

**HOLY WEEK - EASTER HYMNAL
IN GREEK FOR DIGITAL TABLETS**

VOLUME 8

**THE VESPERS OF GREAT FRIDAY
(Apokathelosis -Taking Down from the Cross)**

Sung on Great Friday Afternoon

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

A New English Translation
by Father George L. Papadeas

Published by Patmos Press
P. O. Box 350792
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Music Adapted from the Greek Hymnal of John Sakellarides
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ΕΣΠΕΡΙΝΟΣ ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ

Η Αποκαθήλωση από τον Σταυρό

(Τελεῖται ἀμέσως μετὰ τὴν Ἀκολουθίαν τῶν Ὡρῶν ἢ χωριστὰ τὸ ἀπλόγευμα τῆς Μ. Παρασκευῆς.)

(Ὁ Λαὸς ἐγείρεται)

Τερεῦς:

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

Ἀναγνώστης:

Ἀμήν.

Δεῦτε, προσκυνήσωμεν καὶ προσπέσωμεν τῷ βασιλεῖ ἡμῶν Θεῷ.

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

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

ΨΑΛΜΟΣ ΠΓ' (103)

Εὐλόγει ἡ ψυχὴ μου, τὸν Κύριον. Κύριε ὁ Θεὸς μου, ἐμεγαλύνθης σφόδρα, ἐξομολόγησιν καὶ μεγαλοπρέπειαν ἐνεδύσω ἀναβαλλόμενος φῶς ὡς ἰμάτιον, ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέρριν· ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῶα αὐτοῦ.

Ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς, οὐ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος. Ἄβυσσος ὡς ἰμάτιον τὸ περιβόλαιον αὐτοῦ, ἐπὶ τῶν ὀρέων στήσονται ὕδατα· ἀπὸ ἐπιτιμήσεώς σου φεύξονται, ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν.

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

Ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν, ἀνὰ μέσον τῶν ὀρέων διελεύσονται ὕδατα· ποτιοῦσι πάντα τὰ θηρία τοῦ ἀγροῦ, προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν· ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, ἐκ μέσου τῶν πετρῶν δώσουσι φωνήν. Ποτίζων ὄρη ἐκ τῶν ὑπερῶων αὐτοῦ, ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ.

Ὁ ἐξανατέλλων χόρτον τοῖς κτήνεσι καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς· καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου τοῦ ἰλαρῆναι πρόσωπον ἐν ἐλαίῳ, καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει. Χορτασθήσονται τὰ ξύλα τοῦ πεδίου, αἱ κέδροι τοῦ Λιβάνου, ἃς ἐφύτευσας. Ἐκεῖ στρουθία ἐννοσσεύσουσι, τοῦ ἐρωδιοῦ ἡ οἰκία ἡγεῖται αὐτῶν. Ὅρη τὰ ὑψηλὰ ταῖς ἐλάφοις, πέτρα καταφυγὴ τοῖς λαγωοῖς. Ἐποίησε σελήνην εἰς καιροῦς, ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ.

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

Κύριε· πάντα ἐν σοφίᾳ ἐποίησας, ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου. Αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος, ἐκεῖ ἔρπετά, ὧν οὐκ ἔστιν ἀριθμὸς, ζῶα μικρὰ μετὰ μεγάλων· ἐκεῖ πλοῖα διαπορεύονται, δράκων οὗτος, ὃν ἔπλασας ἐμπαίζειν αὐτῇ. Πάντα πρὸς σὲ προσδοκῶσι, δοῦναι τὴν τροφήν αὐτῶν εἰς εὐκαιρον. Δόντος σου αὐτοῖς συλλέξουσιν, ἀνοίξαντός σου τὴν χεῖρα, τὰ σύμπαντα πλησθήσονται χρηστότητος. Ἀποστρέψαντος δέ σου τὸ πρόσωπον ταραχθήσονται· ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν.

Ἐξαποστελεῖς τὸ πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινεῖς τὸ πρόσωπον τῆς γῆς. Ἦτω ἡ δόξα Κυρίου εἰς τοὺς αἰῶνας, εὐφρανθήσεται Κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ· ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν, ὁ ἀπτόμενος τῶν ὀρέων καὶ καπνίζονται. Ἄσω τῷ Κυρίῳ ἐν τῇ ζωῇ μου, ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχω· ἠδυνθεῖν αὐτῷ ἢ διαλογῇ μου, ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ Κυρίῳ. 35 Ἐκλείποιεν ἁμαρτωλοὶ ἀπὸ τῆς γῆς καὶ ἄνομοι, ὥστε μὴ ὑπάρχειν αὐτούς. εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

(Καὶ πάλιν)

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

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

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

(Ὁ Λαὸς ἐγείρεται)

GREAT FRIDAY VESPERS

The Apokathelosis (Unfixation) from the Cross

(The Service of The Apokathelosis is held either following the Imperial Hours Service or separately in the afternoon.)

(The Faithful stand)

Priest:

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

Reader:

Amen.

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

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

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

PSALM 103 (104) (A Poem of Creation)

Bless the Lord, O my soul! O Lord, my God, You are very great. You are clothed with honor and majesty, covering Yourself with light as with a garment. You stretch out the Heavens like a curtain.

You set the beams of Your upper chambers in the waters, Who makes the clouds His chariot, Who walks on the wings of the wind; Who makes His angels spirits, and His ministers a flame of fire. You laid the foundations of the earth, so that it should not be moved forever, You covered it with the deep as with a garment; the waters stood above the mountains. At Your rebuke they fled; at the voice of Your thunder they hastened away.

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

He sends the springs into the valleys; they flow among the hills. They give drink to every beast of the field; the wild donkeys quench their thirst. By them the birds of the heavens have their home; they sing among the branches. He waters the hills from His upper chambers; the earth is satisfied with the fruit of Your works.

He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, and wine that makes glad the heart of man, oil to make his face shine, and bread which strengthens man's heart. The trees of the Lord are full of sap, the cedars of Lebanon which He planted, where the birds make their nests; the stork has her home in the fir trees. The high hills are for the wild goats; the cliffs are a refuge for the rock badgers. He appointed the moon for seasons; the sun knows its going down.

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

O Lord, how manifold are Your works! In wisdom You have made them all. The earth is full of Your possessions—this great wide sea, in which are innumerable teeming things, living things both small and great. There the ships sail about; there is that Leviathan which You have made to play there. These all wait for You, that You may give them their food in due season. What You give them they gather in; you open Your hand, they are filled with good. You hide Your face, they are troubled: You take away their breath, they die and return to their dust.

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

(And again)

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

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

Alleluia. Alleluia. Alleluia. Glory to You, O God. (3x) Our Hope, O Lord, glory to You.

(The Faithful stand)

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

Διάκονος:

1. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
2. Ὑπὲρ τῆς ἄνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.
3. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.
4. Ὑπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εισιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.
5. Ὑπὲρ τῶν εὐσεβῶν καὶ Ὁρθοδόξων Χριστιανῶν, τοῦ Κυρίου δεηθῶμεν.
6. Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν [δεῖνος] τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.
7. Ὑπὲρ τοῦ εὐσεβοῦς ἡμῶν ἔθνους, πάσης ἀρχῆς καὶ ἐξουσίας ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.
8. Ὑπὲρ τῆς πόλεως ταύτης, πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.
9. Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.
10. Ὑπὲρ πλεόντων, ὀδοιπορούντων, νοσοῦντων, καμ-νόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.
11. Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῆ χάριτι.

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

Χορός:

Σοὶ Κύριε.

Τερεὺς:

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

Χορός:

Ἀμήν.

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

Deacon:

1. In peace, let us pray to the Lord.
2. For the peace from above, and the salvation of our souls, let us pray to the Lord.
3. For the peace of the whole world, for the stability of the Holy Churches of God, and for the union of all, let us pray to the Lord.
4. For this Holy Temple, and for those who enter with faith, reverence, and fear of God, let us pray to the Lord.
5. For all devout and Orthodox Christians, let us pray to the Lord.
6. Archbishop [name], the honorable Presbytery and the Diaconate in Christ, for all the Clergy and the Laity, let us pray to the Lord.
7. For our country, for the president, and for all in public service, let us pray to the Lord.
8. For this city, and for every city and land, and for the faithful who dwell in them, let us pray to the Lord.
9. For temperate weather, for the abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.
10. For those at sea, and those, who travel by land, or air, for the sick and the suffering, for captives and for their salvation, let us pray to the Lord.
11. For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

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

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

Choir:

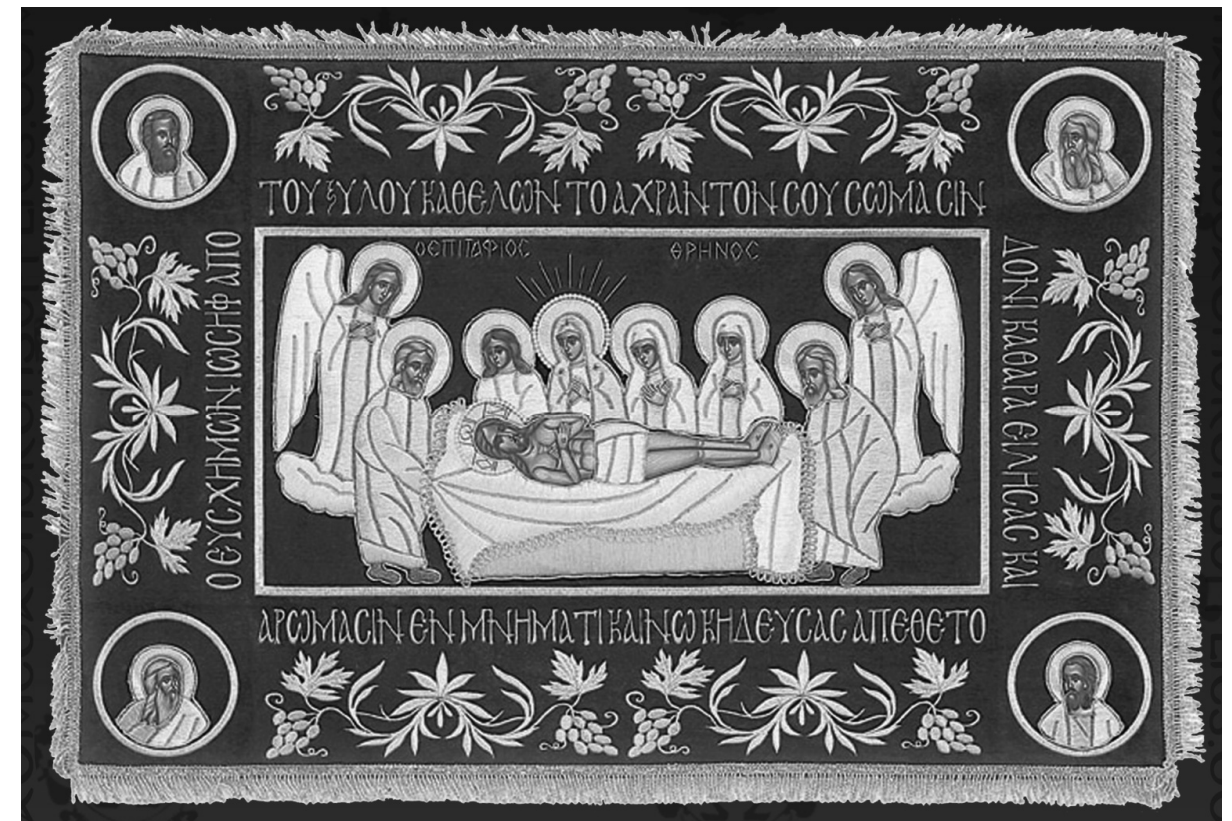
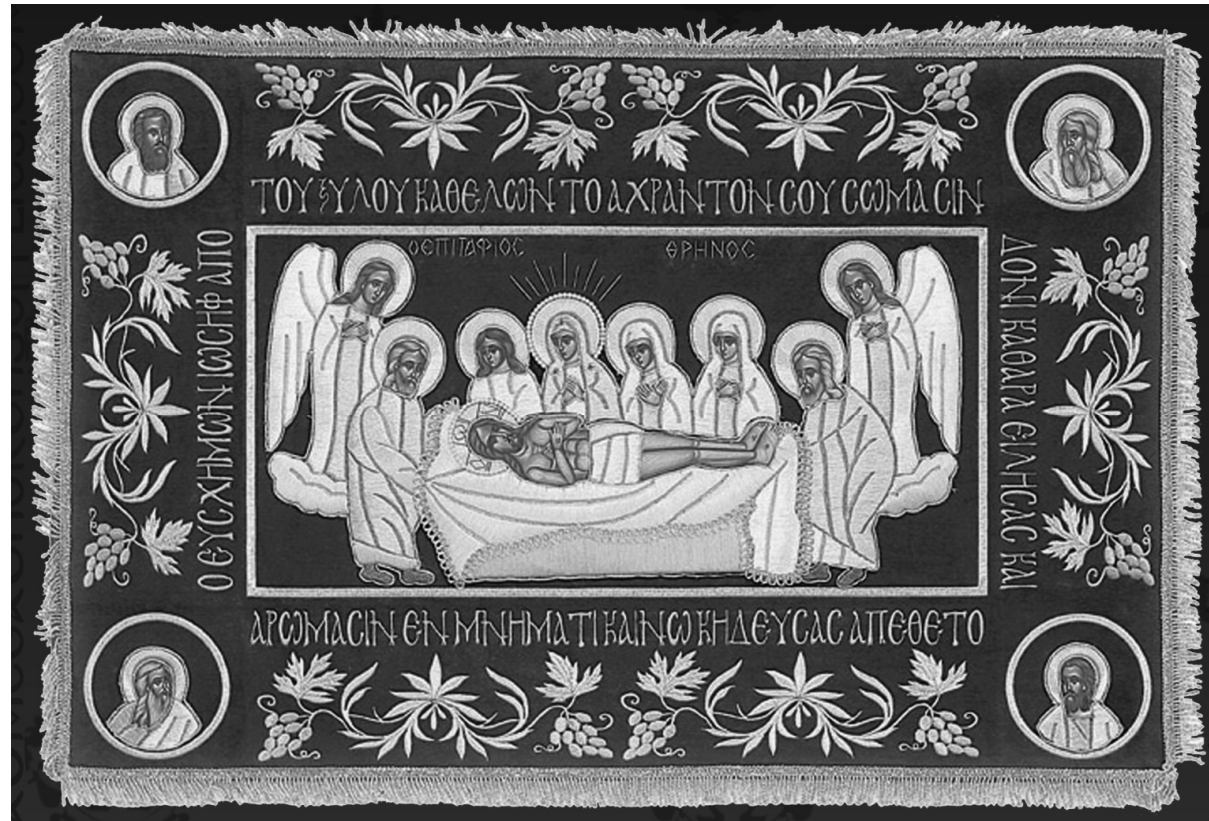
To You, O Lord.

Priest:

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

Choir:

Amen.



ΚΥΡΙΕ ΕΚΕΚΡΑΞΑ

(p. 340)

Ἦχος α΄.

Κύ-ρι-ε, ἐ - κέ-κρα - ξα πρὸς Σέ, εἰ - σά-κου - σὸν μου, εἰ - σά - κου-
 Ky-ri-e, e - ke-kra - xa pros Se, i - sa-kou - son mou, i - sa - kou-
 - σὸν μου, Κύ - ρι - ε. Κύ-ρι-ε, ἐ - κέ - κρα - ξα πρὸς
 - son mou, Ky - ri - e. Ky-ri-e, e - ke - kra - xa pros
 Σέ, εἰ-σά-κου - σὸν μου, πρό - σχος τῆ φω - νῆ τῆς δε-
 Se, i - sa-kou - son mou, pro - sches ti fo - ni tis dhe-
 - ἦ - σε - ὡς μου ἐν τῷ κε-κρα - γέ-ναι με πρὸς Σέ, εἰ - σά - κου-
 - i - se - os mou en tō ke-kra - ye-ne me pros Se, i - sa - kou-
 - σὸν μου, Κύ - ρι - ε. Κα-τευ-θύν - θῆ - τω ἡ
 - son mou, Ky - ri - e. Ka - tef - thin - thi - to i
 προ - σευ - χή μου, ὡς θυ - μί - α - μα ἐ - νώ - πι-
 pro - sef - chi mou, os thi - mi - a - ma e - no - pi-
 - ὄν Σου, ἔ-παρ-σις τῶν χει - ρῶν μου, θυ - σί - α ἐ - σπε-
 - on Sou, e - par - sis ton chi - ron mou thi - si - a e - spe-
 - ρι - νή, εἰ - σά - κου - σὸν μου, Κύ - ρι - ε.
 - ri - ni, i - sa - kou - son mou, Ky - ri - e.

(Ὁ Λαὸς κάθεται ὅταν ὁ ἱερεὺς τελειώσῃ τὸ θυμίαμα).

LORD I HAVE CRIED OUT

(p. 340)

1st Tone.

Lord, I have cried out to you, hear me, hear
 me, O Lord, Lord, I have cried out to you, hear
 me. Give heed to the voice of my prayer,
 when I cry out to you, hear me, Lord.
 Let my prayer rise up as in - cense be-
 - fore you, and the lif - ting up of my hands as an eve - ning
 sa - cri - fice. Hear me, hear me, Lord.

(The Faithful may sit after the censings).

1. Ἐὰν ἀνομίας παρατήρησῃς, Κύριε, Κύριε τίς ὑποστήσεται; ὅτι παρὰ Σοὶ ὁ ἰ-λα-
 Ean anomias paratirisis, Kyrie, Kyrie tis ipostisete? oti para Si o i-la-
 - σμός ἐ - στιν. Πᾶ-σα ἡ Κτί-σις, ἡλ-λοι - οὔ-το φό-βω, θε-ω - ροῦ - σά Σε ἐν Σταυ-ρῷ κρε-
 smos e - stin. Pa-sa i Kti-sis, il - li - ou-to fo-vo, the-o - rou-sa Se, en Stav-ro kre-
 - μά - με - νον Χρι-στέ. Ὁ ἡ-λι - ος ἐ - σκο - τί - ζε - το, και
 ma - me - non Chri-ste. O i - li - os es - ko - ti - ze - to, ke
 γῆς τὰ θε - μέ - λι - α συ - νε - τα - ράτ - τε - το, τὰ πάν-τα συ - νέ - πα-
 ghis ta the - me - li - a si - ne - ta - rat - te - to, ta pan-da si - ne - pa-
 - σchon, τῷ τὰ πάν - τα κτί - σαν - τι. Ὁ ἐ-κου - σί-ως δι' ἡ - μᾶς
 schon, to ta pan - da kti - san - ti. O e - kou - si - os dhi' i - mas
 ὑ - πο - μεί - νας, Κύ - ρι - ε δό - ξα Σοι.
 i - po - mi - nas, Ky - ri - e dho - xa Si.

Ἦχος β'.

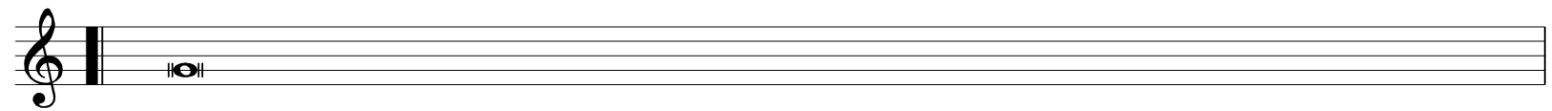
2. Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός, ἀπὸ φυλακῆς πρωΐας ἐλπίσάτω Ἰσραὴλ ἐ - πὶ τὸν
 Apo filakis proias mechri niktos apo filakis proias elpisato Israil e - pi ton
 Κύ - ρι - ον. Λα - ὄς δυσ-σε - βῆς και πα - ρά - νο-μος, ἵ-να τί με-λε - τᾶ κε - νὰ; ἵ-να
 Ky - ri - on. La - os dhis-se - vis ke pa - ra - no-mos, i-na ti me-le - ta ke-na? i-na
 τί τὴν Ζω - ἦν τῶν ἀ - πάν-των, θα - νά-τω κα-τε - δί - κα-σε; Μέ-γα θαῦ - μα!
 ti tin Zo - in ton a - pan-don, tha - na-to ka-te - dhi - ka-se? Me-gha thav - ma!
 ὅ-τι ὁ Κτί-στης τοῦ Κό-σμου, εἰς χεῖ-ρας ἀ - νό - μων πα - ρα - δί-
 o - ti o Kti - stis tou Ko - smou, is chi-ras a - no - mon pa - ra - dhi-

1. If You will mark the wrongs, O Lord, Lord, who will be able to stand? For there is mer-cy with
 You. 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.

2nd Tone.

2. From the morning watch till night; from the morning watch, let Israel hope in the Lord.
 An im - pi - ous and law - less peo - ple, why do they con - trive in vain?
 Why do they con - demn to death the Life of all? O won - drous mar - vell!
 The Cre - a - tor of the world is de - liv - ered in - to the hands of the law - less;
 and the Lov - er of man - kind is lift - ed up

- δο - ται, και ἐ-πι ξύ-λου ἀ-νου - ψου - 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 - σι, κρά-
 i-na tous en A-dhi dhe - smo - tas e - lef-the - ro - si, kra-
 ζον - τας· Μα - κρό-θυ - με Κύ-ρι - ε, δό - ξα Σοι.
 zon - das: Ma - kro-thi-me Ky-ri - e, dho - xa Si.



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. For with the Lord there is mercy; and with Him is plenteous redemption. And He shall redeem

3. Ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος καὶ πολλὴ παρ' Αὐτῷ λύτρωσις καὶ Αὐτὸς λυτρώσεται τὸν Ἰσραὴλ
 3. Oti para τῷ Kyriῳ to eleos ke polli par' Aftῷ litrosis ke Aftos litrosete ton Israil

ἐκ πα-σῶν τῶν ἀ-νο-μι - ῶν αὐ-τοῦ. Σή-με-ρον Σε θε-ω - ροῦ-σα, ἡ ἄ-μεμ - πτος Παρ-
 ek pa-son ton a-no-mi - on af-tou. Si-me-ron Se the-o - rou-sa, i a-mem - btos Par-
 θε - νος ἐν Σταυ-ρῷ, Λό - γε ἀ-ναρ - τώ - με - νον, ὀ-δυ-ρο-
 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 - ἀς σὺν θρι-
 kros, ke ste - na-zou-sa o - dhi-ni - ros ek va-thous psi - chis, pa-ri - as sin thri-
 ξι κα-τα - ξαί - νου - σα, κα-τε - τρύ - χε - το· δι-
 xi ka-ta - xe - nou - sa, ka-te - tri - che - to, dhi-
 ὁ καὶ τὸ στή - θος τύ - πτου - σα, ἀ - νέ-κρα - ζε γο - ε - ρῶς·
 o ke to - sti - thos ti - ptou - sa, a - ne-kra - ze gho-e - ros:

Is-ra-el from all his sins. To-day the All-pure Vir-gin, O Word of God, saw You
 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! Woe to me! Light of the world! Why O
 Lamb of God, have You fad - ed from my eyes?" Where - fore, the le-gions of the

Οἱ-μοι Θεῖ-ον Τέ - κνον! οἱ-μοι, τὸ φῶς τοῦ Κό - σμου! τί
 I - mi Thi-on Te - knon! i - mi to fos tou Ko - smou! ti
 ἔ-δυσ ἐξ ὀ-φθα - λμῶν μου, ὁ Ἄ - μνός τοῦ Θε - οῦ; Ὁ - θεν αἰ στρα-τι-
 e-dhis ex o-fttha - lmon mou, o A - mnos tou The - ou? O - then e - stra-ti-
 - αὶ τῶν Ἄ-σω - μά - των, τρό-μω σν - νεί - χον-το λέ - γου - σαι·
 - e ton A-so - ma - ton, tro-mo si - ni - chon-do le - ghou - sai·
 Ἄ - κα - τά - λη - πτε Κύ - ρι - ε δό - ξα Σοι.
 A - ka - ta - li - pte Ky - ri - e dho - xa Si.
4. Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαινέσατε Αὐτὸν πάν-τες οἱ λα - οί. Ἐ-πὶ ξύ-λου
4. Enite ton Kyriion panda ta ethni, epenesate Afton pan-des i la - i. E-pi xi-lou
 βλέ-που-σα, κρε - μά-με - νον Χρι - στέ, Σε τῶν πάν-των Κτί-στην καὶ Θε - ὄν, ἢ Σε ἀ - σπό-
 vle-pou-sa, kre-ma-me - non Chri - ste, Se ton pan-don Kti-stin ke The-on, ἢ Se a - spo-
 - ρως τε - κου - σα, ἐ - βό - α, πι - κρῶς· Υἱ - ἐ μου, ποῦ τὸ
 - ros te - kou - sa, e - vo - a, pi - kros: I - e mou, pou to
 κάλ-λος ἔ-δυ τῆς μορ - φῆς Σου; οὐ φέ-ρω κα-θο - ρᾶν Σε, ἀ - δί-
 kal-los e-dhi tis mor - fis Sou? ou fe-ro ka-tho - ran Se, a - dhi-
 - κως Σταυ - ρού - με - νον· σπεῦ-σον οὖν ἀ - νά - στη - θι, ὄ-πως
 - kos Stav - rou - me - non, spef-son oun a - na - sti - thi, o-pos
 ἴ-δω κά - γώ, Σοῦ τὴν ἐκ νε-κρῶν, τρι - ῆ - με - ρον ἐ-ξα - νά - στα - σιν.
 i-dho ka - ghō, Sou tin ek ne-kron, tri - i - me - ron e-xa - na - sta - sin.

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. Praise the Lord, all you nations; praise Him, all you peo - ples. See - ing You
 hang - ing on the Cross, O Christ the God and Cre - a - tor of all,
 Whom she as a Vir - gin 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.

5. Ὅτι ἐκραταιώθη τὸ ἔλεος Αὐτοῦ ἐφ' ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ Κυ - ρί - ου μέ - νει εἰς τὸν αἰ -
 Oti ekrateothi to eleos Aftou ef' imas, ke i alithia tou Ky - ri - ou me - ni is ton e -

- ὦ - να. Σή - με - ρον ὁ Δε - σπό - τῆς τῆς κτί - σε - ως, πα - ρί - στα - ται Πι -
 - o - na. Si - me - ron o Dhe - spo - tis tis kti - se - os, pa - ri - sta - te Pi -

- λά - τω, καὶ Σταυ - ρῷ πα - ρα - δί - δο - ται ὁ Κτί - στής τῶν ἅ - πάν - των, ὡς Ἄ - μνός προ - σα -
 - la - to, ke Stav - ro pa - ra - dhi - dho - te o Kti - stis ton a - pan - don, os A - mnos pro - sa -

- γό - με - νος τῇ ἰ - δί - α βου - λῇ - σει τοῖς ἡ - λοῖς προ - σπή -
 - gho - me - nos ti i - dhi - a vou - li - si, tis i - lis pro - spi -

- γνυ - ται, καὶ τὴν πλευ - ρὰν κεν - τᾶ - ται, καὶ τῷ σπόγ - γω προσ - ψαύ -
 - ghni - te, ke tin ple - vran ken - da - te, ke τῷ spon - go pros - psav -

- ε - ται, ὁ μάν - να ἐ - πομ - βρή - σας· τὰς σι - α - γό - νας ῥα -
 - e - te, o man - na e - pom - vri - sas, tas si - a - gho - nas ra -

- πί - ζε - ται, ὁ Λυ - τρω - τῆς τοῦ Κό - σμου, καὶ ὑ - πὸ τῶν ἰ - δί - ων δού - λων ἐμ - παί - ζε -
 - pi - ze - te, o Li - tro - tis tou Ko - smou, ke i - po ton i - dhi - on dhou - lon em - be - ze -

- ται, ὁ Πλά - στής τῶν ἅ - πάν - των. Ὁ Δε - σπό - του φι - λαν - θρω - πί - ας!
 - te, o Pla - stis ton a - pan - των. O Dhe - spo - tou fi - lan - thro - pi - as!

ὑ - πὲρ τῶν σταυ - ρούν - των πα - ρε - κά - λει τὸν Ἰ - δι - ὸν Πα - τέ - ρα,
 i - per ton stav - roun - don pa - re - ka - li ton i - dhi - on Pa - te - ra,

λέ - γων· Ἄ - φες αὐ - τοῖς τὴν ἁ - μαρ - τί - αν ταύ - την· οὐ γὰρ οἶ - δα - σιν οἱ
 le - ghon: A - fes af - tis tin a - mar - ti - an taf - tin, ou ghar i - dha - sin i

ἄ - νο - μοι, τί ἄ - δί - κως πρᾶτ - του - σιν.
 a - no - mi, ti a - dhi - kos prat - tou - sin.

5. For His mercy is strengthened over us, and the truth of the Lord en - dures for - ev - er.

To - day the Mas - ter of cre - a - tion stands be - fore Pi - late, and the Cre - a - tor of

all is giv - en up to the Cross, led a - way as a lamb of His own vo - li - tion.

He is trans - fixed with nails, His side is pierced, and His

lips are touched with the sponge, Who had rained down

man - na. The Re - deem - er of the world is smit - ten on the

cheek, and the Cre - a - tor of all is mocked by His own ser - vants. Oh, how

great the Mas - ter's love is! For His cru - ci - fi - ers, He be - sought His own

Fa - ther, say - ing: "For - give them this sin, for the law - less

know not what they un - just - ly are do - ing."

Δοξαστικόν.

6. Δό - ξα Πα - τρι και Υι - ω και Α - γί - ω Πνεύ - μα - τι.
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti.

ὦ! πὼς ἠ-πα - ρά-νο-μος συ - να - γω - γή, τὸν Βα-σι - λέ-α τῆς Κτί-σε - ως
 O! pos i pa - ra-no-mos si - na - gho - ghi, ton Va-si - le-a tis Kti-se - os

κα - τε - δί - κα - σε θα - νά - τω, μὴ αἰ-δε - σθεῖ-σα τὰς εὐ-
 ka - te - dhi - ka - se tha - na - to, mi e-dhe - sthi - sa tas ev-

- ερ - γε - σί - ας, ἄς ἄ - να-μι - μνή - σκων, προ-ησ-φα-
 - er - ghe - si - as, as a - na-mi - mni - skon, pro - is - fa-

- λί - ζε - το λέ - γων πρὸς αὐ - τούς· Λα - ὅς Μου, τί ἐ - ποί-η-
 - li - ze - to le - ghon pros af - tous: La - os Mou ti e - pi-i-

- σα ὑ - μῖν, οὐ θαυ-μά-των ἐ - νέ - πλη - σα τὴν Ἰ-ου - δαί-
 - sa i - min, ou thav-ma-ton e - ne - pli - sa tin I-ou - dhe-

- αν; οὐ νε - κρούς ἐ - ξα - νέ - στη - σα μό-νω τῷ λό-γῳ; οὐ πᾶ-σαν
 - an? ou ne - krous e - xa - ne - sti - sa mo-no to lo-gho? ou pa-san

μα - λα - κί-αν ἐ - θε - ρά - πευ-σα και νό - σον; τί οὖν Μοι ἀν - τα-πο-
 ma - la - ki-an e - the - ra - pef - sa ke no - son? ti oun Mi an - da-po-

- δί - δο - ται; εἰς τί ἀ - μνη-μο - νεῖ - τέ Μου; ἀν - τι τῶν ἰ - α-
 - dhi - dho - te? is ti a - mni-mo - ni - te Mou? an - di ton i - a-

- μά-των πλη - γὰς Μοι ἐ-πι - θέν - τες, ἀν - τι ζω - ῆς νε-κροῦν-
 - ma-ton pli - ghas Mi e-pi - then - des, an - di zo - is ne-kroun-

- τες, κρε - μῶν - τες ἐ-πι ξύ - λου, ὡς κα - κοῦρ - γον, τὸν εὐ - ερ-
 - des, kre - mon - des e-pi xi - lou, os ka - kour - ghon, ton ev - er-

Doxasticon.

6. Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir -
 it. Oh, how could the law - less syn - a - gogue con-demn to death the
 King of all cre - a - tion, with - out shame, when He re-called the
 ben - e - fits, which He had se - cured for them, say - ing: "My
 peo - ple, what have I done to you? Have I not filled Ju -
 de - a with mar - vels? Have I not raised the dead, with but a word? Have
 I not healed all man - ner of sick - ness and in - fir - mi - ty?
 How then do you re - pay Me? How have you for - got - ten Me? In - stead of
 heal - ing, you in - flict un-to me wounds; in - stead of life, death, by
 hang - ing on the Cross the Ben - e - fac - tor, as a
 mal - e - fac - tor; as law - less, the Law - giv - er;

- γέ - την· ὡς πα - ρά - νο - μον, τὸν νο - μο - δό - την· ὡς κα - κούρ - γον, τῶν
 - ghe - tin, os pa - ra - no - mon, ton no - mo - dho - tin, os ka - kour - ghon, ton
 πάν - των Βα - σι - λέ - α. Μα - κρό - θυ - με Κύ - ρι - ε
 pan - don Va - si - le - a. Ma - kro - thi - me Ky - ri - e
 δό - ξα Σοι. 7. Καί νῦν καί ἄ - εἰ καί εἰς τοὺς αἰ - ὠ - νας τῶν αἰ -
 dho - xa Si. 7. Ke nin ke a - i ke is tous e - o - nas ton e -
 ὠ - νων. Ἄ - μὴν. Φο - βε - ρὸν καὶ πα - ρά - δο - ξον Μυ - στή - ρι - ον, σή - με - ρον ἐ - νερ - γού -
 o - non. A - min. Fo - ve - ron ke pa - ra - dho - xon Mi - sti - ri - on, si - me - ron e - ner - ghou -
 με - νον κα - θο - ρᾶ - ται. Ὁ ἄ - φα - νῆς κρα - τεῖ - ται· δε - σμει - ται ὁ
 me - non ka - tho - ra - te. O a - fa - nis kra - ti - te, dhe - smi - te, o
 λύ - ων τὸν Ἄ - δάμ τῆς κα - τὰ - ρας. Ὁ ἐ - τά - ζων καρ - δι - ας καὶ νε - φρούς, ἄ - δί - κως ἐ -
 li - on ton A - dham tis ka - ta - ras. O e - ta - zon kar - dhi - as ke ne - frous, a - dhi - kos e -
 τά - ζε - ται· εἰρ - κτῆ κα - τα - κλεί - ε - ται, ὁ τὴν ἄ - βυσ - σὸν κλεί - σας. Πι - λά - τῳ πα -
 ta - ze - te, ir - kti ka - ta - kli - e - te, o tin a - vis - son kli - sas, Pi - la - to pa -
 ρί - στα - ται, ᾧ τρό - μῳ πα - ρί - σταν - ται Οὐ - ρα - νῶν αἰ - Δυ - νά - μεις· ῥα -
 ri - sta - te, o tro - mo pa - ri - stan - de Ou - ra - non e Dhi - na - mis, ra -
 πί - ζε - ται χε - ρὶ τοῦ πλά - σμα - τος, ὁ Πλά - στης· ξύ - λῳ κα - τα - κρί - νε - ται, ὁ κρί - νων
 pi - ze - te chi - ri tou pla - sma - tos, o Pla - stis, xi - lo ka - ta - kri - ne - te, o kri - non
 ζών - τας καὶ νε - κρούς· τά - φω κα - τα - κλεί - ε - ται, ὁ κα - θαί - ρε - τῆς τοῦ Ἄι - δου. Ὁ πάν - τα
 zon - das ke ne - krous, ta - fo ka - ta - kli - e - te, o ka - the - re - tis tou A - dhou. O pan - da
 φέ - ρων συμ - πα - θῶς, καὶ πάν - τας σώ - σας τῆς ἁ - ρᾶς, ἄ - νε - ξί - κα - κε Κύ - ρι - ε δό - ξα Σοι.
 fe - ron sim - ba - thos, ke pan - das so - as tis a - ras, a - ne - xi - ka - ke Ky - ri - e dho - xa Si.

as a crim - i - nal, the King of all." O for - bear - ing Lord,
 glo - ry to You. 7. Now and ev - er, and to the Ag - es of
 Ag - es. A - men. An awe - some and mar - vel - ous mys - ter - y to - day is com -
 - ing to pass. The In - cor - po - re - al One is be - ing held; the One, free - ing
 Ad - am from the curse is bound; He Who tries the in - ner
 thoughts and hearts of man, is un - just - ly tried; He Who sealed the a - byss is shut up in
 pris - on. He stands be - fore Pi - late, be - fore Whom the Pow - ers of Heav - en
 stand with trem - bling. The Fash - ion - er is smit - ten by the hand of the fash - ioned; the
 Judge of the liv - ing and the dead is con - demned to the Cross; the De - spoil - er of
 Ha - des is shut up in a Tomb; O for - bear - ing Lord, com - pas - sion - ate - ly en - dur - ing all things and
 sav - ing all from the curse, glo - ry to You.

(Ὁ Λαὸς εὐερίεται)
(Ψαλλομένου τοῦ Δοξαστικοῦ, ὁ Διάκονος καὶ ὁ Ἱερεὺς ἐξέρχονται τῆς βορείου Πύλης
μετὰ τοῦ ἱεροῦ Εὐαγγελίου, καὶ γίνεται ἡ Εἴσοδος.)

Ἱερεὺς:

Σοφία, Ὁρθοί.

ΦΩΣ ΙΛΑΡΟΝ

(p. 343) *Ἦχος β'.*

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

Διάκονος: Ἐσπέρας. Προκείμενον.

ΠΡΟΚΕΙΜΕΝΟΝ

(p. 343) *Ἦχος δ'.*

Δι-ε-με - ρί - σαν-το τὰ ἰ - μά-τι - ἄ μου ἐ-αυ-τοῖς καὶ ἐ - πὶ 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
Fine *D. C. al Fine*
ἐ-βα-λον κλη - ρον. Ὁ Θεός, ὁ Θεός μου, πρόσχες μοι· ἵνα τί ἐγκατέλιπες με;
e-va-lon kli - ron. Ὁ Theos, o Theos mou, prosches mi: ina ti engatelipes me?

(Ὁ Λαὸς κάθεται)
Great Friday Afternoon - 264

(The Faithful stand)
(The Priest exits from Sanctuary with the Book of the Gospels, pausing in the center of the Solea.)

Priest:

Wisdom! Rise.

O RESPLENDENT LIGHT

(p. 343) *2nd Tone.*

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

Deacon: The evening Prokeimenon.

ΠΡΟΚΕΙΜΕΝΟΝ

(p. 343) *4th Tone.*

They part - ed my gar - ments a - mong them and cast lots up - on my
ves - ture. My God, my God, hear me; why have You forsaken me?

(The Faithful sit)
Great Friday Afternoon - 264

ΠΡΟΦΗΤΕΙΑ

Τῆς Ἐξόδου τὸ Ἀνάγνωσμα.

Διάκονος:

Σοφία. Πρόσχωμεν.

Κέφ. λγ' 11-23

Ἀναγνώστης:

Ἐλάλησε Κύριος πρὸς Μωϋσὴν, ἐνώπιος ἐνώπιω, ὡς εἶ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον, καὶ ἀπελύετο εἰς τὴν παρεμβολήν. Ὁ δὲ θεράπων Ἰησοῦς, υἱὸς Ναυῆ νέος, οὐκ ἐξεπορεύετο ἐκ τῆς σκηνῆς.

Καὶ εἶπε Μωϋσῆς πρὸς Κύριον. Ἴδου σὺ μοι λέγεις, Ἀνάγαγε τὸν λαὸν τοῦτον, σὺ δὲ οὐκ ἐδήλωσάς μοι, ὃν συναποστελεῖς μετ' ἐμοῦ. Σὺ δὲ μοι εἶπας. Οἶδά σε παρὰ πάντας, καὶ χάριν ἔχεις παρ' ἐμοί. Εἰ οὖν εὔρηκα χάριν ἐναντίον σου, ἐμφάνισόν μοι σεαυτὸν, ἵνα γνωστῶς ἴδω σε, ὅπως ἂν ὦ εὐρηκῶς χάριν ἐνώπιόν σου, καὶ ἵνα γνῶ, ὅτι λαὸς σου τὸ ἔθνος τὸ μέγα τοῦτο. Καὶ λέγει. Αὐτὸς προπορεύσομαί σου, καὶ καταπαύσω σε, καὶ εἶπε πρὸς αὐτόν. Εἰ μὴ σὺ αὐτὸς συμπορεύση μεθ' ἡμῶν, μὴ μὲ ἀναγάγῃς ἐντεῦθεν. Καὶ πῶς γνωστὸν ἔσται ἀληθῶς, ὅτι εὔρηκα χάριν παρὰ σοί, ἐγὼ τε καὶ ὁ λαὸς σου, ἀλλ' ἢ συμπορευομένου σου μεθ' ἡμῶν; καὶ ἐνδοξασθήσομαι ἐγὼ τε, καὶ ὁ λαὸς σου παρὰ πάντα τὰ ἔθνη, ὅσα ἐπὶ τῆς γῆς ἔστιν.

Εἶπε δὲ Κύριος πρὸς Μωϋσῆν. Καὶ τούτῳ σοὶ τὸν λόγον, ὃν εἶρηκας, ποιήσω, εὔρηκας γὰρ χάριν ἐνώπιον ἐμοῦ, καὶ οἶδά σε παρὰ πάντας. Καὶ λέγει Μωϋσῆς. Δείξόν μοι τὴν σεαυτοῦ δόξαν. Καὶ εἶπεν. Ἐγὼ παρελεύσομαι πρότερός σου τῆ δόξῃ μου, καὶ καλέσω τῷ ὀνόματί μου. Κύριος ἐναντίον σου, καὶ ἐλεήσω, ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω, ὃν ἂν οἰκτείρω. Καὶ εἶπεν, οὐ δυνήσῃ ἰδεῖν τὸ πρόσωπόν μου, οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου, καὶ ζήσεται. Καὶ εἶπε Κύριος, ἰδοὺ τόπος παρ' ἐμοί, καὶ στήθι ἐπὶ τῆς πέτρας, ἡνίκα δ' ἂν παρέλθῃ ἡ δόξα μου, καὶ θήσω σὲ εἰς ὀπὴν τῆς πέτρας, καὶ σκεπάσω τὴν χειρὶ μου ἐπὶ σέ, ἕως ἂν παρέλθω, καὶ ἀφελῶ τὴν χειρά μου, καὶ τότε ὄψει τὰ ὀπίσω μου, τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεται σοί.

Ἄλλος

Δίκασον, Κύριε, τοὺς ἀδικούντάς με. Ἀνταπεδίδοσάν μοι πονηρά, ἀντι ἀγαθῶν. Ἰὼβ τὸ Ἀνάγνωσμα.

Διάκονος:

Σοφία. Πρόσχωμεν.

Κέφ. μβ' 12-17

Ἀναγνώστης:

Εὐλόγησε Κύριος τὰ ἔσχατα τοῦ Ἰὼβ μᾶλλον, ἢ τὰ ἔμπροσθεν, ἦν δὲ τὰ κτήνη αὐτοῦ, πρόβατα μύρια τετρακισχίλια, κάμηλοι ἑξακισχίλια, ζεύγη βοῶν χίλια, ὄνοι θήλειαι νομάδες χίλια.

Γεννῶνται δὲ αὐτῷ υἱοὶ ἑπτὰ, καὶ θυγατέρες τρεῖς. Καὶ ἐκάλεσε τὴν μὲν πρώτην, Ἡμέραν, τὴν δὲ δευτέραν, Κασσίαν, τὴν δὲ τρίτην, Ἀμαλθαίας κέρας.

Καὶ οὐχ εὐρέθησαν κατὰ τὰς θυγατέρας Ἰὼβ, βελτίους αὐτῶν ἐν τῇ ὑπ' οὐρανόν, ἔδωκε δὲ αὐταῖς ὁ πατὴρ κληρονομίαν ἐν τοῖς ἀδελφοῖς.

Ἐζησε δὲ Ἰὼβ, μετὰ τὴν πληγὴν, ἔτη ἑκατὸν ἑβδο-μήκοντα, τὰ δὲ πάντα ἔτη ἔζησε διακόσια τεσσαρά-κοντα. Καὶ εἶδεν ἰὼβ τοὺς υἱοὺς αὐτοῦ, καὶ τοὺς υἱοὺς τῶν υἱῶν αὐτοῦ, τετάρτην γενεάν, καὶ ἐτελεύτησεν Ἰὼβ πρεσβύτερος, καὶ πλήρης ἡμερῶν.

Ἄλλος

Κύριε, ὁ Κύριος ἡμῶν, ὡς θαυμαστὸν τὸ ὄνομά σου, ἐν πάσῃ γῆ! ὅτι ἐπήρθη ἡ μεγαλοπρέπειά σου, ὑπεράνω τῶν οὐρανῶν. Προφητείας Ἡσαΐου τὸ Ἀνάγνωσμα

Διάκονος:

Σοφία. Πρόσχωμεν.

Κέφ. νβ' 13-15, νγ' 1-12, νδ' 1

Ἀναγνώστης:

Τάδε λέγει Κύριος. Ἴδου συνήσει ὁ παῖς μου, καὶ ὑψωθήσεται, καὶ δοξασθήσεται, καὶ μετεωρισθήσεται σφόδρα. Ὅν τρόπον ἐκστήσονται ἐπὶ σέ πολλοί, οὕτως ἀδοξήσῃ ἀπὸ τῶν ἀνθρώπων τὸ εἶδος σου, καὶ ἡ δόξα σου ἀπὸ υἱῶν ἀνθρώπων. Οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ, καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν, ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίον Κυρίου τίς ἀπεκαλύφθη; Ἀνηγγείλαμεν, ὡς παιδίον ἐναντίον αὐτοῦ, ὡς ῥίζα ἐν γῆ δι' ψώση, οὐκ ἔστιν εἶδος αὐτῷ, οὐδὲ δόξα, καὶ εἶδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος, οὐδὲ κάλλος, ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον καὶ ἐκλείπον παρὰ πάντας τοὺς υἱοὺς τῶν ἀνθρώπων. Ἄνθρωπος ἐν πληγῇ ὢν, καὶ εἰδῶς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ, ἠτιμάσθη, καὶ οὐκ ἐλογίσθη.

THE PROPHECY

The reading is from the Book of Exodus.

Deacon:

Wisdom! Let us be attentive.

Chapter 33:11-23

Reader:

Thus the Lord spoke used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his servant Joshua the son of Nun, a young man, did not depart from the tent.

Moses said to the Lord; "See, You say to bring up this people, but You have not let me know whom You will send with me. Yet You have said: 'I know You by name, and You have found favor in my sight.' Now therefore, I pray You, if I have found favor in Your sight, show me now Your ways, that I may know You, and find favor in Your sight. Consider too that this nation is Your people." And He said: "My presence will go with you, and I will give you rest." And Moses said to Him, "If Your presence will not go with me, do not carry us up from here. For how shall it be known that I have found favor in Your sight, I and Your people? Is it not in Your going with us, so that we are distinct, I and your people, from all other people that are upon the face of the earth?"

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

Another Prophecy

O Lord judge those, who wrong me. They rewarded me evil for good. The reading is from the Book of Job.

Deacon:

Wisdom! Let us be attentive.

Chapter 42:12-17

Reader:

And the Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she donkeys.

He also had seven sons and three daughters. And he called the name of the first, Jemimah; and the name of the second Keziah; and the name of the third, Kerenhappuch.

And in all the land there were no women so fair as Job's daughters; and their father gave them inheritance among their brothers.

And after this Job lived a hundred and seventy years. In total he lived two hundred and forty years and saw his sons, and his sons' sons, even four generations.

And Job died an old man and full of days.

Another Prophecy

O Lord, our Lord, how marvelous is Your Name in all the earth. For Your majesty is exalted above the Heavens.

The reading is from the Prophecy of Isaiah.

Deacon:

Wisdom! Let us be attentive.

Chapters 52:13-15, 53:1-12, 54:1

Reader:

(Chapter 52) Behold My servant shall understand, He shall be exalted and lifted up, and shall be very high. As many were astonished at Him, His appearance was so marred, beyond human semblance, and his form beyond that of the sons of men, so shall He startle many nations; kings shall shut their mouth because of Him; for that which has not been told them, they shall see, and that which they have not heard they shall understand.

(Chapter 53) Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For He grew up before him like a young plant, and like a root out of dry ground; He had no form or comeliness that we should look at Him, and no beauty that we should desire Him. He was despised and was rejected by

Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ, καὶ ἐν πληγῇ ὑπὸ Θεοῦ, καὶ ἐν κακώσει. Αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν, καὶ μεμαλάκισται, διὰ τὰς ἀνομίας ἡμῶν, παιδεῖα εἰρήνης ἡμῶν ἐπ’ αὐτόν, τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν, πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῆ ὁδοῦ αὐτοῦ ἐπλανήθη. Καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν, καὶ αὐτός, διὰ τῷ κεκακῶσθαι, οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

Ἐν τῇ ταπεινώσει αὐτοῦ, ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ, τίς διηγῆσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον. Καὶ δώσω τοὺς πονηροὺς, ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους, ἀντὶ τοῦ θανάτου αὐτοῦ, ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, καὶ Κύριος βούλεται καθαρῖσαι αὐτὸν τῆς πληγῆς.

Ἐὰν δῶτε περὶ ἀμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον, καὶ βούλεται Κύριος ἐν χειρὶ αὐτοῦ ἀφελεῖν ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς, καὶ πλάσαι τὴ συνέσει, δικαιοῦσαι δίκαιον, εὐ δουλεύοντα πολλοῖς, καὶ τὰς ἀμαρτίας αὐτῶν αὐτὸς ἀνοίσει, Διὰ τοῦτο αὐτὸς κληρονομήσει πολλούς, καὶ τῶν ἰσχυρῶν μεριεῖ σκύλα, ἀνθ’ ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη, καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκε, καὶ διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθη.

Εὐφράνθητι στεῖρα, ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον, ἢ τῆς ἐχοῦσης τὸν ἄνδρα.

ΑΠΟΣΤΟΛΟΣ

Διάκονος:

Πρόσχωμεν.

Ἀναγνώστης:

Ἐθεντὸ μὲ ἐν λάκκῳ κατωτάτῳ, ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου.

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

Διάκονος:

Σοφία.

Ἀναγνώστης:

Πρὸς Κορινθίους Α’ Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα

Διάκονος:

Πρόσχωμεν.

Κέφ. α’ 18–31, β’ 1-2

Ἀναγνώστης:

Ἀδελφοί, ὁ λόγος ὁ τοῦ Σταυροῦ τοῖς μὲν ἀπολ-λυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστὶ. Γέγραπται γάρ. Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ Κόσμου τούτου; Ἐπειδὴ γάρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ Κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν, ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν, ὅτι τὸ μωρὸν τοῦ Θεοῦ, σοφώτερον τῶν ἀνθρώπων ἐστὶ, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ, ἰσχυρότερον τῶν ἀνθρώπων ἐστὶ. Βλέπετε γάρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς, ἀλλὰ τὰ μωρὰ τοῦ Κόσμου ἐξελέξατο ὁ Θεός, ἵνα τοὺς σοφοὺς κατασχύνῃ, καὶ τὰ ἀσθενῆ τοῦ Κόσμου ἐξελέξατο ὁ Θεός, ἵνα κατασχύνῃ τὰ ἰσχυρά, καὶ τὰ ἀγενῆ τοῦ Κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵνα τᾶ ὄντα καταργήσῃ, ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ. Ἐξ αὐτοῦ δὲ ἡμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις, ἵνα, καθὼς γέγραπται.

Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω, καγῶ δέ, ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον, οὐ καθ’ ὑπεροχὴν λόγου, ἢ σοφίας, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ, οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰμὶ Ἰησοῦν Χριστόν, καὶ τοῦτον ἐσταυρωμένον.

Χορός:

Ἀλληλοῦῖα. Ἀλληλοῦῖα. Ἀλληλοῦῖα.

(Ὁ Λαὸς ἐγείρεται)

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most men; a man of sorrows, and acquainted with grief; and as One from whom men hide their faces He was despised, and we esteemed Him not.

Surely He has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; upon Him who was the chastisement that made us whole, and with His stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way; and the Lord has laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so He opened not his mouth.

By oppression and judgment He was taken away; and as for His generation, who considered that He was out off out of the land of the living, stricken for the transgression of My people? And they made His grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in His mouth.

Yet it was the will of the Lord to bruise Him; He has put Him to grief, when He makes Himself an offering for sin He shall see His offspring, He shall prolong His days; the will of the Lord shall prosper in His hand; He shall see the fruit of the travail of His soul and be satisfied; by His knowledge shall the righteous One, My Servant make many to be accounted righteous; and He shall bear their iniquities. Therefore I will divide Him a portion with the great, and he shall divide the spoil with the strong; because He poured out His soul to death, and was numbered with the transgressors; Yet He bore the sin of many, and made intercession for the transgressors.

(Chapter 54) “Sing O barren, who did not bear; break forth into singing and cry aloud, you who have not been in travail! For the children of the desolate one will be more than the children of her that is married,” says the Lord.

THE EPISTLE

Deacon:

Let us be attentive.

Reader:

They have laid me in a lower pit; in the dark places and the shadow of death.

(Verse) O Lord, the God of my salvation; I have cried out to You day and night.

Deacon:

Wisdom!

Reader:

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

Deacon:

Let us be attentive.

Chapter 1:18-31; 2:1-2

Reader:

For the message of the Cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.” Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God and righteousness and sanctification and redemption that, as it is written,

“He who glories, let him glory in the Lord.” And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified.

Choir:

Alleluia. Alleluia. Alleluia.

(The Faithful stand)

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Τερέυς:

Σοφία. Ὁρθοί, 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.

Ματθ. κζ' 1-38, Λουκ. κγ' 39-43, Ματθ. κζ' 39-54, Ἰωάν. ιθ' 31-37, Ματθ. κζ' 55-61

Τερέυς:

Τῷ καιρῷ ἐκείνῳ, συμβούλιον ἔλαβον πάντες οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν· καὶ δῆσαντες αὐτόν, ἀπήγαγον, καὶ παρέδωκαν αὐτόν Ποντίῳ Πιλάτῳ, τῷ ἡγεμόνι. Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς, ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς Ἀρχιερεῦσι καὶ τοῖς Πρεσβυτέροις, λέγων· Ἥμαρτον παραδούς αἷμα ἁθῶν. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει.

Καὶ ῥίπας 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 ρηθὲν διὰ Ἰερεμίου 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 αὐτόν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις· Καὶ ἐν τῷ κατηγορεῖσθαι αὐτόν 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 ᾔθελον. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ἦδει 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 ἐπεισαν 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 ἔκραζον, λέγοντες· Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἱματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαός, εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν. Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας, παρέδωκεν ἵνα σταυρωθῆ.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ Πραιτώριον, συνήγαγον ἐπ' αὐτόν ὄλην τὴν σπεῖραν· καὶ ἐκδύσαντες αὐτόν, 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 αὐτόν, ἔλαβον τὸν κάλαμον καὶ ἐτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτόν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτόν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ, εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν Σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃς ἐστὶ λεγόμενος Κρανίου τόπος, ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος, οὐκ ᾔθελε πιεῖν. Σταυρώσαντες δὲ αὐτόν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βαλόντες κλῆρον, ἵνα πληρωθῆ τὸ ρηθὲν ὑπὸ τοῦ Προφήτου· «Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον»· καὶ καθήμενοι, ἐτήρουν αὐτόν 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.

Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμη αὐτόν, λέγων· Εἰ σὺ εἶ ὁ Χριστός, 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 ἔπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ·

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.

Matt. 27:1-38, Luke 23:39-43, Matt. 27:39-54, John 19:31-37, Matt. 27:55-61

Priest:

When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor. Then 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 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 and hanged himself. But the chief priests took the silver pieces 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 was fulfilled 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 said nothing. Then Pilate said to Him, “Do You not hear how many things they testify against You?” But He answered him not one word, so that the governor marveled greatly. Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And 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 him, “Let Him be crucified!” Then 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 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 the cross. And when they had come to a place called Golgotha, that is to say, Place of the 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 THE KING OF THE JEWS.” Then two robbers were crucified with Him, one on the right and another on the left.

Μνήσθητί μου, Κύριε, όταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι· σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ Παραδείσῳ.

Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινουῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Ὁ καταλῶν 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 ἐστί, 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 ληστὰι, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον αὐτόν. Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, ἕως ὥρας ἐνάτης. Περι δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἥλι, Ἥλι, λαμὰ σαβαχθανί, τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;

Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες, ἔλεγον· ὅτι Ἥλιαν φωνεῖ οὗτος. Καὶ εὐθέως δραμῶν εἰς ἕξ 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 κράζας φωνῇ μεγάλῃ, ἀφήκε 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 ἀγίων ἠγέρθη, καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσηλθόντες εἰς τὴν ἁγίαν Πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ Ἑκατόνταρχος, καὶ οἱ μετ' αὐτοῦ, τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος.

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· κάκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε.

Ἐγένετο γὰρ ταῦτα, ἵνα ἡ Γραφὴ πληρωθῇ· Ὅσοῦν οὐ συντριβήσεται αὐτοῦ. Καὶ πάλιν ἑτέρα Γραφὴ λέγει· Ὅψονται εἰς ὃν ἐξεκέντησαν. Ἦσαν δὲ ἐκεῖ καὶ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν Υἱῶν Ζεβεδαίου.

(Εἰς τὸ σημεῖον αὐτὸ γίνεται ἡ Ἀποκαθήλωσις.)

Ὅψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθῆτευσεν τῷ Ἰησοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ, ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐνετύλιξεν αὐτὸ σινδόνι καθαρῷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

(Ὁ Ἱερεὺς παραλαβὼν τὸ Ἅγιον Σῶμα τετυλιγμένον εἰς σινδόνα, θέτει αὐτὸ ἐπὶ Ἁγίας Τραπεζῆς.)

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

Διάκονος:

1. Εἶπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἶπωμεν.
2. Κύριε παντοκράτορ ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά Σου, ἐπάκουσον καὶ ἐλέησον.
3. Ἐλέησον ἡμᾶς ὁ Θεὸς κατὰ τὸ μέγα ἐλεός Σου, δεόμεθά Σου, ἐπάκουσον καὶ ἐλέησον.
4. Ἐπι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὁρθόδοξων Χριστιανῶν.
5. Ἐπι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν [δεινός].
6. Ἐπι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν Ἱερέων, Ἱερομονάχων, ἱεροδιακόνων καὶ Μοναχῶν καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.
7. Ἐπι δεόμεθα ὑπὲρ μακαρίας μνήμης καὶ αἰωνίου ἀναπαύσεως τῶν κτιτόρων τῆς ἁγίου Ναοῦ τούτου, καὶ ὑπὲρ πάντων τῶν πατέρων καὶ ἀδελφῶν ἡμῶν, τῶν ἐνθάδε εὐσεβῶς, κειμένων, καὶ ἀπανταχοῦ ὀρθοδόξων.
8. Ἐπι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, διαφυλάξεως, συγχωρήσεως καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν ἐνοριτῶν, ἐπιτρόπων, συνδρομητῶν καὶ ἀφιερωτῶν τοῦ ἁγίου ναοῦ τούτου.
9. Ἐπι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ ναῷ τούτῳ, κοπιόντων, ψαλλόντων καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρά Σοῦ μέγα καὶ πλούσιον ἔλεος.

(Luke 23:39-43) 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, “Lord, remember me when You come into Your kingdom.” And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”

And those who passed by 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, mocking 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 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 all the land. And about the ninth hour Jesus cried out with a loud voice, saying, “Eloi, Eloi, 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.”

(John 19:31-37) Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for the 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.” *(Matthew 27:55-61)* And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

(Priest slows the rhythm of chanting for time to take down the Body of the Lord from the Cross.)

Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the Body to be given to him. When Joseph had taken the Body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Choir:

Glory to You, O Lord, glory to You.

(The Priest then receives, and places the Body of the Lord in the Sanctuary.)

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

Deacon:

1. Let us all say with all our soul and with all our mind, let us say.
2. O Lord Almighty, God of our Fathers, we pray to You; hear us, and have mercy.
3. Have mercy on us, O God, according to Your great mercy; we pray to You; hear us, and have mercy.
4. Again, we pray for all devout and Orthodox Christians.
5. Again we pray for our Archbishop [name].
6. Again, we pray for our Brethren; the Priests, Hieromonks, Deacons, and Monks, and all our Brotherhood in Christ.
7. Again, let us pray for the blessed memory and eternal rest of the founders of this Holy Church, and for all our Orthodox fathers and brethren who piously lie here and everywhere.
8. Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness, and the remission of sins of the servants of God, and for the parishioners, the council, the subscribers and benefactors of this Holy Church.

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.

Χορὸς:

Ἀμήν.

EYXH**Ἀναγνώστης:**

Καταξιώσον, Κύριε, ἐν τῇ ἐσπέρα ταύτῃ, ἀναμαρ-τήτους φυλαχθῆναι ἡμᾶς. Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν, καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας. Ἀμήν. Γένοιτο, Κύριε, τὸ ἐλεός σου ἐφ’ ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ.

Εὐλογητὸς εἶ, Κύριε. δίδαξόν με τὰ δικαιώματά σου. Εὐλογητὸς εἶ, Δέσποτα, συνέτισον με τὰ δικαιώματά σου. Εὐλογητὸς εἶ, Ἄγιε, φώτισόν με τοῖς δικαιώμασί σου. Κύριε, τὸ ἐλεός 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 ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(Ὁ Λαὸς κάθεται)

Διάκονος:

Πληρώσωμεν τὴν ἐσπερινὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Χορὸς:

Κύριε ἐλέησον

Διάκονος:

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

Χορὸς:

Κύριε ἐλέησον

(Εἰς τὰς κάθε αἴτησιν ὁ Χορὸς ψάλλει «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 ἀπολογία τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

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.

Τερεὺς:

Ὅτι ἀγαθὸς 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.

Χορὸς:

Ἀμήν.

(Ὁ Λαὸς ἐγείρεται)

Τερεὺς:

Εἰρήνη πᾶσι.

Χορὸς:

Καὶ τῷ Πνεύματί σου.

Διάκονος:

Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνομεν.

Χορὸς:

Σοὶ Κύριε.

9. Again, let us pray for those, who bring fruits of the earth, and for those, who do good works in this Holy and Sacred Church; for those, who serve and sing in it; and for those here present, who anticipate Your great and plenteous mercy.

Priest:

For You are a God of mercy, love and compassion, 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.

THE EVENING PRAYER**Reader:**

Grant, O Lord, that we may be kept this evening without sin. Blessed are You, O Lord, God of our fathers, and Your Name is praised and glorified through all the Ages. Amen. Lord, let Your mercy come upon us; for we have trusted in You.

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 with Your statutes. Your mercy, O Lord, endures forever; do not overlook the works of Your own Hands.

To You, praise, worship, and glory is 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 evening 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 evening 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 remissions of our sins and transgressions, let us ask of the Lord
4. For things that are good and profitable unto our souls, and for the peace in the world, let us ask of the Lord.
5. That we may complete the remainder of our lives in peace and penitence, let us ask of the Lord.
6. That the end of our lives may be Christian, without pain, blameless and peaceful, and for a good account at the awesome Judgment seat of Christ, let us ask of the Lord.

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 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.

(The Faithful stand)

Priest:

Peace be to all.

Choir:

And to your Spirit.

Deacon:

Let us bow our heads to the Lord.

Choir:

To You, O Lord.

Τερεύς:

Ὁ Θεὸς ἡμῶν, ὁ κλίνας οὐρανοὺς, καὶ καταβάς ἐπὶ σωτηρία τοῦ γένους τῶν ἀνθρώπων, ἔπιδε ἐπὶ τοὺς δούλους σου καὶ ἐπὶ τὴν κληρονομίαν σου· σοὶ γάρ τῷ φοβερῷ καὶ φιλανθρώπῳ κριτῇ οἱ σοὶ δοῦλοι τὰς ἑαυτῶν ἔκλιναν κεφαλὰς, τοὺς δὲ αὐτῶν ὑπέταξαν ἀυχένας, οὐ τὴν ἐξ ἀνθρώπων ἀναμένοντες βοήθειαν, ἀλλὰ τὸ σὸν περιμένοντες ἔλεος, καὶ τὴν σὴν ἀπεκδεχόμενοι σωτηρίαν, οὓς διαφύλαξον ἐν παντὶ καιρῷ, καὶ κατὰ τὴν παροῦσαν ἐσπέραν, καὶ τὴν ἐπιούσαν νύκτα, ἀπὸ παντός ἐχθροῦ, ἀπὸ πάσης ἀντικειμένης ἐνεργείας διαβολικῆς, καὶ διαλογισμῶν ματαιῶν, καὶ ἐνθυμήσεων πονηρῶν.

Εἴη τὸ κράτος τῆς βασιλείας σου εὐλογημένον καὶ δεδοξασμένον, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Χορός:

Ἀμήν.

Η ΠΟΜΠΗ ΜΕ ΤΟΝ ΕΠΙΤΑΦΙΟΝ

(Ἐνῶ ψάλλονται τὰ ἀποστιχὰ ὁ Τερεύς, προπο-ρευομένων τῶν ἑξαπτερυγῶν, κρατῶν τὸν Ἐπιτάφιον, ἐξέρχεται τοῦ Ἱεροῦ Βήματος, κὶ κάμνει τὸν γύρον τοῦ Ναοῦ. Ὅλοι γονατίζουν μέχρι τέλους τῆς περιφορᾶς.)

ΑΠΟΣΤΙΧΑ

(p. 359) *Ἦχος β'.*



1. Ὅ-τε ἐκ τοῦ ξύ-λου Σε νε-κρόν, ὁ Ἄ-ρι-μα-θεί-ας κα - θεὶ-λε, τὴν τῶν ἀ - πάν-των Ζω-ήν,
O-te ek tou xi-lou Se ne-kron, o A-ri-ma-the-as ka - thi-le, tin ton a - pan-don Zo-in,



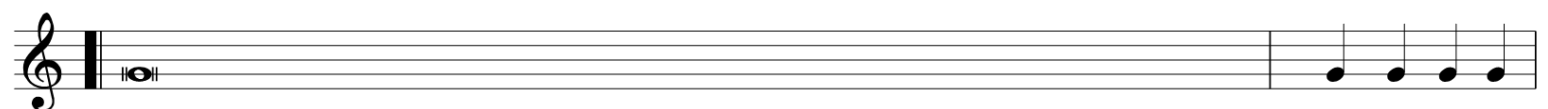
σμίρ-νη καὶ σιν - δό-νι Σε, Χρι-στὲ, ἐ - κή - δευ - σε· καὶ τῷ πό-θῳ ἡ - πεί-γε-το, κα-
smir-ni ke sin-dho-ni Se, Chri-ste e - ki - dhuf - se, ke to po-tho i - pi-ghe-to, kar-



- ρδί-α, καὶ χεῖ-λη, Σῶ-μα τὸ ἀ - κή-ρα-τόν, Σου πε-ρι - πτύ - ξα - σθαι· ὁ - μως συ-στελ-
- dhi-a, ke chi-li, So-ma to a - ki-ra-ton, Sou pe-ri - pti - xa - sthe, o - mos si-stel-



- λό-με-νος φό-βῳ, χαί-ρων ἀ-νε - βό-α Σοι· Δό - ξα τῇ συγ-κα-τα - βά-σει Σου Φι-λάν-θρω-πε.
- lo-me-nos fo - vo, che-ron a-ne - vo-a Si: Dho-xa, ti sin-ka-ta - va-si Sou Fi - lan-thro-pe.



2. Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο. Ἐνεδύσατο ὁ Κύριος δύναμιν καὶ πε-ρι-ε-
O Kyrios evasilefsen, efprepian enedhisato. Enedhisato o Kyrios dhinamin ke pe-ri-e-



- ζώ - σα-το. Ὅ-τε ἐν τῷ τά-φῳ τῷ και-νῷ, ὑ-πὲρ τοῦ παν-τός κα-τε - τέ - θης, ὁ Λυ-τρω-
- zo - sa-to. O-te en to ta-fo to ke - no, i-per tou pan-dos ka-te - te - this, o Li-tro-

Priest: (Inaudibly)

O Lord our God, Who bowed the Heavens, and came down for the salvation of mankind, look upon Your servants and Your inheritance; for it is to You, the awesome and Merciful Judge, that they have bowed their heads, and submissively inclined their necks, expecting, not the help from men, but Your mercy, and anticipating salvation from You. Protect them at all times, both during this present evening and the oncoming night, from every adversary, and every operation of the power of the Devil; also, from vain thoughts and evil imaginations.

(Aloud) May the dominion of Your Kingdom be blessed and glorified, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the Ages of Ages.

Choir:

Amen.

PROCESSION WITH THE EPITAPHIOS

(During the next hymns, the Clergy form a procession at the Altar and the Epitaphios of our Lord is carried around the Church to the Solea, where it is placed in the Sepulchre. The congregation kneels until the procession ends.)

APOSTICHA — HYMNS WITH VERSES AFTER

(p. 359) *2nd Tone.*



1. When Jo - seph of Ar-i-ma - the-a took You, the Life of all, now dead,



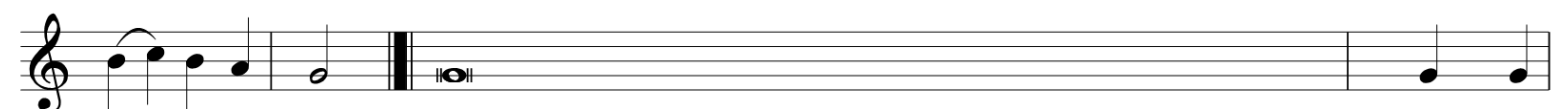
down from the Cross, he bur-ied You in fine lin-en, af-ter a - noint-ing You with myrrh. He



yearned with de - si - re, in heart and lips, to em-brace Your pure Bod-y; but, hum-bly con-



- tained by awe, re- joic-ing, he cried out to You: "Glo - ry to Your con- de - scen-sion, O



Mer-ci-ful God!." 2. The Lord has reigned, and clothed Himself in comeliness. He has clothed and



gird-ed Him-self with pow - er. When You, the Re - deem-er of all, were placed in a new

- τῆς τοῦ παν-τός, Ἄι-δης ὁ παγ-γέ-λα-στος, ἰ-δὼν Σε ἔ - πτη - ξεν' οἱ μο-χλοὶ συ-νε-
 - tis tou pan-dos, A-dhis o pan-ge-la-stos, i-dhon Se e - pti - xen, i mo-chli si-ne-

- τρί-βη-σαν, ἐ - θλά-σθη-σαν πύ-λαι, μνή-μα-τα ἠ - νοίχ-θη-σαν, νε - κροὶ ἀ - νί - σταν - το.
 - tri-vi-san, e - thla-sthi-san pi - le, mni-ma-ta i - nich-thi-san, ne - kri a - ni - stan - do.

Τό - τε ὁ Ἄ - δαμ εὐ - χα - ρί - στως, χαί-ρων ἀ - νε - βό - α Σοι' Δό - ξα, τῇ συγ-κα-τα-
 To - te o A-dham ef-cha - ri - stos, che-ron a-ne - vo-a Si: Dho-xa, ti sin-ka-ta-

- βά-σει Σου Φι - λάν-θρω-πε. 3. Καὶ γὰρ ἐστερέωσε τὴν Οἰκουμένην, ἥτις οὐ σα-λευ - θή - σε-ται.
 - va-si Sou Fi - lan-thro-pe. 3. Ke ghar estereose tin Ikoumenin, itis ou sa - le - fthi - se-te.

Ὅ - τε ἐν τῷ τά - φω σαρ - κι - κῶς, θέ - λων συ - νε - κλεί - σθης ὁ φύ - σει, τῇ τῆς Θε-
 O - te en to ta - fo sar - ki - kos, the-lon si-ne - kli-sthis o fi - si, ti tis The-

- ὀ - τη - τος, μέ-νων ἀ - πε - ρί - γρα-πτος, καὶ ἀ - δι - ὀ - ρι - στος, τὰ θα - νά - του ἀ -
 - o - ti - tos, me-non a-pe - ri-ghra-ptos, ke a-dhi - o - ri - stos, ta tha - na-tou a-

- πέ-κλει-σας, τα - μεῖ - α καὶ Ἄι - δου, ἅ - παν - τα ἐ - κέ - νω - σας, Χρι - στὲ, βα - σί - λει - α.
 - pe - kli - sas, ta - mi - a ke A - dhou, a - pan - da e - ke - no - sas, Chri - ste va - si - li - a.

Τό - τε καὶ τὸ Σάβ - βα - τον τοῦ - το, θεΐ - ας εὐ - λο - γί - ας καὶ δό - ξης, καὶ τῆς Σῆς λαμ-
 To - te ke to Sav - va - ton tou - to, thi - as ev - lo - ghi - as ke dho - xis, ke tis Sis lam-

- πρό - τη - τος ἠ - ξί - ω - σας. 4. Τῷ οἴκῳ Σου πρέπει ἀγίασμα, Κύριε, εἰς μα - κρό - τη - τα ἡ - με - ρῶν.
 - bro - ti - tos i - xi - o - σας. 4. To iko Sou prepi aghiasma, Kyrie, is ma - kro - ti - ta i - me - ron.

Ὅ - τε αἱ δυ - νά - μεις Σε, Χρι - στὲ, πλά - νον ὑπ' ἀ - νό - μων ἐ - ὠ - ρων, συ - κο - φαν-
 O - te e dhi - na - mis Se, Chri - ste, pla - non ip' a - no - mon e - o - ron, si - ko - fan-

Tomb for us all, Ha-des, the re - spect - er of none, crouched when he saw You. The

bars were bro - ken, the gates were shat - tered, the graves were o - pened, and the

dead a - rose. Then Ad-am, grate - ful - ly re - joic - ing, cried out to You: "Glo - ry

to Your con - de - scen - sion, O Mer - ci - ful God. 3. For He has edified the Universe,

which can - not be moved. When You, O Christ, of Your own will, sub - mit - ted bod - i - ly

to be closed in the tomb, be - ing by na - ture of the tri - une God - head, re -

- main - ing in - de - scrib - a - ble and lim - it - less, You closed down the cham - bers of

death, and emp - tied the pal - ac - es of Ha - des. Then, You ren - dered this Sab - bath wor - thy of

bles - sings and glo - ry, and of Your own splen - dor. 4. Holiness becomes Your House, O Lord, for -

- ev - er. When the Heav - en - ly Pow - ers saw You, O Christ, false - ly

- τού - με - νον, ἔ-φριτ-τον τὴν ἄ-φα-τον, μα-κρο-θυ - μί - αν Σου, καὶ τὸν
 - dou - me - non, e - frit - ton tin a - fa - ton, ma - kro - thi - mi - an Sou, ke ton

λί-θον τοῦ μνή-μα-τος, χερ - σὶ σφρα-γι - σθέν - τα, αἶς Σου τὴν ἀ - κή-ρα-τον, πλευ-
 li - thon tou mni - ma - tos, cher - si s fra - ghi - s then - ta, es Sou tin a - ki - ra - ton, pleu -

- ράν ἐ - λόγ - χευ - σαν, ὁ - μως τῆ ἡ - μῶν σω - τη - ρί - α,
 - ran e - logh - chev - san, o - mos ti i - mon so - ti - ri - a,

χαί-ρου-σαι ἐ - βό-ων Σοι· Δό - ξα, τῆ συγ-κα-τα - βά-σει Σου, Φι - λάν-θρω-πε.
 che - rou - sei e - vo - on Si: Dho - xa, ti sin - ka - ta - va - si Sou, Fi - lan - thro - pe.

Δοξαστικόν. Ἦχος πλ. α'.

5. Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ῳ Πνεύ - μα-
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma -

- τι. Καὶ νῦν καὶ ἀ - εἶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ-
 - ti. Ke nin ke a - i ke is tous e - o - nas ton e - o -

- νων. Ἄ - μὴν. Σε τὸν ἀ-να-βαλ - λό - με - νον, τὸ φῶς ὠ - σπερ ἰ-
 - non. A - min. Se ton a - na - val - lo - me - non, to fos o - sper I -

- μά - τι - ον, κα-θε - λῶν Ἰ-ω-σήφ ἀ - πό τοῦ ξύ - λου, σὺν
 - ma - ti - on, ka - the - lon I - o - sif a - po tou xi - lou, sin

Νι - κο - δὴ - μω, καὶ θε-ω - ρή-σας νε-κρὸν, γυ - μνὸν, ἄ-τα-φον, εὐ-συμ-
 Ni - ko - dhi - mo, ke the - o - ri - sas ne - kron ghi - mnon a - taf - on, ef - sim -

- πά - θη-τον θρη-νον ἀ - να-λα - βὼν, ὁ - δυ - ρό-με - νος ἔ-
 - ba - thi - ton thri - non a - na - la - von, o - dhi - ro - me - nos e -

slan - dered, by the law - less, as a de - ceiv - er, and the stone of the tomb

sealed by the hands of those, who pierced Your sa - cred Side, they shud - dered at Your in -

- ef - fa - ble for - bear - ance; yet, re - joic - ing for our sal - va - tion,

they cried out to You: "Glo - ry to Your con - de - scen - sion, O Mer - ci - ful God."

Doxasticon. Plagal 1st Tone.

5. 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. You Who clothed Your - self with light as

a gar - ment, Jo - seph with Nic - o - de -

- mus, brought down from the Cross, and see - ing You dead, na -

- ked, and un - bur - ied, felt deep - ly a sym - pa - thet - ic la -

- λε - γεν' Οἷ - μοι, γλυ - κύ - τα - τε ἱ -
 - le - ghen: I - mi, ghli - ki - ta - te I -
 - ἡ - σοῦ! ὄν προ μι - κροῦ ὁ ἥ - λι - ος ἐν Σταυ - ρῷ κρε - μά - με - νον θε - α -
 - i - sou! on pro mi - krou o i - li - os en Stav - ro kre - ma - me - non the - a -
 - σά - με - νος, ζό - φον πε - ρι - ε - βάλ - λε - το, καὶ ἡ
 - sa - me - nos, zo - fon pe - ri - e - val - le - to, ke i
 γῆ τῷ φό - βῳ ἐ - κυ - μαί - νε - το,
 ghi to fo - vo e - ki - me - ne - to,
 καὶ δι - ερ - ρή - γνυ - το να - οῦ τὸ κα - τα - πέ - τα -
 ke dhi - er - ri - ghni - to na - ou to ka - ta - pe - ta -
 - σμα' ἀλλ' ἰ - δοῦ νῦν βλέ - πω Σε, δι' ἐ - μέ ἐ - κου - σί - ως ὑ - πελ - θόν - τα
 - sma, all' i - dhou nin vle - po Se, dhi' e - me e - kou - si - os i - pel - thon - ta
 θά - να - τον. Πῶς Σε κη - δεύ - σω Θε - ε μου; ἢ
 tha - na - ton, pos Se ki - dhuf - so The - e mou? i
 πῶς σιν - δό - σιν εἰ - λή - σω; ποί - αις χερ - σὶ δὲ προσ - ψαύ - σο
 pos sin - dho - sin i - li - so? pi - es cher - si dhe pros - psaf -
 - σω, τὸ Σὸν ἁ - κή - ρα - τον σώ - μα; ἢ ποι - α ἄ - σμα - τα
 - so, to Son a - ki - ra - ton so - ma? i pi - a a - sma - ta
 μέλ - ψω, τῇ Σῇ ἐ - ξό - δω Οἰ - κτίρ - μον; Με - γα - λύ - νω τὰ
 mel - pso, ti Si e - xo - dho I - ktir - mon? Me - gha - li - no ta

- ment, and in griev - ing said: Woe to me,
 sweet - est Je - sus! Whom, but a short while a - go, when the
 sun be - held You hang - ing on the Cross, en - shroud - ed it - self in
 dark - ness, and the earth quaked in fear, and the veil
 of the Tem - ple was rent a - sun - der. But
 lo, I now see, that You will - ing - ly un - der - went death for my sake.
 How then shall I ar - ray You for bur - i - al, my God? Or
 how then shall I wrap You in a shroud? And with what
 hands can I touch Your sa - cred Bod - y? Or what dirg - es
 shall I chant for Your fu - ner - al, O Mer - ci - ful

Πά - θη σου, ὑ - μνο - λο - γῶ και τὴν Τα -
 Pa - thi Sou, i - mmo - lo - gho ke tin Ta -
 - φήν σου, σὺν τῇ Ἄ - να - στά - σει, κραυ - γά - ζων·
 - fin Sou, sin ti A - na - sta - si, krav - gha - zon:
 Κύ - ρι - ε δό - ξα Σοι.
 Ky - ri - e dho - xa Si.

One? I mag - ni - fy Your Pas - sion; I praise in hymn Your
 Bur - i - al, with Your Res - ur - rec - tion, cry - ing a -
 - loud: Lord, glo - ry to You."

Τερεῦς:

Νῦν ἀπολύεις τον δοῦλόν σου, Δέσποτα, κατὰ τὸ ρῆμά σου, ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν, και δόξαν λαοῦ σου Ἰσραήλ.

Ἀναγνώστης:

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος ἐλέησον ἡμᾶς. (γ')

Δόξα Πατρὶ και Υἱῶ και Ἁγίῳ Πνεύματι, και νῦν και ἀεὶ και εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Παναγία Τριάς, ἐλέησον ἡμᾶς. Κύριε, ἰλάσθητι ταῖς ἁμαρτίαις ἡμῶν. Δέσποτα, συγχώρησον τὰς ἀνομίας ἡμῖν. Ἄγιε, ἐπίσκεψαι και ἴασαι τὰς ἀσθενείας ἡμῶν, ἔνεκεν του ὀνόματός σου.

Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.

Δόξα Πατρὶ και Υἱῶ και Ἁγίῳ Πνεύματι, και νῦν και ἀεὶ και εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

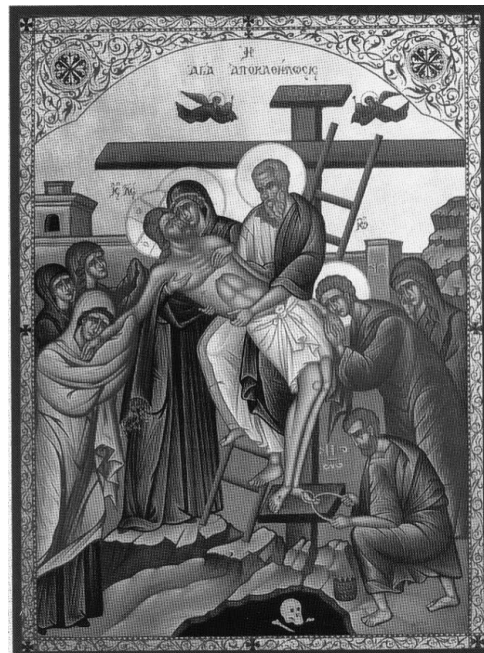
Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γεννηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ και ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον και ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς και ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, και μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ του πονηροῦ.

Τερεῦς:

Ὅτι σοῦ ἐστὶν ἡ βασιλεία και ἡ δύναμις και ἡ δόξα του Πατρὸς και τοῦ Υἱοῦ και τοῦ Ἁγίου Πνεύματος, νῦν και ἀεὶ και εἰς τοὺς αἰῶνας των αἰῶνων.

Χορός:

Ἀμήν.



Great Friday Afternoon - 274

Priest:

Now let Your servant depart in peace, O Master, according to Your word; for my eyes have seen Your salvation, which You have prepared before the face of all people; a Light to lighten the Gentiles, and the glory of Your people, Israel.

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 transgressions; 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.

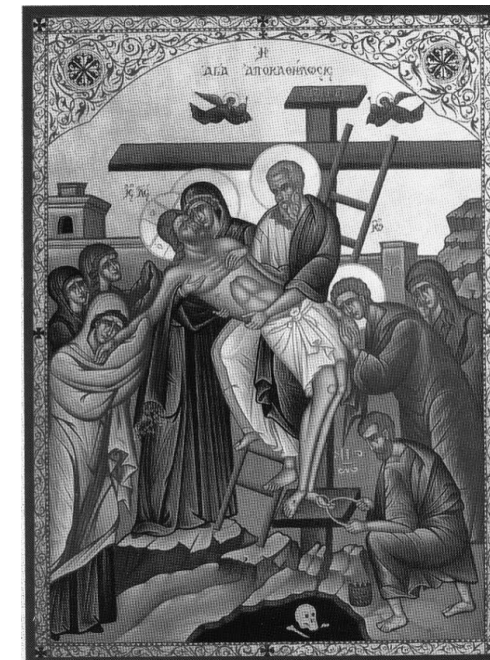
Our Father, Who art in Heaven, hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those, who trespass against us. And lead us not into temptation, but deliver us from evil.

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.



Great Friday Afternoon - 274

ΑΠΟΛΥΤΙΚΙΑ

(p. 361) *Ἦχος β΄.*

1. Ὁ εὐ - σχή - μων Ἰ - ω - σήφ, ἀ - πό τοῦ ξύ - λου κα - θε - λών τὸ ἄ - χραν - τόν Σου
 O ef - schi - mon I - o - sif, a - po tou xi - lou ka - the - lon to a - chran - don Sou

Σῶ - μα, σιν - δό - νι κα - θα - ρᾶ, εἰ - λή - σας καὶ ἄ - ρώ - μα - σιν, ἐν
 So - ma, sin - dho - ni ka - tha - ra, i - li - sas ke a - ro - ma - sin, en

μνή - μα - τι και - νῶ κη - δεύ - σας ἄ - πέ - θε - το. 2. Ταῖς Μυ - ρο - φό - ροις Γυ - ναι - ξί, πα - ρὰ τὸ
 mni - ma - ti ke - nō ki - dhef - sas a - pe - the - to. 2. Tes Mi - ro - fo - ris Ghi - ne - xi, pa - ra to

μνή - μα ἐ - πι - στάς, ὁ Ἄγ - γε - λος ἐ - βό - α: Τὰ μύ - ρα τοῖς θνη - τοῖς ὑ -
 mni - ma e - pi - stas, o An - ge - los e - vo - a: Ta mi - ra tis thni - tis i -

- πάρ - χει ἄρ - μό - δι - α, Χρι - στός, δὲ δι - α - φθο - ρᾶς ἐ - δείχ - θη ἄλ - λό - τρι - ος.
 - par - chi ar - mo - dhi - a, Chri - stos, dhe dhi - a - ftho - ras e - dhich - thi al - lo - tri - os.

ΑΠΟΛΥΣΙΣ

Τερεῦς:
 Σοφία! Ὁ ὢν εὐλογητὸς Χριστὸς ὁ Θεὸς ἡμῶν, πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορὸς:
 Ἀμήν.

Τερεῦς:
 Δόξα σοι, Χριστέ ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι.

Ἀναγνώστης:
 Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
 Κύριε ἐλέησον. Κύριε ἐλέησον. Κύριε ἐλέησον.
 Εὐλόγησον Πάτερ.

Τερεῦς:
 Ὁ δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν, τὰ φρικτὰ πάθη καὶ τὸν Ζωοποιὸν Σταυρὸν καὶ τὴν ἐκούσιον ταφὴν σαρκὶ καταδεξάμενος, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναλώμου ἁγίας αὐτοῦ Μητρὸς, δυνάμει τοῦ τιμίου καὶ ζωοποιῦ Σταυροῦ, προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων, ἰκεσίαις 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, καὶ πάντων τῶν Ἁγίων, ἐλέησαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

Δι' εὐχῶν τῶν ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐλέησον καὶ σῶσον ἡμᾶς.

Χορὸς:
 Ἀμήν.

(Ἀκολουθῶς, οἱ πιστοὶ, χωρὶς συνομιλίας καὶ μὲ ἀπόλυτον εὐλάβειαν, προσέρχονται κατὰ σειρὰν καὶ ἀσπάζονται τὸν Ἐπιτάφιον.)

END OF SERVICE

DISMISSAL HYMNS

(p. 361) *2nd Tone.*

1. The no - ble Jo - seph tak - ing down from the Cross Your spot - less
 Bod - y, en - wrapped It in clean lin - en with a - ro - mas, and

laid It for bur - i - al in a new Tomb. 2. The An - gel, stand - ing by the
 Tomb cried out to the Myrrh - bear - ing wom - en: "The Myrrh is

fit - ting for the dead, but Christ has shown Him - self a stran - ger to cor - rup - tion."

THE 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.

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:
 The One, Who for us men and for our salvation endured the awful Passion, the Cross, and conde-scended to voluntary entombment in the flesh, Christ our true God, 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 supplication 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 patron saint], the Holy and righteous divine ancestors Joachim and Anna, and of all the Saints, have mercy on 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.

(At the end of the Service, the Faithful approach the Solea, upon which is the Holy Sepulchre. They make the sign of the Cross, and kiss the Epitaphios.)

END OF SERVICE

