

HOLY WEEK - EASTER HYMNAL
IN GREEK FOR DIGITAL TABLETS

VOLUME 6

THE MATINS OF GREAT FRIDAY
(The Twelve Gospels)

Sung on Holy Thursday Evening in Anticipation

A Companion to the Service Book
ΜΕΓΑΛΗ ΕΒΔΟΜΑΣ - ΠΑΣΧΑ
HOLY WEEK - EASTER
A New English Translation
by Father George L. Papadeas

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Antiphons Adapted from the Greek Hymnal of John Sakellarides
by Nancy and Stanley Takis
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Beatitudes, Canon, Exaposteilarion, Praises, and Aposticha
by Fr. Seraphim Dedes (Used by permission)

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ΜΕΓΑΛΗ ΠΕΜΠΤΗ ΕΣΠΕΡΑΣ

Η Ακολουθία των Αγίων Παθών του Κυρίου Ημών Ιησού Χριστού.
Τα 12 Ευαγγελικά Αναγνώσματα.

(Ψάλλεται ἡ Ακολουθία τοῦ Ὁρθρου τῆς Μ. Παρασκευῆς.)

(Ὁ Λαός ἐγείρεται)

Τερεῦς:

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ψάλτης:

Ἀμήν.

Τερεῦς:

Δόξα σοὶ ὁ Θεός, δόξα σοί.

Βασιλεῦ Οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς Ἀληθείας, ὁ Πανταχοῦ Παρὼν καὶ τὰ Πάντα Πληρῶν, ὁ Θεσαυρὸς τῶν Ἀγαθῶν καὶ Ζωῆς Χορτηγός, ἐλθέ καὶ σκηνώσον ἐν ἡμῖν καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος καὶ σῶσον, Ἀγαθὲ τὰς ψυχὰς ἡμῶν.

Ἀναγνώστης:

Ἀμήν. Ἅγιος ὁ Θεός, Ἅγιος Ἰσχυρός, Ἅγιος Ἀθάνατος, ἐλέησον ἡμᾶς *(ἐκ γ')*

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

Παναγία Τριάς, ἐλέησον ἡμᾶς. Κύριε, ἰάσθητι ταῖς ἀμαρτίαις ἡμῶν, Δέσποτα, συγχώρησον τὰς ἀνομίας ἡμῖν. Ἄγιε, ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν, ἕνεκεν τοῦ ὀνόματός σου.

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

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

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γεννηθήτω 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 εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Τερεῦς:

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

Ἀναγνώστης:

Ἀμήν.

Κύριε ἐλέησον. *(ιβ')*

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

(Ἀναγινώσκεται βραδέως με ἕφορ, ἐνῶ ὁ Τερεῦς θυμῶ τὸν ναὸν διὰ κατζίου.)

ΨΑΛΜΟΣ ΙΘ' (19)

Ἐπακούσαι σου Κύριος ἐν ἡμέρᾳ θλίψεως, ὑπερασπίσαι σου τὸ ὄνομα τοῦ Θεοῦ Ἰακώβ. Ἐξαποστειλαὶ σοὶ βοήθειαν ἐξ ἁγίου καὶ ἐκ Σιών ἀντιλάβοιτό σου. Μνησθεῖν πάσης θυσίας σου καὶ τὸ ὀλοκαύτωμά σου πιανάτω. Δόξη σοὶ Κύριος κατὰ τὴν καρδίαν σου καὶ πᾶσαν τὴν βουλήν σου πληρώσαι. Ἀγαλλιασόμεθα ἐν τῷ σωτηρίῳ σου καὶ ἐν ὀνόματι Θεοῦ ἡμῶν μεγαλυνθσόμεθα. Πληρώσαι Κύριος πάντα τὰ αἰτήματά σου. Νῦν ἔγνω ὅτι ἔσωσε Κύριος τὸν χριστὸν αὐτοῦ· ἐπακούσεται αὐτοῦ ἐξ οὐρανοῦ ἁγίου αὐτοῦ· ἐν δυναστείαις ἡ σωτηρία τῆς δεξιᾶς αὐτοῦ. Οὗτοι ἐν ἄρμασι καὶ οὗτοι ἐν ἵπποις, ἡμεῖς δὲ ἐν ὀνόματι Κυρίου Θεοῦ ἡμῶν μεγαλυνθησόμεθα. Αὐτοὶ συνεποδίσθησαν καὶ ἔπεσαν, ἡμεῖς δὲ ἀνέστημεν καὶ ἀνωρθώθημεν. Κύριε, σῶσον τὸν βασιλέα, καὶ ἐπάκουσον ἡμῶν, ἐν ἣ ἂν ἡμέρᾳ ἐπικαλεσώμεθά σε.

ΨΑΛΜΟΣ Κ' (20)

Κύριε, ἐν τῇ δυνάμει σου εὐφρανθήσεται ὁ βασιλεὺς καὶ ἐπὶ τῷ σωτηρίῳ σου ἀγαλλιάσεται σφόδρα. Τὴν ἐπιθυμίαν τῆς καρδίας αὐτοῦ ἔδωκας αὐτῷ καὶ τὴν θέλησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν. Ὅτι προέφθασας αὐτόν ἐν εὐλογίαις χρηστότητος, ἔθηκας ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ λίθου τιμίου. Ζωὴν ἠτήσατό σε, καὶ ἔδωκας αὐτῷ, μακρότητα ἡμερῶν εἰς αἶωνα αἰῶνος. Μεγάλῃ ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου,

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HOLY THURSDAY EVENING

The Service of the Holy Passion of Our Lord Jesus Christ.
The 12 Gospel Readings.

(The Matins of Great Friday are sung in anticipation.)

(The Faithful Stand)

Priest:

Blessed is our God always, now and ever and to the Ages of Ages.

Chanter:

Amen.

Priest:

Glory to You, our God, glory to You.

O Heavenly King, Comforter, the Spirit of Truth, Who are ever present, and filling all things, the Treasure of all Blessings and Giver of Life, come and dwell within us, and cleanse us from every blemish, and save our souls, O Blessed One.

Reader:

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *(3 times)*

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

All-Holy Trinity, have mercy on us. Lord, pardon our sins; Master, forgive our iniquities; O Holy One, visit and heal our infirmities, for Your Name's sake.

Lord have mercy. Lord have mercy. Lord have mercy.

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

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

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.

Reader:

Amen.

Lord have mercy. *(12 times)*

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

(This Psalm is chanted in monotone, while the Priest censens the Iconostas and Congregation.)

PSALM 19 (20) (A Prayer for the King)

May the Lord answer you in the day of trouble; may the name of the God of Jacob defend you; may He send you help from the sanctuary, and strengthen you out of Zion; may He remember all your offerings, and accept your burnt sacrifice. May He grant you according to your heart's desire, and fulfill all your purpose. We will rejoice in your salvation, and in the name of our God we will set up our banners! May the Lord fulfill all your petitions. Now I know that the Lord saves His anointed; He will answer him from His Holy Heaven with the saving strength of His right hand. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They have bowed down and fallen; but we have risen and stand upright. Save, Lord! May the King answer us when we call.

PSALM 20 (21) (A Royal Psalm of Salvation)

The king shall have joy in Your strength, O Lord; and in Your salvation how greatly shall he rejoice! You have given him his heart's desire, and have not withheld the request of his lips. For You meet him with the blessings of goodness; you set a crown of pure gold upon his head. He asked life from You, and You gave it to him—length of days forever and ever. His glory is great in Your salvation; honor and majesty You have placed

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δόξαν καὶ μεγαλοπρέπειαν ἐπιθήσεις ἐπ’ αὐτόν· ὅτι δώσεις αὐτῷ εὐλογίαν εἰς αἰῶνα αἰῶνος, εὐφρανεῖς αὐτόν ἐν χαρᾷ μετὰ τοῦ προσώπου σου. Ὅτι ὁ βασιλεὺς ἐλπίζει ἐπὶ Κύριον καὶ ἐν τῷ ἐλέει τοῦ Ὑψίστου οὐ μὴ σαλευθῆ. Εὐρεθείη ἡ χεὶρ σου πᾶσι τοῖς ἐχθροῖς σου, ἡ δεξιὰ σου εὖροι πάντας τοὺς μισοῦντάς σε. Θήσεις αὐτοὺς εἰς κλίβανον πυρὸς εἰς καιρὸν τοῦ προσώπου σου· Κύριος ἐν ὀργῇ αὐτοῦ συνταράξει αὐτούς, καὶ καταφάγεται αὐτοὺς πῦρ. Τὸν καρπὸν αὐτῶν ἀπὸ τῆς γῆς ἀπολεῖς καὶ τὸ σπέρμα αὐτῶν ἀπὸ υἰῶν ἀνθρώπων, ὅτι ἐκλιναν εἰς σὲ κακά, διελογίσαντο βουλάς, αἷς οὐ μὴ δύνωνται στήναι.

Ὅτι θήσεις αὐτοὺς νῶτον· ἐν τοῖς περιλοίοις σου ἐτοιμάσεις τὸ πρόσωπον αὐτῶν. Ὑψώθητι, Κύριε, ἐν τῇ δυνάμει σου· ἄσομεν καὶ ψαλοῦμεν τὰς δυναστείας σου.

Ἅγιος ὁ Θεός, Ἅγιος Ἰσχυρός, Ἅγιος Ἀθάνατος, ἐλέησον ἡμᾶς. *(ἐκ γ')*

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

Παναγία Τριάς, ἐλέησον ἡμᾶς. Κύριε, ἰάσθητι ταῖς ἀμαρτίαις ἡμῶν, Δέσποτα, συγχώρησον τὰς ἀνομίας ἡμῖν. Ἄγιε, ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν, ἕνεκεν τοῦ ὀνόματός σου. Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον.

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

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γεννηθῆτω 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 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Τερεὺς:

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.

Ἐναγνώστης:

Ἀμήν. Σῶσον, Κύριε, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου, νίκας τοῖς βασιλεῦσι, κατὰ βαρβάρων δωρούμενος, καὶ τὸ σὸν φυλάττων, διὰ τοῦ Σταυροῦ σου πολίτευμα.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι.

Ὁ ὑψωθείς ἐν τῷ Σταυρῷ ἐκουσίως, τῇ ἐπωνύμῳ σου καινῇ πολιτείᾳ, τοὺς οἰκτιρμούς σου δώρησαι, Χριστέ ὁ Θεός, εὐφρανὸν ἐν τῇ δυνάμει σου, τοὺς πιστοὺς βασιλεῖς ἡμῶν, νίκας χορηγῶν αὐτοῖς, κατὰ τῶν πολεμίων, τὴν συμμαχίαν ἔχοιεν τὴν σὴν, ὄπλον εἰρήνης, ἀήττητον τρόπαιον.

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Προστασία φοβερὰ καὶ ἀκαταίσχυντε, μὴ παρίδῃς, ἀγαθὴ, τὰς ἰκεσίας ἡμῶν, πανύμνητε Θεοτόκε, στήριξον ὀρθοδόξων πολιτείαν, σῶζε οὖς ἐκέλευσας βασιλεύειν, καὶ χορήγει αὐτοῖς οὐρανόθεν τὴν νίκην· διότι ἔτεκες τὸν Θεόν, μόνη εὐλογημένη.

(Ὁ Χορὸς ψάλλει «Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.» μετὰ ἀπὸ κάθε ἀΐτησιν.)

Τερεὺς:

1. Ἐλέησον ἡμᾶς ὁ Θεὸς κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.
2. Ἐπι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὀρθοδόξων Χριστιανῶν.
3. Ἐπι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν [δεῖνος].

Τερεὺς:

Ὅτι ἐλεήμων καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ψάλλτης:

Ἀμήν. Ἐν ὀνόματι Κυρίου, εὐλόγησον, Πάτερ.

Τερεὺς:

Δόξα τῇ ἁγίᾳ καὶ ὁμοουσίῳ, καὶ ζωοποιῷ καὶ ἀδιαιρέτῳ Τριάδι, πάντοτε, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἐναγνώστης:

Ἀμήν.

Ο ΕΞΑΨΑΛΜΟΣ

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. *(ἐκ γ')*

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου. *(δίς)*

(Ὁ Λαὸς καθεται)

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upon him. For you have made him most blessed forever; you have made him exceedingly glad with Your presence. For the king trusts in the Lord, and through the mercy of the Most High he shall not be moved. Your hand will find all Your enemies; Your right hand will find those who hate You. You shall make them as a fiery oven in the time of Your anger; the Lord shall swallow them up in His wrath, and the fire shall devour them. Their offspring You shall destroy from the earth, and their descendants from among the sons of men. For they intended evil against You; they devised a plot which they are not able to perform.

Therefore You will make them turn their back; you will make ready Your arrows on Your string toward their faces. Be exalted, Lord in Your own strength! We sing and praise Your power.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *(3 times)*

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

All-Holy Trinity, have mercy on us. Lord, pardon our sins. Master, forgive our iniquities; O Holy One, visit and heal our infirmities, for Your Name’s sake. Lord have mercy. Lord have mercy. Lord have mercy.

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

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

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.

Reader:

Amen. O Lord, save Your people, and bless Your inheritance; grant victory to the Faithful against the adversaries, and protect Your commonwealth by Your Cross.

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

O Christ our God, Who of Your own will was lifted up on the Cross, grant Your mercies to Your new commonwealth named after You; and in Your power gladden our faithful Leaders, granting them victories against the adversaries. May they have Your alliance as a weapon of peace, an invincible trophy.

Now and ever, and to the Ages of Ages. Amen.

O awesome and unfailing protection, all-lauded Theotokos, overlook not our supplications; make firm the commonwealth of the Orthodox; save those, whom you have called to govern, and grant them victory from on High, for you did bear God, the only blessed one.

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

Priest:

1. Have mercy on us, O God, according to Your great mercy; we pray to You; hear us, and have mercy.
2. Again we pray for all the devout and Orthodox Christians.
3. Again we pray for our Archbishop [name].

Priest:

For You are a Merciful and Loving God, 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.

Chanter:

Amen. In the Name of the Lord, Father, give the blessing.

Priest:

Glory to the Holy, Consubstantial, Life-giving, and undivided Trinity always, now and ever and to the Ages of Ages.

Reader:

Amen.

THE SIX PSALMS

Glory to God in the Highest, and on earth peace, good will to all people. *(3 times)*

O Lord, open my lips, and my mouth shall proclaim Your praise. *(2 times)*

(The Faithful Sit)

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ΨΑΛΜΟΣ Γ' (3)

Κύριε, τί ἐπληθύνθησαν οἱ θλίβοντές με; πολλοὶ ἐπανάστανται ἐπ' ἐμέ· πολλοὶ λέγουσι τῇ ψυχῇ μου· οὐκ ἔστι σωτηρία αὐτῷ ἐν τῷ Θεῷ αὐτοῦ. Σὺ δέ, Κύριε, ἀντιλήπτωρ μου εἶ, δόξα μου καὶ ὑψὼν τὴν κεφαλὴν μου. Φωνῇ μου πρὸς Κύριον ἐκέκραξα, καὶ ἐπήκουσέ μου ἐξ ὄρους ἁγίου αὐτοῦ. Ἐγὼ ἐκοιμήθην καὶ ὑπνώσα· ἐξηγέρθην, ὅτι Κύριος ἀντιλήψεταιί μου. Οὐ φοβηθήσομαι ἀπὸ μυριάδων λαοῦ τῶν κύκλω συνεπιτιθεμένων μοι. Ἀνάστα, Κύριε, σῶσόν με, ὁ Θεός μου, ὅτι σὺ ἐπάταξας πάντας τοὺς ἐχθραίνοντάς μοι ματαιῶς, ὀδόντας ἀμαρτωλῶν συνέτριψας. Τοῦ Κυρίου ἡ σωτηρία, καὶ ἐπὶ τὸν λαόν σου ἡ εὐλογία σου.

(Καὶ πάλιν)

Ἐγὼ ἐκοιμήθην καὶ ὑπνώσα· ἐξηγέρθην, ὅτι Κύριος ἀντιλήψεταιί μου.

ΨΑΛΜΟΣ ΛΖ' (37)

Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης με, μηδὲ τῇ ὀργῇ σου παιδεύσης με. Ὅτι τὰ βέλη σου ἐνεπάγησάν μοι, καὶ ἐπεστήριξας ἐπ' ἐμέ τὴν χεῖρά σου· οὐκ ἔστιν ἴσους ἐν τῇ σαρκί μου ἀπὸ προσώπου τῆς ὀργῆς σου, οὐκ ἔστιν εἰρήνη ἐν τοῖς ὀστέοις μου ἀπὸ προσώπου τῶν ἀμαρτιῶν μου. Ὅτι αἱ ἀνομίαι μου ὑπερῆραν τὴν κεφαλὴν μου, ὡσεὶ φορτίον βαρὺ ἐβαρύνθησαν ἐπ' ἐμέ. Προσώξεσάν καὶ ἐσάπησαν οἱ μῶλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου.

Ἐταλαιπώρησα καὶ κατεκάμφθην ἕως τέλους, ὄλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμην. Ὅτι αἱ ψοαὶ μου ἐπλήσθησαν ἐμπαιγμάτων, καὶ οὐκ ἔστιν ἴσους ἐν τῇ σαρκί μου· ἐκακώθην καὶ ἐταπεινώθην ἕως σφόδρα, ὠρυόμην ἀπὸ στεναγμοῦ τῆς καρδίας μου. Κύριε, ἐναντίον σου πᾶσα ἡ ἐπιθυμία μου, καὶ ὁ στεναγμός μου ἀπὸ σοῦ οὐκ ἀπεκρύβη. Ἡ καρδία μου ἐταράχθη, ἐγκατέλιπέ με ἡ ἰσχὺς μου, καὶ τὸ φῶς τῶν ὀφθαλμῶν μου, καὶ αὐτὸ οὐκ ἔστι μετ' ἐμοῦ.

Οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν, καὶ οἱ ἔγγιστά μου ἀπὸ μακρόθεν ἔστησαν· καὶ ἐξεβιάζοντο οἱ ζητοῦντες τὴν ψυχὴν μου, καὶ οἱ ζητοῦντες τὰ κακά μοι ἐλάλησαν ματαιότητας, καὶ δολιότητος ὄλην τὴν ἡμέραν ἐμελέτησαν. Ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον καὶ ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ· καὶ ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων καὶ οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἐλεγμούς.

Ὅ τι ἐπὶ σοί, Κύριε, ἤλπισα· σὺ εἰκακούσῃ, Κύριε ὁ Θεός μου. Ὅτι εἶπα· μήποτε ἐπιχαρῶσί μοι οἱ ἐχθροί μου· καὶ ἐν τῷ σαλευθῆναι πόδας μου ἐπ' ἐμέ ἐμεγαλορρήμόνησαν. Ὅτι ἐγὼ εἰς μᾶστιγας ἔτοιμος, καὶ ἡ ἀλγηδὼν μου ἐνώπιόν μου ἔστι διαπαντός. Ὅτι τὴν ἀνομίαν μου ἐγὼ ἀναγγελῶ καὶ μερμυνήσω ὑπὲρ τῆς ἀμαρτίας μου. Οἱ δὲ ἐχθροί μου ζῶσι καὶ κεκραταίωσάν ὑπὲρ ἐμέ, καὶ ἐπληθύνθησαν οἱ μισοῦντές με ἀδίκως· οἱ ἀνταποδιδόντες μοι κακὰ ἀντὶ ἀγαθῶν ἐνδιέβαλλον με, ἐπεὶ κατεδίωκον ἀγαθωσύνην. Μὴ ἐγκαταλίπῃς με, Κύριε· ὁ Θεός μου, μὴ ἀποστῆς ἀπ' ἐμοῦ· πρόσχες εἰς τὴν βοήθειάν μου, Κύριε τῆς σωτηρίας μου.

(Καὶ πάλιν)

Μὴ ἐγκαλίπῃς με, Κύριε· ὁ Θεός μου, μὴ ἀποστῆς ἀπ' ἐμοῦ· Πρόσχες εἰς τὴν βοήθειάν μου, Κύριε τῆς σωτηρίας μου.

ΨΑΛΜΟΣ 62

Ὁ Θεός, ὁ Θεός μου, πρὸς σὲ ὀρθρίζω· ἐδίψησέ σε ἡ ψυχὴ μου, ποσαπλῶς σοὶ ἡ σὰρξ μου ἐν γῆ ἐρήμῳ καὶ ἀβάτῳ καὶ ἀνύδρῳ. Οὕτως ἐν τῷ ἁγίῳ ὤφθην σοὶ τοῦ ἰδεῖν τὴν δυνάμιν σου καὶ τὴν δόξαν σου. Ὅτι κρεῖσσον τὸ ἔλεός σου ὑπὲρ ζωάς· τὰ χεῖλη μου ἐπαινέσουσί σε. Οὕτως εὐλογῆσω σε ἐν τῇ ζωῇ μου καὶ ἐν τῷ ὀνόματί σου ἀρῶ τὰς χεῖράς μου. Ὡς ἐκ στέατος καὶ πίπτῃτος ἐμπλησθεῖν ἡ ψυχὴ μου, καὶ χεῖλη ἀγαλλιάσεως αἰνέσει τὸ στόμα μου. Εἰ ἐμνημόνευόν σου ἐπὶ τῆς στρωμνῆς μου, ἐν τοῖς ὀρθροῖς ἐμελέτων εἰς σέ· ὅτι ἐγενήθης βοηθός μου, καὶ ἐν τῇ σκέπῃ τῶν πτερύγων σου ἀγαλλιάσομαι. Ἐκολλήθῃ ἡ ψυχὴ μου ὀπίσω σου, ἐμοῦ δὲ ἀντελάβετο ἡ δεξιὰ σου. Αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχὴν μου, εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς· παραδοθήσονται εἰς χεῖρας ῥομφαίας, μερίδες ἀλωπέκων ἔσονται. Ὁ δὲ βασιλεὺς εὐφρανθήσεται ἐπὶ τῷ Θεῷ, ἐπαινεθήσεται πᾶς ὁ ὀμνύων ἐν αὐτῷ, ὅτι ἐνεφράγη στόμα λαλούντων ἄδικα.

(Καὶ πάλιν) Ἐν τοῖς ὀρθροῖς ἐμελέτων εἰς σέ· ὅτι ἐγενήθης βοηθός μου, καὶ ἐν τῇ σκέπῃ τῶν πτερύγων σου ἀγαλλιάσομαι. Ἐκολλήθῃ ἡ ψυχὴ μου ὀπίσω σου, ἐμοῦ δὲ ἀντελάβετο ἡ δεξιὰ σου.

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

Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα. Δόξα σοὶ ὁ Θεός. (γ')

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

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

PSALM 3 (Help for the Afflicted)

Lord, how they have increased who trouble me! Many are they who rise up against me. Many are they who say to me, "There is no help for him in God." But you, O Lord, are a shield for me, my glory and the One who lifts up my head. I cried to the Lord with my voice, and He heard me from His Holy hill. I lay down and slept; I awoke, for the Lord sustained me. I will not be afraid of ten thousands of people who have set themselves against me all around. Arise, O Lord; save me, O my God! For you have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly. Salvation belongs to the Lord. Your blessing is upon your people.

(And again)

I lay down and slept; I awoke, for the Lord sustained me.

PSALM 37 (38) (A Psalm of Repentance)

O Lord, do not rebuke me in your wrath, in your wrath, nor chasten me not in Your hot displeasure! For Your arrows pierce me deeply, and Your hand presses me down. There is no soundness in my flesh because of Your anger, nor any health in my bones because of my sin. For my iniquities have gone over my head; like a heavy burden, they are too heavy for me. My wounds are foul and festering because of my foolishness.

I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are full of inflammation, and there is no soundness in my flesh. I am feeble and severely broken; I groan because of the turmoil of heart. Lord, all my desire is before You; and my sighing is not hidden from You. My heart pants, my strength fails me; as for the light of my eyes it also has gone from me.

My loved ones and my friends stand aloof from my plague, and my relatives stand afar off. Those also who seek my life lay snares for me; those who seek my hurt speak of destruction, and plan deception all the day long. But I, like a deaf man, do not hear; and I am like a mute who does not open his mouth. Thus I am like a man who does not hear, and in whose mouth there is no response.

For in You, O Lord, I hope; You will hear, O Lord my God. For I said, "Hear me, lest they rejoice over me, lest, when my foot slips, they exalt themselves against me." For I am ready to fall, and my sorrow is continually before me. For I will declare my iniquity; I will be in anguish over my sin. But my enemies are vigorous and they are strong; And those who hate me wrongfully, have multiplied. Those also who render evil for good, they are my adversaries, because I follow what is good. Do not forsake me, O Lord; O my God, be not far from me! Make haste to help me, O Lord, my salvation!

(And again)

Do not forsake me, O Lord; O my God, be not far from me! Make haste to help me, O Lord, my salvation!

PSALM 62 (63) (Friendship in God)

O God, You are my God; Early will I seek You; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water. So I have looked for You in the sanctuary, to see Your power and Your glory. Because Your loving-kindness is better than life, my lips shall praise You. Thus I will bless You while I live; I will lift up my hands in Your name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise You with joyful lips. When I remember you on my bed, I meditate on You in the night-watches. Because You have been my help, therefore in the shadow of Your wings I will rejoice. My soul follows close behind You; Your right hand upholds me. But those who seek my life to destroy it shall go into the lower parts of the earth. They shall fall by the sword they shall be a portion for jackals. But the king shall rejoice in God; everyone who swears by Him shall glory; but the mouth of those who speak lies shall be stopped.

(And again) I meditate on you in the night-watches. Because You have been my help, therefore in the shadow of Your wings I will rejoice. My soul follows close behind You; Your right hand upholds me.

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)

Lord have mercy. Lord have mercy. Lord have mercy.

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

ΨΑΛΜΟΣ 87

Κύριε, ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου· εἰσελθέτω ἐνώπιόν σου ἡ προσευχή μου, κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου.

Ὅτι ἐπλήσθη κακῶν ἡ ψυχὴ μου, καὶ ἡ ζωὴ μου τῷ ἄδῃ ἤγγισε· προσελογίσθην μετὰ τῶν καταβαινόντων εἰς λάκκον, ἐγενήθην ὡσεὶ ἄνθρωπος ἀβοήθητος ἐν νεκροῖς ἐλεύθερος, ὡσεὶ τραυματία καθεύδοντες ἐν τάφῳ, ὧν οὐκ ἐμνήσθης ἔτι καὶ αὐτοὶ ἐκ τῆς χειρὸς σου ἀπόσθησαν. Ἔθεντό με ἐν λάκκῳ κατωτάτῳ, ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου. Ἐπ' ἐμὲ ἐπεστηρίχθη ὁ θυμὸς σου, καὶ πάντα τοὺς μετεωρισμούς σου ἐπήγαγες ἐπ' ἐμέ. Ἐμάκρυνας τοὺς γνωστούς μου ἀπ' ἐμοῦ, ἔθεντό με βδέλυγμα ἑαυτοῖς, παρεδόθην καὶ οὐκ ἐξεπορευόμην. Οἱ ὀφθαλμοὶ μου ἠσθένησαν ἀπὸ πτωχείας.

Ἐκέκραξα πρὸς σέ, Κύριε, ὄλην τὴν ἡμέραν, διεπέτασα πρὸς σέ τὰς χεῖράς μου· μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια; ἢ ἰατροὶ ἀναστήσουσι, καὶ ἐξομολογήσονται σοι; Μὴ διηγῆσεται τις ἐν τῷ τάφῳ τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου ἐν τῇ ἀπωλείᾳ; Μὴ γνωσθήσεται ἐν τῷ σκότει τὰ θαυμάσιά σου καὶ ἡ δικαιοσύνη σου ἐν γῆ ἐπιλεησμένη; Κἀγὼ πρὸς σέ, Κύριε, ἐκέκραξα, καὶ τὸ πρῶτ' ἡ προσευχή μου προφθάσει σε. Ἰνατί, Κύριε, ἀποθῆ τὴν ψυχὴν μου, ἀποστρέφεις τὸ πρόσωπόν σου ἀπ' ἐμοῦ; Πτωχὸς εἰμι ἐγὼ καὶ ἐν κόποις ἐκ νεότητός μου, ὕψωθεις δὲ ἐταπεινώθην καὶ ἐξηπορήθην. Ἐπ' ἐμὲ διήλθον αἱ ὀργαί σου, οἱ φοβερισμοὶ σου ἐξετάραξάν με, Ἐκύκλωσάν με ὡσεὶ ὕδωρ ὄλην τὴν ἡμέραν, περιέσχον με ἅμα. Ἐμάκρυνας ἀπ' ἐμοῦ φίλον καὶ πλησίον καὶ τοὺς γνωστούς μου ἀπὸ ταλαιπωρίας.

(Καὶ πάλιν) Κύριε, ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου.

Εἰσελθέτω ἐνώπιόν σου ἡ προσευχή μου, κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου.

ΨΑΛΜΟΣ 102

Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον καί, πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἅγιον αὐτοῦ· εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον καὶ μὴ ἐπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ· τὸν εὐλατεύοντα πάσας τὰς ἀνομίας σου, τὸν ἰόμενον πάσας τὰς νόσους σου· τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωὴν σου, τὸν στεφανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς· τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου, ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης σου. Ποιῶν ἐλεημοσύνας ὁ Κύριος καὶ κρῖμα πᾶσι τοῖς ἀδικουμένοις. Ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Μωυσῆ, τοῖς υἱοῖς Ἰσραὴλ τὰ θελήματα αὐτοῦ. Οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος καὶ πολυέλεος· οὐκ εἰς τέλος ὀργισθήσεται, οὐδὲ εἰς τὸν αἰῶνα μνηεῖ· οὐ κατὰ τὰς ἀνομίας ἡμῶν ἐποίησεν ἡμῖν, οὐδὲ κατὰ τὰς ἀμαρτίας ἡμῶν ἀνταπέδωκεν ἡμῖν.

Ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς ἐκρα-ταίωσε Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν· καθόσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀπ' ἡμῶν τὰς ἀνομίας ἡμῶν. Καθὼς οἰκτεῖρει πατὴρ υἱούς, ὠκτεῖρησε Κύριος τοὺς φοβουμένους αὐτόν, ὅτι αὐτὸς ἐγνώ τὸ πλάσμα ἡμῶν, ἐμνήσθη ὅτι χοῦς ἐσμεν. Ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ· ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει· ὅτι πνεῦμα διήλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ. Τὸ δὲ ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν, καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοῖς υἱῶν τοῖς φυλάσσουσι τὴν διαθήκην αὐτοῦ καὶ μεμνημένοις τῶν ἐντολῶν αὐτοῦ τοῦ ποιῆσαι αὐτάς.

Κύριος ἐν τῷ οὐρανῷ ἠτοίμασε τὸν θρόνον αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει. Εὐλογεῖτε τὸν Κύριον, πάντες οἱ ἄγγελοι αὐτοῦ, δυνατοὶ ἰσχυῖ ποιῶντες τὸν λόγον αὐτοῦ τοῦ ἀκοῦσαι τῆς φωνῆς τῶν λόγων αὐτοῦ. Εὐλογεῖτε τὸν Κύριον, πᾶσαι αἱ δυνάμεις αὐτοῦ, λειτουργοὶ αὐτοῦ ποιῶντες τὸ θέλημα αὐτοῦ· εὐλογεῖτε τὸν Κύριον, πάντα τὰ ἔργα αὐτοῦ, ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ· εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

(Καὶ πάλιν) Ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ· εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

ΨΑΛΜΟΣ PMB' (142)

Κύριε, εἰσάκουσον τῆς προσευχῆς μου, ἐνώπιον τὴν δέησίν μου ἐν τῇ ἀληθείᾳ σου, εἰσάκουσόν μου ἐν τῇ δικαιοσύνῃ σου· καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν. Ὅτι κατεδίωξεν ὁ ἐχθρὸς τὴν ψυχὴν μου, ἐταπεινώσεν εἰς γῆν τὴν ζωὴν μου, ἐκάθισέ με ἐν σκοτεινοῖς ὡς νεκροὺς αἰῶνος· καὶ ἠκηδίασεν ἐπ' ἐμὲ τὸ πνεῦμά μου, ἐν ἐμοὶ ἐταράχθη ἡ καρδία μου. Ἐμνήσθην ἡμερῶν ἀρχαίων, ἐμελέτησα ἐν πᾶσι τοῖς ἔργοις σου, ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων. Διεπέτασα πρὸς σέ τὰς χεῖράς μου, ἡ ψυχὴ μου ὡς γῆ ἄνυδρος σοι.

Ταχὺ εἰσάκουσόν μου, Κύριε, ἐξέλιπε τὸ πνεῦμά μου· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, καὶ ὁμοιωθῆσομαι τοῖς καταβαίνουσιν εἰς λάκκον. Ἀκουστὸν ποιήσόν μοι τὸ πρῶτ' ὅτι ἐπὶ σοὶ ἤλπισα· γνώρισόν μοι, Κύριε, ὁδόν, ἐν ἣ πορεύσομαι, ὅτι πρὸς σέ ἤρα τὴν ψυχὴν μου· ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, Κύριε, ὅτι πρὸς σέ κατέφυγον. Δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου, ὅτι σὺ εἶ ὁ Θεὸς μου· τὸ πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῆ εὐθείᾳ. Ἐνεκεν τοῦ ὀνόματός σου, Κύριε, ζήσεις με, ἐν τῇ δικαιοσύνῃ σου ἐξάξεις ἐκ

PSALM 87 (88) (The Darkness of Death)

O Lord, God of my salvation, I have cried out day and night before You. Let my prayer come before You; Incline Your ear to my cry.

For my soul is full of troubles, and my life draws near to the grave. I am counted with those who go down into the pit; I am like a man who has no strength, adrift among the dead, like the slain who lie in the grave, whom You remember no more, and who are cut off from Your hand. You have laid me in the lowest pit, in darkness, in the depths. Your wrath lies heavy upon me, and You have afflicted me with all your waves. You have put away all my acquaintances far from me; You have made me an abomination to them; I am shut up, and I cannot get out; my eye wastes away because of affliction.

Lord, I have called daily upon You; I have stretched out my hands to You. Will you work wonders for the dead? Shall the dead arise and praise You? Shall Your loving-kindness be declared in the grave? Or your faithfulness in a place of destruction? Shall Your wonders be known in the dark? And Your righteousness in the land of forgetfulness? But to You I have cried out, O Lord, and in the morning my prayer comes before You. Lord, why do You cast off my soul? Why do You hide Your face from me? I have been afflicted and ready to die from my youth; I suffer your terrors; I am distraught. Your fierce wrath has gone over me; Your terrors have cut me off. They came around me all day long like water; They engulfed me altogether. Loved one and friend You have put far from me, and my acquaintances into darkness.

(And again) O Lord, God of my salvation, I have cried out day and night before You.

Let my prayer come before You; incline Your ear to my cry.

PSALM 102 (103)

(Praise for mercy and Angelic Hosts)

Bless the Lord, O my soul; And all that is within me, bless His Holy name! Bless the Lord, O my soul, and forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from destruction. Who crowns you with loving-kindness and tender mercies, Who satisfies your mouth with good things, so that your youth is renewed, like the eagle's. The Lord executes righteousness and justice for all who are oppressed. He made known his ways to Moses, His acts to the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in mercy. He will not always stride with us, nor will He keep His anger forever. He has not dealt with us according to our sins, nor punished us according to our iniquities.

For as the Heavens are high above the earth, so great is His mercy toward those who fear Him. As far as the east is from the west, so far He removed our transgressions from us. As a father pities his children, so the Lord pities those who fear Him. For He knows our frame; He remembers that we are dust. As for man, his days are like grass; as a flower of the field so he flourishes; For the wind passes over it and it is gone, and its place remembers it no more. But the mercy of the Lord is everlasting to everlasting on those who fear Him, and His righteousness to children's children, to such as keep His covenant, and to those who remember His commandments to do them.

The Lord has established His throne in Heaven, and His Kingdom rules over all. Bless the Lord, you His angels, who excel in strength, who do His word, heeding the voice of His word. Bless the Lord, all You His hosts, you ministers of His, who do His pleasure. Bless the Lord, all His works, in all places of His dominion. Bless the Lord, O my soul.

(And again) Bless the Lord, O my soul, in all places of His dominion.

PSALM 142 (143)

(Waiting in Darkness for the Light)

Hear my prayer, O Lord; give ear to my supplications in Your faithfulness; answer me in Your righteousness. Do not enter into judgment with Your servant, for in Your sight no one living is righteous. For the enemy has persecuted my soul; he has crushed my life to the ground; he has made me dwell in darkness, like those who have long been dead. Therefore my spirit is overwhelmed within me; my heart within me is distressed. I remember the days of old; I meditate on all Your works; I muse on the works of Your hands I spread out my hands to You; my soul longs for You like a thirsty land.

Answer me speedily, O Lord; My spirit fails! Do not hide Your face from me, lest I be like those who go down into the pit. Cause me to hear Your loving-kindness in the morning, for in You do I trust; cause me to know the way in which I should walk, for I lift up my soul to You. Deliver me, O Lord from my enemies; in You I take shelter. Teach me to do Your will, for You are my God; Your Spirit is good. Lead me in the land of

θλίψεως τὴν ψυχὴν μου· καὶ ἐν τῷ ἐλέει σου ἐξολοθρεύσεις τοὺς ἐχθροὺς μου καὶ ἀπολεῖς πάντας τοὺς θλίβοντας τὴν ψυχὴν μου, ὅτι ἐγὼ δούλος σου εἰμι.

(Καὶ πάλιν) Εἰσάκουσόν μου, Κύριε, ἐν τῇ δικαιοσύνῃ σου· καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου.

(2)

Τὸ πνεῦμά σου τὸ ἀγαθὸν ὀδηγήσει με ἐν γῆ εὐθείᾳ.

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

Ἀλληλουῖα. Ἀλληλουῖα. Ἀλληλουῖα. Δόξα σοι ὁ Θεός. *(γ')* Ἡ ἐλπίς ἡμῶν, Κύριε, δόξα σοι.

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

Τερεῦς:

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 εἰσιόντων 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 πιστεῖ οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.
9. Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.
10. Ὑπὲρ πλεόντων, ὀδοιπορούντων, νοσοῦντων, καμνόντων, 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 διαφυλάξον ἡμᾶς, ὁ Θεός, τῇ σῆ χάριτι.
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.

Χορὸς:

Σοὶ Κύριε.

Τερεῦς:

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

Χορὸς:

Ἀμήν.



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uprightness. Revive me, O Lord for Your name's sake! For Your righteousness' sake bring my soul out of trouble. In your mercy cut off my enemies, and destroy all those who afflict my soul; for I am your servant.

(And again) In your righteousness, O Lord, answer me. And enter not into judgment with your servant.

(2)

Your Spirit is good. Lead me in the land of uprightness.

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. *(3)* Our hope O Lord, glory to You.

(The Faithful stand. The Choir responds to every Petition with "Lord have mercy.")

Priest:

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 the 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 by 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 all our life to Christ, our God.

Choir:

To You, O Lord.

Priest:

For to You, all glory, honor and worship are befit-ting; to the Father and to the Son and to the Holy Spirit, now and ever and to the Ages of Ages.

Choir:

Amen.



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ΑΛΛΗΛΟΥΑΡΙΑ

ALLELUIAS

(p. 206) Ἦχος πλ. δ' (Γα.)

(p. 206) Ἦχος πλ. δ' (Γα.)

1. Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς Σέ, ὁ Θε - ὄς, δι - ὅ - τι φῶς τὰ προ - στά - γμα - τά Σου ἐ -
 Ek niktos orthrizi to pneuma mou pros Se, o The - os, dhi - o - ti fos ta pro - sta - ghma - ta Sou e -
 - πι τῆς γῆς. Ἄλ - λη - λού - Ἰ - α. Ἄλ - λη -
 pi tis ghis. Al - li - lou - i - a. Al - li -
 - λού - Ἰ - α. 2. Δικαιοσύνην μάθε - τε, οἱ ἐ - νοι - κούν - τες ἐ -
 lou - i - a. a. Dhikeosinin mathe - te, i e - ni - koun - des e -
 - πι τῆς γῆς. Ἄλ - λη - λού - Ἰ - α. Ἄλ - λη -
 pi tis ghis. Al - li - lou - i - a. Al - li -
 - λού - Ἰ - α. 3. Ζῆλος λήψεται λαὸν ἀπαιδευτον, καὶ νῦν πῦρ τοὺς ὑ - πε - ναν -
 lou - i - a. a. Zilos lipsete laon apedhefton, ke nin pir tous i - pe - nan -
 - τί - οὺς ἔ - δε - ται. Ἄλ - λη - λού - Ἰ - α.
 di - ous e - dhe - te. Al - li - lou - i - a.
 Ἄλ - λη - λού - Ἰ - α. 4. Πρόσθες αὐτοῖς κακά, Κύριε,
 Al - li - lou - i - a. a. Prosthes aftis kaka, Kyrie,
 πρόσθες αὐτοῖς κακά, τοῖς ἐν - δό - ξοις τῆς γῆς. Ἄλ - λη - λού -
 prosthes aftis kaka, tis en - dho - xis tis ghis. Al - li - lou -
 - Ἰ - α. Ἄλ - λη - λού - Ἰ - α.
 i - a. Al - li - lou - i - a.

1. My spirit seeks You early in the night watches, for Your com - mand - ments are a
 light on the earth. Al - le - lu - i - a. Al - le -
 - lu - i - a. 2. Learn righteousness, you who dwell up - on the earth
 Al - le - lu - i - a. Al - le - lu -
 - i - a. 3. Envy shall seize upon an untaught people, and now fire shall con - sume the
 ad - ver - sar - ies. Al - le - lu - i - a. Al - le -
 - lu - i - a. 4. Bring more evils upon them, O Lord, bring more
 evils upon those who are vain - glo - ri - ous on earth. Al - le - lu -
 - i - a. Al - le - lu - i - a.

ΤΡΟΠΑΡΙΟΝ

(Sing three times.)

(p. 206) *Ἦχος πλ. δ'.*

Ὁ-τε οἱ ἐν-δο-ξοὶ μα-θη-ταί, ἐν τῷ νι-πτῆ-ρι τοῦ Δεί-πνου ἐ-φω - τί - ζον - το, τό-
O-te i en-dho-xi Ma-thi-te, en to ni-pti-ri tou Dhi-pnou e-fo - ti - zon - do, to-

- τε ἰ - οὐ - δας ὁ δυσ-σε - βής, φι-λαρ-γυ - ρί-αν νο - σή-σας ἐ-σκο - τί - ζε - το, καὶ ἀ-
- te i - ou-dhas o dhi-se - vis, fi-lar-ghi - ri-an no - si-sas e-sko - ti - ze - to, ke a-

- νό-μοις κρι-ταῖς, Σὲ τὸν δι-και-ὸν κρι-τὴν πα-ρα - δί - δω - σι. Βλέ - πε χρη - μά-των ἐ-ρα-
- no-mis kri-tes, Se ton dhi-ke-on Kri-tin pa-ra - dhi-dho - si. Vle - pe chri - ma-ton e-ra-

- στά, τὸν δι-ὰ ταῦ-τα ἀγ - χό - νη χρη - σά-με-νον, φεῦ - γε ἀ - κό-ρε-στον ψυ-
- sta, ton dhi-a taf-ta agh - cho - ni chri - sa-me-non, fev - ghe a - ko-re-ston psi-

- χὴν τὴν δι-δα - σκά-λω τοι - αὐ - τα τολ - μή-σα-σαν. Ὁ πε-ρὶ πάν-τας ἀ - γα-
- chin tin dhi-dha - ska - lo ti - af - ta tol - mi-sa-san. O pe-ri pan-das a-gha-

- θός, Κύ - ρι - ε δό - ξα Σοι. δό - ξα Σοι. δό - ξα Σοι.
- thos, Ky - ri - e dho - xa Si. dho - xa Si. dho - xa Si.

Διάκονος:

Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορός:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

(Ὁ Λαὸς ἐγείρεται)

Διάκονος:

Σοφία. Ὁρθοῖ, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.

Τερεῦς:

Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματι σου.

Τερεῦς:

Ἐκ τοῦ κατὰ Ἰωάννην ἁγίου Εὐαγγελίου το ἀνάγνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

TROPARION

(Sing three times.)

(p. 206) *4th Plagal Tone.*

When Your glo-ri-ous Dis - ci - ples were en-light-ened at the wash-ing of the feet be-
fore the Sup-per, then the im - pi-ous Ju-das was dark-ened by the dis - ease of

greed, and de - liv-ered You, the Right-eous Judge, to law-less judg-es. Be - hold, O

lov-er of mon-ey, the one, who hanged him-self for the sake of mon-ey. Flee from

this in - sa-tia-ble de-sire, which dared such a thing a-against the Teach-er. O Lord, Who deals

right - eous - ly with all, glo - ry to You. glo - ry to You.

Deacon:

Let us supplicate the Lord our God, that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

(The Faithful stand)

Deacon:

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

Choir:

And to your spirit.

Priest:

The Lesson is from the Holy Gospel according to St. John. Let us be attentive.

Choir:

Glory to You, O Lord, glory to You.

ΕΥΑΓΓΕΛΙΟΝ Α'
Κεφ. ιγ' 31-38, ιδ' 1-31, ιε' 1-27,
ιστ' 1-33, ιζ' 1-26, ιη' 1

Τερεύς:

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ Μαθηταῖς· Νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσατέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι. Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ Μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ἐγὼ ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι. Λέγει αὐτῷ ὁ Πέτρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις! Ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει, ἕως οὗ ἀπαρνήσῃ με τρίς.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. Καὶ ἐὰν πορευθῶ, καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι, καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ἦτε· καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰμὴ δι' ἐμοῦ. Εἰ ἐγνώκειτέ με, καὶ τὸν Πατέρα μου ἐγνώκειτε ἂν· καὶ ἅπ' ἄρτι γινώσκετέ αὐτόν, καὶ ἐωράκατε αὐτόν.

Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ, ἐώρακε τὸν Πατέρα· καὶ πῶς σὺ λέγεις, δεῖξον ἡμῖν τὸν Πατέρα; Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοὶ ἐστι; Τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἅπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ Πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. Πιστεύετε μοι, ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοὶ ἐστιν· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν Πατέρα μου πορεύομαι, καὶ ὁ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ Πατὴρ ἐν τῷ Υἱῷ. Ἐὰν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. Καὶ ἐγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα· τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς, ὅτι ἐγὼ ἐν τῷ Πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, κάγῳ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολὰς μου, καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ Πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτόν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, καὶ τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐὰν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ Πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με Πατρὸς.

Ταῦτα λελάληκα ὑμῖν, παρ' ὑμῖν μένων· ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα, ἃ εἶπον ὑμῖν. Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά, μηδὲ δευλιάτω. Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον, πορεύομαι πρὸς τὸν Πατέρα· ὅτι ὁ Πατὴρ μου μείζων μου ἐστι. Καὶ νῦν εἶρηκα ὑμῖν, πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·

Ἄλλ' ἵνα γνῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ Πατὴρ, οὕτω ποιῶ· ἐγείρεσθε, ἄγωμεν ἐντεῦθεν. Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ Πατὴρ μου ὁ γεωργός ἐστι. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον, ὃν λελάληκα ὑμῖν. Μείνατε ἐν ἐμοί, κάγῳ ἐν ὑμῖν.

Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μείνη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. Ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοί, κάγῳ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἐὰν μὴ τις μείνη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη,

THE FIRST GOSPEL LESSON
John 13:31-38, 14:1-31, 15:1-27,
16:1-33, 17:1-26, 18:1

Priest:

(13:31-38) So when He had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. Little children, I shall be with you a little while longer. You will seek me, and, as I said, to the Jews, 'Where I am going you cannot come,' so now I say to you. A new commandment I give you, that you love one another. By this all will know that you are My disciples, if you have love for one another."

Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me after-wards." Peter said to Him, "Lord, why can I not follow You now? I will lay down my life for Your sake." Jesus answered him, "Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times."

(14:1-31) "Let not your heart be troubled. You believe in God, believe in me also. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, and if I go to prepare a place for you I will come again to receive you to Myself: that where I am, there you may be also. And where I go you know, and the way you know." Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known my Father also; and from now on you know Him, and have seen Him."

Philip said to Him, "Lord, show us the Father and it is sufficient for us." Jesus said to him: "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father?' Do you not believe that I am in the Father and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works."

"Believe Me that I am in the Father and the Father in me, or else believe Me, for the sake of the works themselves. Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it.

"If you love Me, keep my commandments. And I will pray the Father and He will give you another Comforter, that He will abide with you forever, the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, because He dwells with you, and will be in you. I will not leave you orphans; I will come to you. A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.

"At that day you will know that I am in my Father and you in me, and I in you. He who has my commandments and keeps them, it is he who loves Me. And he who loves me will be loved by My Father, and I will love him and manifest Myself to him." Judas, (*not Iscariot*), said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?" Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words, and the word that you hear is not Mine, but the Father's who sent Me.

These things I have spoken to you while being present with you. "But the Comforter, the Holy Spirit, whom the Father will send in my Name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I. And now I have told you before it comes, that when it does come to pass, you may believe. I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.

"But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here. (15:1-27) I am the true Vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you.

"As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you unless you abide in Me. I am the true vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they

καὶ συνάγουσιν αὐτὰ, καὶ εἰς τὸ πῦρ βάλλουσι, καὶ καίεται. Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ρήματά μου ἐν ὑμῖν μείνη, ὁ ἄν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. Ἐν τούτῳ ἔδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοὶ Μαθηταί.

Καθὼς ἠγάπησέ με ὁ Πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν τὰς ἐντολάς μου τηρήσετε, μείνετε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ Πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνη, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. Ὑμεῖς φίλοι μου ἐστε, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρὸς μου, ἐγνώρισα ὑμῖν. Οὐχ ὑμεῖς με ἐξελεξάσθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα ὅ,τι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. Μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. Εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.

Ὁ ἐμὲ μισῶν, καὶ τὸν Πατέρα μου μισεῖ. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν Πατέρα μου. Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν· «ὅτι ἐμίσησάν με δωρεάν». Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.

Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνων ὑμᾶς, δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. Καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἐγνώσαν τὸν Πατέρα, οὐδὲ ἐμὲ. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.

Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς· Καὶ ἐλθὼν ἐκεῖνος, ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως. Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμὲ· περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν Πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Πάντα ὅσα ἔχει ὁ Πατήρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν, καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα.

Εἶπον οὖν ἐκ τῶν Μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἔστι τοῦτο, ὃ λέγει ἡμῖν, Μικρὸν, καὶ οὐ θεωρεῖτέ με; καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με; καὶ, Ὅτι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα; Ἔλεγον οὖν· Τοῦτο τί ἐστὶν ὃ λέγει, τὸ, Μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.

Ἔγνω οὖν ὁ Ἰησοῦς, ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με; Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. Ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεῖ τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ, ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἢ πεπληρωμένη.

Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρησιᾶ περὶ τοῦ Πατρὸς ἀναγγελεῖ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν· αὐτὸς γὰρ ὁ Πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε, ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. Ἐξῆλθον παρὰ τοῦ Πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα.

gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples.

“As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

“This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends. You are My friends if you do whatever I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. You did not choose Me, but I chose you, and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give it to you. These things I command you, that you love one another.

“If the world hates you, know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me they will also persecute you. If they kept my word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin,

“He who hates Me hates My Father also. If I had not done among them the works that no one else did, they would have no sin, but now they have seen, and also hated both Me and my Father. But this happened that the word might be fulfilled, which is written in their law, ‘They hated Me without cause.’ But when the Comforter comes, whom I shall send you from the Father, the Spirit of truth who proceeds from the Father, He will testify of me. And you also will bear witness, because you have been with Me from the beginning.

(16:1-33) “These things I have spoken to you that you should not be made to stumble. They will put you out from the synagogues; but, the hour is coming that whoever kills you will think that he offers God service. And these things they will do to you because they have not known the Father nor Me. But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.

“But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Comforter will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment; of sin, because they do not believe in Me; of righteousness, because I go to My Father, and you will see Me no more; of judgment, because the ruler of this world is judged.

“I still have many things to say to you but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is mine and declare it to you. All things that the Father has are mine. Therefore I said that He will take of Mine and declare it to you. A little while, and you will not see Me; and again a little while and you will see me, because I go to the Father.”

Then some of His disciples said to one another, “What is this He says to us, ‘A little while and you will not see Me, and again a little while and you will see Me?’ and, ‘because I go to the Father?’” They said therefore, “What is this that He says, ‘A little while?’ We do not know what He is saying.”

Now Jesus knew that they desired to ask Him, and He said to them, “Are you inquiring among yourselves about what I said, ‘A little while and you will not see Me; and again a little while and you will see me?’ Most assuredly, I say to you, that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. A woman when she is in labor has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish for joy that a human being has been born into the world.

“Therefore you now have sorrow; but I will see you again, and your heart will rejoice, and your Joy no one will take from you. And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name, He will give you. Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

Λέγουσιν αὐτῷ οἱ Μαθηταὶ αὐτοῦ· Ἴδε, νῦν παρρησία λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. Νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε; ἰδοὺ ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἐστι. Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίβην ἔξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

Ταῦτα ἐλάλησεν, ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν Υἱόν, ἵνα καὶ ὁ Υἱός σου δοξάσῃ σε, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. ’

Εφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. Νῦν ἐγνώκαν, ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἐγνώσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι, καὶ τὰ ἐμὰ πάντα σὰ ἐστι, καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. Καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν, καθὼς ἡμεῖς. Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ Γραφὴ πληρωθῆ.

Νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ· ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. Ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθεία ἐστι. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κάγῳ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον, καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτόν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ.

Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἐν ὧσι, καθὼς σύ Πάτερ, ἐν ἐμοὶ, κάγῳ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν, ἵνα ὁ κόσμος πιστεύσῃ, ὅτι σύ με ἀπέστειλας. Καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμεν. Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὦσι τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος, ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμὲ ἠγάπησας.

Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ, κάκεῖνοι ὦσι μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἣν δέδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἐγνώ, ἐγὼ δέ σε ἐγνων, καὶ οὗτοι ἐγνώσαν, ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με, ἐν αὐτοῖς ἦ, κάγῳ ἐν αὐτοῖς.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς Μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσηλθεν αὐτός, καὶ οἱ Μαθηταὶ αὐτοῦ.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοὶ

(Ὁ Λαὸς κάθεται)

“These things I have spoken to you in a figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; for the Father Himself loves you, because you have loved Me, and have believed that I came from God. I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.” Jesus answered them, “Do you now believe? Indeed the hour is coming, and already has come, that you will be scattered each to his own, and will leave Me alone. And yet, I am not alone, because the Father is with Me. These things I have spoken to you that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

(17:1-26) Jesus spoke these words, lifted up His eyes to Heaven, and said, “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth; I have finished the work which You have given Me to do. And now, O, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

“I have manifested Your name to the men whom You have given me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things, which You have given me, are from You. For I have given them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You have sent Me.

“I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours and Yours are Mine; and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep in Your name those whom You have given Me that they may be one, as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

“But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. I have given them Your word; and the world has hated them, because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You sent me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

“I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father are in Me and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me, I have given to them, that they may be one, just as We are one; I in them and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

“Father, I desire that they also, whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. O righteous Father! The world has not known You, but I have known You; and these have known that You have sent Me. And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.”

(18:1) Having said these things, Jesus went out with His disciples over the Brook of Kidron, where there was a garden, which He and His disciples entered.

Choir:

Glory to Your forbearance, O Lord, glory to You.

(The Faithful Sit)

(p. 216) Ἦχος πλ. δ'.

ΑΝΤΙΦΩΝΟΝ Α'



1. Ἄρ-χον-τες Λα-ών συ-νή-χθη-σαν, κα-τά τοῦ Κυ-ρίου, καὶ κα-τὰ τοῦ Χρι-στοῦ Αὐ-τοῦ.
Ar-chon-des La-on si-nich-thi-san, ka-ta tou Ky-ri-ou, ke ka-ta tou Chri-stou Af-tou.



2. Λό-γον πα-ρά-νο-μον, κα-τέ-θεν-το κατ' ἐ-μοῦ, Κύ-ρι-ε, Κύ-ρι-ε, μὴ ἐγ-κα-τα-
Lo-ghon pa-ra-no-mon, ka-te-then-do kat' e-mou, Ky-ri-e, Ky-ri-e, mi en-ka-ta-



-λί-πης με. 3. Τὰς αἰ-σθή-σεις ἡ-μῶν, κα-θα-ρὰς τῷ Χρι-στῷ πα-ρα-στή-σω-μεν, καὶ ὡς
li-pis me. 3. Tas e-sthi-sis i-mon, ka-tha-ras to Chri-sto pa-ra-sti-so-men, ke os



φι-λοι Αὐ-τοῦ, τὰς ψυ-χὰς ἡ-μῶν θύ-σω-μεν δι' Αὐ-τόν, καὶ μὴ ταῖς με-ρί-μναις τοῦ βί-ου,
fi-li Af-tou, tas psi-chas i-mon thi-so-men dhi' Af-ton, ke mi tes me-ri-mnes tou vi-ou,

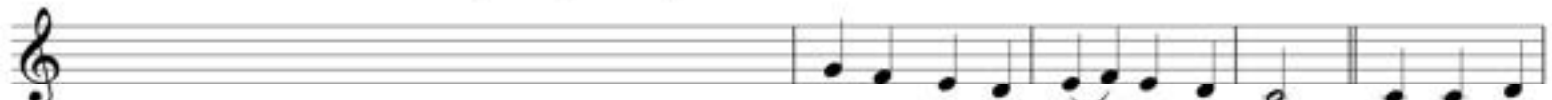


συμ-πι-γῶ-μεν ὡς ὁ Ἰ-ού-δας· ἀλλ' ἐν τοῖς τα-μεί-οις ἡ-μῶν κρά-ξω-μεν· Πά-τερ ἡ-
sim-bni-gho-men os o I-ou-dhas, all' en tis ta-mi-is i-mon kra-xo-men. Pa-ter i-

Θεοτοκίον.



-μῶν ὁ ἐν τοῖς Οὐ-ρα-νοῖς, ἀ-πό τοῦ πο-νη-ροῦ ῥύ-σαι ἡ-μᾶς. Δόξα Πατρὶ καὶ Υἱῷ
-mon o en tis ou-ra-nis, a-po tou po-ni-rou ri-se i-mas. Dhoxa Patri ke Io



καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ-ῶ-νων. Ἀ-μήν. Παρ-θέ-νος
ke Aghia Pnevmati. Ke nin ke ai ke is tous e-o-nas ton e-o-non. A-min. Par-the-nos



ἔ-τε-κες ἀ-πι-ρό-γα-με, καὶ Παρ-θέ-νος ἔ-μει-νας, Μή-τηρ ἀ-νύμ-φευ-τε, Θε-ο-τό-κε Μα-
e-te-kes a-pi-ro-gha-me, ke Par-the-nos e-mi-nas, Mi-tir a-nim-fef-te, The-o-to-ke Ma-



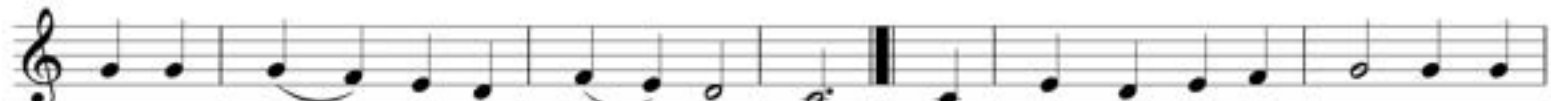
-ρί-α. Χρι-στόν τὸν Θε-ὸν ἡ-μῶν ἰ-κέ-τεν-ε, σω-θῆ-ναι τὰς ψυ-χὰς ἡ-μῶν.
-ri-a. Chri-ston ton The-on i-mon i-ke-tev-e, so-thi-ne tas psi-chas i-mon.

THE FIRST ANTIPHON

(p. 217) 4th Plagal Tone.



1. The rul-ers of the peo-ple take coun-sel to-gether, a-gainst the Lord,



and a-gainst His A-noint-ed One. 2. A law-less ac-cu-sa-tion is



laid a-gainst me Lord; O Lord, do not for-sake me. 3. Let us pre-sent our



sens-es pure to Christ, and as His friends, let us of-fer our souls to Him. Let us not, like



Ju-das choke our-selves with the con-cerns of this world, but from our in-ner-most



depths, let us ery out: "Our Fa-ther, in Heav-en, de-liv-er us from e-vil."

Theotokion.



Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the Ag-es of



Ag-es. A-men. O Mar-y The-o-to-kos, as a Vir-gin you gave birth, and yet re-



-mained a Vir-gin; O un-wed-ded Moth-er, en-treat Christ our God, to save us.

ΑΝΤΙΦΩΝΟΝ Β'

(p. 217) Ἦχος β'.



1. Ἐδρα-με λέ-γων ὁ Ἰ - οὐ - δας, τοῖς πα-ρα - νό-μοις γραμ-μα - τεύ-σι· Τί μοι θέ-λε-τε



δοῦ - ναι, κα - γὼ ὑ-μῖν πα-ρα - δώ-σω αὐ-τόν. Ἐν μέ-σω δὲ τῶν συμ-φω - νούν-των, αὐ-



- τὸς εἰ - στή-κεις ἄ-ο - ρά-τως συμ-φω-νού-με-νος. Καρ-δι-ο - γνώ-στα, φεῖ-σαι τῶν ψυ - χῶν ἡ-



- μῶν. 2. Ἐν ἐ - λέ-ει τὸν Θε - ὄν θε-ρα - πεύ-σω-μεν, ὡ-σπερ Μα - ρί-α ἐ-πὶ τοῦ



δεί - πνου, καὶ μὴ κτη - σῶ - με - θα φι - λαρ - γυ - ρί - αν, ὡς ὁ Ἰ - οὐ - δας,



Ἰ-να πάν-το-τε με-τὰ Χρι-στοῦ, τοῦ Θε-οῦ ἐ - σῶ - με - θα. Δόξα Πατρὶ καὶ



Ἰω καὶ Ἁγίω Πνεύματι. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.



Ὅν ἔ-τε-κες Παρ - θε - νε ἀ-νερ-μη - νεύ-τως, δι-ὰ παν - τὸς ὡς φι - λάν-θρω-πον, μὴ δι-α-



- λί - πης ἐκ-δυ-σω-ποῦ-σα, Ἰ-να κιν - δύ-νων σῶ - σῃ, τοὺς εἰς Σε κα-τα - φεύ-γον - τας.

THE 2ND ANTIPHON

(p. 217) 2nd Tone.



1. Ju-das has - tened to the law-less Scribes say - ing: "What will you give me, and



I will de - liv-er Him to you?" And in - vis-i-bly You stood in the midst of those, con-spir-ing



as to the price that would be a-greed for You. Spare our souls; You, Who know the hearts of



hu-mans. 2. Let us serve God with com - pas-sion, as did Mar-y at the sup-per; and let us



not, like Ju-das, fos-ter av-a-ri-ty, that we may be for - ev-er with Christ, our God.



Theotokion.

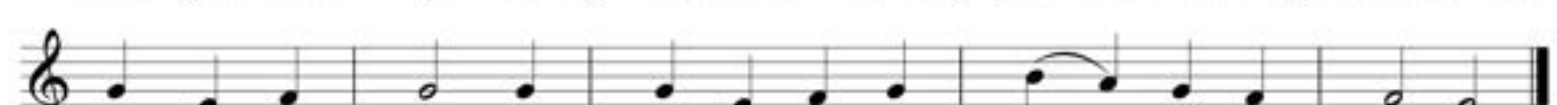
Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the



Ag - es of Ag - es. A - men. Cease not, O Vir - gin, to im - plore Him,



Whom you in - ex - pli - ca - bly bore; that He may save from dan - gers those, who



flee un - to you; for He is ev - er mer - ci - ful.

ΑΝΤΙΦΩΝΟΝ Γ'

(p. 217)

Ἦχος β' (Πα.)

1. Δι-ὰ Λα - ζάρου τὴν ἔ-γερ-σιν Κύ-ρι-ε, τὸ Ὁ-σαν - νά Σοι ἐ - κραύ-γα - ζον,
 Dhi-a La - zar-ou tin e-gher-sin Ky-ri-e, to O-san - na, Si e - krav-gha-zon,

παῖ-δες τῶν Ἐ - βραίων φι - λάν-θρω-πε. Ὁ δὲ πα - ρά-νο-μος Ἰ - ού-δας οὐκ ἠ-βου-
 pe-dhes ton E - vre - on fi - lan-thro-pe. O dhe pa - ra-no-mos I - ou-dhas ouk i-vou-

- λή-θη συ-νι - ἐ - ναι. 2. Ἐν τῷ δεῖ-πνῳ Σου Χρι-στὲ ὁ Θε - ὁς, τοῖς Μα-θη - ταῖς Σου προ-
 li-thi si-ni - e - ne. 2. En to dhi-pno Sou Chri-ste o The-os, tis Ma-thi - tes Sou pro-

- ἐ-λε-γες· εἰς ἐξ ὑ - μῶν πα-ρα - δώ-σει με. Ὁ δὲ πα - ρά-νο-μος Ἰ - ού-δας, οὐκ ἠ-βου-
 e-le-ghes: Is ex i - mon pa-ra-dho-si me. O dhe pa - ra-no-mos I - ou-dhas, ouk i-vou-

- λή-θη συ-νι - ἐ - ναι. 3. Ἰ-ὠ - άν-νη ἐ-ρω - τή-σαν-τι Κύ-ρι-ε, ὁ πα-ρα-δι - δούς Σε τίς
 li-thi si-ni - e - ne. 3. I-o - an-ni e-ro - ti-san-ti Ky-ri-e, o pa-ra-dhi-dhous Se tis

ἐ - στι; τοῦ-τον δι-ὰ τοῦ ἄρ - του ὑ - πέ-δει-ξας, ὁ δὲ πα - ρά-νο-μος Ἰ - ού-δας,
 e - sti? tou-ton dhi-a tou ar - tou i - pe-dhi-xas, o dhe pa - ra-no-mos I - ou-dhas,

οὐκ ἠ-βου - λή-θη συ-νι - ἐ - ναι. 4. εἰς τρι - ά-κον-τα ἄρ - γύ-ρι-α Κύ-ρι-ε, καὶ εἰς
 ouk i-vou - li-thi si-ni - e - ne. 4. Is tri - a-kon-da ar - ghi-ri-a Ky-ri-e, ke is

φί-λη-μα δό-λι-ον, ἐ - ζή-τουν Ἰ-ου - δαῖ-οι ἀ-πο - κτεῖ-ναί Σε. Ὁ δὲ πα - ρά-νο-μος Ἰ-
 fi - li-ma dho-li-on, e - zi-toun I-ou-dhe-i a-po - kti - ne Se. O dhe pa - ra-no-mos I-

- ού-δας, οὐκ ἠ-βου - λή-θη συ-νι - ἐ - ναι. 5. Ἐν τῷ Νι - πτή-ρι Σου Χρι - στὲ ὁ Θε-
 ou-dhas, ouk i vou - li-thi si-ni - e - ne. 5. En to Ni - pti-ri Sou Chri - ste o The-

- ὁς, τοῖς Μα-θη - ταῖς Σου προ - ἐ-τρε-πας· Οὐ-τω ποι - εῖ-τε ὡ-σπερ εἶ-δε - τε. Ὁ δὲ πα-
 os, tis Ma-thi - tes sou pro - e-tre-pes. Ou-to pi - i-te o-sper i-dhe - te. O dhe pa-

THE 3RD ANTIPHON

(p. 217)

2nd Tone. (from D)

1. By rea-son of rais-ing Laz-a-rus, O Mer - ci-ful Lord, the He-brew chil-dren cried: "Ho-
 - san - na to You;" but the law-less Ju - das was un - will - ing to un-der-stand.

2. At Your Sup-per, O Christ our God, You were fore - tell - ing Your Dis - ci - ples:
 "One of you shall be - tray Me;" but the law-less Ju - das was un - will - ing to
 un-der-stand. 3. When John asked You, O Lord, who is Your be - tray - er, You re-
 - vealed him by the bread; but the law-less Ju - das was un - will - ing to un-der-stand.

4. For thir-ty piec-es of sil - ver, and a de - ceit - ful kiss, the Jews sought to
 slay You, Lord; but the law-less Ju - das was un - will - ing to un-der-stand. 5. At the
 wash-ing of the feet, You, O Christ our God, ex - hort-ed Your Dis - ci - ples: "Do the
 same as you have seen," but the law-less Ju - das was un - will - ing to un-der-stand.

- ρά-νο-μος Ἰ - ού-δας, οὐκ ἠ-βου-λή-θη συ-νι - έ - ναι. 6. Γρη-γο - ρεί-τε καὶ προ-σεύ-χε - σθε,
 - ra-no-mos I - ou-dhas, ouk i-vou - li-thi si-ni - e - ne. 6. Ghrigho - ri-te ke pro-sef-che-sthe,

ἱ - να μὴ πει-ρα - σθῆ - τε, τοῖς Μα-θη - ταῖς σου ὁ Θε - ὸς ἡ-μῶν ἔ-λε-γες.
 i - na mi pi-ra - sthi-te, tis Ma-thi - tes Sou o The - os i-mon e-le-ghes.

Ὁ δὲ πα - ρά-νο-μος Ἰ - ού-δας, οὐκ ἠ-βου - λή-θη συ-νι - έ - ναι.
 O dhe pa - ra-no-mos I - ou-dhas, ouk i-vou - li-thi si-ni - e - ne.

Θεοτοκίον

Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί-ω Πνεύ-μα-τι. Καὶ νῦν καὶ ἀ - εὶ καὶ εἰς τοὺς αἰ-
 Dho-xa Pa - tri ke I - o ke A - ghi-o Pnev-ma-ti. Ke nin ke a - i ke is tous e-

- ὦ-νας τῶν αἰ - ώ-νων. Ἄ - μὴν. Δι - ά-σω - σον ἀ-πὸ κιν - δύ-νων τοὺς δού - λους σου Θε-ο-
 o-nas ton e - o-non. A-min. Dhi - a-so - on a-po kin - dhi-non, tous dhou-lous sou The-o-

- τό - κε, ὅ - τι πάν-τες με-τὰ Θε - ὸν, εἰς σέ κα-τα - φεύ-γο - μεν, ὡς
 to - ke, o-ti pan-des me-ta The - on, is se ka-ta - fev-gho-men, os

ἄρ - ρη-κτον τεῖ - χος, καὶ προ - στα - σί - αν.
 ar - ri-kton ti - chos, ke pro - sta - si - an.

(p. 218) *Ἦχος βαρῦς.*

ΚΑΘΙΣΜΑ

Ἐν τῷ δεῖ-πνῳ τοὺς Μα-θη - τὰς δι-α - τρέ - φων, καὶ τὴν σκη-ψιν τῆς προ-δο - σίας γι-
 En to dhi-pno tous Ma-thi - tas dhi-a - tre - fon, ke tin ski-psin tis pro-dho - si-as ghi-

- νώ-σκων, ἐν αὐ - τῷ τὸν Ἰ - ού-δαν δι - ή-λε-γξας, ἀ-δι - ὀρ-θω-τον μὲν τοῦ-τον ἐ-πι-
 no-skon, en af - to ton I - ou-dhan dhi - i - le-ghxas, a-dhi - or-tho-ton men tou-ton e-pi-

- στά-με-νος, γνω - ρί-σαι δὲ πᾶ-σι βου - λό-με-νος, ὅ-τι θέ-λων πα-ρε - δό - θης, ἱ-να
 sta-me-nos, ghno - ri-se dhe pa-si vou - lo-me-nos, o-ti the-lon pa-re - dho - this, i-na

6. "Be vig-i-lant and pray, that you not be tempt-ed;" You, our God, were say-ing to Your Dis-
 - ci-ples; but the law-less Ju - das was un - will - ing to un - der - stand.

Theotokion.

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.

O The - o - to - kos, safe-guard your ser - vants from dan - gers;

for, af - ter God, it is to you that we take ref - uge, as an im-
 - preg - na - ble wall and pro - tec - tion.

(p. 218) *Grave Tone.*

KATHISMA

While feed-ing Your Dis - ci-ples at the Sup - per, and know-ing the scheme of Your be-
 - tray-al, You ac-cused Ju - das, rec-og-niz-ing that he was in - cor-ri-gi - ble. You want-ed to
 make it known to all that You will-ing-ly sur - ren - dered, in or - der to grasp the world



Διάκονος: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύωμεν.

Χορός: Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

(Ὁ Λαὸς ἐγείρεται)

Τερεὺς: Σοφία. Ὁρθοῖ, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός: Καὶ τῷ Πνεύματί σου.

Τερεὺς: Ἐκ τοῦ κατὰ Ἰωάννην ἁγίου Εὐαγγελίου το ἀνάγνωσμα. Πρόσχωμεν.

Χορός: Δόξα σοί, Κύριε, δόξα σοί.

ΕΥΑΓΓΕΛΙΟΝ Β'

Κεφ. ιη' 1-28

Τερεὺς:

Τῷ καιρῷ ἐκείνῳ, ἐξῆλθεν ὁ Ἰησοῦς σὺν τοῖς Μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ Μαθηταὶ αὐτοῦ. Ἦδει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, τὸν τόπον, ὅτι πολλάκις συνήχθη ἐκεῖ ὁ Ἰησοῦς μετὰ τῶν Μαθητῶν αὐτοῦ. Ὁ οὖν Ἰούδας, λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν Ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε; Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. Εἰστίκει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, μετ' αὐτῶν.

Ὡς οὖν εἶπεν αὐτοῖς· ὅτι ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. Ἀπεκρίθη ὁ Ἰησοῦς· εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν· ὅτι οὓς δέδωκάς μοι, οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα.

Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ Ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατήρ, οὐ μὴ πῖω αὐτό;

Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος, καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, καὶ ἀπήγαγον αὐτόν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητῆς· ὁ δὲ Μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ Ἀρχιερεῖ, καὶ συνεισηλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως· ὁ δὲ Πέτρος εἰστίκει πρὸς τὴ θύρα ἔξω.

Ἐξῆλθεν οὖν ὁ Μαθητῆς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ Ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· μὴ καὶ σὺ ἐκ τῶν Μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος· οὐκ εἰμί. Εἰστίκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποικότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος, ἐστὼς καὶ θερμαινόμενος.

Ὁ οὖν Ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν Μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. Ἀπέκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρρησία ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ Ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. Τί με ἐπερωτᾶς; ἐπερώτησον τοὺς ἀκηκόοντας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἃ εἶπον ἐγώ.

Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκῶς, ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν· οὕτως ἀποκρίνη τῷ Ἀρχιερεῖ; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; Ἀπέστειλεν οὖν αὐτόν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν Ἀρχιερέα.

Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ οἱ ὑπηρέται· μὴ καὶ σὺ ἐκ τῶν Μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος καὶ εἶπεν· οὐκ εἰμί. Λέγει εἰς ἐκ τῶν δούλων τοῦ Ἀρχιερέως, συγγενῆς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; Πάλιν οὖν ἠρνήσατο ὁ Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ Πραιτώριον· ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ Πραιτώριον, ἵνα μὴ μανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ Πάσχα.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοί

(Ὁ Λαὸς κάθεται)

Holy Thursday Evening - 174



Deacon: Let us supplicate the Lord our God that we may be deemed worthy to hear the Holy Gospel.

Choir: Lord have mercy. Lord have mercy. Lord have mercy.

(The Faithful stand)

Priest: Wisdom! Rise. Let us hear the Holy Gospel. Peace be unto all.

Choir: And to your spirit.

Priest: The Lesson is from Holy Gospel according to St. John. Let us be attentive.

Choir: Glory to You, O Lord, glory to You.

THE SECOND GOSPEL LESSON

John 18:1-28

Priest:

When Jesus had spoken these words, He went out with His disciples over the Brook of Kidron, where there was a garden which He and His disciples entered. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, “Whom do you seek?” They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am He.” And Judas, who betrayed Him, also stood with them.

Now when He said to them, “I am He,” they drew back and fell to the ground. Then He asked them again, “Whom are you seeking?” And they said, “Jesus of Nazareth.” Jesus answered, “I have told you that I am He. Therefore, if you seek Me let these go their way,” that the saying might be fulfilled which He spoke, “Of those whom You gave Me, I have lost none.”

Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given me?”

Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. Now the disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside.

Then the disciple who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. Then the servant girl who kept the door said to Peter, “Are You not also one of this man’s disciples?” He said, “I am not.” Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

The high priest then asked Jesus about His disci-ples, and His doctrine. Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask me? Ask those who have heard what I said. Indeed they know what I said.”

And when he had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do you answer the high priest like that?” Jesus answered him, “If I have spoken evil, bear witness to the evil; but if well, why do You strike me?” Then Annas sent him bound to Caiaphas, the high priest.

Now Simon Peter stood and warmed himself. Therefore they said to him, “You are not also one of His disciples, are you?” He denied it, and said, “I am not.” One of the servants of the high priest, a relative of him whose ear Peter cut off, said, “Did I not see you in the garden with Him?” Peter then denied again; and immediately a rooster crowed.

Then they led Jesus from Caiaphas to the Praetor-ium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.

Choir:

Glory to Your forbearance, O Lord, glory to You.

(The Faithful Sit)

Holy Thursday Evening - 174

ΑΝΤΙΦΩΝΟΝ Δ'

(p. 221) Ἦχος πλ. α'.

1. Σή-με-ρον ὁ Ἰ - ού-δας, κα-τα-λιμ-πά-νει τὸν Δι - δά-σκα-λον, καὶ πα-ρα-λαμ-βά-νει τὸν δι-
 - α-βο-λον, τυ - φλοῦ-ται τῷ πά-θει τῆς φι-λαρ-γυ - ρί-ας, ἐκ - πί-πτει τοῦ φω-τός, ὁ ἐ-σκο-τι-
 - a-vo-lon, ti - flou - te tō pa-thi tis fi-lar-ghi - ri-as, ek - pi-pti tou fo - tos, o e-sko-ti-
 - σμέ-νος. Πῶς γάρ ἡ - δύ - να-το βλέ-πειν, ὁ τὸν Φω - στη-ρα πω - λή-σας, τρι - ά-κον-τα ἀρ-γυ-
 - sme-nos. Pos gar i - dhi-na-to vle - pin, o ton fo - sti-ra po - li - sas, tri - a-kon-da ar-ghi-
 - ρί - ων; ἀλλ' ἡ-μῖν ἀ - νέ-τει-λεν ὁ πα-θὼν ὑ-πὲρ τοῦ Κό-σμου, πρὸς Ὅν βο - ή-σω-μεν· Ὁ πα-
 - ri - on? all' i-min a - ne-ti-len o pa-thon i-per tou Ko-smou, pros on vo - i-so-men: O pa-
 - θὼν, καὶ συμ-πα-θὼν ἀν-θρώ-ποις, δό - ξα Σοι. 2. Σή-με-ρον ὁ Ἰ - ού-δας, πα-ρα-ποι-
 - thon, ke sim-ba-thon an-thro-pis, dho - xa si. 2. Si-me-ron o I - ou-dhas, pa-ra-pi-
 - εἶ-ται θε-ο - σέ-βει-αν, καὶ ἀλ-λο-τρι - οὔ-ται τοῦ χα - ρί-σμα-τος· ὑ - πάρ-χων μα-θη - τῆς,
 - i - te the-o - se - vi - an, ke al - lo - tri - ou - te tou cha - ri - sma - tos, i - par - chon ma - thi - tis,
 - γί-νε-ται προ-δό-της ἐν ἡ-θει φι-λι - κῷ, δό-λον ὑ-πο - κρύ-πτει, καὶ προ-τι - μά - ται ἀ-
 - ghi-ne-te pro-dho-tis, en i - thi fi - li - kō, dho-lon i-po - kri - pti, ke pro-ti - ma - te a-
 - φρό-νως τῆς τοῦ Δε - σπό-του ἀ - γά - πης, τρι - ά - κον-τα ἀρ-γύ - ρι - α ὀ-δη-
 - fro - nos tis tou Dhe - spo - tou a - gha - pis, tri - a - kon-da ar-ghi - ri - a o-dhi-
 - γὸς γε - νό-με-νος, συ-νε - δρί-ου πα-ρα - νό - μου. Ἡ-μεῖς δὲ ἔ-χον-τες σω-τη-
 - ghos ghe - no-me-nos, si-ne - dhi-ou pa-ra - no - mou. I - mis dhe e - chon - des so - ti-

THE 4TH ANTIPHON

(p. 221) 1st Plagal Tone.

1. To - day Ju - das for - sakes the Mas - ter and takes to him - self the Dev - il; he is
 blind - ed by the pas - sion of av - a - rice, and in his dark - ness falls from the light. For,
 how is he a - ble to see, who sold the Bear - er of Light for thir - ty piec - es of sil - ver? But
 He who suf - fered for the world has be - come the dawn for us. To Him let us cry out;
 "Glo - ry to You, Who suf - fers for and with man - kind." 2. To - day Ju - das sim - u - lates
 god - li - ness, and es - trang - es him - self from grace. While a Dis - ci - ple, he be - comes a trai - tor, and
 un - der a guise of friend - ship he con - ceals de - ceit. He, in his fol - ly pre - fers thir - ty
 piec - es of sil - ver to the love of the Mas - ter, and be - comes a guide to the law - less
 coun - cil. But we, who have Christ as our sal - va - tion, let us glo - ri - fy Him.

Ἦχος α'.

ρί-αν τὸν Χρι-στόν, Αὐ-τόν δο - ξά - σω - μεν. 3. Τὴν φι-λα-δελ - φί-αν κτη - σὼ-με - θα,
 ri-an ton Chri-ston, Af-ton dho - xa - so - men. 3. Tin fi-la-dhel - fi-an kti - so-me-tha,

ὡς ἐν Χρι-στῷ ἀ-δελ-φοί, καὶ μὴ τὸ ἀ-συμ-πα - θές πρὸς τοὺς πλη - σί - ον ἡ - μῶν, Ἰ-να
 os en Chri-sto a-dhel - fi, ke mi to a-sim-ba - thes pros tous pli - si - on i - mon, i-na

μὴ ὡς ὁ δοῦ - λος κα - τα-κρι - θῶ - μεν, ὁ ἀ-νε-λε - ἡ-μῶν, δι-ὰ τὰ δη - νά-ρι-α,
 mi os o dhou - los ka - ta-kri - tho - men, o a-ne-le - i - mon, dhi-a ta dhi - na-ri-a,

καὶ ὡς ὁ Ἰ - οὐ - δας με-τα-με-λη - θέν - τες, μὴ - δὲν ὠ-φε - λή-σω - μεν.
 ke os o I - ou-dhas me-ta-me-li - then - des, mi - dhen o - fe - li - so - men.

Θεοτοκίον.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ - ῶ - νων. Ἀ-
 Dhoxa Patri ke Io ke Aghiō Pnevmati. Ke nin ke ai ke is tous e-o-nas ton e - o - non. A-

μὴν. Δε - δο-ξα - σμέ-να πε-ρι σου, ἐ-λα - λή-θη παν-τα-χοῦ, ὅ-τι ἐ - κύ-η-σας σαρ - κί, τὸν τῶν
 min. Dhe-dho-xa - sme-na pe-ri sou, e-la - li-thi pan-da-chou, o-ti e - ki-i-sas sar - ki, ton ton

ἁ-λῶν Ποι-η - τήν, Θε - ο - τό-κε Μα - ρί-α, πα - νύ-μνη-τε, καὶ ἀ-πει - ρό - γα - με.
 o-lon Pi - i - tin, The - o - to - ke Ma - ri-a, pa - ni-mni-te, ke a - pi - ro-gha - me.

ΑΝΤΙΦΩΝΟΝ Ε'

(p. 222) *Ἦχος πλ. β'.*

1. Ὁ μα-θη - τὴς τοῦ Δι - δα - σκά - λου, συ-νε - φώ-νει τὴν τι - μὴν, καὶ τρι - ἄ-κον-τα
 O ma-thi - tis tou Dhi-dha - ska - lou, si-ne - fo - ni tin ti - min, ke tri - a-kon-da

ἀρ-γυ - ρί-οις, πέ-πρα-κε τὸν Κύ-ρι-ον, φι - λή-μα-τι δο - λί-ω πα-ρα - δούς Αὐ-τόν, τοῖς ἀ-
 ar-ghi - ri - is, pe-pra-ke ton Ky-ri-on, fi - li-ma-ti dho - li-o pa-ra-dhous Af-ton, tis a-

νό-μοις εἰς θά - να - τον. 2. Σή-με-ρον ἔ-λε-γεν ὁ Κτί-στης Οὐ-ρα-νοῦ καὶ γῆς, τοῖς Ἐ-αυ-
 no-mis is tha - na - ton. 2. Si-me-ron e-le-ghe-n o Kti-stis Ou-ra-nou ke ghis, tis E-af-

1st Tone.

3. As broth-ers in Christ, let us ac - quire broth-er-ly love. Let us not lack com-pas-sion for our
 neigh - bors that we may not be con - demned like the un - mer - ci - ful

ser - vant on ac - count of mon - ey, or re - pent like Ju - das to no a - vail.

Theotokion.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the Ag - es of
 Ag - es. A - men. Glo-ri-ous things have been spo-ken of you eve-ry-where; for you have

borne in the flesh the mak-er of all, O Mar-y The-o - to-kos, All-praised, un-wed-ded Bride.

THE 5TH ANTIPHON

(p. 222) *2nd Plagal Tone.*

1. The Dis - ci - ple of the Teach - er con - tract - ed the price, and sold the
 Lord for thir - ty piec - es of sil - ver. With a de - ceit - ful kiss, he sur -

ren - ders Him to death at the hands of the law - less. 2. To - day the Cre - a - tor of

- τοῦ Μα-θη-ταίς Ἦγ-γι-κεν ἡ ὥ-ρα, καὶ ἔ-φθα-σεν Ἰ - οὐ-δας ὁ πα - ρα - δι - δούς με,
 - tou Ma-thi - tes: In-gi-ken i o-ra, ke ef-tha-sen I - ou-dhas o pa - ra - dhi-dhous me,

μὴ τις με ἀρ - νή-ση-ται, βλέ-πων με ἐν τῷ Σταυ - ρῷ, ἐν μέ-σω δὴ - ο λη - στῶν
 mi tis me ar - ni - si - te, vle-pon me en to Stav - ro, en me-so dhi - o li - ston,

πά-σχω γὰρ ὡς ἄν-θρω-πος, καὶ σώ-ζω ὡς φι-λάν-θρω-πος, τοὺς εἰς ἐ-μέ πι - στεύ-ον - τας.
 pa-scho ghar os an-thro-pos, ke so-zo os fi - lan-thro-pos, tous is e-me pi - stev-on - das.

Θεοτοκίον.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ - ῶ - νων. Ἄ-
 Dhoxa Patri ke Io ke Aghio Pnevmati. Ke nin ke ai ke is tous e-o-nas ton e - o - non. A-

- μὴν. Ἡ ἀρ - ρή - κτως, ἐπ' ἐ - σχά-των συλ-λα - βοῦ-σα, καὶ τε - κοῦ - σα, τὸν
 - min. I ar - ri - ktos, ep' e - scha-ton sil - la - vou-sa, ke te - kou - sa, ton

Κτί-στην τὸν Ἰ-δι-ον, Παρ-θέ-νε σώ - ζε, τοὺς σὲ με-γα - λύ - νον - τας.
 Kti - stin ton i - dhi - on, Par - the - ne so - ze, tous se me - gha - li - non - das.

ΑΝΤΙΦΩΝΟΝ ΣΤ'

(p. 223) *Ἦχος βαρῦς.*

1. Σή-με-ρον γρη-γο - ρεῖ ὁ Ἰ - οὐ-δας, πα-ρα - δοῦ-ναι τὸν Κύ-ρι-ον, τὸν πρὸ τῶν αἰ-
 1. Si-me-ron ghri-gho - ri o I - ou-dhas, pa-ra-dhou-ne ton Ky-ri-on, ton pro ton e-

- ῶ - νων Σω - τῆ-ρα τοῦ Κό - σμου, τὸν ἐκ πέν-τε ἄ - ρτων, χορ - τά-σαν-τα πλή - θη.
 - o - non So - ti-ra tou Ko - smou, ton ek pen-de ar - ton, chor - ta-san-da pli - thi.

Σή-με-ρον ὁ ἄ-νο-μος, ἀρ - νεῖ-ται τὸν Δι - δά-σκα-λον, μα-θη-τῆς γε - νό-με-νος, Δε-
 Si-me-ron o a - no-mos, ar - ni - te ton Dhi - dha-ska-lon, ma-thi - tis ghe - no-me-nos, Dhe-

- σπό-την πα - ρέ-δω-κεν, ἀρ-γυ - ρί-ω πέ-πρα-κε, τὸν μάν-να χορ-τά-σαν-τα τὸν ἄν - θρω-πον.
 - spo-tin pa - re-dho-ken, ar-ghi - ri-o pe-pra-ke, ton man-na chor-ta-san-da ton an - thro-pon.

Heav-en and earth said to His Dis - ci-ples: "The hour is near, and Ju-das, who be-trayed Me,
 is at hand. Let no one de - ny Me, see-ing Me on the Cross be-tween two thieves; for as Man I

suf-fer, and as a Lov-er of man-kind, I save those who be - lieve in Me."

Theotokion.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the Ag-es of
 Ag - es. A - men. O Vir - gin, who in the last days in - ef - fa - bly con-

- ceived and bore your own Cre - a - tor, save those, who mag - ni - fy you.

THE 6TH ANTIPHON

(p. 223) *Grave Tone.*

1. To-day, Ju - das is vig-i-lant as to how he can de - liv-er up the Lord, the Sav-ior of the
 1. To-day, Ju - das is vig-i-lant as to how he can de - liv-er up the Lord, the Sav-ior of the

world be-fore all Ag - es, Who with five loaves sat-is-fied the mul-ti-tude. To-day, the trans-
 world be-fore all Ag - es, Who with five loaves sat-is-fied the mul-ti-tude. To-day, the trans-

- gress-sor de-nies the Teach-er; be-com-ing a Dis - ci - ple, he be-trays the Mas - ter. He
 - gress-sor de-nies the Teach-er; be-com-ing a Dis - ci - ple, he be-trays the Mas - ter. He

sold for sil - ver, the One, who sat-is-fied his peo-ple with man - na. 2. To-day, the Ju-

2. Σή-με-ρον τῷ Σταυ-ρῷ προ-σή-λω-σαν, Ἰ-ου-δαῖ-οι τὸν Κύ-ρι-ον, τὸν δι-α-τε-μόν-τα τὴν
 Si-me-ron to Stav-ro pro-si-lo-san, I-ou-dhe-i ton Ky-ri-on, ton dhi-a-te-mon-da tin

θά-λασ-σαν ῥά-βδῳ, καὶ δι-α-γα-γόν-τα αὐ-τούς ἐν ἐ-ρή-μῳ. Σή-με-ρον τῇ λό-γῃ
 tha-las-san ra-vdho, ke dhi-a-gha-ghon-da af-tous en e-ri-mo. Si-me-ron ti lo-ghchi

τὴν πλευ-ρὰν Αὐ-τοῦ ἐ-κέν-τη-σαν, τοῦ πλη-γαῖς μα-στί-ξαν-τος, ὁ-πὲρ αὐ-τῶν τὴν Αἴ-γυ-πτον,
 tin ple-vran af-tou e-ken-di-san, tou pli-ghes ma-sti-xan-dos, i-per af-ton tin E-ghi-pton,

καὶ χο-λὴν ἐ-πό-τι-σαν, τὸν μάν-να, τρο-φὴν αὐ-τοῖς ὁμ-βρή-σαν-τα. 3. Κύ-ρι-ε ἐ-πι τὸ
 ke cho-lin e-po-ti-san, ton man-na, tro-fin af-tis om-vri-san-da. 3. Ky-ri-e e-pi to

πά-θος τὸ ἐ-κού-σι-ον πα-ρα-γε-νό-με-νος, ἐ-βό-ας τοῖς Μα-θη-ταῖς Σου· Κἂν μί-αν
 pa-thos to e-kou-si-on pa-ra-ge-no-me-nos, e-vo-as tis Ma-thi-tes Sou: Kan mi-an

ῶ-ραν οὐκ ἰ-σχύ-σα-τε, ἀ-γρυ-πνή-σαι μετ' ἐ-μοῦ, πῶς ἐ-πηγ-γεί-λα-σθε ἀ-πο-θνή-σκειν δι' ἐ-
 o-ran ouk i-schi-sa-te, a-ghri-pni-se met' e-mou, pos e-pin-gi-la-sthe a-po-thni-skein dhi' e-

- με; Κἂν τὸν Ἰ-ού-δαν θε-ά-σα-σθε, πῶς οὐ κα-θεύ-δει, ἀλ-λά σπου-
 - me? Kan ton I-ou-dhan the-a-sa-sthe, pos ou ka-thev-dhi, al-la spou-

- δά-ζει προ-δοῦ-ναί με τοῖς πα-ρα-νό-μοις; Ἐ-γεί-ρε-σθε, προ-σεύ-ξα-σθε,
 - dha-zi pro-dhou-ne me tis pa-ra-no-mis? E-ghi-re-sthe, pro-sev-xa-sthe,

μὴ τις με ἀρ-νή-ση-ται, βλέ-πων με ἐν τῷ Σταυ-ρῷ. Μα-κρό-θυ-με δό-ξα Σοι.
 mi tis me ar-ni-si-te, vle-pon me en to Stav-ro. Ma-kro-thi-me dho-xa Si.

Θεοτοκίον.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ-
 Dhoxa Patri ke Io ke Aghio Pnevmati. Ke nin ke ai ke is tous e-o-nas ton e-

- de - ans nailed to the Cross the Lord, Who had di - vid - ed the sea with a rod, lead-ing them
 through the wil-der-ness. To - day, they pierced His side with a spear, Who, for their sakes smote
 E - gypt with plagues; they gave Him gall to drink, Who had rained man - na up - on them for
 food. 3. O Lord, when You will-ing-ly came to Your Pas - sion, You de - clared to Your Dis -
 ci - ples; "If you could not watch with Me for one hour, how could you prom - ise to
 die for me? Look at Ju - das, how he sleeps not, but has - tens to be - tray Me to the en - e - my? A -
 rise, pray, lest an - y of you de - ny Me, when you see Me on the Cross." O long
Theotokion.
 suf - fer - ing One, glo - ry to You. Glory to the Father, and to the Son,
 and to the Holy Spirit; now and ever, and to the Ag - es of Ag - es. A - men. Hail! O The - o -
 to - kos! For you con - tained in your womb, the One, Whom the Heav - ens can - not con - tain.

- ώ - νων. Ἄ - μὴν. Χαῖ - ρε Θε - ο - τό - κε ἡ τὸν ἀ - χώ - ρη - τον ἐν Οὐ - ρα - νοῖς, χω -
 - ο - non. A - min. Che - re The - o - to - ke ἡ ton a - cho - ri - ton en Ou - ra - nis, cho -
 - ρή - σα - σα ἐν μή - τρα σου· χαῖ - ρε Παρ - θέ - νε, τῶν Προ - φη - τῶν τὸ κή - ρυ - γμα, δι' ἧς ἡ -
 - ri - sa - sa en mi - tra sou, che - re Par - the - ne, ton Pro - fi - ton to ki - ri - ghma, dhi' is i -
 - μὴν ἔ - λαμ - ψεν ὁ Ἐμ - μα - νου - ἦλ· χαῖ - ρε Μή - τηρ Χρι - στοῦ τοῦ Θε - οῦ.
 - min e - lam - bsen o Em - ma - nou - il: che - re Mi - tir Chri - stou tou The - ou.

Hail! O Vir - gin! The proc - la - ma - tion of Proph - ets, through whom Em - ma - nu - el
 is made man - i - fest to us. Hail! O Moth - er of Christ, our God.

ΚΑΘΙΣΜΑ

(p. 224) Ἦχος βαρῦς.

Ποῖ - ός Σε τρό - πος Ἰ - οὐ - δα, προ - δό - τιν τοῦ Σω - τή - ρος εἰρ - γά - σα - το; μὴ τοῦ χο -
 Pi - os Se tro - pos I - ou - dha, pro - dho - tin tou So - ti - ros ir - gha - sa - to? mi tou cho -
 - ροῦ σὲ τῶν Ἀ - πο - στό - λων ἐ - χώ - ρι - σε; μὴ τοῦ χα - ρί - σμα - τος τῶν ἰ - α - μά - των ἐ -
 - rou se ton A - po - sto - lon e - cho - ri - se? mi tou cha - ri - sma - tos ton i - a - ma - ton e -
 - στέ - ρη - σε; μὴ συν - δει - πνή - σας ἐ - κεί - νοις, σὲ τῆς τρα - πέ - ζης ἀ - πώ - σα - το; μὴ τῶν ἄλ - λων
 - ste - ri - se? mi sin - dhi - pni - sas e - ki - nis, se tis tra - pe - zis a - po - sa - to? mi ton al - lon
 νί - ψας τοὺς πό - δας, τοὺς σοὺς ὑ - πε - ρεῖ - δεν; ὦ πό - σων ἀ - γα - θῶν, ἀ - μνή - μων ἐ -
 ni - psas tous po - dhas, tous sous i - pe - ri - dhen? o po - son a - gha - thon, a - mni - mon e -
 - γέ - νου! καὶ σοῦ μὲν ἡ ἀ - χά - ρι - στος, στη - λι - τεύ - ε - ται γνώ - μη, Αὐ - τοῦ δὲ ἡ ἀ -
 - ghe - nou! ke sou men ἡ a - cha - ri - stos, sti - li - tev - e - te ghno - mi, Af - tou dhe ἡ a -
 - νεί - κα - στος, μα - κρο - θυ - μί - α κη - ρύτ - τε - ται, καὶ τὸ μέ - γα ἔ - λε - ος.
 - ni - ka - stos, ma - kro - thi - mi - a ki - rit - te - te, ke to me - gha e - le - os.

KATHISMA

(p. 224) Grave Tone.

In what man - ner were you worked on, O Ju - das, to be - tray the Sav - ior? Did He
 sep - a - rate you from the com - pa - ny of the A - pos - tles? Did He de - prive you of the grace of
 heal - ing? When you were at the sup - per with the oth - ers, did He drive you from the ta - ble?
 Did He at the wash - ing of the feet of the oth - ers, o - ver - look yours? Oh! How for - get - ful you
 are of the man - y bless - ings! You are con - demned for your in - grat - i -
 - tude, while His boun - ti - ful for - bear - ance and great mer - cy are pro - claimed.

Διάκονος:

Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορός:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Deacon:

Let us supplicate the Lord our God that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

(Ο Λαός ἐγείρεται)

Τερέυς:

Σοφία. Ὁρθοῖ, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματί σου.

Τερέυς:

Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου το ἀνάγνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

**ΕΥΑΓΓΕΛΙΟΝ Γ'
Κεφ. κστ' 57-75**

Τερέυς:

Τῷ καιρῷ ἐκείνῳ, οἱ στρατιῶται 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 ὅλον ἐζήτησαν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσι αὐτόν· καὶ οὐχ εὔρον.

Καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον. Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες, εἶπον· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομηῆσαι αὐτόν. Καὶ ἀναστὰς ὁ Ἀρχιερεὺς, εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί οὐτοί 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 Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ. Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

Τότε ὁ Ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν 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 ἐμπροσθεν 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' ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσελθόντες, οἱ ἐστῶτες, εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. Τότε ἤρξατο καταναθεματίζειν 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 ἀπαρνήση με. Καὶ ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοί

(Ο Λαός κάθεται)

ΑΝΤΙΦΩΝΟΝ Ζ'

(p. 226) Ἦχος πλ. δ'.



1. Τοῖς συλ-λα-βου-σι Σε πα-ρα - νό-μοις, ἀ-νε - χό - με - νος, οὐ-τως ἐ - βό-ας Κύ-ρι-ε· Εἰ καὶ ἐ-πα-
Tis sil - la - vou-si Se pa-ra - no-mis, a-ne - cho-me-nos, ou-tos e - vo-as Ky-ri-e: I ke e-pa-



- τά - ξα-τε τὸν ποι - μέ-να, καὶ δι-ε-σκορ-πί-σα-τε τὰ δώ - δε-κα πρό-βα-τα τοὺς Μα-θη - τὰς μου,
- ta - xa-te ton pi - me-na, ke dhi-e-skor-pi-sa-te ta dho-dhe-ka pro-va-ta tous Ma-thi - tas mou,

(The Faithful stand)

Priest:

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

Choir:

And to your spirit.

Priest:

The reading is from the Holy Gospel according to St. Matthew. Let us be attentive.

Choir:

Glory to You, O Lord, glory to You.

**THE THIRD GOSPEL LESSON
Matthew 26:57-75**

Priest:

And those who had laid hold on Jesus led Him away to Caiaphas the high priest, where the Scribes and the elders were 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, and elders, and all the council sought false testimony against Jesus, to put Him to death, but found none.

Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'" And the high priest arose 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 of 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 shall 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, O Christ! Who is the one who struck You?" Now Peter sat outside in the courtyard. And a servant 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." But again he denied with an oath, "I do not, know this Man!" And a little later those who stood by came up and said to Peter, "Surely you also are one of them, for 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 words of Jesus who had said to him, "Before a rooster crows, you will deny Me three times." So he went out and wept bitterly.

Choir:

Glory to Your forbearance, O Lord, glory to You.

(The Faithful Sit)

THE 7TH ANTIPHON

(p. 226) 4th Plagal Tone.



1. While per - mit - ting the law - less men to seize You, O Lord, you thus de - clared:



"Though you strike down the Shep-herd, and scat-ter the twelve sheep, My Dis - ci-ples, yet I could have

ἡ-δυ - νά-μην πλεί-ους, ἢ δώ - δε - κα λε - γε - ὦ - νας πα - ρα - στη - σαι Ἄγ - γέ - λων· ἀλ - λά μα - κρο - θυ -
 i-dhi - na - min pli - ous, i dho - dhe - ka le - ghe - o - nas pa - ra - sti - se An - ge - lon, al - la ma - kro - thi -
 - μῶ, ἵ - να πλη - ρω - θῆ, ἃ ἐ - δή - λω - σα ὑ - μῖν δι - ἅ τῶν Προ - φη - τῶν μου, ἃ - δη - λα καὶ κρύ - φη - ἄ.
 mo, i - na pli - ro - thi, a e - dhi - lo - sa i - min dhi - a ton Pro - fi - ton mou, a - dhi - la ke kri - fi - a.
 Κύ - ρι - ε δό - ξα Σοι. 2. Τρί - τον ἀρ - νη - σά - με - νος ὁ Πέ - τρος, εὐ - θέ - ως τὸ ῥη - θέν αὐ - τῷ συ -
 Ky - ri - e dho - xa si. 2. Tri - ton ar - ni - sa - me - nos o Pe - tros, ef - the - os to ri - then af - to si -
 - νῆ - κεν· ἀλ - λά προ - σή - γα - γέ Σοι δά - κρυ - α με - τα - νοί - ας. Ὁ Θε - ὸς ἰ - λά - σθη -
 ni - ken, al - la pro - si - gha - ghe Si dha - kri - a me - ta - ni - as. O The - os i - la - sthi -
Θεοτοκίον.
 - τί μοι καὶ σῶ - σον με. Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἀ - γί - ω Πνεύ - μα - τι. Καὶ
 ti mi ke so - on me. Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti. Ke
 νῶν καὶ ἀε - ἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ὡς πύ - λην σω - τή - ρι - ον
 nin ke a - i ke is tous e - o - nas ton e - o - non. A - min. Os pi - lin so - ti - ri - on
 καὶ Πα - ρά - δει - σον τε - ρπνόν, καὶ φω - τὸς ἀ - ἱ - δί - ου, νε - φέ - λην ὑ - πάρ - χου - σαν, τὴν ἀ -
 ke Pa - ra - dhi - son ter - pnon, ke fo - tos a - i - dhi - ou, ne - fe - lin i - par - chou - san, tin a -
 - γί - αν Παρ - θε - νον ὑ - μνή - σω - μεν ἅ - παν - τες, λέ - γον - τες τὸ Χαῖ - ρε αὐ - τῆ.
 ghi - an Par - the - non i - mni - so - men a - pan - des, le - ghon - des to Che - re af - ti.

ΑΝΤΙΦΩΝΟΝ Η'

(p. 227) Ἦχος β'. (Hard chromatic)

1. Εἴ - πα - τε πα - ρά - νο - μοι· τί ἡ - κού - σα - τε πα - ρά τοῦ Σω - τῆ - ρος ἡ - μῶν; οὐ νό - μον ἐ -
 I - pa - te pa - ra - no - mi: Ti i - kou - sa - te pa - ra tou So - ti - ros i - mon? ou no - mon e -
 - ξέ - θε - το, καὶ τῶν Προ - φη - τῶν τὰ δι - δά - γμα - τα; πῶς οὖν ἐ - λο - γί - σα - σθε Πι - λά - τῳ πα - ρά -
 xe - the - to, ke ton, Pro - fi - ton ta dhi - dha - ghma - ta? pos oun e - lo - ghi - sa - sthe Pi - la - to pa - ra -

sum - moned more than twelve le - gions of An - gels by My side; but I for - bear, so that the un -
 - known and se - cret things, which I re - vealed to you through My proph - ets, may be ful - filled." O
 Lord, Glo - ry to You. 2. Pe - ter hav - ing de - nied You three times, straight - way re - called the
 words You said to him, but he brought to You tears of re - pent - ance, say - ing: "God have
Theotokion.
 mer - cy on me, and save me." 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.
 Let us all praise the Ho - ly Vir - gin, as the gate - way to sal - va - tion; as a Par - a - dise of de -
 - light; as a cloud of ev - er - last - ing light, and let us say to her, "Hail!"

THE 8TH ANTIPHON

(p. 227) 2nd Tone. (Hard chromatic)

1. Say you law - less men; what have you heard from our Sav - ior? Did He not set forth the
 teach - ing of the Law and the Proph - ets? How then, could you take coun - sel to hand o - ver to

- δοῦ - ναι, τὸν ἐκ Θε - οῦ Θε - ὄν Λό - γον, καὶ Λυ - τρω - τὴν τῶν ψυ - χῶν ἡ - μῶν;
 - dhou - ne, ton ek The - ou The - on Lo - ghon, ke li - tro - tin ton psi - chon i - mon?

2. Σταυ - ρω - θή - τω! ἔ - κρα - ζον, οἱ τῶν σῶν χα - ρι - σμά - των ἄ - εἰ ἐν - τρυ -
 2. Stav - ro - thi - tol e - kra - zon, i ton son cha - ri - sma - ton a - i en - dri -

- φῶν - τες, καὶ κα - κούρ - γον ἀντ' εὐ - ερ - γέ - του, ἡ - τοῦν - το λα - βεῖν, οἱ τῶν δι -
 - fon - des, ke ka - kour - ghon ant' ev - er - ghe - tou, i - toun - do la - vin, i ton dhi -

- καί - ὡν φο - νευ - ταί· ἐ - σι - ὡ - πας δὲ Χρι - στέ, φέ - ρων αὐ - τῶν τὴν προ -
 - ke - on fo - nef - te, e - si - o - pas dhe Chri - ste, fe - ron af - ton tin pro -

Θεοτοκίον.

- πέ - τει - αν, πα - θεῖν θέ - λων, καὶ σῶ - σαι ἡ - μᾶς ὡς φι - λάν - θρω - πος. Δό - ξα Πα - τρι καὶ Υἱ -
 - pe - ti - an, pa - thin the - lon, ke so - se i - mas os fi - lan - thro - pos. Dho - xa Pa - tri ke I -

- ῶ καὶ Ἄ - γί - ω Πνεύ - μα - τι. Καὶ νῦν καὶ ἄ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ -
 - o ke A - ghi - o Pnev - ma - ti. Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A -

- μὴν. Ὅ - τι οὐκ ἔ - χο - μεν παρ - ρη - σί - αν, δι - ἅ τὰ πολ - λά ἡ - μῶν ἁ - μαρ - τή - μα - τα,
 - min. O - ti ouk e - cho - men par - ri - si - an, dhi - a ta pol - la i - mon a - mar - ti - ma - ta,

σὺ τὸν ἐκ σοῦ γεν - νη - θέν - τα δυ - σώ - πη - σον, Θε - ο - τό - κε Παρ - θε - νε·
 si Ton ek sou ghen - ni - then - da dhi - so - pi - son, The - o - to - ke Par - the - ne,

πολ - λά γὰρ ἰ - σχύ - ει δέ - η - σις Μη - τρός, πρὸς εὐ - μέ - νει - αν Δε - σπό - του. Μὴ πα -
 pol - la ghar i - schi - i dhe - i - sis Mi - tros, pros ev - me - ni - an Dhe - spo - tou. Mi pa -

- ρί - δης ἁ - μαρ - τω - λῶν ἰ - κε - σί - ας ἢ πάν - σε - μνος, ὅ - τι ἐ - λε - ἦ - μων ἐ -
 - ri - dhis a - mar - to - lon i - ke - si - as i pan - se - mnos, o - ti e - le - i - mon e -

Pi - late the Word of God, Who came forth from God, the Re - deem - er of our souls?

2. "Let Him be cru - ci - fied!" cried they, who had al - ways ben - e - fit - ted

by Your gifts of Grace. The slay - ers of the right - eous re - quest - ed to re - ceive a

mal - e - fac - tor, in - stead of the Ben - e - fac - tor; but You, O Christ, were si - lent,

en - dur - ing their im - pu - dence, that You might suf - fer, and save us, as a Lov - ing Lord.

Theotokion.

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. Since we have no bold - ness be - cause of our

man - y sins, O Vir - gin, The - o - to - kos, im - plore the One, Who was born of you; for the

prayer of a Moth - er a - vails much, for the fa - vor of the Mas - ter. All - Ho - ly

La - dy, o - ver - look not the en - treat - ies of us sin - ners; for He is mer - ci - ful and

- στί, και σώ - ζειν δυ - νά - με - νος, ό και πα - θεϊν ύ - πέρ ή - μών κα - τα - δε - ξά - με - νος.
- sti, ke so - zin dhi - na - me - nos, o ke pa - thin i - per i - mon ka - ta - dhe - xa - me - nos.

a - ble to save; and Who al - so con - de - scend - ed to suf - fer for us.

ΑΝΤΙΦΩΝΟΝ Θ'

THE 9TH ANTIPHON

(p. 227) Ἦχος γ'.

(p. 227) 3rd Tone.

1. Ἐ - στη - σαν τὰ τρι - ά - κον - τα άρ - γύ - ρι - α, τήν τι - μήν τοῦ τε - τι - μη - μέ - νου,
E - sti - san ta tri - a - kon - da ar - ghi - ri - a, tin ti - min tou te - ti - mi - me - nou,

1. They set the thir - ty piec - es of sil - ver, as the price of the

όν έ - τι - μή - σαν - το ά - πό υί - ών Ἰ - σρα - ήλ. Γρη - γο - ρεί - τε και προ -
on e - ti - mi - san - do a - po ii - on I - sra - il. Ghri - gho - ri - te ke pro -

Price - less One, on Whom they, of the chil - dren of Is - ra - el had

- σεύ - χε - σθε, ἱ - να μή ει - σέλ - θη - τε εις πει - ρα - σμόν, τό μέν πνεῦ - μα πρό - θυ -
- sef - che - sthe, i - na mi i - sel - thi - te is pi - ra - smon, to men pnev - ma pro - thi -

set a price. Watch and pray that you en - ter not in - to temp - ta - tion! The

- μον, ή δε σάρξ ά - σθε - νής δι - ά του - το γρη - γο - ρεί - τε.
- mon, i dhe sarx a - sthe - nis, dhi - a tou - to ghri - gho - ri - te.

spir - it in - deed is will - ing, but the flesh is weak; There - fore, watch!

2. Ἐ - δω - καν εις τό βρω - μά μου χο - λήν, και εις τήν δι - ψαν μου έ - πό - τι - σάν με ό - ξος.
E - dho - kan is to vro - ma mou cho - lin, ke is tin dhi - psan mou e - po - ti - san me o - xos,

2. They gave me gall to eat, and when I was thirst - y they gave me vin - e - gar to

Συ δε Κυ - ρι - ε ά - νά - στη - σόν με, και άν - τα - πο - δώ - σω αυ - τοίς.
Si dhe Ky - ri - e e a - na - sti - son me, ke an - da - po - dho - so af - tis.

drink; but You, O Lord, raise me up a - gain, and I shall re - pay them.

Θεοτοκίον.

Theotokion.

Δόξα Πατρι και Υίω και Ἁγίω Πνεύματι. Και νυν και άει και εις τους αι - ώ - νας των αι - ώ - νων. Ἄ -
Doxa Patri ke Io ke Aghio Pnevmati. Ke nin ke ai ke is tous e - o - nas ton e - o - non. A -

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the Ag - es of

- μήν. Οί έξ έ - θνων ύ - μνου - μέν σε Θε - ο - τό - κε ά - γνή, ό - τι Χρι - στόν τον Θε - όν ή - μών
- min. I ex e - thnon i - mnou - men se The - o - to - ke a - ghní, o - ti Chri - ston ton The - on i - mon

Ag - es. A - men. We, of the Gen - tiles, praise you, O pure The - o - to - kos, for

ε - τε - κες, τον εκ της κα - τά - ρας τους άν - θρώ - πους, δι - ά σου έ - λευ - θε - ρώ - σαν - τα.
e - te - kes, ton ek tis ka - ta - ras tous an - thro - pous, dhi - a sou e - lef - the - ro - san - ta.

you gave birth to Christ, our God, Who, through you, freed man - kind from the curse.

ΚΑΘΙΣΜΑ

(p. 228) Ἦχος πλ δ΄.

1. Ὡ πῶς Ἰ - ού - δας ὁ πο - τέ σου μα - θη - τής, τὴν προ - δο - σί - αν ἐ - με - λέ - τα κα - τὰ
 O pos I - ou-dhas o po - te Sou ma - thi - tis, tin pro-dho - si-an e-me - le-ta ka - ta
 σου! συ - νε - δεί - πνη - σε δο - λί - ως, ὁ ἐ - πί - βου - λος καὶ ἄ - δι - κος· πο - ρευ - θεις εἰ - πε τοῖς Ἰ - ε -
 Soul si-ne-dhi-pni-se dho - li - os, o e - pi-vou-los ke a - dhi - kos, po-ref-this i - pe tis I-e-
 - ρεῦ - σι· τί μοι πα - ρέ - χε - τε, καὶ πα - ρα - δώ - σω ὑ - μῖν Ἐ - κεῖ - νον, τὸν νό - μον λύ - σαν -
 - ref-si: Ti mi pa - re-che-te, ke pa-ra-dho-so i - min E - ki-non, ton no-mon li-san-
 - τα, καὶ βε - βη - λούν - τα τὸ Σάβ - βα - τον; Μα - κρό - θυ - με Κύ - ρι - ε δό - ξα σοί.
 - da, ke ve-vi-loun-da to Sav-va - ton? Ma-kro-thi-me Ky-ri-e dho-xa Si.

Διάκονος:

Καὶ ὑπὲρ τοῦ καταξιοθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορός:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

(Ὁ Λαὸς ἐγείρεται)

Τερεῦς:

Σοφία. Ὁρθοί, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματι σου.

Τερεῦς:

Ἐκ τοῦ κατὰ Ἰωάννην ἁγίου Εὐαγγελίου το ἀνάγνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

**ΕΥΑΓΓΕΛΙΟΝ Δ΄
 Κεφ. ιη΄ 28-40, ιθ΄ 1-16**

Τερεῦς:

Τῷ καιρῷ ἐκείνῳ, ἄγουσιν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ Πραιτώριον· ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ Πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ΄ ἵνα φάγωσι τὸ Πάσχα.

Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· λάβετε αὐτόν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα· ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν.

Εἰσῆλθεν οὖν εἰς τὸ Πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ἀφ΄ ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν, καὶ οἱ Ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρεταὶ ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἶ σὺ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

KATHISMA

(p. 228) 4th Plagal Tone.

1. How could Ju-das, who was once Your Dis - ci-ple, me-di-ate Your be - tray-al? The
 trai-tor and e-vil - do - er de - ceit-ful-ly supped with You; and go-ing to the priests, he said:
 "What will you of-fer me, and I will de - liv - er to you, Him, Who set a-side the Law
 and pro-faned the Sab-bath?" O Long - suf-fer-ing Lord, glo-ry to You.

Deacon:

Let us supplicate the Lord our God that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

(The Faithful stand)

Priest:

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

Choir:

And to your spirit.

Priest:

The Lesson is from the Holy Gospel according to St. John. Let us be attentive.

Choir:

Glory to You O Lord, glory to You.

**THE FOURTH GOSPEL LESSON
 John 18:28-40, 19:1-16**

Priest:

Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.

Pilate then went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If he were not an evildoer we would not have delivered Him up to you." Then Pilate said to them, "You take Him and judge him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the king of the Jews?" Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?" Jesus answered, "My kingdom is not of this world. If my kingdom was of this world, my servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." Pilate therefore said to him, "Are You a king then?" Jesus answered, "You say rightly that I am a King. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears my voice."

Λέγει αὐτῷ ὁ Πιλάτος· τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ· ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ Πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν Βασιλέα τῶν Ἰουδαίων; Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε· καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, καὶ ἔλεγον· Χαῖρε ὁ Βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ραπίσματα. Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος. Ὅτε οὖν εἶδον αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες· σταύρωσον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν Υἱὸν τοῦ Θεοῦ ἐποίησεν. "

Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ Πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. Λέγει οὖν αὐτῷ ὁ Πιλάτος· ἔμοι οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαί σε; Ἀπεκρίθη ὁ Ἰησοῦς· οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι, μείζονα ἁμαρτίαν ἔχει.

Ἐκ τούτου ἐζήτηε ὁ Πιλάτος ἀπολύσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες· ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, ἑβραϊστὶ δὲ Γαββαθᾶ.

Ἦν δὲ Παρασκευὴ τοῦ Πάσχα, ὥρα δὲ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ Βασιλεὺς ὑμῶν. Οἱ δὲ ἐκραύγασαν· ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν Βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ Ἀρχιερεῖς· οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοι

(Ὁ Λαός κάθεται)

ΑΝΤΙΦΩΝΟΝ Ι'

(p. 231) Ἦχος πλ. β'.

1. Ὁ ἀ-να-βαλ-λό-με-νος φῶς ὡς ἰ - μά-τι-ον, γυ - μνός εἰς κρί-σιν ἴ-στα - το, καὶ ἐν σι-α-
 O a-na-val - lo-me-nos fos os i - ma-ti-on, ghi - mnos is kri-sin i-sta - to, ke en si-a-
 - γό - νι, ρά-πι-σμα ἐ - δέ - ξα-το, ὑ-πὸ χει-ρῶν ὧν ἔ-πλα-σεν· ὁ δὲ πα - ρά-νο-μος λα-
 - gho - ni, ra-pi-sma e - dhe-xa-to, i-po chi-ron on e-pla-sen, o dhe pa - ra-no-mos la-
 - ός, τῷ Σταυ-ρῷ προ - σή-λω-σε, τὸν Κύ-ρι-ον τῆς δό-ξης· Τό-τε τὸ κα-τα - πέ-τα-σμα τοῦ Να-οῦ ἐ-
 - os, τὸ Stav-ro pro - si-lo-se, ton Ky-ri-on tis dho-xis. To-te to ka-ta - pe-ta-sma tou Na-ou e-
 - σχί - σθη, ὁ ἥ-λι-ος ἐ - σκό-τα-σε, μὴ φέ-ρων θε - ἀ-σα-σθαι, θε - ὄν ὑ-βρι - ζό-με-νον,
 - schi - sthi, o i - li-os es - ko-ta-se, mi fe - ron the - a-sa-sthe, The - on i - vri - zo-me-non,

Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all. But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber.

(Chapter 19) So then Pilate took Jesus and scourged Him. And the soldiers twisted a crown of thorns, and put it on His head, and they put on Him a purple robe. Then they said, "Hail, King of the Jews!" And they struck Him with their hands. Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him." Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold, the man!" Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him! Crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a Law, and according to our Law He ought to die, because He made Himself the Son of God."

Therefore when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and I power to release You?" Jesus answered, "You could not have any power at all against Me unless it had been given you from above. Therefore, the one who delivered Me to you has the greater sin."

From then on Pilate sought to release Him. But the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend; whoever makes himself a king speaks against Caesar." When Pilate therefore, heard that saying, he brought Jesus out and sat Him in the judgment-seat in a place that is called The Pavement, but in Hebrew, Gabbatha.

Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your king!" But they cried out, "Away with Him! Away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered. "We have no king but Caesar!" So they took Jesus and led Him away.

Choir:

Glory to Your forbearance, O Lord, glory to You.

(The Faithful Sit)

THE 10TH ANTIPHON

(p. 231) 2nd Plagal Tone.

1. He, who clothed Him - self with light as with a gar - ment, stood na - ked at the
 judg - ment; and re - ceived blows on His cheeks from the hands which He had fash - ioned.
 When the law - less peo - ple nailed the Lord of glo - ry to the Cross, then the veil of the tem - ple was
 rent, and the sun went dark, un - a - ble to en - dure the spec - ta - cle of God

ὄν τρέ-μει τὰ σύμ-παν-τα. Αὐ-τόν προ-σκυ-νή-σω-μεν. 2. Ὁ μα-θη-τής ἠρ-νή-σα-
 on tre-mi ta sim-ban-da. Af-ton pro-ski-ni-so-men. 2. O ma-thi-tis ir-ni-sa-
 -το, ὁ λη-στής ἐ-βό-η-σε: Μνή-σθη-τί μου Κύ-ρι-ε, ἐν τῇ Βα-σι-λεί-ᾳ Σου.
 -to, o ll-stis e-vo-i-se: Mni-sthi-ti mou Ky-ri-e, en ti Va-si-li-a Sou.
Θεοτοκίον.
 Δό-ξα Πα-τρὶ καὶ Υἱ-ῷ καὶ Ἁ-γί-ῳ Πνεύ-μα-τι. Καὶ νῦν καὶ ἀ-εὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ-
 Dho-xa Pa-tri ke I-o ke A-ghi-o Pnev-ma-ti. Ke nin ke a-i ke is tous e-o-nas ton e-
 -ῶ-νων. Ἄ-μην. Εἰ-ρή-νευ-σον τὸν Κό-σμον, ὁ ἐκ Παρ-θέ-νου κα-
 -o-non. A-min. I-ri-nef-son ton Ko-smon, o ek Par-the-nou ka-
 -τα-δε-ξά-με-νος Κύ-ρι-ε, σάρ-κα φο-ρέ-σαι ὑ-πὲρ δού-λων,
 -ta-dhe-xa-me-nos Ky-ri-e, sar-ka fo-re-se i-per dhou-lon,
 Ἰ-να συμ-φώ-νως, Σε δο-ξο-λο-γῶ-μεν φι-λάν-θρω-πε.
 i-na sim-fo-nos, Se dho-xo-lo-ghou-men fi-lan-thro-pe.

ΑΝΤΙΦΩΝΟΝ ΙΑ'

(p. 232) Ἦχος πλ. β'.
 1. Ἀν-τι ἀ-γα-θῶν, ὧν ἐ-ποίη-σας Χρι-στέ, τῷ γέ-νει τῶν Ἑ-βραί-ων σταυ-ρω-
 An-di a-gha-thon, on e-pi-i-sas Chri-ste, to ghe-ni ton E-vre-on stav-ro-
 -θῆ-ναί Σε κα-τε-δί-κα-σαν, ὁ-ξος καὶ χο-λὴν Σε πο-τί-σαν-τες. Ἄλ-λά δὸς αὐ-τοῖς
 thi-ne Se ka-te-dhi-ka-san, o-xos ke cho-lin Se po-ti-san-des. Al-la dhos af-tis
 Κύ-ρι-ε κα-τὰ τὰ ἔρ-γα αὐ-τῶν, ὅ-τι οὐ συ-νή-καν, τὴν Σὴν συ-γκα-τά-βα-σιν.
 Ky-ri-e ka-ta ta er-gha af-ton, o-ti ou si-ni-kan, tin Sin sin-ka-ta-va-sin.

blas-phemed, be-fore Whom all the u-ni-verse trem-bles. Him, let us wor-ship.
 2. The Dis-ci-ple de-nied Him; the thief ex-claimed; "Re-mem-ber me, O Lord, in Your
Theotokion.
 King-dom." Glory to the Father, and to the Son, and to the Holy Spirit; now and ever,
 and to the Ag-es of Ag-es. A-men. Grant peace to the world, O Mer-ci-ful Lord;
 You, Who for Your ser-vants' sake, con-de-scend-ed to take on flesh from the Vir-gin.
 There-fore with one voice we praise You, as a Lov-ing Lord.

THE 11TH ANTIPHON

(p. 232) 2nd Plagal Tone.
 1. In re-turn for the ben-e-fits which You, O Christ, be-stowed to the He-brew race, they con-
 demned You to be cru-ci-fied, giv-ing You vin-e-gar mixed with gall to drink. Ren-der un-to
 them, O Lord ac-cord-ing to their works, for they com-pre-hend-ed not Your con-de-scen-sion.

2. Ἐ - πι τῆ προ - δο - σί - α οὐκ ἠρ - κέ - σθη - σαν Χρι - στὲ τὰ γέ - νη τῶν Ἑ - βραί - ων, ἀλλ' ἐ -
 E - pi ti pro-dho - si - a ouk ir - ke-sthi-san Chri-ste ta ghe-ni ton E - vre-on, all' e -
 - κί - νουν τὰς κε - φα - λὰς αὐ - τῶν, μυ - κτη - ρι - σμόν καὶ χλεύ - ην προ - σά - γον - τες. Ἄλ - λά δὸς αὐ - τοῖς
 ki-noun tas ke-fa - las af-ton, mi-kti-ri-smon ke chlev-in pro - sa-ghon-des. Al-la dhos af-tis
 Κύ - ρι - ε, κα - τὰ τὰ ἔρ - γα αὐ - τῶν, ὅ - τι κε - νά, κα - τὰ Σοῦ ἐ - με - λέ - τη - σαν.
 Ky-ri-e, ka-ta ta er - gha af - ton, o-ti ke - na, ka-ta Sou e-me - le - ti - san.

3. Οὐ - τε γῆ ὡς ἐ - σεί - σθη, οὐ - τε πέ - τραι ὡς ἐρ - ρά - γη - σαν, Ἑ - βραί - ουσ ἔ - πει - σαν,
 Ou-te ghi os e - si - sthi, ou-te pe-trei os er - ra-ghi-san, E - vre-ous e-pi - san,
 οὐ - τε τοῦ Να - οῦ τὸ κα - τα - πέ - τα - σμα, οὐ - τε τῶν νε - κρῶν ἡ ἀ - νά - στα - σις. Ἄλ - λά δὸς αὐ - τοῖς
 ou-te tou Na - ou to ka-ta - pe-ta-sma, ou-te ton ne-kron i a - na-sta-sis. Al-la dhos af-tis
 Κύ - ρι - ε, κα - τὰ τὰ ἔρ - γα αὐ - τῶν, ὅ - τι κε - νά, κα - τὰ Σοῦ ἐ - με - λέ - τη - σαν.
 Ky-ri-e, ka-ta ta er - gha af - ton, o-ti ke - na, ka-ta Sou e-me - le - ti - san.

Θεοτοκίον.
 Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Dhoxa Patri ke Io ke Aghio Pnevmati. Ke nin ke ai ke is tous e-o-nas ton e - o - non. A - min.
 Θε - ὄν ἐκ σοῦ σαρ - κω - θέν - τα ἔ - γνω - μεν Θε - ο - τὸ - κε Παρ -
 The - on ek sou sar - ko - then - ta e - ghno - men The - o - to - ke Par -
 - θε - νε, μό - νη ἀ - γνή, μό - νη εὐ - λο - γη - μέ - νη· δι - ὃ ἀ -
 the - ne, mo - ni a - ghní, mo - ni ev - lo - ghi - me - ní, dhi - o a -
 - παύ - στως, σὲ ἀ - νυ - μνοῦν - τες με - γα - λύ - νο - μεν.
 raf - stos, se a - ni - mnoun - des me - gha - li - no - men.

2. With Your be - tray - al, O Christ, the He - brew race was not con - tent, but
 wagg'd their heads, sneer - ing and mock - ing. Ren - der un - to them, O Lord, ac -
 - cord - ing to their deeds, for they de - vis'd vain things a - gainst You.

3. Nei - ther the earth as it quaked, nor the rocks as they split; nei - ther the veil of the
 Tem - ple, nor the rais - ing from the dead con - vinc'd the He - brews. But You, O Lord, re -
 - ward them ac - cord - ing to their deeds; for they de - vis'd vain things a - gainst You.

Theotokion.
 Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the Ag - es of
 Ag - es. A - men. We have known God through His re - ceiv - ing flesh from you, O
 Vir - gin The - o - to - kos, the on - ly pure, the on - ly bless - ed; there - fore,
 prais - ing you, we un - ceas - ing - ly mag - ni - fy.

ΑΝΤΙΦΩΝΟΝ ΙΒ'

(p. 232) Ἦχος πλ. δ'.

1. Τά - δε λέ - γει Κύ - ρι - ος τοῖς Ἰ - ου - δαί - οις· Λα - ὄς Μου τί ἐ - ποι - η - σά σοι, ἢ τί σοι
 Ta - dhe le - ghi Ky - ri - os tis I - ou - dhe - is: La - os Mou ti e - pi - i - sa si, i ti si

πα - ρη - νώ - χλη - σα; τοὺς τυ - φλοὺς σου ἐ - φώ - τι - σα, τοὺς λε - προύς σου ἐ - κα - θά - ρι - σα, ἄν - δρα
 pa - ri - no - chl - sa? tous ti - flous sou e - fo - ti - sa, tous le - prous sou e - ka - tha - ri - sa, an - dhra

ὄν - τα ἐ - πὶ κλί - νης ἠ - νωρ - θω - σά - μην. Λα - ὄς Μου, τί ἐ - ποι - η - σά σοι, καὶ
 on - da e - pi kli - nis i - nor - tho - sa - min. La - os Mou, ti e - pi - i - sa si, ke

τί μοι ἀν - τα - πέ - δω - κας; ἀν - τι τοῦ μάν - να χο - λήν, ἀν - τι τοῦ ὕ - δα - τος ὄ - ξος, ἀν -
 ti mi an - da - pe - dho - kas? an - ti tou man - na cho - lin, an - ti tou i - dha - tos o - xos, an -

- τι τοῦ ἄ - γα - πᾶν Με, Σταυ - ρῶ Με προ - ση - λώ - σα - τε· Οὐ - κέ - τι στέ - γω λοι - πόν· κα -
 di tou a - gha - pan Me, Stav - ro Me pro - si - lo - sa - te. Ou - ke - ti ste - gho li - ron, ka -

- λέ - σω Μου τὰ ἔ - θνη, καὶ - κεῖ - να Με δο - ξά - σου - σι, σὺν τῷ Πα - τρὶ καὶ τῷ
 le - so Mou ta e - thni, ka - ki - na me dho - xa - sou - si, sin to Pa - tri ke to

Πνε - ῦμα - τι, καὶ - γὰρ αὐ - τοῖς δω - ρή - σο - μαί, ζω - ῆν τὴν αἰ - ώ - νι - ον.
 Pnev - ma - ti, ka - gar af - tis dho - ri - so - mei, zo - in tin e - o - ni - on.

2. Σή - με - ρον τοῦ Να - οῦ τὸ κα - τα - πέ - τα - σμα, εἰς ἔ - λεγ - χον ῥή - γνυ - ται τῶν πα - ρα - νό - μων·
 Si - me - ron tou Na - ou to ka - ta - pe - ta - sma, is e - legh - chon ri - ghní - te ton pa - ra - no - mon,

καὶ τὰς ἰ - δί - ας ἁ - κτί - νας, ὁ ἡ - λι - ος κρύ - πτει, Δε - σπό - τιν ὁ - ρῶν σταυ - ρού - με - νον.
 ke tas i - dhi - as a - kti - nas, o i - li - os kri - pti, Dhe - spo - tin o - ron stav - rou - me - non.

3. Οἱ νο - μο - θέ - ται τοῦ Ἰ - σρα - ἦλ, Ἰ - ου - δαί - οι καὶ Φα - ρι - σαῖ - οι, ὁ χο - ρὸς τῶν Ἀ - πο - στό - λων βο -
 I no - mo - the - te tou I - sra - il, I - ou - dhe - i ke Fa - ri - se - i, o cho - ros ton A - po - sto - lon vo -

THE 12TH ANTIPHON

(p. 232) 4th Plagal Tone.

1. Thus says the Lord to the Ju - de - ans: "O My peo - ple, what have I done to you,
 or where - in have I wea - ried you? To your blind I gave light; your lep - ers I cleansed; your par - a -
 - lyt - ic I raised up. O My peo - ple; what have I done for you, and how have you
 rec - om - pensed Me? In - stead of man - na, gall; in - stead of wa - ter, vin - e - gar; in - stead of
 lov - ing Me, you nailed Me to the Cross. No long - er will I en - dure; I will
 call to Me the Na - tions, and they will glo - ri - fy Me, to - geth - er with the
 Fa - ther and the Spir - it; and I will grant to them e - ter - nal Life."

2. To - day the veil of the Tem - ple is rent in two, as a re - proof to the law - less;
 and the sun hides its own rays, be - hold - ing the Mas - ter on the Cross.

3. The com - pa - ny of the A - pos - tles calls out to you, "O Law - giv - ers of Is - ra - el, Ju - de - ans, and

- ἄ προς ὑ - μᾶς Ἰ - δε να - ὄς, ὄν ὑ - μείς ἐ - λύ - σα - τε, Ἰ - δε ἀ - μνός, ὄν ὑ - μείς ἐ - σταυ - ρώ - σα - τε,
 - a pros i - mas: I - dhe na - os, on i - mis e - li - sa - te, i - dhe a - mnos, on i - mis e - stav - ro - sa - te,

τά - φω πα - ρε - δώ - κα - τῆ, ἀλλ' ἐ - ξου - σί - α ἐ - αυ - του ἀ - νέ - στη. Μὴ πλα - νᾶ - σθε
 ta - fo pa - re - dho - ka - te, all' e - xou - si - a e - af - tou a - ne - sti. Mi pla - na - sthe

Ἰ - ου - δαί - οί· Αὐ - τὸς γάρ ἐ - στίν ὁ ἐν θα - λάσ - σῃ σώ - σας, καὶ ἐν ἐ - ρή - μῳ
 I - ou - dhe - i, Af - tos ghar e - stin o en tha - las - si so - sas, ke en e - ri - mo

θρέ - ψας· Αὐ - τὸς ἐ - στίν ἡ Ζω - ῆ καὶ τὸ Φῶς, καὶ ἡ εἰ - ρή - νη τοῦ Κό - σμου.
 thre - psas, Af - tos e - stin i Zo - i ke to Fos, ke i i - ri - ni tou Ko - smou.

Θεοτοκίον.

Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ω Πνεύ - μα - τι. Καὶ νῦν καὶ ἀε - ἶ καὶ εἰς τοὺς αἰ - ῶ - νας
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti. Ke nin ke a - i ke is tous e - o - nas

τῶν αἰ - ῶ - νων. Ἄ - μὴν. Χαί - ρε ἡ - πύ - λη τοῦ Βα - σι - λέ - ως τῆς δό - ξης, ἣν ὁ
 ton e - o - non. A - min. Che - re i pi - li tou Va - si - le - os tis dho - xis, in o

Ἰ - ψι - στος μό - νος δι - ὠ - δευ - σε, καὶ πά - λιν ἐ - σφρα - γι - σμέ - νην κα -
 I - psi - stos mo - nos dhi - o - dhef - se, ke pa - lin e - sфра - ghi - sme - nin ka -

- τέ - λι - πεν, εἰς σω - τη - ρί - αν τῶν ψυ - χῶν ἡ - μῶν.
 - te - li - pen, is so - ti - ri - an ton psi - chon i - mon.

ΚΑΘΙΣΜΑ

(p. 233) *Ἦχος πλ δ'.*

Ὁ - τε πα - ρέ - στης τῷ Κα - ἰ - ἄ - φα ὁ Θε - ὄς, καὶ πα - ρε - δό - θης τῷ Πι -
 O - te pa - re - stis to Ka - i - a - fa o The - os, ke pa - re - dho - this to Pi -

- λά - τῳ ὁ Κρι - τῆς, αἰ Οὐ - ρά - νι - αι Δυ - νά - μεις, ἐκ τοῦ φό - βου ἐ - σα -
 - la - to o Kri - tis, e Ou - ra - ni - e Dhi - na - mis, ek tou fo - vou e - sa -

Phar - i - sees; be - hold the Tem - ple, which you have de - stroyed; be - hold the Lamb, which you have
 cru - ci - fied. You have de - liv - ered Him to the tomb, but by His own pow - er He has a -
 - ris - en. De - ceive not your - selves, O Ju - de - ans, for in the sea He saved,
 and in the de - sert He fed. He is the Life, and the Light, and the Peace of the world."
Theotokion.
 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. Hail! O Gate - way of the King of
 Glo - ry, through which, on - ly the Most High has passed, and a -
 - gain left sealed, for the sal - va - tion of our souls.

KATHISMA

(p. 233) *4th Plagal Tone.*

When You, O God, stood be - fore Cai - a - phas, and though be - ing the Judge, You were giv - en
 o - ver to Pi - late, the Heav - en - ly Pow - ers were shak - en with fear. Then lift - ed up on the

- λεύ - θη - σαν' τό - τε δὲ καὶ ὑ - ψώ - θης ἐ - πί τοῦ ξύ - λου ἐν μέ - σω δύ - ο λη -
 - lef - thi - san, to - te dhe ke i - pso - this e - pi tou xi - lou en me - so dhi - o li -
 - στῶν, καὶ ἐ - λο - γί - σθης με - τὰ ἀ - νό - μων ὁ ἀ - να - μάρ - τη - τος, δι - ἅ τὸ σῶ - σαι τὸν
 - ston, ke e - lo - ghi - sthis me - ta a - no - mon o a - na - mar - ti - tos, dhi - a to so - se ton
 ἄν - θρω - πον. Ἄ - νε - ξί - κα - κε Κύ - ρι - ε, δό - ξα Σοι.
 an - thro - pon. A - ne - xi - ka - ke Ky - ri - e, dho - xa Si.

Διάκονος:

Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορός:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

(Ὁ Λαὸς ἐγείρεται)

Τερπύς:

Σοφία. Ὁρθοῖ, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματί σου.

Τερπύς:

Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου το ἀνάγνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

**ΕΥΑΓΓΕΛΙΟΝ Ε'
Κεφ. κζ' 3-32**

Τερπύς:

Τῷ καιρῷ ἐκείνῳ, ἰδὼν Ἰούδας, ὅτι ὁ Ἰησοῦς κατεκρίθη, μεταμεληθεὶς, ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς Ἀρχιερεῦσι καὶ τοῖς Πρεσβυτέροις, λέγων· Ἥμαρτον παραδοὺς αἷμα ἀθῶον. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄφει. Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε, καὶ ἀπελθὼν, ἀπήγγαστο.

Οἱ δὲ Ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι. Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ Κεραμέως, εἰς ταφὴν τοῖς ξένοις· διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἱματος ἕως τῆς σήμερον. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος· «Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ Κεραμέως, καθὰ συνέταξέ μοι Κύριος.»

Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ Ἡγεμόνος, καὶ ἐπηρώτησεν αὐτὸν ὁ Ἡγεμὼν, λέγων· Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις· Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν Ἀρχιερέων καὶ τῶν Πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα· ὥστε θαυμάζειν τὸν Ἡγεμόνα λίαν.

Κατὰ δὲ ἑορτὴν, εἰώθει ὁ Ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾗθελον. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ἥδει γὰρ, ὅτι διὰ φθόνον, παρέδωκαν αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

Ἀποκριθεὶς δὲ ὁ Ἡγεμὼν, εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον· Βαραββᾶν. Λέγει αὐτοῖς ὁ Πιλάτος· τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες· Σταυρωθήτω. Ὁ δὲ Ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἐκραζον, λέγοντες· Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος,

Wood be - tween two rob - bers, You the sin - less One, were num - bered with the trans - gres - sors, in or - der to
 save man - kind. O Most for - bear - ing Lord, glo - ry to You.

Deacon:

Let us supplicate the Lord our God that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

(The Faithful stand)

Priest:

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

Choir:

And to your spirit.

Priest:

The Lesson is from the Holy Gospel according to St. Matthew. Let us be attentive.

Choir:

Glory to You O Lord, glory to You.

**THE FIFTH GOSPEL LESSON
Matthew 27:3-32**

Priest:

The Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." And they said, "What is that to us? You see to it." Then he threw down the pieces of silver in the temple, and departed, and went away and went and hanged himself.

But the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, because they are the price of blood." And they consulted together and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, "It is as you say." And while He was being accused by the chief priests and elders He answered nothing. Then Pilate said to Him, "Do You not hear how many things they testify against You?" But He answer him not one word, so that the governor marveled greatly.

Now at the feast the governor was accustomed to releasing to the multitude a prisoner, whom they wished. At that time they had a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" For he knew that they had handed Him over because of envy. While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him." But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!" Pilate said to them, "What then, shall I do with Jesus who is called Christ?" They all said to

ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνε-ται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς, εἶπε· Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν.

Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας, παρέδωκεν ἵνα σταυρωθῇ. Τότε οἱ στρατιῶται τοῦ Ἡγεμόνος παραλαμβάνοντες τὸν Ἰησοῦν εἰς τὸ Πραιτώριον, συνήγαγον ἐπ’ αὐτὸν ὅλην τὴν σπεῖραν· καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε ὁ Βασιλεὺς τῶν Ἰουδαίων· Καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ, εὔρον ἄνθρωπον Κυρηναῖον, ὄνοματι Σίμωνα· τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν Σταυρὸν αὐτοῦ.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοι

(Ὁ Λαὸς κάθεται)

(p. 237) *Ἦχος πλ. β'.*

ΑΝΤΙΦΩΝΟΝ ΙΓ'

1. Τὸ ἄ-θροι - σμα τῶν Ἰ-ου - δαί - ων, τῷ Πι - λά - τῳ ἡ - τή - σαν - το, το a - thri - sma ton I - ou - dhe - on, τὸ Pi - la - τῳ ἡ - ti - san - do,

σταυ - ρω - θῆ - ναί Σε Κύ - ρι - ε· αἰ - τί - αν γὰρ ἐν Σοὶ μὴ εὐ - ρόν - τες, τὸν ὑ - stav - ro - thi - ne Se Ky - ri - e, e - ti - an ghar en Si mi e - vron - des, ton i -

- πεύ - θυ - νον Βα - ραβ - βᾶν ἡ - λευ - θέ - ρω - σαν, καὶ Σε τὸν Δί - και - ον κα - τε - δί - κα - σαν, - pef - thi - non Va - rav - van ἡ - lef - the - ro - san, ke Se ton Dhi - ke - on ka - te - dhi - ka - san,

μι - αι - φο - νί - ας ἐγ - κλη - μα κλη - ρω - σά - με - νοι. Ἀλ - λά δὸς αὐ - τοῖς Κύ - ρι - ε, τὸ ἀν - τα - mi - e - fo - ni - as en - kli - ma kli - ro - sa - me - ni. Al - la dhos af - tis Ky - ri - e, to an - da -

- πό - δο - μα αὐ - τῶν, ὅ - τι κε - νά, κα - τὰ Σοῦ ἐ - με - λέ - τη - σαν. - po - dho - ma af - ton, o - ti ke - na, ka - ta Sou e - me - le - ti - san.

2. Ὅν πάν - τα φρίσ - σει καὶ τρέ - μει, καὶ πᾶ - σα γλώσ - σα ὑ - μνεῖ, Χρι - στὸν Θε - On pan - da fris - si ke tre - mi, ke pa - sa ghlos - sa i - mnei, Chri - ston The -

- οὔ δύ - να - μιν καὶ Θε - οὔ σο - φί - αν οἱ Ἰ - ε - ρεῖς ἐρ - ρά - πι - σαν, καὶ ἔ - δω - καν αὐ - ou dhi - na - min, ke The - ou so - fi - an i I - e - ris er - ra - pi - san, ke e - dho - kan af -

him, “Let Him be crucified!” The governor said, “Why, what evil has He done?” But they cried out all the more, saying, “Let Him be crucified!” When Pilate, saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, “I am innocent of the blood of this just Person; You see to it” And all the people answered and said, “His blood be on us and on our children.”

Then he released Barabbas to them; and when he had scourged Jesus he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. And they stripped Him and put on a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand, And they bowed the knee before Him and mocked Him, saying, “Hail, King of the Jews!” Then they spat on Him, and took the reed and struck Him on the head And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified. Now as they came out, they found a man of Cyrene Simon by name. Him they compelled to bear His cross.

Choir:

Glory to Your forbearance, O Lord, glory to You.

(The Faithful Sit)

(p. 237) *2nd Plagal Tone.*

THE 13TH ANTIPHON

1. The as - sem - bly of the Ju - de - ans de - mand - ed of Pi - late

that You, O Lord, be cru - ci - fied; and find - ing no cause a - gainst You,

they re - leased the pris - on - er, Bar - ab - bas, and con - demned You, the Right - eous One, in -

- cur - ring for them - selves the ac - cu - sa - tion of blood - guilt - i - ness. Ren - der un - to

them, O Lord, ac - cord - ing to their works; for they de - vised vain things a - gainst You.

2. The Priests struck with their hands, and gave gall to drink to Him be - fore Whom all things are

awe - strick - en and trem - ble, Christ, the pow - er and wis - dom of God,

- τῷ χο - λήν, καὶ πάν - τα πα - θεῖν κα - τε - δέ - ξα - το, σῶ - σαι θε - λων ἡ - μᾶς ἐκ
- to cho - lin, ke pan - da pa - thin ka - te - dhe - xa - to, so - se the - lon i - mas ek

τῶν ἀ - νο - μι - ῶν ἡ - μῶν, τῷ ἰ - δί - ῳ αἴ - μα - τι, ὡς φι - λάν - θρω - ποσ.
ton a - no - mi - on i - mon, to i - dhi - o e - ma - ti, os fi - lan - thro - pos.

Theotokion.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ -
Dhoxa Patri ke Io ke Aghio Pnevmati. Ke nin ke ai ke is tous e - o - nas ton e - o - non. A -

- μὴν. Θε - ο - τό - κε ἡ τε - κοῦ - σα, δι - ἅ λό - γου ὑ - πέρ Λό - γον, τὸν
- min. The - o - to - ke i te - kou - sa, dhi - a lo - ghou i - per Lo - ghon, ton

Κτί - στην τὸν ἰ - δι - ον, Αὐ - τὸν δυ - σώ - πει, σῶ - σαι τὰς ψυ - χὰς ἡ - μῶν.
Kti - stin ton i - dhi - on, Af - ton dhi - so - pi, so - se tas psi - chas i - mon.

ΑΝΤΙΦΩΝΟΝ ΙΔ'

(p. 237) Ἦχος πλ. δ'.

1. Κύ - ρι - ε, ὁ τὸν λη - στήν συ - νο - δοι - πό - ρον λα - βῶν, τὸν ἐν αἴ - μα - τι χεῖ - ρας μο - λύ - ναν -
Ky - ri - e, o ton Li - stin si - no - dhi - po - ron la - von, ton en e - ma - ti chi - ras mo - li - nan -

- τα, καὶ ἡ - μᾶς σὺν αὐ - τῷ κα - τα - ρί - θμη - σον, ὡς ἀ - γα - θὸς καὶ φι - λάν - θρω - ποσ.
- da, ke i - mas sin af - to ka - ta - ri - thmi - son, os a - gha - thos ke fi - lan - thro - pos.

2. Μι - κρὰν φω - νὴν ἀ - φῆ - κεν ὁ λη - στής ἐν τῷ σταυ - ρῷ, με - γά - λην πί - στιν εὖ - ρε, μι -
Mi - kran fo - nin a - fi - ken o li - stis en to stav - ro, me - gha - lin pi - stin ev - re, mi -

- ᾧ ῥο - πῆ ἐ - σώ - θη, καὶ πρῶ - τος Πα - ρα - δεῖ - σου, πύ - λα - ς ἀ - νοί - ξας εἰ - σὴλ - θεν.
- a ro - pi e - so - thi, ke pro - tos Pa - ra - dhi - sou, pi - las a - noi - xas ei - sil - then.

Ὁ αὐ - τοῦ τὴν με - τά - νοι - αν προσ - δε - ξά - με - νος, Κύ - ρι - ε δό - ξα Σοι.
O af - tou tin me - ta - noi - an pros - dhe - xa - me - nos, Ky - ri - e dho - xa Si.

Whom eve - ry tongue prais - es. As a Lov - er of man - kind, He con - de - scend - ed to

suf - fer all things, want - ing to save us from our sins by His own Blood.

Theotokion.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the Ag - es of

Ag - es. A - men. O The - o - to - kos! By word, you in - ef - fa - bly bore the

Word, the Cre - a - tor Him - self. Im - plore Him, that He may save our souls.

THE 14TH ANTIPHON

(p. 237) 4th Plagal Tone.

1. O Lord, hav - ing tak - en as Your fel - low - trav - el - er the thief, whose hands were de -

- filed with blood, we ask you to num - ber us with him, as a Good and Lov - ing Lord.

2. The thief up - on the cross spoke in a low tone, but found great faith. In an in - stant he was

saved, and be - ing the first to o - pen the Gates of Par - a - dise, he en - tered. O Lord, Who ac -

- cept - ed his re - pent - ance, glo - ry to You. Glo - ry to the Fa - ther, and to the Son, and to the

Theotokion.

Θεοτοκίον.

Δό-ξα Πα - τρι και Υι - ω και Ά - γί-ω Πνεύ-μα - τι. Και νύν και άε - ι και εις τους αι - ώ-νας
 Dho-xa Pa - tri ke I - o ke A - ghi-o Pnev-ma - ti. Ke nin ke a - i ke is tous e - o-nas

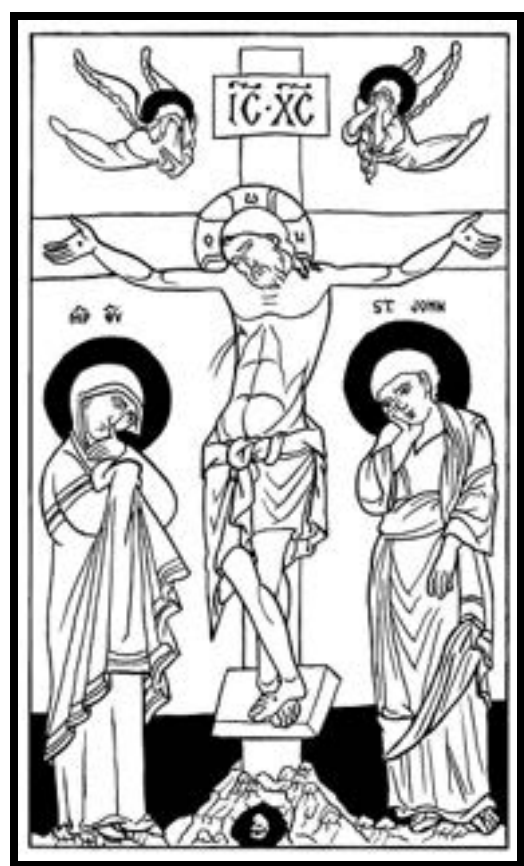
των αι - ώ-νων. Ά-μήν. Χαί-ρε ή δι' Άγ - γέ-λου, την χα-ράν του Κό-σμου δε-ξα - μέ - νη,
 ton e - o - non. A - min. Che-re i dhi' An - ge-lou, tin cha-ran tou Ko-smou dhe-xa - me - ni,

χαί-ρε ή τε - κου - σα, τον Ποι-η - τήν σου και Κύ-ρι-ον, χαί-ρε ή ά-ξι-ω-
 che-re i te - kou - sa, ton Pi - i - tin sou ke Ky-ri-on, che-re i a - xi - o-

- θεϊ - σα γε - νέ - σθαι, Μή-τηρ Χρι - στού του Θε - ου ή - μών.
 - thi - sa ghe - ne - sthe, Mi - tir Chri - stou tou The - ou i - mon.

(Ο Λαός γονατίζει)

(Είς τὸ σημεῖον τοῦτο ὁ Ἱερεὺς ἐξέρχεται ἐκ τοῦ Βήματος κρατῶν τὸν Ἐσταυρωμένον καὶ ἀπαγγέλλει τὸ ἀκόλουθον τροπάριον. Ὁ Λαὸς γονατίζει καθ' ὅλην τὴν διάρκειαν τῆς περιφορᾶς τοῦ Ἐσταυρωμένου.)



Ho - ly Spir - it; now and ev - er, and to the Ag - es of Ag - es. A - men.

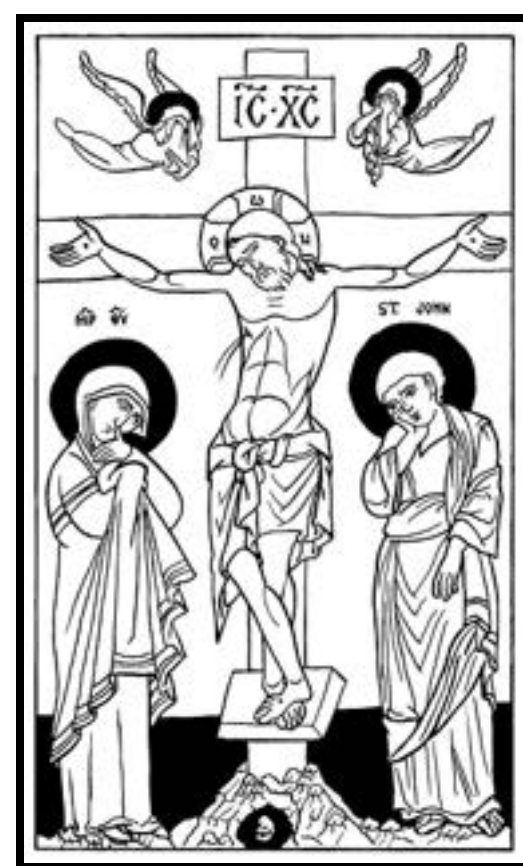
Hail to you, who through an An - gel did re-ceive the joy of the world. Hail to

you, who gave birth to your Cre - a - tor and your Lord. Hail to you, who were found

wor - thy to be - come the Moth - er of Christ, our God.

(The Faithful kneel)

(The Priest carrying the Crucifix, preceded by the Altar Boys, exits from the Sanctuary and proceeds all around the Church, chanting in a monotone the following Hymn. The Faithful kneel, and remain kneeling through the procession.)



ΑΝΤΙΦΩΝΟΝ ΙΕ'

(p. 238)

Ἦχος πλ. β'. (Hard chromatic)

1. Σή - με - ρον κρε - μα̃ - ται ἐ - πί ξύ - λου, ὁ ἐν ὕ - दा - σι τὴν
 Si - me - ron kre - ma - te e - pi xi - lou, o en i - dha - si tin

(3x)
 γὴν κρε - μά - σας. Στέ - φα - νον ἐξ ἄ - καν - θῶν πε - ρι - τί - θε -
 ghin kre - ma - sas. Ste - fa - non ex a - kan - thon pe - ri - ti - the -

(diatonic)
 - ται, ὁ τῶν Ἄγ - γέ - λων Βα - σι - λεύς. Ψευ - δῆ πορ - φύ - ραν πε - ρι -
 - te, o ton An - ge - lon Va - si - lefs. Psev - dhi por - fi - ran pe - ri -

- βάλ - λε - ται, ὁ πε - ρι - βάλ - λων τὸν οὐ - ρα - νὸν ἐν νε - φέ - λαις.
 - val - le - te, o pe - ri - val - lon ton ou - ra - non en ne - fe - les.

Ῥά - πι - σμα κα - τε - δέ - ξα - το, ὁ ἐν Ἰ - ορ - δά - νη ἐ - λευ - θε - ρώ - σας
 Ra - pi - sma ka - te - dhe - xa - to, o en I - or - dha - ni e - lef - the - ro - sas

τὸν Ἄ - δάμ. Ἡ - λους προ - ση - λώ - θη, ὁ Νυμ -
 ton A - dham. I - lis pro - si - lo - thi, o Nim -

- φί - ος τῆς Ἐκ - κλη - σί - ας. Λόγ - χη ἐ - κεν -
 - fi - os tis Ek - kli - si - as. Logh - chi e - ken -

- τή - θη, ὁ Υἱ - ὄς τῆς Παρ - θέ - νου.
 - di - thi, o I - os tis Par - the - nou.

(hard chromatic) (3x)
 Προ - σκυ - νοῦ - μέν Σου τὰ Πά - θη Χρι - στέ. Δεῖ - ξον ἡ - μῖν,
 Pro - ski - nou - men Sou ta Pa - thi Chri - ste. Dhi - xon i - min,

καὶ τὴν ἐν - δο - ξὸν Σου Ἀ - νά - στα - σιν.
 ke tin en - dho - xon Sou A - na - sta - sin.

THE 15TH ANTIPHON

(p. 238)

2nd Plagal Tone. (Hard chromatic)

1. To - day, is hung up-on the Cross He who sus - pend-ed the earth a - mid the
 wa - ters. A crown of thorns crowns him, who is the King of

(3x)
 An - gels. He, who wrapped the Hea - vens in clouds, is wrapped in the
 pur - ple of mock - er - y. He, who freed A - dam in the
 Jor - dan, re - ceived buf - fet - ings. He was trans -
 - fixed with nails, Who is the Bride - groom of the Church. He was
 pierced with a lance, Who is the Son of the Vir - gin.
 We wor - ship Your Pas - sion, O Christ.
 We wor - ship Your Pas - sion, O Christ. Show
 us al - so, Your glo - ri - ous Re - sur - rec - tion.

Ἦχος πλ. β'. (Soft chromatic)



2. Μὴ ὡς Ἰ-ου-δαῖ-οι ἐ-ορ-τά-σω-μεν' καὶ γὰρ τὸ Πά-σχα ἡ-μῶν, ὑ-πὲρ ἡ-μῶν ἐ-τύ-θη Χρι-
Mi os I-ou-dhe-i e-or-ta-so-men, ke ghar to Pa-scha i-mon, i-per i-mon e-ti-thi Chri-



- στός ὁ Θε-ός, ἀλλ' ἐκ-κα-θά-ρω-μεν ἐ-αυ-τούς ἀ-πὸ παν-τός μο-λυ-σμοῦ, καὶ εἰ-λι-κρι-νῶς δε-η-
-stos o The-os, all' ek-ka-tha-ro-men e-af-tous a-po pan-dos mo-li-smou, ke i-li-kri-nos dhe-i-



- θῶ-μεν Ἀὐ-τῷ. Ἀ-νά-στα Κύ-ρι-ε, σῶ-σον ἡ-μᾶς ὡς φι-λάν-θρω-πος. 3. Ὁ Σταυ-ρός Σου
- tho-men Af-to. A-na-sta Ky-ri-e, so-son i-mas os fi-lan-thro-pos. 3. O Stav-ros Sou



Κύ-ρι-ε, ζῶ-ῆ καὶ ἀ-νά-στα-σις ὑ-πάρ-χει τῷ λα-ῷ Σου, καὶ ἐπ' αὐ-τῷ πε-ποι-θό-τες,
Ky-ri-e, zo-i ke a-na-sta-sis i-par-chi to la-o Sou, ke ep' af-to pe-pi-tho-tes,



Σὲ τὸν σταυ-ρω-θέν-τα, Θε-ὸν ἡ-μῶν ὑ-μνοῦ-μεν. Ἐ-λέ-η-σον ἡ-μᾶς.
Se ton stav-ro-then-da, The-on i-mon i-mnou-men. E-le-i-son i-mas.

Θεοτοκίον.



Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ-ῶ-νων. Ἄ-
Dhoxa Patri ke Io ke Aghio Pnevmati. Ke nin ke ai ke is tous e-o-nas ton e-o-non. A-



- μὴν. Ὁ-ρώ-σά Σε κρε-μά-με-νον, Χρι-στέ, ἢ Σὲ κυ-ή-σα-σα, ἀ-νε-βό-α-
- min. O-ro-sa Se kre-ma-me-non, Chri-ste, i Se ki-i-sa-sa, a-ne-vo-a-



τί τὸ ξέ-νον, ὃ ὀ-ρώ, μυστή-ρι-
Ti to xe-non, o o-ro, mi-sti-ri-



- ον Υἱ-έ-μου; πῶς ἐ-πί-ξύ-λου
- on I-e-mou? pos e-pi-xi-lou



θνή-σκεις, σαρ-κὶ πη-γνύ-με-νος, ζω-ῆς Χο-ρη-γέ;
thni-skis, sar-ki pi-ghni-me-nos, zo-is Cho-ri-ghe?

2nd Plagal Tone. (Soft chromatic)



2. Christ, our God, Who is our Pass-o-ver, is sac-ri-ficed for us; there-fore let us



not keep the Feast as the Ju-de-ans, but let us cleanse our-selves from eve-ry de-file-ment,



and sin-cere-ly be-seech Him: "A-rise, O Lord, and in Your mer-cy, save us."



3. Your Cross, O Lord, is life and res-ur-rec-tion to Your peo-ple; and trust-ing in it, we



praise You, our cru-ci-fied Lord. Have mer-cy up-on us.

Theotokion.



Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the Ag-es of



Ag-es. A-men. See-ing You hang-ing on the Cross, O Christ, Your Moth-er cried



a-loud: "What strange mys-ter-y do I see,



my Son? How, do You, the Giv-er of



Life, with Your flesh trans-fixed, die up-on the Wood?"

(p. 239) Ἦχος δ΄. ΚΑΘΙΣΜΑ

Ἐ-ξη - γό - ρα - σας ἡ - μάς, ἐκ τῆς κα - τα - ρας τοῦ νό - μου, τῷ τι - μί - ῳ Σου
 E - xi - gho - ra - sas i - mas, ek tis ka - ta - ras tou no - mou, tō ti - mi - ō Sou

Αἴ - μα - τι, τῷ Σταυ - ρῷ προ - ση - λω - θεῖς, καὶ τῇ λό - γῃ κεν - τη - θεῖς, τὴν ἄ - θα - να -
 E - ma - ti, tō Stav - rō pro - si - lo - this, ke ti lo - ghchi ken - di - this, tin a - tha - na -

- σί - αν ἐ - πῆ - γα - σας ἀν - θρώ - ποις. Σω - τῆρ ἡ - μῶν δό - ξα Σοί.
 - si - an e - pi - gha - sas an - thro - pis. So - tir i - mon dho - xa Si.

Διάκονος:

Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορός:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

(Ὁ Λαὸς ἐγείρεται)

Τερεῦς:

Σοφία. Ὁρθοῖ, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματί σου.

Τερεῦς:

Ἐκ τοῦ κατὰ Μάρκον ἁγίου Εὐαγγελίου το ἀνά-γνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

**ΕΥΑΓΓΕΛΙΟΝ ΣΤ΄
Κεφ. ιε΄ 16-32**

Τερεῦς:

Τῷ καιρῷ ἐκείνῳ, οἱ στρατιῶται ἀπήγαγον τὸν Ἰησοῦν ἔσω τῆς αὐλῆς, ὃ ἐστι Πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν· καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν καὶ λέγειν· Χαῖρε ὁ Βασιλεὺς τῶν Ἰουδαίων. Καὶ ἐτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυν αὐτῷ, καὶ τιθέντες τὰ γόνατα, προσεκύνουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν. Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ’ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν Σταυρὸν αὐτοῦ.

Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστι μεθερμηνευόμενον, Κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ πιεῖν ἔσμυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε. Καὶ σταυρώσαντες αὐτόν, διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ’ αὐτὰ, τίς τί ἄρῃ. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ὁ βασιλεὺς τῶν Ἰουδαίων.

Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστές, ἓνα ἐκ δεξιῶν, καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ. Καὶ ἐπληρώθη ἡ Γραφή, ἡ λέγουσα· «Καὶ μετὰ ἀνόμων ἐλογίσθη». Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐά, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν! σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ Σταυροῦ.

Ὅμοιως δὲ καὶ οἱ Ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους, μετὰ τῶν Γραμματέων, ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Ὁ Χριστὸς, ὁ Βασιλεὺς τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ Σταυροῦ, ἵνα ἴδωμεν, καὶ πιστεύσωμεν αὐτῷ.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοί

(Ὁ Λαὸς κάθεται)

Holy Thursday Evening - 196

(p. 239) 4th Tone. KATHISMA

You ran-somed us from the curse of the Law by Your pre-cious Blood; You have

shed forth im-mor - tal - i - ty up-on man-kind by be-ing nailed to the Cross and

pierced with a spear. O Sav-ior of us all, glo - ry to You.

Deacon:

Let us supplicate the Lord our God, that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

(The Faithful stand)

Priest:

Wisdom! Rise. Let us hear the Holy Gospel. Peace be to all.

Choir:

And to your spirit.

Priest:

The Lesson is from the Holy Gospel according to St. Mark. Let us be attentive.

Choir:

Glory to You O Lord, glory to You.

**THE SIXTH GOSPEL LESSON
Mark 15:16-32**

Priest:

Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. And they clothed Him with purple; and they twisted a crown of thorns, put it on His head, and began to salute Him, “Hail, King of the Jews!” Then they struck Him on the head with a reed, and spat on Him; and bowing the knee, they worshiped Him. And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him. Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, coming out of the country and passing by, to bear His Cross.

And they brought Him to the place Golgotha, which is translated, Place of a Skull. And they gave Him wine mingled with myrrh to drink, but he did not take it. And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take. Now it was the third hour and they crucified Him. And the inscription of his accusation was written above, “THE KING OF THE JEWS.”

With Him they also crucified two robbers, one on His right, and the other on His left. So the Scripture was fulfilled, which says, “And He was numbered with the transgressors.” And those who passed by blasphemed Him wagging their heads and saying, “Aha, You who destroy the temple, and build it in three days, save Yourself and come down from the Cross!”

Likewise the chief priests also, mocking among themselves with the Scribes, said, “He saved others; Himself he cannot save. Let the Christ, the King of Israel, descend now from the Cross, that we may see and believe.”

Choir:

Glory to Your forbearance, O Lord, glory to You.

(The Faithful Sit)

Holy Thursday Evening - 196

ΜΑΚΑΡΙΣΜΟΙ

Ἐν τῇ βασιλείᾳ σου μνησθήτι ἡμῶν Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.
 En ti Vasilía Sou mnisthiti ímon Kyrie, otan elthis en ti Vasilía Sou.

A
 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
 Makarii i ptochi to pnevmati, o-ti af-ton e-stin í Va-si-li-a ton Ou-ra-non.

B **C**
 Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. Μακάριοι οἱ πραεῖς, ὅτι
 Makarii i penthoundes, o-ti af-ti pa-ra-kli-thi-son-de. Makarii i prais, o-ti

αὐτοὶ κληρονομήσουσιν τὴν γῆν. Διὰ ξύλου ὁ Ἄδάμ, παραδείσου γέγονεν ἄποικος,
 af-ti kli-ro-no-mi-sou-si tin ghin. Dhi-a xi-lou o A-dham, Pa-ra-dhi-sou ghe-gho-nen a-pi-kos,

διὰ ξύλου δὲ σταυροῦ, ὁ ληστής παραδείσον ᾤκησεν. Ὁ μὲν γὰρ γευσάμενος ἐντο-
 dhi-a xi-lou dhe stav-rou, o li-stis Pa-ra-dhi-son o-ki-sen. O men ghar ghef-sa-me-nos en-to-

λήν ἠθέτησε τοῦ ποιήσαντος· ὁ δὲ συσταυρούμενος, θεὸν ὁμο-
 lin í-the-ti-se tou pi-í-san-dos, o dhe si-stav-rou-me-nos, The-on o-mo-

λόγησε τὸν κρυπτόμενον. Μνησθήτι καὶ ἡμῶν σωτήρ, ἐν τῇ βασιλείᾳ σου.
 lo-ghi-se ton kri-pto-me-non. Mni-sthi-ti ke í-mon So-tir, en ti Va-si-li-a Sou.

D
 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. Τὸν τοῦ
 Makarii i pinondes ke dhipsondes tin dhikeosinin, o-ti af-ti chor-ta-sthi-son-de. Ton tou

νόμου Ποιητήν, ἐκ μαθιτοῦ ὠνήσαντο ἄνομοι, καὶ ὡς παράνομον αὐτόν, τῷ Πι-
 no-mou Pi-i-tin, ek ma-thi-tou o-ni-san-do a-no-mi, ke os pa-ra-no-mon Af-ton, to Pi-

λάτου βήματι ἔστησαν, κραυγάζοντες· Σταύρωσον, τὸν ἐν ἐρήμῳ τοῦτους
 la-tou ví-ma-ti e-sti-san, krav-gha-zon-des: Stav-ro-son, ton en e-ri-mo tou-tous

THE BEATITUDES

In Your Kingdom, remem-ber us, O Lord, when You come in Your Kingdom. Blessed are those
 that mourn, for they shall be com-fort-ed. Blessed are the poor in spirit, for theirs is the King-dom of

A **B** **C**
 Heav-en. Blessed are the meek; for they shall in-her-it the earth. Be-cause of a tree,
 Ad-am was es-tranged from Par-a-dise; be-cause of the wood of the Cross, the thief a-bode in

Par-a-dise; for the for-mer, in tast-ing, dis-o-beyed the com-mand-ment of the Cre-
 a-tor; but the lat-ter, who was cru-ci-fied with You, con-fessed, ad-mit-ting to

You, the con-cealed God. Re-mem-ber al-so us, O Sav-ior, in Your King-dom.

D
 Blessed are they that hunger and thirst after righteousness; for they shall be filled. The
 law-trans-gres-sors ver-i-ly did buy the Or-dain-er of the law from a Dis-ci-ple. And they
 brought Him be-fore Pi-late as a law-break-er, and shout-ing "Cru-ci-fy the One, who gave them

μαν-να-δο - τή-σαν-τα. Ἡ - μείς δὲ τὸν δί-και-ον, λη-στήν μι-μη - σά - με-νοι, πί-στει κρά-ζο-μεν·
 man-na-dho - ti-san-da. I - mis dhe ton dhi-ke-on, li - stin mi-mi - sa - me-ni, pi-sti kra-zo-men·

Μνή - σθη-τι καὶ ἡ - μῶν Σω - τήρ, ἐν τῇ Βα-σι - λεί-α Σου. Μακάριοι οἱ ἐλεήμονες, ὅ-τι
 Mni - sthi-ti ke i - mon So - tir, en ti Va-si - li-a Sou. Makarii i eleimones, o-ti

αὐ-τοὶ ἐ-λε-η - θή-σον-ται. Τῶν θε-ο - κτό-νων ὁ ἐ-σμός, Ἰ-ου - δαί-ων ἔ-θνος τὸ ἄ-νο-μον,
 af - ti e-le-i - thi-son-de. Ton the-o - kto-non o e-smos, I-ou-dhe-on e-thnos to a-no-mon,

πρὸς Πι - λα-τον ἐμ-μα-νῶς, ἀ-να - κρά-ζων ἔ-λε-γε· Σταύ-ρω-σον, Χρι - στὸν τὸν ἀ - νεύ-θυ-
 pros Pi - la-ton em-ma-nos, a-na - kra-zon e-le-ghe: Stav-ro-son, Chri - ston ton a - nef-thi-

- νον. Βα-ραβ-βᾶν δὲ μᾶλ - λον οὐ-τοὶ ἡ - τή-σαν-το. Ἡ - μείς δὲ φθηγ-γό-με-θα, λη-στοῦ τοῦ εὐ-
 - non. Va-rav-van dhe mal - lon ou-ti i - ti-san-do. I - mis dhe fthen-go-me-tha, li-stou tou ev-

- γνώ - μο-νος, τὴν φω - νὴν πρὸς Αὐ-τόν· Μνή - σθη-τι καὶ ἡ - μῶν Σω - τήρ, ἐν τῇ Βα-σι-
 - ghno-mo-nos, tin fo - nin pros Af-ton: Mni - sthi-ti ke i - mon So - tir, en ti Va-si-

- λεί-α Σου. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅ-τι αὐ-τοὶ τὸν θε - ὄν ὄ-ψον - ται.
 - li - a Sou. Makarii i kathari ti kardhia, o-ti af - ti ton The - on o-pson - de.

Ἡ ζω-η - φό-ρος Σου Πλευ - ρά, ὡς ἐξ Ἐ - δὲμ πη - γῆ ἀ-να - βλύ-ζου-σα, τὴν Ἐκ-κλη-
 I zo-i - fo-ros Sou Plev - ra, os ex E - dhem pi - ghi a-na - vli-zou-sa, tin Ek - kli-

- σί-αν Σου Χρι - στέ, ὡς λο-γι - κὸν πο - τί-ζει Πα - ρά-δει-σον, ἐν - τεῦ - θεν με - ρί-ζου-
 - si-an Sou Chri - ste, os lo-ghi - kon po - ti-zi Pa - ra-dhi-son, en - def - then me - ri-zou-

- σα, ὡς εἰς ἀρ - χάς εἰς τέσ-σα-ρα Εὐ-αγ - γέ-λι-α, τὸν Κό - σμον ἀρ - δεύ-ου-σα, τὴν κτί-σιν εὐ-
 - sa, os is ar-chas is tes-sa-ra Ev-an - ge-li-a, ton Ko - smon ar-dhev-ou-sa, tin kti-sin ef-

- φραί-νου-σα, καὶ τὰ ἔ - θνη πι-στῶς δι - δά - σκου-σα, προ-σκυ-νεῖν τὴν Βα-σι - λεί-αν Σου.
 - fre - nou-sa, ke ta e - thni pi-stos, dhi - dha - skou-sa, pro-ski-nin tin Va-si - li-an Sou.

man-na in the wil-der-ness!" But we, em-u - lat - ing the right-eous thief, cry out in faith: "Re-
 - mem-ber al-so us, O Sav-ior, in Your King-dom." Blessed are the merciful; for they shall ob - tain
 mer - cy. The as - sem-bly of the Ju - de - ans, that law-less swarm of God - slay - ers, shout-ed
 mad-ly to Pi - late, say-ing, cru-ci-fy Christ the in-no-cent, and ask-ing that Bar - ab-bas
 ra-ther be re-leased. But we ex-press the words of the grate-ful thief: "Re-mem-ber al-so us, O
 Sav-ior, in Your King - dom." Blessed are the pure in heart; for they shall see God.
 Your life-bear-ing side, O Christ, o-ver-flows like a spring from E-den, wa-ter-ing Your Church, and
 mak-ing it a liv - ing par-a-dise; then di - vid-ing the glad tid-ings in-to four
 Gos - pels, as head - wa - ters, it ir-ri-gates the world, glad-den-ing cre - a - tion, and
 teach - ing the Gen - tiles to a - dore Your King - dom in faith. Blessed are the peacemakers;
 for they shall be called the chil-dren of God. You were cru-ci-fied O Christ, for my sake, to be-

G

Μακάριοι οἱ εἰρηνοποιοί, ὅ-τι αὐ-τοὶ ὕ-ιοι Θε - οῦ κλη - θή-σον-ται. Ἐ-stav-ρώ-θης δι' ἐ-
 Makarii i irinopoií, o-ti af-ti I-i The-ou kli-thi-son-de. E-stav-ro-this dhi' e-

- μέ, ἵ-να ἐ - μοὶ πη - γά-σης τὴν ἄ-φε-σιν, ἐ-κεν - τή-θης τὴν πλευ-ράν, ἵ-να κρου-νοὺς ζω-
 - me, i-na e - mi pi - gha-sis tin af-e-sin, e-ken - dí-this tin ple-vran, i-na krou-nous zo-

- ἦς ἄ-να - βλύ-σης μοι, τοῖς ἡ - λοῖς προ - σή-λω - σαι, ἵ-να ἐ - γὼ τῷ βά - θει τῶν πα-θη-
 - is a-na - vli - sis mi, tis i - lis pro - si-lo - se, i-na e - gho to va - thi ton pa-thi-

- μά-των Σου, τὸ ὕ - ψος τοῦ κρά-τους Σου, πι-στού-με-νος κρά-ζω Σοί· ζω-ο - δό - τα Χρι-
 - ma-ton Sou, to i - psos tou kra-tous Sou, pi-stou-me-nos kra-zo Si: zo-o - dho - ta Chri-

H

- στέ, δό - ξα καὶ τῷ Σταυ-ρῷ Σῶ-τερ, καὶ τῷ Πά-θει Σου. Μακάριοι οἱ δεδιωγμένοι ἔνεκεν
 - ste, dho - xa ke to Stav-ro So-ter, ke to Pa-thi Sou. Makarii i dhedhioghmeni eneken

δικαιοσύνης, ὅ-τι αὐ-τῶν ἐ-στὶν ἡ βα-σι - λεί - α τῶν Οὐ-ρα-νῶν. Σταυ-ρου - μέ-νου Σου Χρι-
 dhikeosinis, o-ti af-ton e-stin i Va-si - li - a ton Ou-ra-non. Stav-rou - me-nou sou Chri-

- στέ, πᾶ-σα ἡ κτί-σις βλέ-που-σα ἔ-τρε-με· τὰ θε - μέ-λι-α τῆς γῆς, δι-ε-δο-νεῖ-το φό-βῳ τοῦ
 - ste, pa-sa i kti-sis vle-pou-sa e-tre-me, ta the-me-li-a tis ghis, dhi-e-dho-ni-to fo-vò tou

κρά-τους Σου, φω - στή - ρες ἐ - κρύ-πτον - το, καὶ τοῦ Να - οῦ ἐρ - ρά - γη τὸ
 kra-tous Sou, fo - sti - res e - kri-pton - do, ke tou Na - ou er - ra - ghi to

κα-τα - πέ-τα-σμα· τὰ ὄ - ρη ἐ - τρό-μα - ξαν, καὶ πέ-τραι ἐ - σχί-σθη-σαν,
 ka-ta - pe-ta-sma, ta o - ri e - tro-ma - xan, ke pe-tre e - schi-sthi-san,

καὶ λη - στής ὁ πι - στός, κραυ - γά - ζει Σοί σὺν ἡ - μῖν· Σω-τήρ τὸ Μνή-σθη-τι.
 ke li - stis o pi - stos, krav - gha - zi Si sin i - min: So - tir to Mni-sthi-ti.

I

Μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς, καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευ-
 Makarii este otan onidhisosin imas, ke dhioxosi, ke iposi pan poniron rima kath' imon, pseu-

- come the Source of my for - give-ness. And Your side was pierced, that you might cause streams of
 life to flow for me. You were fas - tened with nails, that I may sense the depth of Your
 Pas-sion and the height of Your pow-er, and cry out to You: "O Life-giv-ing Christ, glo-ry to Your
 Cross and Pas-sion, O Sav-ior." Blessed are they, which are persecuted for righteousness' sake;
 for theirs is the King-dom of Heav-en. All cre - a - tion, O Christ, be - hold-ing Your
 Cru-ci - fix-ion, trem - bled. The foun - da-tions of the earth were shak - en for
 dread of Your might; the lights of the fir-ma-ment went in-to hid-ing; the veil of the
 Tem-ple was rent; the moun - tains quaked; and the rocks burst a - sun - der, as
 the be - liev-ing thief cries out with us, un-to You: "O Sav-ior, re - mem-ber us."
I
 Blessed are you when men shall revile you, and persecute you,
 and say all kinds of evil a-against you false-ly for my sake. O Lord, on the Cross You

- δό - με - νοί ἔ - νε - κεν ἐ - μου. Τὸ χει - ρό - γρα - φον ἡ - μῶν, ἐν τῷ Σταυ - ρῷ δι - ἔρ - ρη - ξας Κύ - ρι - ε,
- dho - me - noi e - ne - ken e - mou. To chi - ro - ghra - fon i - mon, en to Stav - ro dhi - er - ri - xas Ky - ri - e,

καὶ λο - γι - σθεις ἐν τοῖς νε - κροῖς, τὸν ἐ - κεί - σε τύ - ραν - νον ἔ - δη - σας, ῥυ - σά - με - νος ἅ - παν -
ke lo - ghi - sthis en tis ne - kris, ton e - ki - se ti - ran - non e - dhi - sas, ri - sa - me - nos a - pan -

- τας ἐκ δε - σμῶν θα - νά - του τῆ Ἀ - να - στά - σει Σου, δι' ἧς ἐ - φω - τί - σθη - μεν, φι - λάν - θρω - πε
- das ek dhe - smon tha - na - tou ti A - na - sta - si Sou, dhi' is e - fo - ti - sthi - men, fi - lan - thro - pe

Κύ - ρι - ε, καὶ βο - ῶ - μέν Σοί· Μνή - σθη - τι καὶ ἡ - μῶν Σω - τήρ, ἐν τῇ Βα - σι - λεί - α Σου.
Ky - ri - e, ke vo - o - men Si: Mni - sthi - ti ke i - mon So - tir, en ti Va - si - li - a Sou.

Χαίρετε καὶ ἀγαλλιᾶσθε, ὅ - τι ὁ μι - σθὸς ὑ - μῶν πο - λὺς ἐν τοῖς Οὐ - ρα - νοῖς. Ὁ ὑ - ψω - θεὶς ἐν τῷ Σταυ -
Cherete ke aghalliasthe, o - ti o mi - sthos i - mon po - lis en tis Ou - ra - nis. O i - pso - this en to Stav -

- ρῷ, καὶ τοῦ θα - νά - του λύ - σας τὴν δύ - να - μιν, καὶ ἐ - ξα - λεί - ψας ὡς Θε - ὄς, τὸ καθ' ἡ - μῶν χει -
- ro, ke tou tha - na - tou li - sas tin dhi - na - min, ke e - xa - li - psas os The - os, to kath' i - mon chi -

- ρό - γρα - φον Κύ - ρι - ε, λη - στοῦ τὴν με - τά - νοι - αν, καὶ ἡ - μῖν πα - ρά - σχου μό - νε φι -
- ro - ghra - fon Ky - ri - e, li - stou tin me - ta - ni - an, ke i - min pa - ra - schou mo - ne fi -

- λάν - θρω - πε, τοῖς πί - στει λα - τρεῦ - ου - σι, Χρι - στὲ ὁ Θε - ὸς ἡ - μῶν, καὶ βο - ῶ - σί Σοί·
- lan - thro - pe, tis pi - sti la - trev - ou - si, Chri - ste o The - os i - mon, ke vo - o - si Si:

Μνή - σθη - τι καὶ ἡ - μῶν Σω - τήρ, ἐν τῇ βα - σι - λεί - α Σου. Δό - ξα Πα - τρι καὶ Υἱ -
Mni - sthi - ti ke i - mon So - tir, en ti va - si - li - a Sou. Dho - xa Pa - tri ke I -

- ῶ καὶ Ἀ - γί - ω Πνεῦ - μα - τι. Τὸν Πα - τέ - ρα καὶ Υἱ - ὄν, καὶ τὸ Πνεῦ - μα πάν - τες τὸ ἅ - γι - ον,
- o ke A - ghi - o Pnev - ma - ti. Ton Pa - te - ra ke I - on, ke to Pnev - ma pan - des to a - ghi - on,

ὁ - μο - φῶ - νως οἱ πι - στοί, δο - ξο - λο - γεῖν ἄ - ξί -ως εὐ - ξώ - με - θα, Μο - νά - δα Θε - ὄ - τη -
o - mo - fo - nos i pi - sti, dho - xo - lo - ghin a - xi - os ev - xo - me - tha, Mo - na - dha The - o - ti -

tore the writ of or - di - nanc - es a - gainst us; and num - bered a - mong the dead, You bound up the

ty - rant there, de - liv - er - ing all from the bonds of death by Your Res - ur - rec - tion, through which

we have been il - lu - mi - nat - ed. O Mer - ci - ful Lord, we cry out to You: "Re -

- mem - ber al - so us, O Sav - ior, in Your King - dom." Rejoice and be glad, for great is your re -

- ward in Heav - en. O Christ our God, Who was lift - ed up on the Cross, and as

God, loosed the pow - er of death, and e - rad - i - cat - ed the writ of or - di - nanc - es a - gainst us, grant

al - so to us, O Lord, who wor - ship You in faith, the re - pent - ance of the thief, as we

cry out to You: "Re - mem - ber al - so us, O Sav - ior, in Your King - dom."

Glo - ry to the Fa - ther, and to the Son, and the Ho - ly Spir - it. Come, all you be - liev -

- ers, let us wor - thi - ly, with one mind pray, glo - ri - fy - ing the one God - head in three

Per - sons; the Fa - ther, Son, and Ho - ly Spir - it; per - ma - nent, with - out con - fu - sion,

- τος, ἐν τρι - σὶν ὁ - πάρ - χου - σαν ὁ - πο - στά - σε - σιν, ἀ - σύγ - χυ - τον μέ - νου - σαν, ἀ - πλὴν, ἀ - δι -
 - tos, en tri - sin i - par - chou - san i - po - sta - se - sin, a - sigh - chi - ton me - nou - san, a - plin, a - dhi -

- αἰ - ρε - τον καὶ ἀ - πρό - σι - τον, δι' ἧς ἐ - κλυ - τρού - με - θα, τοῦ πυ - ρὸς τῆς κο - λά - σε - ως.
 - e - re - ton ke a - pro - si - ton, dhi' is e - kli - trou - me - tha, tou pi - ros tis ko - la - se - os.

Καὶ νῦν καὶ ἀ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Τὴν Μη - τέ - ρα Σου Χρι -
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min. Tin Mi - te - ra Sou Chri -

- στέ, τὴν ἐν σαρ - κὶ ἀ - σπό - ρως τε - κοῦ - σάν Σε, καὶ Παρ - θέ - νον ἀ - λη - θῶς, καὶ με - τὰ τό - κον
 - ste, tin en sar - ki a - spo - ros te - kou - san Se, ke Par - the - non a - li - thos, ke me - ta to - kon

μεί - να - σαν ἄ - φθο - ρον, ἀφ - τὴν Σοὶ προ - σά - γο - μεν, εἰς πρε - σβεί - αν Δέ - σπο - τα
 mi - na - san af - tho - ron, af - tin Si pro - sa - gho - men, is pre - svi - an Dhe - spo - ta

πο - λυ - ἔ - λε - ε, πται - σμά - των συγ - χώ - ρη - σιν, δω - ρή - σα - σθαι πάν - το - τε, τοῖς κραυ -
 po - li - e - le - e, pte - sma - ton sigh - cho - ri - sin, dho - ri - sa - sthe pan - do - te, tis krav -

- γά - ζου - σι· Μνή - σθη - τι καὶ ἡ - μῶν Σω - τήρ, ἐν τῇ Βα - σι - λεί - α Σου.
 - gha - zou - si: Mni - sthi - ti ke i - mon So - tir, en ti Va - si - li - a Sou.

(p. 244) *Ἦχος δ'.* (Soft chromatic) ΠΡΟΚΕΙΜΕΝΟΝ

Δι - ε - με - ρί - σαν - το τὰ ἰ - μά - τι - ἄ μου ἐ - αυ - τοῖς, καὶ ἐ - πι τὸν ἰ - μα - τι - σμόν μου
 Dhi - e - me - ri - san - do ta i - ma - ti - a mou e - af - tis, ke e - pi ton i - ma - ti - smon mou

ἔ - βα - λον κλή - ρον. Ὁ Θεός ὁ Θεός μου, πρόσχες μοι· Ἰ - να
 e - va - lon kli - ron. O Theos o Theos mou, prosches mi, i - na

τί ἐγ - κα - τέ - λι - πές με; Δι - ε - με - ρί - σαν - το τὰ ἰ - μά - τι - ἄ μου ἐ - αυ -
 ti en - ka - te - li - pes me? Dhi - e - me - ri - san - do ta i - ma - ti - a mou e - af -

- τοῖς, καὶ ἐ - πι τὸν ἰ - μα - τι - σμόν μου ἔ - βα - λον κλή - ρον.
 - tis, ke e - pi ton i - ma - ti - smon mou e - va - lon kli - ron.

sim - ple, in - di - vis - i - ble, and un - ap - proach - a - ble, through Whom, we were re - deemed from the

fire of pun - ish - ment. Now and ev - er, and un - to the Ag - es of Ag - es. A - men.

We of - fer You for in - ter - ces - sion, O Christ, Your Moth - er, the true

Vir - gin, who, with - out seed bore You in the flesh, and re - mained with - out cor - ruption

af - ter her birth - giv - ing, that You might grant for - give - ness of trans -

- gres - sions to those, who cry out: "Re - mem - ber al - so us, O Sav - ior, in Your King - dom."

(p. 244) *4th Tone.* (Soft Chromatic) ΠΡΟΚΕΙΜΕΝΟΝ

They di - vid - ed my gar - ments a - mong them, and cast

lots up - on my ves - ture. "My God, my God, look up - on me;

why have You for - sak - en me?" They di - vid - ed my gar - ments a -

- mong them, and cast lots up - on my ves - ture.

Διάκονος:

Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύωμεν.

Χορός:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Διάκονος: (Ὁ Λαὸς ἐγείρεται)

Σοφία. Ὁρθοῖ, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.

Τερεῦς:

Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματί σου.

Τερεῦς:

Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου το ἀνάγνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

ΕΥΑΓΓΕΛΙΟΝ Ζ'**Κεφ. κζ' 33-54****Τερεῦς:**

Τῷ καιρῷ ἐκείνῳ, ἐλθόντες οἱ στρατιῶται εἰς τόπον λεγόμενον Γολγοθᾶ, ὃς ἐστὶ λεγόμενος Κρανίου τόπος, ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος, οὐκ ἤθελε πιεῖν. Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βαλόντες κλῆρον, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Προφήτου· «Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον»· καὶ καθήμενοι, ἐτήρουν αὐτὸν ἐκεῖ. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων.

Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν! σῶσον σεαυτὸν· εἰ Υἱὸς εἶ τοῦ Θεοῦ, κατὰβηθι ἀπὸ τοῦ Σταυροῦ.

Ὁμοίως δὲ καὶ οἱ Ἀρχιερεῖς, ἐμπαίζοντες μετὰ τῶν Γραμματέων καὶ Πρεσβυτέρων, καὶ Φαρισαίων, ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ Βασιλεὺς Ἰσραὴλ ἐστὶ, καταβάτω νῦν ἀπὸ τοῦ Σταυροῦ, καὶ πιστεύσωμεν αὐτῷ· Πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν· εἶπε γὰρ, ὅτι Θεοῦ εἰμι Υἱός. Τὸ δ' αὐτὸ καὶ οἱ λησταί, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον αὐτόν.

Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, ἕως ὥρας ἐνάτης. Περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἥλι, Ἥλι, λαμὰ σαβαχθανί, τοῦτ' ἐστὶ, Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;

Τινὲς δὲ τῶν ἐκεῖ ἐστώτων ἀκούσαντες, ἔλεγον· ὅτι Ἥλιαν φωνεῖ οὗτος. Καὶ εὐθέως δραμῶν εἰς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν. Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες, ἴδωμεν εἰ ἔρχεται Ἥλιος σώσων αὐτόν. Ὁ δὲ Ἰησοῦς, πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.

Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ Ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη· καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεόχθησαν· καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσηλθον εἰς τὴν ἁγίαν Πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ Ἐκατόνταρχος, καὶ οἱ μετ' αὐτοῦ, τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοί

(Ὁ Λαὸς κάθεται)

ΠΣΑΛΜΟΣ Ν' (51)**Ἀναγνώστης:**

Ἐλέησόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειπον τὸ ἀνόμημά μου· ἐπὶ πλεῖον πλυνόν με ἀπὸ τῆς ἀνομίας μου καὶ ἀπὸ τῆς ἀμαρτίας μου καθάρισόν με. Ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἀμαρτία μου ἐνώπιόν μου ἐστὶ διαπαντός. Σοὶ μόνῳ ἤμαρτον καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσης ἐν τῷ κρίνεσθαί σε.

Ἴδου γὰρ ἐν ἀνομίαις συνελήφθην, καὶ ἐν ἀμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου. Ἴδου γὰρ ἀλήθειαν ἠγάπησας, τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι. Ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι, πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι.

Holy Thursday Evening - 202

Deacon:

Let us supplicate the Lord our God, that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

Deacon: (The Faithful stand)

Wisdom! Rise. Let us hear the Holy Gospel.

Priest:

Peace be unto all.

Choir:

And to your spirit.

Priest:

The reading is from the Holy Gospel according to St. Matthew. Let us be attentive.

Choir:

Glory to You O Lord, glory to You.

THE SEVENTH GOSPEL LESSON**Matthew 27:33-54****Priest:**

And when they had come to a place called Golgotha, that is to say, Place of a Skull, they gave Him vinegar mingled with gall to drink. But when He had tasted it, He would not drink. Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided My garments among them, and for My clothing they cast lots." Sitting down they kept watch over Him there. And they put up over His head the accusation written against Him: "THIS IS JESUS THE KING OF THE JEWS."

Then two robbers were crucified with Him, one on His right hand and one on His left. And those who passed blasphemed Him, wagging their heads, and saying, "You who destroy the temple, and build it in three days save Yourself! If You are the Son of God, come down from the Cross."

Likewise the chief priests also with the Scribes and elders, said, "He saved others, Himself he cannot save. If He is the King of Israel, let Him now come down from the Cross, and we will believe in Him. He trusted in God; let Him deliver Him now, if he will have Him; for He said, 'I am the Son of God.'" Even the robbers who were crucified with Him, reviled Him with the same thing.

Now from the sixth hour until the ninth hour there was darkness over the land. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, Lama sabachthani?" that is "My God, My God, why have You forsaken Me?"

Some of those who stood there, when they heard that said, "This man is calling for Elijah!" Immediately one of them ran and took a sponge, filled it with vinegar and put it on a reed and offered it to Him to drink. The rest said, "Let Him alone; let us see if Elijah will come to save Him." And Jesus cried out again with a loud voice, and yielded up His spirit.

Then behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after his resurrection, they went into the holy city, and appeared to many. So when the Centurion, and those with him who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"

Choir:

Glory to Your forbearance, O Lord, glory to You.

(The Faithful Sit)

PSALM 50 (51)**Reader:**

Have mercy on me, O God, according to Your loving kindness; According to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is always before me. Against You, You only have I sinned, and done this evil in Your sight, that You may be found just when You speak, and blameless when You judge.

Behold, I was brought forth in iniquity, and in sin my mother conceived me. Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom.

Holy Thursday Evening - 202

Ἀκουτεῖς μοι ἀγαλλίασιν καὶ εὐφροσύνην, ἀγαλλιάσονται ὅστέα τεταπεινωμένα. Ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον. Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου. Μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου καὶ τὸ πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλης ἀπ’ ἐμοῦ. Ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου καὶ πνεύματι ἡγεμονικῶ στήριζόν με. Διδάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐπιστρέψουσι.

Ῥῥσαί με ἐξ αἱμάτων, ὁ Θεὸς ὁ Θεὸς τῆς σωτηρίας μου· ἀγαλλιάσεται ἡ γλῶσσά μου τὴν δικαιοσύνην σου. Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου. Ὅτι εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν· ὀλοκαυτώματα οὐκ εὐδοκήσεις. Θυσία τῷ Θεῷ πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει. Ἀγάθυνον, Κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών, καὶ οἰκοδομηθήτω τὰ τεῖχη Ἱερουσαλήμ· τότε εὐδοκήσεις θυσίαν δικαιοσύνης, ἀναφορὰν καὶ ὀλοκαυτώματα· τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

Διάκονος:

Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἀγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορός:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

(Ὁ Λαὸς ἐγείρεται)

Διάκονος:

Σοφία. Ὁρθοῖ, ἀκούσωμεν τοῦ ἀγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματί σου.

Τερεῦς:

Ἐκ τοῦ κατὰ Λουκᾶν ἀγίου Εὐαγγελίου το ἀνάγνωσμα. **Διάκονος:** Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

ΕΥΑΓΓΕΛΙΟΝ Η'

Κεφ. κγ' 32-49

Τερεῦς:

Τῷ καιρῷ ἐκείνῳ, ἦγοντο σὺν τῷ Ἰησοῦ καὶ ἕτεροι δύο κακοῦργοι, σὺν αὐτῷ ἀναιρεθῆναι. Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους· ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασι τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλλον κλῆρον. Καὶ εἰστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτηρίζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες· ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὐτός ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός.

Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, καὶ ὄξος προσφέροντες αὐτῷ, καὶ λέγοντες· Εἰ σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν. Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ’ αὐτῷ, γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς· Οὐτός ἐστι ὁ Βασιλεὺς τῶν Ἰουδαίων. Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

Ἀποκριθεὶς δὲ ἕτερος ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι· σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ Παραδείσῳ.

Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης, καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς, εἶπε· Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν, ἐξέπνευσεν. Ἴδων δὲ ὁ Ἐκατόνταρχος τὸ γενόμενον, ἐδόξασε τὸν Θεόν, λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεψον. Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοί

(Ὁ Λαὸς κάθεται)

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear joy and gladness, that the bones You have broken may rejoice. Hide Your face away from my sins, and blot out all my iniquities. Create in me a clean heart O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me by Your generous Spirit. Then, I will teach transgressors Your ways, and sinners shall be converted to You.

Deliver me from the guilt of bloodshed, O God, the God of my salvation, and my tongue shall sing aloud of Your righteousness. O Lord, open my lips, and my mouth shall show forth Your praise. For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and contrite heart. These, O God, you will not despise. Do good in Your good pleasure to Zion; build the walls of Jerusalem; Then you shall be pleased with the sacrifices of righteousness, with burnt offering; and whole burnt offering; then they shall offer bullocks on Your Altar.

Deacon:

Let us supplicate the Lord, our God, that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

(The Faithful stand)

Priest:

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

Choir:

And to your spirit.

Priest:

The Lesson is from the Holy Gospel according to St.

Luke. Let us be attentive.

Choir:

Glory to You, O Lord, glory to You.

THE EIGHTH GOSPEL LESSON

Luke 23:32-49

Priest:

At that time there were also two others, criminals, led with Him to be put to death. And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left.

Then Jesus said: “Father, forgive them, for they do not know what they do.” And they divided His garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, “He saved others; let Him save Himself if He is the Christ, the chosen of God.” The soldiers also mocked Him, coming and offering Him vinegar, and saying, “If You are the King of the Jews, save Yourself.” And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: “THIS IS THE KING OF THE JEWS.” Then one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ, save Yourself and us.”

But the other, answering, rebuked him saying, “Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.” Then he said to Jesus, And Jesus said to him. “Assuredly, I say to you, today you will be with Me in Paradise.”

Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the Temple was torn in two. And when Jesus had cried out with a loud voice, He said, “Father, into Your hands I commit My spirit.” Having said this, he breathed his last. So when the Centurion saw what had happened, he glorified God, saying, “Certainly this was a righteous man!”

And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

Choir:

Glory to Your forbearance, O Lord, glory to You.

(The Faithful Sit)

Ο ΚΑΝΩΝ

(p. 249) Ωδή ε' Ἦχος πλ. β'.

1. Πρὸς Σὲ ὄρ - θρί - ζω, τὸν δι' εὐ-σπλαγ-χνί - αν σε-αυ - τόν, τῷ πε - σόν - τι κε - νώ-σαν -
 - τα ἄ - τρέ-πτως, καὶ μέ-χρι πα-θῶν, ἄ-πα - θῶς ὑ-πο - κύ-ψαν-τα, Λό - γε Θε - οῦ. Τὴν εἰ -
 - da a - tre-ptos, ke me-chri pa-thon, a-pa - thos i-po - ki-psi-an-da, Lo - ghe The - ou. Tin i -
 - ρή - νην πα - ρά-σχου μοι φι - λάν - θρω - πε. 2. Δό - ξα Σοι, ὁ Θε - ὸς ἡ - μῶν, δό - ξα Σοι.
 - ri - nin pa - ra-schou mi fi - lan - thro - pe. 2. Dho-xa Si, o The - os i - mon, dho-xa Si.
 Ῥυ-φθέν-τες πό - δας, καὶ προ-κα-θαρ - θέν - τες, μυ-στη - ρί-ου με - θέ - ξει, τοῦ θεῖ-ου νῦν Χρι -
 Ri-ftthen-des po - dhas, ke pro-ka-thar - then-des, mi-sti - ri-ou me - the-xi, tou thi-ou nin Chri -
 - στέ, Σοῦ οἱ ὑ - πη - ρέ-ται, ἐκ Σι - ὠν ἐ-λαί - ῶ - νος, μέ-γα πρὸς ὄ-ρος συ-να - νῆλ-θον, ὑ -
 - ste, Sou i i - pi - re-te, ek Si - on e-le - o - nos, me-gha pros o-ros si-na - nil - thon, i -
 - μνοῦν - τές Σε φι - λάν - θρω - πε. 3. Δό - ξα Σοι, ὁ Θε - ὸς ἡ - μῶν, δό - ξα Σοι.
 - mnoun - des Se fi - lan - thro - pe. 3. Dho-xa Si, o The - os i - mon, dho-xa Si.
 Ὁ-ρᾶ-τε ἔ - φης, φί-λοι μὴ θρο - εἰ - σθε· νῦν γὰρ ἤγ-γι-κεν ὥ - ρα, λη -
 O-ra-te e - fis, fi - li mi thro - i - sthe, nin ghar in-gi-ken o - ra, li -
 - φθῆ-ναί με κταν - θῆ-ναι χερ - σὶν ἄ - νό-μων, πάν-τες δὲ σκορ-πι - σθή-σε-σθε, ἐ -
 - fthi - ne me ktan - thi - ne cher - sin a - no-mon, pan-des dhe skor-pi - sthi - se - sthe, e -
 - μέ λι - πόν - τες, οὐς συ - νά - ξω, κη - ρῦ - ξαί με φι - λάν - θρω - πον.
 - me li - pon - des, ous si - na - xo, ki - ri - xe me fi - lan - thro - pon.

ΚΟΝΤΑΚΙΟΝ

Ἀναγνώστης:

Τὸν δι' ἡμᾶς Σταυρωθέντα, δεῦτε πάντες ὑμνήσωμεν, αὐτὸν γὰρ κατείδε Μαρία ἐπὶ τοῦ ξύλου, καὶ ἔλεγεν. Εἰ καὶ σταυρὸν ὑπομένεις, (τονίζω) σὺ ὑπάρχεις ὁ Υἱὸς καὶ Θεὸς μου.

THE CANON

(p. 249) Ode 5. 2nd Plagal Tone.

Fr. S.Dedes

1. I ap - proach You ear-ly in the morn-ing, O Word of God, Who, through Your com -
 - pas - sion for fall-en man, emp-tied Your-self with-out change, and sub-mit-ted to the Pas-sion in
 im-pas-siv-i - ty. O Mer - ci-ful Lord, grant me peace. 2. Glo-ry to You O God,
 glo-ry to You. With washed feet, and they them-selves pu-ri - fied by par-tic-i - pa-tion in the Di -
 - vine Mys-ter - y, Your ser-vants, O Christ, now come to-geth-er from Zi-on to the great mount of
 Ol-ives, and praise You, O Mer-ci-ful Lord. 3. Glo-ry to You O God, glo-ry to You.
 You did say: "See, My friends, that you not be trou-bled; for now, the hour is near for Me
 to be giv-en up and slain by the hands of law-less men. All you shall be scat-tered, for -
 - sak-ing Me; but those, whom I shall gath-er will preach a Lov-ing God."

ΚΟΝΤΑΚΙΟΝ (To be read, not chanted)

Reader:

Come, let us all praise Him, Who was crucified for us. For Mary beheld Him on the Wood and said: "Even if You endure the Cross, (intone) You are my Son and my God."

ΟΙΚΟΣ

Τὸν ἴδιον Ἄρνα, ἡ ἀμνάς θεωροῦσα πρὸς σφαγὴν ἐλκόμενον, ἠκολούθει Μαρία, τρυχομένη μεθ' ἑτέρων γυναικῶν, ταῦτα βοῶσα. Ποῦ πορεύῃ Τέκνον, τίνος χάριν, τὸν ταχὺν δρόμον τελεῖς; μὴ ἕτερος γάμος πάλιν ἐστὶν ἐν Κανᾷ; κακεῖ νῦν σπεύδεις, ἰν' ἐξ ὕδατος αὐτοῖς οἶνον ποιήσης; συνέλθω σοὶ Τέκνον, ἢ μείνω σοὶ μᾶλλον, δὸς μοι λόγον Λόγε, μὴ σιγῶν παρέλθῃς με, ὁ ἀγνὴν τηρήσας με, *(τονίζω)* σὺ γὰρ ὑπάρχεις ὁ Υἱὸς καὶ Θεὸς μου.

ΣΥΝΑΞΑΡΙΟΝ

(Τὸ Συναξάριον τῆς ἡμέρας ἀναγιγνώσκεται ἀπὸ τὸ Μηναῖον· ἐπίσης καὶ τὸ παρὸν ὑπόμνημα τοῦ Τριοδίου:)

Τῆ ἀγία καὶ μεγάλη Παρασκευή, τὰ ἅγια καὶ σωτήρια καὶ φρικτὰ Πάθη τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐπιτελοῦμεν, τοὺς ἐμπτυσμούς, τὰ ραπίσματα, τὰ κολαφίσματα, τὰς ὕβρεις, τοὺς γέλωτας, τὴν πορφυρᾶν χλαίναν, τὸν κάλαμον, τὸν σπόγγον, τὸ ὄξος, τοὺς ἥλους, τὴν λόγχην, καὶ πρὸ πάντων, τὸν σταυρόν, καὶ τὸν θάνατον, ἃ δι' ἡμᾶς ἐκὼν κατεδέξατο.

Ἔτι δὲ καὶ τὴν τοῦ εὐγνώμονος Ληστοῦ, τοῦ συσταυρωθέντος αὐτῷ, σωτήριο ἐν τῷ Σταυρῷ ὁμολογίαν.

(Στίχοι εἰς τὴν Σταύρωσιν)

Ζῶν εἰ Θεὸς σὺ, καὶ νεκρωθεὶς ἐν ξύλῳ.

Ὡ νεκρὸ γυμνέ, καὶ Θεοῦ ζῶντος Λόγε.

(Ἔτεροι εἰς τὸν εὐγνώμονα Ληστὴν)

Κεκλεισμένας ἤνοιξε τῆς Ἐδέμ πύλας, Βαλῶν ὁ Ληστὴς κλεῖδα τὴν Μνήσθητί μου.

Τὴ ὑπερφυεῖ καὶ περὶ ἡμᾶς παναπεῖρω σου εὐσπλαγχνία, Χριστέ ὁ Θεός, ἐλέησον ἡμᾶς. Ἀμήν.

(p. 251) Ὡδὴ ἡ'. Ἦχος πλ. β'.

1. Στή-λην κα - κί-ας ἀν-τι - θέ - ου, Παῖ-δες θεῖ - οι πα-ρε-δει - γμά-τι-σαν, κα-τὰ Χρι-
 1. Stí-lín ka - kí-as an-dí - the - ou, Pe-dhes thí - í pa-re-dhi-ghma-ti-san, ka-ta Chri-
 - στοῦ δὲ φρυ-ατ - τό-με-νον ἄ-νο-μον συ - νέ-δρι-ον, βου-λεύ-ε-ται κε-νά, κτεῖ-ναι με-λε-
 - stou dhe fri - at - to-me-non a-no-mon si - ne-dhri-on, vou - lev - e - te ke-na, kti - ne me-le-
 - τᾶ, τὸν ζω-ῆς κρα - τούν-τα πα - λά-μη· ὄν πᾶ-σα κτί - σις εὐ-λο - γεῖ δο - ξά-ζου-σα εἰς
 - ta, ton zo - ís kra - toun-da pa - la-mí, on pa-sa kti - sis ev-lo - ghi dho - xa-zou-sa is
 τοὺς αἰ-ῶ - νας. 2. Δό-ξα σοὶ, ὁ Θε - ὸς ἡ-μῶν, δό-ξα σοὶ. Ἄ-πο βλε - φά-ρων Μα-θη-
 tous e - o - nas. 2. Dho-xa Sí, o The - os í - mon, dho-xa Sí. A-po vle - fá-ron Ma-thi-
 - ταί, νῦν ὑ-πνον ἔ - φης Χρι-στὲ τι - νά-ξα-τε· ἐν προ-σευ-χῇ δὲ γρη-γο - ρεῖ-τε, πει-ρα-
 - te, nin í-pnon e - fis Chri-ste ti - na-xa-te, en pro-sef - chi dhe ghri-gho - ri - te, pí-ra-

ΟΙΚΟΣ (To be read, not chanted)

The Virgin Mother, seeing her own Lamb led to the slaughter, followed wailing with the other women, and cried: "Where are you going my Child? Why do You travel along so fast? Would there perhaps be another wedding in Cana, and you hurry there, to turn for them water into wine? Can I not come with You my Child? Or tarry with You? Speak to me a word; You, Who are the Word. Pass me not by in silence, You, Who kept me pure. *(intone)* For You are my Son and my God."

SYNTAXARION

(First read the list of the saints of the current day from the Menaion book, then as follows:)

On Great Friday we observe the Holy, saving, and awesome Passion of our Lord, and God, and Savior Jesus Christ; the spittings, the scourgings, the buffetings, the scorn, the mocking, the purple robe, the reed, the sponge, the vinegar, the nails, the spear, and above all, the Cross and Death, which He willingly suffered for us.

We also observe the confession unto salvation of the penitent thief, who was crucified with Him.

(Verses for the Crucifixion)

You are a living God, even though You were lifeless on the Wood.

O naked corpse, You are the Word of the living God.

(Verse for the Penitent Thief)

The thief opened the locked gates of Eden with the key, "Remember me."

Through Your marvelous and infinite compassion for us, O Christ our God, have mercy on us. Amen.

(p. 251) Ode 8. 2nd Plagal Tone.

1. The di - vine chil - dren ex - posed a mon - u - ment of im - pi - ous wick - ed - ness.
 1. The di - vine chil - dren ex - posed a mon - u - ment of im - pi - ous wick - ed - ness.
 And the ar - ro - gant and law - less San - hed - rin in vain took coun - sel a - gainst Christ, dis -
 And the ar - ro - gant and law - less San - hed - rin in vain took coun - sel a - gainst Christ, dis -
 - cuss - ing how to slay Him, Who holds life in the palm of His Hand, and Whom
 - cuss - ing how to slay Him, Who holds life in the palm of His Hand, and Whom
 all cre - a - tion bless - es, glo - ri - fy - ing to all ag - es. 2. Glo - ry to
 all cre - a - tion bless - es, glo - ri - fy - ing to all ag - es. 2. Glo - ry to
 You O God, glo - ry to You. "Shake off sleep now from your eye - lids, O My Dis -
 You O God, glo - ry to You. "Shake off sleep now from your eye - lids, O My Dis -

- σμῶ μή-πως ὀ-λη-σθε, καὶ μά-λι-στα Σί-μων· τῷ κρα-ται-ῷ γὰρ μεί-ζων πει-ρας· γνῶ-θί με
 - smo mi-pos o-li-sthe, ke ma-li-sta Si-mon, to kra-te-o ghar mi-zon pi-ras, ghno-thi me

Πέ-τρε, ὃν πᾶ-σα κτί-σις, εὐ-λο-γεῖ δο-ξά-ζου-σα εἰς τοὺς αἰ-ῶ-νας. 3. Δό-ξα Σοι, ὁ Θε-
 Pe-tre, on pa-sa kti-sis, ev-lo-ghi dho-xa-zou-sa is tous e-o-nas. 3. Dho-xa Si, o The-

- ὅς ἡ-μῶν, δό-ξα Σοι. Βέ-βη-λον ἔ-πος τῶν χει-λέ-ων, οὐ πο-τε προ-ή-σο-μαι
 - os i-mon, dho-xa Si. Ve-vi-lon e-pos ton chi-le-on, ou po-te pro-i-so-me

Δέ-σπο-τα, σὺν Σοὶ θα-νοῦ-μαι ὡς εὐ-γνώ-μων, κἂν οἱ πάν-τες ἄρ-νή-σων-ται, ἐ-βό-η-σε Πέ-τρος,
 Dhe-spo-ta, sijn Si tha-nou-mai os ev-ghno-mon, kan i pan-des ar-ni-son-tai, e-vo-i-se Pe-tros,

σὰρξ οὐ-δὲ αἶ-μα, ὁ Πα-τήρ Σου ἀ-πε-κά-λυ-ψέ μοί Σε, ὃν πᾶ-σα κτί-σις εὐ-λο-γεῖ δο-
 sarx ou-dhe e-ma, o Pa-tir Sou a-pe-ka-li-pse mi Se, on pa-sa kti-sis ev-lo-ghi dho-

- ξά-ζου-σα εἰς τοὺς αἰ-ῶ-νας. 4. Δό-ξα Σοι, ὁ Θε-ὸς ἡ-μῶν, δό-ξα Σοι. Βά-θος σο-
 - xa-zou-sa is tous e-o-nas. 4. Dho-xa Si, o The-os i-mon, dho-xa Si. Va-thos so-

- φίας θε-ϊ-κῆς, καὶ γνῶ-σε-ως οὐ πᾶν ἐ-ξη-ρεύ-νη-σας, ἄ-βυσ-σον δέ μου σὼν κρι-μά-των,
 - fi-as the-i-kis, ke ghno-se-os ou pan e-xi-rev-ni-sas, a-vis-son dhe mou son kri-ma-ton,

οὐ κα-τέ-λα-βες ἄν-θρω-πε, ὁ Κύ-ρι-ος ἔ-φη· Σὰρξ οὖν ὑ-πάρ-χων, μὴ καυ-χῶ· ἄρ-
 ou ka-te-la-ves an-thro-pe, o Ky-ri-os e-fi. Sarx oun i-par-chon, mi kaf-cho, ar-

- νή-ση τρί-τον γὰρ με, ὃν πᾶ-σα κτί-σις, εὐ-λο-γεῖ δο-ξά-ζου-σα εἰς τοὺς αἰ-ῶ-νας.
 - ni-si tri-ton ghar me, on pa-sa kti-sis, ev-lo-ghi dho-xa-zou-sa is tous e-o-nas.

5. Δό-ξα Σοι, ὁ Θε-ὸς ἡ-μῶν, δό-ξα Σοι. Ἄ-πα-γο-ρεύ-εις, Σί-μων Πέ-τρε, ὄ-περ
 5. Dho-xa Si, o The-os i-mon, dho-xa Si. A-pa-gho-rev-eis, Si-mon Pe-tre, o-per

- ci - ples", said Christ. "With prayer watch, lest you be o-ver - whelmed by temp - ta-tion;
 es - pe-cial-ly you, Si-mon, for the tri - al is great-est to the strong. O Pe - ter, know
 Me, Whom all cre-a-tion bless-es, glo-ri-fy-ing to all Ag-es." 3. Glo-ry to You O God,
 glo - ry to You. "O Mas-ter," cried Pe - ter, "a pro-fane word shall nev-er fall from my lips.
 E-ven if all de - ny You, I will glad-ly die with You. For not flesh and blood, but Your
 Fa-ther has re - vealed You to me; You, Whom all cre-a-tion bless-es, glo-ri-fy-ing to all
 Ag-es." 4. Glo-ry to You O God, glo - ry to You. "All the depth of di - vine wis-dom and
 knowl-edge, you have not sought out; and the bed rock of My judg-ment you, O man, have not com-pre-
 - hend-ed," said the Lord. "Boast not, for you are flesh, and thrice you shall de - ny Me, Whom
 ail cre-a-tion bless-es, glo-ri-fy-ing to all Ag-es." 5. Glo-ry to You O God, glo - ry to

πεί - ση τά - χος ὡς εἰ - ρη - ται· καὶ σοὶ παι - δί - σκη, οἷ - α θᾶτ - τον προ - σελ - θοῦ - σα πτο - ῆ - σει σε, ὁ
 pi - si ta - chos os i - ri - te, ke si pe - dhi - ski, i - a that - ton pro - sel - thou - sa pto - i - si se, o
 Κύ - ρι - ος ἔ - φη· πι - κρῶς δα - κρύ - σας, ἔ - ξεις ὁ - μως εὐ - ἴ - λα - τόν με, ὃν πᾶ - σα
 Ky - ri - os e - fi, pi - kros dha - kri - sas, e - xis o - mos ev - i - la - ton me, on pa - sa
 κτί - σις, εὐ - λο - γεῖ δο - ξά - ζου - σα εἰς τοὺς αἰ - ῶ - νας. 6. Αἰ - νοῦ - μεν, εὐ - λο -
 kti - sis, ev - lo - ghi dho - xa - zou - sa is tous e - o - nas. 6. E - nou - men, ev - lo -
 - γοῦ - μεν, καὶ προ - σκι - νοῦ - μεν τὸν Κύ - ρι - ον. Στή - λην κα - κί - ας ἀν - τι - θέ - ου, Παῖ - δες
 - ghou - men ke pro - ski - nou - men ton Ky - ri - on. Sti - lin ka - ki - as an - di - the - ou, Pe - dhes
 θεῖ - οὶ πα - ρε - δεῖ - γμά - τι - σαν, κα - τὰ Χρι - στοῦ δὲ φρυ - ατ - τό - με - νον ἄ - νο - μον συ -
 thi - i pa - re - dhi - ghma - ti - san, ka - ta Chri - stou dhe fri - at - to - me - non a - no - mon si -
 - νέ - δρι - ον, βου - λεύ - ε - ται κε - νά, κτεῖ - ναι με - λε - τᾶ, τὸν ζω - ῆς κρα - τούν - τα πα - λά - μη· ὃν πᾶ - σα
 - ne - dhri - on, vou - lev - e - te ke - na, kti - ne me - le - ta, ton zo - is kra - toun - da pa - la - mi, on pa - sa
 κτί - σις εὐ - λο - γεῖ δο - ξά - ζου - σα εἰς τοὺς αἰ - ῶ - νας.
 kti - sis ev - lo - ghi dho - xa - zou - sa is tous e - o - nas.

(Ὁ Λαὸς ἐγείρεται)

Διάκονος:

Τὴν Θεοτόκον καὶ Μητέρα τοῦ Φωτός, ἐν ὕμνοις τιμῶντες, μεγαλύνωμεν.

(Ὅταν τελειῶσῃ τὸ θυμίαμα ὁ Ἱερεὺς, ὁ Λαὸς κάθεται.)

(p. 253) Ὡδὴ 9. J. Velon

1. Τὴν τι - μι - ὡ - τέ - ραν τῶν Χε - ρου - βείμ, καὶ ἐν - δο - ξο - τέ - ραν, ἀ - συγ - κρί - τως τῶν
 1. Tin ti - mi - o - te - ran ton Che - rou - vim, ke en - dho - xo - te - ran, a - sin - kri - tos ton
 Σε - ρα - φείμ, τὴν ἀ - δι - α - φθό - ρως, Θε - ὄν Λό - γον τε - κοῦ - σαν, τὴν ὃν - τως Θε - ο - τό -
 Se - ra - fim, tin a - dhi - a - ftho - ros, The - on Lo - ghon te - kou - san, tin on - dos The - o - to -

You. "You pro - test, O Si - mon Pe - ter, a - gainst the ver - y thing you are to do, as I fore -
 - told. A maid - ser - vant, sud - den - ly ap - proach - ing will ter - ri - fy you," said the Lord. "Yet, weep - ing
 bit - ter - ly, you shall find Me mer - ci - ful, Whom all cre - a - tion bless - es, glo - ri - fy - ing to all
 Ag - es." 6. We praise, we bless, and we wor - ship the Lord. The di - vine chil - dren ex - posed a mon - u -
 - ment of im - pi - ous wick - ed - ness. And the ar - ro - gant and law - less San - hed - rin in vain took
 coun - sel a - gainst Christ, dis - cuss - ing how to slay Him, Who holds life in the palm of His
 Hand, and Whom all cre - a - tion bless - es, glo - ri - fy - ing to all Ag - es.

(The Faithful stand)

Deacon:

The Theotokos and Mother of Light, honoring in hymns, we magnify.

(At this point the Deacon censens. The Faithful may sit after the censening is finished.)

(p. 253) Ode 9.

1. More hon' - ra - ble than the Cher - u - bim, and in - com - p'ra - bly more glo - ri - ous than the Ser - a - phim,
 who with - out de - file - ment bore God, the Word, ver - i - ly the The - o - to - kos, you, we mag - ni - fy.

- κον, σὲ με-γα-λύ-νο-μεν. 2. Δό-ξα Σοι, ὁ Θε-ὸς ἡ-μῶν, δό-ξα Σοι. Ὁ-λέ-θρι-ος σπεῖ-ρα θε-
 - kon, se me-gha-li-no-men. 2. Dho-xa Si, o The-os i-mon, dho-xa Si. O-le-thri-os-spi-ra the-

- ο-στυ-γῶν, πο-νη-ρευ-ο-μέ-νων, θε-ο-κτό-νων συ-να-γω-γῆ ἐ-πέ-στη, Χρι-στέ Σοι, καὶ ὡς
 - o-sti-ghon, po-ni-rev-o-me-non, the-o-kto-non si-na-gho-ghi e-pe-sti, Chri-ste Si, ke os

Κτί-στην τῶν ἀ-πάν-των, Ὁν με-γα-λύ-νο-μεν. 3. Δό-ξα Σοι, ὁ Θε-ὸς ἡ-μῶν, δό-ξα Σοι.
 Kti-stin ton a-pan-ton, On me-gha-li-no-men. 3. Dho-xa Si, o The-os i-mon, dho-xa Si.

Νό-μον ἀ-γνο-οῦν-τες οἱ ἀ-σε-βεῖς, φω-νάς Προ-φη-τῶν τε, με-λε-τῶν-τες δι-α-κε-νεῖς, ὡς
 No-mon a-ghno-oun-des i a-se-vis, fo-nas Pro-fi-ton te, me-le-ton-des dhi-a-ke-nis, os

πρό-βα-τον εἰλ-κον, Σὲ τὸν πάν-των Δε-σπό-την, ἀ-δί-κως σφα-γι-ά-σαι. Ὁν με-γα-λύ-νο-
 pro-va-ton il-kon, Se ton pan-ton Dhe-spo-tin, a-dhi-kos sfa-ghi-a-se, On me-gha-li-no-

-μεν. 4. Δό-ξα Πα-τρι καὶ Υἱ-ῷ καὶ Ἁ-γί-ῳ Πνεύ-μα-τι. Τοῖς ἔ-θνε-σιν ἐκ-δο-τον τὴν ζω-ήν,
 -men. 4. Dho-xa Pa-tri ke I-o-ke A-ghi-a Pnev-ma-ti. Tis e-thne-sin ek-dho-ton tin zo-in,

σὺν τοῖς Γραμ-μα-τεῦ-σιν, ἀ-ναί-ρει-σθαι οἱ Ἰ-ε-ρεῖς, πα-ρέ-σχον, πλη-γέν-τες, αὐ-το-
 sin tis Ghram-ma-tef-sin, a-ne-ri-sthe i I-e-ri-s, pa-re-schon, pli-ghen-des, af-to-

-φθό-νω κα-κί-α τὸν φύ-σει Ζω-ο-δό-την, Ὁν με-γα-λύ-νο-μεν. 5. Καὶ νῦν καὶ ἀ-
 -ftho-no ka-ki-a ton fi-si Zo-o-dho-tin, On me-gha-li-no-men. 5. Ke nin ke a-

-εἰ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ-ῶ-νων. Ἄ-μην. Ἐ-κύ-κλω-σαν κύ-νες ὡ-σεὶ πολ-λοί, ἐ-κρό-τη-σαν,
 -i ke is tous e-o-nas ton e-o-non. A-min. E-ki-klo-san ki-nes o-si pol-li, e-kro-ti-san,

Ἄ-ναξ, σι-α-γό-να Σὴν ῥα-πί-σμο, ἡ-ρώ-των Σε, Σοῦ δέ, ψευ-δῆ κα-τε-μαρ-τύ-ρουν, καὶ
 A-nax, si-a-gho-na Sin ra-pi-smo, i-ro-ton Se, Sou dhe, psevdhi ka-te-mar-ti-roun, ke

Καταβασία.

-τε-μαρ-τύ-ρουν, καὶ πάν-τα ὑ-πο-μεί-νας, ἄ-παν-τας ἔ-σω-σας. Τὴν τι-μι-ω-τέ-ραν τῶν
 -te-mar-ti-roun, ke pan-da i-po-mi-nas, a-pan-das e-so-sas. Tin ti-mi-o-te-ran ton

2. Glo-ry to You O God, glo-ry to You. A wick-ed, worth-less com-pa-ny of knav-ish, a-
 - bom-in-a-ble, and God-slay-ing men came up-on You, O Christ, and dragged You a-way, as an e-vil-

- do-er, the Cre-a-tor of all, Whom we mag-ni-fy. 3. Glo-ry to You O God,
 glo-ry to You. The im-pi-ous men, ig-nor-ing the Law, and vain-ly stud-y-ing the Proph-ets to

no pur-pose, un-just-ly dragged a-way as a lamb to the slaugh-ter, You the Mas-ter of

all, Whom we mag-ni-fy. 4. Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly

Spir-it. The priests, with the scribes, de-liv-ered to the Gen-tiles to put to death the Life; and they

smote, with their most en-vi-ous mal-ice, Him, Who is by na-ture the Giv-er of Life; Him we

mag-ni-fy. 5. Now and ev-er, and to the Ag-es of Ag-es. A-men. Like man-y dogs they

came round a-bout You, O King, and smote You on the cheek with their hands. They ques-tioned

You, and brought forth false wit-ness-es; but You en-dured all things, and have saved us all.

Χε-ρου-βείμ, και ἐν - δο - ξο - τέ-ραν, ἀ-συγ - κρί-τως τῶν Σε - ρα-φείμ, τὴν ἀ-δι - α - φθό-ρωσ, Θε-
 Che-rou-vim, ke en-dho-xo - te-ran, a-sin - kri-tos ton Se - ra-fim, tin a-dhi-af - tho-ros, The-
 - ὄν Λό-γον τε-κοῦ-σαν, τὴν ὄν - τως Θε - ο - τό - κον, σὲ με - γα - λύ - νο - μεν.
 - on Lo-ghon te-kou-san, tin on - dos The-o-to - kon, se me-gha - li - no - men.

Διάκονος: Ἐπι καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Χορός: Κύριε, ἐλέησον.

Διάκονος: Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ Σῆ χάριτι.

Χορός: Κύριε, ἐλέησον.

Διάκονος:

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.

Τερεὺς:

Ὅτι σὲ αἰνοῦσι πᾶσαι αἱ Δυνάμεις τῶν οὐρανῶν, 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.

(p. 255) Ἦχος γ'. (3x) **ΕΞΑΠΟΣΤΕΙΛΑΡΙΟΝ**

Τὸν λη - στήν αὐ - θη - με - ρόν, τοῦ Πα - ρα - δεί - σου ἡ - ξί - ω - σας Κύ - ρι -
 Ton li - stin af - thi - me - ron, tou Pa - ra - dhi - sou i - xi - o - sas Ky - ri -
 - ε, κᾶ - μέ τῷ ξύ - λῳ τοῦ Σταυ - ροῦ, φῶ - τι - σον καὶ σῶ - σόν με.
 - e, ka - me to xi - lo tou Stav - rou, fo - ti - son ke so - son me.

Διάκονος:

Καὶ ὑπὲρ του καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορός:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

(Ὁ Λαὸς ἐγείρεται)

Τερεὺς:

Σοφία. Ὁρθοῖ, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματί σου.

Τερεὺς:

Ἐκ τοῦ κατὰ Ἰωάννην ἁγίου Εὐαγγελίου το ἀνάγνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

Katavasia.

More hon' - ra-ble than the Cher-u - bim, and in-com-p'ra-bly more glo-ri-ous than the Ser-a-phim,
 who with-out de-file-ment bore God, the Word, ver-i-ly the The-o - to-kos, you, we mag-ni - fy.

Deacon: Again and again in peace, let us pray to 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:

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.

Priest:

For all the Heavenly Powers, praise You, and to You they 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.

(p. 255) 3rd Tone. (3x) **ΕΞΑΠΟΣΤΕΙΛΑΡΙΟΝ** Fr. S.Dedes

You, O Lord, Who on the same day made the thief wor-thy of Par - a -
 - dise, il - lu-mi-nate me al-so by the wood of the Cross, and save me.

Deacon:

Let us supplicate the Lord our God, that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

(The Faithful stand)

Priest:

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

Choir:

And to your spirit.

Priest:

The Lesson is from the Holy Gospel according to St. John. Let us be attentive.

Choir:

Glory to You O Lord, glory to You.

Τερέυς:

Τῷ καιρῷ ἐκείνῳ, εἰστήκεισαν παρὰ τῷ Σταυρῷ τοῦ Ἰησοῦ, ἡ Μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνὴ. Ἰησοῦς οὖν ἰδὼν τὴν Μητέρα, καὶ τὸν Μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ Μητρὶ αὐτοῦ· Γύναι, ἰδοὺ ὁ υἱός σου. Εἶτα λέγει τῷ Μαθητῇ· ἰδοὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ Μαθητὴς αὐτὴν εἰς τὰ ἴδια.

Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεστα, ἵνα τελειωθῇ ἡ Γραφή, λέγει· Διψῶ. Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεστα· καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ Σταυροῦ τὰ σώματα ἐν τῷ Σαββάτῳ, ἐπεὶ Παρασκευὴ ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ Σαββάτου· ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ἀλλ' εἰς τῶν στρατιωτῶν λόγῃ αὐτοῦ τὴν πλευρὰν ἐνυξε, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ.

Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ ἐστὶν ἡ μαρτυρία αὐτοῦ· κάκεινος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ Γραφή πληρωθῇ· Ὅσοι οὖν οὐ συντριβήσεται αὐτοῦ. Καὶ πάλιν ἑτέρα Γραφή λέγει· Ὅψονται εἰς ὃν ἐξεκέντησαν.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοι Εἰς τοὺς
(Ὁ Λαός κάθεται)

ΑΙΝΟΙ

(p. 257) Ἦχος γ'.

Πᾶ-σα πνο - ἡ αἰ-νε - σά - τω τὸν Κύ-ρι - ον. Αἰ - νεῖ-τε τὸν Κύ-ρι-ον ἐκ τῶν Οὐ - ρα-νῶν· αἰ-
Pa-sa pno - i e-ne - sa - to ton Ky-ri - on. E - ni-te ton Ky-ri-on ek ton Ou - ra-non, e-
- νεῖ - τε Αὐ - τὸν ἐν τοῖς ὑ - ψί-στοις. Σοὶ πρέ-πει ὕ-μνος τῷ Θε - ῷ. Αἰ - νεῖ - τε Αὐ - τὸν,
- ni - te Af - ton en tis i - psi-stis. Si pre-pi i-mnos to The - o. E - ni - te Af - ton,
πάν-τες οἱ ἄγ-γε-λοι Αὐ-τοῦ· αἰ - νεῖ - τε Αὐ - τὸν, πᾶ-σαι αἱ δυ - νά-μεις Αὐ-τοῦ. Σοὶ πρέ-πει ὕ-μνος
pan-des i An-ge-li Af-tou; e - ni - te Af - ton, pa-se e dhi - na-mis Af-tou. Si pre-pi i-mnos
τῷ Θε - ῷ. 1. Αἰνεῖτε Αὐτὸν ἐπὶ ταῖς δυναστείαις Αὐτοῦ, αἰνεῖτε Αὐτὸν κατὰ τὸ πλῆθος τῆς
to The - o. 1. Enite afton epi tes dinasties aftou, enite afton kata to plithos tis
με - γα-λω - σύ - νης Αὐ-τοῦ. Δύ-ο καὶ πο-νη-ρὰ ἐ - ποί-η-σεν, ὁ πρω - τό-το-κος υἱ - ὅς Μου Ἰ-σρα-
me-gha-lo - si - nis Af-tou. Dhi-o ke po-ni-ra e - pi - i-sen, o pro - to-to-kos i - os Mou I-sra-
- ἦλ· ἐ - μέ ἐγ-κα - τέ-λι-πε, πη-γὴν ὕ-δα-τος ζω - ῆς, καὶ ὦ - ρυ-ξεν ἐ-αυ-τῷ φρέ-αρ συν-τε-τριμ-
- il, e - me en-ka - te-li-pe, pi-ghin i-dha-tos zo - is, ke o - ri-xen e-af-to fre-ar sin-de-trim-

Priest:

At that time there stood by the Cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" Now a vessel full of vinegar was sitting there; and they filled a sponge with vinegar, put it on hyssop, and put it to His mouth. So when Jesus had received the vinegar, He said, "It is finished!" And bowing His head, He gave up His spirit.

Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." And again another Scripture says, "They shall look on Him whom they pierced."

Choir:

Glory to Your forbearance, O Lord, glory to You.

(The Faithful Sit)

THE PRAISES

(p. 257) 3rd Tone.

Let eve-ry-thing that has breath, praise the Lord. Praise the Lord from the
Heav-ens; praise Him in the heights. To You, O God, praise is be - fit - ting. Praise Him, all His
An - gels; praise Him all His Hosts. To You, O God, praise is be - fit - ting.
1. Praise Him for His sovereignty; praise Him according to the ful-ness of His maj-es - ty.
"Is-ra-el, My first-born son, com - mit-ted two e-vil deeds; He for - sook Me, the source of the
Liv-ing wa-ter, and hewed out for him-self a bro - ken well; and he cru-ci-fied Me on the

- μέ - νον ἐ - μέ ἐ - πι ξύ - λου ἐ - σταύ - ρω - σε, τὸν δὲ Βα - ραβ - βᾶν ἢ - τή - σα - το, καὶ ἄ -
- me - non, e - me e - pi xi - lou e - stav - ro - se, ton dhe Va - rav - van i - ti - sa - to, ke a -

- πέ - λυ - σεν. Ἐ - ξέ - στη ὁ Οὐ - ρα - νὸς ἐ - πι τοῦ - τω, καὶ ὁ ἡ - λι - ος τὰς ἄ -
- pe - li - sen. E - xe - sti o Ou - ra - nos e - pi tou - to, ke o i - li - os tas a -

- κτῆ - νας ἀ - πέ - κρυ - ψε. Σὺ δὲ Ἰ - σρα - ἦλ οὐκ ἐ - νε - τρά - πης, ἀλ - λά θα - νά - τω Με πα -
- kti - nas a - pe - kri - pse. Si dhe I - sra - il ouk e - ne - tra - pis, al - la tha - na - to Me pa -

- ρέ - δω - κας. Ἄ - φες αὐ - τοῖς Πά - τερ ἅ - γι - εἰ οὐ γὰρ οἱ - δα - σι τί ἐ - ποί - η - σαν.
- re - dho - kas. A - fes af - tis Pa - ter a - ghi - e, ou ghar i - dha - si ti e - pi - i - san.

2. Αἰνεῖτε Αὐτὸν ἐν ἤχῳ, σάλπιγγος, αἰνεῖτε Αὐτὸν ἐν ψαλτη - ρί - ω καὶ κι - θά - ρα. Ἐ - κα - στον
2. Enite Aftón en ícho, sálpingos, enite Aftón en psalti - rí - o ke ki - thá - ra. E - ka - ston

μέ - λος τῆς ἀ - γί - ας Σου σαρ - κός, ἀ - τι - μί - αν δι' ἡ - μάς ὑ - πέ - μει - νεῖ τὰς ἀ - κάν - θας ἢ κε - φα -
- me - los tis a - ghi - as Sou sar - kos, a - ti - mi - an dhi' i - mas i - pe - mi - ne, tas a - kan - thas i ke - fa -

- λή, ἢ ὀ - ψίς τὰ ἐμ - πτύ - σμα - τα, αἰ σι - α - γό - νες τὰ ῥα - πί - σμα - τα, τὸ στό - μα τὴν ἐν
- li, i o - psis ta em - bti - sma - ta, e si - a - gho - nes ta ra - pi - sma - ta, to - sto - ma tin en

ὀ - ξεῖ κε - ρα - σθεῖ - σαν χο - λὴν τῇ γεύ - σει, τὰ ὠ - τα τὰς δυσ - σε - βεῖς βλα - σφη -
- o - xi ke - ra - sthi - san cho - lin ti ghef - si, ta o - ta tas dhis - se - vis vla - sfi -

- μι - ας, ὁ νῶ - τος τὴν φραγ - γέ - λω - σιν, καὶ ἡ χεῖρ τὸν κά - λα - μον, αἰ τοῦ ὄ - λου σώ - μα - τος ἐ -
- mi - as, o no - tos tin fran - ge - lo - sin, ke i chir ton ka - la - mon, e tou o - lou so - ma - tos e -

- κτά - σεις ἐν τῷ Σταυ - ρῷ τὰ ἄρ - θρα τοὺς ἡ - λους, καὶ ἡ πλε - ρὰ τὴν λόγ - χην. Ὁ πα -
- kta - sis en tō Stav - ro, ta ar - thra tous i - lous, ke i plev - ra tin logh - chin. O pa -

Wood, and asked for the re - lease of Bar - ab - bas. The Heav - ens were a - ghost at this,

and the sun hid its rays. But you, O Is - ra - el, were not a - shamed,

and de - liv - ered Me to death. For - give them, O Ho - ly Fa - ther, for they know not, what

they have done". 2. Praise Him in the sound of the trumpet; praise Him with the lute and harp.

Eve - ry mem - ber of Your Ho - ly Bod - y en - dured dis - hon - or for us. Your Head, the

thorns; Your Face, the spit - tings; Your Cheeks, the smi - tings; Your Mouth, the taste of

vin - e - gar mixed with gall; Your Ears, the im - pi - ous blas - phe - mies; Your

Back, the lash; Your Hand, the reed; Your whole Bod - y, stretched out on the Cross; Your

Joints the nails; and Your Side, the spear. O Al - might - y Sav - ior,

Who in Your mer - cy con - de - scend - ed to suf - fer for us, and

- θῶν ὑ-πὲρ ἡ-μῶν, καὶ πα-θῶν ἐ-λευ-θε-ρώ-σας ἡ-μᾶς, ὁ συγ-κα-τα-βάς ἡ-μῖν φι-λαν-θρω-
 - thon i-per i-mon, ke pa-thon e-lef-the-ro-sas i-mas, o sing-ka-ta-vas i-min fi-lan-thro-
 - πί - α, καὶ ἀ-νυ-ψώ-σας ἡ-μᾶς, παν-το-δύ-να-με Σω-τήρ, ἐ-λέ-η-σον ἡ-μᾶς.
 - pi - a, ke a-ni-psyo-sas i-mas, pan-do-dhi-na-me So-tir, e-le-i-son i-mas.

3. Αἰνεῖτε Αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰνεῖτε Αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶσα πνοὴ αἰνε-
 3. Enite Afton en kimvalis evichis, enite Afton en kimvalis alalaghmoú. Pása pnoi ene-

- σά-τω τὸν Κύ-ρι-ον. Σταυ-ρω-θέν-τος Σου Χρι-στέ, πᾶ-σα ἡ Κτί-σις βλέ-που-σα
 - sá-to ton Ký-ri-on. Stav-ro-then-dos Sou Chri-ste, pa-sa i Kti-sis vle-pou-sa

ἔ-τρε-με' τὰ θε-μέ-λι-α τῆς γῆς, δι-ε-δο-νή-θη-σαν φό-βῳ τοῦ κρά-τους Σου.
 e-tre-me, ta the-me-li-a tis ghis, dhi-e-dho-ni-thi-san fo-vo tou kra-tous Sou,

Σοῦ γὰρ ὑ-ψω-θέν-τος σή-με-ρον, γέ-νος Ἐ-βραί-ων ἀ-πώ-λε-το τοῦ Να-οῦ τὸ κα-τα-
 Sou ghar i-psyo-then-dos si-me-ron, ghe-nos E-vre-on a-po-le-to, tou Na-ou to ka-ta-

- πέ-τα-σμα, δι-ερ-ρά-γη δι-χῶς τὰ μνη-μεῖ-α ἡ-νε-ώ-χθη-σαν, καὶ νε-κροὶ ἐκ τῶν
 - pe-ta-sma, dhi-er-ra-ghi dhi-chos, ta mni-mi-a i-ne-och-thi-san, ke ne-kri ek ton

τά-φων ἐ-ξα-νέ-στη-σαν. Ἐ-κα-τόν-ταρ-χος ἰ-δὼν τὸ θαῦ-μα, ἔ-φρι-ξε' πα-ρε-στῶ-σα δὲ ἡ
 ta-fon e-xa-ne-sti-san. E-ka-ton-dar-chos i-dhon to thav-ma, e-fri-xe, pa-re-sto-sa dhe i

Μή-τηρ Σου, ἐ-βό-α θρη-νω-δοῦ-σα μη-τρι-κῶς· Πῶς μὴ θρη-νή-σω, καὶ τὰ σπλάγ-χνα μου
 Mi-tir Sou, e-vo-a thri-no-dhou-sa mi-tri-kos: Pos mi thri-ni-so, ke ta-splagh-chna mou

τύ-ψω, ὁ-ρώ-σά Σε γυ-μνόν, ὡς κα-τά-κρι-τον ἐν ξύ-λῳ κρε-μά-με-νον; Ὁ σταυ-ρω-
 ti-psyo, o-ro-sa Se ghi-mnon, os ka-ta-kri-ton en xi-lo kre-ma-me-non? O-stav-ro-

set us free from suf-fer-ing, hav-ing raised us up, have mer-cy on us.

3. Praise Him with well-sound-ing cymbals; praise Him with cymbals of joy; let ev-ery breath

praise the Lord. All cre-a-tion trem-bled, O Christ, see-ing You

cru-ci-fied. From fear of Your pow-er, the foun-da-tions of the earth were shak-en.

For You, be-ing raised to-day, the He-brew race was lost, the veil of the

Tem-ple was rent in two, the tombs were o-pened, and the dead rose up from their

graves. The cen-tu-ri-on shud-dered when he saw the mir-a-cle, and Your moth-er stood

near, and cried with a moth-er's la-men-ta-tion: "How can I but not mourn, and

strike my in-ner-most be-ing, see-ing You na-ked, as

a con-demned man hang-ing on the wood?" O Lord Who was

- θεις και τα - φεις, και α - να - στας εκ των νε - κρων, Κυ - ρι - ε δό - ξα Σοι.
 - this ke ta - fis, ke a - na - stas ek ton ne - kron, Ky - ri - e dho - xa Si.

Δοξαστικόν. Ἦχος πλ. β΄.
 4. Δό - ξα Πα - τρι και Υι - ω και Α - γί - ω Πνευ - μα -
 4. Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma -

- τι. Ἐ - ξέ - δυ - σάν με τὰ ἰ - μά - τι - ἄ μου, και ἐ - νέ - δυ -
 - ti. E - xe - dhi - san me ta i - ma - ti - a mou, ke e - ne - dhi -

- σάν με χλα - μύ - δα κοκ - κί νην, ἔ - θη - καν ἐ - πι τὴν κε - φα -
 - san me chla - mi - dha kok - ki - nin, e - thi - kan e - pi tin ke - fa -

- λήν μου, στέ - φα - νον ἐξ ἀ - καν - θών, και ἐ - πι τὴν δε - ξι - ἄν μου χει -
 - lin mou, ste - fa - non ex a - kan - thon, ke e - pi tin dhe - xi - an mou chi -

- ρα, ἔ - δω - καν κά - λα - μον, Ἰ - να συν - τρι - ψω, Ἰ - να συν -
 - ra, e - dho - kan ka - la - mon, i - na sin - dri - ψo, i - na sin -

- τρι - ψω αὐ - τούς, ὡς σκευ - η κε - ρα - μέ - ὡς.
 - dri - ψo af - tous, os skev - i ke - ra - me - os.

5. Καί νῦν και ἀ - εἰ και εἰς τούς αἰ - ὠ - νας τῶν αἰ - ὠ - νων. Ἀ - μην. Τὸν νῶ - τόν
 5. Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min. Ton no - ton

μου ἔ - δω - κα εἰς μα - στί - γω - σιν, τὸ δὲ πρό - σω -
 mou e - dho - ka is ma - sti - gho - sin, to dhe pro - so -

- πόν μου οὐκ ἀ - πε - στρά - φη ἀ - πό ἐμ - πτυ - σμά - των,
 - pon mou ouk a - pe - stra - fi a - po em - bti - sma - ton,

cru - ci - fied, and bur - ied, and did rise from the dead, glo - ry to You.

Doxastikon. 2nd Plagal Tone.
 4. Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir -

- it. "They stripped Me of My gar - ments, and put on Me a scar - let

robe; they set up - on My Head a crown of thorns, and gave a

reed in - to My right Hand, that I may

shat - ter them in piec - es like a pot - ter's

ves - sels". 5. Now and ev - er, and to the Ag - es of

Ag - es. A - men. "I gave My back to scourg - ings, and

turned not a - way My face from spit - tings; I stood be - fore the judg - ment -

seat of Pi - late, and en - dured the

βή-μα-τι Πι - λά-του πα - ρέ - στην, και σταυ - ρόν ὑ - πέ - μει - να,
 vi-ma-ti Pi - la-tou pa - re - stin, ke stav - ron i - pe - mi - na,
 δι - ἅ τὴν τοῦ Κό - σμου σω - τη - ρί - αν.
 dhi - a tin tou Ko - smou so - ti - ri - an.

Διάκονος: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορὸς: Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

(Ὁ Λαὸς ἐγείρεται)

Τερπύς: Σοφία. Ὁρθοῖ, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.

Εἰρήνη πᾶσι.

Χορὸς: Καὶ τῷ Πνεύματί σου.

Τερπύς: Ἐκ τοῦ κατὰ Μάρκον ἁγίου Εὐαγγελίου το ἀνάγνω-σμα. Πρόσχωμεν.

Χορὸς: Δόξα σοί, Κύριε, δόξα σοί.

ΕΥΑΓΓΕΛΙΟΝ Γ' Κεφ. ιε' 43-47

Τερπύς:

Τῷ καιρῷ ἐκείνῳ, ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσηλθε πρὸς Πιλάτον, καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Ὁ δὲ Πιλάτος ἐθαύμασεν, εἰ ἤδη τέθνηκε, καὶ προσκαλεσάμενος τὸν Κεντυρίωνα, ἐπηρώτησεν αὐτὸν, εἰ πάλαι ἀπέθανε· καὶ γνοὺς ἀπὸ τοῦ Κεντυρίωνος, ἔδωρήσατο τὸ σῶμα τῷ Ἰωσήφ.

Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσέκυλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. Ἡ δὲ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία Ἰωσή, ἐθεώρουν ποῦ τίθεται.

Χορὸς:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοί.

ΔΟΞΟΛΟΓΙΑ

Ἀναγνώστης:

Σοὶ δόξα πρέπει, Κύριε, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀνα ἐμ ομεν, τῷ ατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ νεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία.

Ὑμνοῦμεν σε, εὐλογοῦμέν σε, προσκυνοῦμέν σε, δοξολογοῦμέν σε, εὐχαριστοῦμέν σοι, διὰ τὴν μεγάλην σου δόξαν.

Κύριε Βασιλεῦ, ἐπουράνιε Θεέ, πάτερ παντοκράτορ, Κύριε Υἱὲ μονογενές, Ἰησοῦ Χριστέ, καὶ Ἅγιον Πνεῦμα.

Κύριε ὁ Θεός, ὁ ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρός, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ἐλέησον ἡμᾶς, ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου.

Πρόσδεξαι τὴν δέησιν ἡμῶν, ὁ καθήμενος ἐν δεξιᾷ τοῦ Πατρός, καὶ ἐλέησον ἡμᾶς.

Ὅτι σὺ εἶ ὁ μόνος Ἅγιος, σὺ εἶ ὁ μόνος Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.

Καθ' ἐκάστην ἡμέραν εὐλογῆσω σε, καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Κύριε, καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ. Ἐγὼ εἶπα· Κύριε, ἐλέησόν με, ἴασαι τὴν ψυχὴν μου, ὅτι ἥμαρτόν σοι.

Κύριε, πρὸς σὲ καταφύγον, διδάζόν με τοῦ ποιεῖν τὸ θέλημά σου, ὅτι σὺ εἶ ὁ Θεός μου.

Ὅτι παρὰ σοὶ πηγὴ ζωῆς. ἐν τῷ φωτί σου ὀψόμεθα φῶς.

Παράτεινον τὸ ἐλεός σου τοῖς γινώσκουσί σε.

Καταξίωσον, Κύριε, ἐν τῇ ἡμέρᾳ ταύτῃ ἀναμαρτήτους φυλαχθῆναι ἡμᾶς.

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν, καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας. Ἀμήν.

Cross, for the sal - va - tion of the world".

Deacon: Let us supplicate the Lord our God, that we may be deemed worthy to hear the Holy Gospel.

Choir: Lord have mercy. Lord have mercy. Lord have mercy.

(The Faithful stand)

Priest: Wisdom! Rise. Let us hear the Holy Gospel. Peace be unto all.

Choir: And to your spirit.

Priest: The Lesson is from the Holy Gospel according to St. Mark. Let us be attentive.

Choir: Glory to You O Lord, glory to You.

THE TENTH GOSPEL LESSON Mark 15:43-47

Priest:

At that time Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. Pilate marveled that He was already dead, and summoning the Centurion, he asked him if He had been dead for some time.

So when he found out from the Centurion, he granted the body to Joseph. Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses observed where He was laid.

Choir:

Glory to Your forbearance, O Lord glory to You.

DOXOLOGY (To be read, not chanted)

Reader:

To You, glory is befitting, O Lord, our God, 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. Amen.

Glory to God in the Highest, and on earth peace, good will to all people.

We praise You, we bless You, we worship You, we glorify You, we thank You, for Your great Glory.

Lord, King, Heavenly God, Father Almighty; Lord, Only-Begotten Son, Jesus Christ, and Holy Spirit.

Lord God, the Lamb of God, Son of the Father, Who takes away the sin of the world, have mercy on us; You, Who take away the sins of the world.

Accept our prayer, You, Who are seated on the right hand of the Father, and have mercy on us.

For You alone are Holy; You alone are Lord, Jesus Christ, to the glory of God, the Father. Amen.

Each day I shall bless You, and praise Your Name to the Age, and to the Age of the Age.

Lord, You have been our refuge from one generation to another. I said; "Lord have mercy on me; heal my soul, for I have sinned against You."

Lord, to You I have fled; teach me to do Your will, for You are my God.

For in You, is the fountain of Life, and in Your Light we shall see light.

Extend Your mercy to those, who confess You.

Grant, O Lord, to keep us this day without sin.

Blessed are You, O Lord, God of our Fathers, and Your Name is praised and glorified to all Ages. Amen.

Lord, let Your mercy come upon us, for we have hoped in You.

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ.
Εὐλογητὸς εἶ, Κύριε, διδάξόν με τὰ δικαιώματά σου.
Εὐλογητὸς εἶ, Δέσποτα, συνέτισόν με τὰ δικαιώματά σου.
Εὐλογητὸς εἶ, Ἄγιε, φώτισόν με τοῖς δικαιώμασί σου.
Κύριε, τὸ ἔλεός σου εἰς τὸν αἰῶνα, τὰ ἔργα τῶν χειρῶν σου μὴ παρίδης.
Σοὶ πρέπει αἶνος, σοὶ πρέπει ὕμνος, σοὶ δόξα πρέπει, τῷ Πατρὶ καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(Ὁ Λαὸς κάθεται)

Διάκονος:

Πληρώσωμεν τὴν ἐωθινὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Χορὸς:

Κύριε ἐλέησον

Διάκονος:

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ Σῇ χάριτι.

Χορὸς:

Κύριε ἐλέησον

(Εἰς τὰ κάτωθι αἰτήματα ὁ Χορὸς συμπληρώνει μὲ τὸ «Παράσχου Κύριε».)

Διάκονος:

1. Τὴν ἡμέραν πᾶσαν, τελείαν, ἀγίαν, 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 μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.
6. Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

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

Χορὸς:

Σοὶ, Κύριε.

Τερεὺς:

Ὅτι Θεὸς ἐλέους, οἰκτιρῶν, καὶ φιланθρωπίας ὑπάρχεις, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(Ὁ Λαὸς ἐγείρεται)

Χορὸς: Ἀμήν.

Τερεὺς: Εἰρήνη πᾶσι.

Χορὸς: Καὶ τῷ πνεύματί σου.

Διάκονος: Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Χορὸς: Σοὶ, Κύριε.

EYXH

Τερεὺς: *(Μυστικῶς)*

Κύριε, Ἄγιε, ὁ ἐν ὑψηλοῖς κατοικῶν καὶ ταπεινὰ εφορῶν καὶ τῷ παντεφώρῳ σου ὄκκατι ἐπιβλέπων ἐπὶ πᾶσαν τὴν κτίσιν, σοὶ ἐκλίναμεν τὸν αυχένα τῆς ψυχῆς καὶ τοῦ σώματος καὶ δεόμεθα σου, ἄγιε ἁγίων· ἐκτεινον τὴν χεῖρα σου τὴν ἀόρατον ἐξ ἁγίου κατοικητηρίου σου καὶ εὐλόγησον πάντας ἡμᾶς· καὶ εἰ τι ἡμάρτομεν ἐκουσίως ἢ ἀκουσίως, ὡς αγαθὸς καὶ φιλάνθρωπος Θεὸς συγχώρησον, δωρούμενος ἡμῖν τα ἐγκόσμια καὶ ὑπερκόσμια αγαθὰ σου.

(Ἐκφώνως) Σὸν γὰρ ἐστι τὸ ἐλεεῖν καὶ σφῶζειν ἡμᾶς, ὁ Θεὸς ἡμῶν, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορὸς:

Ἀμήν.

Διάκονος:

Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορὸς:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Blessed are You, O Lord; teach me Your statutes.

Blessed are You, O Master; Grant me understanding of Your statutes.

Blessed are You, O Holy one; enlighten me by Your statutes.

Your mercy, O Lord, endures forever; overlook not the works of Your own Hands.

To You, praise, worship, and glory are befitting; to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the Ages of Ages. Amen.

(The Faithful Sit)

Deacon:

Let us complete our morning supplication to 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.

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

Deacon:

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.

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.

Priest:

For You are a merciful, loving and compassionate God, 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.

(The Faithful stand)

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Let us bow our heads to the Lord.

Choir: To You, O Lord.

PRAYER

Priest: *(Inaudibly)*

O Holy Lord, Who dwells on High and beholds things below, and with Your all encompassing eye overseeing all Creation, to You we bow our soul and body, and we pray to You, Holy of Holies; stretch forth Your unseen hand from Your Holy dwelling-place and bless us all; and if we have sinned voluntarily, or involuntarily, as a good and merciful God forgive, granting us Your earthly and Heavenly blessings.

(Aloud) For it is Yours to show mercy and to save us, our God, 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.

Deacon:

Let us supplicate the Lord our God, that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

Τερεῦς:

Σοφία. Ὁρθοί, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματί σου.

Τερεῦς:

Ἐκ τοῦ κατὰ Ἰωάννην ἁγίου Εὐαγγελίου το ἀνά-γνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

ΕΥΑΓΓΕΛΙΟΝ ΙΑ'

Κεφ. ιθ' 38-42

Τερεῦς:

Τῷ καιρῷ ἐκείνῳ, ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεπεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης, ὡσεὶ λίτρας ἑκατόν.

Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ἐν ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἔστα-ρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη· Ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

Χορός:

Δόξα τῇ μακροθυμίᾳ σου Κύριε, δόξα σοί.

(Ὁ Λαὸς κάθεται)

(p. 265) *Ἦχος α'.* **ΑΠΟΣΤΙΧΑ**

1. Πᾶ-σα ἡ Κτί-σις, ἡλ-λοι-οῦ-το φό-βῳ, θε-ω - ροῦ - σά Σε, ἐν Σταυ-ρῷ κρε - μά - με-
 Pa-sa i Kti-sis, li-li-ou-to fo-vo, the-o - rou-sa Se, en Stav-ro kre-ma-me-
 - non Chri-ste. O ἡ-λι-ος ἐ-σκο-τί - ζε - το, καὶ γῆς τὰ θε - μέ - λι-
 - non Chri-ste. O i-li-os e-sko-ti - ze - to, ke ghis ta the-me-li-
 - α σου - νε - τα - ράτ - τε - το, τὰ πάν-τα σου - νέ - πα - σχον, τῷ τὰ πάν-τα
 - a si - ne - ta - rat - te - to, ta pan-da si - ne - pa - schon, to ta pan-da
 Κτί - σαν - τι. Ὁ ἐ-κου - σί-ως δι' ἡ - μᾶς ὑ - πο - μεί-νας, Κύ-ρι - ε,
 Kti - san - ti. O e-kou - si-os dhi' i - mas i - po - mi-nas, Ky-ri - e,
Ἦχος β'
 δό - ξα - σοί. 2. Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν
 dho - xa - soi. Si. 2. Dhiemerisando ta imatia mou eaftis, ke epi ton imatismos
 μου ἔ-βα-λον κλή - ρον. Λα - ὅς δυσ-σε - βῆς καὶ πα - ρά - νο - μος, ἵ-να τί με-λε - τᾶ κε-
 mou e-va-lon kli - ron. La - os dhis-se - vis ke pa - ra - no-mos, i-na ti me-le - ta ke-

Priest:

Wisdom! Rise. Let us hear the Holy Gospel.

Peace be unto all.

Choir:

And to your spirit.

Priest:

The Lesson is from the Holy Gospel according to St. John. Let us be attentive.

Choir:

Glory to You O Lord, glory to You.

THE ELEVENTH GOSPEL LESSON

John 19:38-42

Priest:

At that time Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus. And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.

Choir:

Glory to Your forbearance O Lord, glory to You.

(The Faithful Sit)

(p. 265) *1st Tone.* **APOSTICHA — HYMNS WITH VERSES AFTER** *Fr. S.Dedes*

1. All cre - a-tion was changed by fear, when it saw You, O Christ, hang - ing on the
 Cross; the sun was dark - ened, and the foun - da - tions of the earth were
 shak - en. All things suf - fered to - geth - er with the Cre - a - tor
 of all things. O Lord, Who for us en - dured will - ing - ly, glo -
 - ry to You. 2. They parted My garments among them, and upon My ves - ture
 they cast lots. An im - pi-ous and law - less peo - ple, why do they con - tem - plate in vain?

Tone 2.

- νά; ἵ-να τί τὴν ζω-ὴν τῶν ἅ - πάν-των, θα - νά-τω κα-τε - δί - κα-σε; Μέ-γα θαῦ-
 - na? i-na ti tin zo - in ton a - pan-don, tha - na-to ka-te - dhi - ka-se? Me-gha thav-

- μαί ὁ-τι ὁ Κτί-στης τοῦ Κό-σμου, εἰς χεῖ-ρας ἄ - νό-μων πα - ρα - δί-
 - mal o-ti o Kti - stis tou Ko-smou, is chi-ras a - no-mon pa - ra - dhi-

- δο - ται, καὶ ἐ-πί ξύ-λου ἀ-νυ - ψοῦ-ται ὁ φι - λάν - θρω - ποσ,
 - dho - te, ke e-pi xi-lou a-ni - psou-te o fi - lan - thro - pos,

ἵ-να τοὺς ἐν Ἄι-δη δε - σμῶ - τας ἐ-λευ-θε - ρώ - σῃ, κρά - ζον-
 i-na tous en A-dhi dhe - smo - tas e-lef-the - ro - si, kra - zon-

- τας· Μα-κρό-θυ-με Κύ-ρι - ε δό - ξα Σοι. 3. Ἐδωκαν εἰς τὸ βρῶμά Μου
 - das: Ma - kro-thi-me Ky-ri - e dho - xa Soi. 3. Edhokan eis to vroma Mou

χολήν, καὶ εἰς τὴν δίψαν Μου ἐ - πό-τι-σάν Με ὀ - ξος. Σή-με-ρον Σὲ θε-ω - ροῦ-σα, ἡ ἄ-μεμ-
 cholin, ke is tin dhipsan Mou e - po-ti-san Me o - xos. Si-me-ron Se the-o - rou-sa, i a-mem-

- πτος Παρ-θέ - νος ἐν Σταυ-ρῷ, Λό - γε, ἀ-ναρ - τώ - με - νον, ὀ-δυ-ρο-
 - btos Par-the - nos en Stav-ro, Lo - ghe, a-nar - to - me - non, o-dhi-ro-

- μέ - νη μη - τρῷ - α σπλάγ - χνα, ἐ - τέ-τρο-το τὴν κα - ρδί - αν πι-
 - me - ni mi - tro - a - splagh - chna, e - te-tro-to tin kar - dhi - an pi-

- κρῶς, καὶ στε - νά-ζου-σα ὀ - δυ-νη - ρῶς ἐκ βά-θους ψυ - χῆς, πα-ρει - ἄς σὺν θρι-
 - kros, ke-ste - na-zou-sa o - dhi-ni - ros ek va-thous psi - chis, pa-ri - as sin thri-

- ξὶ κα-τα - ξαί - νου - σα, κα-τε - τρύ - χε το' δι - ὀ καὶ τὸ
 - xi ka-ta - xe - nou - sa, ka-te - tri - che - to, dhi - o ke to-

Why do they con-demn to death the Life of all? O won - drous mar - vell! The Cre-
 a-tor of the world is be-trayed in-to the hands of the law - less; and He, Who is mer-ci-
 ful, is lift - ed up on the Cross, that He might bring free - dom to those, bound in
 Ha - des, who cry out: "O Long-suf-fer-ing Lord, glo-
 ry to You." 3. They gave Me gall to eat, and when I was thirst-y they gave Me vin - e-
 gar to drink. To-day the blame-less Vir - gin saw You, O Word of God, hang-
 ing on the Cross, deep-ly mourn-ing with - in her - self, and bit - ter-ly
 pierced in the heart, she groaned in ag - o - ny from the depth of
 her soul. Ex-haust-ed by beat - ing on her breast, with hair di-
 - shev - eled, she cried out wail - ing: "Woe to me! My Di - vine Son!

- στή - θος τύ - πτου - σα, ἀ - νέ - κρα - ζε γο - ε - ρώς: Οἱ - μοι Θεῖ - ον
 sti - thos ti - ptou - sa, a - ne - kra - ze gho - e - ros: I - mi Thi - on
 Τέ - κνον! Οἱ - μοι τὸ φῶς τοῦ Κό - σμου! Τί ἔ - δυς ἐξ ὀ - φθα -
 Te - knon! I - mi to fos tou Ko - mou! Ti e - dhis ex o - ftha -
 - λμῶν μου, ὁ Ἄ - μνος τοῦ Θε - οῦ; Ὁ - θεν αἰ στρα - τι - αἰ τῶν Ἀ - σω - μά - των,
 lmon mou, o A - mnos tou The - ou? O - then e - stra - ti - e ton A - so - ma - ton,
 τρό - μω συ - νεί - χον - το λέ - γου - σαι: Ἄ - κα - τά - λη - πτε Κύ - ρι - ε,
 tro - mo si - ni - chon - do le - ghou - sei: A - ka - ta - li - pte Ky - ri - e
 δό - ξα Σοι. 4. Ὁ δὲ Θεὸς Βασιλεὺς ἡμῶν, πρὸ αἰῶνων εἰργάσατο σω - τη -
 dho - xa Soi. Sl. 4. O dhe Theos Vasilefs imon, pro eonon irghasato so - ti -
 - ρί - αν ἐν μέ - σω τῆς γῆς. Ἐ - πι ξύ - λου βλέ - που - σα, κρε - μά - με - νον Χρι - στέ, Σε τὸν πάν - των
 - ri - an en me - so tis ghis. E - pi xi - lou vle - pou - sa, kre - ma - me - non Chri - ste, Se ton pan - don
 Κτί - στην καὶ Θε - ὄν, ἢ Σε ἀ - σπό - ρως τε - κοῦ - σα, ἐ - βό - α, πι -
 Kti - stin ke The - on, i Se a - spo - ros te - kou - sa, e - vo - a, pi -
 - κρῶς Υἱ - ἐ μου, ποῦ τὸ κάλ - λος ἔ - δυ τῆς μορ - φῆς Σου; οὐ
 - kros: I - e mou, pou to kal - los e - dhi tis mor - fis Sou? ou
 φέ - ρω κα - θο - ρᾶν Σε, ἀ - δί - κως Σταυ - ρού - με - νον; σπεῦ - σον οὖν ἀ -
 fe - ro ka - tho - ran Se, a - dhi - kos Stav - rou - me - non, spef - son oun a -
 - νά - στη - θι, ὅ - πως ἴ - δω κα - γῶ, Σοῦ τὴν ἐκ νε - κρῶν, τρι - ῆ - με -
 - na - sti - thi, o - pos i - dho ka - gho, Sou tin ek ne - kron, tri - i - me -

Woe to me! Light of the world! Why O Lamb of God, have You faded
 from my eyes?" Wherefore, the legions of the Heav-en-ly Hosts were seized with trem - bling,
 cry - ing out: "O in-com-pre-hen-si - ble Lord, glo - ry
 to You." 4. But God our King, before all ages wrought sal - va - tion a - midst the earth.
 See-ing You hang-ing on the Cross O Christ, the God, and Cre - a - tor of all, Whom as a Vir-gin
 she bore, she cried out bit - ter - ly: "O my Son, where has the
 beau-ty of Your form van - ished? I can-not bear to see You un -
 - just-ly cru - ci - fied; has-ten there-fore and rise up, that I too may be -
 - hold Your Res-ur - rec - tion from the dead on the third day.
Doxastikon. 4th Plagal Tone.
 5. Glo-ry to the Fa-ther, and to the Son, and to the Ho - ly Spir - it.

- ρον ἐ-ξα - νά - στα - σιν. 5. Δό - ξα Πα - τρι και Υἱ - ῶ
 - ron e-xa - na - sta - sin. 5. Dho - xa Pa - tri ke I - ō

και Ἀ - γί-ω Πνεύ - μα - τι. Κύ - ρι - ε, ἀ-να - βαί-νον-τός
 ke A - ghi-o Pnev - ma - ti. Ky - ri - e, a-na - ve-non-dos

σου ἐν τῷ Σταυ-ρῷ, φό-βος, και τρό - μος ἐ - πέ - πε - σε τῇ
 Sou en tō Stav-ro, fo - vos, ke tro - mos e - pe - pe - se tē

Κρί - σει, και τὴν γῆν μὲν ἐ - κώ - λυ - ες, κα-τα-πι - εῖν τοὺς σταυ - ρούν-τας
 Kti - si, ke tin ghin men e - ko - li - es, ka-ta-pi - ein tous stav - roun-tas

Σε, τῷ δὲ Ἄι - δη ἐ - πέ - τρε - πες ἀ-να - πέμ-πειν τοὺς δε - σμί - οὺς εἰς ἀ-να-
 Se, tō dhe A - dhi e - pe - tre - pes, a-na - pem-bin tous dhe - smi - ous eis a-na-

- γέν - νη - σιν βρο-τῶν. Κρι - τὰ ζών-των και νε-κρῶν, ζω - ῆν ἡλ-θεσ πα-ρα-σχεῖν, και οὐ
 - ghen-ni - sin vro-ton. Kri - ta zon-don ke ne-kron, zo - in il-thes pa-ra-schin, ke ou

θά - να - τον, φι - λάν-θρω-πε δό - ξα σοι. 6. Και νῦν και ἀ-
 tha - na - ton, fi - lan-thro-pe dho - xa soi. 6. Ke nin ke a-

- εἰ και εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ-νων. Ἀ - μὴν. Ἦ-δη βά-πτε-ται κά-λα-μος ἀ-πο - φά-
 - i ke is tous e - o-nas ton e - o-non. A - min. I-dhi va-pte - te ka-la-mos a-po - fa-

- σε - ῶς, πα-ρά κρι-τῶν ἀ - δί-κων, και Ἰ-η - σοὺς δι - κά - ζε - ται, και κα-τα-
 - se - ōs, pa-ra kri-ton a - dhi-kon, ke I - i - sous dhi - ka - ze - te, ke ka-ta-

- κρί - νε - ται Σταυ-ρῷ, και πά-σχει ἡ Κρί - σις, ἐν Σταυ - ρῷ κα-θο - ρῶ - σα τὸν
 - kri - ne - te Stav-ro, ke pa-schi i Kti - sis, en Stav - rō ka-tho - ro - sa ton

O Lord, when You were lift - ed up to the Cross, fear and trem-
 - bling fell o - ver cre - a - tion. You did not per - mit the
 earth to en - gulf those, who cru - ci - fied You, but You per-mitt-ed
 Ha - des to send up its cap - tives for the re - birth of
 mor - tals. O Judge of the liv - ing and the dead, You came to grant
 life, and not death. Most mer - ci - ful Lord, glo - ry to
 You. 6. Now and ev - er, and to the Ag - es of Ag - es. A - men.
 Al - read - y the sen-tenc-ing pen is dipped by the
 un-just judg - es, and Je - sus is ar - raign-ed and con - demned to
 the Cross. All cre - a - tion suf - fers, see - ing the Lord on

Κύ - ρι - ον. Ἄλλ' ὁ φύ - σει σώ - μα - τος δι' ἐ - μέ - πά - σχων,
 Ky - ri - on. All' o fi - si so - ma - tos dhi' e - me pa - schon,
 ἄ - γα - θε Κύ - ρι - ε, δό - ξα Σοι.
 a - gha - the Ky - ri - e, dho - xa Si.

Τερεῦς:

Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορός:

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

(Ὁ Λαὸς ἐγείρεται)

Τερεῦς:

Σοφία. Ὁρθοί, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματί σου.

Τερεῦς:

Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου τοῦ ἀνά-γνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

ΕΥΑΓΓΕΛΙΟΝ ΙΒ'
Κεφ. κζ' 62-66

Τερεῦς:

Τῇ ἑπαύριον, ἣτις ἐστὶ μετὰ τὴν Παρασκευὴν, συνήχθησαν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν, ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ Μαθηταὶ αὐτοῦ νυκτὸς, κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ· ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

Ἔφη δὲ αὐτοῖς ὁ Πιλάτος· Ἔχετε κουστωδιάν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

Τερεῦς:

Ἄγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ, καὶ ψάλλειν τῷ ὀνόματί σου· Ὑψιστε· τοῦ ἀναγγέλλειν τὸ πρωτὶ τὸ ἐλεός σου, καὶ τὴν ἀλήθειάν σου κατὰ νύκτα.

Ἀναγνώστης:

Ἅγιος ὁ Θεός, Ἅγιος Ἰσχυρός, Ἅγιος Ἀθάνατος, ἐλέησον ἡμᾶς. *(ἐκ γ')*

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

Παναγία Τριάς, ἐλέησον ἡμᾶς. Κύριε, ἰλάσθητι ταῖς ἁμαρτίαις ἡμῶν, Δέσποτα, συγχώρησον τὰς ἀνομίας ἡμῶν. Ἅγιε, ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν, ἕνεκεν τοῦ ὀνόματός σου.

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

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

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθῆτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον, καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι 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.

the Cross. But You, Who in the nat - u - ral Bod - y did suf - fer
 for me, gra - cious Lord, glo - ry to You.

Priest:

Let us supplicate the Lord our God, that we may be deemed worthy to hear the Holy Gospel.

Choir:

Lord have mercy. Lord have mercy. Lord have mercy.

(The Faithful stand)

Priest:

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

Choir:

And to your spirit.

Priest:

The Lesson is from the Holy Gospel according to St. Matthew. Let us be attentive.

Choir:

Glory to You O Lord, glory to You.

THE TWELFTH GOSPEL LESSON
Chapter 27:62-66

Priest:

On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, "Sir, we remember, while He was still alive, how that deceiver said, 'After three days I will rise.' Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

Pilate said to them, "You have a guard; go your way, make it as secure as you know how." So they went and made the tomb secure, sealing the stone and setting the guard.

Choir:

Glory to You, O Lord, glory to You.

Priest:

It is a good thing to confess unto the Lord, and to sing praises to Your Name, O Most High. To proclaim Your loving kindness in the morning, and Your Truth by night.

Reader:

Holy God, Holy Mighty, Holy Immortal; have mercy on us. *(3 times)*

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

All-Holy Trinity, have mercy on us. Lord, pardon our sins; Master forgive our iniquities; O Holy One, visit and heal our infirmities, for Your Name's sake.

Lord have mercy. Lord have mercy. Lord have mercy.

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

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

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.

ΑΠΟΛΥΤΙΚΙΟΝ

(p. 269) Ἦχος δ'.

Ἐ-ξη - γό - ρα - σας ἡ - μάς, ἐκ τῆς κα - τά - ρας τοῦ νό - μου, τῷ τι - μί - ω Σου Αἴ - μα - τι,
 E - xi - gho - ra - sas i - mas, ek tis ka - ta - ras tou no - mou, to ti - mi - o Sou E - ma - ti,
 τῷ Σταυ - ρῷ προ - ση - λω - θείς, καὶ τῇ λόγ - χῃ κεν - τη - θείς, τὴν ἄ - θα - να - σί - αν ἐ -
 to Stav - ro pro - si - lo - this, ke ti logh - chi ken - di - this, tin a - tha - na - si - an e -
 - πή - γα - σας ἀν - θρώ - ποις· Σω - τῆρ ἡ - μῶν, δό - ξα Σοι.
 - pi - gha - sas an - thro - pis. So - tir i - mon dho - xa Si.

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

Διάκονος:

1. Ἐλέησον ἡμᾶς ὁ Θεὸς κατὰ τὸ μέγα ἐλεὸς Σου, δεόμεθά Σου, ἐπάκουσον καὶ ἐλέησον.
2. Ἐπι δεόμεθα ὑπὲρ των εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν.
3. Ἐπι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν [δεῖνος].
4. Ἐπι δεόμεθα ὑπὲρ τοῦ ἀδελφῶν ἡμῶν τῶν Ἱερέων, Ἱερομονάχων, ἱεροδιακόνων, καὶ Μοναχῶν καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.
5. Ἐπι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, υγείας, ἐπισκέψεως, διαφυλάξεως, συγχωρήσεως καὶ ἀφέσεως των ἁμαρτιῶν των δούλων του Θεοῦ, πάντων των εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν, των κατοικούντων καὶ παρεπιδημούντων ἐν τῇ πόλει καὶ κοινότητι ταύτη.

Ἱερεὺς:

Ὅτι ἐλεήμων καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας των αἰῶνων.

Χορός:

Ἀμήν.

Ἱερεὺς:

Στερεώσαι, Κύριος ὁ Θεός, τὴν ἁγίαν καὶ ἀμόμητον πίστιν τῶν εὐσεβῶν καὶ ὀρθοδόξων Χριστιανῶν, σὺν τῇ ἁγίᾳ αὐτοῦ Ἐκκλησίᾳ καὶ τῇ πόλει ταύτῃ εἰς αἰῶνας αἰῶνων.

Χορός:

Ἀμήν.

Ἀναγνώστης:

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

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Ἐν ὀνόματι Κυρίου εὐλόγησον Πάτερ.

ΑΠΟΛΥΣΙΣ

Διάκονος:

Σοφία. Ὁ ὢν εὐλογητὸς Χριστὸς ὁ Θεὸς ἡμῶν, πάντοτε νῦν, καὶ αεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Χορός:

Ἀμήν.

Ἱερεὺς:

Δόξα σοι, Χριστέ ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι.

APOLYTIKION

(p. 269) 4th Tone.

You ran - somed us from the curse of the Law, by Your Pre - cious Blood;
 You shed forth im - mor - tal - i - ty up - on man - kind, be - ing nailed to the Cross and
 pierced with a spear. O Sav - ior of us all, glo - ry to You.

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

Deacon:

1. Have mercy on us, O God, according to Your great mercy; we pray to You; hear us, and have mercy.
2. Again, we pray for all the devout and Orthodox Christians.
3. Again we pray for our Archbishop [name].
4. Again we pray for our Brethren, the Priests, Monks, Deacons, Anachorites, and for all our Brotherhood in Christ.
5. Again, we pray for grace, life, peace, health, salvation, protection, forgiveness, and the remission of sins of the servants of God, and for all the pious and Orthodox Christians of this City and Community.

Priest:

For You are a Merciful and Loving God, 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.

Priest:

Edify, O Lord, God, the pure and Holy faith of all pious and Orthodox Christians, with this Holy Church and City, unto all Ages.

Choir:

Amen.

Reader:

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

Lord have mercy. Lord have mercy. Lord have mercy.

In the Name of the Lord, Father, give the blessing.

DISMISSAL

Priest:

Wisdom! The One Who is, is blessed, Christ our God, always, now and ever, and to the Ages of Ages.

Choir:

Amen.

Priest:

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

Ἀναγνώστης:

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

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Εὐλόγησον Πάτερ.

Ἱερεὺς:

Ὁ ἐμπτυσοῦς καὶ μάστιγας καὶ κολαφισμοὺς καὶ Σταυρὸν καὶ θάνατον ὑπομείνας, διὰ τὴν τοῦ κόσμου σωτηρίαν, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ Μητρός, δυνάμει τοῦ τιμίου καὶ ζωοποιῦ Σταυροῦ, προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων, ἱκεσίαις τοῦ τιμίου, ἐνδόξου, προφήτου Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου, τῶν ἁγίων, ἐνδόξων καὶ πανευφήμων Αποστόλων, τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων, τῶν ὁσίων καὶ θεοφόρων Πατέρων ἡμῶν, [τοῦ Ἁγίου τοῦ Ναοῦ], τῶν ἁγίων καὶ δικαίων θεοπατόρων Ἰωακείμ καὶ Ἄννης, τοῦ ἁγίου καὶ δικαίου Ἰωσήφ τοῦ Παγκάλου, [Ἁγιοὶ τῆς ἡμέρας], οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος καὶ ἐλεήμων Θεός.

Δι' εὐχῶν τῶν ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐλέησον καὶ σῶσον ἡμᾶς.

Χορὸς:

Ἄμήν.

END OF SERVICE

**Reader:**

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

Lord have mercy. Lord have mercy. Lord have mercy.

Father, give the blessing.

Priest:

May Christ, our true God, Who endured spittings, and scourgings, and buffetings, and the Cross and Death for our salvation, through the intercessions of His most pure and 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; [local church Saint], the Holy and righteous divine ancestors Joachim and Anna, the Holy, righteous and noble Joseph, [the Saints of the current day], whom we commemorate, and of all the Saints, have mercy on us, and save us, as a Good, and Loving, and Merciful God.

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

