍ، إِلَى الرَّبِّ نَطْلُبُ.
(In Canada) DEACON: 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) الشماس: مِنْ أَجْلِ جَلَالَةِ الْمَلِكَةِ وَرئيسِ وَرِزَاءِ كَنَدَا وَسُلْطَاتِهَا الْمَدَنِيَّةِ وَقُوَّاتِهَا الْعَسْكَرِيَّةِ، إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يا رَبُّ ارْحَمِ.
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 الْمَدِينَةِ وَجَمِيعِ الْمَدُنِ وَالْقُرَى وَالْمُؤْمِنِينَ السَّاكِنِينَ فِيهَا إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يا رَبُّ ارْحَمِ.
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 اعْتِدَالِ الْأَهْوِيَّةِ، وَخِصْبِ الْأَرْضِ بِالثَّمَارِ، وَأَوْقَاتِ سَلَامِيَّةٍ، إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يا رَبُّ ارْحَمِ.
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 الْمُسَافِرِينَ فِي الْبَحْرِ وَالْبَرِّ وَالْجَوِّ، وَالْمَرْضَى وَالْمَضْنَبِينَ وَالْأَسْرَى وَخَلَاصِهِمْ، إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يا رَبُّ ارْحَمِ.
DEACON: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.	الشماس: مِنْ أَجْلِ نَجَاتِنَا مِنْ كُلِّ ضَيْقٍ وَغَضَبٍ وَخَطَرٍ وَشِدَّةٍ، إِلَى الرَّبِّ نَطْلُبُ.
CHOIR: Lord, have mercy.	الجوق: يا رَبُّ ارْحَمِ.
DEACON: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.	الشماس: أَعُذُّ وَخَلِّصْ وَارْحَمْ واحْفَظْنَا يَا اللَّهُ بِنِعْمَتِكَ.
CHOIR: Lord, have mercy.	الجوق: يا رَبُّ ارْحَمِ.
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, all our life unto Christ our God.	الشماس: بَعْدَ ذِكْرِنَا الْكُلِّيَّةِ الْقَدَّاسَةِ، الطَّاهِرَةِ، الْفَائِقَةِ الْبَرَكَاتِ، الْمَجِيدَةِ، سَيِّدَتِنَا وَالِدَةَ الْإِلَهِ الدَّائِمَةَ الْبَتُولِيَّةِ مَرْيَمَ، مَعَ جَمِيعِ الْقَدِّيسِينَ، لِنُودِعَ أَنْفُسَنَا

	وَبَعْضُنَا بَعْضًا، وَكُلَّ حَيَاتِنَا لِلْمَسِيحِ الْإِلَهِ.
CHOIR: To Thee, O Lord.	الجوق: لَكَ يَا رَبِّ.
PRIEST: For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.	الكاهن: لِأَنَّهُ يَنْبَغِي لَكَ كُلُّ تَمَجِيدٍ وَإِكْرَامٍ وَسُجُودٍ، أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَالِي ذَهْرِ الدَّاهِرِينَ.
CHOIR: Amen.	الجوق: آمين.
“O LORD I HAVE CRIED”	
Tone Two	باللحن الثاني
Psalm 140	مزمور 140
CHOIR: O Lord, I have cried unto Thee, hear me, O Lord. O Lord, I have cried unto Thee, hear me: give ear unto the voice of my supplication, when I cry unto Thee. Hear me, O Lord.	الجوق: يَا رَبِّ إِلَيْكَ صَرَخْتُ، فَاسْتَمِعْ لِي، اسْتَمِعْ لِي يَا رَبِّ. يَا رَبِّ إِلَيْكَ صَرَخْتُ فَاسْتَمِعْ لِي، أَنْصِتْ إِلَى صَوْتِ تَضَرُّعِي حِينَ أَصْرُخُ إِلَيْكَ، اسْتَمِعْ لِي يَا رَبِّ.
CHOIR: Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice. Hear me, O Lord.	الجوق: لِتَسْتَقِمَ صَلَاتِي كَالْبَخُورِ أَمَامَكَ، وَلِيَكُنْ رَفْعُ يَدَيَّ كَذَبِيحَةِ مَسَائِيَّةٍ، اسْتَمِعْ لِي يَا رَبِّ.
Set a watch O Lord, before my mouth and a protecting door about my lips.	إِجْعَلْ يَا رَبُّ حَارِسًا لِفَمِّي وَبَابًا حَصِينًا عَلَيَّ شَفَّتِي.*
Incline not my heart to evil words; to make excuses in sins.	لَا تَمَلْ قَلْبِي إِلَى كَلَامِ الشَّرِّ فَيَتَعَلَّلَ بِعِلَلِ الْخَطَايَا.*
With men that work iniquity; and I will not communicate with the choicest of them.	مَعَ النَّاسِ الْعَامِلِينَ الْإِثْمَ وَلَا أَتَّفِقُ مَعَ مُخْتَارِيهِمْ.*
The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.	سَيُؤَدِّبُنِي الصَّادِقُ بِرَحْمَةٍ وَيُوبِّخُنِي، أَمَّا زَيْتُ الْخَاطِيءِ 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 ابْتُلِعَتْ قُضَائُهُمْ مُلْتَصِقِينَ بِصَخْرَةٍ.*
They shall hear my words, for they are sweet; as when the thickness of the earth is broken upon the ground. Their bones are scattered by the side of Hell.	يَسْمَعُونَ كَلِمَاتِي فَإِنَّهَا قَدْ اسْتُلِدَّتْ مِثْلَ سَمْنِ الْأَرْضِ الْمُنَشَّقِ عَلَى الْأَرْضِ تَبَدَّدَتْ عِظَامُهُمْ حَوْلَ الْجَحِيمِ.*
But to Thee, O Lord, are my eyes: in Thee have I	لَأَنَّ يَا رَبِّ، يَا رَبُّ إِلَيْكَ عَيْنَيَّ وَعَلَيْكَ تَوَكَّلْتُ فَلَا

put my trust, take not away my soul.	تَنْزِعِ نَفْسِي.*
Keep me from the snares which they have laid for me, and the traps of the workers of iniquity.	إِحْفَظْنِي مِنَ الْفَخِّ الَّذِي نَصَبُوهُ لِي وَمِنَ مَعَاثِرِ فَاعِلِي الْإِثْمِ.*
Let the wicked fall into their own nets, while I alone escape.	تَسْقُطُ الْخَطَاةُ فِي مَصَائِدِهِمْ، وَأَكُونُ أَنَا عَلَى انْفِرَادٍ إِلَى أَنْ أُعْبِرَ.*
PSALM 141	المزمور 141
I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.	بِصَوْتِي إِلَى الرَّبِّ صَرَخْتُ، بِصَوْتِي إِلَى الرَّبِّ تَضَرَّعْتُ.*
I poured out my supplication before Him; I showed before Him my trouble.	أَسْكَبُ أَمَامَهُ تَضَرُّعِي وَأَحْزَانِي قُدَّامَهُ أَحْبِرُّ.*
When my spirit was overwhelmed within me, then thou knewest my path.	عِنْدَ فَنَاءِ رُوحِي مِنِّي، أَنْتَ تَعْرِفُ سُبُلِي.*
In the way wherein I walked have they secretly laid a snare for me.	فِي هَذَا الطَّرِيقِ الَّتِي كُنْتُ أَسْلُكُ فِيهَا، أَخْفَوْا لِي فَخًّا.*
I looked on my right hand and beheld, but there was no one that would know me:	تَأَمَّلْتُ فِي الْمِيَامِنِ 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 جَدًّا.*
Deliver me from my persecutors; for they are stronger than I.	نَجِّنِي مِنَ الَّذِينَ يَضْطَهِدُونَنِي، فَإِنَّهُمْ قَدْ اعْتَرَوْا عَلَيَّ.*
Bring my soul out of prison, that I may call thy name.	أَخْرِجْ مِنِ الْحَبْسِ نَفْسِي لِكَيْ أَشْكُرَ اسْمَكَ.
For the righteous shall await me, until thou recompense me.	إِيَّايَ يَنْتَظِرُ الصِّدِّيقُونَ حَتَّى تُجَازِيَنِي.
Psalm 129	المزمور 129
Out of the depth have I cried unto thee, O Lord; Lord, hear my voice.	مِنَ الْأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبُّ، يَا رَبُّ اسْتَمِعْ صَوْتِي*
Let thine ears be attentive to the voice of my supplications.	لِتَكُنْ أذُنَاكَ مُصْغِيَّتَيْنِ إِلَى صَوْتِ تَضَرُّعِي*
If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is	إِنْ كُنْتَ لِلْإِثَامِ رَاصِدًا، يَا رَبُّ، فَيَا رَبُّ، مَنْ

<p>forgiveness.</p> <p>The council of the Jews assembles to deliver up to Pilate the Creator and Fashioner of all things. How lawless! How faithless! For they bring to judgment Him Who will come to judge the living and the dead; they prepare for suffering Him Who heals our sufferings. Great is Thy mercy, O long-suffering Lord: glory to Thee.</p>	<p>يُنْتَبِتُ؟ فَإِنَّ مِنْ عِنْدِكَ الْإِعْتِفَارَ.</p> <p>إِنَّ مَخْفَلَ الْيَهُودِ يَتَسَرَّعُ فِي تَسْلِيمِ الْجَائِلِ وَالْخَالِقِ الْكُلِّ إِلَى بِيلاطُسَ. فَيَا لِإِثْمِهِمْ وَيَا لِإِلْحَادِهِمْ، لِأَنَّ الْآتِيَّ لِيَدِينَنَّ الْأَحْيَاءَ وَالْأَمْوَاتَ يُجَهِّزُونَهُ لِلدَّيْنُونَةِ، وَالشَّافِي مِنَ الْأَلَامِ يُعْدُونَهُ لِلْأَلَامِ. فَيَا أَيُّهَا الرَّبُّ الطَّوِيلُ الْأَنَاةَ، عَظِيمَةَ رَحْمَتِكَ، الْمَجْدُ لَكَ.</p>
<p>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.</p> <p>The council of the Jews assembles to deliver up to Pilate the Creator and Fashioner of all things. How lawless! How faithless! For they bring to judgment Him Who will come to judge the living and the dead; they prepare for suffering Him Who heals our sufferings. Great is Thy mercy, O long-suffering Lord: glory to Thee.</p>	<p>مِنْ أَجْلِ اسْمِكَ صَبَرْتُ لَكَ يَا رَبِّ، صَبَرْتُ نَفْسِي فِي أَقْوَالِكَ، تَوَكَّلْتُ نَفْسِي عَلَى الرَّبِّ.</p> <p>إِنَّ مَخْفَلَ الْيَهُودِ يَتَسَرَّعُ فِي تَسْلِيمِ الْجَائِلِ وَالْخَالِقِ الْكُلِّ إِلَى بِيلاطُسَ. فَيَا لِإِثْمِهِمْ وَيَا لِإِلْحَادِهِمْ، لِأَنَّ الْآتِيَّ لِيَدِينَنَّ الْأَحْيَاءَ وَالْأَمْوَاتَ يُجَهِّزُونَهُ لِلدَّيْنُونَةِ، وَالشَّافِي مِنَ الْأَلَامِ يُعْدُونَهُ لِلْأَلَامِ. فَيَا أَيُّهَا الرَّبُّ الطَّوِيلُ الْأَنَاةَ، عَظِيمَةَ رَحْمَتِكَ، الْمَجْدُ لَكَ.</p>
<p>From the morning watch until night, from the morning watch let Israel trust in the Lord.</p> <p>At the supper, Judas the transgressor dipped his hand in the bowl with Thee, O Lord, yet he stretched out unlawfully his hands to receive the money. He calculated the price of the perfume, yet he did not tremble with fear to sell Thee, O priceless One. He stretched out his feet to be washed, yet deceitfully kissed the Master, to betray Him to the transgressors of the Law. Thrown out of the company of the Apostles, he threw down the thirty pieces of silver, and he did not see Thy Resurrection on the third day, through which have mercy upon us.</p>	<p>مِنْ انْفِجَارِ الصُّبْحِ إِلَى اللَّيْلِ، مِنْ انْفِجَارِ الصُّبْحِ لِيَتَكَلَّ إِسْرَائِيلُ عَلَى الرَّبِّ.</p> <p>يَا رَبِّ، إِنَّ يَهُودَا الْمُتَجَاوِزَ الشَّرِيعَةَ، الَّذِي غَمَسَ يَدَهُ مَعَكَ فِي الْعِشَاءِ فِي الصِّحْفَةِ، قَدْ بَسَطَ يَدَيْهِ لِيَأْخُذَ الْفِضَّةَ بِالْخَطِيئَةِ. وَالَّذِي طَالَبَ بِثَمَنِ الطَّيِّبِ، لَمْ يَرْهَبْ مِنْ أَنْ يَبِيعَكَ، أَنْتَ الَّذِي لَا يَقْدَرُ بِثَمَنِ. وَالَّذِي مَدَّ قَدَمَيْهِ لِيَغْسِلَهُمَا السَّيِّدُ، صَافِحَهُ بِمَكْرٍ لِكَيْ يُسَلِّمَهُ لِعَابِرِي النَّامُوسِ. وَلَكِنَّهُ إِذْ طُرِحَ مِنْ صَفِّ الرُّسُلِ، وَطُرِحَ الثَّلَاثِينَ مِنْ الْفِضَّةِ، حُرِمَ مِنْ مُشَاهَدَةِ قِيَامَتِكَ ذَاتِ الثَّلَاثَةِ الْأَيَّامِ، فَبِوَسِطَتِهَا ارْحَمْنَا.</p>
<p>For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.</p> <p>Judas, the deceitful betrayer, betrayed the Savior Lord with a deceitful kiss. To the transgressors of the Law he sold the Master of all as a slave. But the Lamb of God, the Son of the Father, like a sheep was led to the slaughter, for He alone is</p>	<p>فَإِنَّ مِنَ الرَّبِّ الرَّحْمَةَ، وَمِنْهُ النِّجَاةُ الْكَثِيرَةُ، وَهُوَ يُنَجِّي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ.</p> <p>إِنَّ يَهُودَا الدَّافِعَ، بِمَا أَنَّهُ كَانَ خَدَاعًا، أَسْلَمَ الرَّبَّ الْمُخْلِصَ بِقُبْلَةٍ غَاشِيَةٍ؛ وَمِثْلَ عَبْدٍ، بَاعَ رَبَّ الْكُلِّ لِعَابِرِي النَّامُوسِ. وَأَمَّا حَمَلُ اللَّهِ، فَتَبِعَ كَخَرُوفٍ إِلَى</p>

merciful.	الدَّبْح، الذي هُوَ ابْنُ الآبِ الْجَزِيلِ الرَّحْمَةِ وَحَدَه.
<p>Praise the Lord, all ye nations: praise Him, all ye people. Judas, the servant and the deceiver, the disciple and the traitor, the friend and the malevolent one, was revealed by his deeds; for he followed the Master, yet within himself he plotted to betray Him. He said to himself: I will deliver Him up and gain the collected money. He asked that the perfume be sold and that Jesus be arrested. He gave Christ a kiss and then handed him over. Like a sheep, the Lord was led to the slaughter, for He alone is compassionate and the Lover of mankind.</p>	<p>سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ، وَاَمْدَحُوهُ يَا سَائِرَ الشُّعُوبِ. إِنَّ يَهُودَا الْعَبْدَ الْغَاشِّ، التِّلْمِيذَ الْمُغْتَالَ، الصَّدِيقَ الْمَحَالَ، قَدْ انْفَضَّحَ مِنْ أَعْمَالِهِ، لِأَنَّهُ كَانَ يَتَّبِعُ الْمُعَلِّمَ، وَيُضْمِرُ بِنَفْسِهِ التَّسْلِيمَ. كَانَ يَقُولُ فِي نَفْسِهِ: أَسْلَمْتُ هَذَا وَأَرْبِحُ الْأَمْوَالَ الْمُتَجَمِّعَةَ. وَكَانَ يُحَاوِلُ أَنْ يُبَاعَ الطَّيِّبُ وَيُلْقَى الْقَبْضُ عَلَى يَسُوعَ بَغْشٍ. أُعْطِيَ قُبْلَةً، وَأَسْلَمَ الْمَسِيحَ، الَّذِي مِثْلَ خَرُوفٍ كَانَ يُسَاقُ إِلَى الدَّبْحِ، وَهُوَ الْمُتَحَنِّنُ وَالْمُحِبُّ الْبَشَرَ وَحَدَه.</p>
<p>For His mercy is great toward us, and the truth of the Lord endureth forever. The lamb who Isaiah proclaimed comes willingly to the slaughter. He gives His back to scourging and His cheeks to slapping. He did not turn His face from the shame of their spitting; He is condemned to a shameful death. Willingly the sinless One accepts all things so that He may grant to all the resurrection from the dead.</p>	<p>لِأَنَّ رَحْمَتَهُ قَدْ قَوِيَتْ عَلَيْنَا، وَحَقُّ الرَّبِّ يَدُومُ إِلَى الْأَبَدِ. إِنَّ الْحَمَلَ الَّذِي أَنْبَأَ بِهِ إِشْعِيَا يُوَافِي إِلَى الدَّبْحِ الطَّوْعِيَّ، وَيُعْطِي ظَهْرَهُ لِلْسِّيَاطِ، وَخَدَّيْهِ لِلطَّمَاتِ، وَلَمْ يَزِدْ وَجْهَهُ عَنْ خَزِيِّ الْبِصَاقِ، وَيُحَكِّمُ عَلَيْهِ بِالْمَوْتِ الشَّنِيعِ. فَالْعَادِمُ الْخَطَا يَحْتَمِلُ كُلَّ شَيْءٍ بِاخْتِيَارِهِ، لِيَمْنَحَ الْكُلَّ الْقِيَامَةَ مِنْ بَيْنِ الْأَمْوَاتِ.</p>
DOXASTICON IN TONE SIX (باللحن السادس)	
<p>Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen. Truly, Judas is of the brood of Vipers who ate manna in the wilderness yet complained about the food. As the ungrateful people spoke evil of God while the food was still in their mouths, so also the ungodly Judas plotted to betray the Savior while he was still carrying in his mouth the heavenly bread. O lustful mind! O inhuman audacity! He sold the Nourisher and delivered to death the Master Whom he kissed. Judas, the transgressor of the Law, is their son; in them the utter ruin was fulfilled. O Lord, deliver our souls from such brutality, for Thou alone art boundless in patience.</p>	<p>الْمَجْدُ لِلآبِ، وَالْإِبْنِ، وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. إِنَّ يَهُودَا هُوَ ابْنُ الْأَفَاعِي الْأَكْلِيْنَ الْمَنَّ فِي الْقَفْرِ، وَالْمُتَذَمِّرِينَ عَلَى الْمُغْدِي. لِأَنَّ الْعَادِمِي الشُّكْرِ، إِذْ كَانَ الطَّعَامُ فِي أَفْوَاهِهِمْ، كَانُوا يَتَذَمَّرُونَ عَلَى اللَّهِ. وَكَذَلِكَ هَذَا الرَّدِيءُ الْعِبَادَةِ، إِذْ كَانَ الْخُبْزُ السَّمَاوِيِّ فِي فَمِهِ، صَنَعَ التَّسْلِيمَ عَلَى الْمُخْلِصِ. فَيَا لَهُ مِنْ عَزْمٍ فَاقِدِ الشَّبَعِ، وَجَسَارَةِ وَخَشْيَةِ، لِأَنَّهُ بَاعَ الْمُغْدِي، وَأَسْلَمَ إِلَى الْمَوْتِ السَّيِّدِ الَّذِي كَانَ يُحِبُّهُ. فَحَقًّا كَانَ هَذَا الْمُتَعَدِّي النَامُوسِ ابْنًا لِأَوْلِيكَ، وَمَعَهُمْ وَرَثَ الْهَلَاكِ. فَيَا رَبُّ، أَعْتِقْ نَفُوسَنَا مِنْ مِثْلِ عَدَمِ الْإِنْسَانِيَّةِ هَذِهِ، يَا مَنْ وَحَدَهُ فِي طُولِ الْأَنَاةِ لَا</p>

	يُوصَف.
<i>Entrance is with the Gospel Book, not the censer.</i>	
<p>THE PRAYER OF THE ENTRANCE PRIEST: (quietly) In the evening, and in the morning, and at noonday we praise thee, we bless thee, we give thanks unto thee, we pray unto thee, O Lord of all: Direct thou our prayer before thee as incense, incline not our hearts unto words or thoughts of wickedness; but deliver us from all who seek after our souls. For unto thee, Lord, O Lord, lift we up our eyes, and in thee have we trusted. 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>إَفْشِينُ الدُّخُولِ الكاهن: (سِرّاً) مَسَاءً وَصَبَاحاً وَعِنْدَ الظَّهِيرَةِ، نُسَبِّحُكَ وَنُبَارِكُكَ، وَنَشْكُرُكَ وَنَطْلُبُ إِلَيْكَ، يَا سَيِّدَ الكُلِّ، الرَّبُّ المُحِبُّ البَشَرَ. فَقَوِّمِ صَلَاتِنَا كالبَخُورِ أَمَامَكَ، وَلَا تَمِلْ قُلُوبَنَا إِلَى أَقْوَالٍ أَوْ أَفْكَارٍ شَرِّيرَةٍ، بَلْ نَجِّنَا مِنْ جَمِيعِ الَّذِينَ يُطَارِدُونَ نَفُوسَنَا، لِأَنَّ عُيُونَنَا إِلَيْكَ يَا رَبُّ، يَا رَبُّ، وَعَلَيْكَ تَوَكَّلْنَا. فَلَا تَخْذُلْنَا يَا إِلَهَنَا. لِأَنَّهُ بِكَ يَلِيقُ كُلُّ مَجْدٍ وَإِكْرَامٍ وَسُجُودٍ، أَيُّهَا الآبُ وَالإِبْنُ وَالرُّوحُ القُدُّسُ، الآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الداهِرِينَ.</p>
DEACON: Bless, master, the holy entrance.	الشماس: بَارِكْ، يَا سَيِّدُ، الدُّخُولَ المَقْدَّسَ.
The priest blesses toward the east, saying:	يُبَارِكُ الكاهنُ نَحْوَ الشَّرْقِ قَائِلاً:
PRIEST: Blessed is the entrance to thy holy place, always, now and ever and unto ages of ages.	الكاهن: مُبَارِكٌ هُوَ دُخُولُ قَدِّيسِكَ، كُلَّ حِينٍ، الآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الداهِرِينَ.
DEACON: Amen.	الشماس: آمِينَ.
DEACON: Wisdom. Let us attend! (Sofia Orthee)	الشماس: الحِكْمَةَ فَلْنَسْتَقِمَّ. (صوفيا أورثي)
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 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>الجوق: يَا نُوراً بِهِيًّا لِقُدْسِ مَجْدِ الآبِ الَّذِي لَا يَمُوتُ، السَّمَاوِيِّ، القُدُّوسِ، المَغْبُوطِ، يَا يَسُوعَ المَسِيحِ. إِذْ قَدْ بَلَّغْنَا إِلَى غُرُوبِ الشَّمْسِ، وَنَظَرْنَا نُوراً مَسَائِيًّا، نُسَبِّحُ الآبَ وَالإِبْنَ وَالرُّوحَ القُدُّوسَ الإِلَهَ. فَيَا ابْنَ اللَّهِ المُعْطِي الحَيَاةَ، إِنَّكَ لَمُسْتَحِقٌّ فِي سَائِرِ الأَوْقَاتِ أَنْ تُسَبَّحَ بِأَصْوَاتٍ بَارَّةٍ، لِذَلِكَ العَالَمُ لَكَ يُمَجِّدُ.</p>
OLD TESTAMENT READINGS	
First Reading	
<p>Deacon: The evening Prokeimenon. Reader: Deliver me, O Lord, from wicked men who imagine mischief in their heart. Deacon: Wisdom. Reader: The reading is from the book of the</p>	<p>الشماس: بَرُوكِيمِنُنْ لِصَلَاةِ المَسَاءِ. القارئ: أَنْقِذْنِي يَا رَبُّ مِنَ الإِنْسَانِ الشَّرِّيرِ. الَّذِيْنَ تَفَكَّرُوا بِالظُّلْمِ فِي القَلْبِ.</p>

Exodus. (Exodus 19:10-19)

Deacon: Let us attend.

Reader: Then the Lord said to Moses, "Go down to the people and solemnly charge them and consecrate them today and tomorrow, and let them wash their clothes. Let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people. Thou shall set bounds for the people all around, saying, Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely die. Not a hand shall touch it, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live. When the trumpets sound and the cloud is over the mountain, then they shall go up on the mountain." So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. And he said to the people, "Be ready for the third day; do not go near your wives." Then it came to pass on the third day, that in the morning there were sounds and lightnings and a thick cloud on mount Sinai; the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Now Mount Sinai was completely in smoke because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.

الشماس: الحِكْمَة.

القارئ: قِرَاءَةٌ أُولَى مِنْ سِفْرِ الخُرُوجِ. (19-10:19)

الشماس: لِنُصَغِ!

القارئ: وَقَالَ الرَّبُّ لِمُوسَى: "إِذْهَبْ إِلَى الشَّعْبِ وَقَدِّسْهُ الْيَوْمَ وَغَدًا، وَلِيغْسِلُوا ثِيَابَهُمْ. وَيَكُونُوا مُسْتَعِدِّينَ لِلْيَوْمِ الثَّالِثِ، فَإِنَّهُ فِي الْيَوْمِ الثَّالِثِ يَنْزِلُ الرَّبُّ أَمَامَ الشَّعْبِ كُلِّهِ عَلَى جَبَلِ سَيْنَاءَ. وَضَعْ حَدًّا لِلشَّعْبِ مِنْ حَوَالِيهِ وَقُلْ لَهُمْ: "إِحْذَرُوا أَنْ تَصْعَدُوا الْجَبَلَ أَوْ تَمَسُّوا طَرْفَهُ فَإِنَّ كُلَّ مَنْ مَسَّ الْجَبَلَ يُقْتَلُ قِتْلًا. لَا تَمَسُّهُ يَدٌ، وَإِلَّا يُرْجَمُ رَجْمًا أَوْ يُرْمَى رَمِيًّا بِالسَّهَامِ، بِهِيْمَةً كَانَ أَوْ إِنْسَانًا وَلَا يَحْيَا. وَحِينَ يُنْفَخُ فِي الْبُوقِ يَصْعَدُونَ الْجَبَلَ".

فَنَزَلَ مُوسَى مِنَ الْجَبَلِ إِلَى الشَّعْبِ وَقَدِّسَهُ، وَغَسَلُوا ثِيَابَهُمْ. وَقَالَ لِلشَّعْبِ: "كُونُوا مُسْتَعِدِّينَ لِلْيَوْمِ الثَّالِثِ وَلَا تَقْرَبُوا امْرَأَةً". وَحَدَّثَتْ فِي الْيَوْمِ الثَّالِثِ عِنْدَ الصَّبَاحِ أَنْ كَانَتْ رُعودٌ وَبُرُوقٌ وَغَمَامٌ كَثِيفٌ عَلَى جَبَلِ سَيْنَاءَ، وَصَوْتُ بُوقٍ شَدِيدٌ جِدًّا، فَارْتَعَدَ الشَّعْبُ كُلُّهُ الَّذِي فِي الْمَحَلَّةِ. فَأَخْرَجَ مُوسَى الشَّعْبَ مِنَ الْمَحَلَّةِ لِمُلاقَاةِ اللَّهِ، فَوَقَفُوا أَسْفَلَ الْجَبَلِ. وَجَبَلُ سَيْنَاءَ مُدَخِّنٌ كُلُّهُ لِأَنَّ الرَّبَّ نَزَلَ عَلَيْهِ فِي النَّارِ، فَارْتَعَجَ دُخَانُهُ كَدُخَانِ الْأَثْوَانِ وَارْتَاعَ الشَّعْبُ كُلُّهُ جِدًّا. وَكَانَ صَوْتُ الْبُوقِ آخِذًا فِي الْإِشْتِدَادِ جِدًّا وَمُوسَى يَتَكَلَّمُ وَاللَّهُ يُجِيبُهُ بِالصَّوْتِ.

Second Reading

Deacon: Let us attend.

Reader: Deliver me from mine enemies, O God. Save me from those who work iniquity.

Deacon: Wisdom.

Reader: The Reading is from the Book of Job.

الشماس: لِنُصَغِ.

القارئ: أَنْقِذْنِي مِنْ أَعْدَائِي يَا اللَّهُ. نَجِّنِي مِنَ عَمَالِ الْإِثْمِ.

الشماس: الحِكْمَة.

القارئ: قِرَاءَةٌ ثَانِيَةٌ مِنْ سِفْرِ أَيُّوبَ الصِّدِّيقِ.

Deacon: Let us attend.

Reader: Then the Lord answered Job out of the whirlwind and said: “Who is this who hides counsel from me and confines words in his heart and thinks to conceal them from me? Gird thy waist like a man; I will question thee, and you will answer me. Where were you when I laid the foundations of the earth? Tell me, if you have understanding. Who determined its measurements? Surely you know! Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone when the morning stars were made, and all my angels praised me in a loud voice. I shut up the sea with doors when it burst forth and issued from the womb; I made the clouds its garment, and thick darkness its swaddling band; I fixed my limit for it and set bars and doors; and I said, ‘This far you may come, but no farther, and here you proud waves must stop!’ Have you commanded the morning since your days began and caused the dawn to know its place that it might take hold of the ends of the earth and the wicked be shaken out of it? Or did you take clay of the ground and form a living creature and set it with the power of speech upon the earth? From the wicked have you removed light and crushed the arm of the proud? Have you entered the springs of the sea? Or have you walked in search of the depths? Have the gates of death been revealed to you? Or have you seen the doors of the shadow of death? Have you comprehended the breadth of the earth? Tell me, what is the extent of it? Where is the way to the dwelling of light? And darkness, where is its place, that you may take it to its territory and know the paths to its home? Do you know it because you were born then or because the number of your days is great?” Then Job answered the Lord and said: “I know that thou canst do everything, and that no purpose of thine can be withheld from thee. Thou didst ask, ‘Who is this who hides counsel from thee? Or who keeps back his words, and thinks to hide them from thee?’ Or who can tell me what I

الشماس: لنصغ.

القارئ: فَأَجَابَ الرَّبُّ أَيُّوبَ مِنَ الْعَاصِفَةِ وَقَالَ: "مَنْ هَذَا الَّذِي يَكْتُمُ عَلَيَّ آرَاءَهُ وَيَضْمُرُ أَقْوَالَهُ فِي قَلْبِهِ وَيَظُنُّ أَنَّهُ يُخْفِيهَا عَنِّي. شُدَّ وَسْطَكَ وَكُنْ رَجُلًا! إِنِّي سَأُثَلِّقُكَ فَأَجِبْنِي. أَيْنَ كُنْتَ حِينَ أَسَّسْتُ الْأَرْضَ؟ أَخْبِرْ إِنْ كُنْتَ عَالِمًا بِالْفِطْنَةِ. مَنْ وَضَعَ مَقَادِيرَهَا إِنْ كُنْتَ تَعْلَمُ أَمْ مِنْ مَدِّ خَيْطٍ أَعْلَيْهَا؟ عَلَى أَيِّ شَيْءٍ غُرِزَتْ قَوَاعِدُهَا وَمَنْ الَّذِي وَضَعَ حَجَرَ زَاوِيَتَيْهَا. إِذْ كَانَتْ كَوَاكِبُ الصُّبْحِ تُرَنِّمُ جَمِيعًا وَكُلُّ مَلَائِكَةِ اللَّهِ يَهْتَفُونَ؟ . وَمَنْ حَجَرَ الْبَحْرَ بِأَبْوَابٍ حِينَ انْدَفَعَ خَارِجًا مِنَ الرَّحْمِ. إِذْ جَعَلْتُ الْغَمَامَ لِبَاسًا لَهُ وَالْغَيْمَ الْمُظْلِمَ قِمَاطًا. وَفَرَضْتُ عَلَيْهِ حَكْمِي وَجَعَلْتُ لَهُ أَقْفَالًا وَأَبْوَابًا. وَقُلْتُ: إِلَى هُنَا تَأْتِي وَلَا تَتَعَدَّى وَهُنَا يَقِفُ طُغْيَانُ أَمْوَاجِكَ؟ أَأَنْتَ فِي أَيَّامِكَ أَمَرْتَ الصُّبْحَ وَأَرْسَلْتَ الْفَجْرَ إِلَى مَوْضِعِهِ. لِيَأْخُذَ بِأَطْرَافِ الْأَرْضِ فَيَنْفِضَ الْأَشْرَارَ عَنْهَا؟ أَمْ أَنْتَ أَخَذْتَ طِينًا وَخَلَقْتَ حَيَوَانًا وَجَعَلْتَهُ عَلَى الْأَرْضِ مُتَكَلِّمًا؟ وَحَرَمْتَ الْأَشْرَارَ نُورَهُمْ وَحَطَّمْتَ الدِّرَاعَ الْمُرتَفِعَةَ. هَلْ وَصَلْتَ إِلَى يَنَابِيعِ الْبَحْرِ أَمْ جُلْتَ فِي أَعْمَاقِ الْغَمْرِ؟ هَلْ انْفَتَحَتْ لَكَ أَبْوَابُ الْمَوْتِ أَمْ عَايَنْتَ أَبْوَابَ ظِلَالِ الْمَوْتِ؟ هَلْ أَحَطْتَ بِسَعَةِ الْأَرْضِ أَخْبِرْ إِنْ كُنْتَ عَالِمًا بِكُلِّ ذَلِكَ. أَيْنَ الطَّرِيقُ إِلَى مَقَرِّ النُّورِ؟ وَالظُّلْمَةُ أَيْنَ مَوْضِعُهَا؟ لِتَذْهَبَ بِهِمَا إِلَى أَرْضِهِمَا وَتَعْرِفَ طُرُقَ مَسْكِنِهِمَا. فَأَعْرِفُ إِذْ ذَاكَ أَنَّكَ كُنْتَ قَدْ وُلِدْتَ فِيهَا وَأَنَّ عَدَدَ أَيَّامِكَ كَثِيرٌ. فَأَجَابَ أَيُّوبُ الرَّبَّ وَقَالَ: "قَدْ عَلِمْتُ أَنَّكَ قَادِرٌ عَلَى كُلِّ شَيْءٍ فَلَا يَتَعَذَّرُ عَلَيْكَ أَمْرٌ. أَخْفَيْتَ مَشُورَتَكَ وَلَمْ تَبْحُ بِهَا. فَتَكَلَّمْتُ بِكَلَامِ

did not know?’ But hear me, O Lord, and let me speak; thou didst say, ‘I will question thee, and you will answer me.’ I have heard of thee by the hearing of the ear, but now my eye sees thee.”

باطلٍ على مُعْجَزَاتٍ لَا أُدْرِكُ مَغْزَاهَا وَعَجَائِبِ
فَوْقَ مُتَنَاولٍ فَهْمِي. اِسْمَعْ، فَلِي بَعْدُ مَا أَقُولُهُ،
وَمَا أَسْأَلُكَ عَنْهُ فَأَخْبِرْنِي. كُنْتُ قَدْ سَمِعْتُكَ سَمِعَ
الْأُذُنِ أَمَّا الْآنَ فَعَيْنِي قَدْ رَأَتْكَ.

Third Reading

Deacon: Wisdom.

Reader: The Reading is from prophecy of Isaiah.
Isaiah. (50:4-11)

Deacon: Let us attend.

Reader: The Lord God has given me the tongue of the learned that I should know how to speak a word. He awakens me morning by morning; he awakens my ear to hear as the learned. The Lord God has opened my ear; I was not rebellious, nor did I turn away. I gave my back to those who struck me and my cheeks to those who plucked out the beard; I did not hide my face from shame and spitting. For the Lord God will help me, so I will not be disgraced; therefore, I have set my face like a solid rock, and I know that I will not be ashamed. He is near who justifies me: who will contend with me? Let us stand together. Who is my adversary? Let him come near me. Surely the Lord God will help me; who will condemn me? Indeed they will all grow old like a garment; the moth will eat them up. Who among you fears the Lord? Who obeys the voice of his Servant? Who walks in darkness and has no light? Let him trust in the name of the Lord and rely upon his God. Look, all you who kindle a fire, who encircle yourselves with sparks: Walk in the light of your fire and in the sparks you have kindled; this is what you will have from my hand: You will lie down in sorrow.

الشَّمْسُ: الْحِكْمَةُ.

القارئ: قِرَاءَةٌ ثَالِثَةٌ مِنْ نُبُوءَةِ إِشَعْيَا النَّبِيِّ.
(11-4:50)

الشَّمْسُ: لِنُصْغِ!

القارئ: أَتَانِي الرَّبُّ لِسَانَ أَدَبٍ يَبْعَثُ كَلِمَةً
لَأَعْرِفَ أَنْ أَسْنَدَ الْمُعْيِي، يُنَبِّهُ أَدْنِي صَبَاحاً
فَصَبَاحاً لَأَسْمَعَ كَالْمُتَعَلِّمِينَ. السَّيِّدُ الرَّبُّ فَتَحَ
أَدْنِي فَلَمْ أَعْصِ وَلَا رَجَعْتُ إِلَى الْوَرَاءِ. أَسَلَمْتُ
ظَهْرِي لِلضَّارِبِينَ وَخَدِّي لِلنَّاتِقِينَ وَلَمْ أَسْتُرْ وَجْهِي
عَنِ الْإِهَانَاتِ وَالْبُصَاقِ. السَّيِّدُ الرَّبُّ يُعِينُنِي لِذَلِكَ
لَمْ أَخْجَلْ مِنَ الْإِهَانَةِ وَلِذَلِكَ جَعَلْتُ وَجْهِي
كَالصَّوَانِ وَأَنَا عَالِمٌ بِأَنِّي لَا أَخْزَى. مُبَرَّرِي قَرِيبٌ
فَمَنْ الَّذِي يُخَاصِمُنِي؟ فَلْنَمُتْ مَعاً! مَنْ صَاحِبُ
دَعْوَى عَلَيَّ؟ فَلْيَتَقَدَّمْ إِلَيَّ! هَا إِنَّ السَّيِّدَ الرَّبَّ
يُعِينُنِي فَمَنْ الَّذِي يُجَرِّمُنِي؟ هَا إِنَّهُمْ جَمِيعاً
كَالثَّوْبِ يَبْلُونَ، الْعُثُّ يَأْكُلُهُمْ. مَنْ مِنْكُمْ يَخَافُ
الرَّبَّ فَلْيَسْمَعْ صَوْتَ عَبْدِهِ، وَمَنْ يَسِيرُ فِي
الظُّلُمَاتِ وَلَا ضَوْءَ لَهُ فَلْيَتَوَكَّلْ عَلَى اسْمِ الرَّبِّ،
وَلْيَعْتَمِدْ عَلَى إِلَهِهِ. يَا جَمِيعَ مُوقِدِي النَّارِ
وَالدَّائِرِينَ حَوْلَ شَرَارِهَا، أُدْخِلُوا فِي لَهَيْبِ نَارِكُمْ،
وَفِي الشَّرْرِ الَّذِي أَضْرَمْتُمْ، هَذَا لَكُمْ مِنْ يَدِي،
إِنَّكُمْ فِي الْآلَمِ تَضْجَعُونَ.

During the third Old Testament reading, the priest reads the prayer of the Trisagion:

أثناء قِرَاءَةِ الْعَهْدِ الْقَدِيمِ، يَتْلُو الْكَاهِنُ إِفْشِينَ التَّسْبِيحِ الْمُثَلَّثِ التَّقْدِيسِ:

PRIEST:

The Prayer of the Thrice-Holy Hymn
O holy God, who restest in thy Holy Place; who

الْكَاهِنُ:

إِفْشِينَ التَّسْبِيحِ الْمُثَلَّثِ التَّقْدِيسِ

<p>art hymned by the Seraphim with thrice-holy cry, and glorified by the Cherubim, and worshipped by every heavenly Power; who out of nothing hast brought all things into being; who hast created man after thine own image and likeness and hast adorned him with thine every gift; who givest to him that askest wisdom and understanding; who despisest not the sinner, but hast appointed repentance unto salvation; who hast vouchsafed unto us, thy humble and unworthy servants, even in this hour to stand before the glory of thy holy altar and to offer the worship and praise which are due unto three: Thyself, O Master, accept even from the mouth of us sinners the Hymn of the Trisagion, and visit us in thy goodness. Forgive us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve thee in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints who from the beginning of the world have been well-pleasing unto thee. For holy art thou, O our God, and unto three we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, now and ever and unto ages of ages. Amen.</p>	<p>أَيُّهَا إِلَهِ الْقُدُوسُ، الْمُسْتَرِيحُ فِي الْقَدَّيسِينَ، الْمُسَبِّحُ مِنَ السَّارَافِيمَ بِأَصْوَاتِ ثَلَاثِيَّةِ الْقَدَّيسِ، وَالْمُمَجَّدُ مِنَ الشَّارُوبِيمِ، وَالْمَسْجُودُ لَهُ مِنْ جَمِيعِ الْقُوَّاتِ السَّمَاوِيَّةِ. يَا مَنْ أَخْرَجْتَ كُلَّ الْأَشْيَاءِ مِنَ الْعَدَمِ إِلَى الْوُجُودِ، وَخَلَقْتَ الْإِنْسَانَ عَلَى صَوْرَتِكَ وَمِثَالِكَ، وَزَيَّنْتَهُ بِجَمِيعِ مَوَاهِبِكَ. يَا مَنْ تَمَنَحُ لِلطَّالِبِ حِكْمَةً وَفَهْمًا وَلَا تَهْمُلُ الَّذِينَ يُخْطِئُونَ بَلْ إِنَّكَ وَضَعْتَ تَوْبَةً لِلْخَلَاصِ. يَا مَنْ أَهَلَّنَا نَحْنُ عِبِيدَكَ الْأَذِلَّاءَ، غَيْرَ الْمُسْتَحِقِّينَ أَنْ نَقَفَ فِي هَذِهِ السَّاعَةِ أَيْضًا أَمَامَ مَجْدِ مَذْبَحِكَ الْمُقَدَّسِ، وَأَنْ نُقَدِّمَ لَكَ السُّجُودَ وَالتَّمَجِيدَ الْمُتَوَجِّبَ لَكَ: أَنْتَ أَيُّهَا السَّيِّدُ، تَقَبَّلْ مِنْ أَفْوَاهِنَا أَيْضًا نَحْنُ الْخَطَاةَ التَّسْبِيحِ الْمُثَلَّثِ الْقَدَّيسِ، وَافْتَقِدْنَا بِصَلَاحِكَ، وَاغْفِرْ لَنَا كُلَّ إِثْمٍ طَوْعِيٍّ أَوْ كَرْهِيٍّ، وَقَدِّسْ نُفُوسَنَا وَأَجْسَادَنَا، وَهَبْ لَنَا أَنْ نَعْبُدَكَ بِالْبِرِّ كُلِّ أَيَّامِ حَيَاتِنَا، بِشَفَاعَاتِ الْقَدَّيسَةِ وَالِدَةِ إِلَهِ وَجَمِيعِ الْقَدَّيسِينَ الَّذِينَ أَرْضَوْكَ مِنْذُ الدَّهْرِ، لِأَنَّكَ قُدُوسٌ أَنْتَ يَا إِلَهَنَا، وَلَكَ نَرْفَعُ الْمَجْدَ أَيُّهَا الْآبُ، وَالْإِبْنُ، وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ آمِينَ.</p>
<p>DEACON: Let us pray to the Lord.</p>	<p>الشماس: إلى الرَّبِّ نَطْلُبُ.</p>
<p>CHOIR: Lord, have mercy.</p>	<p>الجوق: يَا رَبُّ ارْحَمِ.</p>
<p>PRIEST: For holy art Thou, O our God, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever...</p>	<p>الكاهن: لِأَنَّكَ قُدُوسٌ أَنْتَ يَا إِلَهَنَا، وَلَكَ نَرْفَعُ الْمَجْدَ أَيُّهَا الْآبُ، وَالْإِبْنُ، وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ...</p>
<p>DEACON: And unto ages of ages.</p>	<p>الشماس: وَإِلَى دَهْرِ الدَّاهِرِينَ.</p>
<p>CHOIR: Amen.</p>	<p>الجوق: آمِينَ.</p>
<p>CHOIR: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (<i>Thrice</i>)</p>	<p>الجوق: قُدُوسُ اللَّهِ، قُدُوسُ الْقَوِيِّ، قُدُوسُ الَّذِي لَا يَمُوتُ،</p>

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Holy Immortal: have mercy on us.	ارحمنا. (ثلاثاً) المَجْدُ لِلآبِ، وَالابْنِ، وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ. قُدُّوسُ الَّذِي لَا يَمُوتُ، ارحمنا.
DEACON: With Strength. (Dynamis)	الشماس: قُوَّةً. (ديناميس)
CHOIR: Dynamis! Holy God, Holy Mighty, Holy Immortal: have mercy on us.	الجوق: قُوَّةً! قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ، ارحمنا.
DEACON: Amen.	الشماس: آمِينَ.
• During the reading of the Epistle, the priest quietly says the "Prayer before the Gospel."	
The Epistle and Gospel	الرسالة والإنجيل
DEACON: Let us attend.	الشماس: لِنُصَغِ.
Reader: The rulers gathered together against the Lord and against His anointed. Why do the nations conspire, and the peoples plot in vain?	رُؤَسَاءُ الشُّعُوبِ اجْتَمَعُوا عَلَى الرَّبِّ وَعَلَى مَسِيحِهِ. لِمَاذَا ارْتَجَّتِ الْأُمَمُ، وَالشُّعُوبُ هَدَّتْ بِالْبَاطِلِ؟
DEACON: Wisdom.	الشماس: الْحِكْمَةَ.
READER: The reading is from the first epistle of the holy Apostle Paul to the Corinthians. (11:23-32)	القارئ: فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورنثس. (11:23-32)
DEACON: Let us attend.	الشماس: لِنُصَغِ.
READER: Brethren, I received from the Lord that which I also handed on to you: that the Lord Jesus on the night when he was betrayed took bread; and when he had given thanks, he broke it and said: "Take, eat; this is my body which is broken for you; do this in remembrance of me." In the same manner he also took the cup after supper, saying: "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till he comes. Therefore, whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of sin against the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason, many are weak and sick among you,	القارئ: يَا إِخْوَةَ، إِنِّي تَسَلَّمْتُ مِنَ الرَّبِّ مَا قَدْ سَلَّمْتُهُ إِلَيْكُمْ، أَنَّ الرَّبَّ فِي اللَّيْلَةِ الَّتِي أُسْلِمَ فِيهَا، أَخَذَ خُبْزًا وَشَكَرَ وَكَسَرَ وَقَالَ: "خُذُوا كُلُوا، هَذَا هُوَ جَسَدِي، الَّذِي يُكْسَرُ لِأَجْلِكُمْ. اصْنَعُوا هَذَا لِذِكْرِي." وَكَذَلِكَ الْكَأْسُ مِنْ بَعْدِ الْعِشَاءِ قَائِلًا: "هَذِهِ الْكَأْسُ هِيَ الْعَهْدُ الْجَدِيدُ بِدَمِي. اصْنَعُوا هَذَا، كُلَّمَا شَرِبْتُمْ، لِذِكْرِي." فَإِنَّكُمْ كُلَّمَا أَكَلْتُمْ هَذَا الْخُبْزَ وَشَرِبْتُمْ هَذِهِ الْكَأْسَ، تُخْبِرُونَ بِمَوْتِ الرَّبِّ إِلَى أَنْ يَأْتِي. فَأَيُّ مَنْ أَكَلَ هَذَا الْخُبْزَ أَوْ شَرِبَ كَأْسَ الرَّبِّ بِغَيْرِ اسْتِحْقَاقٍ، فَهُوَ مُجْرِمٌ إِلَى جَسَدِ الرَّبِّ وَدَمِهِ. فَلِيُخْتَبِرِ الْإِنْسَانُ نَفْسَهُ، وَهَكَذَا فَلْيَأْكُلْ مِنْ هَذَا الْخُبْزِ وَلْيَشْرَبْ مِنْ هَذِهِ الْكَأْسِ. لِأَنَّ مَنْ يَأْكُلُ وَيَشْرَبُ بِغَيْرِ اسْتِحْقَاقٍ، إِنَّمَا يَأْكُلُ وَيَشْرَبُ

and many have died; For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord that we may not be condemned with the world.	دَيْنُونَةً لِنَفْسِهِ، إِذْ لَمْ يُمَيِّزْ جَسَدَ الرَّبِّ. وَلِذَلِكَ، كَثُرَ فِيكُمْ الْمَرَضَى وَالسَّقَامَ، وَكَثِيرُونَ رَقَدُوا. وَلَوْ كُنَّا نَدِينُ أَنْفُسَنَا، لَمَا كُنَّا نُدَانَ. وَفِي دَيْنُونَتِنَا هَذِهِ، إِنَّمَا نُؤَدَّبُ مِنَ الرَّبِّ، لِئَلَّا يُحْكَمَ عَلَيْنَا مَعَ الْعَالَمِ.
PRIEST: Peace be to thee that readest.	الكاهن: السَّلَامُ لَكَ أَيُّهَا الْقَارِئُ
Choir: Alleluia, Alleluia, Alleluia.	الجوق: هَلَلِوِيَا، هَلَلِوِيَا، هَلَلِوِيَا.
DEACON: (quietly) Let us pray to the Lord, Lord have mercy.	الشماس: (سِرًّا) إِلَى الرَّبِّ نَطْلُبُ. يَا رَبُّ ارْحَمِ.
PRIEST: (quietly) Prayer before the Gospel Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are will-pleasing unto thee: for thou art the illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, good, and life-giving spirit: now and ever, and unto ages of ages. Amen.	الكاهن: (سِرًّا) إِفْشِينُ مَا قَبْلَ الْإِنْجِيلِ أَيُّهَا السَّيِّدُ الْمُحِبُّ الْبَشَرَ، أَشْرِقْ فِي قُلُوبِنَا النُّورَ الصَّافِي، نَوْرَ مَعْرِفَتِكَ الْإِلَهِيَّةِ الَّذِي لَا يَضْمَحِلُّ، وَافْتَحْ حَدَقَتِي زَهْنِنَا لِإِدْرَاكِ تَعَالِيمِ وَصَايَاكَ الْإِلَهِيَّةِ لِكَيْ نَدُوسَ كُلَّ الشَّهَوَاتِ الْجَسَدِيَّةِ وَنَسِيرَ سِيرَةَ رُوحِيَّةً، مُعْتَقِدِينَ وَعَامِلِينَ كُلَّ مَا يُرْضِيكَ. لِأَنَّكَ أَنْتَ اسْتِنَارَةُ نَفُوسِنَا وَأَجْسَادِنَا، أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَلَكَ نُزْسِلُ الْمَجْدَ مَعَ أَبِيكَ الَّذِي لَا بَدَأَ لَهُ، وَرُوحِكَ الْكَلْبِيِّ قُدْسُهُ، الصَّالِحِ وَالصَّانِعِ الْحَيَاةِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
DEACON: Wisdom. Attend! Let us hear the holy Gospel.	الشماس: الْحِكْمَةُ. فَلْنَسْتَعِمَّ وَلْنَسْمَعَ الْإِنْجِيلَ الْمُقَدَّسَ.
PRIEST: Peace be to all.	الكاهن: السَّلَامُ لِجَمِيعِكُمْ.
CHOIR: And to thy spirit.	الجوق: وَلِرُوحِكَ أَيْضًا.
DEACON: The Reading from the Holy Gospel according to Saint Matthew.	الشماس: فَضْلٌ 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.

PRIEST: Let us attend! (Matthew 26:2-20)

DEACON: The Lord said to his disciples, “You know that after two days the Pascha is coming and the Son of Man will be delivered up to be crucified.” Then the chief priests, the scribes, and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, and took counsel together in order to arrest Jesus by stealth and kill him. But they said, “Not during the feast, lest there be a tumult among the people.” Now when Jesus was at Bethany in the house of Simon the leper, a woman came up to him with an alabaster flask of very expensive ointment; and she poured it on his head as he sat at table. But when the disciples saw it, they were indignant saying, “Why this waste? For this ointment might have been sold for a large sum, and given to the poor.” But Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a beautiful thing to me. For you always have the poor with you, but you will not always have me. In pouring this ointment on my body, she has done it to prepare me for burial. Truly I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her.” Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, “What will you give me if I deliver Jesus to you?” And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray Jesus. Now on the first day of the Unleavened Bread, the disciples came to Jesus saying, “Where will you have us prepare for you to eat the Pascha?” Jesus said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “my time is at hand; I will keep the Pascha at your house with my disciples.”’” “And the disciples did as Jesus had directed them, and they prepared the Pascha. When it was evening, Jesus sat at table with his twelve disciples.

الكاهن: لنُصغ! (متى 26:2-20)

الشماس: قال الرب لتلاميذه: **تَعْلَمُونَ أَنَّهُ بَعْدَ يَوْمَيْنِ يَكُونُ الْفِصْحُ، وَابْنُ الْبَشَرِ يُسَلَّمُ لِلصَّلْبِ. حِينَئِذٍ اجْتَمَعَ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةِ وَشُيُوخَ الشَّعْبِ فِي دَارِ رَئِيسِ الْكَهَنَةِ الَّذِي يُقَالُ لَهُ قَيْافَا. فَتَشَاوَرُوا أَنْ يُمَسِّكُوا يَسُوعَ بِمَكْرٍ وَيَقْتُلُوهُ، وَلَكِنَّهُمْ قَالُوا "لَا فِي الْعِيدِ لِئَلَّا يَقَعَ بَلْبَالٌ فِي الشَّعْبِ." وَفِيمَا كَانَ يَسُوعُ فِي بَيْتِ عَنِيَا فِي بَيْتِ سِمَعَانَ الْأَبْرَصِ، دَنَتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ طَيِّبٌ كَثِيرٌ الثَّمَنِ، فَأَفَاضَتْهُ عَلَى رَأْسِهِ وَهُوَ مُتَكَيِّئٌ. فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ، غَضِبُوا وَقَالُوا: "لِمَ هَذَا الْإِثْلَافُ؟ فَقَدْ كَانَ يُمَكِّنُ أَنْ يُبَاعَ هَذَا بِكَثِيرٍ وَيُعْطَى لِلْمَسَاكِينِ." فَعَلِمَ يَسُوعُ وَقَالَ لَهُمْ: "لِمَاذَا تُزْعَجُونَ الْمَرْأَةَ؟ فَإِنَّهَا قَدْ صَنَعَتْ بِي صَنِيعًا حَسَنًا. فَإِنَّ الْمَسَاكِينِ هُمْ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَأَمَّا أَنَا فَلَسْتُ عِنْدَكُمْ فِي كُلِّ حِينٍ. فَإِنَّ هَذِهِ إِذْ أَفَاضَتْ هَذَا الطَّيِّبَ عَلَى جَسَدِي، إِنَّمَا صَنَعَتْ ذَلِكَ لِذَفْنِي. الْحَقُّ أَقُولُ لَكُمْ، إِنَّهُ حَيْثُمَا كُرِّرَ بِهِذَا الْإِنْجِيلِ فِي الْعَالَمِ كُلِّهِ، يُخْبَرُ بِمَا صَنَعَتْهُ هَذِهِ تَذْكَارًا لَهَا." حِينَئِذٍ مَضَى أَحَدُ الْإِثْنَيْ عَشَرَ، الَّذِي يُقَالُ لَهُ يَهُوذَا الْإِسْخَرْيُوطِيُّ، إِلَى رُؤَسَاءِ الْكَهَنَةِ وَقَالَ لَهُمْ: "مَاذَا تُرِيدُونَ أَنْ تُعْطُونِي فَأُسَلِّمَهُ إِلَيْكُمْ؟" فَجَعَلُوا لَهُ ثَلَاثِينَ مِنَ الْفِضَّةِ. وَمَنْ ذَلِكَ الْوَقْتِ كَانَ يَطْلُبُ فُرْصَةً لِيُسَلِّمَهُ. وَفِي أَوَّلِ أَيَّامِ الْفِطِيرِ، دَنَا التَّلَامِيذُ إِلَى يَسُوعَ قَائِلِينَ: "أَيْنَ تُرِيدُ أَنْ نَعِدَّ لِتَأْكُلَ الْفِصْحَ؟" فَقَالَ يَسُوعُ: "اذْهَبُوا إِلَى الْمَدِينَةِ، إِلَى فُلَانٍ، وَقُولُوا لَهُ، الْمُعَلِّمُ يَقُولُ لَكَ إِنَّ زَمَانِي قَرِيبٌ، وَعِنْدَكَ أَصْنَعُ الْفِصْحَ مَعَ تَلَامِيذِي." فَفَعَلَ التَّلَامِيذُ كَمَا أَمَرَهُمْ يَسُوعُ، وَأَعَدُّوا الْفِصْحَ.**

John 13:3-17

And knowing that the Father had given all things into his hands and that he had come from God and was going to God, Jesus rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. He came to Simon Peter. And Peter said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not realize now, but afterward you will understand." Peter said to him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part in me." Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you." For he knew who was to betray him; that is why he said, "You are not all clean." When he had washed their feet and taken his garments and resumed his place, he said to them: "Do you know what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed art thou if you do them".

Matthew 26:21-39

And as they were eating, Jesus said, "Truly, I say to you, one of you will betray me." And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" He answered and said, "He who has dipped his hand in the dish with me, will betray me. The Son of Man goes as

وَلَمَّا كَانَ الْمَسَاءُ اتَّكَأَ مَعَ الْإِثْنِي عَشَرَ.

يوحنا 13:3-17

وَإِذْ كَانَ يَسُوعُ يَعْلَمُ أَنَّ الْآبَ جَعَلَ الْكُلَّ فِي يَدَيْهِ، وَأَنَّهُ مِنَ اللَّهِ خَرَجَ وَإِلَى اللَّهِ يَمْضِي، قَامَ عَنِ الْعِشَاءِ، وَخَلَعَ ثِيَابَهُ، وَأَخَذَ مِئْشَفَةً وَاتَّرَزَ بِهَا، ثُمَّ صَبَّ مَاءً فِي مِغْسَلَةٍ، وَأَخَذَ يَغْسِلُ أَرْجُلَ التَّلَامِيذِ وَيَمْسَحُهَا بِالْمِئْشَفَةِ الَّتِي كَانَ مُتَّرِزاً بِهَا. فَجَاءَ إِلَى سِمْعَانَ بُطْرُسَ، فَقَالَ لَهُ سِمْعَانُ: "أَأَنْتَ يَا رَبُّ تَغْسِلُ رِجْلِي؟" أَجَابَ يَسُوعُ وَقَالَ لَهُ: "إِنَّ الَّذِي أَصْنَعُهُ أَنَا لَا تَعْرِفُهُ أَنْتَ الْآنَ، وَلَكِنَّكَ سَتَعْرِفُهُ فِيمَا بَعْدُ." فَقَالَ لَهُ بُطْرُسُ: "لَنْ تَغْسِلَ رِجْلِي أَبَدًا." أَجَابَهُ يَسُوعُ: "إِنْ لَمْ أَغْسِلْكَ، فَلَيْسَ لَكَ نَصِيبٌ مَعِي." قَالَ لَهُ سِمْعَانُ بُطْرُسُ: "يَا رَبُّ، لَا رِجْلِي فَقَطْ، بَلْ يَدَيَّ وَرَأْسِي أَيْضًا." قَالَ لَهُ يَسُوعُ: "إِنَّ الَّذِي قَدْ اغْتَسَلَ لَا يَحْتَاجُ إِلَّا إِلَى غَسْلِ رِجْلَيْهِ لِأَنَّهُ كُلُّهُ نَقِيٌّ. وَأَنْتُمْ أَنْقِيَاءُ، وَلَكِنْ لَا جَمِيعَكُمْ." لِأَنَّهُ كَانَ عَارِفًا بِالَّذِي يُسَلِّمُهُ، وَلِذَلِكَ قَالَ "لَسْتُمْ جَمِيعَكُمْ أَنْقِيَاءُ." وَبَعْدَ أَنْ غَسَلَ يَسُوعُ أَرْجُلَهُمْ وَأَخَذَ ثِيَابَهُ وَعَادَ فَاتَّكَأَ، قَالَ لَهُمْ: "أَعَلِمْتُمْ مَا صَنَعْتُ بِكُمْ؟ أَنْتُمْ تَدْعُونِي مُعَلِّمًا وَرَبًّا وَحَسَنًا تَقُولُونَ لِأَنِّي كَذَلِكَ. فَإِذَا كُنْتُ أَنَا الرَّبُّ وَالْمُعَلِّمُ قَدْ غَسَلْتُ أَرْجُلَكُمْ، فَيَجِبُ عَلَيْكُمْ أَنْتُمْ أَيْضًا أَنْ يَغْسِلَ بَعْضُكُمْ أَرْجُلَ بَعْضٍ، لِأَنِّي أَعْطَيْتُكُمْ قُدُوهَ حَتَّى إِنَّكُمْ كَمَا صَنَعْتُ أَنَا بِكُمْ، تَصْنَعُونَ أَنْتُمْ أَيْضًا. الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، لَيْسَ عَبْدٌ أَكْبَرُ مِنْ سَيِّدِهِ، وَلَا رَسُولٌ أَكْبَرُ مِنْ مُرْسَلِهِ، فَإِذَا عَرَفْتُمْ هَذَا فَالطَّوْبَى لَكُمْ إِذَا عَمِلْتُمْ بِهِ.

متى 21:26

it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” Judas, who betrayed him, said, “Is it I, Master?” Jesus said to him, “You have said so.” Now as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, “Take, eat; this is my body.” And he took the cup; and when he had given thanks, he gave it to them saying, “Drink of it, all of you. For this is my blood of the covenant which is poured out for many for the forgiveness of sins. I tell you, I shall not drink again of this fruit of the vine until that day when I drink it anew with you in my Father’s kingdom.” And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, “You will fall away because of me this night, for it is written: ‘I will strike the Shepherd, And the sheep of the flock will be scattered.’ But after I am raised up, I will go before you to Galilee.” Peter declared to him, “Though they all fall away because of you, I will never fall away.” Jesus said to him, “Truly, I say to you this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even if I must die with you, I will not deny you!” And so said all the disciples. Then Jesus went with them to a place called Gethsemane, and he said to the disciples, “Sit here while I go yonder and pray.” And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then Jesus said to them, “My soul is very sorrowful, even to death. Remain here and watch with me.” And going a little farther, he fell on his face and prayed saying, “My Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt”.

وفيما هُم يأكلون قال: "الحق أقول لكم إن واحداً منكم سيُسَلِّمُنِي. فَحَزِنُوا جِدًّا وَجَعَلَ كُلُّ وَاحِدٍ مِنْهُم يَقُولُ "أَلْعَلِّي أَنَا هُوَ يَا رَبُّ؟" فَأَجَابَ قَائِلاً: "الذي يُعَمِّسُ يَدَهُ مَعِي فِي الصَّخْفَةِ، هُوَ سَيُسَلِّمُنِي. وَابْنُ الْبَشَرِ ماضٍ كَمَا هُوَ مَكْتُوبٌ عَنْهُ، وَلَكِنَّ الْوَيْلَ لِذَلِكَ الْإِنْسَانِ الَّذِي عَلَى يَدِهِ يُسَلِّمُ ابْنَ الْبَشَرِ. قَدْ كَانَ خَيْرًا لِذَلِكَ الْإِنْسَانِ لَوْ لَمْ يُوَلَد. فَأَجَابَ يَهُودًا مُسَلِّمُهُ قَائِلاً: "أَلْعَلِّي أَنَا هُوَ يَا مُعَلِّمٌ؟" فَقَالَ لَهُ: "أَنْتَ قُلْتَ." وفيما هُم يأكلون، أَخَذَ يَسُوعُ الْخُبْزَ وَبَارَكَ وَكَسَرَ وَأَعْطَى تَلَامِيذَهُ وَقَالَ: "خُذُوا كُلُوا هَذَا هُوَ جَسَدِي." وَأَخَذَ الْكَأْسَ، وَشَكَرَ وَأَعْطَاهُمْ وَقَالَ: "اشْرَبُوا مِنْهَا كُلُّكُمْ. لِأَنَّ هَذَا هُوَ دَمِي الَّذِي لِلْعَهْدِ الْجَدِيدِ، الَّذِي يُهْرَقُ عَنْ كَثِيرِينَ لِمَغْفِرَةِ الْخَطَايَا. أَقُولُ لَكُمْ إِنِّي مِنَ الْآنَ لَا أَشْرَبُ مِنْ نَتَاجِ الْكِرْمَةِ هَذَا، إِلَى ذَلِكَ الْيَوْمِ الَّذِي فِيهِ أَشْرَبُهُ جَدِيداً فِي مَلَكُوتِ أَبِي." ثُمَّ سَبَّحُوا وَخَرَجُوا إِلَى جَبَلِ الزَّيْتُونِ. حِينَئِذٍ قَالَ لَهُمْ يَسُوعُ: "كُلُّكُمْ تَشْكُونَ فِيَّ فِي هَذِهِ اللَّيْلَةِ. لِأَنَّهُ مَكْتُوبٌ "أَضْرِبُ الرَّاعِي، فَتَتَبَدَّدُ خِرَافُ الرَّعِيَّةِ. وَلَكِنَّ بَعْدَ أَنْ أَقُومَ، أَسْبِقُكُمْ إِلَى الْجَلِيلِ." فَأَجَابَ بُطْرُسُ وَقَالَ لَهُ: "لَوْ شَكَّ فِيكَ جَمِيعُهُمْ، لَمْ أَشْكُ أَنَا." فَقَالَ لَهُ يَسُوعُ: "الحق أقول لك، إِنَّكَ فِي هَذِهِ اللَّيْلَةِ، قَبْلَ أَنْ يَصِيحَ الدِّيكُ، تُنْكِرُنِي ثَلَاثَ مَرَّاتٍ." قَالَ لَهُ بُطْرُسُ: "لَوْ لَزِمَ أَنْ أَمُوتَ مَعَكَ، مَا أَنْكَرْتُكَ." وَهَكَذَا قَالَ جَمِيعُ التَّلَامِيذِ أَيْضاً. حِينَئِذٍ جَاءَ مَعَهُمْ يَسُوعُ إِلَى ضَيْعَةٍ تُدْعَى جَثْسمَانِي، وَقَالَ لِتَلَامِيذِهِ: "امْكُثُوا هَهُنَا حَتَّى أَمْضِي وَأُصَلِّي هُنَاكَ." وَأَخَذَ مَعَهُ بُطْرُسَ وَابْنَيْ زَبْدَى. وَطَفِقَ يَحْرُزُ وَيَكْتَتِبُ. حِينَئِذٍ قَالَ لَهُمْ: "إِنَّ نَفْسِي حَزِينَةٌ

Luke 22:43-45

And there appeared to Jesus an angel from heaven, strengthening him. And being in agony, he prayed more earnestly. And his sweat became like great drops of blood falling down to the ground .

Matthew 26:40-27:2

And, getting up from prayer, Jesus came to his disciples, and found them sleeping; and he said to Peter, "So, Could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit is indeed willing, but the flesh is weak." Again, for the second time, he went away and prayed, "My Father, if this cup cannot pass unless I drink it, thy will be done." And again he came and found them asleep, for their eyes were heavy. So leaving them again, Jesus went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Sleep on now and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going. See, my betrayer is at hand." While he was still speaking, behold, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and elders of the people. Now the betrayer had given them a sign saying, "The one I shall kiss is the man, seize him." And he came up to Jesus at once and said, "Hail Master!" And Judas kissed him. Jesus said to him, "Friend, why are you here?" Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the

حَتَّى الْمَوْتِ. فَأَمَكُنُوا هُنَا وَاسْهَرُوا مَعِي. ثُمَّ تَقَدَّمَ قَلِيلًا، وَخَرَّ عَلَى وَجْهِهِ يُصَلِّي وَيَقُولُ: "يَا أَبَتِ، إِنَّ كَانَ يُسْتَطَاعُ، فَلْتَعْبُرْ عَنِّي هَذِهِ الْكَأْسُ. لَكِنْ لَا كَمْشِيَّتِي أَنَا بَلْ كَمْشِيَّتِكَ أَنْتَ."

لوقا 22:43

وَتَرَأَى لَهُ مَلَكَ مِنَ السَّمَاءِ يُشَدِّدُهُ. وَلَمَّا صَارَ فِي النِّزَاعِ، أَطَالَ فِي الصَّلَاةِ، وَصَارَ عَرَقُهُ كَقَطْرَاتِ دَمٍ نَازِلَةٍ عَلَى الْأَرْضِ.

متى 26:40-27:2

فَقَامَ مِنَ الصَّلَاةِ، وَجَاءَ إِلَى تَلَامِيذِهِ فَوَجَدَهُمْ نِيَامًا، فَقَالَ لِبَطْرُسَ: "أَهَكَذَا لَمْ تَقْدِرُوا أَنْ تَسْهَرُوا مَعِي سَاعَةً وَاحِدَةً؟"

اسْهَرُوا وَصَلُّوا لئَلَّا تَدْخُلُوا فِي تَجْرِبَةٍ. أَمَّا الرُّوحُ فَنَشِيطٌ، وَأَمَّا الْجَسَدُ فَضَعِيفٌ. "ثُمَّ مَضَى ثَانِيَةً وَصَلَّى قَائِلًا: "يَا أَبَتِ، إِنْ كَانَ لَا يُسْتَطَاعُ أَنْ تَعْبُرَ عَنِّي هَذِهِ الْكَأْسُ إِلَّا أَنْ أَشْرَبَهَا، فَلْتَكُنْ مَشِيَّتُكَ." ثُمَّ أَتَى فَوَجَدَهُمْ نِيَامًا أَيْضًا لِأَنَّ أَعْيُنَهُمْ كَانَتْ ثَقِيلَةً. فَتَرَكَهُمْ أَيْضًا وَمَضَى فَصَلَّى ثَالِثَةً قَائِلًا الْكَلَامَ الْأَوَّلَ بَعَيْنِهِ. حِينَئِذٍ جَاءَ إِلَى تَلَامِيذِهِ وَقَالَ لَهُمْ: "نَامُوا الْآنَ وَاسْتَرِيحُوا، فَقَدْ اقْتَرَبَتِ السَّاعَةُ، وَابْنُ الْبَشَرِ يُسَلَّمُ إِلَى أَيْدِي الْخَطَاةِ. قَوْمُوا نَنْطَلِقْ، فَهُوَذَا قَدْ قَرَّبَ الَّذِي يُسَلِّمُنِي. وَفِيمَا هُوَ يَتَكَلَّمُ، إِذْ جَاءَ يَهُوذَا، أَحَدُ الْإِثْنَيْ عَشَرَ، وَمَعَهُ جَمْعٌ كَثِيرٌ بِسُيُوفٍ وَعِصِيٍّ مِنْ قِبَلِ رُؤَسَاءِ الْكَهَنَةِ وَشُيُوخِ الشَّعْبِ. وَالَّذِي أَسْلَمَهُ أُعْطَاهُمْ عَلَامَةً قَائِلًا:

"الَّذِي أَقْبَلَهُ هُوَ هُوَ، فَأَمْسِكُوهُ." وَلِلْوَقْتِ دَنَا إِلَى

high priest and cut off his ear. Then Jesus said to him, "Put your sword back into its place, for all who take the sword will perish by the sword. Do you think that I cannot now appeal to my Father, and he will at once send me more than twelve legions of angels? But How then would the Scriptures be fulfilled that it must be so?" At that hour Jesus said to the crowd, "Have you come out, as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook him and fled. Then those who had seized Jesus led him to Caiaphas the high priest where the scribes and the elders had gathered. But Peter followed him at a distance as far as the courtyard of the high priest. And going inside, he sat with the guards to see the end. Now the chief priests and the elders and the whole council sought false testimony against Jesus that they might put him to death; but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent. And the high priest said to him, "I adjure you by the living God: Tell us if you are the Christ, the Son of God!" Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven." Then the high priest tore his robes and said, "He has uttered blasphemy! Why do we still need witnesses? You have heard now his blasphemy! What is your judgment?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him saying, "Prophecy to us, Christ! Who is it that struck you?" Now Peter sat outside in the courtyard. And a maid came up to him and said, "You also

يَسُوعَ وَقَالَ لَهُ: "السَّلَامُ يَا مُعَلِّمَ"، وَقَبَّلَهُ. فَقَالَ لَهُ يَسُوعُ: "يَا صَاحِبُ، لِأَيِّ شَيْءٍ جِئْتَ؟" حِينَئِذٍ جَاؤُوا وَالْقُوا أَيْدِيَهُمْ عَلَى يَسُوعَ وَأَمْسَكُوهُ. وَإِذَا وَاحِدٌ مِمَّنْ كَانُوا مَعَ يَسُوعَ، مَدَّ يَدَهُ وَاسْتَلَّ سَيْفَهُ وَضَرَبَ عَبْدَ رَئِيسِ الْكَهَنَةِ، فَقَطَعَ أُذُنَهُ. فَقَالَ لَهُ يَسُوعُ: "أُرَدُّ سَيْفَكَ إِلَى مَوْضِعِهِ. لِأَنَّ كُلَّ الَّذِينَ يَأْخُذُونَ السَّيْفَ، بِالسَّيْفِ يَهْلِكُونَ. أَتَنْظُرُنِي أَنِّي لَا أَسْتَطِيعُ أَنْ أَطْلُبَ الْآنَ إِلَى أَبِي، فَيَقِيمُ لِي أَكْثَرَ مِنْ اثْنَيْ عَشَرَ جَوْقًا مِنَ الْمَلَائِكَةِ؟ فَكَيْفَ تَتَمُّ الْكُتُبُ أَنَّ هَذَا يَنْبَغِي أَنْ يَكُونَ؟" وَفِي تِلْكَ السَّاعَةِ، قَالَ يَسُوعُ لِلْجُمُوعِ: "كَأَنَّمَا خَرَجْتُمْ إِلَى لَصِ بِسُيُوفٍ وَعَصِيٍّ لِتَقْبِضُوا عَلَيَّ. إِنِّي كُلَّ يَوْمٍ كُنْتُ أَجْلِسُ عِنْدَكُمْ فِي الْهَيْكَلِ أَعْلَمُ، وَلَمْ تَمْسِكُونِي. وَإِنَّمَا كَانَ هَذَا كُلُّهُ لِتَتَمَّ كُتُبُ الْأَنْبِيَاءِ." حِينَئِذٍ تَرَكَهُ التَّلَامِيذُ كُلُّهُمْ وَهَرَبُوا. وَالَّذِينَ أَمْسَكُوا يَسُوعَ، ذَهَبُوا بِهِ إِلَى قِيَافَا رَئِيسِ الْكَهَنَةِ، حَيْثُ اجْتَمَعَ الْكُتْبَةُ وَالشُّيُوخُ. وَتَبِعَهُ بَطْرُسُ مِنْ بَعِيدٍ إِلَى دَارِ رَئِيسِ الْكَهَنَةِ، وَدَخَلَ إِلَى دَاخِلِ، وَجَلَسَ مَعَ الْخُدَّامِ لِيَنْظُرَ النِّهَايَةَ. وَكَانَ رُؤَسَاءُ الْكَهَنَةِ وَالشُّيُوخُ وَكُلُّ الْمَخَلِّ يَطْلُبُونَ عَلَى يَسُوعَ شَهَادَةَ زورٍ لِيَمِيتُوهُ، فَلَمْ يَجِدُوا. وَمَعَ أَنَّهُ تَقَدَّمَ شَهُودُ زورٍ كَثِيرُونَ، فَلَمْ يَجِدُوا. أَخِيرًا تَقَدَّمَ شَاهِدَا زورٍ وَقَالَا: "إِنَّ هَذَا قَدْ قَالَ إِنِّي أَقْدِرُ أَنْ أَنْقُضَ هَيْكَلَ اللَّهِ وَأَبْنِيهِ فِي ثَلَاثَةِ أَيَّامٍ." فَقَامَ رَئِيسُ الْكَهَنَةِ وَقَالَ لَهُ: "أَمَا تُجِيبُ بِشَيْءٍ؟ مَاذَا شَهِدَ هَذَانِ عَلَيْكَ؟" أَمَّا يَسُوعُ فَكَانَ صَامِتًا. فَأَجَابَ رَئِيسُ الْكَهَنَةِ وَقَالَ لَهُ: "أَفْسِمُ عَلَيْكَ بِاللَّهِ الْحَيِّ أَنْ تَقُولَ لَنَا، هَلْ أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ؟" فَقَالَ لَهُ يَسُوعُ: "أَنْتَ قُلْتَ. وَأَيْضًا أَقُولُ لَكُمْ إِنَّكُمْ مِنْ الْآنَ تَرَوْنَ

were with Jesus the Galilean.” But Peter denied it before them all saying, “I do not know what you mean.” And when he went out to the porch, another maid saw him and said to the bystanders, “This man also was with Jesus of Nazareth.” And again Peter denied with an oath, “I do not know the Man!” After a little while, the bystanders came up and said to Peter, “Certainly, you are also one of them, for your accent betrays you.” Then Peter began to invoke a curse on himself and to swear, “I do not know the Man!” And Immediately the cock crowed. And Peter remembered the saying of Jesus: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly. When morning came, all the chief priests and the elders of the people took council against Jesus to put him to death. And they bound him, and led him away and delivered him to Pontius Pilate the governor.

While the priest stands at the Holy Doors facing the people.

ابن البشرِ جالساً عن يمينِ القُدرةِ، وآتياً على سحابِ السماء. " حينئذٍ شقَّ رئيسُ الكهنة ثيابه وقال: "لقد جدَّف. فما حاجتنا بعدُ إلى شهود. ها إنكم قد سمعتم الآن تجديفه، فماذا ترون؟" فأجابوا وقالوا: "إنه مستوجب الموت." حينئذٍ بصقوا في وجهه ولكموه، وآخرون لطموه قائلين: "تنبأ لنا أيها المسيح، من الذي ضربك؟" أما بطرس فكان جالساً في الدار. فدنت إليه جارية وقالت له: "وأنت كنت مع يسوع الجليلي." فأنكر فدام الجميع قائلاً: "لست أدري ما تقولين." ثم خرج إلى الباب، فرأته جارية أخرى فقالت للذين هناك: "هذا أيضاً كان مع يسوع الناصري." فأنكر ثانية بقسم "أن لست أعرف الرجل." وبعد قليل، دنا الحاضرون وقالوا لبطرس: "في الحقيقة أنت أيضاً منهم. فإن لعنتك تدل عليك." حينئذٍ جعل يلعن ويحلف "أني لا أعرف الرجل." وللوقت صاح الديك. فذكر بطرس كلام يسوع الذي قاله له "إنك قبل أن يصيح الديك، تُنكرني ثلاث مرّات." فخرج إلى خارج وبكى بكاءً مراً. ولما كان الصباح، تشاور كل رؤساء الكهنة وشيوخ الشعب على يسوع ليमितوه. فأوثقوه ومضوا به وأسلموه إلى بيلاطس البُنطيّ الوالي.

بينما يقف الكاهن في الباب الملوكي مواجهاً الشعب.

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

الجوق: المجد لك يا رب، المجد لك.

• *The Divine Liturgy of St. Basil the Great continues as usual with the following variables:*

THE ANTI-CHERUBIC HYMN

CHOIR: Receive me today, O Son of God, as a partaker of thy mystical supper: for I will not

الجوق: إقبلي اليوم شريكاً لعشائك السري، يا ابن

<p>speak of thy mystery to thine enemies, neither will I give thee a kiss as did Judas;</p>	<p>اللَّهُ، لِأَيِّ لَسْتُ أَقُولُ سِرِّكَ لِأَعْدَائِكَ، وَلَا أُعْطِيكَ قُبْلَةً غَاشَّةً مِثْلَ يَهُودَا.</p>
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- *The anti-cherubic hymn is concluded at the conclusion of the Great Entrance.*

<p>CHOIR: But like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.</p>	<p>الجوق: لَكِنْ كَاللِّصِّ اعْتَرَفُ لَكَ هَاتِفًا: اذْكُرْنِي يَا رَبُّ، مَتَى أَتَيْتَ فِي مَلَكُوتِكَ.</p>
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MEGALYNARION OF THE ST. BASIL LITURGY

<p>CHOIR: In thee all creation rejoices, O Full of Grace; the assembly of angels and the race of men; O sanctified temple and spiritual paradise; the glory of virgins, from whom God was incarnate and became a child; our God before the ages, He made thy womb a throne, and thy body He made more spacious than the heavens. In thee all creation rejoices, O Full of Grace, glory to thee.</p>	<p>الجوق: إِنَّ الْبَرَائِيَا بِأَسْرِهَا تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ، مَحَافِلِ الْمَلَائِكَةِ وَأَجْنَسِ الْبَشَرِ، أَيَّتُهَا الْهَيْكَلُ الْمُقَدَّسُ وَالْفِرْدَوْسُ النَّاطِقُ، فَخَرِ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ إِلَهُهُ وَصَارَ طِفْلاً وَهُوَ الْهُنَا قَبْلَ الدُّهُورِ، لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ، لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ تَفْرَحُ بِكَ كُلُّ الْبَرَائِيَا وَتَمَجِّدُكَ.</p>
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- *The following hymn serves as the Koinonikon (Communion Hymn) and also replaces the hymn “We have seen the true light.”*

<p>CHOIR: Receive me today, O Son of God, as a partaker of thy mystical supper: for I will not speak of thy mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.</p>	<p>الجوق: اِقْبَلْنِي الْيَوْمَ شَرِيكًا فِي عَشَائِكَ السِّرِّي يَا ابْنَ اللَّهِ، لِأَيِّ لَسْتُ أَقُولُ سِرِّكَ لِأَعْدَائِكَ. وَلَا أُعْطِيكَ قُبْلَةً غَاشَّةً مِثْلَ يَهُودَا. لَكِنْ كَاللِّصِّ اعْتَرَفُ لَكَ هَاتِفًا: اذْكُرْنِي يَا رَبُّ مَتَى أَتَيْتَ فِي مَلَكُوتِكَ.</p>
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THE DISMISSAL

<p>PRIEST: May He Who showed us the most excellent way of humility when He washed the feet of His disciples, and condescended even unto the Cross and burial because of His exceeding goodness, 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</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ لِإِفْرَاطِ صَلاحِهِ، أَوْضَحَ الْإِتِّضَاعَ طَرِيقًا فَاضِلَةً عِنْدَ غَسْلِهِ أَرْجُلِ التَّلَامِيذِ، وَتَنَازَلَ إِلَى الصَّلْبِ وَالذَّفْنِ مِنْ أَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمِّكَ، الْقَدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبَطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ</p>
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<p>Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, Basil the Great, archbishop of Caesarea; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing Fathers; <i>of Saint N. patron Saint of this Church</i>; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy upon us, and save us, forasmuch as he is good and loves mankind.</p>	<p>يُوْحَنَّا المَعْمَدَانِ؛ والقَدِيسِينَ المُشْرِفِينَ الرُّسُلِ الجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الجَلِيلِ فِي القَدِيسِينَ بَاسِيلِيُوسَ الكَبِيرِ، رَئِيسِ أَسَاقِفَةِ قَيْصَرِيَّةِ كِبَادُوكِيَّةِ، وَكَاتِبِ هَذِهِ الخِدْمَةِ الشَّرِيفَةِ؛ والقَدِيسِينَ المَجِيدِينَ الشُّهَدَاءِ المُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الأَبْرَارِ المُتَوَشِّحِينَ بِاللَّهِ؛ والقَدِيسِ (ة) (فُلَانِ، فُلَانَةِ) شَفِيعِ(ة) هَذِهِ الكَنِيسَةِ المُقَدَّسَةِ؛ والقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي المَسِيحِ الإِلهِ؛ وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشْرِ.</p>
<p>Then facing the icon of Christ, the priest says: PRIEST: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>يَلْتَقِبُ الكَاهِنُ إِلَى أَيْقُونَةِ السَّيِّدِ قَائِلًا: الكاهن: بَصَلَوَاتِ آبَائِنَا القَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ المَسِيحُ إِيَّاهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>CHOIR: Amen.</p>	<p>الجوق: آمين.</p>
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, 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>	