

HOLY WEEK - EASTER HYMNAL
IN GREEK FOR DIGITAL TABLETS

VOLUME 13

THE VESPERS OF GREAT & HOLY PASCHA
(The Agape Service)

Sung on the Sunday of Pascha

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

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Ο ΕΣΠΕΡΙΝΟΣ ΤΗΣ ΑΓΑΠΗΣ

Κυριακή του Πασχα

(Ο Λαός ἐγείρεται)

Τερεύς:

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

Χορός:

Ἀμήν.

Πασχαλινὸν Τροπάριον

Καὶ εὐθὺς ὁ Τερεύς ψάλλει τὸ:

(p. 485)

Ἦχος πλ. α'.

Χρι - στός ἀ - νέ - στη ἐκ νε - κρών, θα - νά - τω θά - να - τον πα - τή -
Chri - stos a - ne - sti ek ne - kron, tha - na - to tha - na - ton pa - ti -
- σας, καὶ τοῖς ἐν - τοῖς μνή - μα - σι, ζω - ἦν χα - ρι - σά - με - νος.
- sas, ke tis en - tis mni - ma - si zo - in cha - ri - sa - me - nos.

(Εκ γ')

(Ἐπειτα ἀπὸ κάθε στίχον ποὺ ἀπαγγέλλει ὁ Τερεύς, ἡ Χορωκία ψάλλει τὸ «Χριστὸς Ἀνέστη» [γ'.])

1. Ἀναστήτω ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ, καὶ φυγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.
2. Ὡς ἐκλείπει καπνός, ἐκλιπέτωσαν, ὃ τήκεται κηρὸς ἀπὸ προσώπου πυρός.
3. Οὕτως ἀπολοῦνται οἱ ἀμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ, καὶ οἱ δίκαιοι εὐφρανθήτωσαν.
4. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος, ἀγαλλιασώμεθα, καὶ εὐφρανθῶμεν ἐν αὐτῇ.
Δόξα Πατρὶ καὶ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός: Ἀμήν. (Ὅλοι μαζί ἅς συμπάλουν:)

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζῶν χαρισάμενος.

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

Διάκονος:

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

THE AGAPE VESPERS

Sunday of Pascha (Easter)

(The Faithful stand)

Priest: (Holding a lighted candle and the censer.)

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

Choir:

Amen.

Paschal Troparion

Priest: (With the Choir and Congregation)

(p. 485)

1st Plagal Tone.

Christ is ri - sen from the dead, tramp - ling down Death by
death, and up - on those in the tombs be - stow - ing life.

(3 times)

(After each Verse chanted by the Priest, the Choir joined by the Faithful sing "Christ is Risen" [3x].)

1. Let God arise and His enemies be scattered; and let those, who hate Him flee from His presence.
2. As smoke vanishes, let them vanish as wax melts before the fire.
3. So shall the sinners perish from God's presence, and the righteous shall rejoice.
4. This is the Day which the Lord has made; let us rejoice and be glad in it.
Glory to the Father and to the Son and to the Holy Spirit, now and eve, and to the Ages of Ages.

Choir:

Amen. (Everyone together triumphantly sings:)

Christ is risen from the dead, trampling down Death by death, and upon those in the tombs, bestowing life.

(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.

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

Χορός:

Σοὶ Κύριε.

Ἱερεὺς:

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

Χορός:

Ἀμήν.

ΚΥΡΙΕ ΕΚΕΚΡΑΞΑ

(p. 487)

Ἦχος β'

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

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

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

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

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

(Ἐδῶ θυμᾶ ὁ Κιάκονος)

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

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

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

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

Choir:

To You, O Lord.

Priest:

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

Choir:

Amen.

LORD I HAVE CRIED OUT

(p. 487)

2nd Tone.

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

Hear me, O Lord. Lord, I have cried out to You,

hear me. Re - ceive the voice of my prayer in my

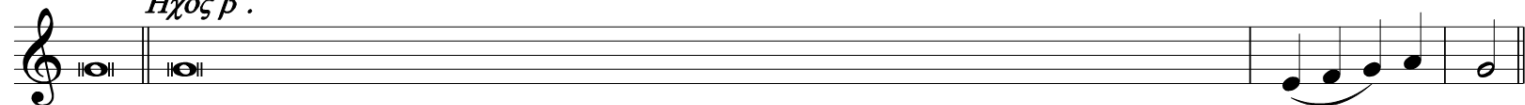
cry - ing out to You. Hear me, O Lord.

(The Faithful may sit after the censuring.)

Let my prayer rise up as in - cense be - fore

You; let the lift - ing up of my hands be an eve - ning

sac - ri - fice. Hear me, O Lord.



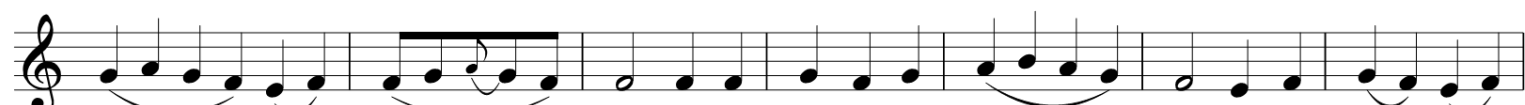
1. Ἐὰν ἀνομίας παρατηρήσης, Κύριε, Κύριε, τίς ὑποστήσεται; ὅτι παρὰ Σοὶ ὁ ἰλα-σμός ἐ-στιν.
Ean anomias paratirisis, Kyrie, Kyrie tis ipostisete? oti para Soi o ila-smos e-stin.



Τὸν πρὸ αἰ-ώ-νων ἐκ Πα-τρὸς γεν-νη-θέν-τα, τὸν Θε-ὸν Λό-γον σαρ-κω-θέν-τα, ἐκ Παρ-θέ-
Ton pro e-o-non ek Pa-tros ghen-ni-then-da ton The-on Lo-ghon sar-ko-then-da, ek Par-the-



-νου Μα-ρί-ας, δεῦ-τε προ-σκυ-νή-σω-μεν. Σταυ-ρὸν γὰρ
-nou Ma-ri-as, dhef-te pro-ski-ni-so-men. Stav-ron ghar



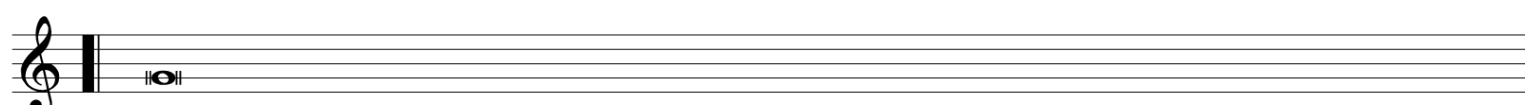
ὑ-πο-μεί-νας, τῇ τα-φῇ πα-ρε-δό-θη, ὡς Αὐ-τός ἡ-
i-po-mi-nas, ti ta-fi pa-re-dho-thi, os Af-tos i-



-θέ-λη-σε· καὶ Ἄ-να-στάς ἐκ νε-κρῶν, ἔ-σω-σέ-σε
-the-li-se, ke A-na-stas ek ne-kron, e-so-se



με τὸν πλα-νώ-με-νον ἄν-θρω-πον.
me ton pla-no-me-non an-thro-pon.



2. Ἐνεκεν τοῦ ὀνόματός Σου ὑπέμεινά Σε, Κύριε, ὑπέμεινεν ἡ ψυχὴ μου εἰς τὸν λόγον Σου, ἤλπισεν
Eneken tou onomatatos sou ipemina Se, Kyrie, ipeminen i psichi mou eis ton loghon Sou, ilpisen



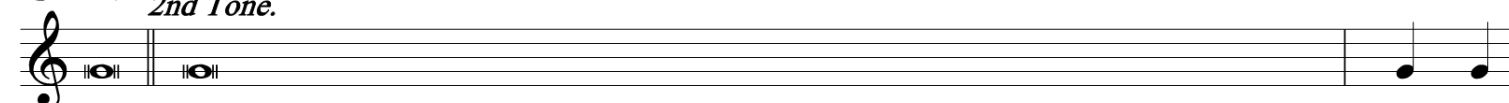
ἡ ψυχὴ μου ἐπὶ τὸν Κύ-ρι-ον. Χρι-στὸς ὁ Σω-τήρ ἡ-μῶν, τὸ καθ' ἡ-
i psichi mou epi ton Ky-ri-on. Chri-stos o So-tir i-mon, to kath' i-



-μῶν χει-ρό-γρα-φον προ-ση-λώ-σας τῷ Σταυ-ρῷ ἐ-ξή-λει-
-mon chi-ro-ghra-fon, pro-si-lo-sas to Stav-ro, e-xi-li-



-ψε, καὶ τοῦ θα-νά-του τὸ κρά-τος κα-τήρ-γη-σε. Προ-σκυ-νοῦ-
-pse ke tou tha-na-tou to kra-tos ka-tir-ghi-se. Pro-ski-nou-



1. If You, O Lord, will mark the wrongs, O Lord, who will be able to stand? For with



you there is mer - cy. Come, let us wor-ship Him, Who was be - got-ten of the



Fa-ther be - fore all Ag - es, God the Word, in - car - nate of the



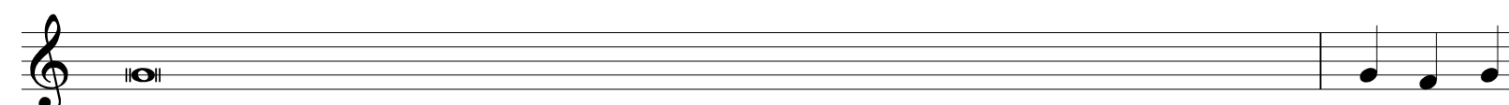
Vir-gin Mar - y. For of His own will He en - dured the Cross, and was com-



- mit - ted to the grave; and hav-ing ris - en from the



dead He saved me, the err - ing per - son.



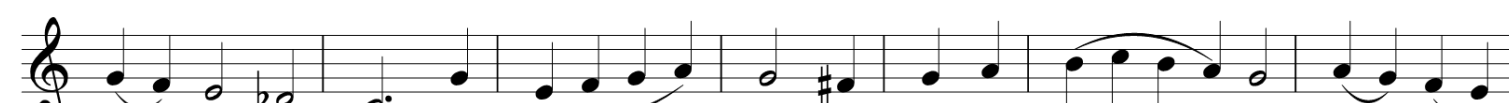
2. For Your Name's sake I have waited for You, O Lord; my soul has waited for Your word; my soul has



hoped in the Lord. Christ our Sav - ior an-nulled the writ that was a - gainst us,



nail - ing it to the Cross, and a - bol - ish - ed the do-



- min - ion of Death. We wor - ship His Res - ur - rec - tion on the

- μεν Αὐ - τοῦ, τὴν τρι - ῆ - με - ρον ἔ - γερ - σιν.
- men Af - tou, tin tri - i - me - ron E - gher - sin.

3. Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός, ἀπὸ φυλακῆς πρωΐας, ἐλπίσάτω Ἰσραὴλ ἐπὶ τὸν Κύ - ρι - ον.
Apo filakis proias mechri niktos, apo filakis proias, elpisato Israil epi ton Ky - ri - on.

Σὺν Ἀρ - χαγ - γέ - λοις ὑ - μνή - σω - μεν Χρι - στοῦ τὴν Ἀ - νά - στα - σιν. Αὐ -
Sin Ar - chan - ge - lis i - mni - so - men Chri - stou tin A - na - sta - sin. Af -

- τὸς γὰρ Λυ - τρω - τῆς ἐ - στί καὶ Σω - τήρ τῶν ψυ - χῶν ἡ - μῶν, καὶ ἐν
- tos ghar Li - tro - tis e - sti ke So - tir ton psi - chon i - mon, ke en

δό - ξη φο - βε - ρᾶ, καὶ κρα - ται - ᾶ δυ - νά - μει, πά - λιν
dho - xi fo - ve - ra, ke kra - te - a dhi - na - mi, pa - lin

ἔρ - χε - ται, κρι - ναι κό - σμον ὃν ἔ - πλα - σε.
er - che - te, kri - ne ko - smon on e - pla - sen.

4. Ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος καὶ πολλὴ παρ' Αὐτῷ λύτρωσις καὶ Αὐτὸς λυτρώσεται τὸν
Oti para to Kyrio to eleos ke polli par' Afto litrosis ke Aftos litrosete ton

Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν Αὐ - τοῦ. Σὲ τὸν Σταυ - ρω - θέν - τα καὶ Τα - φέν - τα,
Israil ek pason ton anomion Af - tou. Se ton Stav - ro - then - ta ke Ta - fen - ta,

Ἄγ - γε - λος ἐ - κή - ρυ - ξε Δε - σπό - την, καὶ ἔ - λε - γε ταῖς Γυ - ναι - ξί· Δεῦ - τε
An - ghe - los e - ki - ri - xe Dhe - spo - tin, ke e - le - ghe tes Ghi - ne - xi: Dhef - te

ἴ - δε - τε, ὅ - που ἔ - κει - το ὁ Κύ - ρι - ος· Ἄ - νέ - στη γὰρ κα - θὼς
i - dhe - te, o - pou e - ki - to o Ky - ri - os: A - ne - sti ghar ka - thos

third day. 3. From the morning watch until night; from the morning watch,

let Is - ra - el hope in the Lord. With the Arch - an - gels

let us praise the Res - ur - rec - tion of Christ; for

He is the Re - deem - er and Sav - iour of our souls. And in

awe - some glo - ry and sov' - reign pow - er, He shall

come a - gain to Judge the world He fash - ioned.

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

from all his in - i - qui - ties. You, Who were cru - ci - fied and bur - ied, the An - gel pro - claimed,

Mas - ter, to the wom - en, say - ing: "Come, see where the Mas -

- ter lay; for as the Al - might - y, He has ris - en, as He said.

εἶ-πεν, ὡς Παν - το - δύ - να - μος, Δι - ὁ Σε προ - σκυ - νοῦ - μεν τὸν
i-pen, os Pan - do - dhi - na - mos: Dhi - o Se pro - ski - nou - men ton

μό - νον Ἀ - θά - να - τον, Ζω - ο - δό - τα Χρι - στέ, ἐ - λέ - η - σον
mo - non A - tha - na - ton, Zo - o - dho - ta Chri - ste e - le - i - son

ἡ - μάς. 5. Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαινέσατε Αὐτὸν πάντες οἱ λα - οί.
i - mas. 5. Enite ton Kyriion panda ta ethni epenesate Afton pandes i la - i.

Ἐν τῷ Σταυ - ρῷ Σου κα - τή - ρη - σας, τὴν τοῦ ξύ - λου κα - τά - ραν' ἐν τῇ Τα -
En to Stav - ro Sou ka - tir - ghi - sas, tin tou xi - lou ka - ta - ran, en ti Ta -

- φῆ Σου ἐ - νέ - κρω - σας τοῦ θα - νά - του τὸ κρά - τος' ἐν δὲ τῇ Ἐ -
- fi Sou e - ne - kro - sas tou tha - na - tou to kra - tos, en dhe ti E -

- γέρ - σει Σου ἐ - φώ - τι - σας τὸ γέ - νος τῶν ἀν - θρώ - πων. Δι - ἅ τοῦ - τό
- gher - si Sou e - fo - ti - sas to ghe - nos ton an - thro - pon. Dhi - a tou - to

Σοὶ βο - ῶ - μεν' Εὐ - ερ - γέ - τα Χρι - στέ, ὁ Θε - ὸς ἡ - μῶν, δό - ξα
Soi vo - o - men: Ev - er - ghe - ta Chri - ste, o The - os i - mon dho - xa

Σοὶ. 6. Ὅτι ἐκραταιώθη τὸ ἔλεος Αὐτοῦ ἐφ' ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ Κυρίου μένει εἰς τὸν αἰ - ῶ - να.
Soi. 6. Oti ekrateothi to eleos Aftou ef' imas, ke i alithia tou Kyriou meni eis ton e - on - a.

Ἡ - νοί - γη - σάν Σοι, Κύ - ρι - ε, φό - βω πύ - λαι θα -
I - ni - ghi - san Si Ky - ri - e fo - vo pi - le tha -

- νά - του, πν - λω - ροὶ δὲ Ἄ - δου ἰ - δόν - τες Σε ἔ -
- na - του, pi - lo - ri dhe A - dhou i - dhon - des Se e -

"There - fore we wor - ship You, the on - ly Im - mor - tal

One; O Life - giv - ing Christ, have mer - cy on us."

5. Praise the Lord all the Nations, praise Him all you peo - ples. On Your Cross You an - nulled the

curse of the Wood: in Your Bur - i - al You de - stroyed the do -

- min - ion of Death; and in Your Res - ur - rec - tion, You shed light to the

hu - man race. There - fore, we cry out to You O Christ, our

God and Ben - e - fac - tor; glo - ry to You.

6. For His merciful kindness is ever more on us, and the truth of the Lord en - dures for - ev - er.

The gates of Death have o - pened to You from fear, O Lord,

and the gate - keep - ers of Ha - des were strick - en when they saw You. For

- πτη ξαν' πύ-λας γάρ χαλ - κὰς συ - νέ - τρι - ψας, καὶ μο-
- pti xan, pi-las ghar chal - kas si - ne - tri - psas, ke mo-

- χλοὺς σι-δη - ροὺς συ - νέ - θλα - σας, καὶ ἐ - ξή-γα - γες ἡ - μάς ἐκ σκο - τούς
- chlous si-dhi - rous si - ne - thla - sas, ke e - xi-gha-ghes i - mas ek sko - tous

καὶ σκι - ᾶς θα - νά - του, καὶ τοὺς δε - σμοὺς ἡ - μῶν δι - ἐρ-
ke ski - as tha - na - tou, ke tous dhe-smous i - mon dhi - er-

Δοξαστικόν.

- ρη - ξας. 7. Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γι - ῶ
ri - xas. 7. Dho - xa Pa - tri ke I - o ke A - ghi - o

Πνεύ - μα - τι. Τὸν σω - τή-ρι-ον ὕ-μνον ᾄ - δον - τες, ἐκ στο - μά - των ἄ-να - μέλ-
Pnev - ma - ti. Ton so - ti-ri-on i - mnon a - dhon-des, ek sto - ma - ton a-na - mel-

- ψω - μεν. Δεῦ - τε πάν - τες ἐν οἴ-κῳ Κυ - ρί - ου προ - σπέ - σω-μεν
- pso - men. Dhef - te pan - des en i - kō Ky - ri - ou pro - spe - so - men

λέ - γον - τες: Ὁ ἐ-πί ξύ-λου σταυ-ρω-θεῖς, καὶ ἐκ νε-κρῶν ἄ-να - στας καὶ ὢν ἐν
le - ghon - des: O e-pi xi-lou stav-ro-this, ke ek ne-kron a-na - stas ke on en

κόλ-ποις τοῦ Πα-τρὸς, ἰ - λά-σθη-τι ταῖς ἀ-μαρ - τί - αῖς ἡ - μῶν.
kol - pis tou Pa - tros i - la-sthi-ti tes a-mar - ti - es i - mon.

Θεοτοκίον.

8. Καὶ νῦν καὶ ἀ - εἶ, καὶ εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
Ke nin ke a - i, ke is tous e - o-nas ton e - o - non. A - min.

Παρ - ἡλ - θεν ἡ σκι - ᾶ τοῦ Νό - μου τῆς Χά-ρι - τος ἐλ-
Par - il - then i ski - a tou No - mou tis Cha-ri - tos el-

You have shat - tered the gates of brass, and the i - ron

bars You have bro - ken. You have led us out of dark - ness and the

shad - ow of death, hav - ing bro - ken our shack - les.

Doxasticon.

7. Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Sing - ing with prais - es the hymn of sal - va - tion, come, let us bow down

in the house of the Lord, say - ing: "Par - don our sins,

You, Who were cru - ci - fied on the Cross and a - rose from the dead, and Who are in the bos - om

Theotokion.

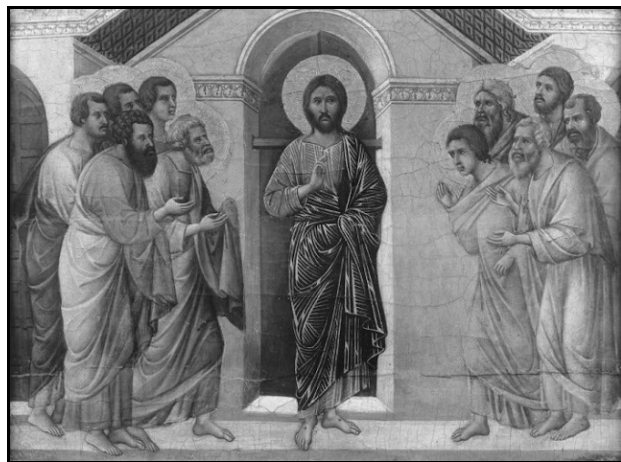
of the Fa - ther." Now and ev - er, and to the Ag - es of

Ag - es. A - men. The shad - ow of the Law has

passed a - way with the com - ing of Grace; for just as the bush

- θού - σης. Ὡς γὰρ ἡ βά - τος οὐκ ἐ - και - ε - το κα - τα -
 - thou - sis. Os ghar i va - tos ouk e - ke - e - to ka - ta -
 - φλε - γο - μέ - νη, οὐ - τω Παρ - θέ - νος ἔ - τε -
 - fle - gho - me - ni, ou - to Par - the - nos e - te -
 - κες, και Παρ - θέ - νος ἔ - μει - νας· ἀν - τι στυ - λου πυ -
 - kes, ke Par - the - nos e - mi - nas, an - di sti - lou pi -
 - ρός, δι - και - ο - σύ - νης ἀ - νέ - τει - λεν Ἡ -
 - ros, dhi - ke - o - si - nis a - ne - ti - len I -
 - λι - ος· ἀν - τι Μω - υ̅ - σέ - ως Χρι - στός, ἡ σω - τη -
 - li - os, an - di Mo - i - se - os Chri - stos, i so - ti -
 - ρί - α τῶν ψυ - χῶν ἡ - μῶν.
 - ri - a ton psi - chon i - mon.

(Ὁ Λαὸς ἐγείρεται)



ΕΙΣΟΔΟΣ ΜΕΤΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΝ

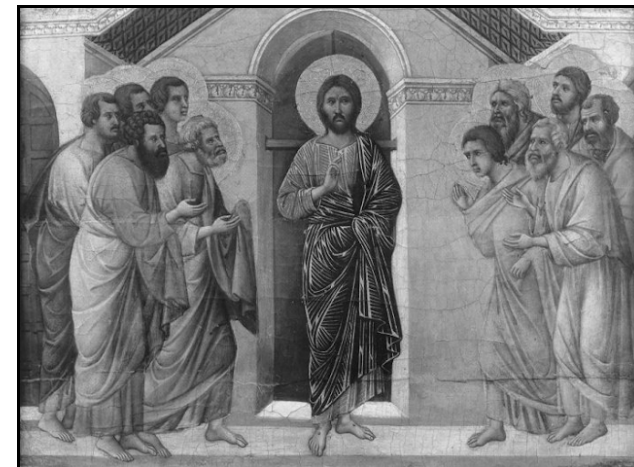
(Ψαλλομένου τοῦ Δοξαστικοῦ, ὁ Διάκονος καὶ ὁ Ἱερεὺς ἐξέρχονται τῆς βορείου Πύλης μετὰ τοῦ ἱεροῦ Εὐαγγελίου, καὶ γίνεται ἡ Εἴσοδος.)

Ἱερεὺς:

Σοφία, Ὁρθοί.

was in flames, yet did not burn, thus as a Vir - gin you gave
 birth, and a Vir - gin you re - mained. In - stead of the pil -
 - lar of fire, the Sun of Right - eous - ness has dawned; in - stead of
 Mo - ses, Christ, the sal - va - tion of our souls.

(The Faithful stand)



ENTRANCE WITH THE BOOK OF THE GOSPELS

(The Priest, preceded by the Altar Boys, exits from Sanctuary with the Book of the Gospels, pausing in the center of the Solea.)

Priest:

Wisdom! Rise.

ΦΩΣ ΙΑΛΑΡΟΝ

(p. 489) Ἦχος β'.

Φῶς ἰ-λα-ρὸν ἁ - γί-ας δό - ξης ἁ-θα - νά - του Πα-τρὸς, Οὐ-ρα - νί - ου, Ἄ-
 Fos i-la - ron a - ghi-as dho - xis a-tha - na - tou Pa-tros, Ou-ra - ni - ou, A-
 - γί-ου, μά-κα-ρος, Ἰ-η - σοῦ Χρι - στέ, ἐλ - θόν - τες ἐ-πι
 - ghi-ou, ma-ka-ros, I - i - sou Chri - ste, el - thon - des e-pi
 τὴν ἡ-λί-ου δύ - σιν, ἰ - δόν-τες φῶς ἐ-σπε-ρι-νόν, ὑ - μνοῦ - μεν Πα - τέ - ρα, Υἱ-
 tin i-li-ou dhi - sin, i - dhon-des fos e-spe-ri-non, i - mnou - men Pa - te - ra, I-
 - ὄν, καὶ Ἄ - γι-ον Πνεῦ-μα, Θε - ὄν. Ἄ-ξι - ὄν 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.

Διάκονος: Ἐσπέρας Προκείμενον

ΠΡΟΚΕΙΜΕΝΟΝ

(p. 489) Ἦχος βαρῆς.

Τίς θε - ὄς μέ - γας ὡς ὁ θε - ὄς ἡ - μῶν; Σὺ εἶ ὁ θε-
 Tis the-os me - ghas os o The - os i - mon? Si i o The-
 - ὄς ὁ ποι - ῶν θαυ-μά - σι-α μό - νος. Ἐγνώρισας ἐν τοῖς λαοῖς τὴν δύναμίν σου.
 - os o pi - on thav-ma - si-a mo - nos. Eghnorisas en tis laois tin dhinamin sou.
 Τίς θε - ὄς μέ - γας ὡς ὁ θε - ὄς ἡ - μῶν; Σὺ εἶ ὁ θε-
 Tis the-os me - ghas os o The - os i - mon? Si i o The-
 - ὄς ὁ ποι - ῶν θαυ-μά - σι-α μό - νος. Ἐμνήσθην τῶν ἔργων Κυρίου.
 - os o pi - on thav-ma - si-a mo - nos. Emnisthin ton erghon Kyriou.
D. C. al fine

O RESPONDENT LIGHT

(p. 489) 2nd Tone.

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

Deacon: The evening Prokeimenon.

ΠΡΟΚΕΙΜΕΝΟΝ

(p. 489) Ἦχος βαρῆς.

Who is so great a god as our God? You are the God Who a-
 lone works won - ders. You have made known Your power to all people.
 Who is so great a god as our God? You are the God Who a - lone
 works won - ders. I remember the wondrous works of the Lord and was glad.
D. C. al fine

ΕΥΑΓΓΕΛΙΟΝ

Διάκονος:

Και ὑπὲρ του καταξιωθῆναι ἡμᾶς της ἀκροάσεως του ἁγίου Εὐαγγελίου, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Χορός:

Κύριε, ἐλέησον. Κύριε, ἐλέησον. Κύριε, ἐλέησον.

Τερεὺς:

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

Χορός:

Καὶ τῷ Πνεύματί σου.

Τερεὺς:

Ἐκ τοῦ κατὰ Ἰωαννην ἁγίου Εὐαγγελίου το ἀνάγνωσμα. Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

(Τὸ Εὐαγγέλιον ἀναγινώσκεται τμηματικῶς στὴν Ἑλληνιστὶ καὶ ξένας γλώσσας ὑπὸ ἱερέων καὶ διακόνων.)

Κεφ. κ' 19-20

GREEK

Οὔσης ὀψίας τῇ ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ Σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν. Καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

Other Languages for Verses 19-20

SPANISH

Al atardecer de aquel día, el primero de la semana, y estando cerradas las puertas los discípulos se encontraban por miedo a los judíos, Jesús vino y se puso en medio de ellos, y les dijo: «Paz a ustedes». diciendo esto, les mostró las manos y el costado. Entonces los discípulos se regocijaron al ver al Señor.

FRENCH

Le soir de ce jour, qui était le premier de la semaine, les portes du lieu où se trouvaient les disciples étant fermées, à cause de la crainte qu'ils avaient des Juifs, Jésus vint, se présenta au milieu d'eux, et leur dit: La paix soit avec vous! Et quand il eut dit cela, il leur montra ses mains et son côté. Les disciples furent dans la joie en voyant le Seigneur.

GERMAN

Abend aber desselben ersten Tages der Woche, da die Jünger versammelt und die Türen verschlossen waren aus Furcht vor den Juden, kam Jesus und trat mitten ein und spricht zu ihnen: Friede sei mit euch! Und als er das gesagt hatte, zeigte er ihnen die Hände und seine Seite. Da wurden die Jünger froh, daß sie den Herrn sahen.

RUSSIAN

В тот же первый день недели вечером, когда двери дома, где собирались ученики Его, были заперты из опасения от Иудеев, пришел Иисус, и стал посреди, и говорит им: мир вам! Сказав это, Он показал им руки и ноги и ребра Свои. Ученики обрадовались, увидев Господа.

ROMANIAN

În seara acelei zile, prima zi a săptămânii, în timp ce acolo unde se aflau ucenicii ușile erau încuiate de frica iudeilor, Isus a venit, a stat în mijlocul lor și le-a zis: „Pace vouă!” Și spunând aceasta, le-a arătat mâinile și coasta Lui. Ucenicii s-au bucurat când L-au văzut pe Domnul.

ARABIC

وَلَمَّا كَانَتْ عَشِيَّةُ ذَلِكَ الْيَوْمِ وَهُوَ أَوَّلُ الْأُسْبُوعِ وَكَانَتْ

الْأَبْوَابُ مُغْلَقَةً حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ لِسَبَبِ

الْخَوْفِ مِنَ الْيَهُودِ جَاءَ يَسُوعُ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: «سَلَامٌ لَكُمْ».

وَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ فَفَرَحَ التَّلَامِيذُ إِذْ رَأَوْا الرَّبَّ.

THE GOSPEL LESSON

Deacon or Priest:

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

Choir:

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

Priest:

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

Choir:

And to your spirit.

Priest:

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

Choir:

Glory to You, O Lord, glory to You.

(The Gospel is read in three parts in various languages to show the universality of Christ's preaching.)

Chapter 20:19-20

ENGLISH

When it was late that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, “Peace be unto you!” And when He had said this, He showed them His hands and His side. The disciples therefore rejoiced at the sight of the Lord.

Other Languages for Verses 19-20

SPANISH

Al atardecer de aquel día, el primero de la semana, y estando cerradas las puertas los discípulos se encontraban por miedo a los judíos, Jesús vino y se puso en medio de ellos, y les dijo: «Paz a ustedes». diciendo esto, les mostró las manos y el costado. Entonces los discípulos se regocijaron al ver al Señor.

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GERMAN

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RUSSIAN

В тот же первый день недели вечером, когда двери дома, где собирались ученики Его, были заперты из опасения от Иудеев, пришел Иисус, и стал посреди, и говорит им: мир вам! Сказав это, Он показал им руки и ноги и ребра Свои. Ученики обрадовались, увидев Господа.

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ARABIC

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الْخَوْفِ مِنَ الْيَهُودِ جَاءَ يَسُوعُ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: «سَلَامٌ لَكُمْ».

وَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ فَفَرَحَ التَّلَامِيذُ إِذْ رَأَوْا الرَّبَّ.

Κεφ. κ' 21-23
GREEK

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ Πατήρ, καὶ γὼ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον· ἂν τινῶν ἀφήτε τὰς ἁμαρτίας, ἀφέωνται αὐτοῖς· ἂν τινῶν κρατήτε, κεκράτηνται.

Other Languages for Verses 21-23
SPANISH

Jesús les dijo otra vez: «Paz a ustedes; como el Padre me ha enviado, ¡también Yo los envío!». Después de decir esto, sopló sobreles dijo: «Reciban el Espíritu Santo. quienes perdonen los pecados, les son; a quienes retengan los, estossen»

FRENCH

Jésus leur dit de nouveau: La paix soit avec vous! Comme le Père m'a envoyé, moi aussi je vous envoie. Après ces paroles, il souffla sur eux, et leur dit: Recevez le Saint Esprit. Ceux à qui vous pardonnerez les péchés, ils leur seront pardonnés; et ceux à qui vous les retiendrez, ils leur seront retenus.

GERMAN

Da sprach Jesus abermals zu ihnen: Friede sei mit euch! Gleich wie mich der Vater gesandt hat, so sende ich euch. Und da er das gesagt hatte, blies er sie an und spricht zu ihnen: Nehmet hin den Heiligen Geist! Welchen ihr die Sünden erlasset, denen sind sie erlassen; und welchen ihr sie behaltet, denen sind sie behalten.

RUSSIAN

Иисус же сказал им вторично: мир вам! как послал Меня Отец, так и Я посылаю вас. Сказав это, дунул, и говорит им: примите Духа Святаго. Кому простите грехи, тому простятся; на ком оставите, на том останутся.

ROMANIAN

Isus le-a zis din nou: „Pace vouă! Așa cum M-a trimis pe Mine Tatăl, așa vă trimit și Eu pe voi!“ Și spunând aceasta, a suflat peste ei și le-a zis: „Luați Duh Sfânt! Celor ce le veți ierta păcatele, vor fi iertate, iar celor ce le veți ține, vor fi ținute.“

ARABIC

فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: «سَلَامٌ لَكُمْ.
كَمَا أَرْسَلَنِي الْآبُ أَرْسِلْكُمْ أَنَا».
وَلَمَّا قَالَ هَذَا نَفَخَ وَقَالَ لَهُمْ: «اقْبَلُوا الرُّوحَ الْقُدُسَ.
مَنْ غَفَرْتُمْ خَطَايَاهُ تُغْفَرُ لَهُ وَمَنْ أَمْسَكْتُمْ خَطَايَاهُ أُمْسِكْتُمْ».

Κεφ. κ' 24-25
GREEK

Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

Other Languages for Verses 24-25
SPANISH

ás, uno de los doce, llamado el Dídimo, no estaba con ellos cuando Jesús vino. los otros discípulos le decían: «¡Hemos visto al Señor!». Pero él les dijo: «Si no veo en Sus manos la señal de los clavos, y meto el dedo en el lugar de los clavos, y pongo la mano en Su costado, no creeré».

FRENCH

, appelé Didyme, l'un des douze, n'était pas avec eux lorsque Jésus vint. Les autres disciples lui dirent donc: Nous avons vu le Seigneur. Mais il leur dit: Si je ne vois dans ses mains la marque des clous, et si je ne mets mon doigt dans la marque des clous, et si je ne mets ma main dans son côté, je ne croirai point.

GERMAN

Chapter 20:21-23
ENGLISH

He therefore said to them again, “Peace be to you! As the Father has sent me, I also send you.” When He had said this, He breathed upon them, and said to them, “Receive the Holy Spirit; Whose sins you shall forgive, shall be forgiven them; and whose sins you shall retain, shall be retained.”

Other Languages for Verses 21-23
SPANISH

Jesús les dijo otra vez: «Paz a ustedes; como el Padre me ha enviado, ¡también Yo los envío!». Después de decir esto, sopló sobreles dijo: «Reciban el Espíritu Santo. quienes perdonen los pecados, les son; a quienes retengan los, estossen»

FRENCH

Jésus leur dit de nouveau: La paix soit avec vous! Comme le Père m'a envoyé, moi aussi je vous envoie. Après ces paroles, il souffla sur eux, et leur dit: Recevez le Saint Esprit. Ceux à qui vous pardonnerez les péchés, ils leur seront pardonnés; et ceux à qui vous les retiendrez, ils leur seront retenus.

GERMAN

Da sprach Jesus abermals zu ihnen: Friede sei mit euch! Gleich wie mich der Vater gesandt hat, so sende ich euch. Und da er das gesagt hatte, blies er sie an und spricht zu ihnen: Nehmet hin den Heiligen Geist! Welchen ihr die Sünden erlasset, denen sind sie erlassen; und welchen ihr sie behaltet, denen sind sie behalten.

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Иисус же сказал им вторично: мир вам! как послал Меня Отец, так и Я посылаю вас. Сказав это, дунул, и говорит им: примите Духа Святаго. Кому простите грехи, тому простятся; на ком оставите, на том останутся.

ROMANIAN

Isus le-a zis din nou: „Pace vouă! Așa cum M-a trimis pe Mine Tatăl, așa vă trimit și Eu pe voi!“ Și spunând aceasta, a suflat peste ei și le-a zis: „Luați Duh Sfânt! Celor ce le veți ierta păcatele, vor fi iertate, iar celor ce le veți ține, vor fi ținute.“

ARABIC

فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: «سَلَامٌ لَكُمْ.
كَمَا أَرْسَلَنِي الْآبُ أَرْسِلْكُمْ أَنَا».
وَلَمَّا قَالَ هَذَا نَفَخَ وَقَالَ لَهُمْ: «اقْبَلُوا الرُّوحَ الْقُدُسَ.
مَنْ غَفَرْتُمْ خَطَايَاهُ تُغْفَرُ لَهُ وَمَنْ أَمْسَكْتُمْ خَطَايَاهُ أُمْسِكْتُمْ».

Chapter 20:24-25
ENGLISH

Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.” But he said to them, “Unless I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.”

Other Languages for Verses 24-25
SPANISH

ás, uno de los doce, llamado el Dídimo, no estaba con ellos cuando Jesús vino. los otros discípulos le decían: «¡Hemos visto al Señor!». Pero él les dijo: «Si no veo en Sus manos la señal de los clavos, y meto el dedo en el lugar de los clavos, y pongo la mano en Su costado, no creeré».

FRENCH

, appelé Didyme, l'un des douze, n'était pas avec eux lorsque Jésus vint. Les autres disciples lui dirent donc: Nous avons vu le Seigneur. Mais il leur dit: Si je ne vois dans ses mains la marque des clous, et si je ne mets mon doigt dans la marque des clous, et si je ne mets ma main dans son côté, je ne croirai point.

GERMAN

Thomas aber, der Zwölf einer, der da heißt Zwilling, war nicht bei ihnen, da Jesus kam. Da sagten die andern Jünger zu ihm: Wir haben den Herrn gesehen. Er aber sprach zu ihnen: Es sei denn, daß ich in seinen Händen sehe die Nägelmale und lege meinen Finger in die Nägelmale und lege meine Hand in seine Seite, will ich's nicht glauben.

RUSSIAN

Фома же, один из двенадцати, называемый Близнец, не был тут с ними, когда приходил Иисус. Другие ученики сказали ему: мы видели Господа. Но он сказал им: если не увижу на руках Его ран от гвоздей, и не вложу перста моего в раны от гвоздей, и не вложу руки моей в ребра Его, не поверю.

ROMANIAN

Însă Toma, unul dintre cei doisprezece, cel numit „Didimus“, nu era cu ei când a venit Isus. Ceilalți ucenici i-au zis: – L-am văzut pe Domnul! Dar el le-a zis: – Dacă nu văd semnul cuielor în mâinile Lui, dacă nu pun degetul meu în semnul cuielor și dacă nu pun mâna mea în coasta Lui, nu voi crede!

ARABIC

أَمَّا تُوْمَا أَحَدُ الْإِثْنَيْ عَشَرَ الَّذِي يُقَالُ لَهُ
الَّذِي يُقَالُ لَهُ التَّوَّامُ فَلَمْ يَكُنْ مَعَهُمْ حِينَ جَاءَ يَسُوعُ
فَقَالَ لَهُ التَّلَامِيذُ الْآخَرُونَ: «قَدْ رَأَيْنَا الرَّبَّ».
فَقَالَ لَهُمْ: «إِنْ لَمْ أَبْصِرْ فِي يَدَيْهِ أَثَرَ الْمَسَامِيرِ وَأَضَعُ
إِصْبِعِي فِي أَثَرِ الْمَسَامِيرِ وَأَضَعُ يَدِي فِي جَنْبِهِ لَا أُوْمِنُ».

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

Διάκονος:

1. Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἴπωμεν.
 2. Κύριε παντοκράτορ ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά Σου, ἐπάκουσον καὶ ἐλέησον.
 3. Ἐλέησον ἡμᾶς ὁ Θεὸς κατὰ τὸ μέγα ἐλεός Σου, δεόμεθά Σου, ἐπάκουσον καὶ ἐλέησον.
 4. Ἐπι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὁρθόδοξων Χριστιανῶν.
 5. Ἀρχιεπισκόπου ἡμῶν [δεινός].
 6. Ἐπι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν Ἱερῶν, Ἱερομονάχων, ἱεροδιακόνων καὶ Μοναχῶν καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.
 7. Ἐπι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, διαφυλάξεως, συγχωρήσεως καὶ ἀφέσεως τῶν ἀμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν ἐνοριτῶν, ἐπιτρόπων, συνδρομητῶν καὶ ἀφιερῶν του ἁγίου ναοῦ τούτου.
 8. Ἐπι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ ναῷ τούτῳ, κοπιόντων, ψαλλόντων καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρά Σοῦ μέγα καὶ πλούσιον ἔλεος.
- Τερεύς:** Ὅτι ἐλεήμων καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός: Ἀμήν.

EYXH

Ἀναγνώστης:

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

Εὐλογητὸς εἶ, Κύριε. δίδαξόν με τὰ δικαιώματά σου. Εὐλογητὸς εἶ, Δέσποτα, συνέτισον μὲ τὰ δικαιώματά σου. Εὐλογητὸς εἶ, Ἄγιε, φώτισόν με τοῖς δικαιώμασί σου. Κύριε, τὸ ἐλεός σου εἰς τὸν αἰῶνα, τὰ ἔργα τῶν χειρῶν σου μὴ παρίδης.

Σοὶ πρέπει αἶνος, σοὶ πρέπει ὕμνος, σοὶ δόξα πρέπει, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(Ὁ Λαὸς κάθεται)

Διάκονος: Πληρώσωμεν τὴν ἐσπερινὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Χορός: Κύριε ἐλέησον

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

Pascha Sunday Afternoon - 415

Thomas aber, der Zwölf einer, der da heißt Zwilling, war nicht bei ihnen, da Jesus kam. Da sagten die andern Jünger zu ihm: Wir haben den Herrn gesehen. Er aber sprach zu ihnen: Es sei denn, daß ich in seinen Händen sehe die Nägelmale und lege meinen Finger in die Nägelmale und lege meine Hand in seine Seite, will ich's nicht glauben.

RUSSIAN

Фома же, один из двенадцати, называемый Близнец, не был тут с ними, когда приходил Иисус. Другие ученики сказали ему: мы видели Господа. Но он сказал им: если не увижу на руках Его ран от гвоздей, и не вложу перста моего в раны от гвоздей, и не вложу руки моей в ребра Его, не поверю.

ROMANIAN

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ARABIC

أَمَّا تُوْمَا أَحَدُ الْإِثْنَيْ عَشَرَ الَّذِي يُقَالُ لَهُ
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إِصْبِعِي فِي أَثَرِ الْمَسَامِيرِ وَأَضَعُ يَدِي فِي جَنْبِهِ لَا أُوْمِنُ».

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

Deacon:

1. Let us all say with all our soul and with all our mind, let us say.
 2. O Lord Almighty, God of our Fathers, we pray to You; hear us, and have mercy.
 3. Have mercy on us, O God, according to Your great mercy; we pray to You; hear us, and have mercy.
 4. Again, we pray for all devout and Orthodox Christians.
 5. Again we pray for our Archbishop [name].
 6. Again, we pray for our Brethren; the Priests, Hiero-monks, Deacons, and Monks, and all our Brotherhood in Christ.
 7. Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness, and the remission of sins of the servants of God, and for the parishioners, the council, the subscribers and benefactors of this Holy Church.
 8. Again, let us pray for those, who bring fruits of the earth, and for those, who do good works in this Holy and Sacred Church; for those, who serve and sing in it; and for those here present, who anticipate Your great and plenteous mercy.
- Priest:** For You are a God of mercy, love and compassion, and to You we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the Ages of Ages.

Choir: Amen.

THE EVENING PRAYER

Reader:

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

Blessed are You, O Lord; teach me Your statutes. Blessed are You, O Master; grant me understanding of Your statutes. Blessed are You, O Holy One; enlighten me with Your statutes. Your mercy, O Lord, endures forever; do not overlook the works of Yours own Hands.

To You, praise, worship, and glory is befitting; to the Father and to the Son, and to the Holy Spirit, now and ever, and to the Ages of Ages. Amen.

(The Faithful sit)

Deacon: Let us complete our evening supplication to the Lord.

Choir: Lord, have mercy.

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

Pascha Sunday Afternoon - 415

Χορός: Κύριε ἐλέησον

(Εἰς τὰς κάθε αἰτησιν ὁ Χορός ψάλλει «Παράσχου Κύριε».)

Διάκονος:

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

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

Χορός: Σοί, Κύριε.

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

Χορός: Ἀμήν.

(Ὁ Λαὸς ἐγείρεται)

Τερεῦς: Εἰρήνη πᾶσι.

Χορός: Καὶ τῷ Πνεύματι σου.

Διάκονος: Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνομεν.

Χορός: Σοὶ Κύριε.

Τερεῦς: Εἴη τὸ κράτος τῆς βασιλείας σου εὐλογημένον καὶ δεδοξαμένον, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Χορός: Ἀμήν.

(p. 498) Ἦχος β΄.

ΑΠΟΣΤΙΧΑ

1. Ἡ Ἀ - νά - στα - σίς Σου Χρι - στὲ Σω - τήρ ἄ - πα - σαν ἐ - φώ - τι - σε τὴν
I A - na - sta - sis Sou Chri - ste So - tir a - pa - san e - fo - ti - se tin

οἱ - κου - μέ - νην, καὶ ἀ - νε - κα - λέ - σω τὸ ἴ - δι - ον
I - kou - me - nin, ke a - ne - ka - le - so to i - dhi - on

πλά - σμα. Παν - το - δύ - να - με Κύ - ρι - ε, δό - ξα Σοι.
pla - sma. Pan - do - dhi - na - me Ky - ri - e, dho - xa Si.

Ἦχος πλ. α΄. (Heirmological)

2. Ἀναστήτω ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ Αὐτοῦ, καὶ φυγέτωσαν ἀπὸ προσώπου Αὐτοῦ
Anastito o Theos, ke dhiaskorpisthitosan i echthri Aftou, ke fighetosan apo prosopou Aftou

οἱ μι - σοῦν - τες Αὐ - τόν. Πά - σχα ἰ - ε - ρὸν ἡ - μῖν σή - με - ρον ἀ - να - δέ - δει - κται.
i mi - soun - des Af - ton. Pa - scha i - e - ron i - min si - me - ron a - na - dhe - dhi - kte,

Choir: Lord, have mercy.

(The choir responds to the Entreaties with, "Grant this, O Lord".)

Deacon:

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

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

Choir: To You, O Lord.

Priest: For You are a Merciful and Loving God, and to You we ascribe glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the Ages of Ages.

Choir: Amen.

(The Faithful stand)

Priest: Peace be to all.

Choir: And to your Spirit.

Deacon: Let us bow our heads to the Lord.

Choir: To You, O Lord.

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

Choir: Amen.

(p. 498) Ἦχος β΄.

ΑΠΟΣΤΙΧΑ

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pla - sma. Pan - do - dhi - na - me Ky - ri - e, dho - xa Si.

Ἦχος πλ. α΄. (Heirmological)

2. Ἀναστήτω ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ Αὐτοῦ, καὶ φυγέτωσαν ἀπὸ προσώπου Αὐτοῦ
Anastito o Theos, ke dhiaskorpisthitosan i echthri Aftou, ke fighetosan apo prosopou Aftou

οἱ μι - σοῦν - τες Αὐ - τόν. Πά - σχα ἰ - ε - ρὸν ἡ - μῖν σή - με - ρον ἀ - να - δέ - δει - κται.
i mi - soun - des Af - ton. Pa - scha i - e - ron i - min si - me - ron a - na - dhe - dhi - kte,

Πά-σχα και - νόν, Ἄ-γι-ον Πά-σχα μυ-στι - κόν· Πά-σχα παν-σε - βά-σμι-ον· Πά - σχα Χρι-
Pa-scha ke - non, A-ghi-on, Pa-scha mi-sti - kon, Pa-scha pan-se - va-smi-on, Pa - scha Chri-

- στός ὁ λυ - τρω - τής. Πά-σχα ἄ-μω - μον· Πά-σχα μέ - γα· Πά-σχα τῶν πι-στῶν· Πά - σχα τὸ
- stos o li - tro - tis, Pa-scha a-mo-mon, Pa-scha me - gha, Pa-scha ton pi-ston, Pa-scha, to

πύ - λας ἡ - μῖν τοῦ Πα-ρα - δει-σου ἀ - νοῖ - ξαν· Πά-σχα, πάν-τας ἄ-γι - ἄ - ζον πι-στούς.
pi - las i - min tou Pa-ra - dhi-sou a - ni - xan, Pa-scha, pan-das a-ghi - a - zon pi-stous.

3. Ὡς ἐκ-λείπει καπνός, ἐκλιπέτωσαν ὡς τήκεται κηρός ἀ-πὸ προ - σώ-που πυ - ρός. Δεῦ-τε ἀ-πὸ
3. Os e - klipi kapnos, eklipetosan, os tikete kiros a-po pro - so-rou pi - ros. Dhef-te a-po

θέ - ας Γυ - ναί - κες εὐ - αγ-γε - λί-στρι-αι, καὶ τῇ Σι - ῶν εἶ-πα-τε· Δέ - χου παρ' ἡ - μῶν χα-
the - as Ghi - ne - kes ev - an-ge - li-stri-e, ke ti Si - on i-pa-te, Dhe-chou par i - mon cha-

- ρᾶς εὐ-αγ - γέ-λι - α, τῆς Ἄ-να - στα-σε-ως Χρι-στοῦ· τέρ-που, χό-ρευ - ε, καὶ ἀ - γάλ - λου
- ras ev-an - ge-li - a, tis A-na - sta-se-os Chri-stou, ter-rou, cho-rev - e, ke a - ghal - lou

Ἰ - ε - ρου-σα - λήμ, τὸν Βα-σι - λέ - α Χρι-στόν, θε-α-σα - μέ - νη ἐκ τοῦ μνή-μα-τος, ὡς Νυμ-
I - e - rou-sa - lim, ton Va-si - le - a Chri-ston, the-a-sa - me - ni ek tou mni-ma-tos, os Nim-

- φί-ον προ-ερ - χό - με - νον. 4. Οὕτως ἀπολοῦνται οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ· καὶ οἱ
- fi-on pro-er - cho - me - non. 4. Outos apolounde i amartoli apo prosopou tou Theou, ke i

δί-και-οὶ εὐ-φραν-θή-τω-σαν. Αἱ Μυ-ρο - φό - ροι Γυ - ναί - κες, ὄρ-θρου βα - θέ - ος, ἐ-πι-
dhi-ke - i ef - fran - thi-to-san. E Mi-ro - fo - ri Ghi - ne - kes, or-throu va - the - os, e-pi-

- στα-σαι πρὸς τὸ μνή - μα τοῦ Ζω-ο - δό - του, εὐ-ρον ἄγ-γε-λον, ἐ - πὶ τὸν λί - θον κα-θή-με-
- sta-se pros to mni - ma tou Zo-o - dho - tou, e-vron An-ge-lon, e - pi ton li - thon ka-thi-me-

an all - ven-er-a-ble Pas - cha; a Pas - cha, which is Christ the Re-deem-er; a spot-less

Pas - cha; a great Pas - cha; a Pas-cha of the faith - ful; a Pas-cha, which has

o - pened to us the gates of Par-a-dise; a Pas-cha sanc-ti-fy-ing all the faith - ful.

3. As the smoke vanishes, let them vanish as wax melts be-fore the fire. Come from the scene, O

Wom-en, bear-ers of good tid-ings, and say to Zi-on: "Re-ceive from us the tid - ings of

joy, of the Res-ur - rec - tion of Christ. De-light, dance, and be glad, O Je - ru-sa-lem,

for You have be-held Christ the King, as a Bride-groom com-ing forth from the Tomb."

4. So shall the sinners perish from the presence of God; and the right-eous shall re-joice.

The myrrh - bear-ing Wom - en, at ear-ly dawn drew near to the Tomb of the

Giv - er of Life, and found an An-gel sit-ting on the stone. And speak-ing to them, he said:

- νον, καὶ αὐ - τὸς προ-σφθεγ-ξά-με-νος, αὐ - ταῖς οὐ-τως ἔ-λε - γε· Τί ζη - τεῖ - τε τὸν
- non, ke af - tos pro-sfthegh-xa-me-nos, af - tes ou-tos e-le - ghe: Ti zi - ti - te ton

Ζῶν-τα με - τὰ τῶν νε-κρῶν; Τί θρη-νεῖ - τε τὸν Ἄ-φθαρ-τον ὡς ἐν φθο-ρᾷ; Ἄ-πελ - θοῦ-σαι κη-
Zon-da me - ta ton ne-kron? Ti thri-ni - te ton A-fthar-ton os en ftho-ra? A-pel - thou-se ki-

- ρύ - ξα - τε τοῖς Αὐ - τοῦ Μα-θη-ταῖς. 5. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα
- ri - xa - te, tis Af - tou Ma-thi-tas. 5. Afti i imera, in epiisen o Kyrios, aghalliasometha

καὶ εὐ-φραν-θῶ-μεν ἐν αὐ - τῇ. Πά-σχα τὸ τερ-πνόν· Πά-σχα Κυ - ρί - ου, Πά-σχα· Πά-σχα παν-σε-
ke ef-fran - tho-men en af - ti. Pa-scha to ter-pton, Pa-scha Ky - ri - ou, Pa-scha, Pa-scha pan-se-

- βά-σμι-ον ἢ - μῖν ἀ - νέ-τει-λε· Πά-σχα ἐν χα - ρᾷ ἀλ - λή-λους πε-ρι-πτυ-ξώ-με-θα· ὦ Πά-σχα,
- va-smi-on i - min a - ne-ti-le, Pa-scha en cha - ra al - li - lous pe-ri-ptu - xo-me-tha, o Pa-scha

λύ-τρον λύ - πης· καὶ γὰρ ἐκ Τά-φου σή-με-ρον, ὡ-σπερ ἐκ πα-στοῦ, ἐ - κλάμ-ψας Χρι-στός, τὰ
li-tron li - pis, ke ghar ek Ta - fou si-me-ron, o-sper ek pa-stou, e - klam-psas Chri-stos, ta

Γύ-ναι-α χα-ρᾶς ἔ-πλη-σε λέ - γων· Κη - ρύ - ξα-τε Ἄ-πο - στό - λους.
Ghi-ne-a cha-ras e - pli-se le - ghon, Ky - ri - xa-te A-po - sto - lis.

Δοξαστικόν. Ἦχος πλ. α' (Sticheraric)
6. Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ῳ
Dho - xa Pa - tri ke I - o ke A - ghi - o

Πνεῦ - μα - τι· καὶ νῦν καὶ ἀ - εῖ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ-
Pnev - ma - ti, ke nin ke a - i ke is tous e - o - nas ton e-

- ὦ - νων. Ἄ - μὴν. Ἄ-να - στά-σε-ως ἡ - μέ - ρα,
- o - non. A - min. A - na - sta - se - os i - me - ra,

"Why do you seek the Liv - ing a-mong the dead? Why do you mourn the In-cor - rupt-i-ble

one, a-mid cor - rup - tion? Go, and pro - claim it to His A - pos - tles."

5. This is the day, which the Lord has made, we shall re - joice and be glad in it.

A Pas - cha of de - light; a Pas - cha, the Lord's Pas - cha; an all - ven - er - a - ble

Pas - cha has dawned for us; a Pas - cha on which, let us em -

- brace one an - oth - er with joy. Oh! Pas - cha, re - demp - tion from sor - row! For from the

tomb to - day, as from a brid - al cham - ber, Christ has shone forth, and filled the

Wom - en with joy, say - ing: "Pro - claim it to the A - pos - tles."

Doxasticon. 1st Plagal Tone. (Sticheraric.)
6. Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly

Spir - it; now and ev - er, and to the Ag - es of Ag - es.

καὶ λαμ-πρυν - θῶ - μεν τῇ Πα - νη - γύ - ρει, καὶ ἀλ-
 ke lam-brin - tho - men ti Pa - ni - ghi - ri, ke al-

- λή - λους πε - ρι - πτυ - ξῶ - με - θα. Εἶ - πω-
 - li - lous pe - ri - pti - xo - me - tha. I - po-

- μεν ἀ - δελ - φοί, καὶ τοῖς μι - σοῦ - σιν ἢ - μάς; Συγ-χω-
 - men a - dhel - fi, ke tis mi - sou - sin i - mas; Sin-cho-

- ρή - σω - μεν πάν - τα τῇ Ἄ - να - στά - σει,
 - ri - so - men pan - ta ti A - na - sta - si,

καὶ οὐ - τῶ βο - ῆ - σω - μεν
 ke ou - to vo - i - so - men:

(Ὅλοι μαζί)

Χρι - στός ἀ - νέ - στη ἐκ νε - κρών, θα - νά - τω θά - να - τον πα-
 Chri - stos a - ne - sti ek ne - kron, tha - na - to tha - na - ton pa-

- τή - σας, καὶ τοῖς ἐν τοῖς μνή - μα - σι, ζω - ῆν
 - ti - sas, ke tis en tis mni - ma - si, zo - in

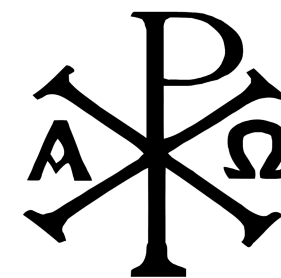
χα - ρι - σά - με - νος. νος.
 cha - ri - sa - me - nos. nos.



A - men. It is the Day of Res - ur - rec - tion! Let us shine
 forth in splen - dor for the Fes - ti - val, and em - brace
 one an - oth - er. Let us say, "O breth - ren, e - ven to those, who do
 not love us; let us for - give all things in the Res - ur -
 - rec - tion, and thus, let us ex - claim:

(All together)

Christ is ri - sen from the dead, tramp - ling down Death
 by death, and up - on those in the tombs be -
 - stow - ing Life. Life.



ΑΠΟΛΥΣΙΣ

Ίερεύς:

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

Ὁ ἀναστὰς ἐκ νεκρῶν, καὶ θανάτῳ θάνατον πατήσας, καὶ ἐν τοῖς μνήμασι, ζῶν ἡμιθάνατος, 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, ἱκεσίαις τοῦ τιμίου, ἐνδόξου, προφήτου Προδρόμου καὶ Βαπτιστοῦ Ἰωάν-νου, 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, [Ἁγιοι τῆς ἡμέρας], οὓ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος καὶ ἐλεήμων Θεός, καὶ πάντων τῶν Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

(Ὁ Ίερεύς ὑψῶν τὴν ἀνημμένην λαμπάδα λέγει τρεῖς φορές.)

Ίερεύς:

Χριστὸς ἀνέστη.

Λαός:

Ἀληθῶς ἀνέστη.

(Ἡ βεβαίωση τοῦ ἀναστημένου Χριστοῦ καὶ ἡ ἀπάντηση ἀπὸ τὸ ἐκκλησιασμα ἐπαναλαμβάνεται δύο ἀκόμη φορές.)

Ίερεύς:

Δόξα τῇ ἁγίᾳ αὐτοῦ τριήμερῳ Ἐγέρσει.

Λαός:

Προσκυνοῦμεν αὐτοῦ τὴν τριήμερον Ἐγερσιν.

Ίερεύς:

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζῶν ἡμιθάνατος.

Λαός:

Ἀληθῶς ἀνέστη ὁ Κύριος.

END OF SERVICE



THE DISMISSAL

Priest:

Glory to You, O God, our Hope, Glory to You.

May Christ, our true God, Who arose from the dead, through the intercessions of His all pure and Holy Mother; the power of the precious and Life-giving Cross; the protection of the honored Bodiless Powers in Heaven; the supplication of the honored, glorious Prophet and Forerunner, John the Baptist; the Holy, glorious and All-laudable Apostles; the Holy, glorious, and victorious Martyrs; our Saintly and God-bearing Fathers; [local patron saint]; the Holy and righteous divine ancestors Joachim and Anna; [of the Saints of the current day], whom we commemorate, and of all the Saints, have mercy on us, and save us, as a Good, and Loving, and Merciful God.

(The Priest raising a lighted candle joyfully proclaims:)

Priest:

Christ is Risen!

The Congregation:

Truly, He is Risen.

(The affirmation of the risen Christ and the response from the congregation is repeated two more times.)

Priest:

Glory to His third-day Resurrection.

The Congregation:

We worship His third-day Resurrection.

Priest: (In recitation; not chanting.)

Christ is risen from the dead, trampling down Death by death, and upon those in the tombs, bestowing life.

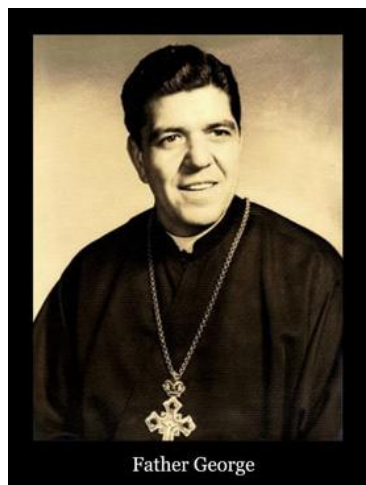
The Congregation:

Truly, the Lord is risen..

END OF SERVICE



A Note from the Translator



Until I compiled the first ever complete Greek-English Holy Week-Easter Book almost four decades ago, it was almost impossible for the average parishioner to follow the profound and moving services of Holy Week and Easter. There was no book, either in Greek or English, spelling out the services. All the service books were full of cross references, so that by the time one referred to a given page, it was impossible to find one's place again, as the priest or chanter had continued to read while the search was on. Even in the Orthodox country of Greece, there was no comparable book.

As pastor of one of the largest parishes in America, St. Paul Church in Hempstead, New York, I saw this as a basic need for my parishioners. Painstakingly, I compiled the services completely, so that everyone could easily follow. The book was very well received internationally. Since then, another generation has come to be, and conditions have changed. There has been a growing outcry from various sources for modernizing the English. Having conducted a survey among our clergy, the overwhelming response was that the English should indeed be modern, despite the fact that so many preferred the original.

This new translation will, we hope, please the present and future generations by presenting to them a more understandable text.

In consideration for the owners of the original editions, I have meticulously strived to keep the same format, page for page, so that they may continue to use their books, despite the hymns being worded differently in many instances.

Yes, to remain contemporary there is always a price! It is my sincere hope that this book will serve you as well as the original version enlightened your parents and grandparents.

Fr. George L. Papadeas, 1996

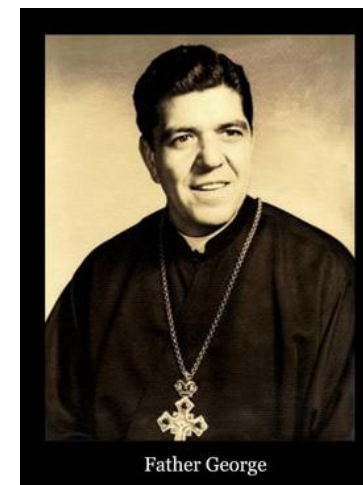
BIOGRAPHY OF FATHER GEORGE

Fr. George L. Papadeas (1918-2011) was a highly respected presbyter of the Greek Orthodox Archdiocese of America. Born in Pennsylvania to Greek immigrants, he was a scholar and master of both the Greek and English languages. He was a charter class member of the first Greek Orthodox theological seminary in Pomfret Center, Connecticut, and graduated as valedictorian in 1942. He was the first American-born clergyman to be ordained in the Greek Orthodox Church. He served the Church for over 69 years at parishes in Hempstead, Long Island, New York, in Greece, and in Daytona Beach, Florida. He had also served as Dean of the Archdiocesan Cathedral in New York City.

He received countless recognitions including the Order of Phoenix medal from the king of Greece and the title of Head Protopresbyter given by the Archbishop of America, a lifetime honor given to only one priest. He was President of the National Clergy Benevolent Association, the forerunner of the present Archdiocesan Pension Fund. He authored many translations of Greek Orthodox services, including the first translation of Holy Week and Easter services, which remains to this day a standard used around the world.

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This Third Edition of Fr. George L. Papadeas' *Holy Week—Easter* service book was undertaken to correct certain typo-graphical errors and to digitize the layout so that future editions could be updated using modern electronic innovations.

We are aware that there have been sporadic criticisms of this book for not including all of the services of Holy Week, but only the most commonly performed ones. These omissions were deliberate in order to keep the size and weight of the book more manageable. Since then, the book has reflected the common practices in parish churches, and the result has been widespread use throughout the world for over sixty years, as of this writing.

We are also aware that Fr. Papadeas did not include the traditional repeats of some of the hymns that fulfill the numerical quotas that are designated to be given in the services. We left this intact in the belief that Fr. George was trying to reduce the length of the services in consideration for the health of the clergy and to encourage attendance.

Other improvements in this book are the restoration of some of the unintentionally omitted responses, the updating of the typeface and formatting of the Greek texts, an increase in the size of the pages, and a larger font size for easier reading.

A separate Hymnal book was created to provide all of the music with the English texts properly set to the melodic formulas and models of Byzantine chant. Digital versions of each book were created and made available for use with tablets and phones.

We sincerely hope that this new edition will continue to serve and edify the congregations of the future.

Elias Papadeas, 2023

CHRIST IS RISEN IN BYZANTINE NOTATION

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Christ is ris - en from the dead,

tram - pling down death by death,

and up - on those in the tombs, be - stow - ing Life.



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