

HOLY WEEK - EASTER HYMNAL
IN GREEK FOR DIGITAL TABLETS

VOLUME 5

THE VESPERAL DIVINE LITURGY
OF ST. BASIL THE GREAT

Sung on Holy Thursday Morning

A Companion to the Service Book
ΜΕΓΑΛΗ ΕΒΔΟΜΑΣ - ΠΑΣΧΑ
HOLY WEEK - EASTER

A New English Translation
by Father George L. Papadeas

Published by Patmos Press
P. O. Box 350792
Palm Coast, Florida 32135-0792

www.patmospress.com

Music Adapted from the Greek Hymnal of John Sakellarides
by Nancy and Stanley Takis

Copyright © 2022 by New Byzantium Publications

www.newbyz.org

HOLY WEEK - EASTER HYMNAL
IN ENGLISH FOR DIGITAL TABLETS

VOLUME 5

THE VESPERAL DIVINE LITURGY
OF ST. BASIL THE GREAT

Sung on Holy Thursday Morning

A Companion to the Service Book
ΜΕΓΑΛΗ ΕΒΔΟΜΑΣ - ΠΑΣΧΑ
HOLY WEEK - EASTER

A New English Translation
by Father George L. Papadeas

Published by Patmos Press
P. O. Box 350792
Palm Coast, Florida 32135-0792

www.patmospress.com

Music Adapted from the Greek Hymnal of John Sakellarides
by Nancy and Stanley Takis

Copyright © 2022 by New Byzantium Publications

www.newbyz.org

ΜΕΓΑΛΗ ΠΕΜΠΤΗ ΠΡΩΪ

**Εσπερίνος και Θεία Λειτουργία
Του Μεγάλου Βασιλείου.**

(Ο Λαός ἐγείρεται)

Τερεῦς:

Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ τοὺς αἰῶνας τῶν αἰώνων.

Ἀναγνώστης:

Ἀμήν.

Δεῦτε, προσκυνήσωμεν καὶ προσπέσωμεν τῷ βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε, προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ, τῷ βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε, προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ Χριστῷ, τῷ βασιλεῖ καὶ Θεῷ ἡμῶν.

ΨΑΛΜΟΣ ΠΓ' (103)

Εὐλόγει ἡ ψυχὴ μου, τὸν Κύριον. Κύριε ὁ Θεός μου, ἐμεγαλύνθης σφόδρα, ἐξομολόγησιν καὶ μεγαλοπρέπειαν ἐνεδύσω ἀναβαλλόμενος φῶς ὡς ἱμάτιον, ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέρριν· ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῶα αὐτοῦ, ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς, οὐ κλιθῆσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος. Ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ, ἐπὶ τῶν ὀρέων στήσονται ὕδατα· ἀπὸ ἐπιτιμῆσεώς σου φεύξονται, ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν.

Ἀναβαίνουνσιν ὄρη καὶ καταβαίνουνσιν πεδία εἰς τὸν τόπον ὃν ἐθεμελίωσας αὐτά· ὄριον ἔθου, ὃ οὐ παρελεύσονται, οὐδὲ ἐπιστρέψουσι καλύψαι τὴν γῆν.

Ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν, ἀνὰ μέσον τῶν ὀρέων διελεύσονται ὕδατα· ποτιοῦσι πάντα τὰ θηρία τοῦ ἀγροῦ, προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν· ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, ἐκ μέσου τῶν πετρῶν δώσουσι φωνήν. Ποτίζων ὄρη ἐκ τῶν ὑπερῶων αὐτοῦ, ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ. Ὁ ἐξανατέλλων χόρτον τοῖς κτήνεσι καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς· καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου τοῦ ἰλαρῦναι πρόσωπον ἐν ἐλαίῳ, καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.

Χορτασθήσονται τὰ ξύλα τοῦ πεδίου, αἱ κέδροι τοῦ Λιβάνου, ἃς ἐφύτευσας. Ἐκεῖ στρουθία ἐννοσσεύσουσι, τοῦ ἐρωδιοῦ ἡ οἰκία ἡγεῖται αὐτῶν. Ὅρη τὰ ὑψηλὰ ταῖς ἐλάφοις, πέτρα καταφυγὴ τοῖς λαγωοῖς. Ἐποίησε σελήνην εἰς καιροὺς, ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ.

Ἐθου σκότος, καὶ ἐγένετο νύξ· ἐν αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ. Σκύμνοι ὠρυόμενοι τοῦ ἀρπάσαι καὶ ζητῆσαι παρὰ τῷ Θεῷ βρῶσιν αὐτοῖς. Ἀνέτειλεν ὁ ἥλιος, καὶ συνήχθησαν καὶ εἰς τὰς μάνδρας αὐτῶν κοιτασθήσονται. Ἐξελεύσεται ἄνθρωπος ἐπὶ τὸ ἔργον αὐτοῦ καὶ ἐπὶ τὴν ἐργασίαν αὐτοῦ ἕως ἑσπέρας.

Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας, ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου. Αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος, ἐκεῖ ἐρπετά, ὧν οὐκ ἔστιν ἀριθμὸς, ζῶα μικρὰ μετὰ μεγάλων· ἐκεῖ πλοῖα διαπορεύονται, δράκων οὗτος, ὃν ἔπλασας ἐμπαίζειν αὐτῇ. Πάντα πρὸς σέ προσδοκῶσι, δοῦναι τὴν τροφήν αὐτῶν εἰς εὐκαιρον.

Δόντος σου αὐτοῖς συλλέξουσιν, ἀνοιξαντός σου τὴν χεῖρα, τὰ σύμπαντα πλησθήσονται χρηστότητος. Ἀποστρέψαντος δέ σου τὸ πρόσωπον ταραχθήσονται· ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν. Ἐξαποστελεῖς τὸ πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.

Ἦτω ἡ δόξα Κυρίου εἰς τοὺς αἰῶνας, εὐφρανθήσεται Κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ· ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν, ὁ ἀπτόμενος τῶν ὀρέων καὶ καπνίζονται. Ἄσω τῷ Κυρίῳ ἐν τῇ ζωῇ μου, ψαλῷ τῷ Θεῷ μου ἕως ὑπάρχω· ἠδυνθεῖη αὐτῷ ἡ διαλογία μου, ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ Κυρίῳ. Ἐκλείπειεν ἁμαρτωλοὶ ἀπὸ τῆς γῆς καὶ ἄνομοι, ὥστε μὴ ὑπάρχειν αὐτούς. εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

(Καὶ πάλιν.) Ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ, ἔθου σκότος, καὶ ἐγένετο νύξ. Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε πάντα ἐν σοφίᾳ ἐποίησας.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἄλληλουῖα. Ἄλληλουῖα. Ἄλληλουῖα. Δόξα σοι ὁ Θεός. *(γ')*

Ἡ ἐλπίς ἡμῶν, Κύριε, δόξα σοι.

HOLY THURSDAY MORNING

**The Vespers, and the Divine Liturgy
of St. Basil the Great**

(The Faithful Stand)

Priest:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and to the Ages of Ages.

Reader:

Amen.

O come let us worship and bow down to our King and God.

O come let us worship and bow down to Christ, our King and God.

O come let us worship and bow down to Christ Himself, our King and God.

PSALM 103 (104) (A Poem of Creation)

Bless the Lord, O my soul! O Lord, my God, You are very great. You are clothed with honor and majesty, covering Yourself with light as with a garment. You stretch out the Heavens like a curtain. You set the beams of Your upper chambers in the waters, Who makes the clouds His chariot, Who walks on the wings of the wind; Who makes His angels spirits, and His ministers a flame of fire. You laid the foundations of the earth, so that it should not be moved forever, You covered it with the deep as with a garment; the waters stood above the mountains. At Your rebuke they fled; at the voice of Your thunder they hastened away.

They went up over the mountains; they went down into the valleys, to the place which You founded for them. You have set a boundary that they may not pass over, that they may not return to cover the earth.

He sends the springs into the valleys; they flow among the hills. They give drink to every beast of the field; the wild donkeys quench their thirst. By them the birds of the heavens have their home; they sing among the branches. He waters the hills from His upper chambers; the earth is satisfied with the fruit of Your works. He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, and wine that makes glad the heart of man, oil to make his face shine, and bread which strengthens man's heart.

The trees of the Lord are full of sap, the cedars of Lebanon which He planted, where the birds make their nests; the stork has her home in the fir trees. The high hills are for the wild goats; the cliffs are a refuge for the rock badgers.

He appointed the moon for seasons; the sun knows its going down. You make darkness, and it is night, in which all the beasts of the forest creep about. The young lions roar after their prey, and seek their food from God. when the sun rises, they gather together and lie down in their dens. Man goes out to his work and to his labor until the evening.

O Lord, how manifold are Your works! In wisdom You have made them all. The earth is full of Your possessions—this great wide sea, in which are innumerable teeming things, living things both small and great. There the ships sail about; there is that Leviathan which You have made to play there. These all wait for You, that You may give them their food in due season.

What You give them they gather in; you open Your hand, they are filled with good. You hide Your face, they are troubled: You take away their breath, they die and return to their dust. You send forth Your Spirit, they are created; and You renew the face of the earth.

May the glory of the Lord endure forever; may the Lord rejoice in His works. He looks on the earth, and it trembles; He touches the hills, and they smoke. I will sing to the Lord as long as I live; I will sing praise to my God while I have my being. May my meditation be sweet to Him; I will be glad in the Lord. May sinners be consumed from the earth, and the wicked be no more. Bless the Lord, O my soul!

(And again.) The sun knows its going down. You make darkness, and it is night. O Lord, how manifold are Your works! In wisdom You have made them all.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the Ages of Ages. Amen.

Alleluia. Alleluia. Alleluia. Glory to You, O God. *(3x)*

Our hope, O Lord, glory to You.

(Εἰς τὰς κάτωθι αἰτήσεις, ὁ Χορός συμπληρώνει μὲ «Κύριε ἐλέησον.»)

Διάκονος:

1. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
2. Ὑπὲρ τῆς ἄνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.
3. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.
4. Ὑπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εισιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.
5. Ὑπὲρ τῶν εὐσεβῶν καὶ Ὁρθοδόξων Χριστιανῶν, τοῦ Κυρίου δεηθῶμεν.
6. Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν [δεῖνος], τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.
7. Ὑπὲρ τοῦ εὐσεβοῦς ἡμῶν ἔθνους, πάσης ἀρχῆς καὶ ἐξουσίας ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.
8. Ὑπὲρ τῆς πόλεως ταύτης, πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.
9. Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.
10. Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμ-νόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.
11. Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.
Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῆ χάριτι.
Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδό-ξου, Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Χορός:

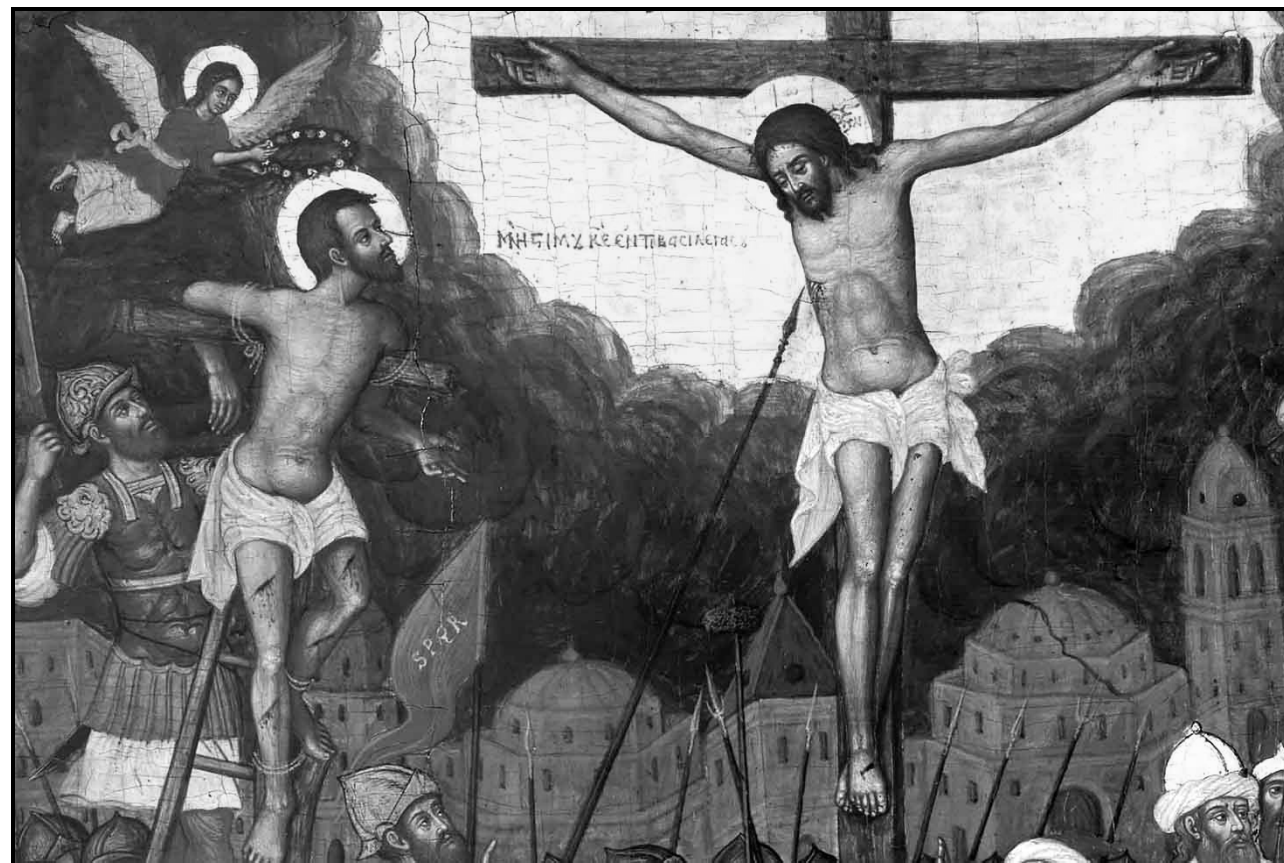
Σοὶ Κύριε.

Τερεὺς:

Ὅτι πρέπει σοι, πᾶσα δόξα, τιμὴ καὶ προσκόνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ψάλτης:

Ἀμήν..



(The Choir responds to the Petitions with, “Lord have mercy.”)

Deacon:

1. In peace, let us pray to the Lord.
2. For the peace from above, and the salvation of our souls, let us pray to the Lord.
3. For the peace of the whole world, for the stability of the Holy Churches of God, and for the union of all, let us pray to the Lord.
4. For this Holy Temple, and for those who enter with faith, reverence, and fear of God, let us pray to the Lord.
5. For all devout and Orthodox Christians, let us pray to the Lord.
6. For our Archbishop [name], for the honorable Presbytery, for the Diaconate in Christ, for all the Clergy and the Laity, let us pray to the Lord.
7. For our country, for the president, and for all in public service, let us pray to the Lord.
8. For this city, and for every city and land, and for the faithful who dwell in them, let us pray to the Lord.
9. For temperate weather, for the abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.
10. For those at sea, and those, who travel by land, or air, for the sick and the suffering, for captives and for their salvation, let us pray to the Lord.
11. For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.
Help us, save us, have mercy on us, and keep us, O God, by Your Grace.
Commemorating our most holy, pure, most blessed, and glorious Lady Theotokos, and Ever-Virgin Mary with all the Saints, let us commend ourselves, and one another, and our whole life to Christ our God.

Choir:

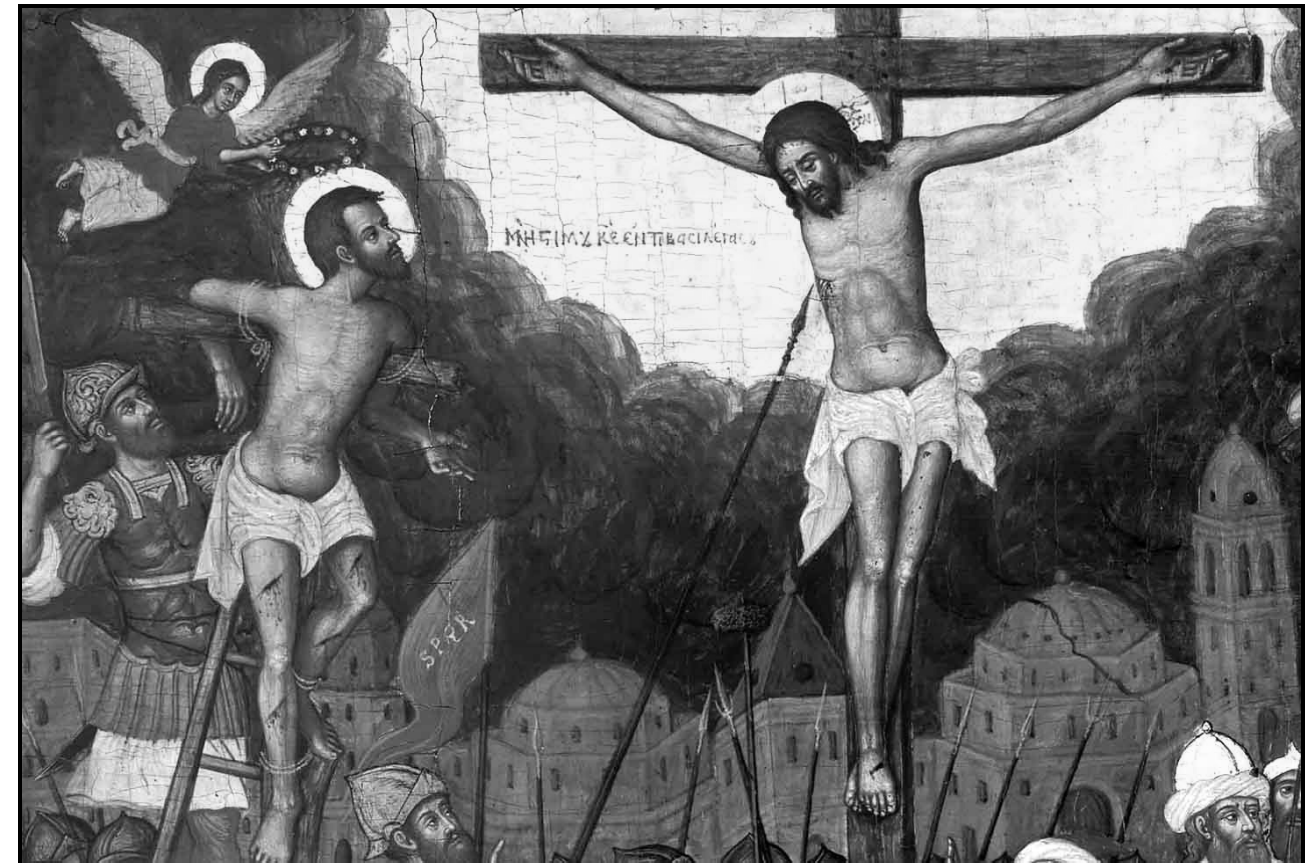
To You, O Lord.

Priest:

For to You, all glory, honor and worship is befitting; to the Father, and to the Son, and to the Holy Spirit, now and ever and to the Ages of Ages.

Chanter:

Amen.



ΚΥΡΙΕ ΕΚΕΚΡΑΞΑ

(p. 163)

Ἦχος β'

Κύ - ρι - ε ε - κέ - κρα - ξα πρὸς Σέ, εἰ - σά - κου - σόν
 Ky - ri - e, e - ke - kra - xa pros Se, i - sa - kou - son

μου, εἰ - σά - κου - σόν μου, Κύ - ρι - ε. Κύ -
 mou, i - sa - kou - son mou, Ky - ri - e. Ky -

- ρι - ε, ε - κέ - κρα - ξα πρὸς Σέ, εἰ - σά - κου - σόν μου,
 - ri - e, e - ke - kra - xa pros Se, i - sa - kou - son mou,

πρό - σχος τῆ φω - νῆ τῆς δε - ή - σε - ὡς μου, ἐν τῷ κε - κρα -
 pro - sches ti fo - ni tis dhe - i - se - os mou, en to ke - kra -

- γέ - ναι με πρὸς Σε εἰ - σά - κου - σόν μου, Κύ - ρι - ε.
 - ghe - ne me pros Se, i - sa - kou - son mou, Ky - ri - e.

Κα - τευ - θυν - θή - τω ἢ προ - σευ - χή μου, ὡς θυ - μί - α -
 Ka - tef - thin - thi - to i pro - sef - chi mou, os thi - mi - a -

- μα ἐ - νώ - πι - ὄν σου, ἔ - παρ - σις τῶν χει - ρῶν
 - ma e - no - pi - on Sou, e - par - sis ton chi - ron

μου θυ - σί - α ε - σπε - ρι - νῆ, εἰ - σά - κου - σόν μου, Κύ - ρι - ε.
 mou thi - si - a e - spe - ri - ni, i - sa - kou - son mou, Ky - ri - e.

LORD I HAVE CRIED OUT

(p. 163)

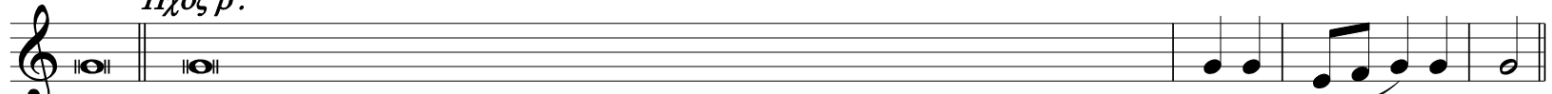
2nd Tone.

Lord, I have cried out to You, hear me.

Hear me, O Lord. Lord, I have cried out to You,
 hear me. Re - ceive the voice of my prayer in my
 cry - ing out to You. Hear me, O Lord.

Let my prayer rise up as in - cense be - fore You;
 let the lift - ing up of my hands be an eve - ning
 sac - ri - fice. Hear me, O Lord.

(p. 164) Ἦχος β'.



1. Ἐὰν ἀνομίας παρατήρησις, Κύριε, Κύριε τίς ὑποστήσεται; ὅτι παρὰ Σοὶ ὁ ἰ-λα - σμός ἐ - στίν.
Ean onomias paratirisis, Kyrie, Kyrie tis ipostisete? oti para Si o i-la - smos e - stin.



Συν-τρέ-χει λοι-πόν, τὸ Συ - νέ-δρι-ον τῶν Ἰ - ου - δαί - ων, ἵ-να τὸν Δη-μι-ουρ-γόν, καὶ
Sin-tre-chi li-pon, to Si - ne-dhri-on ton I - ou - de - on, i-na ton Di-mi-our-ghon, ke



Κτί-στην τῶν ἀ - πάν-των, Πι - λά-τω πα - ρα - δώ - σι; Ὡ τῶν ἀ - νό - μων!
Kti-stin ton a - pan-ton, Pi - la-to pa - ra - dho - si, O ton a - no - mon!



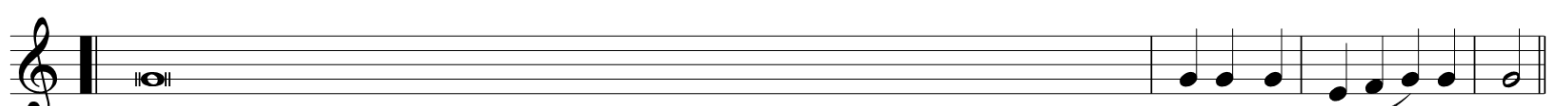
Ὡ τῶν ἀ - πί - στων! ὅ-τι τὸν ἐρ - χό-με-νον, κρί-ναι ζῶν-τας καὶ νε-κρούς, εἰς κρί - σιν
O ton a - pi - ston! o-ti ton er-cho-me-non, kri-ne zon-das ke ne-krous, is kri - sin



εὐ-τρέ - πί - ζου - σι, τὸν ἰ - ώ-με - νον τὰ πά - θη, πρὸς πά-θος ἐ-τοι -
ef-tre - pi - zou - si, ton i - o-me - non ta pa - thi, pros pa-thos e-ti -



- μά - ζου - σι. Κύ-ρι-ε μα - κρό-θου - με, μέ-γα Σου τὸ ἔ-λε-ος, δό - ξα Σοι.
- ma - zou - si. Ky-ri-e ma - kro - thi - me, me-gha Sou to e-le-os, dho - xa Si.



2. Ἀπό φυλακῆς πρωΐας μέχρι νυκτός, ἀπό φυλακῆς πρωΐας, ἐλπισάτω Ἰσραὴλ ἐ-πί τον Κύ - ρι - ον.
Apo filakis proias mechri niktos, apo filakis proias, elpisato Israil e-pi ton Ky - ri - on.



Ἰ - ού-δας ὁ πα-ρά-νο-μος Κύ - ρι - ε, ὁ βά-ψας ἐν τῷ δεί-πνω τὴν χεῖ-ρα, ἐν τῷ τρυ -
I - ou-dhas o pa-ra-no-mos Ky - ri - e, o va-psas en to dhi-pno tin chi-ra, en to tri -

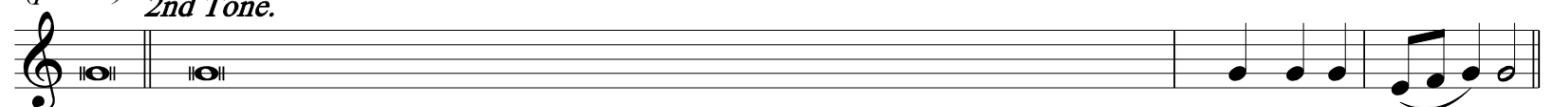


- βλί - ω με-τὰ Σοῦ, ἐ - ξέ-τει-νεν ἀ - νό-μως τὰς χεῖ-ρας, τοῦ λα - βεῖν ἀρ - γύ -
- vli - o me-ta sou, e - xe-ti-nen a - no-mos tas chi-ras, tou la - vin ar - ghi -



- ρι - α, καὶ ὁ τοῦ μύ-ρου λο-γι - σά-με-νος τι-μὴν, Σὲ τὸν ἀ - τί - μη - τον οὐκ ἔ-φρι -
- ri - a, ke o tou mi-rou lo-ghi - sa-me-nos ti-min, se ton a - ti - mi - ton ouk e-fri -

(p. 164) 2nd Tone.



1. If You will note iniquities O Lord, Lord, who would stand? But with You, there is for - give - ness.



The San - hed-rin of the Ju - de - ans there - fore as - sem - bles to de - liv-er to



Pi-late the Au-thor and Cre - a - tor of all things. Oh, the law - less! Oh, the un-be-



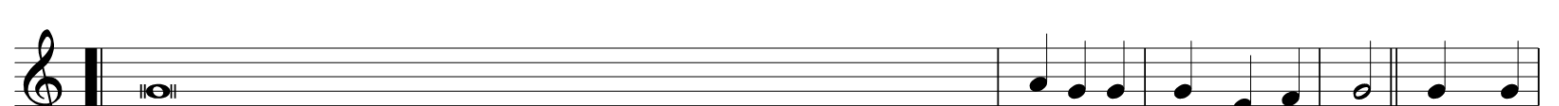
- liev - ing! That they pre-prepare the judg-ment for Him Who comes to judge the liv-ing and the



dead; to pre - pare for suf-fer-ing the One Who heals all suf - fer-



- ing; O for - bear - ing Lord, great is Your mer - cy. Glo - ry to You.



2. From the morning-watch till night, from the morning watch let Is-ra-el hope in the Lord. The trans-



- gressor Ju - das, O Lord, who at sup-per dipped his hand in-to the dish with You, un-



- law-ful-ly stretched out his hands to re - ceive the sil - ver: and hav-ing



cal - cu - lat - ed the price of the myrrh, he did not shud - der to

- ξε πω - λῆ - σαι, ὁ τοὺς πό - δας ὑ - φα - πλώ - σας ἐ - πὶ τὸ νί - ψαι, τὸν Δε - σπό -
 - xe po - li - se, o tous po-dhas i-fa - plo - sas e-pi to ni-psy, ton Dhe-spo-

- την κα - τε - φί - λη - σε δο - λί - ως, εἰς τὸ προ - δοῦ - ναι τοῖς ἄ - νό - μοις, χο - ροῦ δὲ Ἄ - πο -
 - tin ka-te - fi - li - se dho - li - os, is to pro-dhou-ne tis a - no-mis, cho-rou dhe A-po-

- στό - λων ῥι - φείς, καὶ τὰ τρι - ἄ - κον - τα ῥί - ψας ἀρ - γύ - ρι - α, Σοῦ τὴν τρι - ῆ - με -
 - sto - lon ri - fis, ke ta tri - a-kon-da ri - psas ar - ghi - ri-a, Sou tin tri - i - me-

- ρον Ἄ - νά - στα - σιν οὐκ εἶ - δε, δι' ἧς ἐ - λέ - η - σον ἡ - μάς.
 - ron A - na-sta - sin ouk i - dhe, dhi' is e - le - i - son i - mas.

3. Ὅτι παρά τῷ Κυρίῳ τὸ ἔλεος καὶ πολλὴ παρ' αὐτῷ λύτρωσις καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν

τῶν ἄ - νο - μι - ῶν αὐ - τοῦ. Ἰ - οὐ - δας ὁ προ - δό - τής δό - λι - ος ὢν, δο - λί - ω φι - λή - μα - τι πα -
 to a-no-mi - on af - tou. I - ou-dhas o pro-dho-tis dho-li-os, on dho - li-o fi - li-ma-ti pa-

- ρέ - δω - κε τὸν Σω - τή - ρα Κύ - ρι - ον, τὸν Δε - σπό - τιν τῶν ἄ - πάν - των, ὡς δοῦ - λον
 - re-dho-ke ton So - ti - ra Ky - ri-on, ton Dhe-spo-tin ton a - pan-ton, os dhou-lon

πέ - πρα - κε τοῖς πα - ρα - νό - μοις, ἀλλ' ὡς πρό - βα - τον ἐ - πὶ σφα - γῆν,
 pe-pra-ke tis pa - ra - no - mis, all' os pro-va-ton e - pi sfa - ghin,

οὐ - τως ἡ - κο - λού - θει, ὁ Ἄ - μνος ὁ τοῦ Θε - οῦ, ὁ Υἱ - ὄς ὁ
 ou-tos i - ko - lou - thi, o A - mnos o tou The - ou, o I - os o

τοῦ Πα - τρός, ὁ μό - νος πο - λυ - έ - λε - ος.
 tou Pa - tros, o mo - nos po - li - e - le - os.

sell You, the price - less One. He, who put for - ward his feet for wash - ing, in treach - er - y

kissed the Mas - ter, to de - liv - er Him up. Cast out from the com - pa -

- ny of the A - pos - tles, and hav - ing thrown down the thir - ty piec - es of sil - ver,

he did not wit - ness Your Res - ur - rec - tion on the third day; through which have

mer - cy on us. 3. For with the Lord there is mercy,

and from Him is great redemption; and He shall redeem Israel from all its in - iq - ui - ties. Ju - das, the

craft - y be - tray - er, with a de - ceit - ful kiss be - trayed the Sav - ior Lord; he

sold the Mas - ter of all, as a slave, to the law - less. But as a

lamb led to slaugh - ter, thus fol - lowed the Lamb of God; the Son of the

Fa - ther, the on - ly all - mer - ci - ful One.

4. Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη ἐπαινέσατε Αὐτὸν πάν-τες οἱ λα - οί. Ἰ - ού-δας ὁ δοῦ-λος καὶ
 4. Enite ton Kyrion panda ta ethin erenesate Afton pan-des i la - i. I - ou-dhas o dhou-los ke

δό-λι-ος, ὁ μα-θη - τῆς καὶ ἐ - πί - βου-λος, ὁ φί - λος καὶ δι - ά-
 dho-li-os, o ma-thi - tis ke e - pi - vou-los, o fi - los ke dhi - a-

- βο - λος, ἐκ τῶν ἔρ-γων ἄ - πε - φάν - θη, ἠ-κο - λού-θει γὰρ τῷ
 - vo - los, ek ton er-ghon a - pe - fan - thi, i-ko - lou-thi ghar to

Δι-δα - σκά-λω, καὶ καθ' ἐ-αυ - τὸν ἐ-με - λέ - τα τὴν προ - δο - σί - αν,
 Dhi-dha - ska-lo, ke kath' e-af - ton e-me - le - ta tin pro - dho - si - an,

ἔ-λε - γεν ἐν ἐ-αυ - τῷ Πα-ρα - δώ - σω τοῦ-τον, καὶ κερ - δή-σω τὰ συ-να-
 e-le-ghen en e-af - to: Pa-ra - dho - so tou-ton, ke ker - dhi-so ta si-na-

- χθέν - τα χρή - μα - τα, ἐ-πε - ζή-τει δὲ καὶ τὸ μύ-ρον πρα - θῆ-
 - chthen-da chri-ma - ta, e-pe - zi-ti dhe ke to mi-ron pra - thi-

- ναι, καὶ τὸν Ἰ - η - σοῦν δό - λω κρα-τη - θῆ - ναι ἄ-
 - ne, ke ton I - i - soun dho - lo kra-ti - thi - nai, a-

- πέ - δω - κεν ἄ - σπα - σμόν, πα - ρέ - δω - κε τὸν Χρι-
 - pe-dho-ken a-spa - smon, pa - re - dho-ke ton Chri-

- στόν, καὶ ὡς πρό-βα-τον ἐ - πί σφα - γῆν, οὐ-τως ἡ - κο - λού - θει, ὁ
 - ston, ke os pro-va-ton e - pi-sfa - ghin, ou-tos i - ko - lou - thi, o

μό - νος εὖ - σπλαγ - χνος καὶ φι - λάν - θρω - ποσ.
 mo-nos ef - splagh - chnos ke fi - lan - thro - pos.

4. Praise the Lord, all the Nations. Praise Him all you peo - ples. Ju-das the slave and knave, the Dis-
 - ci - ple and trai - tor, the friend and fiend, was proved

by his deeds; for, as he fol - lowed the Mas - ter,

in-ward-ly he con-tem-plat-ed His be - tray - al. He was say-ing to him-self,

"I will de - liv-er Him up, and I shall prof-it the mon-ies I will gath-er."

He al-so want-ed the myrrh to be sold, and Je-

- sus to be held by de - cep - tion; he gave a kiss and

gave up the Christ; and as a lamb led to

slaugh - ter, thus He fol - lowed, the on - ly

mer - ci - ful and lov - ing One.

5. Ὅτι ἐκραταιώθη τὸ ἔλεος Αὐτοῦ ἐφ' ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ Κυρίου μένει εἰς τὸν αἰ - ῶ - να.
 Oti ekrateothi to eleos aftou ef' imas, ke i alithia tou Kyriou meni is ton e - o - na.

Ὄν ἐ - κή - ρυ - ξεν Ἀ - μνὸν Ἡ - σα - ί - ας, ἔρ - χε - ται ἐ - πὶ σφα -
 On e - ki - ri - xen A - mnon I - sa - i - as, er - che - te e - pi sfa -

- γήν ἐ - κού - σι - ον, καὶ τὸν νῶ - τον δι - δω - σιν εἰς μά - στι - γας,
 - ghin e - kou - si - on, ke ton no - ton dhi - dho - sin is ma - sti - ghas,

τάς σι - α - γό - νας εἰς ῥα - πί - σμα - τα,
 tas si - a - gho - nas is ra - pi - sma - ta,

τὸ δὲ πρό - σω - πον οὐκ ἄ - πε - στρά - φη, ἄ - πό αι - σχύ - νης ἐμ - πτυ -
 to dhe pro - so - pon ouk a - pe - stra - fi, a - po e - schi - nis em - bti -

- σμά - των, θα - νά - τω δὲ ἄ - σχή - μο - νι κα - τα - δι - κά - ζε - ται πάν -
 - sma - ton, tha - na - to dhe a - schi - mo - ni ka - ta - dhi - ka - ze - te, pan -

- τα ὁ ἄ - να - μάρ - τη - τος ἐ - κου - σί - ως κα - τα - δέ - χε - ται, ἱ - να
 - ta o a - na - mar - ti - tos e - kou - si - os ka - ta - dhe - che - te, i - na

πά - σι δω - ρή - ση - ται τὴν ἐκ νε - κρῶν ἀ - νά - στα - σιν.
 pa - si dho - ri - si - te tin ek ne - kron a - na - sta - sin.

Δοξαστικόν. Ἦχος πλ. β'.

6. Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἀ - γί - ω Πνεύ - μα - τι. Καὶ νῦν καὶ ἀ - εἰ
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti. Ke nin ke a - i

καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Γέν - νη - μα ἐ - χι - δνῶν,
 ke is tous e - o - nas ton e - o - non. A - min. Ghen - ni - ma e - chi - dhnon,

5. For His mercy is strengthened over us, and the truth of the Lord endures forever. The Lamb,
 which I - sa - iah pro - claimed, comes will - ing - ly to the slaugh -

- ter and gives His back to scourg - ings and His cheeks
 to blows. He turns not a - way His face from the shame of

spit - tings, and He is con - demned to a dis - hon - or - a - ble death. The

sin - less One will - ing - ly sub - mits to all, that un - to all He may be -

- stow the res - ur - rec - tion from the dead.

Doxasticon. 2nd Plagal Tone.

6. Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it;
 now and ev - er, and to the Ag - es of Ag - es. A - men.

Ju - das, tru - ly of the gen - er - a - tion of vi - pers,

ἄ-λη - θῶς ὁ Ἰ - οὐ - δας, φα - γόν - των τὸ Μάν-να ἐν τῇ ἐ-
 a-li - thos o I - ou - dhas, fa-ghon-don to Man-na en ti e-
 - ρή-μω, καὶ γογ-γυ - ζόν - των κα-τὰ τοῦ τρο - φέ - ως, ἔ-τι γὰρ τῆς βρώ-σε-ως
 ri-mo, ke ghon-gi - zon-don ka-ta tou tro - fe - os, e-ti ghar tis vro-se-os
 οὐ - σης ἐν τῷ στό-μα - τι αὐ-τῶν, κα-τε - λά-λουν τοῦ Θε - οῦ οἱ ἄ - χά - ρι - στοι, καὶ
 ou - sis en to - sto-ma - ti af-ton, ka-te - la-loun tou The-ou i a - cha - ri - sti, ke
 οὐ-τος ὁ δυσ-σε - βῆς, τὸν Οὐ - ρά-νι-ον Ἄρ - τον, ἐν τῷ στό-μα - τι βα-
 ou-tos o dhis-sev - is, ton Ou - ra-ni-on Ar - ton, en to - sto-ma - ti va-
 - στά - ζων, κα-τὰ τοῦ Σω - τῆ - ρος τὴν προ-δο - σί-αν εἰρ - γά - σα-
 sta - zon, ka-ta tou So - ti - ros tin pro-dho - si-an ir - gha - sa-
 - το. Ὡ γνῶ-μης ἄ - κο - ρέ-στου, καὶ τὸλ - μης ἄ - παν - θρώ - που! τὸν
 to. O ghno-mis a - ko - re-stou, ke tol - mis a - pan - thro - pou! ton
 τρέ-φον - τα ἐ - πώ-λει, καὶ ὃν ἐ - φί-λει Δε - σπό-την, πα-ρε - δί - δου εἰς θά-να-τον.
 tre-fon - da e - po-li, ke on e - fi - li Dhe - spo-tin, pa-re - dhi-dhou eis tha-na-ton,
 ὄν-τως ἐ - κεί-νων Ἰ - ὄς ὁ πα - ρά-νο-μος, καὶ σὺν αὐ - τοῖς τὴν ἄ - πώ-λει-αν ἐ-κλη-
 on-dos e - ki-non I - os o pa - ra-no-mos, ke sin af - tis tin a - po-li-an e-kli-
 - ρώ-σα - το. Ἄλ - λά ρῦ-σαι Κύ - ρι - ε, τοι - αὐ-τῆς ἄ - παν-θρω - πί - ας τὰς ψυ-
 ro-sa - to. Al - la ri-se Ky - ri - e, ti - af-tis a - pan-thro - pi - as tas psi-
 - χὰς ἡ - μῶν, ὁ μό - νος ἐν μα-κρο-θυ - μί - α ἄ - νεί-κα - στος.
 chas i - mon, o mo - nos en ma-kro-thi - mi - a a - ni-ka - stos.

who ate man-na in the wil - der - ness and then mur - mured a - gainst the
 Giv - er; for while the food was yet in their mouths, they, in their in-
 - grat-i-tude, railed a - gainst God. He al-so, in his im - pi-e-ty, while hav-ing the
 Heav - en - ly Bread in his mouth, con - trived the be-
 - tray - al of the Sav - ior. O in - sa - tia - ble
 think - ing and in - hu - man dar - ing! He sold the
 One Who nur-tured him; and the Mas-ter he be - friend - ed, he gives
 o - ver to death. Tru-ly, he was in - deed their de - praved son, and with them he in-
 - her-it-ed per - di-tion. But, de - liv - er our souls from such in-hu - man-i-
 - ty, O Lord; Who a - lone are fath - om - less in for - bear - ance.

ΕΙΣΟΔΟΣ**Διάκονος:**

Σοφία, Ὁρθοί.

ΦΩΣ ΙΑΑΡΟΝ

(p. 166)

Ἦχος β'.

Φῶς ἰ-λα-ρόν ἁ - γί-ας δό - ξης ἁ-θα - νά - του Πα-τρός, Οὐ-ρα - νί - ου, Ἄ-
 Fos i-la-ron a - ghi-as dho - xis a-tha - na - tou Pa-tros, Ou-ra - ni - ou, A-
 - γί - ου, μά-κα-ρος, Ἰ - η - σου Χρι - στέ, ἐλ - θόν - τες ἐ - πι
 - ghi-ou, ma-ka-ros, I - i - sou Chri - ste, el - thon - tes e - pi
 τὴν ἡ-λί-ου δύ - σιν, ἰ - δόν - τες φῶς ἐ-σπε-ρι-νόν, ὑ - μνοῦ - μεν Πα - τέ - ρα, Υἱ-
 tin i-li-ou dhi - sin, i - dhon-des fos e-spe-ri-non, i - mnou-men Pa - te - ra, I-
 - όν, καὶ Ἄ - γι - ον Πνεῦ - μα, Θε - όν. Ἄ - ξι - όν Σε ἐν πᾶ - σι καὶ - ροῖς ὑ -
 - on, ke A - ghi-on Pnev - ma, The - on. A - xi - on Se en pa - si ke - ris i-
 - μνεῖ - σθαι φω - ναῖς αἰ - σί - ας, Υἱ - ἐ Θε - οῦ, ζω - ἦν
 - mni - sthe fo - nes e - sí - es, I - e The - ou, zo - in
 ὁ δι - δούς· δι - ὀ ὀ κό - σμος Σε δο - ξά - ζει.
 o dhi - dhous, dhi - o o ko - smos Se dho - xa - zi.

Διάκονος:

Ἑσπέρας Προκείμενον .

ΠΡΟΦΗΤΕΙΑ**Ἀναγνώστης:***Ἐξελοῦ με, Κύριε, ἐξ ἀνθρώπου πονηροῦ. Ὅτινες ἐλογίσαντο ἀδικίαν ἐν καρδίᾳ.**(Ὁ Λαὸς κάθεται)*

Τῆς Ἑξόδου τὸ Ἀνάγνωσμα.

Διάκονος:

Σοφία. Πρόσχωμεν.

Κέφ. ιθ' 10-19**Ἀναγνώστης:**

Εἶπε Κύριος πρὸς Μωϋσὴν, καταβάς διαμάρτυραι τῷ λαῷ τούτῳ, καὶ ἄγνισον αὐτοὺς σήμερον καὶ αὔριον, καὶ πλυνάτωσαν τὰ ἱμάτια αὐτῶν, καὶ ἔστωσαν ἔτοιμοι εἰς τὴν ἡμέραν τὴν τρίτην, τὴ γὰρ ἡμέρα τὴ τρίτη, καταβήσεται Κύριος ἐπὶ τὸ ὄρος τὸ Σινά, ἐναντίον παντὸς τοῦ λαοῦ. Καὶ ἀφοριεῖς τὸν λαὸν κύκλῳ λέγων. Προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος, καὶ θίγειν τι αὐτοῦ, πᾶς ὁ ἀπάμενος τοῦ ὄρους, θανάτῳ τελευτήσεται, οὐχ ἄψεται αὐτοῦ χεῖρ, ἐν γὰρ λίθοις λιθοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται, ἐάν τε κτῆνος, ἐάν τε ἄνθρωπος, οὐ ζήσεται. Ὅταν δὲ αἱ φωναί, καὶ αἱ σάλπιγγες, καὶ ἡ νεφέλη ἀπέλθῃ ἀπὸ τοῦ ὄρους, ἐκείνοι ἀναβήσονται ἐπὶ τὸ ὄρος.

ENTRANCE WITH THE BOOK OF THE GOSPELS**Deacon:**

Wisdom! Rise.

O RESPLENDENT LIGHT(p. 166) **2nd Tone.**

O Re - splen - dent Light of the ho - ly Glo - ry of the heav - en - ly, ho - ly, im -
 - mor - tal and bless - ed Fa - ther, O Je - sus Christ, hav - ing
 come to the set - ting of the sun, and see - ing the light of eve - ning, we praise God, the
 Fa - ther, and Son, and Ho - ly Spi - rit in One. It is fit - ting that at
 all times You should be praised by joy - ous voi - ces, O Son of God, Who
 gave Life. for which cause the world glor - i - fies You.

Deacon:

The Evening Prokeimenon.

THE PROPHECY**Reader:**

Deliver me, O Lord, from evil men, who contrive injustice in their heart.

(The Faithful sit)

The reading is from the Book of Exodus.

Deacon:

Wisdom. Let us be attentive.

Chapter 19:10-19**Reader:**

And the Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments, and be ready by the third day; for on the third day the Lord will come down upon mount Sinai in the sight of the people. And you shall set bounds for the people round about, saying, "Take heed that you do not go up to the mountain, or touch the border of it; whoever touches the mountain shall be put to death; no hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live." When the trumpet sounds a long blast they shall come up to the mountain."

Κατέβη δὲ Μωϋσῆς ἐκ τοῦ ὄρους πρὸς τὸν λαόν, καὶ ἡγίασεν αὐτούς, καὶ ἔπλυναν τὰ ἱμάτια αὐτῶν. Καὶ εἶπε τῷ λαῷ. Γίνεσθε ἔτοιμοι, τρεῖς ἡμέρας μὴ προσέλθητε γυναικί. Ἐγένετο δὲ τῆ ἡμέρα τῆ τρίτη, γεννηθέντος πρὸς ὄρθρον, ἐγένοντο φωναὶ καὶ ἀστραπαὶ καὶ νεφέλη γνοφώδης ἐπὶ ὄρους Σινά, φωνὴ τῆς σάλπιγγος ἤχει μέγα, καὶ ἐπτοήθη πᾶς ὁ λαός, ὃς ἦν ἐν τῇ παρεμβολῇ.

Καὶ ἐξήγαγε Μωϋσῆς τὸν λαὸν εἰς συνάντησιν τοῦ Θεοῦ ἐκ τῆς παρεμβολῆς, καὶ παρέστησαν ὑπὸ τὸ ὄρος, Τὸ ὄρος τὸ Σινὰ ἐκαπνίζετο ὅλον, διὰ τὸ καταβεβηκέναι τὸν Θεὸν ἐπ' αὐτὸ ἐν πυρί, ἀνέβαινε δὲ ὁ καπνός, ὡσεὶ ἀτμὶς καμίνου, καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα. Ἐγένοντο δὲ αἱ φωναὶ τῆς σάλπιγγος, προβαίνουσαι ἰσχυρότεραι σφόδρα. Μωϋσῆς ἐλάλει, ὁ δὲ Θεὸς ἀπεκρίνατο αὐτῷ φωνή.

Προκείμενον

Ἐξελοῦ μέ ἐκ τῶν ἐχθρῶν μου, ὁ Θεός. Ρύσαι με ἐκ τῶν ἐργαζομένων τὴν ἀνομίαν.

Ἄλλος

Ἀναγνώστης:

Ἰώβ τὸ Ἀνάγνωσμα.

Διάκονος:

Σοφία. Πρόσχωμεν.

Κέφ. λη' 1-21, μβ' 1-5

Ἀναγνώστης:

Εἶπε Κύριος τῷ Ἰώβ, διὰ λαίλαπος καὶ νεφῶν· Τίς οὗτος ὁ κρύπτων μὲ βουλήν, συνέχων δὲ ῥήματα ἐν καρδίᾳ, ἐμὲ δὲ οἶεται κρύπτειν. Ζῶσαι, ὡσπερ ἀνὴρ, τὴν, ὁσφύν σου, ἐρωτήσω δὲ σε, σὺ δὲ μοὶ ἀποκρίθητι·

Ποῦ ἦς ἐν τῷ θεμελιοῦν μὲ τὴν γῆν; ἀπάγγειλον δὲ μοί, εἰ ἐπίστασαι σύνεσιν. Τίς ἔθετο τὰ μέτρα αὐτῆς, εἰ οἶδας; ἢ τίς ὁ ἐπαγαγὼν σπαρτίον ἐπ' αὐτῆς; ἐπὶ, τίνος οἱ κρίκοι αὐτῆς πεπήγασι; τίς δὲ ἐστὶν ὁ βαλὼν λίθον γωνιαῖον ἐπ' αὐτῆς; ὅτε ἐγενήθησαν ἄστρα, ἦνεσάν με φωνὴ μεγάλη πάντες Ἄγγελοι μου, ἔφραξα δὲ θάλασσαν πύλαις, ὅτε ἐμαιοῦτο ἐκ κοιλίας μητρὸς αὐτῆς ἐκπορευομένη, ἐθέμην δὲ αὐτὴ νέφος ἀμφίαισιν, ὁμίχλη δὲ αὐτὴν ἐσπαργάνωσα, ἐθέμην δὲ αὐτὴ ὄρια, περιθεὶς κλεῖθρα καὶ πύλας. Εἶπον δὲ αὐτῇ, μέχρι τούτου ἐλεύση, καὶ οὐχ ὑπερβήση, ἀλλ' ἐν σεαυτῇ συντριβήσονται σου τὰ κύματα.

Ἡ ἐπὶ σοῦ συντέταχα φέγγος πρωῖνόν, ἑωσφόρος δὲ εἶδε τὴν ἑαυτοῦ τάξιν, ἐπιλαβέσθαι πτερύγων γῆς, ἐκτινάξαι ἀσεβεῖς ἐξ αὐτῆς; Ἡ σύ, λαβὼν πηλόν, ἐπλασας ζῶον, καὶ λαλητὸν αὐτὸν ἔθου ἐπὶ τῆς γῆς; ἀφείλες δὲ ἀπὸ ἀσεβῶν τὸ φῶς, βραχίονα δὲ ὑπερηφάνων συνέτριψας; ἤλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ ἴχνεσιν ἀβύσσου περιεπάτησας; ἀνοίγονται δὲ σοὶ φόβω πύλαι θανάτου, πυλωροὶ δὲ Ἄδου ἰδόντές σε, ἔπηξαν; νενουθέτησαι δὲ τὸ εὖρος τῆς ὑπ' οὐρανόν.

Ἀνάγγειλον δὲ μοί, πόση τίς ἐστι; ποία δὲ γῆ αὐλίζεται τὸ φῶς; σκότους δὲ ποῖος τόπος; Εἰ ἀγάγοις μὲ εἰς ὄρια αὐτῶν, εἰ καὶ ἐπίστασαι τρίβους αὐτῶν, οἶδας ἄρα ὅτι τότε γεγένησαι, ἀριθμὸς δὲ ἐτῶν σου πολὺς;

Ἐπολαβὼν δὲ Ἰώβ τῷ Κυρίῳ λέγει. Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δὲ σοὶ οὐδέν. Τίς γὰρ ἐστὶν ὁ κρύπτων σὲ βουλήν; φειδόμενος δὲ ῥημάτων, καὶ σὲ οἶεται κρύπτειν; τίς δὲ ἀναγγελεῖ μοί, ἃ οὐκ ἤδειν, μεγάλα καὶ θαυμαστά, ἃ οὐκ ἐπιστάμην. Ἄκουσον δέ μου, Κύριε, ἵνα καγῶ λαλήσω, ἐρωτήσω δὲ σε, σὺ δὲ μὲ διδάξον, ἀκοὴν μὲν ὦτός, ἠκούον σου τὸ πρότερον, νυνὶ δέ, ὁ ὀφθαλμὸς μου, ἐώρακέ σε.

Ἄλλος

Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα

Διάκονος:

Σοφία. Πρόσχωμεν.

Κέφ. ν' 4-11

Ἀναγνώστης:

Κύριος δίδωσί μοι γλῶσσαν παιδείας, τοῦ γνῶναι ἠνίκα δεῖ εἰπεῖν λόγον, ἔθηκέ με πρωῖ πρωῖ, προσέθηκέ μοι ὄπιον τοῦ ἀκούειν, καὶ παιδεία Κυρίου ἀνοίγει μου τὰ ὦτα, ἐγὼ δὲ οὐκ ἀπειθῶ, οὐδὲ ἀντιλέγω. Τὸν νότον μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων.

Καὶ Κύριος βοηθὸς μοὶ ἐγενήθη. Διὰ τοῦτο οὐκ ἐνετράπην, ἀλλὰ ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν, καὶ ἔγνω, ὅτι οὐ μὴ αἰσχυνθῶ ὅτι ἐγγίζει ὁ δικαίωσας με. Τίς ὁ κρινόμενός μοι; ἀνπιστήτω μοὶ ἄμα, καὶ τίς ὁ κρινόμενός μοι; ἐγγισάτω μοί, Ἴδου Κύριος, βοηθήσει μοί, τίς κακώσει με; ἰδοὺ πάντες ὑμεῖς, ὡς ἱμάτιον, παλαιωθήσεσθε, καὶ ὡς σὴς καταφάγεται ὑμᾶς.

So Moses went down from the mountain to the people, and consecrated the people; and they washed their garments. And he said to the people, “Be ready by the third day; do not go near a woman.” On the morning of the third day there were thunders and lightnings, and a thick cloud upon the mountain, and a very loud trumpet blast, so that all people who were in the camp trembled.

Then Moses brought the people out of the camp to meet God; and they took their stand at the foot of the mountain. And Mount Sinai was wrapped in smoke because the Lord descended upon it in fire; and the smoke of it went up like the smoke of a kiln, 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.

Prokeimenon

Deliver me from my enemies, O God. Save me from those, who work iniquity.

Another Prophecy

Reader:

The Reading is from the Book of Job.

Deacon:

Wisdom! Let us be attentive.

Chapter 38:-21, 42:1-5

Reader:

Then the Lord answered Job out of the whirlwind; “Who is this that darkens counsel by words without knowledge? Gird up your loins like a man; I will question you, and you shall declare to 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 has stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy? Or who shut in the sea with doors, when it burst forth from the womb; when I made clouds its garment, and thick darkness its swaddling band; and prescribed for it, and set bars and doors, and said: “Thus far shall you come, and no farther, and here shall your proud waves be stayed.

“Have you commanded the morning, since your days began, and caused the dawn to know its place, that it might take hold of the skirts of the earth, and the wicked be shaken out of it? It is changed like clay under the seal, and it is dyed like a garment. From the wicked their light is withheld, and their uplifted arm is broken. Have you entered into the springs of the sea, or walked in recesses of the deep? Have the gates of death been opened to you, or have you seen the gates of deep darkness?

“Have you comprehended the expanse of the earth? Declare, if you know all this. Where is the way to the dwelling of the light, and where is the place of darkness, that you may take it to its territory and that you may discern the paths to its home? You know, for you were born then and the number of your days is great!”

Then Job answered the Lord, and said: “I know that You can do all things, and that no purpose of Yours can be thwarted. ‘Who is this that hides counsel without knowledge?’ Therefore I uttered what I did not understand, things too wonderful for me, which I did not know. Hear, and I will speak; I will question you, and you will speak to me. I had heard of You by the hearing of the ear, but now my eye has seen You.”

Another Prophecy

The Reading is from the Book of Isaiah.

Deacon:

Wisdom! Let us be attentive.

Chapter 50:4-11

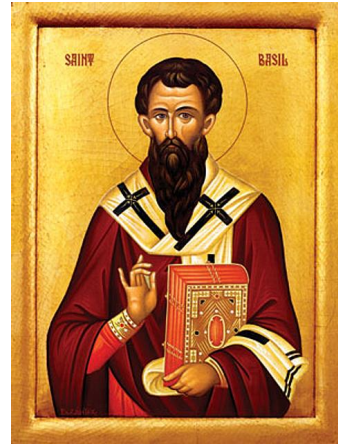
Reader:

The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens me; he wakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheek to those who pulled out the beard; I hid not my face from shame and spitting.

For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame. he who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. Behold, the Lord God helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up.

Τις ἐν ὑμῖν ὁ φοβούμενος τὸν Κύριον; ὑπακούσατὼ τῆς φωνῆς τοῦ παιδὸς αὐτοῦ. Οἱ πορευόμενοι ἐν σκότει, καὶ οὐκ ἔστιν αὐτοῖς φῶς, πεποιθότε ἐπὶ τῷ ὀνόματι Κυρίου, καὶ ἀντιστηρίσασθε ἐπὶ τῷ Θεῷ. Ἴδου πάντες ὑμεῖς ὡς πῦρ καίετε, καὶ κατισχύετε φλόγα, πορεύεσθε τῷ φωτὶ τοῦ πυρὸς ὑμῶν, καὶ τῇ φλογὶ ἢ ἐξεκαύσατε, δι' ἐμὲ ἐγένετο ταῦτα ὑμῖν, ἐν λύπῃ κοιμηθήσεσθε.

Ἡ Θεία Λειτουργία τοῦ Μεγάλου Βασιλείου



(Ὁ Λαὸς ἐγείρεται)

Διάκονος:

Τοῦ Κυρίου δεηθῶμεν.

Χορὸς:

Κύριε, ἐλέησον.

Τερευς:

Ὅτι ἅγιος εἶ ὁ Θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμ-πομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορὸς:

Ἄμήν.

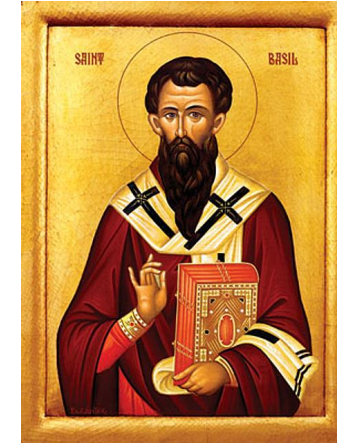
Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

(p. 171) Ἦχος β'. (3x)

Ἄ - γι - ος ὁ Θε - ὄς, Ἄ - γι - ος Ἰ - σχυ - ρός, Ἄ - γι - ος Ἀ - θά - να - τος ἐ - λέ - η -
A - ghi - os o The - os, A - ghi - os I - schi - ros, A - ghi - os A - tha - na - tos e - le - i -
- son ἡ - μᾶς. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς
- son i - mas. Dhoxa Patri ke Io ke Aghio Pnevmati, ke nin ke ai ke is tous
αἰῶνας τῶν αἰώνων. Ἄμήν. Ἄ - γι - ος Ἀ - θά - να - τος ἐ - λέ - η - σον ἡ - μᾶς. Ἄ - γι - ος ὁ Θε - ὄς,
eonas ton eonon. Amin. A - ghi - os A - tha - na - tos e - le - i - son i - mas. A - ghi - os o The - os,
Ἄ - γι - ος Ἰ - σχυ - ρός, Ἄ - γι - ος Ἀ - θά - να - τος ἐ - λέ - η - σον ἡ - μᾶς.
A - ghi - os I - schi - ros, A - ghi - os A - tha - na - tos e - le - i - son i - mas.

Who among you fears the Lord, and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the name of the Lord and relies upon his God? Behold all you who kindle a fire, who set brands alight. Walk by the light of your fire and by the brands which you have kindled! This shall you have from my hand: you shall lie down in torment.

The Divine Liturgy of St. Basil the Great



(The Faithful stand)

Deacon:

Let us pray to the Lord.

Choir:

Lord have mercy.

Priest:

For You, our God, are Holy, and to You we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and ever and to the Ages of Ages.

Choir:

Amen.

THRICE-HOLY HYMN

(p. 171) 2nd Tone. (3x)

Ho - ly God, ho - ly might - y, ho - ly im - mor - tal, have mer - cy on
us. Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the
ages of ages. Amen. Ho - ly im - mor - tal, have mer - cy on us. Ho - ly God,
ho - ly might - y, ho - ly im - mor - tal, have mer - cy on us.

(Ο Λαός κάθεται)

Διάκονος:

Πρόσχωμεν.

ΑΠΟΣΤΟΛΟΣ

Ἀναγνώστης:

Οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.
τίχος: Ἴνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;

Διάκονος:

Σοφία.

Ἀναγνώστης:

Πρὸς Κορινθίους Α' Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα

Διάκονος:

Πρόσχωμεν.

Κέφ. ια' 23-32

Ἀναγνώστης:

Ἀδελφοί, ἐγὼ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτί, ἣ παρεδίδοτο, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε, Λάβετε, φάγετε, τούτο μοῦ ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλόμενον, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων. Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι. τοῦτο ποιεῖτε, Ὡσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

Ὡσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. Ὡστε, ὡς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνη τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἐστὶ τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. Κρινόμενοι δέ, ὑπὸ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ Κόσμῳ κατακριθῶμεν.

Τερεῦς: *(Εὐλογεῖ)*

Εἰρήνη σοὶ τῷ ἀναγνόντι, καὶ παντὶ τῷ λαῷ.

Χορός:

Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα.

(Ο Λαός ἐγείρεται)

Τερεῦς:

Σοφία. Ὁρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ πνευματί σου.

Διάκονος:

Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα.

Τερεῦς:

Πρόσχωμεν.

Χορός:

Δόξα σοι, Κύριε, δόξα σοι.

ΕΥΑΓΓΕΛΙΟΝ

Ματθ. κστ' 2-20, Ἰωάν. ιγ' 3-17, Ματθ. κστ' 21-39, Λουκ. κβ' 43-45, Ματθ. κστ' 40, κζ' 1-2

Τερεῦς:

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ Μαθηταῖς· Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνήχθησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς καὶ οἱ Πρεσβύτεροι τοῦ λαοῦ, εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν δόλω κρατήσωσι καὶ ἀποκτείνωσιν. Ἐλεγον δέ· μὴ ἐν τῇ εορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. Τοῦ

Holy Thursday Morning - 147

(The Faithful sit)

Deacon:

Let us be attentive.

EPISTLE

Reader:

The rulers take counsel together. Why did the Gentiles rage so furiously, and the people contrive vain things?

Deacon:

Wisdom!

Reader:

The reading is from the 1st Epistle of St. Paul to the Corinthians.

Deacon:

Let us be attentive.

Chapter 11:23-32

(Institution of the Holy Eucharist)

Reader:

Brethren, I received from the Lord that which I also delivered to you; that the Lord Jesus on the same night in which 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. This do 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 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, and many sleep. 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.

Priest: *(Blesses the Reader)*

Peace be to you, who has read.

Choir:

Alleluia. Alleluia. Alleluia.

(The Faithful stand)

Priest:

Wisdom! rise. Let us hear the Holy Gospel. Peace be unto all.

Choir:

And to your spirit.

Deacon:

The Lesson is from the Gospel according to St. Matthew.

Priest:

Let us be attentive.

Choir:

Glory to You O Lord, glory to You.

THE GOSPEL LESSON

Matthew, Chapter 26:2-20, John 13:3-17, Matt. 26:21-39, Luke 22:43-45, Matt. 26:40, 27:1-2

Priest:

The Lord said to His Disciples, "You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified." Then the chief priests, the scribes and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill Him. But they said, "Not during the feast, lest there be an uproar among the people." And when Jesus was in Bethany, at the

Holy Thursday Morning - 147

δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσήλθεν αὐτῷ γυνή, ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. Ἴδόντες δὲ οἱ Μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες· Εἰς τί ἢ ἀπώλεια αὕτη; ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς.

Γνοὺς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ Εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.

Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς Ἀρχιερεῖς, εἶπε· Τί θέλετέ μοι δοῦναι, κάγω ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. Καὶ ἀπὸ τότε ἐζητεῖ εὐκαιρίαν, ἵνα αὐτὸν παραδῶ.

Τῇ δὲ πρώτη τῶν ἀζύμων προσήλθον οἱ Μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ Πάσχα; Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν Πόλιν πρὸς τὸν δεῖνα, καὶ εἶπατε αὐτῷ· ὁ Διδάσκαλος λέγει· Ὁ καιρὸς μου ἐγγύς ἐστι, πρὸς σὲ ποιῶ τὸ Πάσχα μετὰ τῶν Μαθητῶν μου. Καὶ ἐποίησαν οἱ Μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ Πάσχα. Ὁσίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

Εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν. Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν Μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον, καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σὺ μου νίπτεις τοὺς πόδας; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος· οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρειαν ἔχει ἢ τοὺς πόδας νίψασθε, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. Ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· οὐχὶ πάντες καθαροὶ ἐστε.

Οτε οὖν ἔνιψε τοὺς πόδας αὐτῶν καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; Ὑμεῖς φωνεῖτε με, ὁ Διδάσκαλος καὶ ὁ Κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ Διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. Ὑπόδειγμα γὰρ δέδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμπαντος αὐτόν. Εἰ ταῦτα οἴδατε, μακάριοι ἐστε, ἐὰν ποιῆτε αὐτά.

Καὶ ἐσθιόντων αὐτῶν εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν· Μήτι ἐγὼ εἰμι, Κύριε; Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει. Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρω-πος ἐκεῖνος.

Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτόν εἶπε· Μήτι ἐγὼ εἰμι, Ραββί; Λέγει αὐτῷ· Σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς Μαθηταῖς, καὶ εἶπε· Λάβετε, φάγετε τοῦτό ἐστι τὸ σῶμά μου. Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γὰρ ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρὸς μου.

Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· «Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς.» Μετὰ δὲ τὸ ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ δὲ οὐδέποτε σκανδα-λισθήσομαι. Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι· ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήση με. Λέγει αὐτῷ ὁ Πέτρος· κἂν δέη με σὺν σοί ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως δὲ καὶ πάντες οἱ Μαθηταὶ ἐρον, καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Περιλυῖπον. Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς Μαθηταῖς αὐτοῦ· καθίσατε αὐτοῦ ἕως οὗ ἀπελθῶν προσεύξωμαι ἐκεῖ. Καὶ παραλαβὼν τὸν Πέτρον ἐστὶν ἢ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.

Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σὺ.

Ἦφθη δὲ αὐτῷ Ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν. Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσήχετο. ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἔρχεται πρὸς τοὺς Μαθητὰς, καὶ εὕρισκει αὐτοὺς καθεύδοντας.

house of Simon the leper, a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table. But when His disciples saw it, they were indignant, saying, “Why this waste? For this fragrant oil might have been sold for much and given to the poor.”

But when Jesus, was aware of it, He said to them, “Why do you trouble the woman? For she has done a good work for Me. For you have the poor with you always, but Me you do not have always. For in pouring this fragrant oil on My Body, she did it for My burial. Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”

Then one of the twelve, called Judas Iscariot, went to the chief priests, and said, “What are you willing to give me if I deliver Him to you?” And they counted out to him thirty pieces of silver. So from that time he sought opportunity to betray Him.

Now on the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying to Him, “Where do You want us to prepare for You to eat the Passover?” And He 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 Passover at your house with My disciples.”’” So the disciples did as Jesus had directed them; and they prepared the Passover. When evening had come He sat down with the twelve.

(John 13:3-17) Jesus knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, 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. Then He came to Simon Peter. And Peter said to Him, “Lord, are you washing my feet?” Jesus answered and said to Him, “What I am doing you do not understand now, but you will know after this.” Peter said to Him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no part with me.” Simon Peter said to Him, “Lord, not my feet only, but also my hands and my head!” Jesus said to him, “He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.” For He knew who would betray Him; Therefore He said, “You are not all clean.”

So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you? You call me Teacher and Lord, and you say well, 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 should do as I have done to you. Most assuredly, 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 are you if you do them.”

(Matthew 26:21-39) Now as they were eating, He said, “Assuredly, I say to you, one of you will betray me.” And they were exceedingly sorrowful, and each of them began to say to Him, “Lord, is it I?” He answered and said, “He who dipped his hand with Me in the dish will betray me. The Son of Man indeed goes just as it is written of Him, but woe to the man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.”

Then Judas who was betraying Him, answered and said, “Rabbi, is it I?” He said to him, “You have said it.” And as they were eating, Jesus took bread, blessed and broke it, and gave it to His disciples, and said, “Take and eat; this is My Body.” Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it all of you. For this is My Blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine, from now on until the day when I drink it new 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, “All of you will be made to stumble 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 have been raised, I will go before you to Galilee.” Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.” Jesus said to him, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.” Peter said to him, “Even if I have to die with You, I will not deny You!” And so said all the disciples. Then Jesus came with them to a place called Gethsemane, and said to His disciples, “Sit here while I go and pray over there.” And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.”

He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.”

(Luke 22:43-45) Then an angel appeared to Him from Heaven strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow.

Και λέγει τῷ Πέτρῳ· Οὕτως οὐκ ισχύσατε μίαν ὥραν γρηγορήσαι μετ’ ἐμοῦ! Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν, προσηύξατο λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ’ ἐμοῦ, ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου. Καὶ ἐλθὼν εὗρισκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι. Καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν.

Τότε ἔρχεται πρὸς τοὺς Μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν, καὶ ἀναπαύεσθε! ἰδοὺ ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. Ἐγείρεσθε, ἀγωμεν· ἰδοὺ, ἤγγικεν παραδιδούς με. Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἰς τῶν δώδεκα, ἦλθε, καὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν Ἀρχιερέων καὶ Πρεσβυτέρων τοῦ λαοῦ. Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαῖρε, Ραββί· καὶ κατεφίλησεν αὐτόν.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ’ ᾧ πάρει. Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ Ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. Τότε λέγει αὐτῷ ὁ Ἰησοῦς· ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀποθανοῦνται. Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας Ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ Γραφαί, ὅτι οὕτω δεῖ γενέσθαι;

Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστήν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· καθ’ ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ Ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαί τῶν Προφητῶν. Τότε οἱ Μαθηταὶ πάντες, ἀφέντες αὐτόν, ἔφυγον. Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν Ἀρχιερέα, ὅπου οἱ Γραμματεῖς καὶ οἱ Πρεσβύτεροι συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ Ἀρχιερέως, καὶ εἰσελθὼν ἔσω, ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.

Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι, καὶ τὸ συνέδριον ὄλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν· καὶ οὐχ εὔρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον. Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες, εἶπον· Οὗτος ἔφη· Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.

Καὶ ἀναστὰς ὁ Ἀρχιερεὺς, εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ Ἀρχιερεὺς, εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ. Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνά-μεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

Τότε ὁ Ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· ὅτι ἐβλασφήμησε· τί ἔτι χρειάν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ· τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες, εἶπον· ἔνοχος θανάτου ἐστί. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐρράπισαν, λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖσας σε;

Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσήλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. Ὁ δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. Ἐξελθόντα δὲ αὐτόν εἰς τὸν πυλῶνα, εἶδεν αὐτόν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. Καὶ πάλιν ἠρνήσατο μεθ’ ὄρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσελθόντες, οἱ ἐστῶτες, λαλιά σου δῆλόν σε ποιεῖ. Τότε ἤρξατο καταναθεμα-τίζειν καὶ ὀμνύειν, ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος αὐτῷ· ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς.

Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν· Καὶ δῆσαντες αὐτόν, ἀπήγαγον, καὶ παρέδωκαν αὐτόν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

Τερεὺς:

Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός:

Ἀμήν.

(Matthew 26:40-27:2) And he said to Peter, “Could you not watch with Me one hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.” Again, a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.” And He came again and found them sleeping again, for their eyes were heavy. So He left them, went away again, and prayed the third time, saying the same words.

Then He came to His disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, My betrayer is at hand.” And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people. Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.” Immediately he went up to Jesus and said, “Greetings, Rabbi!” and kissed Him.

But Jesus said to him, “Friend, why have you come?” Then they came and laid hands on Jesus and took Him. And suddenly, one of those who were with Jesus stretched out his hand, and drew his sword, struck the servant of the high priest, and cut off his ear. But Jesus said to him, “Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and he will provide Me with more than twelve legions of angels? How then could the Scriptures be fulfilled, that it must happen thus?”

In that hour Jesus said to the multitudes, “Have you come out as against a robber, with swords and clubs, to take Me? I sat daily with you, teaching in the temple, and you did not seize Me.” But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled. And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders had assembled. But Peter followed Him at a distance, to the high priest’s courtyard. And he went in and sat with the servants to see the end.

Now the chief priests, the elders and all the council sought false testimony against Jesus to put Him to death, but found none. Even though false witnesses came forward, they found none. But last of all two false witnesses came forward, and said, “This man said, ‘I am able to destroy the Temple of God, and to rebuild it after three days.’”

And the high priest arose and said to Him, “Do You answer nothing? What is it these men testify against You?” But Jesus kept silent. And the high priest answered and said to Him, “I put You under oath by the living God; tell us if You are the Christ, the Son of God.” Jesus said to him. “It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power and coming on the clouds of Heaven.”

Then the high priest tore his clothes, saying, “He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think?” They answered and said, “He is deserving of death.” Then they spat in His face and beat Him; and others struck Him with the palms of their hands, saying, “Prophecy to us, Christ! Who is the one who struck You?”

Now Peter sat outside in the courtyard. And a girl came to Him, saying, “You also were with Jesus of Galilee.” But he denied it before them all, saying, “I do not know what You are saying.” And when he had gone out to the gateway, another girl saw him, and said to those who were there, “This fellow also was with Jesus of Nazareth.” And again he denied with an oath, “I do not know the Man!” And a little later those who stood by came up and said to Peter, “Surely you also are one of them, for even your speech betrays you.” Then he began to curse and swear, saying, “I do not know the Man!” Immediately a rooster crowed. And Peter remembered the word of Jesus who said to him, “Before the rooster crows, you will deny Me three times.” So he went out and wept bitterly.

(Matthew 27:1-2) When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

Choir:

Glory to You, O Lord, glory to You.

Priest:

Grant that being ever protected by Your power, to You we may ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and ever and to the Ages of Ages.

Choir:

Amen.

ΑΝΤΙ ΧΕΡΟΥΒΙΚΟΥ

(p. 180) *Ἦχος πλ. β'.*

(Ὁ Λαὸς κάθεται. Εἰς τὰς κάτωθι αἰτήσεις; ὁ Χορὸς συμπληρώνει μὲ «Κύριε ἐλέησον.»)

Διάκονος:

1. Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.
2. Ὑπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.
3. Ὑπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εισιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.
4. Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.
5. Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῆ χάριτι.

(Εἰς τὰς κάθε αἴτησιν ὁ Χορὸς ψάλλει «Παράσχου Κύριε.»)

1. Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.
2. Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.
3. Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.
4. Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.
5. Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετάνοιᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.
6. Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογία τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ αἰτησώμεθα.

IN PLACE OF THE CHERUBIC HYMN

(p. 180) *2nd Plagal Tone.*

(The Faithful sit. The Choir responds to the Petitions with, "Lord have mercy.")

Deacon:

1. Let us complete our supplication to the Lord.
2. For the precious Gifts here presented, let us pray to the Lord.
3. For this Holy Temple and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.
4. For our deliverance from all affliction, wrath, danger and necessity, let us pray to the Lord.
5. Help us, save us, have mercy on us, and keep us, O God, by Your Grace.

(To the following Entreaties, the Choir responds with, "Grant this, O Lord.")

1. That this whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.
2. For an Angel of peace, a faithful Guide, a Guardian of our souls and bodies, let us ask of the Lord.
3. For the forgiveness and remission of our sins and transgressions, let us ask of the Lord.
4. For things that are good and profitable unto our souls, and for the peace in the world, let us ask of the Lord.
5. That we may complete the remainder of our lives in peace and penitence, let us ask of the Lord.
6. That the end of our lives may be Christian, without pain, blameless and peaceful, and for a good account at the awesome judgment-seat of Christ, let us ask of the Lord.

Τῆς Παναγίας ἀχράντου, ὑπερευλογημένης, ἐνδόξου Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Χορός:

Σοί, Κύριε.

(Ὁ Λαὸς ἐγείρεται)

Τερεὺς:

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ Παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός:

Ἀμήν.

Τερεὺς:

Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ πνεύματί σου.

Διάκονος:

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ ὁμολογή-σωμεν.

Χορός:

Πατέρα, Υἱὸν καὶ Ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.

Διάκονος:

Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

ΤΟ ΧΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

(Ὅλον τὸ Ἐκκλησίασμα ἐκφώνως.)

Πιστεύω εἰς ἓνα Θεόν, Πατέρα, Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων.

Καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί, δι' οὗ τὰ πάντα ἐγένετο.

Τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπήσαντα.

Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα καὶ ταφέντα. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γραφάς.

Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς. Καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν.

Εἰς μίαν, Ἁγίαν, Καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν. Ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν. Καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

Διάκονος:

Στῶμεν καλῶς, στῶμεν μετὰ φόβου, πρόσχωμεν, τὴν ἁγίαν ἀναφοράν, ἐν εἰρήνῃ προσφέρειν.

Χορός:

Ἔλεον εἰρήνης, θυσίαν αἰνέσεως.

Τερεὺς:

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

Χορός:

Καὶ μετὰ τοῦ πνεύματός σου.

Τερεὺς:

Ἄνω σχῶμεν τὰς καρδίας.

Χορός:

Ἔχομεν πρὸς τὸν Κύριον.

Τερεὺς:

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Χορός:

Ἄξιον καὶ δίκαιον.

Commemorating our most holy, pure, most blessed, and glorious Lady, Theotokos, and Ever-Virgin Mary with all the Saints, let us commend ourselves, and one another, and all our life to Christ, our God.

Choir:

To You, O Lord.

(The Faithful stand)

Priest:

Through the mercies of Your Only-Begotten Son, with Whom You are blessed, together with Your All-Holy, good and Life-giving Spirit, now and ever and to the Ages of Ages.

Choir:

Amen.

Priest:

Peace be to all.

Choir:

And to your spirit.

Priest:

Let us love one another, that with one mind we may confess.

Choir:

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

Deacon:

The doors, the doors; in wisdom let us be attentive.

THE CREED

(All the congregation together, say aloud.)

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made.

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of the Virgin Mary, and became man.

He was crucified for us under Pontius Pilate, and suffered and was buried; and He rose on the third day, according to the Scriptures.

He ascended into heaven and is seated at the right hand of the Father; and He will come again with glory to judge the living and the dead; His Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Creator of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets.

In one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

Deacon:

Let us stand aright; let us stand in awe; let us be attentive, that we may make the Holy Offering in peace.

Choir:

A mercy of peace, a sacrifice of praise.

Priest:

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

Choir:

And with your spirit.

Priest:

Let us lift up our hearts.

Choir:

We lift them up to the Lord.

Priest:

Let us give thanks unto the Lord.

Choir:

It is fitting and right.

Τερεὺς:

Τὸν ἐπινίκιον ὕμνον ἄδοντα, βοῶντα, κεκραγότα, καὶ λέγοντα·

ΑΓΙΟΣ, ΑΓΙΟΣ, ΑΓΙΟΣ

(p. 184) *Ἦχος πλ. δ'.*

Ἄ-γι-ος, ἄ-γι-ος, ἄ-γι-ος, Κύ-ρι-ος Σα-βα-ώθ· πλή-ρης ὁ οὐ-ρα-νὸς καὶ ἡ γῆ τῆς
A-ghi-os, a-ghi-os, a-ghi-os, Ky-ri-os Sa-va-oth, pli-ris o ou-ra-nos ke i ghi tis

δό-ξης Σου. Ὡ-σαν-νά ἐν τοῖς ὑ-ψί-στοις· εὐ-λο-γη-μέ-νος ὁ ἐρ-χό-με-
dho-xis Sou. O-san-na en tis i-psi-stis, ev-lo-ghi-me-nos o er-cho-me-

-νος ἐν ὀ-νό-μα-τι Κυ-ρί-ου. Ὡ-σαν-νά ὁ ἐν τοῖς ὑ-ψί-στοις.
-nos en o-no-ma-ti Ky-ri-ou. O-san-na o en tis i-psi-stis.

Τερεὺς:

Ἐδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις, εἰπὼν· Λάβετε, φάγετε. τοῦτό μου ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Χορός:

Ἀμήν.

Τερεὺς:

Ἐδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις, εἰπὼν· Πίετε ἐξ αὐτοῦ πάντες. Τοῦτό ἐστὶ τὸ Αἷμα μου, τοῦ τῆς Καινῆς Διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Χορός:

Ἀμήν.

Τερεὺς:

Τὰ Σὰ ἐκ τῶν Σῶν, σοὶ προσφέρομεν κατὰ πάντα, καὶ διὰ πάντα.

(Ὁ Λαὸς γονατίζει.)

(Ὁ Τερεὺς προσιύχεται μυστικῶς, ὅπως τὸ Ἅγιον Πνεῦμα κατέλθῃ εἰς τὰ Τίμια Δῶρα. Τὴν σιφμὴν αὐτὴν, ποὺ εἶναι ἡ πλέον σπουδαία καὶ πλέον ἱερά εἰς ὅλην τὴν Θεῖαν Λειτουργίαν, ὁ Χορὸς ψάλλει εὐλαβῶς καὶ μελωδικά τ]ν ἐξῆς ὕμνον.)

ΣΕ ΥΜΝΟΥΜΕΝ

(p. 185) *Ἦχος πλ. δ'.*

Σὲ ὑ-μνοῦ-μεν, Σὲ εὐ-λο-γοῦ-μεν, Σοὶ εὐ-χα-ρι-στοῦ-μεν,
Se i-mnou-men, Se ev-lo-ghou-men, Si, ef-cha-ri-stou-men,

Κύ-ρι-ε, καὶ δε-ό-με-θά Σου, ὁ Θε-ὸς ἡ-μῶν.
Ky-ri-e, ke dhe-o-me-tha Sou, o The-os i-mon.

(Ὁ Λαὸς ἐγείρεται)

Τερεὺς:

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Priest:

Singing the triumphal hymn, proclaiming, crying out, and saying:

HOLY, HOLY, HOLY

(p. 184) *4th Plagal Tone.*

Ho-ly, Ho-ly, Ho-ly, Lord of Sa-ba-oth, Hea-ven and earth are filled with Your
Glo-ry. Ho-san-na in the High-est; bles-sed is He, Who comes in the
name of the Lord. Ho-san-na in the High-est.

Priest:

He gave to His Holy Disciples and Apostles saying: “Take, eat; This is My Body, Which for you is broken, for the remission of sins.”

Choir:

Amen.

Priest:

He gave to His Holy Disciples and Apostles saying: “Drink of it all of you; This is My Blood, of the New Testament, Which for you and for many is shed, for the remission of sins.”

Choir:

Amen.

Priest:

Your Gifts, of what are Yours, we offer to You, in all, and for all.

(The Faithful kneel.)

(The Priest prays inaudibly and invokes the Holy Spirit to descend and transform the Precious Gifts into the Body and Blood of our Lord. During this moment, which is the loftiest and most sacred in the Divine Liturgy, the choir sings the following hymn.)

WE PRAISE YOU

(p. 185) *4th Plagal Tone.*

We praise You, we bless You, we give thanks to
You, and we pray to You, Lord our God.

(The Faithful stand)

Priest:

Especially for our most holy, pure, blessed glorious Lady, Theotokos, and Ever-Virgin Mary.

ΜΕΓΑΛΥΝΑΡΙΟΝ

(p. 185) Ἦχος πλ. δ΄.

E - πι σοὶ χαί-ρει, Κε-χα-ρι-τω - μέ-νη, πᾶ-σα ἡ κτί-σις, Ἄγ - γέ-λων τὸ σύ-στη-μα, καὶ ἀν-
 E - pi si che-ri, Ke-cha-ri-to - me-ni, pa-sa i kti-sis, An - ge - lon to si-sti-ma, ke an-
 - θρώ-πων τὸ γέ-νος, ἡ-γι-α - σμέ-νε να - έ, καὶ Πα - ρά - δει-σε λο-γι-κέ, παρ-θε-νι-
 - thro-pon to ghe-nos, i-ghi-a - sme-ne na - e, ke Pa - ra - dhi-se lo-ghi-ke, par-the-ni-
 - κὸν καύ-χη - μα· ἐξ ἧς Θε - ος ἐ-σαρ-κώ-θη, καὶ παι - δί-ον γέ - γο-νεν, ὁ πρὸ αἰ - ώ-νων ὑ-
 - kon kaf-chi-ma, ex is The - os e-sar - ko-thi, ke pe - dhi-on ghe-gho-nen, o pro e - o-non i-
 - πάρ-χων Θε - ος ἡ-μῶν· τὴν γὰρ σὴν μί - τραν θρό - νον ἐ - ποί - η - σε,
 - par-chon The - os i-mon, tin ghar sin mi - tran thro - non e - pi - i - se,
 καὶ τὴν σὴν γα - στέ - ρα, πλα-τυ - τέ - ραν οὐ-ρα - νῶν ἄ-πειρ - γά - σα-
 ke tin sin gha - ste - ra, pla-ti - te - ran ou-ra - non a - pir - gha - sa-
 - το. Ἐ - πι σοὶ χαί - ρει, Κε - χα - ρι-τω - μέ-
 - to. E - pi si che - ri, Ke - cha - ri - to - me-
 - νη, πᾶ - σα ἡ κτί - σις· δό - ξα σοὶ.
 - ni, pa - sa i kti - sis, dho - xa si.

Τερεῦς:

Ἐν πρώτοις, μνήσθητι, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν [δεῖνος]. ὄν χάρισαι ταῖς ἀγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Διάκονος:

Καὶ ὧν ἕκαστος κατὰ διάνοιαν ἔχει, καὶ πάντων καὶ πασῶν.

Χορός:

Καὶ πάντων καὶ πασῶν.

Τερεῦς:

Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ, δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Χορός:

Ἀμήν.

Τερεῦς:

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μετὰ πάντων ὑμῶν.

Χορός:

Καὶ μετὰ τοῦ πνεύματός σου.

(Ὁ Λαὸς κάθεται.)

Holy Thursday Morning - 153

MEGALYNARION

(p. 185) 4th Plagal Tone.

All cre - a - tion re - joic - es in you, Who are full of Grace; the
 hi - er - ar - chy of the An - gels and the hu - man race; O hal - lowed Tem - ple and
 spir - it - ual Par - a - dise; vir - gins' pride, from whom the pre - ex - ist - ing
 God re - ceived flesh and was born a lit - tle Child. For He made your
 womb a Throne, broad - er than the Heav - ens. O
 mai - den full of Grace, all cre - a - tion re -
 - joic - es in you; Glo - ry to you!

Priest:

Above all remember, Lord, our Archbishop [name], to whom grant Your Holy Churches in peace, safety, honor, health and longevity to teach aright the word of Your Truth.

Deacon:

And remember those, whom each of us has in mind and all mankind.

Choir:

And all mankind.

Priest:

And grant that with one voice and one heart, we may glorify and praise Your All-Honorable and Majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and ever and to the Ages of Ages.

Choir:

Amen.

Priest:

And the mercies of our God, and Savior Jesus Christ, shall be with you all.

Choir:

And with your spirit.

(The Faithful sit.)

Holy Thursday Morning - 153

(Εἰς τὰς κάτωθι αἰτήσεις; ὁ Χορός συμπληρώνει μὲ «Κύριε ἐλέησον.»)

Διάκονος:

1. Πάντων τῶν ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
2. Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων δώρων, τοῦ Κυρίου δεηθῶμεν.
3. Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον εἰς ὁσμήν εὐωδίας πνευματικῆς, ἀντικα-ταπέμψη ἡμῖν τὴν θείαν Χάριν καὶ τὴν δωρεάν τοῦ Ἁγίου Πνεύματος δεηθῶμεν.
4. Ὑπὲρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεξθῶμεν.
5. Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῆ σῆ χάριτι.

[NOTE: The next six petitions may be omitted.]

(Εἰς τὰ κάτωθι αἰτήματα ὁ Χορός ψάλλει «Παράσχου Κύριε».)

1. Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.
2. Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.
3. Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημ-μελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.
4. Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.
5. Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετάνοιᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.
6. Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαί-σχυντα, εἰρηνικά, καὶ καλὴν ἀπολογία τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ αἰτησώμεθα.

Τὴν ἐνότητα τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Χορός:

Σοί, Κύριε.

Τερεῦς:

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν·

(Ὁ Λαὸς ἐγείρεται)

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

(Ὅλον τὸ Ἐκκλησίασμα προσεύχεται ἐκφώνως.)

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου. Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Τερεῦς:

Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός:

Ἀμήν.

Τερεῦς:

Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ πνεύματί σου.

Διάκονος:

Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνομεν.

Χορός:

Σοί, Κύριε.

Τερεῦς:

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλοανθρωπία τοῦ μονο-γενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἰ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός:

Ἀμήν.

Διάκονος:

Πρόσχωμεν.

Τερεῦς:

(The Choir responds to the Petitions with, “Lord have mercy.”)

Deacon:

1. Having commemorated all the Saints, again and again in peace, let us pray to the Lord.
2. For these Precious Gifts, which have been offered and sanctified, let us pray to the Lord.
3. That our merciful God, Who has received Them on His Holy, and Celestial, and Invisible Altar, unto a breath of spiritual fragrance, may send down upon us Divine Grace, and the Gift of the Holy Spirit, let us pray.
4. For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.
5. Help us, save us, have mercy on us, and keep us, O God, by Your Grace.

[NOTE: The next six petitions may be omitted.]

(The Choir responds to the Eentreaties with, Grant this, O Lord.)

1. That this whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.
2. For an Angel of peace, a faithful Guide, a Guardian of our souls and bodies, let us ask of the Lord.
3. For the forgiveness and remission of our sins and transgressions, let us ask of the Lord.
4. For things that are good and profitable unto our souls, and for peace in the world, let us ask of the Lord.
5. That we may complete the remainder of our lives in peace and penitence, let us ask of the Lord.
6. That the end of our lives may be Christian, without pain, blameless and peaceful, and for a good account at the awesome judgment seat of Christ, let us ask of the Lord.

Having asked for the unity of the Faith and the communion of the Holy Spirit, let us commend ourselves, and on another, and all our life to Christ, our God.

Choir:

To You, O Lord.

Priest:

And deem us worthy, O Master, that we may boldly, without condemnation, dare to call You the Heavenly God, Father, and to say:

(The Faithful stand)

THE LORD’S PRAYER

(All the Faithful pray aloud.)

Our Father, Who art in Heaven, hallowed by Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in Heaven. Give us this daily bread, and forgive us our trespasses, as we forgive those, who trespass against us. And lead us not into temptation, but deliver us from evil.

Priest:

For Yours 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 to the Ages of Ages.

Choir:

Amen.

Priest:

Peace be unto all.

Choir:

And to your spirit.

Deacon:

Let us bow our heads unto the Lord.

Choir:

To You, O Lord.

Priest:

Through the grace, and mercy, and love for mankind, of Your Only-Begotten Son, with Whom You are blessed, together with Your All-Holy, good and Life-giving Spirit, now and ever and to the Ages of Ages.

Choir:

Amen.

Deacon:

Let us be attentive.

Priest:

The Holy Things unto the holy.

ΕΙΣ ΑΓΙΟΣ

(p. 189) Ἦχος πλ. δ'.

Εἷς Ἄ - γι - ος, εἷς Κύ - ρι - ος, Ἰ - η - σοῦς Χρι -
 Is A - ghi - os, is Ky - ri - os, I - i - sous Chri -
 - στός, εἷς δό - ξαν Θε - οῦ Πα - τρός. Ἄ - μὴν.
 - stos, is dho - xan The - ou Pa - tros. A - min.

ΚΟΙΝΩΝΙΚΟΝ

(p. 189) Ἦχος πλ. δ'.

Τοῦ Δεί-πνου Σου τοῦ Μυ-στι-κοῦ, σή-με-ρον Υἱ - ἐ Θε - οῦ κοι-νω - νόν με πα-
 Του Dhip-nou Sou tou Mi-sti-kou, si-me-ron I - e The - ou ki-no-non me pa-
 - ρά - λα - βε' οὐ μὴ γάρ τοῖς ἐ - χθροῖς Σου τὸ Μυ - στή-ρι-ον εἶ-πω.
 - ra - la - ve, ou mi ghar tis e - chthris Sou to Mi - sti-ri-on i-ro,
 οὐ φί - λη - μά Σοι δώ - σω, κα - θά - περ ὁ Ἰ-
 ou fi - li - ma Si dho - so, ka - tha - per o I-
 - οὐ - δας· ἀλλ' ὡς ὁ λη - στής ὁ - μο-λο - γῶ Σοι· Μνή-σθη-τί μου Κύ-ρι-
 - ou - dhas, all' os o li - stis o - mo-lo - gho Si: Mni-sthi-ti mou Ky-ri-
 - ε ὄ - ταν ἔλ - θης ἐν τῇ Βα - σι - λεί - α Σου.
 - e o - tan el - this en ti Va - si - li - a Sou.

(Εἰς τὸ τέλος τοῦ Κοινωνικοῦ ἔξέρχεται ὁ Ἱερεὺς κρατῶν τὸ Ἅγιον Ποτήριον καὶ λέγει.)

Ἱερεὺς:

Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

(Ἐκεῖνοι ποὺ θὰ μεταλάβον, μὲ ὄλην τὴν εὐλάβειαν, ποὺ πρέπει νὰ τοὺς διακρίνη, πλησιάζουν λέγοντες σιωπηλιῶς τὸ Μνήσθητί μου Κύριε, ὅταν ἔλθης ἐν τῇ βασιλείᾳ σου.)

(Μετὰ τὴν Θεῖαν Μετάληψιν ὁ Ὀρθόδοξος Χριστιανὸς πρέπει νὰ εὐχαριστήσῃ τὸν Θεὸν διὰ τὴν μεφάλην δωερὰν ποὺ τὸν ἠξίωσε νὰ λάβῃ. Διαβάζει τὴν ἑξῆς προσευχὴν τῆς Εὐχαριστίας, ὅπως ἡ παρακάτω.)

ONE IS HOLY

(p. 189) 4th Plagal Tone.

One is Ho - ly, One is Lord, Je - sus Christ,
 to the glo - ry of God, the Fa - ther. Á - men.

COMMUNION HYMN

(p. 189) 4th Plagal Tone.

Re - ceive me to - day, O Son of God, as a par - ta - ker of Your
 my - sti - cal Feast, for I will not speak of the My - ste - ry to Your
 e - ne - mies, nor will I kiss You as did Ju - das,
 but as the thief, I will con - fess You: Lord, re - mem - ber
 me when You come in - to Your King - dom.

(After the priest has recited prayers in preparation to receive Holy Communion, as the faithful also pray, he exits from the sanctuary with the chalice, saying:)

Priest:

With fear of God, with faith, and with love come forth.

(Those who have prepared themselves to partake of the Holy Communion, proceed forward at this time to receive, praying silently, "Remember me, O Lord when You come into Your Kingdom. Have mercy on me, a sinner.")

(After receiving the Holy Communion, all Orthodox Christians should thank God for the greatest of all gifts, of which He has rendered them worthy, reading silent prayers of Thanksgiving, such as the one below:)

ΕΥΧΑΡΙΣΤΗΡΙΟΣ ΠΡΟΣΕΥΧΗ ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ

Δέσποτα Χριστέ ὁ Θεός, βασιλεὺ τῶν αἰῶνων καὶ δημιουργὲ τῶν ἀπάντων, εὐχαριστῶ σοι ἐπὶ πᾶσιν, οἷς παρέσχου μοι ἀγαθοῖς, καὶ ἐπὶ τῇ μεταλήψει τῶν ἀχράντων καὶ ζωοποιῶν σου μυστηρίων. Δέομαι οὖν σου, ἀγαθὲ καὶ φιλόανθρωπε· φύλαξόν με ὑπὸ τὴν σκέπην σου καὶ ἐν τῇ τῶν πτερύγων σου σκιᾷ· καὶ δώρησαί μοι ἐν καθαρῷ συνειδότι, μέχρις ἐσχάτης μου ἀναπνοῆς, ἐπαξίως μετέχειν τῶν ἁγιασμάτων σου, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Σὺ γὰρ εἶ ὁ ἄρτος τῆς ζωῆς, ἡ πηγὴ τοῦ ἁγιασμοῦ, ὁ δοτὴρ τῶν ἀγαθῶν· καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ Πατρὶ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Τερεὺς:

Σῶσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

IN PLACE OF "ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ"

(p. 191) Ἦχος β'.

Τοῦ Δεί - πνου Σου τοῦ Μυ - στι - κοῦ, σή - με - ρον Υἱ - ἐ Θε - οῦ κοι - νω - νόν με πα -
Του Dhip - nou Sou tou Mi - sti - kou, si - me - ron I - e The - ou ki - no - non me pa -
- ρά - λα - βε· οὐ μὴ γὰρ τοῖς ἐ - χθροῖς Σου τὸ Μυ - στή - ρι - ον εἶ - πω· οὐ φί - λη -
- ra - la - ve, ou mi ghar tis e - chthris Sou to Mi - sti - ri - on i - po, ou fi - li -
- μά Σοι δώ - σω, κα - θά - περ ὁ Ἰ - οὐ - δας· ἀλλ' ὡς ὁ λη - στής ὁ - μο - λο -
- ma Si dho - so, ka - tha - per o I - ou - dhas, all' os o li - stis o - mo - lo -
- γῶ Σοι· Μνή - σθη - τί μου Κύ - ρι - ε ὅ - ταν ἔλ - θης ἐν τῇ Βα - σι - λεί - α Σου.
- gho Si: Mni - sthi - ti mou Ky - ri - e o - tan el - this en ti Va - si - li - a Sou.

Τερεὺς:

Πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Χορός:

Ἀμήν.

Διάκονος:

Ὅρθοί, μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

Χορός:

Κύριε, ἐλέησον.

Διάκονος:

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Χορός:

Κύριε, ἐλέησον,

Διάκονος:

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Χορός:

Σοί, Κύριε.

PRAYER OF THANKSGIVING BY ST. BASIL THE GREAT

Master Christ God, King of the ages and Creator of all things, I thank You for all the good gifts You have given me, and especially for the communion of Your pure and life-giving Mysteries. I therefore pray to You good Lord Who loves mankind: keep me under the protection and in the shadow of Your wings; grant that even to my last breath I may with a pure conscience partake worthily of Your Holy Gifts for the remission of sins and for eternal life. For You are the Bread of life, the Source of holiness, the Giver of good things, and to You we send up glory, together with the Father and the Holy Spirit, now and ever and to the ages of ages. Amen.

Priest:

O God, save Your people and bless Your inheritance.

IN PLACE OF "WE HAVE SEEN THE TRUE LIGHT"

(p. 191) 2nd Tone.

Re - ceive me to - day, O Son of God, as a par - ta - ker of Your
my - sti - cal Feast, for I will not speak of the My - ste - ry to Your e - ne -
- mies, nor will I kiss You as did Ju - das, but as the thief, I will con -
- fess You: Lord, re - mem - ber me when You come in - to Your King - dom.

Priest:

Always, now and ever and to the Ages of Ages.

Choir:

Amen.

Deacon:

Let us rise. Having received the Divine, Holy, Pure, Immortal, Heavenly, Life-giving and awesome Mysteries of Christ, worthily let us give thanks unto the Lord.

Choir:

Lord have mercy.

Deacon:

Help us, save us have mercy on us, and keep us, O God, by Your Grace.

Choir:

Lord have mercy.

Deacon:

Entreating the Lord, that this whole day may be perfect, holy, peaceful and sinless, let us commend ourselves, and one another, and all our life to Christ, our God.

Choir:

To You, O Lord.

Τερεῦς:

Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός:

Ἀμήν.

Τερεῦς:

Ἐν εἰρήνῃ προέλθωμεν.

Διάκονος:

Τοῦ Κυρίου δεηθῶμεν.

Χορός:

Κύριε, ἐλέησον. Κύριε, ἐλέησον. Κύριε, ἐλέησον. Πάτερ Ἅγιε εὐλόγησον.

ΟΠΙΣΘΑΜΒΩΝΟΣ ΕΥΧΗ**Τερεῦς:**

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου. Τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον, ἀγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου. Σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ. Εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς ἄρχουσιν ἡμῶν, τῷ στρατῷ καὶ παντὶ τῷ λαῷ σου. Ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων, καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός:

Ἀμήν.

ΕΙΗ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ

(p. 192) *Ἦχος β΄.*

Εἶ - η τὸ ὄ - νο - μα Κυ - ρί - ου εὐ - λο - γη - μέ - νον ἄ - πό τοῦ νῦν καὶ
I - i to o - no - ma Ky - ri - ou ev - lo - ghi - me - non a - po tou nin ke

ἕ - ως τοῦ αἰ - ῶ - νος. Τὸ ὄ - νο - μα Κυ - ρί - ου εἶ - η εὐ - λο - γη -
e - os tou e - o - nos. To o - no - ma Ky - ri - ou i - i ev - lo - ghi -

- μέ - νον ἄ - πό τοῦ νῦν καὶ ἕ - ως τοῦ αἰ - ῶ - νος.
- me - non a - po tou nin ke e - os tou e - o - nos.

ΑΠΟΛΥΣΙΣ**Διάκονος:**

Τοῦ Κυρίου δεηθῶμεν.

Χορός:

Κύριε, ἐλέησον.

Τερεῦς:

Εὐλογία Κυρίου καὶ ἔλεος αὐτοῦ ἔλθοι ἐφ' ὑμᾶς, τῇ αὐτοῦ θεία χάριτι καὶ φιλανθρωπία πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός:

Ἀμήν.

Priest:

For You are our sanctification, and to You we ascribe the glory; to the Father, and to the Son, and to the Holy Spirit, now and ever and to the Ages of Ages.

Choir:

Amen.

Priest:

Let us go forth in peace.

Deacon:

Let us pray to the Lord.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy. Father, give the blessing.

PRAYER BEHIND THE AMVON**Priest:**

O Lord, Who blesses those, who bless You, and sanctifies those, who put their trust in You, save Your people and bless Your inheritance; protect the whole body of Your Church, and sanctify those, who love the beauty of Your Temple. Glorify them by Your Divine Power and forsake not us, who set our hope in You. Grant peace to Your world, to Your Churches, to the Priesthood, to our Leaders, to the Armed Forces and to all Your people. For all good giving, and every perfect gift is from Above, coming down from You, the Father of lights; and to You we ascribe glory, thanksgiving and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever and to the Ages of Ages.

Choir:

Amen.

MAY THE NAME OF THE LORD BE BLESSED

(p. 192) *2nd Tone.*

May the name of the Lord be blest from this time forth and for -
- ev - er - more. May the name of the Lord be bles - sed
from this time forth and for - ev - er - more.

DISMISSAL**Deacon:**

Let us pray to the Lord.

Choir:

Lord have mercy.

Priest:

May the blessing of Lord and His mercy come upon you, through His Divine Grace and love for mankind; always, now and ever, and to Ages of Ages.

Choir:

Amen.

Τερεῦς:

Δόξα σοι ὁ Θεὸς ἡμῶν, δόξα σοι.

Ὁ δι' ὑπερβάλλουσαν ἀγαθότητα ὁδὸν ἀρίστην τὴν ταπεινῶσιν ὑποδείξας, ἐν τῷ νῆπαι τοὺς πόδας τῶν μαθητῶν, καὶ μέχρι σταυροῦ καὶ ταφῆς συγκαταβάς ἡμῖν, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἀγίας αὐτοῦ Μητρὸς, δυνάμει τοῦ τιμίου καὶ ζωοποιῦ Σταυροῦ, προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων, ἰκεσίαις τοῦ τιμίου, ἐνδόξου, προφήτου, Προδρόμου καὶ βαπτιστοῦ Ἰωάννου, τῶν ἀγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων, τῶν ἀγίων ἐνδόξων καὶ καλλινίκων μαρτύρων· τῶν ὁσίων καὶ θεοφόρων Πατέρων ἡμῶν [τοῦ Ἁγίου τοῦ Ναοῦ]· τῶν ἀγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ καὶ Ἄννης, καὶ πάντων τῶν Ἁγίων, ἐλεήσει καὶ σώσει ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος. *(Ἡ Χορὸς ψάλλει «Τὸν εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς, Κύριε, φύλαττε εἰς πολλὰ ἔτη.»)*

Τὸν εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς, Κύριε, φύλαττε εἰς πολλὰ ἔτη.

Χορὸς:

Ἀμήν.

END OF SERVICE

**Priest:**

Glory to You, O God, our hope, glory to You.

May Christ our true God, Who, in His exceeding goodness, showed us humility as a most virtuous way, in washing the feet of His Disciples, and condescended to Crucifixion and Burial for our sakes, through the intercessions of His most pure and All-Holy Mother; the power of the precious and Life-giving Cross; the protection of the honored Bodiless Powers in Heaven; the supplications of the honored, glorious Prophet and Forerunner, John the Baptist; the Holy, glorious and All-laudable Apostles; the Holy, glorious and victorious Martyrs; our saintly and God-bearing Fathers; [of the local patron saint], the Holy and righteous ancestors Joachim and Anna; and of all the Saints, have mercy on us, and save us, as a Good, and Loving, and Merciful God. *(Choir may sing "To him who blesses and sanctifies us, Lord, grant protection unto many years.")*

Through the prayers of our Holy Fathers, O Lord Jesus Christ, our God, have mercy on us, and save us.

Choir:

Amen.

END OF SERVICE

