

HOLY WEEK - EASTER HYMNAL
IN GREEK FOR DIGITAL TABLETS

VOLUME 10

THE VESPERAL DIVINE LITURGY
OF ST. BASIL THE GREAT

Sung on Holy Saturday Morning

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

A New English Translation
by Father George L. Papadeas

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

www.patmospress.com

Music Adapted from the Greek Hymnal of John Sakellarides
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ΜΕΓΑ ΣΑΒΒΑΤΟΝ ΠΡΩΪ

Εσπερίνος καὶ Θεία Λειτουργία
Του Μεγάλου Βασιλείου.

(Ὁ Λαὸς ἐγείρεται)

Τερεῦς:

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

Ἀναγνώστης:

Ἀμήν.

Δεῦτε, προσκυνήσωμεν καὶ προσπέσωμεν τῷ βασιλεῖ ἡμῶν Θεῷ.

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

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

ΨΑΛΜΟΣ ΠΓ' (103)

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

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

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

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

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

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

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

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

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

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

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

HOLY SATURDAY MORNING

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

(The Faithful Stand)

Priest:

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

Reader:

Amen.

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

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

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

PSALM 103 (104) (A Poem of Creation)

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

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

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

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

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

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

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

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

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

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

Alleluia. Alleluia. Alleluia. Glory to You, O God.

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

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

Διάκονος:

1. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
2. Ὑπὲρ τῆς ἄνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.
3. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.
4. Ὑπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ 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 πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.
9. Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.
10. Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμ-νόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.
11. Ὑπὲρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.
Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῆ χάριτι.
Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδό-ξου, Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Χορός:

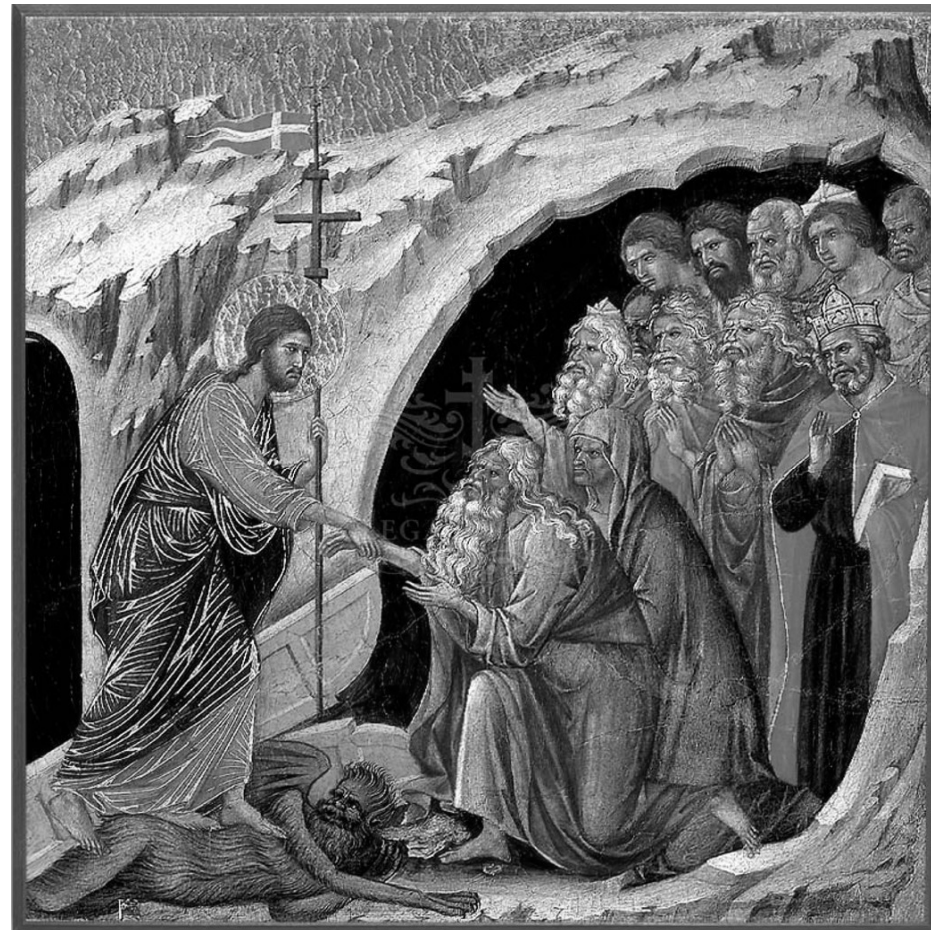
Σοὶ Κύριε.

Τερεὺς:

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

Ψάλτης:

Ἀμήν.



Holy Saturday Morning - 333

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

Deacon:

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

Choir:

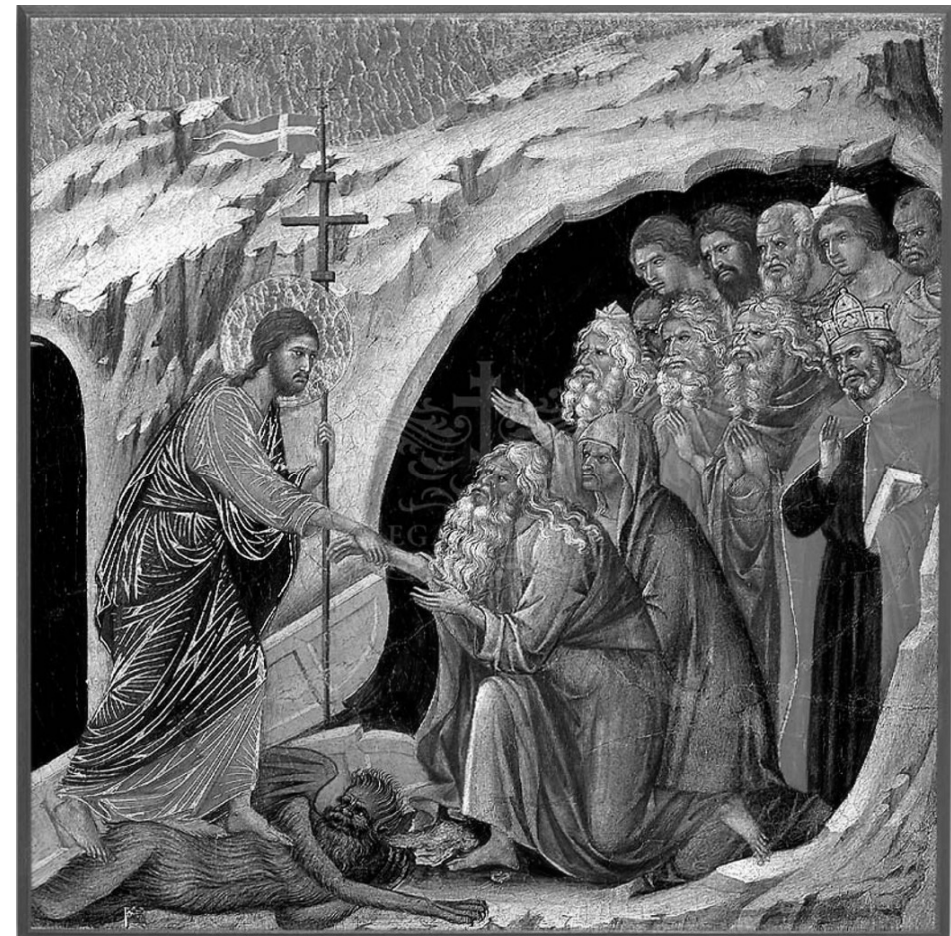
To You, O Lord.

Priest:

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

Chanter:

Amen.



Holy Saturday Morning - 333

ΚΥΡΙΕ ΕΚΕΚΡΑΞΑ

(p. 414)

Ἦχος α'

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

LORD I HAVE CRIED OUT

(p. 414)

1st Tone.

O Lord, I have cried out to You, hear me. Hear
 me, O Lord. Lord, I have cried out to You, hear
 me. Re-ceive the voice of my prayer when I
 call out to You. Hear me, O Lord.
 Let my prayer rise up as in - cense be-
 - fore You; let the lift - ing up of my hands be an eve - ning
 sac - ri - fice. Hear me, hear me, O Lord.

ΣΤΙΧΕΡΑ

(p. 414)

Ἦχος α'



1. Ἐκ βαθέων ἐκέκραξά Σοι, Κύριε· Κύριε, εἰ-σά-κου-σον τῆς φω - νῆς μου.
Ek vatheon ekekraxa Si, Kyrie, Kyrie, i - sa-kou-son tis fo - nis mou.



Τὰς ἐ-σπε-ρι-νὰς ἡ - μῶν εὐ - χὰς, πρόσ-δε-ξαι, Ἁ-γι - ε Κύ - ρι-
Tas e-spe-ri - nas i - mon ef - chas, pros-dhe-xe A-ghi - e Ky - ri-



- ε, καὶ πα - ρά-σχου ἡ-μῖν, ἄ - φε - σιν ἁ - μαρ - τι - ὶν, ὅ-τι μό - νος εἶ ὁ
- e ke pa - ra-schou i - min, a - fe - sin a - mar - ti - on, o-ti mo - nos I o



δεί-ξας, ἐν Κό-σμῳ τὴν Ἀ - νά - στα - σιν. 2. Ἐὰν ἀνομίας παρατήρησῃς, Κύριε
dhi-xas, en Ko-smo tin A - na - sta - sin. 2. Ean anomias paratirisis, Kyrie,



Κύριε, τίς ὑποστήσεται; ὅτι παρὰ Σοὶ ὁ ἰ-λα - σμός ἐ - στίν. Κυ-κλώ-σα - τε λα-
Kyrie, tis ipostisete? oti para Soi o i-la - smos e - stin. Ki - klo-sa - te la-



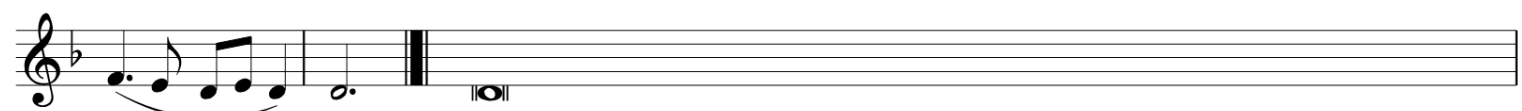
- οὶ Σι - ὶν, καὶ πε-ρι - λά - βε - τε αὐ - τήν, καὶ δό - τε δό - ξαν ἐν αὐ-
- i Si - on, ke pe-ri - la - ve - te af - tin, ke dho-te dho-xan en af-



- τῇ, τῷ ἀ-να - στάν-τι ἐκ νε - κρῶν· ὅ-τι Αὐ - τὸς ἐ - στίν ὁ Θε - ὸς
- ti, to a-na - stan-di ek ne - kron, o-ti Af - tos e - stin o The - os



ἡ - μῶν, ὁ λυ-τρο - σά - με - νος ἡ - μᾶς, ἐκ τῶν ἀ-νο-μι - ῶν
i - mon, o li - tro - sa - me - nos i - mas, ek ton a-no-mi - on



ἡ - μῶν. 3. Ἐνεκεν τοῦ ὀνόματός Σου ὑπέμεινά Σε, Κύριε· ὑπέμεινεν ἡ ψυχὴ μου εἰς τὸν
i - mon. 3. Eneken tou onomatatos Sou ipemina Se, Kyrie, ipeminen i psichi mou is ton



λόγον Σου. Ἦλπισεν ἡ ψυ-χή μου ἐ-πὶ τὸν Κύ - ρι - ὸν. Δεῦ-τε λα - οὶ, ὑ - μνή-σω-
logon Sou. Ispisen i psi-chi mou e-pi ton Ky - ri - on. Dhef-te la - i i - mni-so-

STICHERA — HYMNS AFTER VERSES

(p. 414)

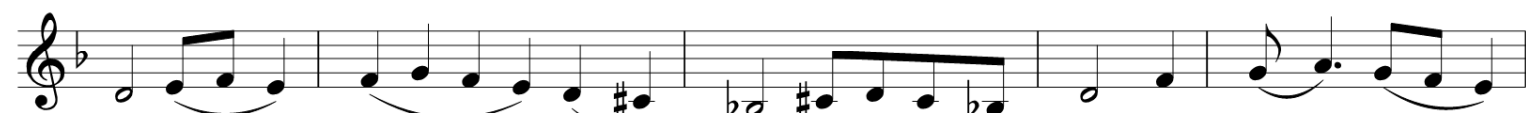
1st Tone.



1. Out of the depths have I cried out to You, O Lord. Lord, hear my voice.



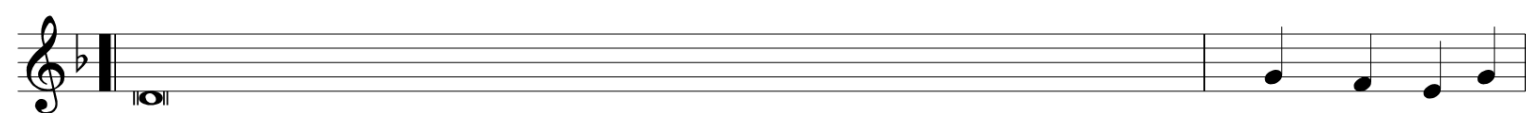
Ac - cept our eve - ning prayers O Ho - ly Lord, and grant



us for - give - ness of our sins; for You a-



- lone have shown forth the Res - ur - rec - tion to the world.



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



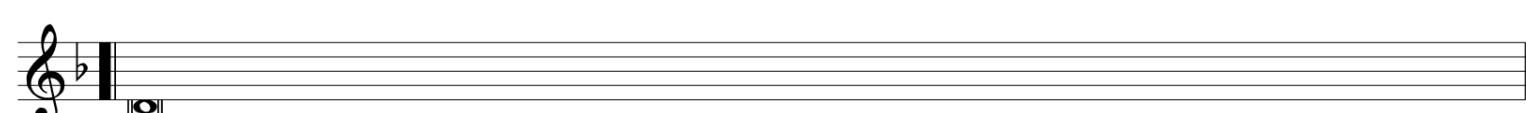
- give - ness. En - cir - cle Zi - on, O you peo - ple, and en - com - pass



her; and in her, give glo - ry to Him, Who rose from the dead; for He



is our God, Who re - deemed us from our in - i - qui - ties.



3. For Your Name's sake I have waited for You, O Lord; my soul has waited for Your word. My soul has



hoped in the Lord. Come, you peo - ple, let us praise and wor - ship Christ, glo - ri - fy-

- μεν, καὶ προ-σκυ - νή - σω - μεν Χρι - στὸν, δο - ξά - ζον - τες Αὐ - τοῦ τὴν ἐκ νε - κρῶν Ἀ - νά -
 - men, ke pro-ski - ni - so - men Chri - ston, dho - xa - zon - des Af - tou tin ek ne - kron A - na -

- στα - σιν· ὅ - τι Αὐ - τὸς ἐ - στίν ὁ Θε - ὸς ἡ - μῶν, ὁ ἐκ τῆς
 - sta - sin, o - ti Af - tos e - stin o The - os i - mon, o ek tis

πλά - νης τοῦ ἐχ - θροῦ, τὸν Κό - σμον λυ - τρω - σά - με - νος.
 pla - nis tou ech - throu, ton Ko - smon li - tro - sa - me - nos.

4. Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός· ἀπὸ φυλακῆς πρωΐας ἐλπισάτω Ἰ - σρα - ἦλ ἐ - πὶ τὸν
 4. Apo filakis proias mechri niktos, apo filakis proias elpisato I - sra - il e - pi ton

Κύ - ρι - ον. Τῷ πά - θει Σου Χρι - στέ, πα - θῶν ἡ - λευ - θε - ρώ - θη - μεν,
 Ky - ri - on. To pa - thi Sou Chri - ste, pa - thon i - lef - the - ro - thi - men,

καὶ τῇ Ἀ - να - στά - σει Σου, ἐκ φθο - ρᾶς ἐ - λυ - τρώ - θη - μεν. Κύ - ρι - ε δό - ξα Σοι.
 ke ti A - na - sta - si Sou, ek - ftho - ras e - li - tro - thi - men. Ky - ri - e dho - xa Si.

Ἦχος πλ. δ'.
 5. Ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος καὶ πολλὴ παρ' Αὐτῷ λύτρωσις, καὶ Αὐτὸς λυτρῶσεται τὸν Ἰσραὴλ
 Oti para to Kyrio to eleos ke polli par' Afto litrosis, ke Aftos litrosete ton Israil

ἐκ πα - σῶν τῶν ἀ - νο - μι - ῶν αὐ - τοῦ. Σή - με - ρον ὁ Ἄ - δης στέ - νων βο -
 ek pa - son ton a - no - mi - on af - tou. Si - me - ron o A - dhis ste - non vo -

- ᾶ· Συ - νέ - φε - ρέ μοι, εἰ τὸν ἐκ Μα - ρί - ας Γεν - νη - θέν - τα, μὴ ὑ - πε - δε - ξά -
 - a: Si - ne - fe - re mi, i ton ek Ma - ri - as Ghen - ni - then - da, mi i - pe - dhe - xa -

- μιν· ἐλ - θῶν γὰρ ἐπ' ἐ - μέ, τὸ κρά - τος μου ἔ - λυ - σε, πύ - λας χαλ - κᾶς συ - νέ - τρι -
 - min, el - thon ghar ep' e - me, to kra - tos mou e - li - se, pi - las chal - kas si - ne - tri -

- ing His Res - ur - rec - tion from the dead; for He is our
 God, Who re - deemed the world from the de - lu - sion of the en - e - my.

4. From the morning watch until night, from the morning watch, let Israel hope in the Lord.

By Your pas - sion, O Christ, we have been freed from pas - sions; and by Your Res - ur - rec - tion,

we have been freed from cor - rup - tion. Lord, glo - ry to You.

4th Plagal Tone.

5. For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem
 Israel from all his in - i - quit - ies. To - day Ha - des cried out groan - ing::

"Would that I had not re - ceived the One born of Mar - y, for He came up - on me and

loosed my pow - er. He shat - tered the gates of brass; the souls,

which I held cap - tive of old, as God, He raised up." Glo - ry, O

- ψε, ψυ - χάς ἄς κα - τεῖ - χον τὸ πρίν, Θε - ὄς ὦν ἀ - νέ - στη - σε. Δό - ξα,
- pse, psi-chas as ka - ti - chon to prin, The - os on a - ne - sti - se. Dho-xa

Κύ - ρι - ε, τῶ Σταυ - ρῶ Σου, καὶ τῇ Ἀ - να - στά - σει Σου.
Ky - ri - e to Stav - ro Sou, ke ti A - na - sta - si Sou.

6. Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη, ἐπαινέσατε Αὐτόν, πάν - τες οἱ λα - οί. Σή - με - ρον ὁ
6. Enite ton Kyrion, panda ta ethni, epenesate Afton, pan - des i la - i. Si - me - ron o

Ἄ - δης στέ - νων βο - ᾶ· Κα - τε - λύ - θη μου ἢ ἐ - ξου - σί - α· ἐ - δε -
A - dhis ste - non vo - a: Ka - te - li - thi mou i e - xou - si - a, e - dhe -

- ξά - μιν θνη - τόν, ὧ - σπερ ἔ - να τῶν θα - νόν - των· τοῦ - τον δὲ κα - τέ - χειν ὁ - λως
- xa - min thni - ton, o - sper e - na ton tha - non - don, tou - ton dhe ka - te - chin o - los

οὐκ ἰ - σχύ - ω, ἀλλ' ἀ - πο - λῶ με - τὰ τοῦ - του, ὧν ἐ - βα - σί - λευ - ον· ἐ - γὼ
ouk i - schi - o, all' a - po - lo me - ta tou - tou, on e - va - si - lev - on, e - gho

εἶ - χον τοὺς νε - κροὺς ἀπ' αἰ - ῶ - νος, ἀλ - λά οὐ - τος ἰ - δοὺ πάν - τας ἐ - γεί - ρει.
i - chon tous ne - krous ap' e - o - nos, al - la ou - tos i - dhou pan - das e - ghi - ri.

Δό - ξα, Κύ - ρι - ε, τῶ Σταυ - ρῶ Σου, καὶ τῇ Ἀ - να - στά - σει Σου.
Dho - xa Ky - ri - e to Stav - ro Sou, ke ti A - na - sta - si Sou.

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

- ῶ - να. Σή - με - ρον ὁ Ἄ - δης στέ - νων βο - ᾶ· Κα - τε - πό - θη
- o - na. Si - me - ron o A - dhis ste - non vo - a: Ka - te - po - thi

Lord, to Your Cross and to Your Res - ur - rec - tion.

6. Praise the Lord, all you nations; praise Him all you peo - ple.

To - day Ha - des cried out groan - ing:: "My au - thor - i - ty is dis - solved;

I re - ceived a mor - tal, as one of the mor - tals; but this One, I am

pow - er - less to con - tain; with Him I lose all those o - ver which I had ruled.

For ag - es I had held the Dead, but be - hold, He rais - es up all." Glo - ry,

O Lord, to Your Cross and to Your Res - ur - rec - tion.

7. For His mercy is ever more and more upon us: and the truth of the Lord en - dures for -

- ev - er. To - day Ha - des cried out groan - ing: "My pow - er has been tram -

- pled down; the Shep - herd has been cru - ci - fied, and Ad - am He raised up.

μου τὸ κρά - τος· ὁ Ποι-μὴν ἐ-σταυ-ρώ-θη, καὶ τὸν Ἀ - δάμ ἄ - νέ - στη -
 mou to kra - tos, o Pi-min e-stav-ro-thi, ke ton A-dham a - ne - sti-

- σεν' ὦν-περ ἐ-βα - σί-λευ - ὄν ἐ - στέ-ρη-μαι, καὶ οὐς κα - τέ-πι - ὄν ἰ - σχύ - σας, πάν -
 - sen, on-per e-va - si-lev - on e - ste-ri-me, ke ous ka - te-pi - on i - schi - sas, pan-

- τας ἐ - ξή - με - σα· ἐ - κέ-νω-σε τοὺς τά-φους ὁ Σταυ-ρω-θεὶς, οὐκ ἰ - σχύ -
 - das e - xi - me - sa, e - ke-no-se tous taf-ous o Stav-ro-this, ouk i - schi-

- ει τοῦ θα - νά - του τὸ κρά - τος. Δό - ξα Κύ - ρι - ε, τῷ Σταυ -
 - i tou tha - na - tou to kra - tos. Dho-xa Ky - ri - e to Stav -
Δοξαστικόν. Ἦχος πλ. β'!

- ρῶ Σου, καὶ τῇ Ἀ-να - στά - σει Σου. 8. Δό - ξα Πα -
 - ro Sou, ke ti A-na - sta - si Sou. 8. Dho - xa Pa -

- τρι καὶ Ἰ - ῶ καὶ Ἀ - γί - ῳ Πνεύ - μα - τι. Τὴν σή - με-ρον μυ-στι -
 - tri ke I - o ke A - ghi - o Pnev - ma - ti. Tin si - me-ron mi-sti-

- κῶς, ὁ μέ-γας Μω-ϋ - σῆς προ-δι-ε-τυ-ποῦ-το λέ - γων· Καὶ εὐ - λό-γη-σεν ὁ Θε -
 - kos, o me-ghas Mo-i - sis pro-dhi-e-ti - rou-to le - ghon: Ke ev - lo-ghi-sen o The-

- ὄς, τὴν ἡ - μέ-ραν τὴν ἐβ - δό - μιν. Τοῦ - το γὰρ ἐ - στι τὸ εὐ - λο-γη - μέ-νον
 - os, tin i - me-ran tin ev - dho - min. Tou-to ghar e - sti to ev - lo-ghi-me-non

Σάβ-βα-τον· Αὐ-τὴ ἐ - στίν ἡ τῆς ἀ-να-παύ-σε - ὄς ἡ - μέ - ρα, ἐν ἧ κα - τέ-παυ-σεν ἀ-πὸ
 Sav-va-ton, Af-ti e - stin i tis a-na-paf-se - os i - me - ra, en i ka - te-paf-sen a-po

πάν-των τῶν ἔρ-γων Αὐ-τοῦ, ὁ Μο-νο-γε-νής Ἰ - ὄς τοῦ Θε-οῦ, δι-ὰ τῆς κα - τὰ τὸν
 pan-don ton er-ghon Af-tou, o Mo-no-ghen-is I - os tou The-ou, dhi-a tis ka - ta ton

I have been de-priv'd of those o-ver whom I ruled; and all those I had the pow-er to

swal-low, I have dis-gorged. He, Who was cru-ci - fied has cleared the tombs.

The do - min - ion of Death is no more." Glo - ry, O Lord,

to Your Cross and to Your Res - ur - rec - tion.

Doxasticon. 2nd Plagal Tone.

8. Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly

Spir - it. The great Mo - ses mys-ti-cly fore - shad-owed this day,

say - ing: "And God blessed the sev-enth day." For this is the bless - ed

Sab - bath; it is the day of rest, in which the On-ly-Be - got-ten Son of God

rest - ed from all His works, and through the dis-pen - sa - tion of death, in

bod - y He rest - ed. And hav-ing re - turned to it a-

θά-να-τον οί-κο-νο - μί - ας, τῆ σαρ - κί Σαβ - βα - τί - σας. Καὶ εἰς ὃ ἦν, πά-
tha-na-ton i-ko-no - mi - as, ti sar - ki Sav - va - ti - sas. Ke is o in, pa-

- λιν ἐ-πα-νελ-θών, δι - ἀ τῆς Ἀ-να - στα - σε - ως, ἐ-δω - ρή-σα-το ἡ - μῖν ζω - ἦν τὴν αἰ-
- lin e-pa-nel-thon, dhi - a tis A-na - sta - se - os, e-dho - ri - sa - to i - min zo - in tin e-

- ὠ - νι - ον, ὡς μό-νος ἄ-γα - θὸς καὶ φι - λάν-
- o - ni - on, os mo-nos a-gha - thos ke fi - lan-

Θεοτοκίον. Ἦχος α'.

- θρω - πος. 9. Καὶ νῦν καὶ ἄ - εἶ καὶ εἰς τοὺς αἰ - ὠ-νας τῶν αἰ - ὠ-νων.
- thro - pos. 9. Ke nin ke a - i ke is tous e - o-nas ton e - o-non.

Ἄ - μῖν. Τὴν παγ-κό-σμι-ον δό - ξαν, τὴν ἐξ ἄν - θρώ - πων спа - ρεῖ - σαν,
A - min. Tin pan-go-smi-on dho - xan, tin ex an - thro - pon spa - ri - san,

καὶ τὸν Δε-σπό-την τε - κοῦ-σαν, τὴν ἐ-που - ρά - νι - ον πύ - λην, ὑ-
ke ton Dhe-spo-tin te - kou-san, tin e-pou - ra - ni - on pi - lin, i-

- μνή-σω - μεν Μα - ρί - αν τὴν Παρ - θε - νον, τῶν Ἀ-σω - μά-των τὸ
- mni-so - men Ma - ri - an tin Par - the - non, ton A-so - ma-ton to

ἄ - σμα, καὶ τῶν πι - στῶν τὸ ἐγ - καλ - λώ - πι - σμα· αὐ-τὴ γὰρ ἄ-νε - δεί-
a - sma, ke ton pi - ston to en - gal - lo - pi - sma, af - ti ghar a - ne - dhi-

- χθη, οὐ-ρα - νὸς καὶ να - ὄς τῆς Θε - ὀ - τη - τος· αὐ-τὴ τὸ με-
- chthi, ou - ra - nos ke na - os tis The - o - ti - tos, af - ti to me-

- σό-τοι-χον τῆς ἔχ-θρας κα - θε - λού-σα, εἰ - ρή-νην ἀν-τει - σῆ - ξε, καὶ τὸ βα - σί - λει-
- so - ti - chon tis ech - thras ka - the - lou - sa, i - ri - nin an - di - si - xe, ke to va - si - li-

- gain through the Res - ur - rec - tion, as the on-ly Good and Mer - ci - ful

Lord, He grant - ed to us Life E - ter - nal.

Theotokion. 1st Tone.

9. Now and ev - er, and to the Ag - es of Ag - es. A - men..

Let us praise Mar - y the Vir - gin, for she is the

glo - ry of the whole world; she sprang forth from the hu-man race, and gave

birth to the Mas - ter; she is the por - tal of Heav - en;

the song of the Bod-i - less Pow - ers, and the a - dorn - ment of the

faith - ful. She has been shown forth as Heav - en, and as a

Tem-ple of the God - head. She has bro-ken down the di - vid-ing wall of

en - mi - ty, bring-ing us peace, and has o-pened up the King - dom.

- ον ἡ - νέ - ω - ξε. Ταύ-την οὖν κα - τέ - χον - τες τῆς Πί-στε-ως τὴν ἄγ-κυ-
 - on i - ne - ο - xe. Taf-tin oun ka - te - chon-des tis Pi-ste-os tin an-gi-

- ραν, ὑ - πέρ-μα-χον ἔ - χο - μεν τὸν ἐξ αὐ - τῆς τε - χθέν - τα Κύ - ρι - ον. Θαρ-
 - ran, i - per-ma-chon e - cho - men ton ex af - tis te - chthen-da Ky - ri - on. Thar-

- σεί - τω τοί - νυν, θαρ-σεί-τω λα - ὄς τοῦ Θε - οῦ· καὶ γὰρ Αὐ - τός πο-λε-
 - si - to ti - nin, thar-si-to la - os tou The - ou, ke ghar Af - tos po-le-

- μή-σει τοὺς ἐχ - θρούς, ὡς Παν-το - δύ - να - μος.
 - mi - si tous ech - throus os Pan-do - dhi - na - mos.

(Ἦχος ἐγείρεται)

ΕΙΣΟΔΟΣ

Διάκονος: Σοφία, Ὁρθοί.

ΦΩΣ ΙΑΛΑΡΟΝ

(p. 416) Ἦχος β'.

Φῶς ἰ-λα-ρόν ἁ - γί-ας δό - ξης ἁ-θα - νά - του Πα-τρός, Οὐ-ρα - νί - ου, Ἄ-
 Fos i-la-ron a - ghi-as dho - xis a-tha - na - tou Pa-tros, Ou-ra - ni - ou, A-

- γί - ου, μά-κα-ρος, Ἰ - η - σοῦ Χρι - στέ, ἐλ - θόν - τες ἐ-πι
 - ghi-ou, ma-ka-ros, I - i - sou Chri - ste, el - thon - des e-pi

τὴν ἡ-λί-ου δὴ - σιν, ἰ - δόν-τες φῶς ἐ-σπε-ρι-νόν, ὑ - μνοῦ - μεν Πα - τέ - ρα, Υἱ -
 tin i-li-ou dhi - sin, i - dhon-des fos e-spe-ri-non, i - mnou-men Pa - te - ra, I-

- όν, καὶ Ἄ - γι-ον Πνεῦ-μα, Θε - όν. Ἄ-ξι - όν Σε ἐν πα - 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 - ἦν
 - 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.

(Ἦχος κάθεται)

Holy Saturday Morning - 340

There-fore, hav - ing Her as our an - chor of Faith, we have an in - vin - ci-ble
 Cham - pi - on of the Lord born of Her. Take cour - age
 then; take cour - age, you peo - ple of God, for He, as the Al-
 - might - y will van - quish the en - e - mies.

(The Faithful stand)

ENTRANCE WITH THE BOOK OF THE GOSPELS

Deacon: Wisdom! Rise.

O RESPLENDENT LIGHT

(p. 416) 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.

(The Faithful sit)

Holy Saturday Morning - 340

ΠΡΟΦΗΤΕΙΑ

Ἀναγνώστης: Γενέσεως τὸ Ἀνάγνωσμα.

Διάκονος: Σοφία. Πρόσχωμεν.

Κέφ. α', 1-13

Ἀναγνώστης:

Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. καὶ εἶπεν ὁ θεός· Γενηθήτω φῶς, καὶ ἐγένετο φῶς, καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν. καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα μία.

Καὶ εἶπεν ὁ θεός· Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος. καὶ ἐγένετο οὕτως. καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα, καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος. καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανόν. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα δευτέρα.

Καὶ εἶπεν ὁ θεός· Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά. καὶ ἐγένετο οὕτως. καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρά. καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας. καὶ εἶδεν ὁ θεὸς ὅτι καλόν.

Καὶ εἶπεν ὁ θεός· Βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοίότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπὸν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως. καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου, σπείρον σπέρμα κατὰ γένος καὶ καθ' ὁμοίότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπὸν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τρίτη.

Ἄτερος

Ἀναγνώστης: Προφητείας Ἰωνᾶ τὸ ἀνάγνωσμα.

Διάκονος: Σοφία. Πρόσχωμεν.

Κέφ. α' 1-16, β' 1-11, γ' 1-10, δ' 1-11

Ἀναγνώστης:

Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰωνᾶν τὸν τοῦ Ἀμαθι λέγων· ἀνάστηθι καὶ πορεύθητι εἰς Νινευὴ τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ, ὅτι ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῆς πρὸς με. καὶ ἀνέστη Ἰωνᾶς τοῦ φυγεῖν εἰς Θαρσίς ἐκ προσώπου Κυρίου καὶ κατέβη εἰς Ἰόππην καὶ εὔρε πλοῖον βαδίζον εἰς Θαρσίς καὶ ἔδωκε τὸν ναῦλον αὐτοῦ καὶ ἐνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ' αὐτῶν εἰς Θαρσίς ἐκ προσώπου Κυρίου. καὶ Κύριος ἐξήγειρε πνεῦμα μέγα εἰς τὴν θάλασσαν, καὶ ἐγένετο κλύδων μέγας ἐν τῇ θαλάσῃ, καὶ τὸ πλοῖον ἐκινδύνευε τοῦ συντριβῆναι. καὶ ἐφοβήθησαν οἱ ναυτικοὶ καὶ ἀνεβόησαν ἕκαστος πρὸς τὸ θεὸν αὐτοῦ καὶ ἐκβολὴν ἐποιήσαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν τοῦ κουφισθῆναι ἀπ' αὐτῶν. Ἰωνᾶς δὲ κατέβη εἰς τὴν κοιλίαν τοῦ πλοίου καὶ ἐκάθευδε καὶ ἔρρευχε. καὶ προσῆλθε πρὸς αὐτὸν ὁ πωρεὺς καὶ εἶπεν αὐτῷ· τί σὺ ῥέγγεις; ἀνάστα καὶ ἐπικαλοῦ τὸν Θεόν σου, ὅπως διασώσῃ ὁ Θεὸς ἡμᾶς καὶ οὐ μὴ ἀπολώμεθα. καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ· δεῦτε βάλωμεν κλήρους καὶ ἐπιγνῶμεν τίνας ἔνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν; καὶ ἔβαλον κλήρους, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ἰωνᾶν. καὶ εἶπον πρὸς αὐτόν· ἀπάγγειλον ἡμῖν τίνας ἔνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν; τίς σου ἡ ἐργασία ἐστὶ; καὶ πόθεν ἔρχῃ, καὶ τοῦ πορεύῃ, καὶ ἐκ ποίας χώρας καὶ ἐκ ποίου λαοῦ εἶ σύ; καὶ εἶπε πρὸς αὐτούς· δούλος Κυρίου εἰμι ἐγὼ καὶ τὸν Κύριον Θεὸν τοῦ οὐρανοῦ ἐγὼ σέβομαι, ὃς ἐποίησε τὴν θάλασσαν καὶ τὴν ξηρὰν. καὶ ἐφοβήθησαν οἱ ἄνδρες φόβον μέγαν καὶ εἶπον πρὸς αὐτόν· τί τοῦτο ἐποίησας; διότι ἔγνωσαν οἱ ἄνδρες, ὅτι ἐκ προσώπου Κυρίου ἦν φεύγων, ὅτι ἀπήγγειλεν αὐτοῖς.

Καὶ εἶπον πρὸς αὐτόν· τί ποιήσομέν σοι καὶ κοπάσει ἡ θάλασσα ἀφ' ἡμῶν; ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξήγειρε μᾶλλον κλύδωνα. καὶ εἶπεν Ἰωνᾶς πρὸς αὐτούς· ἄρατέ με καὶ ἐμβάλετέ με εἰς τὴν θάλασσαν, καὶ κοπάσει ἡ θάλασσα ἀφ' ὑμῶν· διότι ἔγνωκα ἐγὼ ὅτι δι' ἐμὲ ὁ κλύδων ὁ μέγας οὗτος ἐφ' ὑμᾶς ἐστὶ. καὶ παρεβιάζοντο οἱ ἄνδρες τοῦ ἐπιστρέψαι πρὸς τὴν γῆν καὶ οὐκ ἠδύναντο, ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξήγειρετο μᾶλλον ἐπ' αὐτούς. καὶ ἀνεβόησαν πρὸς Κύριον καὶ εἶπαν· μηδαμῶς, Κύριε, μὴ ἀπολώμεθα ἕνεκεν τῆς ψυχῆς τοῦ ἀνθρώπου τούτου, καὶ μὴ δῶς ἐφ' ἡμᾶς αἷμα δίκαιον, διότι σύ, Κύριε, ὃν τρόπον ἐβούλου, πεποίηκας. καὶ ἔλαβον τὸν Ἰωνᾶν καὶ ἐξέβαλον αὐτόν εἰς τὴν θάλασσαν, καὶ ἔστη ἡ θάλασσα ἐκ τοῦ σάλου αὐτῆς. καὶ ἐφοβήθησαν οἱ ἄνδρες φόβῳ μεγάλῳ τὸν Κύριον καὶ ἔθυσαν θυσίαν τῷ Κυρίῳ καὶ ἠύξαντο τὰς εὐχάς.

Καὶ προσέταξε Κύριος κῆτει μεγάλῳ καταπιεῖν τὸν Ἰωνᾶν· καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας. καὶ προσηύξατο Ἰωνᾶς πρὸς Κύριον τὸν Θεὸν αὐτοῦ ἐκ τῆς κοιλίας τοῦ κήτους καὶ εἶπεν· Ἐβόησα ἐν θλίψει μου πρὸς Κύριον τὸν Θεόν μου, καὶ εἰσήκουσέ μου· ἐκ κοιλίας ἄδου κραυγῆς μου ἤκουσας φωνῆς μου. ἀπέρριψάς με εἰς βᾶθη καρδίας θαλάσσης, καὶ ποταμοὶ ἐκύκλωσάν με· πάντες οἱ μετεωρισμοὶ σου καὶ τὰ κύματά σου ἐπ' ἐμὲ διήλθον. καὶ ἐγὼ εἶπα· ἀπώσμαι ἐξ ὀφθαλμῶν σου· ἄρα προσθήσω τοῦ ἐπιβλέψαι με

THE PROPHECY

Reader: The reading is from the Book of Genesis.

Deacon: Wisdom. Let us be attentive.

Chapter 1:1-13.

Reader:

In the beginning God created the heavens and earth. The earth was without form and void and darkness was upon the face of the deep; and the Spirit of God was moving over the waters. And God said, "Let there be light," and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness He called Night; and there was evening and there was morning one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament, and separated the waters which were under the firmament, from the waters which were above the firmament. And it was so.

And God called the firmament Heaven. And there was evening and there was morning, a second day. And God said, "Let all waters under the heavens be gathered into one place, and let the dry land appear." And it was so. God called the dry land Earth; and the waters that were gathered together, he called Seas. And God saw that it was good.

And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day.

Another Prophecy

Reader: The Reading is from the Book of Jonah.

Deacon: Wisdom! Let us be attentive.

Chapter 1:1-16, 2:1-11, 3:1-10, 4:1-11

Reader:

Now the word of the Lord came to Jonah the son of Amittai, saying, "Arise, and go to Nineveh, the great city, and cry against it; for their wickedness has come up before Me." But Jonah rose up to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid the fare, and went on board, to go with them to Tarshish, away from the presence of the Lord. But the Lord whirled a great wind upon the sea; and there was a mighty tempest on the sea, so that the ship threatened to break up. Then the mariners were afraid and each cried to his god; and they threw the wares that were in the ship into the sea, to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down and was fast asleep. So the captain came and said to him, "What do you mean, you sleeper? Arise, call upon your god! Perhaps the god will give a thought to us, that we do not perish." And they said to one another, "Come, let us cast lots, that we may know on whose account this evil has come upon us." So they cast lots, and the lot fell upon Jonah. Then they said to him, "Tell us, on whose account this evil has come upon us? What is your occupation? And where do you come from? What is your country? And of what people are You?" And he said to them, "I am a Hebrew and I fear the Lord, the God of Heaven, who made the sea and the dry land." Then the men were exceedingly afraid, and said to him, "What is this you have done?" For the men knew he was fleeing from the presence of the Lord, because he had told them.

Then they said to him, "What shall we do to you, that the sea may quiet down for us?" For the sea grew more and more tempestuous. He said to them, "Take me up and throw me into the sea; then the sea will quiet down for you; for I know that because of me, that this great tempest has come upon you." Nevertheless, the men rowed hard to bring the ship back to land, but they could not, because the sea grew more and more tempestuous against them. Therefore, they cried to the Lord, "We beseech You, O Lord, let us not perish for this man's life and lay not on us innocent blood; for You, O Lord, have done as it pleased You." So they took up Jonah and threw him into the sea; and the sea ceased from its raging. Then the men feared the Lord exceedingly, and they sacrificed to the Lord, and made vows.

(2:1-1) Now the Lord prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed to the Lord his God from the belly of the fish, saying, "I called to the Lord, out in my distress, and He answered me; out of the belly of Sheol (Hades), I cried, and You heard my voice. For You did cast me into the deep, into the heart of the seas, and the flood was round about me; all Your waves and all Your billows passed over me. Then I said, 'I am cast out from Your presence; how shall I

πρὸς ναὸν τὸν ἅγιόν σου; περιεχύθη μοι ὕδωρ ἕως ψυχῆς, ἄβυσσος ἐκύκλωσέ με ἐσχάτη, ἔδω ἡ κεφαλή μου εἰς σχισμὰς ὀρέων. κατέβην εἰς γῆν, ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰώνιοι, καὶ ἀναβήτω ἐκ φθορᾶς ἡ ζωὴ μου, πρὸς σέ Κύριε ὁ Θεός μου. ἐν τῷ ἐκλείπειν ἀπ' ἐμοῦ τὴν ψυχὴν μου τοῦ Κυρίου ἐμνήσθην, καὶ ἔλθοι πρὸς σέ ἡ προσευχή μου εἰς ναὸν τὸ ἅγιόν σου. φυλασσόμενοι μάταια καὶ ψευδῆ ἔλεον αὐτῶν ἐγκατέλιπον. ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως καὶ ἐξομολογήσεως θύσω σοι, ὅσα ἠυξάμην ἀποδώσω σοι εἰς σωτηρίαν μου τῷ Κυρίῳ. Καὶ προσέταξε Κύριος τῷ κήτει, καὶ ἐξέβαλε τὸν Ἰωνᾶν ἐπὶ τὴν ξηρὰν.

Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰωνᾶν ἐκ δευτέρου λέγων· ἀνάστηθι καὶ πορεύθητι εἰς Νινευὴ τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ κατὰ τὸ κήρυγμα τὸ ἔμπροσθεν, ὃ ἐγὼ ἐλάλησα πρὸς σε. καὶ ἀνέστη Ἰωνᾶς καὶ ἐπορεύθη εἰς Νινευή, καθὰ ἐλάλησε Κύριος· ἡ δὲ Νινευὴ ἦν πόλις μεγάλη τῷ Θεῷ ὡσεὶ πορείας ὁδοῦ τριῶν ἡμερῶν. καὶ ἤρξατο Ἰωνᾶς τοῦ εἰσελθεῖν εἰς τὴν πόλιν ὡσεὶ πορείαν ἡμέρας μιᾶς καὶ ἐκήρυξε καὶ εἶπεν· ἔτι τρεῖς ἡμέραι καὶ Νινευὴ καταστραφήσεται. καὶ ἐπίστευσαν οἱ ἄνδρες Νινευὴ τῷ Θεῷ καὶ ἐκήρυξαν νηστείαν καὶ ἐνεδύσαντο σάκκους ἀπὸ μεγάλου αὐτῶν ἕως μικροῦ αὐτῶν.

Καὶ ἠγγισεν ὁ λόγος πρὸς τὸν βασιλέα τῆς Νινευῆ, καὶ ἐξανέστη ἀπὸ τοῦ θρόνου αὐτοῦ καὶ περιείλετο τὴν στολὴν αὐτοῦ ἀφ' ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ ἐκάθισεν ἐπὶ σποδοῦ. καὶ ἐκηρύχθη καὶ ἐρρέθη ἐν τῇ Νινευῇ παρὰ τοῦ βασιλέως καὶ παρὰ τῶν μεγιστάνων αὐτοῦ λέγων· οἱ ἄνθρωποι καὶ τὰ κτήνη καὶ οἱ βόες καὶ τὰ πρόβατα μὴ γευσάσθωσαν μηδὲ νεμέσθωσαν μηδὲ ὕδωρ πιέτωσαν. καὶ περιεβάλλοντο σάκκους οἱ ἄνθρωποι καὶ τὰ κτήνη, καὶ ἀνεβόησαν πρὸς τὸν Θεὸν ἐκτενῶς· καὶ ἀπέστρεψαν ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτῶν τῆς πονηρᾶς καὶ ἀπὸ τῆς ἀδικίας τῆς ἐν χερσὶν αὐτῶν λέγοντες· τίς οἶδεν εἰ μετανοήσει ὁ Θεός καὶ ἀποστρέψει ἐξ ὀργῆς θυμοῦ αὐτοῦ καὶ οὐ μὴ ἀπολώμεθα;

Καὶ εἶδεν ὁ Θεός τὰ ἔργα αὐτῶν, ὅτι ἀπέστρεψαν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν, καὶ μετενόησεν ὁ Θεός ἐπὶ τῇ κακίᾳ, ἣ ἐλάλησε τοῦ ποιῆσαι αὐτοῖς, καὶ οὐκ ἐποίησε.

Καὶ ἐλυπήθη Ἰωνᾶς λύπην μεγάλην καὶ συνεχύθη, καὶ προσηύξατο πρὸς Κύριον καὶ εἶπεν· ὦ Κύριε, οὐχ οὗτοι οἱ λόγοι μου ἔτι ὄντος μου ἐν τῇ γῇ μου; διὰ τοῦτο προέφθασα τοῦ φυγεῖν εἰς Θαρσίς, διότι ἔγνων ὅτι σὺ ἐλεήμων καὶ οἰκτίρμων, μακρόθυμος καὶ πολέμεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις. καὶ νῦν, δέσποτα Κύριε, λάβε τὴν ψυχὴν μου ἀπ' ἐμοῦ, ὅτι καλὸν τὸ ἀποθανεῖν με μᾶλλον, ἢ ζῆν με.

Καὶ εἶπε Κύριος πρὸς Ἰωνᾶν· εἰ σφόδρα λελύπησαι σύ; καὶ ἐξηλθεν Ἰωνᾶς ἐκ τῆς πόλεως καὶ ἐκάθισεν ἀπέναντι τῆς πόλεως· καὶ ἐποίησεν ἑαυτῷ ἐκεῖ σκηνὴν καὶ ἐκάθητο ὑποκάτω αὐτῆς, ἕως οὗ ἀπίδη τί ἔσται τῇ πόλει. καὶ προσέταξε Κύριος ὁ Θεός κολοκύνθη, καὶ ἀνέβη ὑπὲρ κεφαλῆς τοῦ Ἰωνᾶ τοῦ εἶναι σκιὰν ὑπεράνω τῆς κεφαλῆς αὐτοῦ τοῦ σκιάζειν αὐτῷ ἀπὸ τῶν κακῶν αὐτοῦ. καὶ ἐχάρη Ἰωνᾶς ἐπὶ τῇ κολοκύνθῃ χαρὰν μεγάλην. καὶ προσέταξεν ὁ Θεός σκώληκι ἐωθινῇ τῇ ἐπαύριον, καὶ ἐπάταξε τὴν κολοκύνθην, καὶ ἀπεξηράνθη.

Καὶ ἐγένετο ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ προσέταξεν ὁ Θεός πνεύματι καύσωνι συγκαίοντι, καὶ ἐπάταξεν ὁ ἥλιος ἐπὶ τὴν κεφαλὴν τοῦ Ἰωνᾶ· καὶ ὀλιγοψύχησε καὶ ἐπελέγετο τὴν ψυχὴν αὐτοῦ καὶ εἶπε· καλὸν μοι ἀποθανεῖν με ἢ ζῆν. καὶ εἶπεν ὁ Θεός πρὸς Ἰωνᾶν· εἰ σφόδρα λελύπησαι σὺ ἐπὶ τῇ κολοκύνθῃ; καὶ εἶπε· σφόδρα λελύπημαι ἐγὼ ἕως θανάτου.

Καὶ εἶπε Κύριος· σὺ ἐφείσω ὑπὲρ τῆς κολοκύνθης, ὑπὲρ ἧς οὐκ ἐκακοπάθησας ἐπ' αὐτὴν οὐδὲ ἐξέθρεψας αὐτήν, ἢ ἐγενήθη ὑπὸ νύκτα καὶ ὑπὸ νύκτα ἀπόλωτο. ἐγὼ δὲ οὐ φείσομαι ὑπὲρ Νινευῆ τῆς πόλεως τῆς μεγάλης, ἐν ἣ κατοικοῦσι πλείους ἢ δώδεκα μυριάδες ἀνθρώπων, οἵτινες οὐκ ἔγνωσαν δεξιὰν αὐτῶν ἢ ἀριστεράν αὐτῶν, καὶ κτήνη πολλά;

Ἄλλος

Ἀναγνώστης: Προφητείας Δανιὴλ τὸ ἀνάγνωσμα.

Διάκονος: Σοφία. Πρόσχωμεν.

Κέφ. γ' 1-50

Ἀναγνώστης:

Ἔτους ὀκτωκαιδεκάτου Ναβουχοδονόσορ ὁ βασι-λεὺς ἐποίησεν εἰκόνα χρυσοῦν, ὕψος αὐτῆς πῆχεων ἐξήκοντα, εὖρος αὐτῆς πῆχεων ἕξ, καὶ ἔστησεν αὐτήν ἐν πεδίῳ Δειρᾶ, ἐν χώρᾳ Βαβυλῶνος. καὶ ἀπέστειλε συναγαγεῖν τοὺς ὑπάτους καὶ τοὺς στρατηγούς καὶ τοὺς τοπάρχας, ἡγουμένους τε καὶ τυράννους καὶ τοὺς ἐπ' ἐξουσιῶν καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν ἐλθεῖν εἰς τὰ ἐγκαίνια τῆς εἰκόνας, ἣν ἔστησε Ναβουχοδονόσορ ὁ βασιλεὺς. καὶ συνήχθησαν οἱ τοπάρχαι, ὑπατοὶ, στρατηγοί, ἡγούμενοι, τύραννοι μεγάλοι, οἱ ἐπ' ἐξουσιῶν καὶ πάντες οἱ ἄρχοντες τῶν χωρῶν εἰς τὸν ἐγκαινισμὸν τῆς εἰκόνας, ἣν ἔστησε Ναβουχοδονόσορ ὁ βασιλεὺς, καὶ εἰστήκεισαν ἐνώπιον τῆς εἰκόνας.

Καὶ ὁ κήρυξ ἐβόα ἐν ἰσχύϊ· ὑμῖν λέγεται, λαοί, φυλαί, γλῶσσαι· ἢ ἂν ὦρα ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος, σύριγγος τε καὶ κιθάρας, σαμβύκης τε καὶ ψαλτηρίου, συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες προσκυνεῖτε τῇ εἰκόνι τῇ χρυσοῦ, ἣ ἔστησε Ναβουχοδονόσορ ὁ βασιλεὺς· καὶ ὃς ἂν μὴ πεσὼν προσκυνήσῃ, αὐτῇ τῇ ὦρᾳ ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

again look upon Your holy temple?' The waters closed in over me, the deep was round about me; weeds were wrapped about my head at the roots of the mountains. I went down to the land whose bars closed upon me for ever; yet You did bring up my life from the Pit, O Lord my God. When my soul fainted within me I remembered the Lord; and my prayer came to You, into Your holy temple. Those who pay regard to vain idols forsake their true loyalty. But I with the voice of thanksgiving praise will sacrifice to You: what I have vowed, I will pay. Deliverance belongs to the Lord!" And the Lord spoke to the fish, and it vomited out Jonah upon the dry land.

(3:1-10) Then the word of the Lord came to Jonah the second time, saying, "Arise, go to Nineveh, that great city, and proclaim to it the message that I tell You." So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, three days' journey in breadth. Jonah began going into the city, going a day's journey. And he cried, "Yet three days, and Nineveh shall be overthrown!" And the people of Nineveh believed God; they proclaimed a fast and put on sackcloth from the greatest of them to the least of them.

Then tidings reached the king of Nineveh; and he arose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes. And he made proclamation and published through Nineveh "By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water, but let man and beast be covered with sackcloth, and let them mightily cry to God; yea, let everyone turn from his evil way, and from the violence which is in his hands. Who knows, God may yet repent and turn from His fierce anger, so that we perish not?"

When God saw what they did, how they were turned from their evil way, God repented of the evil which He had said He would do to them, and He did not do it.

(4:1-11) But it displeased Jonah exceedingly, and he was angry. And he prayed to the Lord, and said, "I beseech You, O Lord, is not this what I said, when I was yet in my country? That is why I made haste to flee to Tarshish; for I know that You are a gracious and merciful God, slow to anger, and abounding in steadfast love, and easy to forgive evil. Therefore now, O Lord, take my life from me, I beseech You; for it is better for me to die than to live."

And the Lord said, "Do you do well to be angry?" Then Jonah went out of the city and sat to the east of the city and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city. And the Lord appointed a plant, and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. But dawn came up the next day, God appointed a worm, which attacked the plant, so that it withered.

When the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah, so that he was faint; and he asked that he might die, and said, "It is better for me to die than to live." But God said to Jonah, "Do You do well to be angry for the plant?" And he said, "I do well to be angry, angry enough to die."

And the Lord said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night. And should not I pity Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?"

Another Prophecy

Reader: The Reading is from the Book of Daniel.

Deacon: Wisdom! Let us be attentive.

Chapter 3:1-23.

Reader:

King Nebuchadnezzar made an image of gold, whose height was sixty cubit, and its breadth six cubits. He set it up on the plain of Dura in the province of Babylon. Then King Nebuchadnezzar sent to assemble the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces, were assembled for the dedication of the image which King Nebuchadnezzar had set up. Then the satraps, the prefects and the governors, the counselors, and treasurers, the justices, the magistrates, and all the officials of the provinces, were assembled for the dedication of the image which King Nebuchadnezzar had set up; and they stood before the image which king Nebuchadnezzar had set up.

And the herald proclaimed aloud, "You are com-manded, O peoples, nations, and languages, that when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, you are to fall down and worship the image, which King Nebuchadnezzar has set up; and whoever does not fall down to worship shall immediately be cast into a burning fiery furnace."

Και ἐγένετο ὅταν ἤκουον οἱ λαοὶ τῆς φωνῆς τῆς σάλπιγγος, σύριγγός τε καὶ κιθάρας, σαμβύκης τε καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες πάντες οἱ λαοί, φυλαί, γλῶσσαι, προσεκύνουν τῇ εἰκόνι τῆ χρυσοῦ, ἣ ἔστησε Ναβου-χοδονόσορ ὁ βασιλεὺς.

Τότε προσήλθοσαν ἄνδρες Χαλδαῖοι καὶ διέβαλον τοὺς Ἰουδαίους τῷ βασιλεῖ Ναβουχοδονόσορ· βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι. σὺ βασιλεῦ, ἔθηκας δόγμα πάντα ἄνθρωπον, ὃς ἂν ἀκούσῃ τῆς φωνῆς τῆς σάλπιγγος, σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν καὶ μὴ πεσῶν προσκυνήσῃ τῇ εἰκόνι τῆ χρυσοῦ, ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην. εἰσὶν ἄνδρες Ἰουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος, Σεδράχ, Μισάχ, Ἀβδεναγῶ, οἱ οὐχ ὑπήκουσαν, βασιλεῦ, τῷ δόγματί σου, τοῖς θεοῖς σου οὐ λατρεύουσι, καὶ τῇ εἰκόνι τῆ χρυσοῦ, ἣ ἔστησας, οὐ προσκυνοῦσι.

Τότε Ναβουχοδονόσορ ἐν θυμῷ καὶ ὀργῇ εἶπεν ἀγαγεῖν τὸν Σεδράχ, Μισάχ καὶ Ἀβδεναγῶ, καὶ ἤχθησαν ἐνώπιον τοῦ βασιλέως. καὶ ἀπεκρίθη Ναβουχοδονόσορ καὶ εἶπεν αὐτοῖς· εἰ ἀληθῶς Σεδράχ, Μισάχ, Ἀβδεναγῶ, τοῖς θεοῖς μου οὐ λατρεύετε καὶ τῇ εἰκόνι τῆ χρυσοῦ, ἣ ἔστησα, οὐ προσκυνεῖτε;

Νῦν οὖν εἰ ἔχετε ἐτοιμῶς, ἵνα ὡς ἂν ἀκούσῃτε τῆς φωνῆς τῆς σάλπιγγος, σύριγγός τε καὶ κιθάρας, σαμβύκης τε καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πεσόντες προσκυνήσῃτε τῇ εἰκόνι τῆ χρυσοῦ, ἣ ἐποίησα· ἐὰν δὲ μὴ προσκυνήσῃτε, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην. καὶ τίς ἐστὶ Θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ τῶν χειρῶν μου;

Καὶ ἀπεκρίθησαν Σεδράχ, Μισάχ, Ἀβδεναγῶ λέγοντες τῷ βασιλεῖ Ναβουχοδονόσορ· οὐ χρειάν ἔχομεν ἡμεῖς περὶ τοῦ ρήματος τούτου ἀποκριθῆναι σοι· ἔστι γὰρ Θεὸς ἡμῶν ἐν οὐρανοῖς, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ρύσεται ἡμᾶς· καὶ ἐὰν μὴ, γνωστὸν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν καὶ τῇ εἰκόνι, ἣ ἔστησας, οὐ προσκυνοῦμεν.

Τότε Ναβουχοδονόσορ ἐπλήσθη θυμοῦ, καὶ ἡ ὄψις τοῦ προσώπου αὐτοῦ ἠλλοιώθη ἐπὶ Σεδράχ, Μισάχ καὶ Ἀβδεναγῶ, καὶ εἶπεν ἐκκαῦσαι τὴν κάμινον ἑπταπλα-σίως, ἕως οὗ εἰς τέλος ἐκκαῖ· καὶ ἄνδρας ἰσχυροὺς ἰσχυροῦ εἶπε πεδήσαντας τὸν Σεδράχ, Μισάχ καὶ Ἀβδεναγῶ ἐμβαλεῖν εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην. τότε οἱ ἄνδρες ἐκεῖνοι ἐπεδήθησαν σὺν τοῖς σαραβάροις αὐτῶν καὶ τῆραις καὶ περικνημίσι καὶ ἐβλήθησαν εἰς τὸ μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, ἐπεὶ τὸ ρῆμα τοῦ βασιλέως ὑπερίσχυσε καὶ ἡ κάμιнос ἐξεκαύθη ἐκ περισσοῦ. καὶ οἱ τρεῖς οὗτοι, Σεδράχ, Μισάχ καὶ Ἀβδεναγῶ, ἔπεσον εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης πεπεδημένοι. Καὶ περιπάτουν ἐν μέσῳ τῆς φλογὸς ὑμνοῦντες τὸν Θεὸν καὶ εὐλογοῦντες τὸν Κύριον. Καὶ συστάς Ἀζαρίας προσύξατο οὕτως καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐν μέσῳ τοῦ πυρὸς εἶπεν·

Ἡ Προσευχὴ τοῦ Ἀζαρία

«Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸς, καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας, ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν, καὶ πάντα τὰ ἔργα σου ἀληθινά, καὶ εὐθεῖαι αἱ ὁδοί σου, καὶ πᾶσαι αἱ κρίσεις σου ἀλήθεια, καὶ κρίματα ἀληθείας ἐποίησας κατὰ πάντα, ἃ ἐπήγαγες ἡμῖν καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν πατέρων ἡμῶν Ἰερουσαλήμ, ὅτι ἐν ἀληθείᾳ καὶ κρίσει ἐπήγαγες ταῦτα πάντα, διὰ τὰς ἁμαρτίας ἡμῶν. Ὅτι ἡμάρτομεν καὶ ἠνομήσαμεν ἀποστήναι ἀπὸ σοῦ καὶ ἐξημάρτομεν ἐν πᾶσι καὶ τῶν ἐντολῶν σου οὐκ ἠκούσαμεν, οὐδὲ συντηρήσαμεν οὐδὲ ἐποιήσαμεν καθὼς ἐνετείλω ἡμῖν, ἵνα εὐ ἡμῖν γένηται.

«Καὶ πάντα, ὅσα ἐπήγαγες ἡμῖν καὶ πάντα ὅσα ἐποίησας ἡμῖν, ἐν ἀληθινῇ κρίσει ἐποίησας καὶ παρέδωκας ἡμᾶς εἰς χεῖρας ἐχθρῶν ἀνόμων, ἐχθίστων ἀποστατῶν, καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν. καὶ νῦν οὐκ ἔστιν ἡμῖν ἀνοίξαι τὸ στόμα· αἰσχύνῃ καὶ ὄνειδος ἐγενήθημεν τοῖς δούλοις σου καὶ τοῖς σεβομένοις σε.

«Μὴ δὴ παραδῶς ἡμᾶς εἰς τέλος διὰ τὸ ὄνομά σου καὶ μὴ διασκεδάσῃς τὴν διαθήκην σου καὶ μὴ ἀποστήσῃς τὸ ἔλεός σου ἀφ' ἡμῶν διὰ Ἀβραάμ τὸν ἡγαπημένον ὑπὸ σοῦ καὶ διὰ Ἰσαὰκ τὸν δουλὸν σου καὶ Ἰσραὴλ τὸν ἁγίον σου, οἷς ἐλάλησας πληθῆναι τὸ σπέρμα αὐτῶν ὡς τὰ ἄστρα τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης. ὅτι, δέσποτα, ἐσμικρύνθημεν παρὰ πάντα τὰ ἔθνη καὶ ἐσμεν ταπεινοὶ ἐν πάσῃ τῇ γῆ σήμερον διὰ τὰς ἁμαρτίας ἡμῶν, καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης καὶ ἠγούμενος, οὐδὲ ὀλοκαύτωσις οὐδὲ θυσία οὐδὲ προσφορά οὐδὲ θυμίαμα, οὐ τόπος τοῦ καρπῶσαι ἐνώπιόν σου καὶ εὐρεῖν ἔλεος·

«Ἄλλ' ἐν ψυχῇ συντετριμμένη καὶ πνεύματι ταπει-νώσεως προσδεχθείμεν ὡς ἐν ὀλοκαυτώμασι κριῶν καὶ ταύρων καὶ ὡς ἐν μυριάσιν ἀρνῶν πόνων, οὕτως γενέσθω ἡ θυσία ἡμῶν ἐνώπιόν σου σήμερον καὶ ἐκτελέσαι ὀπισθὲν σου, ὅτι οὐκ ἔσται αἰσχύνῃ τοῖς πεποισμένοις ἐπὶ σέ. καὶ νῦν ἐξακολουθοῦμεν ἐν ὅλῃ καρδίᾳ καὶ φοβούμεθά σε καὶ ζητοῦμεν τὸ πρόσωπόν σου, μὴ κατασχύνῃς ἡμᾶς, ἀλλὰ ποιήσον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου καὶ κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου καὶ δὸς δόξαν τῷ ὀνόματί σου, Κύριε. καὶ ἐντραπήσαν πάντες οἱ ἐνδεικνύμενοι τοῖς δούλοις σου κακὰ καὶ καταισχυνηθῆσαν ἀπὸ πάσης δυναστείας, καὶ ἡ ἰσχύς αὐτῶν συντριβείη· καὶ γνώτωσαν ὅτι σὺ εἶ Κύριος Θεὸς μόνος καὶ ἐνδοξος ἐφ' ὅλην τὴν οἰκουμένην.»

Καὶ οὐ διέλιπον οἱ ἐμβάλλοντες αὐτοὺς ὑπὲρ τοῦ βασιλέως καιόντες τὴν κάμινον νάφθαν καὶ πίσσαν καὶ στυπλίον καὶ κληματίδα. καὶ διεχέϊτο ἡ φλόξ ἐπάνω τῆς καμίνου ἐπὶ πῆχεις τεσσαρακονταεννέα. καὶ διώδευσε

Therefore, as soon as the peoples heard the sound of the horn, pipe, lyre, trigon, harp, bagpipe and every kind of music, all the peoples, nations, and languages fell down and worshiped the golden image which King Nebuchadnezzar had set up.

Therefore, at that time certain Chaldeans came forward and maliciously accused the Jews. They said to king Nebuchadnezzar, “O king, live forever! You, O king, have made a decree that every man who hears the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music shall fall down and worship the golden image; and whoever does not fall down shall be cast into a burning fiery furnace. There are certain Jews whom you have appointed over the province of Babylon: Shadrach, Meshach, and Abednago. These men, O king, pay no heed to you; they do not worship your gods, or worship the golden image which you have set up.”

Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednago be brought. Then they brought these men before the king. Nebuchadnezzar said to them, “Is it true, O Shadrach, Meshach, and Abednago, that you do not serve my gods, or worship the golden image which I have set up?”

“Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe and every kind of music, to fall down and worship the image which I have made, well and good; but if you do not worship, you shall immediately be cast into a fiery furnace; and who is the god that will deliver you out of my hands?”

Shadrach, Meshach, and Abednago answered the king, “O Nebuchadnezzar, we have no need to answer you in this matter. If it be so, our God, whom we worship, is able to deliver us from the burning fiery furnace; and He will deliver us out of your hand, O King. But if not, let it be known. to you, O King, that we will not serve your gods, or worship the golden image which you have set up.”

Then Nebuchadnezzar was full of fury; and the expression on his face was changed against Shadrach, Meshach, and Abednago. He ordered the furnace heated seven times more than it was wont to be heated. And he ordered certain mighty men of his army to bind Shadrach, Meshach, and Abednago, and to cast them into the burning fiery furnace. Then these men were bound in their mantles, their tunics, their hats and their other garments, and they were cast into the burning fiery furnace. Because the king's order was strict, and the furnace was very hot, the flame of the fire slew those men who took up Shadrach, Meshach, and Abednago. And these three men, Shadrach, Meshach, and Abednago, fell bound into the burning fiery furnace. And they walked in the midst of the flame, praising God and blessing the Lord. Then Azarias [Abednago], standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said:

The Prayer of Azarias

“Blessed are You, O Lord, the God of our fathers, and Your name is praised and glorified, forever. For You are just, in all that you have done for us, and all Your works are true; Your ways are right, and all Your judgments true. You have executed true judgments in ail the things, that You have brought upon us, and upon Jerusalem, the holy city of our fathers; for according to truth and judgment, You have brought all these things upon us for our sins. For we have sinned and committed iniquity, departing from You; and we have trespassed in all things, and have not obeyed Your commandments, as You have commanded us, that it might go well with us.

“Wherefore, all that You have brought upon us, and everything that You have done to us, You have done in true judgment. You have delivered us into the hands of our enemies who are lawless, most wicked, and hated rebels, and to an unjust king, the most wicked, beyond all that are upon the earth. And now, we cannot open our mouths, we have become a shame and reproach to Your servants, and to them that worship You.

“Do not give us up, for Your Name's sake, and do not withdraw Your mercy from us for the sake of Abraham Your beloved, and Isaac Your servant, and Israel Your holy one, to whom You have spoken, promising, that You would multiply their seed as the stars of Heaven, and as the sand on the sea shore. For we, O Lord, are diminished more than any nation, and are bowed low in all the earth this day for our sins. And there is neither at this time a prince, or leader, or prophet, nor a holocaust, nor sacrifice, nor oblation or incense, nor place of first-fruits before You, that we may find Your mercy.

“But in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs, so let our sacrifice be made in Your sight this day, that we may follow after You; for there is no shame to those, that trust in You. And now we follow You with all our heart, and we fear You, and seek Your face. Put us not to shame, but deal with us according to Your forbearance, and according to the multitude of Your mercy; deliver us according to Your marvelous works and give glory to Your name, O Lord. And let all them be confounded, who show evils to Your servants; let them be disgraced in all Your might, and let their strength be broken. And let them know that You are the Lord, and only God, and glorious over all the world.”

Now the king's servants that had cast them in, ceased not to heat the furnace with naphtha, tow, pitch, and dry sticks. And the flame mounted up above the furnace nine and forty cubits. And it broke forth, and burned the Chaldeans, who were near the furnace. But the Angel of the Lord went down with Azarias and his

καὶ ἐνεπύρισεν οὓς εὔρε περι τὴν κάμινον τῶν Χαλδαίων. ὁ δὲ ἄγγελος Κυρίου συγκατέβη ἅμα τοῖς περι τὸν Ἀζαριαν εἰς τὴν κάμινον καὶ ἐξετίναξε τὴν φλόγα τοῦ πυρὸς ἐκ τῆς καμίνου καὶ ἐποίησε τὸ μέσον τῆς καμίνου ὡς πνεῦμα δρόσου διασυρίζον, καὶ οὐχ ἦπατο αὐτῶν τὸ καθόλου τὸ πῦρ καὶ οὐκ ἐλύπησεν οὐδὲ παρηνώχλησεν αὐτοῖς. Τότε οἱ τρεῖς ὡς ἐξ ἐνὸς στόματος ἤμουν καὶ ἐδόξαζον καὶ ἠλόγουν τὸν Θεὸν ἐν τῇ καμίνῳ λέγοντες·

Ὁ Ἕμνος τῶν Ἁγίων Τριῶν Παίδων

Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον καὶ ὑπεραϊνετὸν καὶ ὑπερυψούμενον εἰς πάντας τοὺς αἰῶνας. εὐλογημένος εἶ ἐν τῷ ναῷ τῆς ἁγίας δόξης σου καὶ ὑπερύμνητος καὶ ὑπερένδοξος εἰς τοὺς αἰῶνας. εὐλογημένος εἶ ὁ ἐπιβλέπων ἀβύσσους, καθήμενος ἐπὶ Χερουβιμ καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. εὐλογημένος εἶ ἐπὶ θρόνου τῆς βασιλείας σου καὶ ὑπερύμνητος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. εὐλογημένος εἶ ἐν τῷ στερεώματι τοῦ οὐρανοῦ καὶ ὑμνητὸς καὶ δεδοξασμένος εἰς τοὺς αἰῶνας.

(Ὁ Λαὸς ἐγείρεται)

(Συνέχεια ἕμνον τῶν Τριῶν Παίδων ψαλτά.)

(p. 428) *Ἦχος α'.*

Τὸν Κύ-ρι-ον ὑ - μνεῖ-τε, καὶ ὑ-πε-ρυ - ψου - τε εἰς πάν-τας τοὺς αἰ - ῶ - νας.
Ton Ky-ri-on i - mni-te, ke i-pe-ri - psou-te is pan-das tous e - o - nas.

(Intone the following verses, following each with the refrain above.)

1. Εὐλογεῖτε, πάντα τὰ ἔργα Κυρίου, τὸν Κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
2. Εὐλογεῖτε, ἄγγελοι Κυρίου, οὐρανοὶ Κυρίου, τὸν Κύριον·
3. Εὐλογεῖτε, ὕδατα πάντα τὰ ὑπεράνω τῶν οὐρανῶν, πάσαι αἱ Δυνάμεις Κυρίου, τὸν Κύριον·
4. Εὐλογεῖτε, ἥλιος καὶ σελήνη, ἄστρα τοῦ οὐρανοῦ, τὸν Κύριον·
5. Εὐλογεῖτε, πᾶς ὄμβρος καὶ δρόσος, πάντα τὰ πνεύματα, τὸν Κύριον·
6. Εὐλογεῖτε, πῦρ καὶ καῦμα, ψῦχος καὶ καύσων, τὸν Κύριον·
7. Εὐλογεῖτε δρόσοι καὶ νιφετοί, πάγοι καὶ ψῦχος, τὸν Κύριον·
8. Εὐλογεῖτε, πάχνη καὶ χιόνες, ἀστραπαὶ καὶ νεφέλαι τὸν Κύριον·
9. Εὐλογεῖτε, φῶς καὶ σκότος, νύκτες καὶ ἡμέραι, τὸν Κύριον·
10. Εὐλογεῖτε, γῆ, ὄρη καὶ βουνοί, καὶ πάντα τὰ φυόμενα ἐν αὐτῇ, τὸν Κύριον·
11. Εὐλογεῖτε, πηγαί, θάλασσα, καὶ ποταμοί, κήτη, καὶ πάντα τὰ κινούμενα ἐν τοῖς ὕδασι, τὸν Κύριον·
12. Εὐλογεῖτε, πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, τὰ θηρία καὶ πάντα τὰ κτήνη, τὸν Κύριον·
13. Εὐλογεῖτε, υἱοὶ τῶν ἀνθρώπων, εὐλογεῖτω Ἰσραὴλ τὸν Κύριον·
14. Εὐλογεῖτε, Ἱερεῖς Κυρίου, δοῦλοι Κυρίου, τὸν Κύριον·
15. Εὐλογεῖτε, πνεύματα καὶ ψυχαὶ Δικαίων, ὅσοι καὶ ταπεινοὶ τῇ καρδίᾳ, τὸν Κύριον·
16. Εὐλογεῖτε, Ἀνανία, Ἀζαρία, καὶ Μισαήλ, τὸν Κύριον·
17. Εὐλογεῖτε, Ἀπόστολοι, Προφῆται, καὶ Μάρτυρες Κυρίου, τὸν Κύριον·

(Intone the following prayers with no refrain.)

Εὐλογοῦμεν Πατέρα, Υἱὸν καὶ Ἅγιον Πνεῦμα, τὸν Κύριον·
Τὸν Κύριον ἕμνοῦμεν, καὶ ὑπερυψοῦμεν αὐτὸν εἰς τοὺς αἰῶνας.
Αἰνοῦμεν, εὐλογοῦμεν καὶ προσκυνοῦμεν τὸν Κύριον.
Τὸν Κύριον ἕμνοῦμεν, καὶ δοξολογοῦμεν εἰς πάντας τοὺς αἰῶνας.

[Evloghoúmen Patéra, Ión ke Ághion Pnévma, ton Kýrion.]
[Ton Kýrion imnoumen, ke iperipsoumen aftón is tous eónas.]
[Epoúmen, evloghoúmen ke proskinoúmen ton Kýrion.]
[Ton Kýrion imnoumen, ke dhoxologhoúmen is pándas tous eónas.]

companions into the furnace; and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind, bringing dew, and the fire did not touch them at all, nor troubled them, nor did them any harm. Then these three as with one mouth praised, and glorified, and blessed God, in the furnace, saying:

The Hymn of the Three Youths

“Blessed are You, O Lord, the God of our fathers; the most praised and most exalted to all ages; and blessed is the Name of Your Glory, the Holy and most praised, and exalted above all, to all ages. Blessed are You in the Holy Temple of Your Glory; the most praised, and exalted above all, forever. Blessed are You, Who looks over the depths, and are seated on the Cherubim; the most praised and exalted above all, forever. Blessed are You on the Throne of Your Kingdom, the most praised and exalted above all, forever. Blessed are You in the firmament of Heaven, and praised and glorified to all Ages.”

(The Faithful stand)

(The Hymn of the Three Youths continues in chant.)

(p. 428) *1st Tone.*

Praise you the Lord and ex - alt Him to all ag - es.

(Intone the following verses, following each with the refrain above.)

1. All the works of the Lord, bless the Lord; praise and exalt Him to all Ages.
2. Bless the Lord, Angels of the Lord, and the Heavens of the Lord;
3. Bless the Lord, you waters that are above the Heavens, and all the Powers of the Lord;
4. Bless the Lord, sun and moon and stars of Heaven;
5. Bless the Lord, light and darkness; nights and days;
6. Bless the Lord, showers and dew and all winds;
7. Bless the Lord, fire and warmth, cold and heat;
8. Bless the Lord, dews and snows, frosts and cold;
9. Bless the Lord, frosts and snows, lightnings and clouds;
10. Bless the Lord, earth, mountains and hills, and all things, growing in it;
11. Bless the Lord, fountains, seas and rivers, whales and all that move in the waters;
12. Bless the Lord, fowls of Heaven, all animals and all beasts;
13. Bless the Lord, sons of men, bless Him, and let Israel bless;
14. Bless the Lord, Priests of the Lord, servants of the Lord;
15. Bless the Lord, spirits and souls of the Righteous, holy and humble men of heart;
16. Bless the Lord, Ananias, Azarias, and Misael;
17. Bless the Lord, Apostles, Prophets and Witnesses of the Lord;

(Intone the following prayers with no refrain.)

We bless the Father, Son, and Holy Spirit, the Lord.

We praise, and exalt the Lord to all the Ages.

We praise, we bless, and worship the Lord.

We praise and glorify the Lord to all the Ages.

Ἡ Θεία Λειτουργία τοῦ Μεγάλου Βασιλείου
(Ὁ Λαὸς ἐγείρεται)

Διάκονος:

Τοῦ Κυρίου δεηθῶμεν.

Χορός:

Κύριε, ἐλέησον.

Τερεῦς:

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

Χορός:

Ἀμήν.

ΑΝΤΙ ΤΟΥ ΤΡΙΣΑΓΙΟΥ

(p. 430)

Ἦχος α'. (3 times)



Ὁ-σοὶ εἰς Χρι-στὸν ἐ - βα - πτί-σθη - τε, Χρι - στὸν ἐ-νε - δύ-σα-σθε. Ἄλ-λη - λού-ϊ-
O - si is Chri-ston e - va - pti-sthi - te, Chri - ston e-ne - dhi-sa-sthe. Al - li - lou - i -



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



- ῶ-νας τῶν αἰ - ῶ-νων. Ἀ - μὴν. Χρι - στὸν ἐ-νε - δύ-σα-σθε. Ἄλ-λη - λού-ϊ - α.
- o-nas ton e - o-non. A - min. Chri - ston e-ne - dhi-sa-sthe. Al - li - lou - i - a.



(*Δύναμις*) Ὁ-σοὶ εἰς Χρι-στὸν ἐ - βα - πτί - σθη - τε, Χρι-
O - si is Chri - ston e - va - pti - sthi - te, Chri-



- στὸν ἐ-νε - δύ - σα - σθε. Ἄλ - λη - λού - ἰ - α.
- ston e - ne - dhi - sa - sthe. Al - li - lou - i - a.

(Ὁ Λαὸς κάθεται)

Διάκονος:

Πρόσχωμεν.

ΑΠΟΣΤΟΛΟΣ

Ἀναγνώστης:

Πᾶσα ἡ γῆ προσκυνησάτωσάν σοι καὶ ψαλάτωσάν σοι. Ἀλαλάξατε τῷ Κυρίῳ πᾶσα ἡ γῆ. Ἴνα τι ἐφρῦαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;

Διάκονος:

Σοφία.

Ἀναγνώστης:

Πρὸς Ῥωμαίους Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα.

Διάκονος:

Πρόσχωμεν.

The Divine Liturgy of St. Basil the Great
(The Faithful stand)

Deacon:

Let us pray to the Lord.

Choir:

Lor, have mercy.

Priest:

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

Choir:

Amen.

INSTEAD OF THE THRICE-HOLY HYMN

(p. 430)

1st Tone. (3 times)



As man-y of you as were bap-tized in-to Christ have put on Christ. Al-le-



- lu - i - a. Glo-ry to the Fa-ther and the Son and the Ho-ly Spir-it, now and for-



- ev - er and to the a - ges of a-ges. A - men. You have put on Christ.

(*Dynamis.*)



Al-le - lu - i - a. As man-y of you as were bap - tized in-to



Christ have put on Christ. Al - le - lu - i - a.

(The Faithful sit)

Deacon:

Let us be attentive.

THE EPISTLE

Reader:

Let all the earth worship You and sing of You; All the earth sing with joy unto the Lord.

Deacon:

Wisdom!

Reader:

The reading is from St. Paul's Epistle to the Romans .

Deacon:

Let us be attentive.

Ἀναγνώστης:

Ἀδελφοί, ὅσοι εἰς Χριστὸν ἐβαπτίσθημεν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν. Συνετάφημεν οὖν αὐτῷ διὰ τοῦ Βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζηήσομεν αὐτῷ, εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει. Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ, ὁ δὲ ζῆ, ζῆ τῷ Θεῷ. Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

(Ὁ Λαὸς ἐγείρεται)

(Ἀντὶ τοῦ Ἀλληλοῦῖα τὸν παρόντα στίχον «Ἀνάστα, ὁ Θεός...» Ψαλμὸς 81. Εἰς αὐτὸ τὸ σημεῖον ὁ Ἱερεὺς γυρίζει ὄλον τὸν Ναὸν καὶ σκορπίζει Βάτα μεταξὺ τῶν πιστῶν ψάλλων.)

(p. 431) Τροπάριον. Ἦχος βαρῦς.

Ἄ - νά - στα, ὁ Θε - ὄς, κρῖ - νον τὴν γῆν, ὅ - τι Σὺ κα -
A - na - sta, o The - os, kri - non tin ghin, o - ti Si ka -
- τα - κλη - ρο - νο - μῆ - σεις ἐν πᾶ - σι τοῖς ἔ - θνε - σι.
- ta - kli - ro - no - mi - sis en pa - si tis e - thne - si.

Ἱερεὺς: (Τὸν αὐτὸν ψάλλομεν καὶ ἐν ἐνὶ ἐκάστῳ τῶν ἐπομένων Στίχων, λεγομένων παρὰ τοῦ Ἀναγνώστου χύμα.)

1. Ὁ Θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοῦ διακρινεῖ.
2. Ἔως πότε κρίνετε ἀδικίαν καὶ πρόσωπα ἁμαρτωλῶν λαμβάνετε;
3. Κρίνατε ὀρφανῷ καὶ πτωχῷ, ταπεινὸν καὶ πένητα δικαιοῦσατε.
4. Ἐξέλεσθε πένητα καὶ πτωχόν, ἐκ χειρὸς ἁμαρτωλοῦ ρύσασθε αὐτόν.
5. Οὐκ ἔγνωσαν οὐδὲ συνῆκαν, ἐν σκότει διαπορεύονται· σαλευθήσονται πάντα τὰ θεμέλια τῆς γῆς.
6. Ἐγὼ εἶπα· θεοὶ ἔστε καὶ υἱοὶ Ὑψίστου πάντες· ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνήσκετε, καὶ ὡς εἰς τῶν ἀρχόντων πίπτετε.

ΕΥΑΓΓΕΛΙΟΝ**Ἱερεὺς:**

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

Χορὸς:

Καὶ τῷ πνεύματί σου.

Ἱερεὺς:

Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα. Πρόσχωμεν.

Χορὸς:

Δόξα σοι, Κύριε, δόξα σοι.

Κεφ. κη' 1-20**Ἱερεὺς:**

Ὅπῃ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. καὶ ἰδοὺ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβάς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξιν·

Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ καθὼς εἶπε. δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ

Reader:

Brethren, do you not know that as many of us as were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him through Baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once and for all; but the life that He lives, He lives to God. Likewise you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

(The Faithful stand)

(Instead of the usual "Alleluia" after the Epistle Reading, the Priest chants and repeats the Hymn below from Psalm 81. He proceeds down the middle aisle scattering bay leaves all over the Church as a sign of triumph and victory over death.)

(p. 431) Troparion. Grave Tone.

A - rise, O God, and judge the earth, for you shall take all
na - tions to Your In - her - i - tance.

Priest: (The Priest chants the verses and the Choir repeats the above Hymn after every Verse.)

1. God stands in the assembly of gods; and in their midst He judges.
2. How long will you judge unjustly; and accept the sinners?
3. Judge the orphan and poor; justify the humble and needy.
4. Rescue the needy the poor, and deliver from the hands of sinners.
5. They have not known, nor understood; they walk in darkness; all the foundations of the earth shall be shaken.
6. I said, "You are gods, and all of you are the sons of the Most High. But you shall die like men, and fall like one of the princes."

THE GOSPEL LESSON**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.

Chapter 28:1-20**Priest:**

Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an Angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. And the guards shook for fear of him, and became like dead men.

But the Angel answered and said to the women, "Do not be afraid; for I know you seek Jesus, who was crucified. He is not here, for He is risen even as He said. Come, see the place where the Lord lay. And go

τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν. καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ Ἰησοῦς ἀπῆντησεν αὐταῖς λέγων· Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς·

Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται. Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις λέγοντες· Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσωμεν. οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ, οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

Τερεῦς:

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

Χορός:

Ἀμήν.

ΑΝΤΙ ΤΟΥ ΧΕΡΟΥΒΙΚΟΥ

(p. 434) Ἦχος πλ. α'.

Σι-γη - σά - τω πᾶ-σα σάρξ βρο - τεί - α, καὶ στη-
 Si-ghi - sa - to pa-sa sarx vro - ti - a, ke sti-
 - τω με-τὰ φό - βου καὶ τρό - μου, καὶ μη - δὲν γή-ϊ-νὸν ἐν ἐ-αυ - τῇ
 - to me-ta fo - vou ke tro - mou, ke mi - dhen ghi-i-non en e-af - ti
 λο - γι - ζέ - σθω· ὁ γὰρ Βα-σι - λεὺς τῶν βα - σι-λευ - ὄν - των, καὶ
 lo - ghi - ze - stho, o ghar Va-si - lefs ton va - si-lev - on - ton, ke
 Κύ - ρι - ος τῶν κυ - ρι-ευ - ὄν - των, προ - σέρ - χε - ται σφα-
 Ky - ri - os ton ky - ri-ev - on - ton, pro - ser - che - tai sfa-
 - γι - α - σθῆ - ναι, καὶ δο - θῆ - ναι εἰς βρῶ - σιν τοῖς πι - στοῖς.
 - ghi-a - sthi - ne, ke dho - thi - ne is vro - sin tis pi - stis,
 Προ-η - γοῦν - ται δὲ τοῦ - του, οἱ χο - ροὶ τῶν Ἁγ - γέ-
 Pro-i - ghoun - de dhe tou - tou, i cho - ri ton An - ge-

quickly, and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.” So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word. And as they went to tell His disciples, behold, Jesus met them, saying, “Rejoice!” And they came and held Him by the feet and worshiped Him. Then Jesus said to them, “Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me.”

Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, “Teil them, ‘His disciples came by night and stole Him away while we slept. And if it comes to the governor’s ears, we will appease him and make you secure.’” So they took the money, and did as they were instructed; and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him they worshiped Him; but some doubted. And Jesus came and spoke to them saying, “All authority has been given to Me in Heaven and on earth. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the Age.”

Choir:

Glory to You, O Lord, glory to You.

Priest:

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

Choir:

Amen.

INSTEAD OF THE CHERUBIC HYMN

(p. 434) 1st Plagal Tone.

Let all mor - tal flesh keep si - lent
 and stand in fear and trem - bling,
 giv - ing no thought to the things of the earth, for the
 King of Kings, and the Lord of Lords comes forth to be
 sa - cri - ficed and gi - ven as food for the faith - ful.
 Be - fore him go the choirs of an - gels, with all the

- λων, με-τὰ πά - σης ἀρ - χῆς και ἐ - ξου - σί - ας,...
- lon, me-ta pa - sis ar - chis ke e - xou - si - as,...

Διάκονος:

Πάντων ἡμῶν μνησθεῖη Κύριος ὁ Θεὸς ἐν τῇ Βασιλείᾳ Αὐτοῦ, πάντοτε, νῦν και ἀεὶ και εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ἡ Μεγάλη Εἴσοδος.

Ἄ-μήν. ...τὰ πο-λυ - όμ - μα - τα Χε - ρου - βείμ, και τὰ ἐ-ξα - πτέ - ρυ - γα
A-min. ...ta po-li - om - ma - ta Che - rou - vim, ke ta e-xa - pte - ri - gha

Se-ρα - φείμ, τὰς ὄ - ψεις κα - λύ - πτον - τα, και βο - ὠν - τα τὸν
Se-ra - fim, tas o - psis ka - li - pton - da, ke vo - on - da ton

Ἦ - μνον· Ἄλ - λη - λού - ἱ - α, Ἄλ - λη - λού - ἱ - α, Ἄλ - λη - λού - ἱ - α.
i - mnon: Al - li - lou - i - a. Al - li - lou - i - a. Al - li - lou - i - a.

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

Διάκονος:

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

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

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

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

Χορὸς:

Σοί, Κύριε.

(Ὁ Λαὸς ἐγείρεται)

Ἱερεὺς:

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

Χορὸς:

Ἄμήν.

prin - ci - pal - i - ties and pow - ers,...

Deacon:

May the Lord, our God, remember us all in His Kingdom, now and ever, and to the Ages of Ages

The Great Entrance.

A-men. ...the ma - ny - eyed Che - ru - bim and the six - winged
Se-ra - phim, co - ver - ing their fa - ces, chant - ing their
hymn: Al - le - lu - i - a. Al - le - lu - i - a. Al - le - lu - i - a.

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

Deacon:

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

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

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

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

Choir:

To You, O Lord.

(The Faithful stand)

Priest:

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

Choir:

Amen.

Τερεύς:

Ειρήνη πᾶσι.

Χορός:

Καὶ τῷ πνεύματί σου.

Διάκονος:

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ ὁμολογή-σωμεν.

Χορός:

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

Διάκονος:

Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

ΤΟ ΧΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

(Ὅλον τὸ Ἐκκλησίασμα ἐκφώνως.)

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

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

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

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

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

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

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

Διάκονος:

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

Χορός:

Ἐλεον εἰρήνης, θυσίαν αἰνέσεως.

Τερεύς:

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

Χορός:

Καὶ μετὰ τοῦ πνεύματός σου.

Τερεύς:

Ἄνω σχῶμεν τὰς καρδίας.

Χορός:

Ἔχομεν πρὸς τὸν Κύριον.

Τερεύς:

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Χορός:

Ἄξιον καὶ δίκαιον.

Τερεύς:

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



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Priest: (Blesses the Faithful, who bow their heads.)

Peace be to all.

Choir:

And to your spirit.

Priest:

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

Choir:

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

Deacon:

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

THE CREED

(All the congregation together, say aloud.)

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

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

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

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

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

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

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

Deacon:

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

Choir:

A mercy of peace, a sacrifice of praise.

Priest: (Blesses the Faithful, who bow their heads.)

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

Choir:

And with your spirit.

Priest: (Raises his arms upwardly and says:)

Let us lift up our hearts.

Choir:

We lift them up to the Lord.

Priest: (Bowing before the Icon of the Lord.)

Let us give thanks unto the Lord.

Choir:

It is fitting and right.

Priest:

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



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ΑΓΙΟΣ, ΑΓΙΟΣ, ΑΓΙΟΣ

(p. 439) *Ἦχος πλ. δ'.*

Τερεὺς:

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

Χορός:

Ἀμήν.

Τερεὺς:

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

Χορός:

Ἀμήν.

Τερεὺς:

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

(Ὁ Λαὸς γονατίζει. Ὁ Τερεὺς προσῦχεται μυστικῶς, ὅπως τὸ Ἅγιον Πνεῦμα κατέλθῃ εἰς τὰ Τιμίμα Δῶρα. Τὴν στιφμὴν αὐτήν, ποῦ εἶναι ἡ πλέον σπουδαία καὶ πλέον ἱερά εἰς ὅλην τὴν Θεῖαν Λειτουργίαν, ὁ Χορὸς ψάλλει εὐλαβῶς καὶ μελωδικά τ]ν ἐξῆς ὕμνον.)

WE PRAISE YOU

(Ὁ Λαὸς ἐγείρεται)

Τερεὺς:

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ὑπερευλο-γημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

HOLY, HOLY, HOLY

(p. 440) *4th Plagal Tone.*

Priest:

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

Choir:

Amen.

Priest:

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

Choir:

Amen.

Priest: (Elevating the Precious Gifts)

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

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

WE PRAISE YOU

(The Faithful stand)

Priest:

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

ΜΕΓΑΛΥΝΑΡΙΟΝ

(p. 440) Ἦχος πλ. δ'.

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

Τερεὺς:

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

Διάκονος:

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

Χορὸς:

Καὶ πάντων καὶ πασῶν.

Τερεὺς:

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

Χορὸς:

Ἀμήν.

Τερεὺς:

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

MEGALYNARION

(p. 440) 4th Plagal Tone.

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

Priest:

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

Deacon:

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

Choir:

And all mankind.

Priest:

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

Choir:

Amen.

Priest: (Blesses the Faithful, who bow their heads)

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

Χορός:

Καὶ μετὰ τοῦ πνεύματός σου.

(Ὁ Λαὸς κάθεται.)

(Εἰς τὰς κάτωθι αἰτήσεις; ὁ Χορὸς συμπληρώνει με «Κύριε ἐλέησον».)

Διάκονος:

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

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

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

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

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

Χορός:

Σοί, Κύριε.

Τερεῦς:

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

(Ὁ Λαὸς ἐγείρεται)

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

(Ὁλον τὸ Ἐκκλησίασμα προσεύχεται ἐκφώνως.)

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

Τερεῦς:

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

Χορός:

Ἀμήν.

Τερεῦς:

Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ πνεύματί σου.

Διάκονος:

Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνομεν.

Χορός:

Σοί, Κύριε.

Τερεῦς:

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

Χορός:

Ἀμήν.

Choir:

And with your spirit.

(The Faithful sit.)

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

Deacon:

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

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

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

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

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

Choir:

To You, O Lord.

Priest:

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

(The Faithful stand)

THE LORD’S PRAYER

(All the Faithful pray aloud.)

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

Priest:

For Yours is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the Ages of Ages.

Choir:

Amen.

(Blesses the Faithful, who bow their heads.)

Peace be unto all.

Choir:

And to your spirit.

Deacon:

Let us bow our heads unto the Lord.

Choir:

To You, O Lord.

Priest:

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

Choir:

Amen.

Διάκονος:

Πρόσχωμεν.

Τερεύς:

Τα ἅγια τοῖς ἁγίοις.

ΕΙΣ ΑΓΙΟΣ

(p. 444) Ἦχος πλ. α΄.

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

ΚΟΙΝΩΝΙΚΟΝ

(Marked as Ἦχος δ΄ in Papadeas.)

(p. 444) Ἦχος πλ. α΄.

Ἐ - ξη - γέρ - θη ὡς ὁ ὑ - πνῶν, ὁ ὑ -
 E - xi - gher - thi os o i - pnon, o i -
 - πνῶν, Κύ - ρι - ος, καὶ ἀ - νέ - στη σῶ -
 - pnon, Ky - ri - os, ke a - ne - sti so -
 - ζων ἢ - μάς. Ἄλ - λη - λού - ἱ - α. Ἄλ - λη - λού - ἱ - α. Ἄλ - λη - λού - ἱ - α.
 - zon i - mas. Al - li - lou - i - a. Al - li - lou - i - a. Al - li - lou - i - a.

*(Εἰς τὸ τέλος τοῦ Κοινωνικοῦ ἐξέρχεται ὁ Ἱερεὺς κρατῶν τὸ Ἅγιον Ποτήριον καὶ λέγει·)***Τερεύς:**

Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

*(Εκεῖνοι ποὺ θὰ μεταλάβουν, μὲ ὄλην τὴν εὐλάβειαν, ποὺ πρέπει νὰ τοὺς διακρίνη, πλησιάζουν λέγοντες σιωπηλιῶς τὸ Μνήσθητί μου Κύριε, ὅταν ἔλθης ἐν τῇ βασιλείᾳ σου.)***Τερεύς:**

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

Deacon:

Let us be attentive.

Priest:

The Holy Things unto the holy.

ONE IS HOLY

(p. 444) 1st Plagal Tone.

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

THE COMMUNION HYMN

(Marked as 4th Tone in Papadeas.)

(p. 444) 1st Plagal Tone.

The Lord was a - wa - kened as one out of sleep,
 and a - rose, a - rose de - liv - er - ing us.
 Al - le - lu - i - a. Al - le - lu - i - a. Al - le - lu - i - a.

*(After the priest has recited prayers of preparation, he exits from the sanctuary with the chalice, saying:)***Priest:**

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

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

O God, save Your people and bless Your inheritance.

ANTI TOY «ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ»

(p. 444) *Ἦχος α΄.*

Μνή-σθη-τι εὖ - σπλαγ - χνε καὶ ἡ - μῶν, κα - θῶς ἐ-μνη - μό - νευ-σας
Mni-sthi-ti ef - splagh - chne ke i - mon, ka - thos e-mni - mo - nef - sas

τοῦ λη - στοῦ, ἐν τῇ Βα - σι - λεί - α τῶν Οὐ - ρα - νῶν.
to li - stou, en ti Va - si - li - a ton Ou - ra - non.

Τερεὺς:

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

Χορὸς:

Ἀμήν.

Διάκονος:

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

Χορὸς:

Κύριε, ἐλέησον.

Διάκονος:

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῆ σῆ χάριτι.

Χορὸς:

Κύριε, ἐλέησον,

Διάκονος:

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

Χορὸς:

Σοί, Κύριε.

Τερεὺς:

Ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν, 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.

Τερεὺς:

Ἐν εἰρήνῃ προέλθωμεν.

Διάκονος:

Τοῦ Κυρίου δεηθῶμεν.

Χορὸς:

Κύριε, ἐλέησον. Κύριε, ἐλέησον. Κύριε, ἐλέησον. Πάτερ Ἄγιε εὐλόγησον.

ΟΠΙΣΘΑΜΒΩΝΟΣ ΕΥΧΗ

Τερεὺς:

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

Χορὸς:

Ἀμήν.

IN PLACE OF "WE HAVE SEEN THE TRUE LIGHT"

(p. 444) *1st Tone.*

Re - mem - ber us al - so, O Mer - ci - ful One, as You re-
- mem - bered the thief in the King - dom of Hea - ven.

Priest: (*Inaudibly: "Blessed is our God."*)

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

Choir:

Amen.

Deacon:

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

Choir:

Lord have mercy.

Deacon:

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

Choir:

Lord have mercy.

Deacon:

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

Choir:

To You, O Lord.

Priest:

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

Choir:

Amen.

Priest:

Let us go forth in peace.

Deacon:

Let us pray to the Lord.

Choir:

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

PRAYER BEHIND THE AMVON

Priest:

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

Choir:

Amen.

EIH TO ONOMA KYRIOY

(p. 446)

Ἦχος β΄.

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

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

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

Διάκονος:

Τοῦ Κυρίου δεηθῶμεν.

Χορός:

Κύριε, ἐλέησον.

Τερεῦς:

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

Χορός:

Ἀμήν.

ΑΠΟΛΥΣΙΣ

Τερεῦς:

Δόξα σοι ὁ Θεὸς ἡμῶν, δόξα σοι.

Ὁ ἀναστὰς ἐκ νεκρῶν, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ Μητρός, δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ, προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων ἀσωμάτων, ἰκεσίαις τοῦ τιμίου, ἐνδόξου, προφήτου, προδρόμου καὶ βαπτιστοῦ Ἰωάννου, τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων, 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, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλάνθρωπος. *(Ἡ Χορὸς ψάλλει, «Τὸν εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς, Κύριε, φύλαττε εἰς πολλὰ ἔτη.»)*

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

Χορός:

Ἀμήν.

END OF SERVICE



MAY THE NAME OF THE LORD BE BLESSED

(p. 446)

2nd Tone.

May the Name of the Lord be bles - sed from this time

forth and for - ev - er - more.. May the Name of the Lord be

bles - sed from this time forth and for - ev - er - more.

Deacon:

Let us pray to the Lord.

Choir:

Lord have mercy.

Priest:

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

Choir:

Amen.

DISMISSAL

Priest:

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

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

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

Choir:

Amen..

END OF SERVICE

