

The Holy Week Readings
of the
Coptic Rite

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GREAT AND HOLY WEEK

Prayers for Every Hour

The Paschal Doxology

Yours is the power, the glory, the blessing, and the might, forever. Amen. Emmanuel, our God and our King	Thok té ti gom nem pi o-oo nem pi esmoo nem pi amahi sha ench: Amen: Emmanoo-eel pen Nooti pen Ooro.	ΘΩΚ ΤΕ †ΧΟΥ ΝΕΜ ΠΩΟΥ ΝΕΜ ΠΙΣΜΟΥ ΝΕΜ ΠΙΑΜΑΞΙ ΨΑ ΕΝΕΞ: ΑΜΕΝ: ΕΜΜΑΝΟΥΗΛ ΠΕΝΝΟΥ† ΠΕΝΟΥΡΟ.	Lakal qowa wal magd wal baraka wal 'izza, ilal abad. Amen. Emmanu-eel, Ilahna wa Malikuna.
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Yours is the power, the glory, the blessing, and the might, forever. Amen. O my Lord Jesus Christ	Thok té ti gom nem pi o-oo nem pi esmoo nem pi amahi sha ench: Amen: Pa Chois Isos Pi Khristos:	ΘΩΚ ΤΕ †ΧΟΥ ΝΕΜ ΠΩΟΥ ΝΕΜ ΠΙΣΜΟΥ ΝΕΜ ΠΙΑΜΑΞΙ ΨΑ ΕΝΕΞ: ΑΜΕΝ: ΠΑΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ:	Lakal qowa wal magd wal baraka wal 'izza, ilal abad. Amen. Ya Rabbi Yasu'al Masi,
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Beginning with the Eleventh hour of Tuesday, the following is added:

O my Good Saviour.	Pa Sotir en Aghathos.	ΠΑΣΩΤΗΡ ΝΑΤΑΘΟΣ.	Mukhallissi es- Saleh.
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Beginning with the eve of Great Firday, the following is added as well:

The Lord is my strength and song, and has become my salvation.	Ta gom nem pa esmoo pe ep Chois: af shopi nee evsotiria ef-owab.	ΤΑΧΟΥ ΝΕΜ ΠΑΣΜΟΥ ΠΕ ΠΒΟΙΣ: ΑΨΩΠΙ ΝΗΙ ΕΥΣΩΤΗΡΙΑ ΕΨΟΤΑΒ.	Qowati wa tasbiati howaa Rabb wa sara li khalasan muqaddasan.
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Then, the final verse is said:

Yours is the power, the glory, the blessing, and the might, forever.	Thok té ti gom nem pi o-oo nem pi esmoo nem pi amahi	ΘΩΚ ΤΕ †ΧΟΥ ΝΕΜ ΠΩΟΥ ΝΕΜ ΠΙΣΜΟΥ ΝΕΜ ΠΙΑΜΑΞΙ ΨΑ	Lakal qowa wal magd wal baraka wal 'izza, ilal
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Amen.	sha eneh: Amen.	ἔνεχ: ἀμην.	abad. Amen.
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Our Father...	Je Pen Yot...	χε: πενιωτ...	Ya Abana...
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The Introduction to the Gospel

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel.

Ke ypertoo kat axio thiné imas: tis akro asé-os too Agio Evangelio: Kirion ke ton Thé-on imon: iketevsomen sophia orthi akoosomen too Agio Evangelio.

Κε ὑπερτοῦ κατὰ ζωῆς ἡμᾶς: τῆς ἀκροῦ ἀσεως τοῦ ἀγίου εὐαγγελίου: κυρίον κε τὸν θεὸν ἡμῶν: ἱκετεύσωμεν σοφίᾳ ὀρθῇ ἀκούσωμεν τοῦ ἀγίου εὐαγγελίου.

Reader:

A reading from the Holy Gospel according to Saint ____.

Pi Ognostis:

Owanagnosis evol khen pi Evangelion Eth-owab kata ____ Agio.

πᾶναγνωστῆς:

Ὁτᾶναγνωστῆς ἐβόλθεν πιεὺς εὐαγγέλιον ἐθοῦαβ κατὰ ____ ἀγίου.

People:

Glory to You, O Lord.

Pi La-os:

Doxa Si Kyrié

πληθος:

Δοξα σὶ κυρίε

The Introduction to the Commentary

Presbyter:

In the Name of the

Pi Oo-eeb:

Khen ef Rän en ti Trias:

πιστῆς:

Ἦεν φραν ἡττριάς:

Trinity,

People:

The Co-Essential.

Pi La-os:

En Omoosios:

πιλαος:

ἸϞΟΜΟΟΥΣΙΟΣ:

Presbyter:

The Father and the Son

Pi Oo-eeb:

Ef Yot nem ep Shiri:

πιουηβ:

εΦΙΩΤ ΝΕΜ ΠΩΗΡΙ:

People:

And the Holy Spirit

Pi La-os:

Nem pi Pnevma Eth-
owab.

πιλαος:

ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ.

During the Evening hours only, the following is added:

Presbyter:

Hail to you, O Mary,

Pi Oo-eeb:

Shéré ne Maria:

πιουηβ:

ΧΕΡΕ ΝΕ ΜΑΡΙΑ:

People:

The fair dove,

Pi La-os:

Ti etchrompi ethnesos:

πιλαος:

ΤΙ ΕΤΧΡΟΜΠΙ ΕΘΝΕΣΩΣ:

Presbyter:

Who has borne unto us

Pi Oo-eeb:

Thi-et as misi nan:

πιουηβ:

ΘΗΕΤΑΣΜΙΣΙ ΝΑΝ:

People:

God the Logos.

Pi La-os:

Em Ef Nooti pi Logos.

πιλαος:

ΕΜ ΕΦ ΝΟΟΤΙ ΠΙ ΛΟΓΟΣ.

During the Morning hours only, the following is added:

Presbyter:

O True Light,

Pi Oo-eeb:

Pi Oo-oini enta ef Mee:

πιουηβ:

ΠΙΟΥΩΙΝΙ ΕΝΤΑ ΕΦ ΜΕΕ:

People:

Who enlightens

Pi La-os:

Fi-et er-oo-oini:

πιλαος:

ΦΙΕΤΕΡΟΥΩΙΝΙ:

Presbyter:

Every man

Pi Oo-eeb:

Eromi niven:

ΠΙΟΤΗΒ:

ΕΡΩΜΙ ΝΙΒΕΝ:

People:

Who comes into the
world.

Pi La-os:

Ethnioo é-pi kosmos.

ΠΙΛΑΟΣ:

ΕΘΝΗΟΥ ΕΠΙΚΟΣΜΟΣ.

The Commentary

Before the Commentary, the reader says:

The commentary for the ____ hour of {the eve of} ____day of the Holy Pascha. Its blessings be with us. Amen.

After the Commentary, the reader says:

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ending of the Commentary

Presbyter:

Christ our Saviour

Pi Oo-eeb:

Pi Khristos pen Sotir:

ΠΙΟΤΗΒ:

ΠΙΧΡΙΣΤΟΣ ΠΕΝΣΩΤΗΡ:

People:

Came and suffered,

Pi La-os:

A fee af shep emkah:

ΠΙΛΑΟΣ:

ΑΦΙ ΑΦΩΕΠΩΚΑΖ:

Presbyter:

That through His Passion

Pi Oo-eeb:

Hina khen Nef emkavh

ΠΙΟΤΗΒ:

ΖΙΝΑ ΧΕΝ ΝΕΦ ΕΜΚΑΒΗ:

People:

He may save us.

Pi La-os:

Entef soti emmon.

ΠΙΛΑΟΣ:

ΕΝΤΕΦ ΣΩΤΙ ΕΜΜΟΝ.

Presbyter:

Let us glorify Him

Pi Oo-eeb:

Maren ti o-oo Naf:

ΠΙΟΥΗΒ:

ΜΑΡΕΝ ΤΨΟΥΝΑΦ:

People:

And exalt His Name,

Pi La-os:

Ten chisi em Pef Rän:

ΠΙΛΑΟΣ:

ΤΕΝΧΙΣΙ ΕΜ ΠΕΦΡΑΝ:

Presbyter:

For He has had mercy on
us

Pi Oo-eeb:

Je Af ér oo-nai neman:

ΠΙΟΥΗΒ:

ΖΕ ΑΦΕΡΟΥΝΑΙ ΝΕΜΑΝ:

People:

According to His great
mercy.

Pi La-os:

Kata Pef nishti en nai.

ΠΙΛΑΟΣ:

ΚΑΤΑ ΠΕΦΝΙΣΤΗ ΕΝ ΝΑΙ.

The Great Litany

The presbyter says the Great Litany. The congregation responds to each verse with "Lord have mercy." In the morning only, the people offer a metanoia (prostration) while responding.

The Litany for the Evening Hours

We ask and entreat You, O Lord, God the Father; and the Holy Only-Begotten Son, the Creator and Ruler of all; and the Holy Spirit, the Giver-of-Life—the Holy Trinity—to Whom every knee bows down, those in heaven and those on earth. We ask You, O Lord, to hear us and have mercy upon us.

For the sake of the peace from on high and the unity of all churches in

the whole world, monasteries, and the holy congregations, their dwellers and their keepers, O God, have compassion on Your creation and save it from all evil. We ask You, O Lord, to hear us and have mercy upon us.

O You Who through Your might provided for the life of man before his creation, and made all things for him through Your wisdom, and

adorned the skies with stars, the earth with vegetation, trees, and vineyards, and the valleys with pastures and flowers: Now, O our King, accept the prayers of Your servants who are standing here before You, saying, "We ask You, O Lord, to hear us and have mercy upon us."

O Great and Holy God, Who created man in His image and likeness and gave him a living and a reasoning soul, have mercy and compassion, O Lord, on Your creation which You have created, and send us Your mercy from Your holy highest and from Your prepared mansion. We ask You, O Lord, to hear us and have mercy upon us.

O You Who saved Your servant Noah the righteous, his children, their wives, and the clean and unclean animals from the flood, in order to renew the earth: We ask You, O Lord, to hear us and have mercy upon us.

O Creator and Provider of all, deliver Your people from the flood of the sea of this vain world, and remove from them and from the animals all harm, and give the birds their provisions. For You provide for the beasts and the young ravens their sustenance. We ask You, O Lord, to hear us and have mercy upon us.

O You, Who were received as a guest by Your servant Abraham, sat at his table and blessed his offspring: Now also, O our King, accept the prayers of Your servants and Your priests standing before You. Have compassion on the world and save Your people from all hardships. Dwell in them and accompany them. We ask You, O Lord, to hear us and have mercy upon us.

We ask You, O Lord, to guard us from all evil, and to have pity on Your creation and all Your people, for the eyes of all wait upon You and You give them their food in due season. O You Who gives food to all flesh, the help of those who have no helper, and the hope of the hopeless: We ask You, O Lord, to hear us and have mercy upon us.

O You Who sees the lowly with watchful eyes of protection; Who saved Joseph from his master's wife, set him over Egypt, and spared him the days of distress, that his brothers and father Jacob came, knelt down before him, and took from him wheat for the sustenance of their children and their cattle: Likewise, we bow our heads and worship You, and give thanks to You, O our Creator, and Provider for everything, concerning everything, and in

everything. We ask You, O Lord, to hear us and have mercy upon us.

O God, the Logos of the Father, Who works in the Law, the prophets, and the Old Covenant, and perfects them, save Your people from all tribulations and govern their lives according to Your good will. Save us from droughts and calamities. We ask You, O Lord, to hear us and have mercy upon us.

O You Who provided for the people of Israel for forty years in the wilderness of Sinai, having neither houses nor store houses: Now, O my Lord, protect Your people, support them, and bless their homes and store houses with Your heavenly blessings. We ask You, O Lord, to hear us and have mercy upon us.

O You Who accepted the prayer of Elias the Tishbite, when the sky rained and the earth brought forth fruit, and blessed the barrel of meal and the cruse of oil in the house of the widow, accept the prayers of Your people through the prayers of Your saints and holy prophets. We ask You, O Lord, to hear us and have mercy upon us.

O God, with eyes full of mercy, have compassion on the world and bless their crops and their store houses, even the little that they have. Raise the waters of the rivers accord-

ing to their measure, and give good temper to the winds, bless the Nile of Egypt this year and every year, [and the land of ____], rejoice the face of the earth, and sustain us, the sons of men. We ask You, O Lord, to hear us and have mercy upon us.

O You Who accepted the repentance of the Ninevites when they all fasted, and received the confession of the right-hand thief on the Cross, likewise, make us also worthy of Your favour and of Your compassion, that we may call upon You, saying, "Remember us, O Lord, when You come in Your Kingdom." Accept the repentance of Your servants, their confessions, their fasting, their prayers, and their offerings, which are offered on Your holy altars as a sweet savour of incense, and have mercy on them. We ask You, O Lord, to hear us and have mercy upon us.

O You, the Mighty Ruler, Chastiser, Healer, and Physician of souls and bodies, Who tested His servant Job, healed him from his calamity, and recompensed him with more than what he had: Have mercy on Your people and save them from all hardships, calamities, temptations and distress, O You the Upholder of those who trust in You. We ask You,

O Lord, to hear us and have mercy upon us.

O Christ our God, the Logos of the Father, Who sanctified His holy Disciples, washed their feet, and made them leaders of the believers and guides of the Faith; and through them satisfied the hungry souls; and taught them to pray, saying, "Our Father, Who art in heaven, lead us not into temptation but deliver us from evil." We ask You, O Lord, to hear us and have mercy upon us.

O Miracle- and Wonder-Worker, Who fed the thousands with five loaves, raised the dead, and blessed the wedding at Cana of Galilee: Now, O our Master, bless the bread, oil, plants, bee hives, trades, and all the works of Your servants. We ask You, O Lord, to hear us and have mercy upon us.

O Lord, save Your people and protect them with the life-giving sign of Your Cross. Raise the status of the Christians all over the world, and soften the hearts of their rulers towards them. Fill their hearts with compassion towards our brethren, the poor and the needy, and take away from them all evil. We ask You, O Lord, to hear us and have mercy upon us.

O You Who entrusted us with Your holy Covenant, Your Body and

Your Blood on the altar, by the action of Your Holy Spirit on the bread and wine, and commanded us, saying, "Do this in remembrance of Me:" We ask You, O Lord, to hear us and have mercy upon us.

O Christ our God, have mercy on Your people and the successor of Your Apostles. Give blessing to the fruits of the earth and gladness to the heart of man, through the abundance of the fruits, the corn, the wine, and the oil. We ask You, O Lord, to hear us and have mercy upon us.

O You, Begotten of the Father, Who was incarnate of the holy Virgin Mary, in the fullness of time; Who said to His holy Apostles, "Go and preach all nations, baptizing them and teaching them all things that I have commanded you. Look, I am with you always, even to the end of the world:" Be also with Your people who cry to You, saying, "We ask You, O Lord, to hear us and have mercy upon us."

O Forgiver of sins and Bestower of good things, forgive the sins of Your people and cleanse them from all stain, wash them from all deception, and keep them from every false oath, all envy, and all slander. Take away from their hearts all evil thoughts, superstitions, doubts, pride

and cruelty. We ask You, O Lord, to hear us and have mercy upon us.

You are the stronghold of our salvation, O Theotokos, the invincible fortress. Bring to naught the counsels of the adversaries, and turn the afflictions of your servants into joy. Defend our cities, fight for the Orthodox kings and rulers, and pray for the peace of the world and the churches. We ask You, O Lord, to hear us and have mercy upon us.

O God of mercy and compassion, Lord of all comfort, do not be wrathful with us. Do not rebuke us for our evil deeds or for the multitude of our sins. Do not be angry with us or let Your anger endure forever. Listen, O God of Jacob, and look down, O God of our help. Protect the world from death, scarcity, pestilence, exile, the sword of the enemies, earthquakes, terror, and all fearsome events. We ask You, O Lord, to hear us and have mercy upon us.

For the sake of our protection under Your mighty and holy hand, we ask You to keep for us the life of our honoured father, the patriarch, Abba ____, and his partner in the apostolic liturgy, our father the [bishop / metropolitan] Abba ____, Confirm them on their throne for many quiet and peaceful years. We

ask You, O Lord, to hear us and have mercy upon us.

O Christ our God, we ask of Your Goodness and Your great mercy, to keep for us the lives of our fathers, the metropolitans, the bishops, the hierarchs, the rulers, and the shepherds. Confirm the sheep of Your flock; give protection to the presbyters, purity to the deacons, strength to the elders, understanding to the young, chastity to the virgins, ascetism to the monks and the nuns, purity to those in wedlock, and protection to the women. We ask You, O Lord, to hear us and have mercy upon us.

Again we ask for the safe return of the travellers and those who are lost. Provide for the widows and orphans; satisfy the hungry and the thirsty. Those who are in debt, pay their debts and forgive them; those who are in prisons and afflictions, give them freedom. Heal the sick and the bedridden; repose the departed. We ask You, O Lord, to hear us and have mercy upon us.

O God of our saintly fathers, do not forsake those whom You have created with Your holy hands. O You Who showed forth Your love to mankind, accept from Your mother intercession on our behalf. Save, O Lord, a humble people; do not

forsake us, nor give us up to the end,
for the sake of Your Holy Name,
and for the sake of Abraham Your
beloved, Isaac Your servant, and

Jacob Your holy one. Do not Forget
Your covenant with us, or deprive us
of Your mercy. We ask You, O Lord,
to hear us and have mercy upon us.

The Litany for the Morning Hours

Presbyter:

Let us bend our knees.

Pi Oo-eeb:

Eklinomen ta ghonata.

ΠΙΟΤΗΒ:

ΚΛΙΝΩΜΕΝ ΤΑ ΣΟΝΑΤΑ.

People:

Have mercy upon us, O
God the Father, the
Pantocrator.

Pi La-os:

Nai nan Ef Nooti ef Yot
pi Pantokrator.

ΠΙΛΑΟΣ:

ΝΑΙ ΝΑΝ ΦΝΟΥΤ ΦΙΩΤ
ΠΙΠΑΝΤΟΚΡΑΤΩΡ.

Presbyter:

Let us stand, then bend
our knees.

Pi Oo-eeb:

Anastomen eklinomen ta
ghonata.

ΠΙΟΤΗΒ:

ΑΝΑΣΤΩΜΕΝ
ΚΛΙΝΩΜΕΝ ΤΑ ΣΟΝΑΤΑ.

People:

Have mercy upon us, O
God, our Saviour.

Pi La-os:

Nai nan Ef Nooti pen
Sotir.

ΠΙΛΑΟΣ:

ΝΑΙ ΝΑΝ ΦΝΟΥΤ
ΠΕΝΣΩΤΗΡ.

Presbyter:

Again, let us stand, then
bend our knees.

Pi Oo-eeb:

Ke anastomen eklinomen
ta ghonata.

ΠΙΟΤΗΒ:

ΚΕ ΑΝΑΣΤΩΜΕΝ:
ΚΛΙΝΩΜΕΝ ΤΑ ΣΟΝΑΤΑ.

People:

Have mercy upon us, O
God, and (again) have

Pi La-os:

Nai nan Ef Nooti owoh
nai nan.

ΠΙΛΑΟΣ:

ΝΑΙ ΝΑΝ ΦΝΟΥΤ ΟΥΟΖ
ΝΑΙ ΝΑΝ.

mercy.

Presbyter:

Pray that God have mercy and compassion on us, hear us, help us and accept the supplications and prayers of His saints, for that which is good, on our behalf, at all times, and forgive us our sins.

Pray for the peace of the one, holy, catholic and apostolic, orthodox Church, for God's salvation among the people, and for stability in all places, that He may forgive us our sins.

Pray for our fathers and our brethren who are sick with any sickness, whether in this place or in any place, that Christ our God may grant us, with them, health and healing, and forgive us our sins.

Pray and entreat for our fathers and our brethren who are travelling, and those who intend to travel anywhere. Straighten all their ways, whether by sea, rivers, lakes, roads, or those who are travelling by any other means, that Christ our God may guide them and bring them back to their own homes in peace, and forgive us our sins.

Pray and entreat for the air of heaven, the fruits of the earth, the trees, the vines, and for every fruit-bearing tree in all the world, that

Christ our God may bless them, bring them to perfection in peace without harm, and forgive us our sins.

Pray and entreat that Christ our God may give us mercy and compassion before the mighty sovereigns, and soften their hearts towards us for that which is good at all times, and forgive us our sins.

Pray and entreat for our fathers and brethren who have fallen asleep and reposed in the Faith of Christ since the beginning: our holy fathers the archbishops and our fathers the bishops; our fathers the hegomens and our fathers the priests, and our brethren the deacons; our fathers the monks; and our fathers the laymen; and for the full repose of Christians, that Christ our God may repose all their souls in the Paradise of Joy; and we too, accord mercy unto us, and forgive us our sins.

Pray and entreat for those who have care for the sacrifices, offerings, first fruits, oil, incense, coverings, reading books and altar vessels, that Christ our God reward them in the heavenly Jerusalem, and forgive us our sins.

Pray and entreat for the catechumens among our people, that the Lord our God may bless them, open the eyes of their hearts, confirm them in the orthodox Faith till the last breath, and forgive us our sins.

Pray and entreat for the safety of this church and every church, and every monastery of the Orthodox peoples; the deserts and the elders who dwell therein; and for the safety of the world altogether, that Christ our God may keep us and them from every evil, and forgive us our sins.

Pray and entreat for the life and the standing of our honoured father the high priest, Papa Abba ____, and his partner in the apostolic liturgy, our father the [metropolitan / bishop] Abba ____, that Christ our God may keep thier lifes unto us, confirm them on their thrones for many years and peaceful times, and forgive us our sins.

Pray and entreat for our fathers, the Orthodox bishops, in every place of the whole world; and the hegumens, the priests, the deacons, and all the orders of the Church; that Christ our God may keep them and strengthen them, and forgive us our sins.

Pray and entreat for this, our assembly, and for every assembly of the Orthodox [people], that the Lord

our God may bless them and conclude them in peace, and forgive us our sins.

Pray and entreat for the rulers of the holy Church and all the priestly orders, that the Lord our God may bless them and strengthen them, and forgive us our sins.

Pray and entreat for the Christ-loving governors who asked us to remember them according to their names, that the Lord our God may bless them, remember them in His mercy, give them grace before the mighty sovereigns, and forgive us our sins.

Pray and entreat for the needy, the farmers, the infirm, and for all distressed souls, that the Lord our God may have compassion upon them and us, and forgive us our sins.

Pray and entreat for those who are afflicted, those who are in prisons or dungeons, and those who are in exile or captivity; or those who are held in the bonds of demons, that the Lord our God may set them free from their afflictions, and forgive us our sins.

Pray and entreat for all the souls that are gathered together with us today in this place, to ask mercy for their souls, that the mercy of God may overtake us and them, and that He may forgive us our sins. Pray and

entreat for those who have bidden us to remember them, each one according to his name, that Christ our God may remember them in goodness at all times, and forgive us our sins.

Pray and entreat for the rising of the waters of the rivers this year, that Christ our God may bless them and raise them according to their measure; that He may give joy to the face of the earth, sustain us, the sons of men, save the cattle, protect the world from death, scarcity, pesti-

lence, exile and the sword of the enemies; that He may accord tranquility, peace and safety to the holy Church; that He may raise the status of the Christians all over the world until the last breath, and forgive us our sins.

Pray and entreat for this Holy Pascha of our Good Saviour, that He may conclude it for us in peace, and show unto us all the joy of His glorious Resurrection in peace, and forgive us our sins.

The Conclusion

The presbyter raises the cross in his right hand and says,

God, have mercy upon
us,
settle [Your] mercy upon
us,
and accord mercy to us
in Your Kingdom.

Ef Nooti nai nan:
thesh oo-nai eron:
ari oo-nai neman:
khen Tek Met-ooro.

Φνοϋ† ναι ναν:
θεω οϋναι ερον:
αριοναι νεμαν:
χεν τεκμετορο.

The People then sing the following anti-phonicallly:

Lord have mercy. [6]

Kyrié eleison. [6]

κυριε ελεησον.

O King of Peace,
give us Your peace,
accord to us Your peace,
and forgive us our sins.

Ep Ooro enté ti Hirini:
moi nan en Tek hirini:
semni nan en Tek hirini:
ka nen novi nan evol.

Ποτρο ντε †ειρηνη:
μοι ναν ντεκειρηνη:
σεμνι ναν ντεκειρηνη:
χα νεννοϋι ναν εβολ.

Lord have mercy. [6]

Kyrié eleison. [6]

κῡρίε ἐλεῆσον.

Disperse the enemies
of the Church.
Fortify Her that
She may not be shaken
forever.

Gor evol en ni gagi:
enté ti Ekklesia:
Ari sovt Eros:
en neskim sha eneh.

Χωρ ἐβολ ἡνιχαχι:
ἡτε ἱεκκκλησία:
ἀρισωτ ἐρος
ἡνεσκίω ὡα ἡνεη.

Lord have mercy. [6]

Kyrié eleison. [6]

κῡρίε ἐλεῆσον.

Emmanuel our God
is now in our midst,
in the glory of His Father,
and the Holy Spirit.

Emmanoo-cel pen Nooti:
khen ten miti tinoo:
khen ep o-oo enté Pef
Yot:
nem pi Pnevma Eth-
owab.

Εμμανουήλ Πεννοῦ†:
ἔεν τενωη† 19†νοῦ:
ἔεν πῶοῦ ἡτε Πεφιωτ:
νεμ πι Πίπνευμα
εθοῦαβ.

Lord have mercy. [6]

Kyrié eleison. [6]

κῡρίε ἐλεῆσον.

May He bless us all,
purify our hearts,
and heal the sicknesses
of our souls and our
bodies.

Entef esmoo eron tiren:
entef toovo en nen heet:
entef talcho en ni shoni:
enté nen psiki nem nen
soma.

Ἠτεψμοῦ ἐρον τηρεν:
ἡτεψτοῦωο ἡνενζητ
ἡτεψταλδῶ ἡνιψωνι:
ἡτε νενψυχῇ νεμ
νενσωα.

Lord have mercy. [6]

Kyrié eleison. [6]

κῡρίε ἐλεῆσον.

We worship You, O
Christ,
with Your Good Father,
and the Holy Spirit,
for You have been
crucified and saved
us.

Ten oo-osht Emmok: O
Pi Khristos:
nem Pek Yot en
Aghathos:
nem pi Pnevma Eth-
owab:
je av ashk ak soti emmon.

†ΕΝΟΤΩΨΤ ΰΜΟΚ Ω
ΠΙΧΡΙΣΤΟΣ:
ΝΕΜ ΠΕΚΙΩΤ ΝΑΤΑΘΟΣ:
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΤΑΒ:
ΧΕ ΑΤΑΨΚ ΑΚΩ†
ΰΜΟΝ.

The End-of-Service Hymn

Amen. Alleluia.
Glory be to the Father
and to the Son and to
the Holy Spirit,
both now, and always,
and to the age of ages.
Amen.

Amen: Alleluia:
Doxa Patri ke Eio ke
Agio Pnevmati:
ke nyn ke a-ee
ke ees toos é-onas ton é-
onon: Amen.

ΑΜΕΝ ΑΛΛΗΛΟΥΙΑ:
ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ
ΑΓΙΩ ΠΝΕΥΜΑΤΙ:
ΚΕ ΝΥΝ ΚΕ ΑΙ
ΚΕ ΙC ΤΟΥC ΕΩΝΑC ΤΩΝ
ΕΩΝΩΝ: ΑΜΗΝ.

We proclaim and say,
“O our Lord Jesus Christ,
Who was crucified on the
Cross,
Crush Satan under our
feet.”

Ten osh evol engo
emmos:
je “O pen Chois Isos Pi
Khristos:
Fi-et av ashf é-pi Stavros:
ek ékhomkhem em ep
Satanas:
sa pe seet en nen
chalavg.”

†ΕΝΩΨ ΕΒΟΛ ΕΝΧΩ
ΰΜΟC:
ΧΕ Ω ΠΕΝΘΟΙC ΙΗΣΟΥC
ΠΙΧΡΙCΤΟC:
ΦΗΕΤΑΤΑΨ
ΕΠΙCΤΑΥΡΟC:
ΕΚΕΘΟΜΘΕΜ ΰΠCΑΤΑΝΑC
CΑΠΕCΗΤ ΉΝΕΝΘΑΛΑΥΧ.

Save us and have mercy
on us.
Lord have mercy.

Soti emmon owoh nai
nan:
Kyrié eleison:

CΩ† ΰΜΟΝ ΟΥΑΘ
ΝΑΙΝΑΝ:
ΚΥΡΙΕ ΕΛΕΗCΟΝ

Lord have mercy.
Lord bless. Amen.

Kyrié eleison:
Kyrié evlogison: Amen.

ΚΥΡΙΕ ΕΛΕΗΣΟΝ
ΚΥΡΙΕ ΕΥΛΟΓΗΣΟΝ ΑΜΗΝ.

Bless me.
See, the metanoia.
Forgive me.
Say the blessing.

Esmoo eroi.
Ees ti metanoia.
Ko nee evol.
Go em pi esmoo.

ΕΣΜΟΟ ΕΡΟΙ:
ΙΣ ΤΗ ΜΕΤΑΝΟΙΑ:
ΧΩ ΝΗΙ ΕΒΟΛ
ΧΩ ΑΠΙΣΜΟΟ.

The Paschal Blessing

Presbyter:

May Jesus Christ our True God, Who deigned to suffer of His own will, and was crucified on our behalf, bless us with every spiritual blessing, help us, and conclude for us this Holy Pascha in peace; and show unto us the joy of His glorious Resurrection for many peaceful years. Through the supplications and prayers which our Lady, the lady of us all, the holy Mother of God, Saint Mary, makes for us; and [those of] all the choirs of the angels and archangels, and the patriarchs, and the prophets, and the Apostles, and the martyrs, and the just, and the righteous, and the ascetics, and the confessors, and the anchorites; and the blessing of the holy Mother of God, first and last; and the blessing of the Holy Pascha of our Good Saviour. May their holy blessing, and their grace, and their might, and their favour, and their love, and their help, be with us all, forever. Amen.

Christ (is) our God.

Pi Khristos pen Nooti.

ΠΙΧΡΙΣΤΟΣ ΠΕΝΝΟΥΤ.

People:

Pi La-os:

ΠΙΛΑΟΣ:

Amen. So be it.

Amen: Ys eshopi.

ΑΜΗΝ ΕΣΕΨΟΠΙ.

Presbyter:

O King of peace,
grant us Your peace,
establish for us Your
peace,
and forgive us our sins.
For Yours is the power,
the glory, the bless-
ing, and the might,
forever. Amen.

Ποῦρο ἡ τε †εἰρηνη:
μοι ναν ἡ τεκεῖρηνη:
σεμνι ναν ἡ τεκεῖρηνη:
χα νεννοβι ναν ἐβολ:
χε θωκ τε †χομ νεμ
πιωον νεμ πιςμοον νεμ
πιὰμαζι ψα ἐνεζ:
αμεν.

People:

Our Father...

Pi La-os:

Je Pen Iot...

πῖλαος:

Χε Πενιωτ...

Lazarus Saturday

The Morning or Prime Prophecies

Genesis 49:1-28

From the book of Genesis of Moses the Prophet. His blessing be upon us. Amen.

And Jacob called his sons, and said, "Assemble together so that I may tell you what will happen to you in the last days.

Assemble together, and hear, O sons of Jacob;

listen to Israel your father.

Ruben, you are my firstborn,
my might, and the beginning of
my children,

hard to be bear, *hard and* self-willed.

Unstable as water in your insolence; do not boil over.

For you went up to the bed of your father;

then you defiled the couch on which you went up!

Symeon and Levi are brothers;
they accomplished injustice by their choice.

May my soul not come into their council,

and may my inward parts not press in on their assembly;

for in their wrath they killed men,
and in their passion they hamstringed a bull.

Cursed be their anger, for it was self-willed;

and their wrath, for it has grown hard!

I will divide them in Jacob,
and scatter them in Israel.

Judah, your brothers will praise you;

and your hands will be on the back of your enemies;

your father's sons will bow down before you.

Judah is a lion's cub;

from the tender plant, my son, you have gone up.

When you reclined, you slept like a lion,

and like a lion cub. Who will rouse him?

A ruler will not be wanting from Judah,

nor a leader from his loins,

until the things stored up for him come,

and he is the expectation of nations.

Binding his foal to the vine,

and the foal of his donkey to its branch,

he will wash his garment in wine
and his clothes in the blood of grapes.

His eyes are gladdened from the wine,
and his teeth *are* whiter than milk.

Zaboulon will dwell on the sea-coast,
and he *will be* near a haven for ships,
and will extend to Sidon.

Issachar has desired what is good,
resting between the inheritances;
and when he saw the resting place—that it was good,
and the land—that it was fertile,
he subjected his shoulder to hard work,
and became a farmer.

Dan will judge his own people,
as one tribes in Israel.
And let Dan become a snake on the road,
lying in ambush on the path,
biting a horse's heel,
and the rider will fall backward,
waiting for the salvation of the Lord.

As for Gad, a raider-gang will plunder him,

but he will plunder them, *in* close pursuit.

As for Aser, his bread will be abundant,
and he will provide dainties to rulers.

Nephthali is a spreading stem,
bestowing beauty on its fruit.

Joseph is a grown son,
an enviable grown son,
O my youngest son, return to me.
The devised evil plans against him,
and reviled him,
and the archers were taking aim at him.

But their bow and arrows were crushed with force,
and the tendons of the arms for their hands were enfeebled
because of the hand of the Mighty One of Jacob;

Since then, he is the one who strengthened Israel,
from the God of your father;
and my God helped you,
and He blessed you with the blessing from heaven above,
and the blessing of earth containing all things,
because of the blessing of the breasts and of the womb,
the blessings of your father and your mother—

it has prevailed above the blessing
of the stable mountains, and everlasting hills;

they will be upon the head of Joseph,

and on the crown of the brothers
of whom he led.

Benjamin is a ravenous wolf;
In the early morning he will still be
eating,

and in the evening he will distribute food.

All these *are* the twelve sons of Jacob, and their father spoke these words to them, and he blessed them; he blessed each of them according to his own blessing.

Glory to the Holy Trinity.

Isaias 40:9-31

From the book of Isaias the Prophet. His blessing be upon us. Amen.

O you who brings glad tidings to Zion,

go up on the high mountain;
lift up your voice with strength,
you who brings glad tidings to Jerusalem;

lift it up, do not fear;
say to the cities of Judah,
“see your God!”

See the Lord is coming with strength,

and *his* arm is with authority;
see, His reward is with Him,
and *His* work before Him.

He will tend his flock as a shepherd,

and He will gather the lambs with His arm,

and shall comfort those who are with young.

Who has measured the water in His hand,

and the heaven with a span,
and all the earth with a handful?

Who has weighed the mountains in scales

and the forests with a balance?

Who has known the mind of the Lord?

And who has been His counsellor, to instruct Him?

Or with whom has He taken counsel, and he has instructed Him?

Or who has taught Him judgment?

Or who has taught Him the way of understanding?

All the nations are counted as a drop in a bucket,

and as the balance of a scale,
and will be counted as spittle?

Lebanon is not enough to burn,
nor are all four-footed animals
enough for a whole-burnt offering.
And all the nations are as nothing
and are counted as nothing.

To whom have you compared the
Lord?

Or with what likeness have you
compared Him?

Has an artisan made an image,
or the goldsmith, after casting
gold,
gilt it, *and* made it a likeness of
Him?

For an artisan chooses wood that
will not decay,

and enquires wisely how he should
set up his image,

and *what to do so* that it will not be
toppled.

Will you not know? Will you not
hear?

Has it not been declared to you
from the beginning?

Have you not known the founda-
tions of the earth?

It is He Who holds the circle of
the earth,

and its inhabitants are like grass-
hoppers,

Who has set up the heaven like a
vault,

and stretched *it* out like a tent to
live in,

Who makes rulers He establishes
to rule to be as nothing,

and has made the earth as nothing.

For they will not plant, nor will
they sow,

neither will their root take root in
the ground:

He has blown upon them, and
they are withered,

and a storm will carry them away
like stubble.

“Now then, to whom have you
likened Me,

that I should be exalted?” says the
Holy One.

Lift up your eyes on high, and see,
Who has displayed all these
things?

He Who brings forth his host by
number;

He who calls them all by name;
because of the great His glory,
and by the might of His strength,
nothing has escaped Your notice.

For do not say, O Jacob,
and why have you spoken, O Isra-
el, *saying*,

“My way is hidden from God,
and my God has taken away *my*
judgement, and has departed?”

And now, have you not known?
Have you not heard?

the everlasting God,
the God who formed the ends of
the earth,

will not hunger or grow weary,
and there is no searching of His
understanding.

He gives strength to the hungry,
and sorrow to those who do not
grieve.

For the young *men* will hunger,
and the young will be weary,
and the chosen *men* will be power-
less;
but those who wait for God will
renew *their* strength;

they will mount up with wings like
eagles;
they will run, and not be weary;
they will walk, and not hunger.
Glory to the Holy Trinity.

Zephaniah 3:14-20

From the book of Zephaniah the Prophet. His blessing be upon us. Amen.

Rejoice, O daughter of Zion!
Cry aloud, O daughter of Jerusa-
lem!
Be glad, and rejoice with your
whole heart,
O daughter of Jerusalem!
The Lord has taken away your
iniquities;
He has redeemed you from the
hand of your enemies.
the Lord, the King of Israel, is in
your midst;
you will not see evil any more.
At that time the Lord will say to
Jerusalem,
“Be of good courage, O Zion;
do not let your hands grow slack.
The Lord your God is in you;
the Mighty One will save you;
He will bring gladness to you,
and will renew you with His love;
and He will be glad over you with
delight as on a day of feasting.
And I will gather your broken
ones.

Alas! Who has taken up a re-
proach against her?”

“Look, I *will* act among your for
your sake
in that time,” says the Lord,
“and I will save her who has been
thrust out,
and receive her who has been re-
jected;
and I will make them a praise,
and renowned throughout the
whole earth.

And *their enemies* will be ashamed at
that time,
when I deal well with you,
and in the time when I will accept
you;
for I will make you renowned and
a praise
among all the nations of the earth,
when I turn back your captivity
before you,” says the Lord.
Glory to the Holy Trinity.

Zechariah 9:9-15a

From the book of Zechariah the Prophet. His blessing be upon us. Amen.

“Rejoice greatly, O daughter of Zion!

Proclaim aloud, O daughter of Jerusalem!

Look, your King is coming to you;
He is righteous, and saving;

He is meek and riding on a donkey, and a young foal.

And He will destroy the chariots from Ephraim,

and the horse from Jerusalem,

and the bow of war will be utterly destroyed,

and *there will be* abundance and peace from the nations,

and He will rule over the waters as far as the sea,

and the rivers *to* the ends of the earth.”

“And by the blood of your covenant,

you have sent forth your prisoners from the pit that has no water.

You will dwell in the fortress, you prisoners from the assembly,

and I will restore you double for one day of your captivity.

For I have bent you, O Judah, *as* a bow for Myself;

I have filled Ephraim,

and I will raise up your children, O Zion,

against the children of the Greeks, and I will handle you like a warriors’ sword.”

And the Lord will be over them,

and He will go forth like lightning,

and the Lord Almighty will trumpet with the trumpet,

and will come with His threatening storm.

The Lord Almighty will protect them.

Glory to the Holy Trinity.

The Morning or Prime Gospel

Psalm 29:4, 12

A Psalm of David.

O Lord, You have brought my soul up from Hades;

You have saved me from those who go down to the pit.

You have turned my mourning into dancing;

You have torn off my sackcloth

and clothed me with gladness.

Alleluia.

Luke 18:35-43

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Luke. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

As he came near Jericho, a certain blind man sat by the road, begging. Hearing a crowd going by, he asked what this meant. People told him that Jesus of Nazareth was passing by. He cried out, "Jesus, you son of David, have mercy on me!" Then, those who led the way rebuked him, ordering him to be quiet. But the blind man cried out all the more, "You son of David, have mercy on me!"

Standing still, Jesus commanded that the blind man be brought to him.

When the man had come near, Jesus asked him, "What do you want me to do?"

The man replied, "Lord, that I may see again!" Jesus said to him, "Receive your sight. Your faith has healed you."

Immediately, the man received his sight and began to follow Jesus, glorifying God. When all the people saw this, they praised God. *Glory be to God forever.*

The Pauline Epistle

1 Corinthians 2:1-8

A chapter from the First Epistle of our teacher Paul to the Corinthians. His blessing be upon us. Amen.

When I came to you, brethren, I did not come with excellence of speech or wisdom, proclaiming to you the testimony of God. Indeed, I resolved not to know anything among you, except Jesus Christ, and him crucified. I was with you in weakness, in fear, and in much trembling. My speech and my preaching were not in persuasive words of human wisdom but in demonstration of the Spirit and of power, so that your faith would not stand by human wisdom but in the power of God. However, we [do]

speaking wisdom among those who are full grown; yet it is a wisdom 'not of this world', nor of the rulers of this world, who are coming to nothing. Instead, we speak God's wisdom in a mystery, the wisdom that was hidden, which God had foreordained before the ages for our glory, [a wisdom] which none of the rulers of this world recognized. For if they had recognized this wisdom, they would not have crucified the Lord of glory!

The grace of God the Father be with you all. Amen.

The Catholic Epistle

1 Peter 1:25b-2:6

The Catholic Epistle from the First Epistle of our teacher Peter. His Blessing be upon us. Amen.

This is the word of Good News which was preached to you.

Therefore, putting away all wickedness, deceit, hypocrisy, envies, and all evil speaking, as newborn babies, long for the pure milk of the Word, so that you may grow from it. If indeed you have tasted that the Lord is gracious, come to him who is a living stone, rejected by men but chosen by God and precious. You also, as living stones, are being built

up as a spiritual house to be a holy priesthood, in order to offer up spiritual sacrifices that are acceptable to God through Jesus Christ. As the Scripture has it:

Behold, I lay in Zion a chief cornerstone, chosen, and precious:

Whoever believes in him will not be disappointed.

Do not love the world, nor the things which are in the world. The world shall pass away and all its desires; but he who does the will of God shall abide forever. Amen.

The Praxis

Acts 27:38-28:10

A chapter from the Acts of our fathers the pure Apostles, who were invested with the grace of the Holy Spirit. Their blessing be with us all. Amen.

When they had eaten enough, they lightened the ship by throwing out the wheat into the sea. When day came, they did not recognize the land but noticed a cove with a beach, and they decided to try to drive the ship onto it. Casting off the anchors, they left them in the sea, at the same time untying the rudder ropes. Hoisting up the foresail to the wind, they made for the beach. But coming to a place with cross-currents, they beached the vessel. The front of the ship struck and remained immovable while the

stern began to break up by the violence of the waves.

The soldiers' advice was to kill the prisoners, so that none of them would swim out and escape. But the centurion, desiring to save Paul, kept them from carrying out their plan. He gave orders that those who could swim should throw themselves overboard first and go to shore. The rest should follow, some on planks, and some on other things from the ship. And so it was that they all escaped safely to the land.

Once safe on the shore, we learned that the island was called Malta. The natives showed us unusual kindness; they kindled a fire and welcomed us all because it was raining and cold. But as Paul was gathering a bundle of sticks and placing them on the fire, a viper came out because of the heat and fastened itself on his hand. When the natives saw the creature hanging from his hand, they said one to another, "There is no doubt that this man is a murderer! He has escaped from the sea but Justice has not allowed him to live." However, Paul shook off the creature into the fire and remained unharmed. Nevertheless, they expected that he would have swollen or suddenly fallen down dead. After watching for a long

time and seeing nothing bad happen to him, they changed their minds and said that he was a god!

Now, in the vicinity of that place were lands belonging to the leader of the island, [a man] named Publius who welcomed us and courteously entertained us for three days. It also happened that Publius' father was bedridden, sick with fever and dysentery. Paul went to see him, prayed, and laying his hands on him, healed him. After this had taken place, the rest of the people who had diseases in the island also came, and they were cured. They honored us in many ways, and when we sailed off, put on board the things that we needed.

The word of the Lord abides in this church and in every church. Amen.

The Liturgy Gospel

Psalm 128:8bc, 2

A Psalm of David.

The blessing of the Lord be upon you;
we bless you in the Name of the Lord.
many times have they warred against me from my youth,
yet they could not prevail against me.

Alleluia.

John 11:1-45

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

Now a certain man was sick, Lazarus of Bethany, the village of Mary

and her sister, Martha. It was that [same] Mary who had anointed the

Lord with ointment and wiped his feet with her hair and whose brother, Lazarus, was sick. So the sisters sent [word] to Jesus, saying, "Lord, behold, he whom you love is sick!" But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified by it." Now, Jesus loved Martha, and her sister, and Lazarus. Yet, when he heard that Lazarus was sick, he stayed two days in the place where he was. After this, he said to the disciples, "Let us go into Judea again."

The disciples told him, "Rabbi, the Jews were just trying to stone you, and you are going there again?"

Jesus answered, "Are there not twelve hours of daylight? Someone who walks in the day does not stumble because he sees the light of this world. But someone who walks in the night will stumble because the light is not in him." He said these things, and then added, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep."

At this, the disciples said, "Lord, if he has fallen asleep, he will recover."

Now, Jesus had spoken of his death, but they thought that he had spoken of taking rest in sleep. And so, Jesus told them plainly, "Lazarus is dead. I am glad for your sake that I was not there, so that you may believe. But, let us go to him."

Then Thomas (who is called Didymus) said to his fellow-disciples,

"Let us go also, so that we may die with him."

And so, when Jesus arrived, he found that Lazarus had been in the tomb four days already. Now, Bethany was near Jerusalem, about two miles away. Many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. Then, when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house.

Therefore, Martha said to Jesus, "Lord, if you had been here, my brother would not have died! Even now, I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise again."

Martha said to him, "I know that he will rise again in the resurrection at the last day."

Jesus said to her, "I am the resurrection and the life! The one who believes in me, even though he dies, will live! Whoever lives and believes in me will never die. Do you believe this?"

She answered, "Yes, Lord! I have come to believe that you are the Christ, the Son of God, he who comes into the world."

When she had said this, she went away, and called her sister Mary in private, saying, "The Teacher is here, and [he] is calling you."

When Mary heard this, she arose quickly and went to him. Now, Jesus had not yet come into the village, but was in the place where Martha had

met him. Then the Jews who were with Mary in the house consoling her saw that she got up quickly and went out. They followed her because they thought, “she is going to the tomb to weep there.” Therefore, when Mary came to where Jesus was and saw him, she fell down at his feet and said to him, “Lord, if you would have been here, my brother would not have died!”

When Jesus saw her weeping, and the Jews who came with her [also] weeping, he groaned in the spirit, and was troubled. He asked, “Where have you laid him?”

They told him, “Lord, come and see.”

Jesus wept.

At this, the Jews said, “See how much affection he had for Lazarus!” Some of them said, “Could not the one who opened the eyes of the man who was blind have also kept Lazarus from dying?”

Jesus therefore, being again deeply moved, came to the tomb. Now, it was a cave, and a stone was placed against it. Jesus said, “Take away the stone.”

Martha, the sister of the dead man, said to him, “Lord, by this time there is a stench, for he has been dead four days!”

Jesus said to her, “Did I not tell you that if you believed, you would see God’s glory?”

And so, they took away the stone from the place where the dead man was lying. Jesus lifted up his eyes, and said, “Father, I thank you that you have listened to me. I know that you always listen to me, but because of the multitude that stands around, I said this, so that they may believe that you sent me.” After saying this, he cried with a loud voice, “Lazarus, come out!”

Then, he who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Jesus said to them, “Unbind him, and let him go.”

As a result, many of the Jews who had come to Mary and had seen what Jesus had accomplished believed in him. *Glory be to God forever.*

Palm Sunday

The Evening or Vespers Gospel

Psalm 117:26,

A Psalm of David.

Blessed be he who comes in the Name of the Lord;
we have blessed you from the house of the Lord.

[Ordain a feast, in those who reach to the horns of the altar.]

Alleluia.

John 12:1-11

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

Six days before the Passover, Jesus came to Bethany where Lazarus (who had been dead and whom he had raised from the dead) lived. Therefore, they gave a supper for him there. Martha served while Lazarus was one of those who sat at the table with him. Then Mary took a pound of fragrance of pure nard, very precious; she anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the ointment. Then Judas Iscariot, Simon's son, one of his disciples and the one who would betray him, said, "Why was not this ointment sold for three hundred denarii and given to the poor?" Now, Judas said this, not

because he cared for the poor, but because he was a thief, and having the money box, he used to steal what was put into it. But Jesus said, "Leave her alone! She has kept this for the day of my burial. For you always have the poor with you, but you do not always have me."

Meanwhile, a large crowd of the Jews learned that Jesus was there. They came, not only for Jesus' sake, but also in order to Lazarus whom he had raised from the dead. The chief priests even conspired to put Lazarus to death as well, because on account of him, many of the Jews were going over to Jesus and believed in him. *Glory be to God forever.*

The Processional Gospel Before the Sanctuary

Psalm 103:4, 137:1ab, 2a

A Psalm of David.

Who makes spirits His Angels,
and His ministers flames of fire.
I will confess You, O Lord, . . . in the presence of the angels.
I will bow down toward Your holy temple.
Alleluia.

John 1:43-51

A reading from the Holy Gospel according to St. John. His blessing be upon us all. Amen.

On the next day, being determined to go out into Galilee, Jesus met Philip and said to him, "Follow me!" Now, Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathaniel and said to him, "We have found the one of whom Moses in the law and the prophets, have written: Jesus of Nazareth, the son of Joseph!"

Nathanael asked him, "Can anything good come out of Nazareth?" Philip replied, "Come and see!"

As Jesus saw Nathaniel coming to him, he said about him, "Behold, an Israelite indeed, in whom there is no deceit!"

Nathanael asked Jesus, "How do you know me?"

Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael replied, "Rabbi, you are the Son of God! You are King of Israel!"

Jesus said to him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!" He said to Philip, "Amen, amen, I tell you; hereafter, you will see heaven opened, and the angels of God ascending and descending upon the Son of Man."

Glory be to God forever.

The Processional Gospel Before the Icon of the Theotokos

Psalm 86:3, 5c, 7

A Psalm of David.

Glorious things are spoken of you, O city of God,
for the Most High Himself founded her.
How glad are all have their dwelling in you!
Alleluia.

Luke 1:39-56

A reading from the Holy Gospel according to St. Luke. His blessing be upon us all. Amen.

In those days, Mary arose and went into the hill country with haste, into a city of Judah. She entered into the house of Zacharias and greeted Elizabeth. And it happened that when Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice, she exclaimed, "Blessed are you among women, and blessed is the fruit of your womb! Why am I so favored, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the baby leaped in my womb out of joy! Blessed is she who believed, for the things which have been spoken to her from the Lord will be fulfilled!"

Mary's canticle or Magnificat

Mary said,

My soul magnifies the Lord

And my spirit has rejoiced in God
my Savior,

for he has looked at the humble
state of his handmaid.

For behold, from now on, all generations shall call me blessed. For he who is mighty has done great things for me, And Holy is his Name!

His mercy is for generations of generations on those who fear him.

He has shown strength with his arm,

He has scattered the proud in the imagination of their hearts,

He has put down princes from their thrones.

And has exalted the lowly.

He has filled the hungry with good things,

He has sent the rich away empty.

He has given help to Israel, his servant,

So that he might remember mercy,

As he spoke to our fathers,

to Abraham and his seed forever.

Mary stayed with Elizabeth for about three months, and then returned to her house. *Glory be to God forever.*

The Processional Gospel Before the Icon of Archangel Gabriel

Psalm 33:8, 9

A Psalm of David.

The Angel of the Lord will encamp around those who fear Him,
and He will deliver them.

O taste and see that the Lord is good;
blessed is the man who hopes in Him.

Alleluia.

Luke 1:26-38

A reading from the Holy Gospel according to St. Luke. His blessing be upon us all. Amen.

Now, in the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin's name was Mary. Having come in, the angel said to her, "Hail, full of grace! The Lord is with you! Blessed are you among women!"

But when she saw him, she was greatly troubled at the saying and considered what kind of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bring forth a son, and you will call his name 'Jesus.' He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, and he will reign

over the house of Jacob forever. And to his Kingdom there shall be no end."

Mary said to the angel, "How can this be, since I do not know a man?"

The angel answered her, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore, the holy one who is born from you will be called the Son of God. Behold, your relative Elizabeth has also conceived a son in her old age and this is the sixth month [of her pregnancy] for her who was called barren. For everything spoken by God is possible."

Mary said, "Behold, the handmaid of the Lord! Be it to me according to your word."

And the angel departed from her.
Glory be to God forever.

The Processional Gospel Before the Icon of Archangel Michael

Psalm 103: 20ab, 21

A Psalm of David.

Bless the Lord, all you His angels,
who are mighty in strength, who do His word.
Bless the Lord, all His Hosts,
His ministers who do His will.
Alleluia.

Matthew 13:44-52

A reading from the Holy Gospel according to St. Matthew. His blessing be upon us all. Amen.

The Kingdom of Heaven is like a treasure hidden in the field. When a man found it, he hid it again. In his

joy, he then goes and sells all that he has, and buys that field!

The Kingdom of Heaven is also like a man who is a merchant seeking fine pearls. Having found one pearl of great price, he went and sold all that he had and bought it.

The Kingdom of Heaven is like a dragnet cast into the sea which gathered fish of every kind. When the net was filled, people drew it up on the beach. They sat down and gathered the good fish into containers, but the bad they threw away. This is how it will be in the end of the age. The angels will come forth and

separate the wicked from the righteous, and they will cast them into the furnace of fire where there will be the weeping and the gnashing of teeth.”

Jesus said to them, “Have you understood all these things?”

They answered him, “Yes, Lord.”

He said to them, “Therefore, every scribe who has been made a disciple in the Kingdom of Heaven is like the owner of a house who brings out of his storeroom new and old things.” *Glory be to God forever.*

The Processional Gospel Before the Icon of St. Mark

Psalm 67:12, 13

A Psalm of David.

The Lord will give a word
to those proclaiming the Gospel to a great company,
The King of the forces of the Beloved
will grant them to divide the spoils
for the beauty of the house.

Alleluia.

Luke 10:1-12

A reading from the Holy Gospel according to St. Luke. His blessing be upon us all. Amen.

After these things, the Lord also appointed seventy others and sent them two by two ahead of him into every city and place where he was about to go. Jesus said to them, “The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. Go on your ways, [but] be aware that I am sending you out as lambs among

wolves. Do not carry a purse, a wallet, or sandals. Do not greet anyone on the way. Whatever house you enter, first say, ‘Peace be to this house.’ If a follower of peace is there, your peace will rest on him; but if not, it will return to you. Remain in that house, eating and drinking what they will give [you], for the laborer deserves his wages. Do not go from house to house. Whatever town you enter and

if the people welcome you, eat whatever is set before you. Heal the sick who are there and tell them, 'The Kingdom of God has come near to you!' But if you enter into any town and people there do not welcome you, go out into its streets and say,

'Even the dust from your city that clings to us, we wipe off against you. Nevertheless, know this, that the Kingdom of God has come near to you!' I tell you, it will be more tolerable in that day for Sodom than for such a city. *Glory be to God forever.*

The Processional Gospel Before the Icon of the Apostles

Psalm 18:4[b], 5

A Psalm of David.

[There is no speech nor language,
in which their voices are not heard.
Their message went out into all the earth,
and their words to the ends of the world.

Alleluia.

Matthew 10:1-8

A reading from the Holy Gospel according to St. Matthew. His blessing be upon us all. Amen.

He called to himself his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and sickness. The names of the Twelve apostles are: first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, whose surname was Thaddaeus;

Simon the Canaanite; and Judas Iscariot, who also betrayed him.

Jesus sent these twelve out, and gave them this instruction, "Do not go among the Gentiles and do not enter into any city of the Samaritans. Rather, go to the lost sheep of the house of Israel. As you go, preach and say: 'The Kingdom of Heaven is at hand!' Heal the sick, cleanse the lepers, and cast out demons. Freely you have received, give freely as well. *Glory be to God forever.*

The Processional Gospel Before St. George (Or Any Martyr)

Psalm 96:11, 12

A Psalm of David.

Light dawned for the righteous,
and joy for the upright in heart.
Be glad in the Lord, O you righteous,
and confess [Him] at the remembrance of His holiness.

Alleluia.

Luke 21:12-19

A reading from the Holy Gospel according to St. Luke. His blessing be upon us all. Amen.

But before all these things [happen], they will lay their hands on you and persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my Name's sake. It will turn out for you as an occasion to bear witness. Therefore, settle it in your hearts not to ponder in advance how to answer, for I will give you a mouth and

wisdom which all your adversaries will not be able to withstand or contradict. You will be handed over even by parents, brothers, relatives, and friends. Some of you will be put to death. You will be hated by all for my Name's sake, yet not a hair of your head will perish. By your endurance you will acquire your lives.
Glory be to God forever.

The Processional Gospel Before St. Anthony (Or Any Saint)

Psalm 67:36ab, 4

A Psalm of David.

God is wondrous among His Saints; the God of Israel
will give strength and power to His people.
But let the righteous be glad;
let them rejoice in the presence of God;
let them exult with delight and gladness.

Alleluia.

Matthew 16:24-28

A reading from the Holy Gospel according to St. Matthew. His blessing be upon us all. Amen.

Then Jesus said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his

cross, and follow me. For whoever desires to save his life will lose it, and whoever will lose his life for my sake

will find it. Indeed, what will it profit a man, if he gains the whole world, and loses his life? Or what will a person give in exchange for his life? For the Son of Man will come in the glory of his Father with his angels,

and then, he will render to everyone according to their deeds. Amen, I tell you: there are some standing here who will not have tasted death until they see the Son of Man coming in his Kingdom.” *Glory be to God forever.*

The Processional Gospel Before the North Door

Psalm 83:2, 3a

A Psalm of David.

How I love Your dwellings, O Lord of Hosts!
My soul longs and faints for the courts of the Lord.
Alleluia.

Luke 13:22-30

A reading from the Holy Gospel according to St. Luke. His blessing be upon us all. Amen.

Jesus was on his way through cities and villages, teaching and traveling onward to Jerusalem. Someone asked him, “Lord, are those who are saved [only] a few?”

Jesus replied, “Do your utmost to enter in by the narrow door! For I tell you that many will try to enter, but they will not be able. Once the master of the house has risen up and shut the door, you will stand outside and knock on the door, saying: ‘Lord, Lord, open to us!’ But then, he will answer, ‘I do not know you or where you come from!’ Then you will start saying, ‘We ate and drank in your

company and you taught in our streets!’

But the master will reply, ‘I tell you, I do not know where you come from! Depart from me, all you workers of iniquity.’ In that place, there will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets in the Kingdom of God, and yourselves being thrown outside. People will come from the east, west, north, and south, and they will have a place in the Kingdom of God. And behold, some are last who will be first and some are first who will be last.” *Glory be to God forever.*

The Processional Gospel Before the Baisen (Lakane)

Psalm 28:3, 4a

A Psalm of David.

The voice of the Lord is upon the waters.

The God of glory is thundering.

The Lord is upon many waters.

The voice of the Lord is strong.

Alleluia.

Matthew 3:13-17

A reading from the Holy Gospel according to St. Matthew. His blessing be upon us all. Amen.

Then, Jesus came from Galilee to the Jordan to be baptized by John. But John would have prevented him, saying, "I need to be baptized by you, and [it is] you who come to me?"

But Jesus answered and said to him, "Allow it for now, for it is fitting that in this way, we should fulfill all righteousness." Then John allowed Jesus [to be baptized]. After he had

been baptized, Jesus immediately came out of the water and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove and coming down on him. And behold, a voice from heaven said:

"This is my beloved Son, with whom I am well pleased!" *Glory be to God forever.*

The Processional Gospel Before The South Door

Psalm 117:19,20

A Psalm of David.

Open the gates of righteousness to me;

I will enter by them and confess the Lord.

This is the gate of the Lord;

the righteous will enter through it.

Alleluia.

Matthew 21:1-11

A reading from the Holy Gospel according to St. Matthew. His blessing be upon us all. Amen.

As they were approaching Jerusalem and came to Bethsphage, to the Mount of Olives, Jesus sent two disciples [ahead of the group]. He

told them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to

me. If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately, he will let them go."

All this was done so what had been spoken through the prophet might be fulfilled:

Tell the daughter of Zion,
behold, your King comes to you,
humble, and riding on a donkey,
on a colt, the foal of a donkey.

The disciples went and did exactly what Jesus had instructed them. They brought the donkey and the colt, laid their clothes on them, and Jesus sat

on them. A very great crowd spread their clothes on the road while others cut branches from the trees and spread them on the road. Many people went before him and those who followed kept shouting, "Hosanna to the son of David! Blessed is he who comes in the Name of the Lord! Hosanna in the highest!"

When he had come into Jerusalem, the entire city was stirred up and people were saying, "Who is this?" And the multitude answered, "This is the prophet, Jesus, from Nazareth of Galilee!" *Glory be to God forever.*

The Processional Gospel Before the Icon of St. John the Baptist

Psalm 51:10ab, 11cd

A Psalm of David.

But I am like a fruitful olive tree
in the house of God;
I will wait on Your Name,
for it is good in the sight of Your saints.

Alleluia.

Luke 7:28-35

A reading from the Holy Gospel according to St. Luke. His blessing be upon us all. Amen.

For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer; yet whoever is least in the Kingdom of God is greater than he."

When all the people and the tax collectors heard this, they declared God to be just since they had been baptized with John's baptism. However, the Pharisees and the lawyers rejected God's purpose, not being baptized by him themselves.

But the Lord said, "to what, then, can I compare the people of this generation? What are they like? They are like children who sit in the marketplace and who call one another, saying: 'We played the pipes to you, and you did not dance! We mourned, and you did not weep!' For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon!' The Son of Man came eating and drinking, and you

say, 'Behold, a glutton and a drunkard; a friend of tax collectors and

sinners!' Yet Wisdom is justified by all her children." *Glory be to God forever.*

The Morning or Prime Gospel

Psalm 67:20ab, 36 half of a, bc

A Psalm of David.

Blessed be the Lord God;

blessed be the Lord from day to day.

The God of Israel

will give strength and power to His people.

Blessed be God!

Alleluia.

Luke 19:1-10

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Luke. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

Jesus entered Jericho and was passing through town. There was a man named Zacchaeus who was a chief tax collector, and he was rich. He was trying to see who Jesus was, and could not because of the crowd, because he was short. He ran on ahead and climbed up into a sycamore tree to see Jesus who was [about] to pass that way. When Jesus came to the place, he looked up, saw Zacchaeus, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house!" He hurried, came down, and received Jesus with joy. But when the people

saw it, they all grumbled, saying, "He has gone in to stay with a man who is a sinner!"

Zacchaeus stood up and said to the Lord, "Behold, Lord, half of my goods I give to the poor. And if I have wrongfully obtained money from anyone, I restore four times as much!"

Then Jesus said to him, "Today, salvation has come to this house, because he, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost." *Glory be to God forever.*

The Pauline Epistle

Hebrews 9:11-28

A chapter from the Epistle of our teacher Paul to the Hebrews. His blessing be upon us. Amen.

But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation. It was not through the blood of goats and calves but through his own blood that he entered into the Holy Place once for all, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer (sprinkling those who have been defiled) could sanctify to restore the purity of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to offer divine service to the living God? For this reason, he is the mediator of a new covenant, since a death has occurred for the redemption of the sins that were under the first covenant, so that those who have been called may receive the promise of the eternal inheritance. Where there is a last will and testament, there must also be the death of the one who made it. A will comes into effect after death; it is never in force while the one who made it is still alive. That is why even the first covenant was dedicated without blood. For when Moses had proclaimed every commandment to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool and hyssop, and sprinkled both the book itself and all the people,

saying, "This is the blood of the covenant which God has commanded you."

Moreover, he sprinkled the tabernacle and all the vessels of the ministry in the same way, with the blood. According to the law, almost everything is purified with blood, and there is no remission [of sins] if there is no shedding of blood. Therefore, it was necessary that the copies of the heavenly things should be cleansed with these things, but the heavenly things themselves [had to be purified] with better sacrifices than these. For Christ did not enter into holy places made with hands, which are representations of the true [holy places], but into heaven itself in order to appear in the presence of God for us. Yet, this did not take place so that he would offer himself often, as the [Levitical] high priest does when he enters into the holy place year by year, not with their own blood. Otherwise, he would have had to suffer often since the foundation of the world. But now, at the end of the ages, he has been revealed once to put away sin by the sacrifice of himself. It is appointed for humans to die once, and after this come the judgment. It is the same with Christ: having been offered once to bear the sins of many, he will appear a second time, apart from sin-offering, to those who are eagerly waiting for him for salvation.

*The grace of God the Father be with you all.
Amen.*

The Catholic Epistle

1 Peter 4:1-11

The Catholic Epistle from the First Epistle of our teacher Peter. His Blessing be upon us. Amen.

Therefore, as Christ suffered for us in the flesh, arm yourselves with the same mind; for anyone who has suffered in the flesh has ceased from sin. Thus you should no longer live the rest of your time in the flesh for human lusts but to do God's will. For we have spent enough of our past time fulfilling the desires of [non-believing] Gentiles. We used to live in indecency, lusts, excess drinking, orgies, riotous behavior and abominable idolatries. They think it is strange that you no longer run with them into the same abusive lifestyle, and they speak evil of you. But they will give an account to him who is ready to judge the living and the dead! For this reason, the Good News was preached even to the dead, so that they might in the flesh undergo the judgment that faces all human beings

but [then] live in the spirit as to God. The end of all things is near! Therefore, be clear-minded, self-controlled and sober in prayer. Above all things, be committed to your mutual love, for love covers a multitude of sins. Be hospitable to one another, without grumbling. As each has received a gift, use it to serve each other, as good stewards of the grace of God in its various forms. If anyone speaks, let it be as the very words of God. If anyone serves, let it be with the strength that God supplies, so that in all things, God may be glorified through Jesus Christ, to whom belong the glory and the dominion unto ages of ages. Amen.

Do not love the world, nor the things which are in the world. The world shall pass away and all its desires; but he who does the will of God shall abide forever. Amen.

The Praxis

Acts 28:11-31

A chapter from the Acts of our fathers the pure Apostles, who were invested with the grace of the Holy Spirit. Their blessing be with us all. Amen.

Three months later, we set sail in a ship from Alexandria which had wintered in the island, whose figure-head was "The Twin Brothers." Touching at Syracuse, we stayed there

three days. From there, we circled around [the coastline] and arrived at Rhegium. The following day, a south wind sprang up and on the second day, we arrived in Puteoli. There, we

found brethren who entreated us to stay with them for seven days. And so, we approached Rome.

From there, having heard of us, the brethren came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God and took courage. When we reached Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to stay by himself with the soldier who guarded him.

Three days later, Paul called together those who were the leaders of the Jews. When they had assembled, he said to them, "Brothers, although I have done nothing against the people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans. After putting me on trial, the Romans wanted to release me because there was no grounds to put me to death. But when the Jews spoke against it, I was forced to appeal to Caesar, not that I had anything about which to accuse my nation. For this reason, therefore, I asked to see you and to speak with you, for it is because of the hope of Israel that I am bound with this chain."

They answered him, "We have not received letters from Judea concerning you, and no brother has come here to make a report or speak any evil of you. But we desire to hear from you what you think because it is

known to us that everywhere, people speak against this sect."

After making an appointment with Paul for a certain day, many more people visited him at his place of residence. From morning until evening, he explained and bore witness about [the things of] the Kingdom of God. He also tried to convince the Jews concerning Jesus, [quoting] both from the law of Moses and from the prophets. Some believed what was spoken, and others did not. Although disagreeing among themselves, they left after Paul had spoken one [last] word, "Rightly did the Holy Spirit speak to our fathers through Isaiah the prophet, saying:

'Go to this people, and say:

You will keep on hearing but never understand!

You will keep on seeing but never perceive!

For this people's heart has grown callous,

Their ears are dull of hearing,

And they have closed their eyes,

For fear that should see with their eyes, hear with their ears,

Understand with their heart, and would repent,

And I would heal them.'

Therefore, you should know that God's salvation is sent to the nations; they will listen!"

After Paul said these words, the Jews departed with a great dispute among themselves.

So Paul stayed two whole years in his own rented house, receiving everyone who came to visit him. With all boldness and without hindrance,

he proclaimed the Kingdom of God and taught about the Lord Jesus Christ.

The word of the Lord abides in this church and in every church. Amen.

The First Liturgy Gospel

Psalm 80:4, 2, 3

A Psalm of David.

Sound a trumpet at the new moon,
on the high day of our festival,
Rejoice in God our helper;
shout for joy to the God of Jacob.
Take up a psalm, and sound a drum,
a delightful harp with the lyre.

Alleluia.

Matthew 21:1-17

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Matthew. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

As they were approaching Jerusalem and came to Bethsphage, to the Mount of Olives, Jesus sent two disciples [ahead of the group]. He told them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately, he will let them go."

All this was done so what had been spoken through the prophet might be fulfilled:

Tell the daughter of Zion,

*behold, your King comes to you,
humble, and riding on a donkey,
on a colt, the foal of a donkey.*

The disciples went and did exactly what Jesus had instructed them. They brought the donkey and the colt, laid their clothes on them, and Jesus sat on them. A very great crowd spread their clothes on the road while others cut branches from the trees and spread them on the road. Many people went before him and those who followed kept shouting, "Hosanna to the son of David! Blessed is he who comes in the Name of the Lord! Hosanna in the highest!"

When he had come into Jerusalem, the entire city was stirred up and people were saying, "Who is this?" And the multitude answered, "This is the prophet, Jesus, from Nazareth of Galilee!"

Jesus entered into the temple of God and drove out all of those who did business there. He overthrew the table of the money changers and the seats of those who sold doves. He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a den of robbers!"

The blind and the lame came to him in the temple, and he healed

them. But when the chief priests and the scribes saw the wonderful things that he did and that children were shouting in the temple and saying "Hosanna to the son of David!", they were very displeased. They asked him, "Do you hear what these [children] are saying?"

Jesus replied, "Yes! Have you never read, 'Out of the mouth of babes and nursing babies you have prepared praise?'"

He left them, went out of the city to Bethany and spent the night there.

Glory be to God forever.

The Second Liturgy Gospel

Mark 11:1-11

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Mark. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

As they were approaching Jerusalem, at Bethsphage and Bethany near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go your way into the village that is facing you. Immediately as you enter into it, you will find a young donkey tied, on which no one has ever sat. Untie him, and bring him [to me]. If anyone asks you, 'Why are you doing this?' say, 'The Lord needs him and will send him back right away.'"

They went away and found a young donkey tied by a door outside, in the open street. As they untied him, some of the bystanders asked them, "What are you doing, untying

the young donkey?" The two disciples replied just as Jesus had said, and the people let them go.

They brought the young donkey to Jesus, threw their garments on it, and Jesus sat on it. Many spread their garments on the way, while others cut down branches from the trees and spread them on the road. Those who went in front as well as those who followed cried out,

"Hosanna! Blessed is he who comes in the Name of the Lord!"

Blessed is the kingdom of our father David that is coming in the Name of the Lord! Hosanna in the highest!"

Jesus entered Jerusalem and went into the temple. After looking around at everything, since it was now

evening, he went out to Bethany with the Twelve. *Glory be to God forever.*

The Third Liturgy Gospel

Luke 19:29-48

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Luke. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

It so happened that when he approached Bethsphage and Bethany, at the mountain that is called Olivet, he sent two of his disciples, saying, "Go your way into the village on the other side. There, as you enter, you will find a colt tied up, on which no man has ever sat. Untie it, and bring it. If anyone asks you, 'Why are you untying it?' reply, 'The Lord needs it!'"

Those who were sent went away found things exactly as Jesus had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They replied, "The Lord needs it!" They brought it to Jesus, threw their cloaks on the colt, and set Jesus on them. As he went, they [also] spread their cloaks in the way. As Jesus was now approaching, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the deeds of power which they had seen. [They were] saying, "Blessed is he is coming, a King in the Name of the Lord! Peace in heaven, and glory in the highest!"

And from the multitude, some of the Pharisees said to Jesus, "Teacher, rebuke your disciples!"

But he answered them, "I tell you that if these were silent, the stones would cry out!"

As he was drawing near, he saw the city and wept over it, saying, "If you, even you, had known today the things which belong to your peace! But now, those things are hidden from your eyes! For the days will come upon you, when your enemies will throw up a fortification against you, surround you, and hem you in on every side. They will crush you and your children within you to the ground. They will not leave in you one stone [standing] on another, because you did not know the time of your visitation."

Then Jesus entered into the temple, and he began to drive out those who bought and sold in it, saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of robbers!'"

He was teaching every day in the temple, but the chief priests, the scribes and the leading men among

the people were looking for a way to destroy him. However, they could not find a way to do so because all the

people were captured by every word that he said. *Glory be to God forever.*

The Fourth Liturgy Gospel

Psalm 64:2, 3

A Psalm of David.

Praise is due to You, O God, in Zion,
and prayer will be offered to You in Jerusalem.
Hear my prayer [O God]!
All flesh will come to You.
Alleluia.

John 12:12-19

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

On the next day, a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, they took branches from palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the Name of the Lord, the King of Israel!"

Having found a young donkey, Jesus sat on it. As it is written, "Do not be afraid, daughter of Zion! Behold, your King is coming, sitting on a donkey's colt." His disciples did not understand these things at first, but when Jesus was glorified, then

they remembered that these things were written about him, and that they had done these things to him. Now, the multitude that had been with him when he had called Lazarus out of the tomb and raised him from the dead continued to testify about it. For this reason also, the crowd went out to meet him, because they heard that he had done this sign. The Pharisees therefore said among themselves, "See how this is accomplishing nothing! Behold, the world has gone after him!" *Glory be to God forever.*

The General Burial Service

The Prophecies of the General Burial After Palm Sunday

This service is done immediately after Palm Sunday's Liturgy, because funeral services are not performed for those who depart during the Holy Week. The Church, while celebrating the passion and death of our Saviour deems it inappropriate to mourn for anyone else.

The presbyter closes the Sanctuary veil and begins:

Presbyter:

Have mercy on us, O God, the Father, the Pantocrator. All Holy Trinity, have mercy on us. Lord, God of the powers, be with us, for there is not a helper in our afflictions and our needs, but You.

People:

Our Father in heaven, Your Name is holy. May Your Kingdom come. May Your will be done, on earth as it is in heaven. Give us our bread of tomorrow, today. Forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one; in Christ Jesus our Lord. For Your is the Kingdom, the power and the glory, forever and ever. Amen.

The Prayer of Thanksgiving is prayed. Then the presbyter raises incense while the people chant the Verses of the Cymbals:

The Verses of the Cymbals

Your mercies, O my God,
Are countless,
And Your tender mercies
Are too plenteous.

Νεκταὶ ὦ Πανοῦτ:
θανάτῳ ἰηπὶ ἡμῶν:
σεοῦ ἐμὰ ὕα:
ἦντε νεκμετῶνεντ.

Through the intercessions
Of the Theotokos, Saint
Mary,
O Lord, grant us
The forgiveness of our
sins.

That we may praise You,
With Your Good Father,
And the Holy Spirit,
For You have been
crucified and saved
us. Have mercy upon
us.

ΖΗΤΕΝ ΝΗΠΡΕΣΒΙΑ:
ΝΤΕ ΤΗΕΟΤΟΚΟΣ ΕΘΟΥΑΒ
ΜΑΡΙΑ:
ΠΒΟΙC ΑΡΙΘΜΟΤ
ΝΑΝ ΑΠΙΧΩ ΕΒΟΛ ΝΤΕ
ΝΕΝΝΟΒΙ.

ΕΘΡΕΝΩC ΕΡΟΚ:
ΝΕΜ ΠΕΚΙΩΤ ΝΑΤΑΘΟC:
ΝΕΜ ΠΙΠΝΑ ΕΘΥ:
ΧΕ ΑΤΑΥΚ ΑΚΩΤ ΑΜΟΝ
ΝΑΙ ΝΑΝ.

Psalm 50

1 (For the end; a Psalm by David, when Nathan the Prophet came to him

2 after he had gone into Bathsheba)

3 Have mercy on me, O God,
in Your great mercy;
and according to the abundance of Your compassion,
[You will] blot out my transgression.

4 Wash me thoroughly from my iniquity,
and cleanse me from my sin,

5 for I know my iniquity,
and my sin is ever before me.

6 Against You only have I sinned,
and done evil in Your sight;
that You may be justified in Your words
and overcome when You are judged.

7 For see, I was conceived in iniquities,
and in sin did my mother desire me.

8 For see, You love truth;
You showed me the unknown

and secret things of Your wisdom.

9 You will sprinkle me with hyssop,
and I will be cleansed;
You will wash me,
and I will be whiter than snow.

10 You will make me hear joy and gladness;
my bones that were humbled will rejoice.

11 Turn Your face from my sins,
and blot out all my iniquities.

12 Create a clean heart in me, O God,
and renew an upright spirit within me.

13 Do not cast me away from Your presence,
and do not take Your Holy Spirit from me.

14 Restore the joy of Your salvation to me,
and strengthen me with Your guiding Spirit.

15 I will teach transgressors Your ways,
and the ungodly will turn back to You.

16 Deliver me from blood, O God,
O God of my salvation,
and my tongue will rejoice in Your righteousness.

17 O Lord, You will open my lips,
and my mouth will declare Your praise.

18 For if You had desired sacrifice,
I would have given it;
You will not be pleased with whole burnt offerings.

19 A sacrifice to God is a broken spirit;
God will not despise a broken and humbled heart.

20 Do good, O Lord, in Your good pleasure to Zion,
and let the walls of Jerusalem be built.

21 Then You will be pleased
with a sacrifice of righteousness,
the oblation and whole burnt offerings;
then they will offer calves on Your altar.

Alleluia: Glory to You,
our God.

Alleluia: Doxa Si O Thé-
os imon.

α̅λ̅: ΔΟΞΑCΙ ὁΘΕΟC
ἩΜΩΝ.

Ezekiel 37:1-14

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

And the hand of the Lord came upon me, and the Lord brought me out by the Spirit, and set me in the midst of the plain, and it was full of human bones. And He led me all round them in a circle, and look, *there were* very many on the surface of the plain, very dry. And He said to me, "Son of man, will these bones live?" and I said, "O Lord God, You know these things." And He said to me, "Prophecy over these bones, and you will say to them, 'O dry bones, hear the word of the Lord. This is what the Lord is saying to these bones, "Look, I *will* bring the Spirit of life upon you, and I will put tendons on you, and will bring up flesh upon you, and will spread skin over you, and will put my Spirit into you, and you will live, and you will know that I am the Lord.'""

So I prophesied as He commanded me. And it happened while I was prophesying, that look, *there was* a shaking, and the bones came together, each one to its joint. And I looked, and see, tendons and flesh grew on them, and skin covered them, but there was not breath in them. And He

said to me, "Prophecy to the wind, prophecy, son of man, and say to the wind, "This is what the Lord is saying, "Come from the four winds, and breathe upon these corpses, and they will live.'"" So I prophesied as He commanded me, and the Spirit entered into them, and they lived, and stood on their feet, a very great assembly.

And the Lord spoke to me, saying, "Son of man, these bones are the whole house of Israel. And they say, 'Our bones have become dry; our hope has perished, we are lost.'" therefore prophecy and say, "This is what the Lord says, 'Look, I *will* open your tombs, and bring you up out of your graves, and bring you into the land of Israel. And you will know that I am the Lord, when I have opened your tombs so that I may bring my people up from *their* graves. And I will put my Spirit within you, and you will live, and I will place you upon your own land, and you will know that I, the Lord, have spoken, and will do *it*,' says the Lord."

Glory to the Holy Trinity.

The presbyter prays the Litany of the Sick.

The Pauline Epistle of the General Burial After Palm Sunday

We worship You, O Christ, with Your Good Father and the Holy Spirit, for You have been crucified and saved us. (Have mercy on us.)	Ten oo-osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je av ashk ak soti emmon. (Nai nan).	Ἰενοῦωϣτ ὕμμοκ ὦ πιχ̄ς: νεμ πεκιωτ ἡὰσαθοc: νεμ πιπνευμα ἔθοταβ: γε αταωκ ακωτ ὕμμον. (ναι ναν).
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The introduction is sung:

The epistle of our teacher Paul. May his holy blessing be with us. Amen.	Ti epistoli enté pen sakh Pavlos: Eré pef esmoo eth-owab shopi neman. Amen.	†ἐπιστολὴ ἡντε πενσαδ παυλαc: ερε πεφ̄cμοο ἔθοταβ ωωπι νεμαν ἁμεν.
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Paul, a servant of our Lord Jesus Christ, called to be an Apostle, separated unto the Gospel of God.	Pavlos ef vok em pen Chois Isos Pi Khristos: pi Apostolos et thahem: fi-et av thashf pi hi shennoofi enté Ef Noo- ti.	παυλοc φβωκ ὕπενδ̄οιc ιηcοῦc πιχριστοc πιαποστολοc εταζεμ φηεταταωϣ ἐπιζιωεννοοφι ἡντε φνοτ†.
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1 Corinthians 15:1-23

A chapter from the First Epistle of our teacher Paul to the Corinthians. His blessing be upon us. Amen.

Now I declare to you, brethren, the Good News which I preached to you, which also you received, in which you also stand, and by which also you are saved, that is if you hold firmly to the word which I preached to you. Otherwise, you believed in vain. For I delivered to you, first of all, what I also received: that Christ died for our sins according to the Scriptures, that he was buried, that he

was raised on the third day according to the Scriptures, and that he appeared to Kephaz then to the Twelve. After that, he appeared to over five hundred brethren at once, most of whom remain [alive] until now, but some have also fallen asleep. Then he appeared to James, then to all the apostles, and last of all, as to the child born at the wrong time, he appeared to me also. Indeed, I am the least of

the apostles, unworthy to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am what I am. His grace which was bestowed on me was not in vain, but I worked more than all of them - yet not I, but the grace of God which was with me. It does not matter whether is it I or they: this is what we preach, and so you believed.

Now, if Christ is preached and we preach that he has been raised from the dead, how is it that some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised! If Christ has not been raised, then our preaching is in vain, and your faith is also in vain. Yes, we are found to be false witnesses of God, because we testified concerning God that he raised up

Christ (but if God did not raise him up, then the dead are not raised). For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is vain, and you are still in your sins. Moreover, those who have fallen asleep in Christ have perished. If it is only in this life that we have hoped in Christ, we are the most pathetic of all human beings!

But in fact, Christ has been raised from the dead! He did become the first fruits of those who are asleep. For since death came through [one] man, the resurrection of the dead also came through [one] man. As in Adam all die, in Christ all will be made alive. But each in the proper order: Christ (the first fruits), then those who are Christ's, at his coming.

*The grace of God the Father be with you all.
Amen.*

The Gospel of the General Burial Service

The Trisagion is chanted in its tune for Holy Week, with "who was crucified for us" in all three verses. The presbyter prays the Prayer for the Gospel, then the Psalm and the Gospel are sung in the mourning tune:

Psalm 64:5

A Psalm of David.

Blessed is he whom You have chosen
and taken to Yourself;
he will dwell in Your courts [forever].
We will be filled with the good things of Your house;
Your temple is holy, wonderful in righteousness.

Alleluia.

John 5:19-29

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Accordingly, Jesus answered them, "Amen, amen, I tell you; the Son can do nothing of himself, but [only] what he sees the Father doing. Indeed, whatever the Father does, the Son also does likewise. For the Father has deep affection for the Son, and shows him all things that he himself does. And the Father will show him greater works than these, so that you may be astonished. For [just] as the Father raises the dead and gives them life, likewise the Son also gives life to whom he desires. As it is, the Father judges no one, but he has given all judgment to the Son, so that all may honor the Son even as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him!

Amen, amen, I tell you; the one who hears my word and believes in him who sent me has eternal life and does not come into judgment, but has passed out of death into life. Amen, amen, I tell you; the hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will come to life. For as the Father has life in himself, so has he given to the Son to have life in himself. He also gave him authority to execute judgment, because he is Son of Man. Do not be astonished at this, because the hour is coming when all who are in the tombs will hear his voice and come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. *Glory be to God forever.*

The presbyter says the Three Long Prayers. The Orthodox Creed is recited, then the Prayer for the Departed is said, followed by The Lord's Prayer, the Three Absolutions, and the Paschal Conclusion (page 18).

The Prophecies of the Ninth Hour of Palm Sunday

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the ninth hour of Palm Sunday of the Holy Pascha. May its blessing be upon us. Amen.

Lamentations 1:1-4

From the book of Lamentations of Jeremiah the Prophet. His blessing be upon us. Amen.

And it happened, after Israel was taken captive, and Jerusalem was made desolate, *that* Jeremias sat

weeping, and he lamented *with* this lamentation over Jerusalem, and said,

(X) "How does the city sit alone, she who was full of people!

she has become like a widow,
she who was magnified among the
nations,
and who ruled among the coun-
tries,
she has become a tributary.

(ב) She weeps bitterly in the night,
and her tears are on her cheeks;
and of all her lovers
there is no one to comfort her.
all that were her friends have dealt
treacherously with her;
they have become her enemies.

(ג) Judea has gone into captivity
because of her humiliation,

and because of the greatness of
her slavery;
she dwells among the nations;
she has found no rest;
all who pursue her have overtaken
her
between her oppressors.

(ד) The roads of Zion mourn,
because there is no one who
comes to the feast;
all her gates are ruined;
her priests groan;
her virgins are led away captive,
and she is embittered in herself.
Glory to the Holy Trinity.

Zephaniah 3:11-20

From the book of Zephaniah the Prophet. His blessing be upon us. Amen.

“In that day you will not be
ashamed
of all your deeds in which you
acted profanely against Me,
for I will take away from you the
contempt of your pride,
and you will no longer be haughty
on My holy mountain.
And I will leave among you
a meek and humble people.
And the remnant of Israel will fear
the Name of the Lord,
and will not commit iniquity,
nor will they speak vanity,
nor will a deceitful tongue
be found in their mouth;
for they will feed, and lie down,
and no one will terrify them.”

Rejoice, O daughter of Zion!
Cry aloud, O daughter of Jerusa-
lem!
Be glad, and rejoice with your
whole heart,
O daughter of Jerusalem!
The Lord has taken away your
iniquities;
He has redeemed you from the
hand of your enemies.
the Lord, the King of Israel, is in
your midst;
you will not see evil any more.
At that time the Lord will say to
Jerusalem,
“Be of good courage, O Zion;
do not let your hands grow slack.
The Lord your God is in you;
the Mighty One will save you;

He will bring gladness to you,
and will renew you with His love;
and He will be glad over you with
delight as on a day of feasting.

And I will gather your broken
ones.

Alas! Who has taken up a re-
proach against her?"

"Look, I *will* act among your for
your sake

in that time," says the Lord,

"and I will save her who has been
thrust out,

and receive her who has been re-
jected;

and I will make them a praise,
and renowned throughout the
whole earth.

And *their enemies* will be ashamed at
that time,

when I deal well with you,

and in the time when I will accept
you;

for I will make you renowned and
a praise

among all the nations of the earth,

when I turn back your captivity

before you," says the Lord.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of Palm
Sunday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic
tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel of the Ninth Hour of Palm Sunday

Psalm 8:3, 4

A Psalm of David.

You have prepared praise

out of the mouth of babies and nursing infants,

because of Your enemies,

to silence the enemy and the avenger.

For I behold the heavens, the work of Your fingers;

You have established the moon and stars.

Alleluia.

ψαλλουσ το Δαβιδ.

ΕΒΟΛΘΕΝ ΡΩΟΥ ΝΕΖΑΝΚΟΥΤΙ ΝΑΛΩΟΥ: ΝΕΜ ΝΗΘΟΥΕΜΒΙ ΔΚΕΒΤΕ ΠΙΣΜΟΥ:

ΕΘΒΕ ΝΕΚΧΑΧΙ ΕΠΧΙΝΤΟΥΩ ΝΟΥΧΑΧΙ ΝΕΜ ΟΥΡΕΥΒΙ ΑΠΩΥ.

Χε ΤΑΝΑΥ ΕΝΙΦΗΟΥΙ ΝΙΒΒΗΟΥΙ ΝΤΕΝΕΚΤΕΗΒ:

ΠΙΟΥ ΝΕΜ ΝΙΣΙΟΥ ΝΘΟΚ ΔΚΕΙΣΕΝΤ ΑΜΩΟΥ.

ΑΑ.

Matthew 21:10-17

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

When he had come into Jerusalem, the entire city was stirred up and people were saying, “Who is this?” And the multitude answered, “This is the prophet, Jesus, from Nazareth of Galilee!”

Jesus entered into the temple of God and drove out all of those who did business there. He overthrew the table of the money changers and the seats of those who sold doves. He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a den of robbers!”

The blind and the lame came to him in the temple, and he healed

them. But when the chief priests and the scribes saw the wonderful things that he did and that children were shouting in the temple and saying “Hosanna to the son of David!”, they were very displeased. They asked him, “Do you hear what these [children] are saying?”

Jesus replied, “Yes! Have you never read, ‘Out of the mouth of babes and nursing babies you have prepared praise?’”

He left them, went out of the city to Bethany and spent the night there.
Glory be to God forever.

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The appropriate Morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Prophecies of the Eleventh Hour of Palm Sunday

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the eleventh hour of Palm Sunday of the Holy Pascha. May its blessing be upon us. Amen.

Isaias 48:12-22

From the book of Isaias the Prophet. His blessing be upon us. Amen.

Listen to Me, O Jacob,
and Israel, whom I call:
I am the first,
and I an forever.
My hand laid the foundation of
the earth,
and My right hand has established
the heaven;
I will call them,
and they will stand together.
And all will be gathered and hear.
Who has declared these things to
them?
Because I love you,
I have fulfilled your desire on
Babylon,
to do away with the seed of the
Chaldeans.
I have spoken, I have called,
I have brought him and made his
way prosperous.
Draw near to Me, and hear these
words!
From the beginning, I have not
spoken in secret;
when it happened, I was there,
and now the Lord, and his Spirit
have sent Me.”
This is what the Lord, Who deliv-
ered you, the Holy One of Israel says,
“I am your God;
I have shown you how to find

the way in which you should walk.
And if you had listened to My
commandments,
your peace would have become
like a river,
and your righteousness like a wave
of the sea.
Your seed would also have be-
come like the sand,
and the offspring of your womb
like the dust of the ground.
Now neither will you be utterly
destroyed,
nor will your name perish before
Me.

Go out from Babylon, you who
are fleeing from the Chaldeans;
proclaim a voice of joy, and let
this be heard,
proclaim it to the end of the earth;
say, “The Lord has delivered his
servant Jacob!”

And if they thirst, He will lead
them through the desert;
He will bring forth water for them
out of the rock;
the rock will be split, and water
will flow,
and My people will drink.
“There is no rejoicing,” says the
Lord, “for the ungodly.”
Glory to the Holy Trinity.

Nahum 1:2-8

From the book of Nahum the Prophet. His blessing be upon us. Amen.

The Lord is a jealous and avenging
 god;
 the Lord avenges with wrath;
 the Lord takes vengeance on His
 adversaries,
 and He cuts off His enemies.
 The Lord is patient, and His
 strength is great,
 and the Lord will not acquit guilt.
 His way is in destruction and in
 the whirlwind,
 and the clouds are the dust of His
 feet.
 He threatens the sea, and makes it
 dry,
 and makes all the rivers dry;
 the land of Bashan and Carmel are
 diminished,
 and the flourishing *trees* of Leba-
 non have died out.
 The mountains quake because of
 Him,

and the hills are shaken,
 and the earth heaves at His pres-
 ence,
even the whole world, and all who
 dwell in it.
 Who can stand before His anger?
 And who can withstand in the
 anger of his wrath?
 His wrath melts kingdoms,
 and the rocks are shattered by
 Him.

The Lord is kind
 to those who wait on Him in the
 day of affliction,
 and He knows those who rever-
 ence Him.
 And by an overwhelming flood
 He will make an end to those ris-
 ing up *against Him*,
 And darkness will pursue those
 His enemies.
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of
 Palm Sunday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic
 tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
 in the mourning tune.*

The Gospel of the Eleventh Hour of Palm Sunday

Psalm 8:3ab, 2ab

A Psalm of David.

You have prepared praise
out of the mouth of babies and nursing infants,
O Lord, our Lord,
how wonderful is Your Name in all the earth!

Alleluia.

ψαλμος το δαυιδ.

ΕΒΟΛΘΕΝ ΡΩΟΥ ΝΕΑΝΚΟΥΣΙ ΝΑΛΩΟΥΙ:

ΝΕΩ ΝΗΕΘΟΥΕΩΒΙ ΑΚΕΒΤΕ ΠΙΣΜΟΥ:

ΠΘ'ΟΙΣ ΠΕΝΘ'ΟΙΣ ΞΦΡΗΤ' ΝΟΥΨΦΗΡΙ:

ΑΥΨΩΠΙ ΝΧΕ ΝΕΚΡΑΝ ΕΙΧΕΝ ΠΚΑΒΙ ΤΗΡΥ.

αλ.

Matthew 20:20-28

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. He said to her, "What do you want?"

She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

But Jesus answered, "You do not know what you are asking! Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?"

They said to him, "We are able!"

Jesus answered, "You will indeed drink my cup and be baptized with the baptism that I am baptized with,

but to sit on my right and on left hand is not mine to give! It is [reserved] for whom it has been prepared by my Father."

When the ten heard [about] this, they were upset with the two brothers.

However, Jesus called them together, and said, "You know that the rulers of the nations lord it over them, and great ones make their authority felt. But it shall not be so among you! Instead, whoever desires to become great among you shall be your servant. Whoever desires to be first among you shall be your servant, even as the Son of Man came not to be served, but to serve, and to give

his life as a ransom for many.” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

Monday of the Holy Pascha

The First Hour of the Eve of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the first hour of the eve of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Zephaniah 1:2-12

From the book of Zephaniah the Prophet. His blessing be upon us. Amen.

“Let all things become extinct
from the face of the earth,” says
the Lord.

“Let humanity and cattle become
extinct;

let the birds of the air
and the fish of the sea become
extinct.

And I will remove humans
from the face of the earth,” says
the Lord.

“And I will stretch out My hand
against Judah,

and against all the inhabitants of
Jerusalem,

and I will remove the names of
Baal from this place,

and the names of the priests,
and those who worship the host
of heaven on the housetops,

and those who swear by the Lord,
and those who swear by their king,
and those who turn aside from the
Lord,

and those who do not seek the
Lord,

and those who do not cling to the
Lord.

Fear before the Lord God!
For the day of the Lord is near;
for the Lord has prepared His
sacrifice,
and has consecrated His called
ones.

And it will be on the day of the
Lord’s sacrifice,

that I will take vengeance on the
rulers, and on the king’s house,

and on all who wear strange gar-
ments.

And I will openly take vengeance
on all those in the gates in that day,

who fill the house of the Lord
their God with ungodliness and
deceit.”

“And it will be in that day,” says
the Lord,

“there will be the sound of a cry
from the gate of men killing,
and a howling from the second
gate,
and a great crashing from the hills.
Lament, you who inhabit the de-
stroyed *city*
for all the people have become
like Chanaan;
and all those who were exalted by
silver have been utterly destroyed.

And it will be in that day, *that* I
will search Jerusalem with a lamp,
and will take vengeance on the
men
that despise their ordinances;
who say in their hearts,
“The Lord will not do good,
nor will He do any evil.”
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of the eve
of Monday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic
tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 26:6d, 7, 8a

A Psalm of David.

I will sing and praise the Lord.
Hear, O Lord, my voice when I cry;
have mercy on me and hear me,
[for] my heart speaks to You.
Alleluia.

ψαλλουσ το δαυιδ.

ΕΙΣΕΛΘΩΣ ΟΥΟΥ ΕΙ ΕΕΡΨΑΛΙΝ ΕΠΒΟΟ:

ΩΤΕΜ ΠΒΟΟ ΕΠΑΘΡΩΟΥ ΕΤΑΙΩΥ ΕΒΟΛ ΝΘΗΤΥ:

ΠΑΙ ΝΗΙ ΟΥΟΥ ΩΤΕΜ ΕΡΟΙ:

ΧΕ ΝΘΟΚ ΠΕ ΕΤΑΠΑΘΗΤ ΧΟΟ ΝΑΚ.

αλ.

John 12:20-36a

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Now, among those that went up to worship at the feast were some Greeks. They came to Philip who was from Bethsaida of Galilee and asked him, "Sir, we want to see Jesus." Philip came and told Andrew, and in turn, Andrew came with Philip and they told Jesus. But Jesus answered them, "The time has come for the Son of Man to be glorified. Amen, amen, I tell you; unless a grain of wheat falls into the earth and dies, it remains by itself a single seed. But if it dies, it bears much fruit! The one who loves his life will lose it. The one who hates his life in this world will keep it to eternal life. Anyone who serves me must follow me! Where I am, there will my servant also be. The Father will honor anyone who serve me.

Now, my soul is troubled. What shall I say? 'Father, save me from this time?' But for this reason, I have come to this time. Father, glorify your Name!"

Then, there came a voice out of heaven, saying, "I have glorified it and will glorify it again."

At this, the multitude who stood by heard it, and they said that it had thundered. Others said, "An angel has spoken to him."

Jesus answered, "This voice has not come for my sake, but for your sakes. Now, judgment is upon this world! Now, the prince of this world will be cast out! And I, if I am lifted up from the earth, will draw all [people] to myself." But he said this to indicate by what kind of death he should die. The multitude answered him, "We have heard out of the law that the Christ remains forever. How do you say, 'The Son of Man must be lifted up?' Who is this Son of Man?"

Jesus therefore said to them, "The light is with you a little while longer. Walk while you have the light, so that darkness may not overtake you. Whoever walks in the darkness does not know where he is going. While you have the light, believe in the light, so that you may become children of light." *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of the Eve of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the third hour of the eve of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Zephaniah 1:14-2:3

From the book of Zephaniah the Prophet. His blessing be upon us. Amen.

For the great day of the Lord is
near,
near, and very swift;
the sound of the day of the Lord
is bitter and harsh.

A mighty day of wrath has been
appointed,
a day of affliction and distress,
a day of untimely happenings and
destruction,

a day of gloominess and darkness,
a day of cloud and fog,
a day of trumpet and shouting
against the fortified cities,
and against the high towers.

And I will afflict the men,
and they will walk like the blind,
because they have sinned against
the Lord,

and He will pour out their blood
like dust,
and their flesh like dung.

And their silver and their gold
will in not be able to deliver them
in the day of the Lord's wrath,
but the whole land will be con-
sumed

by the fire of His zeal,
for he will bring a swift destruc-
tion
on all those who inhabit the earth.

Be gathered and bind yourselves
together

O uneducated nation,
before you become
like the flower that passes away,
before the anger of the Lord
comes upon you,
before the day of the wrath of the
Lord

comes upon you.
Seek the Lord, all you humble of
the earth;

work judgment, and seek justice,
and answer accordingly,
so that you may be sheltered

in the day of the wrath of the
Lord.
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of the eve of Monday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 27:9, 2ab

A Psalm of David.

Save Your people and bless Your inheritance;
shepherd them and raise them up forever.
Hear, O Lord, the cry of my supplication
when I pray to You.
Alleluia.

ψαλμος το δαυιδ.

Πορευ ὑπεκχαλὸς ἑμοῦ ἐτεκκλήρονομια:

ἄμοι ἄμωον βασιον ὡδένεν.

ῶτεμ Πβοις ἐπ᾽ ῥωον ἦτε πατωβ:

ῶεν πᾶσι τατωβ, οὔβηκ.

ᾱλ.

Luke 9:18-22

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Luke.

Once, as Jesus was praying alone and the disciples were with him, he asked them, "Who do the multitudes say that I am?"

They answered, "John the Baptizer,' but others say, 'Elias,' and others, that one of the old prophets is risen again."

Jesus said to them, “But who do you say that I am?”

Peter answered, “The Christ of God!”

But he warned them, and commanded them to tell this to no one,

saying, “The Son of Man must suffer many things and be rejected by the presbyters, the chief priests and the scribes, and be killed, and the third day be raised up.” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Sixth Hour of the Eve of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the sixth hour of the eve of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Joel 1:5-15

From the book of Joel the Prophet. His blessing be upon us. Amen.

Sober up, you drunkards, from your wine, and weep;

mourn, all you who drink wine to drunkenness,

for joy and gladness are removed from your mouth.

For a strong and innumerable nation

has come up against My land,
their teeth are lion's teeth,
and their molars those of a *lion's* cub.

He has laid waste My vine,
and splintered my fig-tree.

He has searched out *my vine*, and thrown it down;

peeling off its bark.

Lament before Me more than a bride dressed in sackcloth

for the husband of her youth.

The meat-offering and drink-offering are removed

from the house of the Lord.

Mourn, you priests

who serve at the altar,

for the plains languish,

let the lands mourn,

for the grain languishes;

the wine has dried up;

the oil has become scarce.

The farmers are consumed.

Mourn your fields of wheat and
barley,
for the harvest of the field has
been lost.

The vine has dried up,
and the fig-trees have become few;
the pomegranate, palm, and apple
trees,

even and all trees of the field have
dried up,

for the sons of men
have abolished joy.

Cloth yourselves *with sackcloth*, and
wail, you priests;

mourn, you that serve at the altar.

Go in, sleep in sackcloth,

you who minister to God,
for the food-offering and drink-
offering

are withheld from the house of
your God.

Sanctify a fast;
proclaim a *solemn* assembly;
gather all the elders
and all the people of the land
into the house of your God,
and cry earnestly to the Lord.

Alas! Alas! Alas for the day!

For the day of the Lord is near,

and it will come as misery from
misery.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of the eve
of Monday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

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tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 28:1, 2

A Psalm of David.

Bring to the Lord, O you sons of God,

bring to the Lord young rams;

bring to the Lord honour and glory.

Bring to the Lord glory due to His Name;

worship the Lord in His holy court.

Alleluia.

The Ninth Hour of the Eve of Monday of Holy Week

ψαλμος το Δαυιδ.

ΑΝΙΟΤΙ ὙΠΕΡ ΟἶΣ ΝΙΩΗΡΙ ΝΤΕ ΦΗΟΤ:

ἈΝΙΟΤΙ ὙΠΕΡ ΟἶΣ ΝΖΑΝΩΗΡΙ ΝΩΙΛΙ:

ἈΝΙΟΤΙ ὙΠΕΡ ΟἶΣ ΝΟΥΩΟΥ ΝΕΜ ΟΥΤΑΙΟ:

ΑΝΙΟΤΙ ὙΠΕΡ ΟἶΣ ΝΟΥΩΟΥ ὙΠΕΡΑΝ ΟΥΩΟΥΤ ὙΠΕΡ ΟἶΣ ΘΕΝ ΤΕΡΑΥΛΗ ΕΘΟΥΑΒ.

ἁλ̄.

Mark 10:32-34

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Mark.

They were on their way up to Jerusalem, and as Jesus was going in front of them, they were as stunned; and those who followed were afraid. Again, he took the Twelve [aside] and began to tell them about the things that were going to happen to him. “Behold, we are going up to Jerusa-

lem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death and deliver him to the Gentiles. They will mock him, spit on him, scourge him, and kill him. On the third day, he will rise again.” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Ninth Hour of the Eve of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the ninth hour of the eve of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Micah 2:3-10

From the book of Micah the Prophet. His blessing be upon us. Amen.

Therefore, this is what the Lord says,

“Look, I am devising evil against this tribe

from which you will not lift up
your necks,

nor will you walk upright quickly,
for it is an evil time.

In that day a parable will be taken
up against you,

and a dirge will be sailed,

saying, 'We suffered misery in
hardship;

the portion of my people has been
measured out with a line,

and there was none to prevent
Him from turning away.

Our fields have been parceled
out.”

Therefore, you will have no one to
put out a measuring line for the lot
in the assembly of the Lord.

Do not weep with tears,
nor let *any* shed tears over these
things,

for He will not remove the re-
proaches, Who says,

“The house of Jacob has provoked
the Spirit of the Lord;
are these not His practices?

Are not the Lord’s words good
with Him?

And have they not proceeded as
predicted?

And previously, my people resist-
ed in hostility against His peace;
they have stripped off his skin
to remove hope *in* the conflict of
war.

The leaders of my people will be
cast out

of their luxurious houses;
they are expelled because of their
evil practices.

Draw near to the everlasting
mountains.

Arise, and go,
for this is not your rest, because of
uncleanness.

You have been destroyed with
corruption.

[You were pursued without any-
one pursuing.]*

Glory to the Holy Trinity.

* [part of vs 11 found in Souther United
States, but not Kitchener.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of the
eve of Monday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

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tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 16:6, 1a

A Psalm of David.

I cried out, O God, and You heard me;
incline Your ear to me, and hear my words.
Hear, O Lord, my righteousness; attend to my supplication.
Alleluia.

ψαλμος το δαυιδ.

Δημοκλιω ἐβόλῃ Χε ἀκωτεμ ἐροι:
ρεκ πεκμαυχ ἐροι οτορ, ωτεμ ἐνασαχι:
β'ισμη φνοτ' ἐταμεθμη:
οταρ μαδ'θηκ ἐπατ'ρο.
ἀλ.

Mark 8:27-33

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Mark.

Jesus went out with his disciples into the villages of Caesarea Philippi. On the way, he asked his disciples, "Who do people say that I am?"

They told him, "John the Baptizer, and others say Elias, but others yet [say that you are] one of the prophets."

Jesus said to them, "But you, who do you say that I am?"

Peter answered, "You are the Christ!"

Jesus commanded them not to tell anyone who he was. He began to

teach them that the Son of Man must suffer many things, and be rejected by the presbyters, the chief priests and the scribes, and be killed, and after three days rise again. He spoke to them openly. Peter took him [aside] and began to rebuke him. But Jesus, turning around and seeing his disciples, rebuked Peter and said, "Get behind me, Satan! For you have in mind not the things of God, but the things of men." *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service

is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Eleventh Hour of the Eve of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the eleventh hour of the eve of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Micah 3:1-4

From the book of Micah the Prophet. His blessing be upon us. Amen.

And He will say,
“Hear these words, you heads of
the house of Jacob,
and you remnant of the house of
Israel!
Should you not know judgment?
You *who* hate good, and seek evil,
who tear their skins off them,
and their flesh off their bones?
As they devoured the flesh of my
people,
and stripped their skins off them,
and crushed their bones,

and cut *them* to pieces like meat for
a cauldron,
like meat for the cauldron.

Thus they will cry to the Lord,
but He will not listen to them,
and He will turn His face away
from them at that time,
because they have done wicked
deeds against *the people* in their
practices.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of the eve of Monday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 17:18, 19a

A Psalm of David.

He will deliver me from my powerful enemies,
and from those who hate me,
for they are too strong for me.
They [have overtaken] me in the day of my affliction.
Alleluia.

ψαλμος το δαυιδ.

Παρωμετ εβωλ ντοτορ νναχαχι ετχορ:
νεω εβωλ ντοτορ ννηεθμοσ† υμον.
Χε αρταχρο εβοτεροι:
Ατρωγορπ εροι δεν πεβοορ ντε πατρεμκο.
αλ.

Matthew 17:19-23

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Then, the disciples came to Jesus in private and asked, “Why were not we able to cast it out?”

He replied, “Because of your unbelief! Amen, I tell you that if you have faith [even] like a grain of mustard seed, you will tell this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you! But this kind [of

spirit] does not go out except by prayer and fasting.”

While they were staying in Galilee, Jesus said to them, “The Son of Man is about to be delivered into the hands of men. They will kill him, and the third day, he will be raised up.”

They were extremely distressed.
Glory be to God forever.

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The First Hour of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the first hour of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Genesis 1:1-2:3

From the book of Genesis of Moses the Prophet. His blessing be upon us. Amen.

In the beginning God made the heaven and the earth. But the earth was invisible and unformed, and darkness was over the deep, and the Spirit of God hovered over the water. And God said, "Let there be light;" and there was light. And God saw the light, that it was good. And God divided between the light and the darkness. And God called the light Day, and the darkness He called Night; and it came to be evening, and it came to be morning, day one.

And God said, "Let there be a firmament in the midst of the water, and let it be a division between water and water;" and it was so. And God made the firmament, and God divided between the water that was under the firmament and the water that was above the firmament. And God called the firmament Heaven, and God saw that it was good; and it came to be evening, and it came to be morning, the second day.

And God said, "Let the water that is under the heaven be gathered into one place, and let the dry land

appear;" and it was so. And the water that was under the heaven was gathered into its places, and the dry land appeared. And God called the dry land Earth, and the gathering together of the waters He called Seas; and God saw that it was good. And God said, "Let the earth bring forth the herb of grass, producing seed according to its kind and likeness, and the fruit-tree producing fruit containing its seed, according to its kind on the earth;" and it was so. And the earth brought forth the herb of grass producing seed according to its kind and according to its likeness, and the fruit-tree producing fruit containing its seed, according to its kind on the earth. And God saw that it was good. And it came to be evening and it came to be morning, the third day.

And God said, "Let there be lights in the firmament of the heaven to give light on the earth, to separate between the day and the night, and let them be for signs and for seasons and for days and for years. And let them be for light in the firmament of the

heaven, so as to give light on the earth;" and it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night, and the stars as well. And God set them in the firmament of the heaven, to give light on the earth, and to rule the day and the night, and to separate between the light and the darkness. And God saw that it was good. And it came to be evening and it came to be morning, the fourth day.

And God said, "Let the waters bring forth creeping things among living creatures, and birds flying above the earth in the firmament of heaven;" and it was so. And God made great sea creatures, and every living creature among creeping animals, which the waters brought forth according to their kinds, and every winged bird according to its kind. And God saw that they were good. And God blessed them, saying, "Increase, and multiply, and fill the waters in the seas, and let the birds multiply on the earth." And it came to be evening, and it came to be morning, the fifth day.

And God said, "Let the earth bring forth the living creature according to its kind, the four-footed animals, the creeping things, and the wild animals of the earth according to their kind;" and it was so. And God made the wild animals of the earth according to their kind, and cattle according to their kind, and all the

creeping things of the earth according to their kind. And God saw that they were good.

And God said, "Let Us make mankind according to Our image and according to Our likeness, and let them have dominion over the fish of the sea, and over the birds of heaven, and over the cattle, and over all the earth, and over every creeping thing that moves on the earth."

And God made mankind,
according to the image of God He made him;

male and female He made them.

And God blessed them, saying, "Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and birds of heaven, and all the cattle, and all the earth, and all the creeping things that move on the earth."

And God said, "Look, I have given to you every seed-bearing herb that sows seed over all the earth, and every tree that has in itself the fruit of sowable seed—to you it shall be for food—and to all the wild animals of the earth, and to all the birds of heaven, and to every creeping thing moving on the earth, which has in itself the breath of life, every green plant for food;" and it was so.

And God saw all the things that He had made, and look, they were very good. And it came to be evening, and it came to be morning, the sixth day.

And the heavens and the earth
were finished, and their arrangement.
And on the sixth day God finished
His works that He made, and He
ceased on the seventh day from all
His works that He had made. And

God blessed the seventh day and
sanctified it, because in it He ceased
from all His works that God had
begun to make.

Glory to the Holy Trinity.

Isaias 5:1-9

From the book of Isaias the Prophet. His blessing be upon us. Amen.

“Now I will sing to *My Beloved*
a song of *My Beloved* concerning
My vineyard.

My beloved had a vineyard
on a high hill, in a fertile place.

And I made a hedge around it, and
fenced it in,

and planted a choice vine,
and built a tower in the midst of it,
and dug a place for the wine-vat in

it,

and I waited *for it* to produce
grapes,
and it produced thorns.

And now, man of Judah
And inhabitants of Jerusalem,
judge between Me and *My vine-*
yard.

What more should I do for *My*
vineyard,
that I have not done for it?

Because I waited for *it* to produce
grapes,
but it has produced thorns.

And now I will tell you
what I will do to *My vineyard*.
I will remove its hedge,
and it will be plundered,

and I will tear down its wall,
and it will be trampled down.
And I will forsake *My vineyard*,
and it will not be pruned or dug,
and thorns will come up into it as
on wasteland,
and I will command the clouds
not to rain on it.”

For the vineyard of the Lord of
Hosts

is the house of Israel,
and the man of Judah
is His beloved plant;
I waited for *it* to produce justice,
and it produced iniquity—
and not righteousness, but a cry!
Woe to *those* who join house to
house,

and add field to field,
so that they may take something
away from their neighbor!

Will you dwell alone on the earth?
For these things have reached the
ears of the Lord of Hosts;

[for though many large and beauti-
ful

houses should be built, they will
be desolate,

and there will be no inhabitants in them.]*

Glory to the Holy Trinity.

*[] *Lacking in Coptic Reader*

Sirach 1:1-17

From the book of Wisdom of Jesus, son of Sirach. His blessing be upon us. Amen.

All wisdom *comes* from the Lord,
and is with Him forever.
Who can count the sand of the seas,
the drops of rain, and the days of eternity?
Who can search out the height of heaven,
and the width of the earth, the deep, and wisdom?
Wisdom has been created before all things,
and the understanding of prudence from eternity.
The word of God Most High is the fountain of wisdom,
and her ways are everlasting commandments.
To whom has the root of wisdom been revealed?
Or who has known her wondrous works?
To whom has the knowledge of wisdom been made manifest?
And who has understood her great experience?
There is one wise and greatly to be feared,
the Lord seated upon His throne.
He created her, and saw her, and numbered her,
and poured her out on all His works.

She is with all flesh according to His gift,
and He has given her to those who love Him.

The fear of the Lord is honour, and glory,
and gladness, and a crown of rejoicing.

The fear of the Lord delights the heart,
and gives joy, and gladness, and a length of days.

The one who fears the Lord, it will be well with him at the end,
and he will find favour in the day of his death.

To fear the Lord is the beginning of wisdom
and it she created together with the faithful in the womb.

She has built an everlasting foundation among men,
and she will be trusted among their offspring.

To fear the Lord is fullness of wisdom,
and she intoxicates men with her fruits.

She fills every house with desirable things,

and their storehouses with her
harvest.

Glory to the Holy Trinity.

The Homily

A homily of our saintly
father, Abba Shenoute the
Archmandrite. May his
blessing be with us.
Amen.

Oo-kateekheesis enté pen
Yot ethowab Abba
Shenouti pi arshi
mandritees: erpenefsmoo
ethowab shopi neman.
Ameen.

ΟΥΚΑΤΗΧΗCΙC ἸΝΤΕ
ΠΕΝΙΩΤ ἔΘΟΥΑΒ ΑΒΒΑ
ΥΕΝΟΥΤ ΠΙΑΡΧΗ
ΜΑΝΔΡΙΤΗΣ:
ἘΡΠΕΝΕΥCΜΟΥ ἔΘΟΥΑΒ
ΥΩΠΙ ΝΕΜΑΝ ΛΑΜΗΝ.

Brethren, if we wish to escape
from the retribution of God, and find
mercy before Him, let us sit at the
end of every day alone, by ourselves,
after dinner. Let us then search
ourselves concerning what we have
offered to the angel who is accompa-
nying us to serve us, that he may
bring up to the Lord.

Again, when the night is over
and the morning has broken, let us
search ourselves alone, to find out
what we have offered to the angel to
whom we were entrusted, that he may
offer up to the Lord. We should have
no doubt that every one, whether he
be male or female, young or old, who
has been baptized in the Name of the
Father and the Son and the Holy
Spirit, has been assigned an angel

from God, that accompanies him
until the day of his departure.

This angel ascends unto God
every day that he may bring up to
God the deeds, done in the day or
through the night, by the person
entrusted to him. Not that God is
ignorant of our deeds— God forbid!
For He is all-knowing, as it is also
written, “The eyes of the Lord are in
every place, beholding the evil and
the good.”¹ Rather the angels are
ministering spirits created by God,
the Creator of all, for the sake of
those about to inherit salvation.

*Let us conclude the homily of our saintly father
Abba Shenoute, who enlightened our minds and the
eyes of our hearts, in the Name of the Father, the
Son and the Holy Spirit: One God. Amen*

¹ Proverbs 15:3

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of Mon-
day of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 71:18, 19ac

A Psalm of David.

Blessed be the Lord God, the God of Israel

Who alone does wonders.

And blessed be the [holy] Name of His glory forever...

Amen! Amen!

Alleluia.

ψαλμος το δαυιδ.

Ἦσαρωοῦτ ἵξε Πβοικ Φνοῦτ ὡΠισρανλ:

Φηεῖτιρι ἵθανωφηρι ὡατατγ:

Ἦσαρωοῦτ ἵξε πιραν εθοῦτβ ἵτε πεῖωοῦ γλαεεε:

εεέωωπι εεέωωπι.

ἀλ.

Mark 11:12-24

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Mark.

The next day, as they were coming out from Bethany, Jesus was hungry.

Seeing in the distance a fig tree with leaves, he came to see if perhaps, he might find something on it. When he came to it, he found nothing but leaves, for it was not the season for figs. Jesus then said to the tree, "May no one ever eat fruit from you again!" and his disciples heard it.

They arrived in Jerusalem and Jesus entered into the temple. He began to drive out those who did business in the temple and he over-

threw the tables of the money changers, as well as the seats of those who sold doves. He would not allow anyone to carry a container through the temple. He taught them, saying, "Is it not written, 'My house will be called a house of prayer for all the nations?' But you have made it a den of thieves!" When the chief priests and the scribes heard this, they considered how they might destroy him. As it is, they feared Jesus, because the crowd was astonished at his teaching.

When evening came, he left the city. As they passed by in the morning, the disciples saw the fig tree withered from the roots. Peter, remembering, said to him, "Rabbi, look! The fig tree which you cursed has withered away."

Jesus answered them, "Have faith in God! For amen, I tell you that if

anyone tells this mountain, 'Be taken up and cast into the sea,' without doubt in the heart but believing that what he says is happening; he shall have whatever he says. Therefore, I tell you, whatever things you pray for and ask for, believe that you have received them, and you shall have them. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the third hour of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Isaias 5:20-30

From the book of Isaias the Prophet. His blessing be upon us. Amen.

Woe to those who call evil good
and good evil,
who make darkness light,
and light darkness,
who make bitter sweet,
and sweet bitter!
Woe to those who are wise in their
own eyes,
and knowledgeable in their own
sight.
Woe to the your strong ones that
drink wine,
and the mighty ones who mix
strong drink,

who justify the ungodly for a
bribe,
and take away the righteousness of
the righteous!
Therefore, as stubble will be burnt
by a coal of fire,
and will be consumed by a violent
flame,
their root will be like fine dust,
and their flower will go up like
dust:
for they rejected the law of the
Lord of hosts,

and despised the word of the Holy One of Israel.

And the Lord of hosts was furious against His people,
and He laid His hand upon them,
and struck them;
the mountains were provoked,
and their carcasses became like dung
in the midst of the road.

For all this His anger has not been turned away,
but His hand is still raised high.

Therefore, He will raise up a signal to the nations that are far away
and will whistle to them from the end of the earth.

And see, they are coming very quickly.

They will not hunger or be weary,
nor will they slumber or sleep,
nor will they loosen their girdles from their loins,

nor will their sandal-straps be broken;

their arrows are sharp,
and their bows are bent;
their horses' hoofs are counted as solid rock,
their chariot-wheels are like a storm.

They rush like lions,
and draw near like a lion's cubs,
and he will seize *his prey*, and roar like a wild animal,
and he will cast *them* out,
and there will be no one to deliver them.

And he will roar because of them in that day,
like the sound of the surging sea;
and they will look to the land,
and, *they will* see harsh darkness in their dismay.

Glory to the Holy Trinity.

Jeremiah 9:12-19a

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

Who is the wise man? Let him understand this. And he to whom the word of the mouth of the Lord *has come* to him, let him tell you why the land has been destroyed, has been ravaged by fire like a desert, so that no one passes through it. And the Lord said to me, "Because they have forsaken My law, which I set before them, and have not listened to My voice, but have gone after what

pleased their evil heart, and after the idols that their fathers taught them." Therefore, this is what the Lord God of Israel says, "Look, I will feed them anguish, and will give them water of gall to drink. And I will scatter them among the nations, to them whom neither they nor their fathers knew, and I will send the sword upon them until I have consumed them with it."

The Lord says,

“Call the mourning women, and
let them come,
and send for the wise women,
and let them utter their voice,
and let them take up a lamentation
over you,

and let your eyes pour down tears,
and your eyelids flow with water.
For a voice of wailing is heard in
Zion.
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of Monday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 121:1, 2

A Psalm of David.

I was glad when they said to me,
“we will go to the house of the Lord.”
Our feet stood
in your courts, O Jerusalem.
Alleluia.

ψαλμος το δαυιδ.

ΔΙΟΥΝΟϚ ΕΧΕΝ ΝΗΕΤΑΥΧΟϚ ΝΗΙ:
ΧΕΤΕΝΝΑ ΨΕΝΑΝ ΕΠΗΙ ΎΠΟΙϚ.
ΠΕΝΒΑΛΑΥΧ ΑΥΟΒΙ ΕΡΑΤΟΥ:
ΘΕΝ ΝΙΑΥΛΗΟΥ ΝΤΕ ΙΕΡΟΥΣΑΛΗΜ.
αλ.

Mark 11:11-19

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Mark.

Jesus entered Jerusalem and went
into the temple. After looking around

at everything, since it was now evening, he went out to Bethany with the Twelve.

The next day, as they were coming out from Bethany, Jesus was hungry. Seeing in the distance a fig tree with leaves, he came to see if perhaps, he might find something on it. When he came to it, he found nothing but leaves, for it was not the season for figs. Jesus then said to the tree, "May no one ever eat fruit from you again!" and his disciples heard it.

They arrived in Jerusalem and Jesus entered into the temple. He began to drive out those who did business in the temple and he over-

threw the tables of the money changers, as well as the seats of those who sold doves. He would not allow anyone to carry a container through the temple. He taught them, saying, "Is it not written, 'My house will be called a house of prayer for all the nations?' But you have made it a den of thieves!"

When the chief priests and the scribes heard this, they considered how they might destroy him. As it is, they feared Jesus, because the crowd was astonished at his teaching.

When evening came, he left the city. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Sixth Hour of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the sixth hour of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Exodus 32:7-15

From the book of Exodus of Moses the Prophet. His blessing be upon us. Amen.

And the Lord spoke to Moses, saying, "Go! Descend quickly from here, for your people, whom you brought out of the land of Egypt, have transgressed. They have quickly deviated from the way that you

commanded them. They have made for themselves a calf, and worshipped it, and sacrificed to it, and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt.' And now let Me be, and I will burn in

wrath against them and consume them. And I will make you a great nation.”

And Moses prayed before the Lord God, and said, “Why, O Lord, does Your angry burn hot against Your people, whom You brought out of the land of Egypt with great strength, and with Your mighty arm? *Why* should the Egyptians speak and say, ‘He brought them out with evil intent, to kill them in the mountains, and to consume them from off *of* the earth?’ Turn from Your fierce wrath, and be merciful to the sin of Your people. Remember Abraham, and Isaac, and Jacob Your servants, to

whom You swore by Yourself, and spoke to them, saying, ‘I will greatly multiply your seed as the stars of heaven for multitude,’ and all this land that You spoke of to give to their seed, so that they will inherit it unto the ages.” And the Lord was propitiated concerning the harm that He said He would do to His people.

And Moses turned and went down from the mountain, and the two tablets of the testimony were in his hands, stone tablets written on both sides: they were written on this side and that side.

Glory to the Holy Trinity.

Wisdom 1:1-9

From the book of the Wisdom of Solomon the King. His blessing be upon us. Amen.

Love righteousness, you who judge the earth;

think about the Lord in goodness *of heart*,

and seek Him with a sincere heart;

For He is found by those who do not tempt Him,

and He manifests Himself to those who do not distrust Him.

For crooked thoughts separate from God,

and His power, when tested, convicts the foolish,

for wisdom will not enter a soul that plots evil,

nor *will it* dwell in a body *that is* involved in sin.

For a holy and disciplined spirit will flee from deceit,

and depart from senseless thoughts,

and will be ashamed when unrighteousness comes near.

For wisdom is a loving spirit,

but she will not acquit a blasphemer of his words;

for God is witness of his inner thoughts,

and a true overseer of his heart, and a hearer of his tongue.

For the Spirit of the Lord fills the world

and He Who holds all things together has knowledge of what is said.

Therefore, no one who speaks
unrighteous things
Will escape notice,
nor will justice, when it cross-
examines, pass by him.

For there will be an inquiry into
the counsels of the ungodly,
and a report of his words will
come to the Lord
as a proof of his wicked deeds.
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of Monday
of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic
tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 121:4

A Psalm of David.

For the tribes go up there,
the tribes of the Lord,
as a testimony to Israel,
to confess the Name of the Lord.

Alleluia.

ψαλμος το δαυιδ.

ΕΤΑΥΩΕΝΩΟΥ ΤΑΡ ΕΠΩΩΙ:

ΕΜΑΥ ΝΧΕ ΝΙΦΥΛΗ:

ΝΙΦΥΛΗ ΝΤΕ ΠΒΟΙΣ ΕΥΜΕΤΜΕΘΡΕ ὙΠΙΣΡΑΗΛ:

ΕΥΟΥΩΝΕ ΕΒΟΛ ὙΦΡΑΝ ὙΠΒΟΙΣ.

αλ.

John 2:13-17

*We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and
uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.*

Now, the Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple, he found those who sold oxen, sheep, and doves, as well as the money changers sitting [at their booths]. So, he made a whip of cords and drove [them] all out of the temple, with the sheep and the oxen; he also poured out the

changers' money and overthrew their tables. To those who sold the doves, he said, "Take these things out of here! Do not make my Father's house a marketplace!" Then, his disciples remembered that it was written:

"Zeal for your house will consume me."
Glory be to God forever.

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Ninth Hour of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the ninth hour of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Genesis 2:15-3:24

From the book of Genesis of Moses the Prophet. His blessing be upon us. Amen.

And the Lord God took the man whom He had formed, and placed him in the garden, to tend and keep it. And the Lord God commanded Adam, saying, "You shall eat from every tree that is in the garden for food, but from the tree of the knowledge of good and evil—from it you shall not eat; on the day that you eat of it, you shall die by death."

And the Lord God said, "*It is not good that man is alone; let Us make him a help comparable to him.*" And

out of the earth God furthermore formed all the wild animals of the field, and all the birds of the heaven, and He brought them to Adam to see what he would call them, and whatever Adam called it as a living creature, that was its the name. And Adam gave names to all the cattle, and to all the birds of the heaven, and to all the wild animals of the field, but for Adam there was not found a help comparable to himself.

And God brought a trance on Adam, and he slept, and He took one of his ribs, and filled up flesh in its place. And the Lord God fashioned the rib that He took from Adam into a woman, and brought her to Adam. Adam said,

“This now is bone of my bones,
and flesh of my flesh;
she shall be called Woman,
because she was taken out of her husband.”

Therefore, a man will leave his father and mother, and will be joined to his wife, and the two will become one flesh. And the two were naked, both Adam and his wife, and *they* were not ashamed.

Now the serpent was the most cunning of all the wild animals that the Lord God made on the earth. And the serpent said to the woman, “Why has God said, ‘You shall not eat from every tree of the garden?’” And the woman said to the serpent, “We may eat from the fruit of the trees of the garden; but from the fruit of the tree that is in the middle of the garden, God said, ‘You shall not eat from it, nor shall you touch it, lest you die.’” And the serpent said to the woman, “You will not die by death. For God knew that on the day *that* you eat of it, your eyes would be opened, and you would be like gods, knowing good and evil.” And the woman saw that the tree was good for food, and that it was pleasing for the eyes to look at it, and it was beautiful

to contemplate, and when she had taken of its fruit she ate, and she also gave *some* to her husband with her, and they ate. And the eyes of the two were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves loincloths.

And they heard the voice of the Lord God walking in the garden in the afternoon, and both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden. And the Lord God called Adam and said to him, “Adam, where are you?” And he said to Him, “I heard Your voice as You were walking in the garden, and I was afraid because I was naked, so I hid myself.” And He said to him, “Who told you that you were naked, unless you have eaten from the tree of which I commanded you, of this one alone not to eat from it?” And Adam said, “The woman whom You gave to be with me—she gave me of the tree and I ate.” And the Lord God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.” And the Lord God said to the serpent,

“Because you have done this,
you are cursed more than all cattle,
and all the wild animals of the earth;

you will go upon your chest and belly,
and you will eat earth
all the days of your life.

And I will put enmity between you
and the woman,

and between your seed and her
seed.

He will bruise your head,
and you will be on guard for His
heel.”

And to the woman he said,
“I will greatly multiply your pains
and your groaning;
in pain you will bring forth chil-
dren.

And your recourse will be to your
husband,
and he will rule over you.”

And to Adam He said,
“Because you have listened to the
voice of your wife,
and eaten of the tree
of which I commanded you,
of this alone, not to eat from it,
cursed *is* the ground in your la-
bours;

with pains you will eat of it all the
days of your life;

it will bring forth thorns and this-
tles for you,

and you will eat the herb of the
field.

By the sweat of your face
you will eat your bread
until you return to the earth
from which you were taken,
for you are earth
and to earth you will return.”

And Adam called the name of his
wife Life, because she was the mother
of all living.

And the Lord God made garments
of skin for Adam and his wife, and
clothed them. And God said, “See,
Adam has become like one of Us, to
know good and evil, and now perhaps
he might stretch out his hand and
take of the tree of life, and eat, and he
will live forever.” So the Lord God
sent him out from the garden of
Delight to cultivate the ground from
which he was taken. And He threw
out Adam, and made him dwell
opposite the garden of Delight. And
He stationed the cherubim, and the
flaming sword that turns every way,
to guard the way of the tree of life.

Glory to the Holy Trinity.

Isaias 40:1-5

From the book of Isaias the Prophet. His blessing be upon us. Amen.

“Comfort, yes, comfort my peo-
ple,” says God.

“Speak, O priests, to the heart of
Jerusalem; comfort her,

for her humiliation has been ful-
filled,

her sin has been done away with,

for she has received from the
Lord’s hand

double *for* her sins.”

The voice of one crying in the
wilderness,

“Prepare the way of the Lord,

make straight the paths of our God.

Every valley will be filled,
and every mountain and hill will
be brought low;
and all the crooked *ways* will be-
come straight,

and the rough *places* will become
plains.

And the glory of the Lord will
appear,
and all flesh will see the salvation
of God,
for the Lord has spoken.”
Glory to the Holy Trinity.

Proverbs 1:1-9

From the book of the Proverbs of Solomon the King. His blessing be upon us. Amen.

The Proverbs of Solomon son of
David, who reigned in Israel:

To know wisdom and instruction,
and to understand words of dis-
cernment;
to grasp subtlety of words,
and to understand true righteous-
ness

and upright judgment,
so that he might give astuteness to
the simple,
and discernment and understand-
ing to the young man.

For a wise man who hears these
things will be wiser,

and *the* man of understanding will
gain direction;

and he will understand a parable,
and a hidden saying,

both wise words and riddles.

The fear of God is the beginning
of wisdom,

and *there is* good understanding to
all who practice it,

and piety toward God is the be-
ginning of discernment;

but the ungodly will despise wis-
dom and instruction.

Hear, *my* son, the instruction of
your father,

and do not reject the laws of your
mother.

For you will receive a crown of
grace for your head,

and a gold chain round your neck.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of Mon-
day of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 64:6ab, 5abc

A Psalm of David.

Hear us, O God our Saviour,
the hope of all the ends of the earth.
Blessed is he whom You have chosen
and taken to Yourself;
he will dwell in Your courts [forever].

Alleluia.

ψαλμος το δαυιδ.

ὦτε μὲρον φρονι̅ς̅ νενωτηρ:
†ζε̅λ̅π̅ι̅ς̅ ἵτε ἀγρη̅χ̅ι̅ μ̅π̅κα̅ζ̅ι̅ τηρ̅ι̅.
ὠο̅γ̅νια̅τ̅ι̅ μ̅φ̅η̅ε̅τα̅κ̅ο̅τ̅π̅ι̅ ο̅το̅ς̅ ἀκ̅ω̅ο̅π̅ι̅ ἐρο̅κ̅:
ε̅φ̅ε̅ω̅π̅ι̅ δ̅εν̅ νε̅κα̅γ̅λ̅η̅ο̅υ̅ ω̅λ̅ε̅νε̅ς̅.
α̅λ̅.

Matthew 21:23-27

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

When he had come into the temple, the chief priests and the presbyters of the people came to him as he was teaching. They asked, “By what authority do you do these things? Who gave you this authority?”

Jesus answered them, “I also will ask you one question and if you answer me, I will also tell you by what authority I do these things. The baptism of John, where was it from? From heaven or from men?”

They reasoned among themselves, saying, “If we say, ‘From heaven,’ he will ask us, ‘Why then did you not believe him?’ But if we say, ‘From men,’ we fear the crowd because everyone considers John as a prophet.” So they answered Jesus: “We do not know.”

He also said to them, “Then neither will I tell you by what authority I do these things.” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Eleventh Hour of Monday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the eleventh hour of Monday of the Holy Pascha. May its blessing be upon us. Amen.

Isaias 50:1-3

From the book of Isaias the Prophet. His blessing be upon us. Amen.

This is what the Lord is saying,
“Of what kind is your mother’s
certificate of divorce,
by which I put her away?
Or to which creditor
have I sold you?
Look, you are sold for your sins,
and for your iniquities have I put
away your mother.

Why did I come, and no man was
there?

Why did I call, and there was no
one to listen?

Is My hand not strong to deliver?
Or am I not strong to rescue?
Look, I will dry up the sea by My
rebuke,
and make rivers into deserts;
and their fish will be dried up be-
cause there is no water,
and will die of thirst.
I will clothe the heaven with dark-
ness,
and make its covering like sack-
cloth.

Glory to the Holy Trinity.

Sirach 1:18-27 or 25-30

From the book of the Wisdom of Jesus, the son of Sirach. His blessing be upon us. Amen.

*[The fear of the Lord is the
crown of wisdom,
making peace and well-being for
healing to flourish;
both are gifts of God for peace,
and it enlarges the rejoicing of
those who that love Him.

And He saw and enumerated her.
Wisdom rains down skill and
knowledge of understanding,

and exalts those who hold her fast
to honour.

The root of wisdom is to fear the
Lord,
and her branches are length of
days.

The fear of the Lord drives away
sins,
and when it endures, it turns away
wrath.

Unjust anger cannot be justified,

for the weight of his anger will be his downfall.

A patient man will restrain himself until the right time,

and afterward gladness will burst forth to him.

He will hide his words until the right time,

and the lips of many will declare his discernment.]*

The parables of knowledge are in the treasures of wisdom,

but godliness is an abomination to a sinner.

If you desire wisdom, keep the commandments,

and the Lord will give her to you.

For the fear of the Lord is wisdom and instruction,

and faith and meekness are His delight.

*[Do not distrust the fear of the Lord

and do not come to him with a double heart.

Do not be a hypocrite in the sight of men,

be careful what you speak.

Do not exalt not yourself, lest you fall,

and bring dishonour on your soul, and so the Lord will reveal your secrets,

and overthrow you in the midst of the congregation,

because you did not approach in the fear of the Lord,

but your heart was full of deceit.]*

Glory to the Holy Trinity.

* *Kitchener has Sirach 1:25-30. I.e. first [] lacking in Kitchener, second [] lacking in others.*

The Homily

A homily of our saintly father, Abba Shenoute the Archmandrite. May his blessing be upon us. Amen.

Oo-kateekheesis enté pen
Yot ethowab Abba
Shenouti pi arshi man-
dritees: erpenefsmoo
ethowab shopi neman.
Ameen.

ΟΥΚΑΤΗΧΗΣΙC ΝΤΕ
ΠΕΝΙΩΤ ΕΘΟΥΑΒ ΑΒΒΑ
ΥΕΝΟΥ† ΠΙΑΡΧΗ
ΜΑΝΔΡΙΤΗΣ:
ΕΡΠΕΝΕΨΜΟΥ ΕΘΟΥΑΒ
ΥΩΠΙ ΝΕΜΑΝ ΛΩΗΝ.

There are deeds that seem to us good, but they are evil before God: As when we see someone who sins in the holy places and we, by being patient with him, make him continue in his evil. For God did not plant in Paradise good and bad trees, but

rather planted good and fruitful trees only. Not only that, but the man Whom He put in Paradise, when he disobeyed, He did not ignore what he did, but drove him out of it.

From this, we know, my beloved brethren, that the holy houses

of God should not be filled with both good and evil people, even as the world which is filled with sinners and saints. Rather, admonish every one that behaves unseemly in the house of God. I know that the whole earth is the Lord's, but if we treat His house as the rest of the earth, what then distinguishes it from every place else? And if I, as a priest do the same evil that the wicked of the world do, then I have no right to be called a priest.

Many times we sin and yet do not know how to condemn ourselves.

No one will dare to fill your house with dirt except he perceives that you are complacent. And the door keepers of the king will not dare to bring into his house everyone whether he be a keeper of his commandments or a breaker of them, except with his orders. And those who act otherwise shall be punished.

Let us conclude the homily of our saintly father Abba Shenoute, who enlightened our minds and the eyes of our hearts, in the Name of the Father, the Son and the Holy Spirit: One God. Amen.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of Monday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 12:4, 5a

A Psalm of David.

Look upon me and hear me, O Lord my God;
enlighten my eyes lest I sleep in death,
lest my enemy say, "I prevailed against him."
Alleluia.

ψαλμος το δαυιδ.

Coμc cωteμ `epoi `pboic πανoυ†:

μαφοτωini νναβαλ uηπωc νταρωp δεν φμου:

uηποτε ντε παχαχι xoc:

xε αιxεuxoμ oυβηq.

āā.

John 8:51-59

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Amen, amen, I tell you; whoever keeps my word will never see death.”

Then the Jews said to him, “Now we know that you have a demon! Abraham died, and [so did] the prophets; and [yet] you say, ‘whoever keeps my word will never see death.’ Are you greater than our father, Abraham, who died? The prophets died [too]. Who do you claim to be?”

Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God. You have not known him, but I know him. If I said, ‘I do not know him,’ I would be

like you, a liar. But I [do] know him, and I keep his word. Your father Abraham rejoiced to see my day. He saw it, and was glad!”

At this, the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?”

Jesus said to them, “Amen, amen, I tell you; before Abraham came into existence, I am.”

Therefore, they took up stones to throw at him, but Jesus was hidden, and <having gone through their midst and so passing by>, he went out of the temple. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

Tuesday of the Holy Pascha

The First Hour of the Eve of Tuesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the first hour of the eve of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Zechariah 1:1-6

From the book of Zechariah the Prophet. His blessing be upon us. Amen.

In the eighth month of the second year of *the reign of Darius*, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying, “The Lord has been very angry with your fathers. And you will say to them, ‘This is what the Lord Almighty says, “Return to Me,” says the Lord of hosts, “and I will return to you,” says the Lord of hosts. “And do not be like your fathers, whom the former prophets charged, saying, ‘This is what the Lord Almighty says, “Turn from your evil

ways, and from your evil practices.”’ But they did not listen, or heed Me,’ says the Lord. ‘Where are your fathers, and the prophets? Will they live forever? But receive My words and My ordinances, all that I command by My Spirit to my servants the prophets, who lived in the days of your fathers.’ And they answered and said, ‘As the Lord Almighty determined to deal with us, according to our ways, and according to our practices, so has He done to us.’”””

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of the eve of Tuesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 61:8, 3

A Psalm of David.

My salvation and my glory are in God;
He is the God of my help,
and my hope is in God.
For He is my God and my Saviour,
my Protector;
I will [never] be shaken.

Alleluia.

ψαλμος το δαυιδ.

Παοῦσαι νευ παῶν ἀνθεν πανοῦ:

Φνοῦ ἵτε ταβοῦθιά οτορ ταβελπικ αςθεν Φνοῦ:

Κεσαρ ἡθορ πε Πανοῦ πασωτηρ:

παρερ ῥοπτ ἐρορ ἡνακιμ ἡβοῦ.

ᾱλ.

Luke 13:23-30

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Luke.

Someone asked him, "Lord, are those who are saved [only] a few?"

Jesus replied, "Do your utmost to enter in by the narrow door! For I tell you that many will try to enter, but they will not be able. Once the master of the house has risen up and shut the door, you will stand outside and knock on the door, saying: 'Lord, Lord, open to us!' But then, he will answer, 'I do not know you or where you come from!' Then you will start saying, 'We ate and drank in your company and you taught in our streets!' But the master will reply, 'I

tell you, I do not know where you come from! Depart from me, all you workers of iniquity.' In that place, there will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets in the Kingdom of God, and yourselves being thrown outside. People will come from the east, west, north, and south, and they will have a place in the Kingdom of God. And behold, some are last who will be first and some are first who will be last." *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of the Eve of Tuesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the third hour of the eve of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Malachi 1:1-9

From the book of Malachi the Prophet. His blessing be upon us. Amen.

The burden of the word of the Lord to Israel by the hand of his messenger. Take it to heart!

“I have loved you,” says the Lord. “And you said, ‘How have You loved us?’ Was Esau not Jacob’s brother?” says the Lord. “Yet I loved Jacob, and hated Esau, and laid waste his borders, and made his heritage like dwellings of the wilderness?” Because one will say, “Edom has been overthrown, but let us return and rebuild the desolate places,” this is what the Lord Almighty says, “They will build, but I will throw down. They will be called ‘the Territory of Wickedness,’ and, ‘The people against whom the Lord has set Himself forever.’ And your eyes will see, and you will say, ‘The Lord has been magnified beyond the borders of Israel.’”

“A son honours his father, and a servant his master. If then I am a father, where is My honour? And if I am a master, where is My respect?” says the Lord Almighty. “You priests are the ones who despise My Name, yet you say, ‘how have we despised Your Name?’ By bringing defiled bread to My altar; but you say, ‘How have we defiled it?’ In that you say, ‘The table of the Lord is contemptible, and the food set on it is contemptible.’ For if you bring something blind as a sacrifice, is it not evil? And if you offer the lame and the sick, is it not evil? Offer it then to your ruler, and see if he will receive it, if he will accept your person,” says the Lord Almighty.”

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of the eve of Tuesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 12:4, 6

A Psalm of David.

Look upon me and hear me, O Lord my God;
enlighten my eyes lest I sleep in death,
But [as for me,] I hope in Your mercy;
my heart will rejoice in Your salvation.

Alleluia.

ψαλμος το δαυιδ.

κοιμωμεν εροι πβοις πανοτ:

μαφοτωινη νναβαλ μηπως νταρωπ δεν φμου:

ανοκ δε ιερζελπις επεκνηαι:

παρητ ναθελελ εερηι εχεν πεκνοζεμ.

αλ.

Luke 13:31-35

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Luke.

On that same day, some Pharisees came and said to Jesus, "Leave this place and go somewhere else, for Herod wants to kill you!"

Jesus replied, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I fulfill my end. Nevertheless, I must go on my way

today and tomorrow and the next day, for it cannot be that a prophet should perish outside of Jerusalem.'

Jerusalem, Jerusalem, [you] that kills the prophets and stones those who are sent to her! How often have I longed to gather your children together, as a hen gathers her brood under her wings, and you were not

willing! Behold, your house is left to you desolate! I tell you, you will not see me, until you say, 'Blessed is he

who comes in the Name of the Lord!'” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Sixth Hour of the Eve of Tuesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the sixth hour of the eve of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Hosea 4:15-5:7

From the book of Hosea the Prophet. His blessing be upon us. Amen.

“But you, O Israel,
do not be ignorant,
and do not go, O Judah, to Galgala,
and do not go up to the house of On,
and do not swear by the living Lord.

For Israel was maddened
like a mad heifer.
Now the Lord will feed them
like a lamb in a wide place.
Ephraim, joined with idols,
has placed stumbling-blocks in his own way.

He has chosen the Chananites;
they have committed fornication.
They have loved dishonour because of its insolence.

You are a gust of wind in its wings,
and they will be ashamed because of their altars.

Hear these things, O priests!
And listen, O house of Israel!
And give ear, O house of the king!
For the judgment is with you,
because you have been a snare in the lookout,
and like a net spread over Tabor,
which the game hunters have fixed.

But I am the one Who disciplines you.

I know Ephraim,
and Israel is not far from Me;
for now Ephraim has gone after prostitutes;

Israel is defiled.
Their deliberations did not allow
them
to return to their God,
because the spirit of fornication is
in them,
and they have not known the
Lord.
And the pride of Israel will be
brought low before His face,
and Israel and Ephraim will be-
come weak
in their iniquities.

And Judah will also become weak
with them.

They will go with sheep and calves
to diligently seek the Lord,
but they will not find Him,
for He has withdrawn Himself
from them,
for they have forsaken the Lord;
for foreign children have been
born to them.

Now rust will devour them and
their heritages.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of the eve
of Tuesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic
tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 90:2bc, 3

A Psalm of David.

My Protector and my Refuge—
my God, and I will hope in Him,
for He will deliver me from the snare of the hunters,
and from a troublesome word.

Alleluia.

ψαλμος το δατιδ.

Παμα ὤφω† πανοῦ† †ναερζελπις ἔροϋ:

χε ἡθοϋ εϋεναζμετ:

Εβολζα πιφωῶ ἡτε πιρεϋχωρχ:

νευ ἔβολζα οὔταχι ἡρεϋ ὤθοορτερ.

ᾱλ.

Luke 21:34-38

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Luke.

And so, be on guard, for fear that your hearts may be weighed down with entertaining distractions, over-drinking, and the worries of this life, and that day will come upon you unexpectedly. For it will come like a snare on all those who dwell on the face of the whole earth. Therefore, be watchful all the time, praying that you may be counted worthy to escape all

these things that will happen, and to stand before the Son of Man.”

Every day, Jesus was teaching in the temple, and every evening, he would go out and spend the night on the mountain that is called Olivet. Then early in the morning, all the people came to him in the temple in order to listen to him. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening or Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Ninth Hour of the Eve of Tuesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the ninth hour of the eve of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Hosea 10:12-11:2

From the book of Hosea the Prophet. His blessing be upon us. Amen.

Sow to yourselves in righteousness;
 gather in the fruit of life:
 light for yourselves the light of
 knowledge;
 seek the Lord
 until the fruits of righteousness
 come upon you.
 Why have you passed over ungod-
 liness in silence,
 and reaped its sins,
 and eaten a false fruit?
 Because you have trusted in your
 chariots,
 in the abundance of your power.
 Therefore destruction will rise up
 among your people,
 and all your fortified places will be
 gone,
 as Beth Arbel in the time of Prince
 Shalman

in the days of battle,
 dashed a mother to the ground
 with her children,
 so will I do to you, O house of
 Israel,
 because of your evil deeds.
 They were cast out early in the
 morning,
 the king of Israel has been cast
 out.
 For Israel is a child, and I loved
 him,
 and I have called his children out
 of Egypt.
 As I called them,
 so they departed from My pres-
 ence.
 They sacrificed to Baalim,
 and burned incense to carved im-
 ages.
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of Tues-
 day of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic
 tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
 in the mourning tune.*

The Gospel

Psalm 32:10, 11

A Psalm of David.

The Lord scatters the counsels of nations,
He frustrates the thoughts of peoples,
and rejects the counsels of rulers.
But the counsel of the Lord endures forever,
the thoughts of His heart from generation to generation.

Alleluia.

ψαλμος το δαυιδ.

Πῶς οἱ κἀπερ νικοῦσι ἢ τε νικῶντες ἐβόλῃ:
οὐτος ἐναψύψῃ ἢ νικῶντες ἐβόλῃ:
οὐτος ἐναψύψῃ ἢ νικοῦσι ἢ τε νικῶντες
Πῶς οἱ κἀπερ νικοῦσι ἢ τε νικῶντες ἐβόλῃ:
οὐτος νικῶντες ἢ τε περὶ τῆς ἰσχυρῆς ἡγεμονίας:
ἀλ.

Luke 11:37-52

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Luke.

Now, as Jesus was speaking, a certain Pharisee asked him to dine with him. Jesus went in, and sat at the table. When the Pharisee saw it, he was astonished that Jesus had not first washed himself before dinner. But the Lord said to him, “You Pharisees clean the outside of the cup and platter, but your inside is full of extortion and wickedness. You fools! Did not the one who made the outside also make the inside? But as for what is inside you, be generous to the needy, and behold, all things will be clean to you. But woe to you

Pharisees! For you tithe mint and rue and every herb, but you bypass justice and the love of God. You should have done these while not leaving the other undone. Woe to you Pharisees! For you love the best seats in the synagogues and the greetings in the marketplaces. Woe to you, scribes and Pharisees, hypocrites! You are like hidden graves, and people who walk over them do not [even] know it.”

One of the experts in the law exclaimed, “Teacher, in saying this you insult us also.”

Jesus said, “Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves will not even lift one finger to help carry those burdens! Woe to you! For you build the tombs of the prophets, and your fathers killed them. And so, you testify and consent to the works of your fathers! For they killed the prophets, and you build their tombs. Therefore, the wisdom of God also said, ‘I will send them prophets and apostles. Some of them they will kill and persecute, so that the

blood of all the prophets, which was shed from the foundation of the world may be required of this generation; from the blood of Abel to the blood of Zachariah who perished between the altar and the sanctuary.’ Yes, I tell you that this generation will be charged with this blood. Woe to you experts of the law! You have taken away the key to knowledge; you yourselves have not entered, and you have hindered those who were entering.” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Eleventh Hour of the Eve of Tuesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the eleventh hour of the eve of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Amos 5:6-14a

From the book of Amos the Prophet. His blessing be upon us. Amen.

Seek the Lord, and live,
lest the house of Joseph blaze like
fire,
and it will devour him, and there
will be no one to quench it for the
house of Israel.

The Lord is the One Who executes judgment on high,

and has established justice on the
earth,
Who makes all things,
and transforms *them*, and turns
darkness into the morning,
and darkens the day into night,
Who calls the water of the sea,
and pours it out on the face of the
earth—

the Lord God Almighty is His Name—

who dispenses ruin to the strong,
and brings distress upon the fortress.

They have hated him that reproved in the gates,
and have despised holy speech.

Therefore, because you were buffeting the poor,

and have received from them choice gifts,

you have built houses of hewn stone,

but you will not live in them;

you have planted desirable vineyards,

but you will not drink the wine from them.

For I know your many transgressions,

and your sins are great,

trampling on the just, taking bribes,

and turning aside the needy in the gates.

Therefore the prudent will keep silent in that time,

for it is an evil time.

Seek good, and not evil, so that you may live.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of Tuesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 121:4

A Psalm of David.

For the tribes go up there,
the tribes of the Lord,
as a testimony to Israel,
to confess the Name of the Lord.

Alleluia.

ψαλμος το Δαυιδ.

Ἐταπύνωσιν τὰρ ἐπιψωι ἑμαῖ ἡμεῖς νιφτῶν:

νιφτῶν ἡμεῖς Πῶοις:

Ἐνυμεθερε ὑπὲρ αἰσῶν:

ἐν οὐρανῷ ἐβόλ ὑφῶν ὑπὲρ Πῶοις.

αἱ.

Mark 13:32-14:2

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Mark.

But no one knows that day or that hour, not even the angels in heaven, nor the Son, but only the Father. Be on guard! Be alert! You do not know when that time is.

It is like a man who journeyed to another country. He leaves his house, gives authority to his servants and to each one his task. He also commanded the doorkeeper to keep watch. Watch therefore, for you do not know when the lord of the house is coming, whether in the evening, or at

midnight, or when the rooster crows, or in the morning. But fear that coming suddenly, he might find you sleeping. What I tell you, I [also] tell everyone: keep watch!"

It was now two days before the feast of the Passover and of the unleavened bread. The chief priests and the scribes were seeking a way to arrest him by deception in order to kill him. They said, "Not during the feast, because there might be a riot of the people." *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The First Hour of Tuesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the First hour of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Exodus 19:1-9

From the book of Exodus of Moses the Prophet. His blessing be upon us. Amen.

And in the third month of the departure of the children of Israel from the land of Egypt, on the same day, they came into the desert of Sinai. And they departed from Raphidin, and came into the desert of Sinai, and Israel encamped there before the mountain. And Moses went up onto the mountain of God, and God called him from the mountain, saying, "This is what you will say to the house of Jacob, and report to the children of Israel: 'you have seen all that I have done to the Egyptians, and I took you up as though on eagles' wings, and I brought you to Myself. And now if you will indeed obey My voice, and keep My Covenant, you will be a special people to Me above all nations. For the whole

earth is Mine. And you will be a royal priesthood and a holy nation to Me.' These words you will speak to the children of Israel."

And Moses came and called the elders of the people, and he set before them all these words, which God instructed him. And all the people answered with one accord, and said, "All that God has spoken, we will do and listen to." And Moses carried the words of the people up to God. And the Lord said to Moses, "Look, I come to you in a pillar of a cloud, so that the people may hear Me speaking to you, and may believe you forever." And Moses reported the words of the people to the Lord.

Glory to the Holy Trinity.

Job 23:2-24:25

From the book of Job the Righteous. His blessing be upon us. Amen.

"Yes, I know that pleading is out of my reach,

and His hand has become heavy upon my groaning.

Who then would know, that I might find Him,

and come to a resolution?

I would plead my case before Him,

and He would fill my mouth with arguments.

And I would know the words that He would speak to me,

and I would perceive what He would tell me.

Though He would come on me in great strength,

He would not threaten me;

for truth and reproof are from Him,

and He would bring my judgment to an end.

For can I go to first things, and I am no more?

Still, what do I know *of* the last things?

When He worked on the left hand, then I did not observe *it*:

His right hand will encompass me, but I will not see *it*.

For He already knows my way, and He has tried me like gold.

And I will go forth in his commandments,

for I have kept His ways, and will not turn aside,

nor will I go away from His commandments;

but I have hidden his words in my bosom.

And if even He has so judged, who is there to contradict him?

For He has both willed *a thing* and done it.

Therefore, am I troubled at Him, and when I was admonished, I thought of Him.

Therefore, let me be very attentive before His face.

I will consider, and be afraid of Him.

But the Lord has softened my heart,

and the Almighty has troubled me.

For I did not know that darkness would come upon me,

but thick darkness has covered *me* before my face.

But why has time escaped the notice of the Lord,

while the ungodly have overstepped the limit,

seizing the flock and the shepherd?

They have led away the donkey of the orphans,

and taken the widow's ox as a pledge.

They have turned aside the weak from the right way;

and the meek of the earth have hidden themselves together.

And they have departed like donkeys in the field,

Unlike me, they went out to their own pursuits.

Their bread is sweet to *their* little ones.

They have harvested a field that was not theirs before its time,

the weak have laboured in the vineyards of the ungodly without pay or food.

They have caused many naked to sleep without clothing,

and they have taken away the covering from their persons.

They are wet with the showers of the mountains,

And they have huddled around the rock, because they had no shelter.

They have snatched the orphan from the breast

and have humiliated the outcast.

And they have unjustly caused *others* to sleep naked,

and have taken away the morsel from the hungry.

They have unrighteously laid wait in narrow places,

and have not known the righteous way.

They have cast *the* weak out of the
city and their own houses,
and the soul of the infants sighed
greatly.

And He, why has He not visited
them?

While they were on the earth, they
did not even notice them,
and they did not know the way of
righteousness,
nor did they walk in its paths.

But when He knew of their deeds,
He handed them over to darkness.

And he will be like a thief in the
night.

And the eye of the adulterer
watched *for* the darkness,
saying, 'no eye will perceive me,'
and he placed a covering on his
face.

In darkness he dug through houses;
by day they concealed themselves;
they did not know the light.

For to them the morning is like
the shadow of death,
for *they* will know the trouble of
the shadow of death.

He is swift on the face of the wa-
ter;

may his portion be cursed on the
earth;

and may their plants wither on
earth,

for they have seized the armful of
the orphans.

Then his sin was brought to re-
membrance,

and he vanishes like a dewy mist,
but may what he has done be re-
paid to him,

and let every unrighteous person
be crushed like rotten wood!

For he has not treated the barren
woman well,

and has had no pity on a weak
woman.

And in wrath he has overthrown
the helpless.

Therefore, when he has risen up,
he will not feel secure about his
own life.

When he has fallen sick, may him
not hope to recover,
rather, let him perish by disease.

For his exaltation has harmed
many,

but he has withered away like mal-
lows in the heat,

or like an ear of corn falling on its
own from the stalk.

But if it is not so, who says that I
speak falsely,

and makes my words as nothing?
Glory to the Holy Trinity.

Hosea 4:1-8

From the book of Hosea the Prophet. His blessing be upon us. Amen.

Hear the word of the Lord, O children of Israel,
 for the Lord *has* a dispute with the inhabitants of the land.
 For there is no truth or mercy,
 or knowledge of God in the land.
 Cursing, and lying, murder, and theft,
 and adultery are poured out on the land,
 and they mix blood with blood.
 Therefore, the land will mourn,
 and will be diminished with all who dwell in it,
 with the wild animals of the field,
 and with the reptiles of the earth,
 and with the birds of the sky,
 and the fish of the sea will fail,
 that no one may judge, or reprove *another*;
 but My people are like a priest *who* is contradicted.

Therefore, they will be weak by day,
 and the prophet will be weak with you;
 I have compared your mother to night.
 My people have become like those who have no knowledge;
 because you have rejected knowledge,
 I will also reject you from being as priest to Me;
 and *as* you have forgotten the law of your God,
 I also will forget your children.
 According to their multitude,
 so they sinned against Me:
 I will turn their glory into shame.
 They will devour the sins of My people,
 and receive their souls with their iniquities.

Glory to the Holy Trinity.

The Homily

A homily of our saintly father, Abba Shenoute the archmandrite. May his blessing be with us. Amen.

Oo-kateekheesis enté pen
 Yot ethowab Abba
 Shenouti pi arshi
 mandritees: erpenefsmoo
 ethowab shopi neman.
 Ameen.

ΟΥΚΑΤΗΧΗΣΙC ἸΝΤΕ
 ΠΕΝΙΩΤ ἔΘΟΥΑΒ ΑΒΒΑ
 ΨΕΝΟΥΤ ΠΙΑΡΧΗ
 ΜΑΝΔΡΙΤΗΣ:
 ἘΡΠΕΝΕΨΜΟΥ ἔΘΟΥΑΒ
 ΨΩΠΙ ΝΕΜΑΝ ἈΜΗΝ.

I shall tell you two things. All those for whom there was joy in heaven, on account of their repentance, shall see neither sorrow nor pain in the place they are about to

inherit. But those for whom there was no joy in heaven, because they did not turn from their sins, neither repented from their iniquities, shall see neither joy nor repose in that

place. For those who live in luxury and enjoyment on earth shall see neither joy nor repose in heaven.¹ Have you not heard, what the Lord said, “Blessed are they that mourn: for they shall be comforted”? Likewise, those who see no joy in earth, shall have joy in heaven.¹ Have you not heard, “Woe unto you who laugh now! for you shall mourn and weep”?

Is not this the time in which the weak shall be clothed with strength, in which the weak shall say, “I am strong,”² when he gives his heart to the scripture? Even as the prophet has said, “Many are those whose flesh became weakened through the multitude of their adulteries; their

hearts also shall be weakened.”³ Those of whom the scripture also says, “He shall be destroyed in the uncleanness of his soul.”⁴ As for those who strive valiantly, it was said about them, “Make haste to show yourself approved of God, a workman that needs not be ashamed, rightly dividing the word of truth.”⁵

Let us conclude the homily of our saintly father Abba Shenoute, who enlightened our minds and the eyes of our hearts, in the Name of the Father, the Son and the Holy Spirit: One God. Amen.

1Luke 16:19-23

2Luke 16:20-22

3Joel 3:10

4Source unknown

52 Timothy 2:15

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of Tuesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 119:2, 7

A Psalm of David.

O Lord, [You will] deliver my soul from unjust lips,
and from a deceitful tongue.

I was peaceful with those who hate peace;
when I speak to them,
they fought against me without cause.

Alleluia.

ψαλμος το δαυιδ.

Πῶς ἐκενοῦμεν ἡτὰ ψυχὴ ἐβόλῃ θέν θανέφοτοῦ νοσίου:

νεμ ἐβόλῃ θὰ οὐλας ἡχρόφ.

Παῖοι ἡγερήνηκος πε νεμ νηεθμοῦ ἡγερήνη:

ἐψωπ αἰωανσαχί νεμωοῦ ψαῖβωτς ἐροὶ ἡσινση.

α̅λ̅.

John 8:21-29

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Then, Jesus spoke to them again, "I am going away; you will seek me, and you will die in your sins. Where I go, you cannot come."

At this, the Jews said, "Will he kill himself, since he says, 'Where I am going, you cannot come?'" Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. I told you therefore that you will die in your sins; for unless you believe that I am {he}, you will die in your sins."

Therefore, they asked him, "Who are you?"

Jesus said to them, "Just what I have been saying to you from the

beginning! I have much to say concerning you and [much] to condemn. However he who sent me is true; and the things which I heard from him, these [things] I say to the world."

They did not understand that he spoke to them about the Father. So Jesus said to them, "When you have lifted up the Son of Man, then you will know that I am {he}. I do nothing of myself, but as my Father taught me, this is what I proclaim. He who sent me is with me. The Father has not left me alone because I always do the things that are pleasing to him." *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of Tuesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the Third hour of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Deuteronomy 8:11-20

From the book of Deuteronomy of Moses the Prophet. His blessing be upon us. Amen.

Watch yourself, that you do not forget the Lord your God, so as not to keep His commands, and His judgments, and His statutes, which I command you today, lest, when you have eaten and are full, and have built fine houses, and lived in them, and when your oxen and sheep have multiplied, and when silver and gold have been multiplied to you, and when all your possessions have been multiplied to you, you should become exalted in heart, and forget the Lord your God, Who brought you out of the land of Egypt, out of the house of slavery, Who led you through that great and fearful wilderness, where *there was* the biting serpent and scorpion, and thirst, where there was no water, Who brought a spring of water for you out of flint rock, Who fed you with manna in the wilderness,

which your fathers did not know, that He might distress you, and thoroughly test you, that you might do well at your end. Then, do not say in your heart, “My strength and the power of my hand have gained for me this great power.” But you shall remember the Lord your God, for it is He that gives you strength to gain power, that He may establish His covenant, which the Lord swore to your fathers, as it is today. And it will come to pass, if by forgetting you forget the Lord your God, and go after other gods, and serve them, and worship them, I bear witness against you today, that you will surely perish. As the remaining nations, which the Lord is destroying before your face, so you will perish, because you did not listen to the voice of the Lord your God.

Glory to the Holy Trinity.

Sirach 2:1-9

From the book of Wisdom of Jesus, son of Sirach. His blessing be upon us. Amen.

My son, if you come to serve the Lord,

prepare your soul for temptation.

Set your heart aright, and be steadfast,
and do not be hasty in a time of distress.

Cling to Him, and do not depart away,
that you may be strengthened at your end.

Accept whatever is brought upon your,
and be patient when you are humiliated,

for gold is tried in the fire,
and acceptable men in the furnace of humiliation.

Believe in Him, and He will help you;

make your way straight, and hope in Him.

You who fear the Lord, wait for His mercy,

and do not turn aside, lest you fall.

You who fear the Lord, believe Him,

and your reward will not fail.

You who fear the Lord, hope for good things,

and for everlasting gladness and mercy.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of Tuesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 118:154, 155

A Psalm of David.

Plead my cause and redeem me;

Revive me for the sake of Your word.

Salvation is far from sinners,

for they have not sought Your statutes.

Alleluia.

ψαλμος το Δαυιδ.

Ὡρα δὲ ἐπαρά δὲ ὄρον σοττ:

εὐθε πεκσαχὶ μαριωνδ:

Ἰοῦνοῦ σαβοῦλ ἡνιρεϋ ἐρνοβὶ ἡχε πιστχα:

χε νεκμεθμνὶ ὑποτκω† ἡνωοῦ.

ᾱλ.

Matthew 23:37-24:2

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often have I desired to gather your children, just as a hen gathers her brood under her wings; but you were not willing! Behold, your house is left to you in a desolate state. For I tell you, you will not see me from now on until [the day when] you are saying, ‘Blessed is he who comes in the Name of the Lord!’”

Jesus went out from the temple and was going on his way. His disciples came to him and showed him the buildings of the temple. But he told them, “You see all of these things, do you not? Amen, I tell you that not one stone will be left standing on another; all will be thrown down.” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Sixth Hour of Tuesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the Sixth hour of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Ezekiel 21:3b-13

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

“Look, I am against you, and I will draw My sword out of its sheath, and I will utterly destroy the transgressor and unrighteous from among you. Because I will utterly destroy the unrighteous and the transgressor from among you, so my sword will come out of its sheath against all flesh from the east wind to the north, and all flesh will know that I, the Lord, have drawn My sword out of its sheath. It will no longer be turned back. And you, son of man, groan with the breaking of your loins, and in grief, you will groan before their eyes. And it will happen, if they say to you, ‘Why do you groan?’ That you will say, ‘Because of the news, because it comes, and every heart will be weakened, and all hands will become feeble, and all flesh and every spirit will faint, and all thighs will be defiled with moisture; look, it comes, and will be,” says the Lord.

And the word of the Lord came to me, saying, “Son of man, prophesy, and you will say, “This is what the Lord says, Say,

“O Sword, O sword, be sharpened and enraged,
that you might slaughter victims,
be sharpened,
that you may be glistening, ready for destruction.

Slaughter; annihilate; despise every tree.” ‘

And he made it ready for his hand to hold;

the sword was sharpened; it is ready

to put into the hand of the slayer.

Cry out and wail, son of man,

for this *sword* has come to be among My people;

this *sword has come* among all the rulers of Israel;

they will be as strangers

because the sword has come upon My people;

therefore clap your hands.

For it has been justified, and why, even if a tribe has been rejected? It will not be,” says the Lord God.

Glory to the Holy Trinity.

Sirach 4:20-5:2

From the book of Wisdom of Jesus, son of Sirach His blessing be upon us. Amen.

Watch for the opportune time,
and beware of evil,
and do not be bring shame upon your soul.

For there is a shame that brings sin,

and there is a shame that is glory and grace.

Do not accept a person against your soul,

and do not let your respect for any man cause you to fall.

And do not refrain from speech in
a time of need,

and do not hide your wisdom in
her beauty.

For by speech wisdom will be
known,

and education by the word of the
tongue.

Do not speak against the truth,
but be ashamed of your ignorance.

Do not be ashamed to confess
your sins,

and do not exercise force against
the flow of a river.

Do not make yourself subject to a
foolish man,

nor accept the person of a ruler.

Fight to the death for the truth,

and the Lord will fight for you.

Do not be rash with your tongue,
and do not be slow or neglectful
in your works.

Do not be like a lion in your
house,

nor frantic with your servants.

Do not let your hand be stretched
out to receive,

and withdrawn when you should
repay.

Do not set your heart upon your
possessions,

and do not say, "I am self-
sufficient."

Do not follow yourself and your
strength,

to walk in your heart's desires.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of Tuesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 17:49, 18

A Psalm of David.

My deliverer from angry enemies;

You will lift me above my aggressors.

You will deliver me from the unrighteous man.

He will deliver me from my powerful enemies,

and from those who hate me,

for they are too strong for me.

Alleluia.

ψαλμος το Δαυιδ.

Παρεϋ ναζμετ ἐβολ ἡτοτοϋ ἡναχαχι ἡπεϋχωντ:

νεμ ἐβολ ἡτοτοϋ ἡνηεττωοϋν ἡμωοϋ ἐϋρηι ἐχωι εκέβοις:

Παζμετ ἐβολζα οϋρωι ἡοχι εϋεναζμετ ἐβολ ἡτοτοϋ ἡναχαχι ετχορ:

νεμ ἐβολ ἡτοτοϋ ἡνηεθμοϋ ἡμοι:

α̅λ̅.

John 8:12-20

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Then again, Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in the darkness but will have the light of life."

At this, the Pharisees said to him, "You bear witness to yourself! Your testimony is not true!"

Jesus answered them, "Even if I bear witness to myself, my testimony is true, because I know where I came from and where I am going. But you do not know where I came from or where I am going. You judge according to the flesh. I judge no one. Even if I do judge, my judgment is true, for I am not alone, but I am with the

Father who sent me. It is also written in your law that the testimony of two people is truthful. I am one who testifies about myself, and the Father who sent me [also] bears witness to me."

At this, they asked him, "Where is your Father?"

Jesus answered, "You do not know me nor my Father. If you knew me, you would know my Father also." Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Ninth Hour of Tuesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the ninth hour of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Genesis 6:5-9:7

From the book of Genesis of Moses the Prophet. His blessing be upon us. Amen.

And the Lord God saw that the wicked deeds of men were multiplied on the earth, and that everyone thought attentively in his heart on evil things continually, then God considered that He had made man on the earth, and He thought this over. And God said, "I will wipe out man, whom I have made from the face of the earth, even man *along* with cattle, creeping things, and birds of the heaven, for I am grieved that I have made them." But Noe found favour before the Lord God.

Now these *are* the generations of Noe. Noe was a righteous man, being perfect in his generation; Noe was well-pleasing to God. And Noe had three sons: Shem, Ham, Japheth.

Now the earth was corrupted before God, and the earth was fully of iniquity. And the Lord God saw the earth, and it was corrupt, because all flesh had corrupted his way upon the earth. And God said to Noe, "The time of all men has come before Me, for the earth has become full of iniquity because of them, and see, I

am going to destroy them and the earth. Therefore, make yourself an ark of square lumber; you will make the ark in compartments, and you will cover it inside and outside with pitch. And so will you make the ark: the length of the ark three hundred cubits, and the width fifty cubits, and its height thirty cubits. When you assemble the ark, you will *gradually* narrow it up to a cubit at the top, and make the door of the ark on the side; you will make it with lower, second, and third stories. And look, I will bring a flood of water on the earth, to destroy all flesh under heaven in which is the breath of life, and whatever is upon the earth will die. And I will establish My covenant with you, and you will enter into the ark, you and your sons and your wife, and your sons' wives with you. And of all domestic animals, and of all creeping things, and of all wild animals, even of all flesh, you will bring into the ark two by two of every kind, that you may sustain them with yourself; they will be male and female. Of all winged

birds after their kind, and of all domesticated animals after their kind, and of all creeping things creeping on the earth after their kind, two by two of all will come in to you, male and female to be sustained with you. And you will take to yourself of all kinds of food that you eat, and you will gather them to yourself, and it will be for you and for them to eat.” And Noe did all things that the Lord God commanded him; so he did.

And the Lord God said to Noe, “Enter the ark, you and all your household, for I have seen you as righteous before Me in this generation. And of the clean animals take in to yourself sevens, male and female, and of the unclean animals pairs, male and female. And of clean flying birds of the heaven sevens, male and female, and pairs of all unclean flying birds, male and female, to sustain offspring on all the earth. For after seven days I will bring rain on the earth forty days and forty nights, and I will wipe out everything that rises up, that I have made from the face of the earth. And Noe *did* all that the Lord God had commanded him.

Now Noe was six hundred years old when the flood of water came upon the earth. And then Noe and his sons and his wife, and his sons’ wives with him went into the ark, because of the water of the flood. And of clean flying birds and of unclean flying birds, and of clean domestic animals and of unclean domestic

animals, and of all things that creep on the earth, two by two, male and female went in to the ark to Noe, as God had commanded Noe. And it happened after the seven days that the water of the flood came upon the earth.

In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day, all the fountains of the abyss burst forth, and the floodgates of heaven were opened, and the rain came upon the earth forty days and forty nights. On that very day Noe, Shem, Ham, Japheth, the sons of Noe, and the wife of Noe, and the three wives of his sons entered with him into the ark. And all the wild animals after their kind, and all domesticated animals after their kind, and every creeping thing creeping on the earth after its kind, and every flying bird after its kind, went in to the ark to Noe, two by two, male and female of all flesh in which there is the breath of life. And they that entered went in male and female of all flesh, as God had commanded Noe, and the Lord God shut the ark apart from him.

And the flood was upon the earth forty days and forty nights, and the water increased greatly and carried up the ark, and it was raised up from the earth. And the water prevailed and increased greatly upon the earth, and the ark was carried upon the water. And the water prevailed greatly upon

the earth, and covered all the high mountains that were under heaven; the water raised up Fifteen cubits above, and covered all the high mountains. And all flesh that moved on the earth died, of flying birds and domestic animals, and of wild animals, and every creeping thing that moves on the earth, and every man. So all things that have the breath of life, and whatever was on the dry land, died. And He wiped out all living things upon the face of the earth, both man and animals, and creeping things, and birds of the sky; they were wiped out from the earth. And only Noe was left, and those with him in the ark. And the water was raised up over the earth one hundred and fifty days.

And God remembered Noe, and all the wild animals, and all the domestic animals, and all the birds, and all the creeping things that creep that were with him in the ark, and God brought a wind upon the earth, and the water subsided. And the fountains of the abyss, and the floodgates of heaven were covered over, and the rain from heaven was withheld. And the water subsided, and went off the earth, and after one hundred and fifty days the water was decreased, and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat. And the water continued to decrease until the tenth month. And in the tenth month, on

the first day of the month, the tops of the mountains were seen.

And it happened after forty days *that* Noe opened the window of the ark that he had made, and he sent out a raven, and after it had gone out, it did not return until the water was dried from the earth. And he sent out a dove after it to see if the water had receded from the face of the earth. And the dove, not finding rest for her feet, returned to him in the ark, because the waters were on the face of the whole earth. And he stretched out his hand and took her, and brought her to himself in the ark. And when he had waited yet another seven days, he again sent out the dove from the ark. And the dove returned to him in the evening, and had an olive leaf, a dry twig in her mouth, and Noe knew that the water had subsided from the earth. And when he had waited another seven days, he again sent out the dove, and she did not return to him again any more.

And it happened in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, that the water disappeared from the earth, and Noe uncovered the roof of the ark the he had made, and he saw that the water had disappeared from the face of the earth. And in the second month the earth was dried, on the twenty-seventh day of the month.

And the Lord God spoke to Noe, saying, "Go out from the ark, you and

your wife and your sons, and your sons' wives with you, and bring all the wild animals, as many as are with you, and all flesh from birds to domestic animals, and every creeping thing that moves on the earth, with you, and increase and multiply on the earth." And Noe went out, and his wife and his sons, and his sons' wives with him, and all the wild animals and all the domestic animals, and every bird, and every creeping thing that moves on the earth after their kind, went out of the ark.

And Noe built an altar to God, and took of all clean domestic animals, and of all clean birds, and offered a whole burnt offering on the altar. And the Lord God smelled a sweet aroma, and the Lord God thought it over, and said, "I will never again curse the earth because of the works of men, although the mind of man is attentively set on evil things from his youth; I will never again destroy all living flesh as I have done.

All the days of the earth,
seed and harvest, cold and heat,

summer and spring, will not cease
by day or night."

And God blessed Noe and his sons, and said to them, "Increase and multiply, and fill the earth, and have dominion over it. And the dread and fear of you will be upon all the wild animals of the earth, on all the birds of the sky, and on all the things that move up the earth, and upon all the fish of the sea; I have placed them under your authority. And every moving thing that is alive will food for you; I have given you all things, as *I did* the green herbs. But you will not eat flesh with its lifeblood. For truly, I will require your blood of your lives from the hand of all wild animals, and I will require the life of man at the hand of *his* fellow man.

Whoever sheds man's blood,
by man his blood will be shed,
for I made man in the image of
God.

But increase and multiply, and fill
the earth, and have dominion over it."
Glory to the Holy Trinity.

Proverbs 9:1-11

From the book of the Proverbs of Solomon the King. His blessing be upon us. Amen.

Wisdom has built herself a house,
and supported it with seven pillars.
She has killed her sacrificial vic-
tims;
she has mixed her wine in a bowl,
and prepared her table.
She has sent out her servants,

calling with a stately proclamation
to the feast, saying,
"He who is foolish,
let him turn aside to me,"
and to those who lack understand-
ing she says,
"Come, eat of my bread,

and drink wine that I have mixed
for you.

Leave folly, and you will live,
and seek understanding so that
you may live,
and keep straight your understand-
ing with knowledge.”

He who chastises evil *men* will
receive dishonour to himself,
and he who rebukes an ungodly
man will disgrace himself.

Do not rebuke evil *men*, so they
may not hate you;
rebuke a wise *man*, and he will love
you.

Give an opportunity to a wise *man*,
and he will become wiser;

instruct a righteous man, and he
will continue to receive it.

The fear of the Lord is the begin-
ning of wisdom,
and the counsel of saints is under-
standing;

for to know the law is *the character*
of a sound mind.

For in this manner you will live
long,

and the years of your life will be
increased.

Glory to the Holy Trinity.

Isaias 40:9-31

From the book of Isaias the Prophet. His blessing be upon us. Amen.

O you who brings glad tidings to
Zion,

go up on the high mountain;
lift up your voice with strength,
you who brings glad tidings to
Jerusalem;

lift it up, do not fear;
say to the cities of Judah,
“see your God!”

See the Lord is coming with
strength,

and *his* arm is with authority;
see, His reward is with Him,
and *His* work before Him.

He will tend his flock as a shep-
herd,

and He will gather the lambs with
His arm,

and shall comfort those who are
with young.

Who has measured the water in
His hand,

and the heaven with a span,
and all the earth with a handful?

Who has weighed the mountains
in scales

and the forests with a balance?

Who has known the mind of the
Lord?

And who has been His counsellor,
to instruct Him?

Or with whom has He taken
counsel, and he has instructed Him?

Or who has taught Him judge-
ment?

Or who has taught Him the way
of understanding?

All the nations are counted as a
drop in a bucket,

and as the balance of a scale,

and will be counted as spittle?
Lebanon is not enough to burn,
nor are all four-footed animals
enough for a whole-burnt offering.
And all the nations are as nothing
and are counted as nothing.

To whom have you compared the
Lord?

Or with what likeness have you
compared Him?

Has an artisan made an image,
or the goldsmith, after casting
gold,
gilt it, *and* made it a likeness of
Him?

For an artisan chooses wood that
will not decay,
and enquires wisely how he should
set up his image,
and *what to do so* that it will not be
toppled.

Will you not know? Will you not
hear?

Has it not been declared to you
from the beginning?

Have you not known the founda-
tions of the earth?

It is He Who holds the circle of
the earth,
and its inhabitants are like grass-
hoppers,

Who has set up the heaven like a
vault,
and stretched *it* out like a tent to
live in,

Who makes rulers He establishes
to rule to be as nothing,
and has made the earth as nothing.

For they will not plant, nor will
they sow,

neither will their root take root in
the ground:

He has blown upon them, and
they are withered,

and a storm will carry them away
like stubble.

“Now then, to whom have you
likened Me,

that I should be exalted?” says the
Holy One.

Lift up your eyes on high, and see,
Who has displayed all these
things?

He Who brings forth his host by
number;

He who calls them all by name;
because of the great His glory,
and by the might of His strength,
nothing has escaped Your notice.

For do not say, O Jacob,
and why have you spoken, O Isra-
el, *saying*,

“My way is hidden from God,
and my God has taken away *my*
judgement, and has departed?”

And now, have you not known?
Have you not heard?

the everlasting God,
the God who formed the ends of
the earth,

will not hunger or grow weary,
and there is no searching of His
understanding.

He gives strength to the hungry,
and sorrow to those who do not
grieve.

For the young *men* will hunger,

and the young will be weary,
and the chosen *men* will be power-
less;
but those who wait for God will
renew *their* strength;

they will mount up with wings like
eagles;
they will run, and not be weary;
they will walk, and not hunger.
Glory to the Holy Trinity.

Daniel 7:9-15

From the book of Daniel the Prophet. His blessing be upon us. Amen.

I continued to watch
until thrones were set,
and the Ancient of Days sat,
and His clothing was white as
snow,
and the hair of His head was like
pure wool:
His throne was a flame of fire;
its wheels *were* burning fire.
A river of fire flowed before Him.
A thousand thousands were serv-
ing Him,
and ten thousands of myriads
stood attended before Him.
A court sat in judgment,
and the books were opened.
Then I kept watching because of
the sound of the great words the horn
spoke, until the wild beast was put to
death and destroyed, and its body
given to be burned with fire. And the
dominion of the rest of the wild
beasts was taken away; but a length of
life was given to them for a time and
a season.

I continued to watch the vision in
the night,
and look, *one* like the Son of Man
was coming with the clouds of
heaven,
and He came as far as the Ancient
of Days,
and was presented to Him.
And to Him was given the domin-
ion,
and the honour, and the kingdom;
and all nations, tribes, and lan-
guages
will be subject *to* Him.
His authority is an everlasting au-
thority,
which will not pass away,
and His kingship will not be de-
stroyed.
*As for me, Daniel, my spirit within
me trembled, and the visions of my
head troubled me.*
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of Tues-
day of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 24:1, 2, 3b

A Psalm of David.

I lift up my soul to You, O Lord.

O my God, I trust in You;

do not let me be put to shame [forever],

nor let my enemies laugh at me.

Let those who do wrong without cause be ashamed.

Alleluia.

ψαλμος το δαυιδ.

Διχαὶ ἡ ταψυχὴ ἐπὶ ὧσι ἔαρον Ἰβοῖς πανοῦτ:

λιχὰ ἔθνη ἐροκ ἡνεκ ἑριβίῳπι ὡς ἐνεε (λεεζι):

οὔτε ὡπεν ἑροῦωβι ἡνω ἡνε νάχαχι:

Ἰαροῦβίῳπι ἡθωοῦ ἡνε νηετῖρι ἡτὰνομιὰ ἔεν πετῳοῦτ.

α̅λ̅.

Matthew 24:3-35

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

As Jesus was sitting on the Mount of Olives, the disciples came to him in private, saying, "Tell us, when will these things be? What is the sign of your coming and of the end of the age?"

Jesus answered them, "Be careful not to be led astray! For many will come in my Name, saying: 'I am the Christ,' and they will lead many people astray. You will hear of wars and rumors of wars. Do not be troubled; all of this must take place,

but the end is not yet. For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places. But all these things are [only] the beginning of the birth pains. Then, they will deliver you up to oppression and they will kill you. You will be hated by all the nations for my Name's sake. Many will stumble and will betray and hate each other. Many false prophets will arise and they will lead many astray.

Because wickedness will be multiplied, the love of many will grow cold. But the one who endures to the end will be saved. This Good News of the Kingdom will be preached in the whole world as a witness to all the nations, and then the end will come.

Therefore, when you see the abomination of desolation which was spoken about by the prophet Daniel standing in the holy place (let the reader understand), let those who are in Judea flee to the mountains. The one who is on the housetop should not [even] go down to carry out the things that are in the house. The one who is in the field should not [even] return to get his clothes. But woe to those who are with child and to nursing mothers in those days! Pray that your flight will not be in the winter or a Sabbath day. For then, there will be great oppression, such as has not been from the beginning of the world until now, and such as will never be again. Unless those days were cut short, no flesh would be saved. But for the sake of the elect, those days will be shortened.

Then, if any one tells you, 'Behold, here is the Christ,' or, 'There,' do not believe it! For false messiahs and false prophets will arise, and they will show great signs and wonders in order to lead many astray, and if possible, even the elect.

Behold, I have told you this in advance. If therefore people tell you, 'Behold, he is in the wilderness,' do not go out; or 'Behold, he is in the inner rooms,' do not believe it! For as the lightning flashes from the east and is seen even to the west, this is how the coming of the Son of Man will be.

For wherever the body is, there the eagles will be gathered together. But immediately after the tribulation of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, the powers of the heavens will be shaken; and then the sign of the Son of Man will appear in the sky. All the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. He will send out his angels with a great sound of a trumpet and they will gather his elect from the four winds, from one end of the sky to the other.

Now, learn this parable from the fig tree. When its branch has become tender and puts forth its leaves, you know that the summer is near. Likewise, when you see all these things, know that the time is near, even at the doors. Amen, I tell you that this generation will not pass away, until all these things are accomplished. Heaven and earth will pass away, but my words will not pass away. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service

is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Eleventh Hour of Tuesday of the of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the eleventh hour of Tuesday of the Holy Pascha. May its blessing be upon us. Amen.

Isaias 30:25-30

From the book of Isaias the Prophet. His blessing be upon us. Amen.

On every high mountain and high hill, there will be running water in that day, when many perish, and when the towers fall. And the light of the moon will be like the light of the sun, and the light of the sun will be sevenfold, in the day when the Lord heals the wound of His people, and He will heal the pain of your wound.

See, the Name of the Lord comes after a *long* time,

a burning wrath;

the word of His lips is with glory, a word full of anger,

and the anger of His wrath will devour like fire.

And His breath, like rushing water in a valley,

will reach up to the neck, and be divided

to confound the nations in *their* vain error,

and error will pursue them, and overtake them

Must you always rejoice, and continually enter My holy places, as they who keep a feast? And must you go with a flute, as those who rejoice, into the mountain of the Lord, to the God of Israel? And God will make His glorious voice to be heard, and He will show the wrath of His arm with wrath and anger, and devouring flame. He will thunder violently, like water and hail falling with violence.

Glory to the Holy Trinity.

Proverbs 6:20-7:4

From the book of Proverbs of Solomon the King. His blessing be upon us. Amen.

“My son, keep the laws of your father,

and do not depart from the precepts of your mother.

But fasten them to your soul continually,

and wear them as a collar on your neck.

When you walk, bring it, and let it be with you;

and as you sleep, let it watch of you

that it may talk with you when you wake,

for the commandment of the law is a lamp and a light,

and a way of life, reproof and discipline,

to keep you always from a married woman,

and from the slander of a strange tongue.

Do not let the desire of beauty conquer you,

nor be caught by your eyes,

nor be captivated by her eyelashes,

for the value of a prostitute is as much as of one loaf of bread,

and a woman hunts for the precious souls of men.

Can anyone put fire in his lap,

and not burn his clothes?

Or can anyone walk on coals of fire,

and not burn his feet?

So is he who goes in to a married woman;

he will not be held guiltless, nor anyone who touches her.

It is nothing to be marveled at if one is caught stealing,

for he steals in order to fill his hungry soul.

But if he is caught, he will repay sevenfold,

and will rescue himself by giving all his possessions.

But the adulterer, through his lack of sense,

procures destruction for his soul

He endures both pain and disgrace,

and his dishonour will never be wiped out.

For the anger of her husband is full of jealousy;

he will show no restraint in the day of judgment;

He will not forego *his* hate for any ransom,

nor will he be reconciled by many gifts.

My son, keep my words,

and hide my commandments with yourself.

My son, honour the Lord, and you will be strong,

and fear no other but Him.

Guard my commandments,

and you will live,

and *guard* my words like the pupils of *your* eyes.

And tie them on your fingers,

and write *them* on the surface of your heart.

Say that wisdom is your sister,

and gain discernment as a friend for yourself.

Glory to the Holy Trinity.

The Homily

<p>A homily of our saintly father, Saint John Chrysostom the arch- mandrite. May his blessing be with us. Amen.</p>	<p>Oo-kateekheesis enté pen Yot ethowab Abba Youannis pi Chrysosto- mos: erpenefsmoo ethowab shopi neman. Ameen.</p>	<p>ΟΥΚΑΤΗΧΗCIC ἸΝΤΕ ΠΕΝΙΩΤ ἘΘΟΥΑΒ ΑΒΒΑ ΑΒΒΑ ΙΩΑΝΝΗC ΠΙΧΡΥCΟCΤΟΜΟC: ἘΡΠΕΝΕΨΜΟΥ ἘΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ ΛΑΗΝ.</p>
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A homily of our saintly father, Saint John Chrysostom. May his blessing be upon us. Amen.

I would like to remind you, brethren, of what I told you several times, whenever we partook of the holy Mysteries of Christ. When I see your recklessness and lack of awe, that calls for weeping, I weep by myself, saying in my mind, “Do they realize before Whom they are standing? And do they know the power of this Mystery?” It is then that I become angry against my will, and wish that I could walk away from among you because of the anguish of my soul.

When I rebuke one of you, he does not take heed to what I say, but rather murmurs against me, as if I had done him injustice. What a great wonder! that you do not get angry with those who do violence to you

and defraud you, as much as you do with me—I, who am jealous for your salvation and fearful that the punishment of God may befall you, on account of your carelessness in regard to this great Mystery.

I wonder if you know Who He is that you desire to partake of! This is the holy Body of God the Logos, and His Blood, which He shed for our salvation. This is He of Whom, if one partakes unworthily, he will get guilt and damnation, like Judas who partook unworthily.

Let us conclude the homily of our saintly father Saint John Chrysostom, who enlightened our minds and the eyes of our hearts, in the Name of the Father, the Son and the Holy Spirit: One God. Amen.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of Tuesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 44:7, 40:2

Note: The Psalm is chanted in the Syrian ("Shammy") tune:

A Psalm of David.

Your throne, O God, is forever and ever;
the sceptre of Your Kingdom is a sceptre of justice.
Blessed is he who considers the poor and needy;
the Lord will deliver him in an evil day.

Alleluia.

ψαλμος το δαวิด.

Πεκῶρονος Φνοῖτ ὡα ἐνεεῖ ἵτε πιένεε:

οτορ πιῶβωτ ἡπῶωοῖτεν πε πῶβωτ ἵτε τεκμετοῖρο: (λεζις).

Ὡοῖναιατῇ ἡφθεῖθακατ ἔχεν οῖρῃκι νεμ οῖρῃωβ:

ῥεν πιέροοῖ ετῃωοῖ εῃῇναῃεῃ ἵχε Πῶοις.

ἁλ.

Matthew 25:14-26:2

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Indeed, the Kingdom is like a man who was leaving for another country. He called his own servants and entrusted his goods to them. To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. Immediately, the one who received five talents went off, did business with them and earned another five talents. In the same way, the one who had received two gained another two. But the servant who received one talent went off, dug [a hole] in the ground and hid his lord's money.

After a long time, the lord of those servants returned and settled accounts with them. The one who had received the five talents came forward and brought another five talents, saying: 'Lord, you delivered to me five talents. Behold, I have gained another five!'

The lord said to the servant, 'Well done, good and faithful servant! You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord!'

The one who had received the two talents also came forward and said, 'Lord, you entrusted me with two

talents. Behold, I have gained another two talents!’

The lord said to this servant, ‘Well done, good and faithful servant! You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord!’

The one who had received one talent now came forward and said, ‘Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. I was afraid, went away and hid your talent in the earth. Behold, you have what is yours!’

But his lord answered, ‘You wicked and lazy servant! You understood that I reap where I did not sow, and that I gather where I did not scatter. And so, you should have deposited my money with the bankers, and at my coming, I would have received it back with interest. Therefore, take away the talent from this one, and give it to the one who has the ten talents. For to everyone who has [more] will be given and he will have in abundance. But from the one who does not have, even what he has will be taken away. Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.’

But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. Before him, all the nations will be gathered and he will separate them one from another, just as a shepherd separates the sheep

from the goats. He will place the sheep on his right hand, but the goats on the left. Then, the King will tell those on his right hand, ‘Come, you blessed of my Father! Inherit the Kingdom prepared for you since the foundation of the world! For I was hungry and you gave me food to eat; I was thirsty and you gave me drink; I was a stranger and you took me in. I was naked and you clothed me; I was sick and you visited me; I was in prison, and you came to me.’

Then the righteous will answer him, saying: ‘Lord, when did we see you hungry and feed you; or thirsty and give you a drink? When did we see you as a stranger and take you in; or naked, and clothe you? When did we see you sick, or in prison, and visited you?’

The King will answer them, ‘Amen, I tell you: as much as you did it to one of the least of these my brothers, you did it to me.’ Then, he will also say to those on his left hand, ‘Depart from me, you accursed, into the eternal fire which is prepared for the devil and his angels! For I was hungry and you gave me no food; I was thirsty and you gave me no drink; I was a stranger and you did not receive me; naked, and you did not clothe me; sick, and in prison, and you did not visit me.’

Then, they will answer, saying: ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not help you?’ Then he will answer them,

saying: ‘Amen, I tell you: as much as you did not do it to one of the least of these, you did not do it to me.’ These [ones on the left] will go away into eternal punishment, but the righteous into eternal life.”

When Jesus had finished speaking, he said to his disciples, “You know that in two days the Passover is coming, and the Son of Man will be delivered up to be crucified.” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

Wednesday of Holy Week

The First Hour of the Eve of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the first hour of the eve of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Ezekiel 22:17-22

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

And the word of the Lord came to me, saying, "Son of man, look, the house of Israel have all become to Me mixed with bronze, and iron, and tin, and lead; these are mixed up in the midst of the silver. Therefore say, 'This is what the Lord God says, "Because you have become one mixture, therefore I will gather you into the middle of Jerusalem. As silver, and bronze, and iron, and tin, and lead, are gathered into the middle

of the furnace, to blow fire into it, to melt it, so I will take *you* in my wrath, and I will gather and melt you. And I will blow upon you in the fire of My wrath, and you will be melted in the middle of it. As silver is melted in the middle of a furnace, so you will be melted in the middle of it; and you will know that I the Lord have poured out My wrath upon you.'"

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of the eve of Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 58:17cd, 18

A Psalm of David.

You are my protector,
and my refuge in the day of my affliction.
You are my helper, I will sing to You,
for You, O God, are my protector, my God, my mercy.

Alleluia.

ψαλμος το δαυιδ.

Ακωπι νηι νοτρεψοπτ εροϋ:
νευ οτταυφωτ δεν πεζοοτ υρεβοζεεχ.
Πθοκ πε παβοηθοοσ λινδερψαλιν εροκ πανοτϋ:
ζε ηθοοκ πε παρεψοπτ εροϋ πανοτϋ πανα.
αλ.

Matthew 22:1-14

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Jesus now addressed them with another parable, saying: "The Kingdom of Heaven is like a king who planned a wedding feast for his son. He then sent out his servants to call those who were invited to the wedding feast, but they refused to come. Again, the king sent out other servants, saying: 'Tell those who are invited, "Behold, I have prepared my dinner! My cattle and my fatted calves have been killed and everything is ready. Come to the wedding feast!"' But those who were invited made light of it and went off, one to his own farm, another to his merchandise, and the others seized the king's servants, treated them shamefully,

and killed them. When the king heard about it, he was furious. He sent out his soldiers to destroy those murderers and to burn their city.

Then, the king said to his servants, "The wedding is ready, but those who were invited were not worthy. Go therefore to the crossroads of the highways, and as many people as you may find, invite to the wedding feast."

Those servants went out into the highways and gathered as many people as they could find, both good and bad. Thus, the wedding [hall] was filled with guests. But when the king came in to see the guests, he saw a man who was not wearing a wedding garment. He asked him, 'Friend, how

did you come in here, not wearing a wedding garment?’ And the man was speechless. ‘Then the king said to the servants, ‘Bind him hand and foot, take him away, and throw him into

the outer darkness where there will be weeping and grinding of teeth.’ For many are called, but few chosen.”
Glory be to God forever.

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of the Eve of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the third hour of the eve of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Amos 5:18-27

From the book of Amos the Prophet. His blessing be upon us. Amen.

Woe to you who desire the day of the Lord!

What is this day of the Lord to you?

It is darkness, and not light,
as if a man should flee from a lion,
and a bear should attack him,
or he should leap into his house,
and lean his hands on the wall,
and a serpent should bite him.

Is not the day of the Lord darkness, and not light,

and gloom without brightness?

“I hate, I reject your feasts,

and I will not smell *your* meat-offerings at your assemblies.

Therefore, if you should bring Me your whole burnt sacrifices and meat-offerings,

I will not accept *them*,

nor your fattened peace-offerings.

Remove the sound of your songs from Me,

and I will not listen to the music of your instruments.

But let judgment roll down as water,

and righteousness as an impassable torrent.

Have you offered victims and sacrifices to Me, O house of Israel, forty years in the wilderness?

Yes, you took up the tent of Mo-
loch, and the star of your god
Raiphan,
the images of them which you
made for yourselves.

And I will exile you beyond Da-
mascus,”
says the Lord—the Almighty God
is His Name.
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of the eve
of Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic
tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 64:5abce

A Psalm of David.

Blessed is he whom You have chosen
and taken to Yourself;
he will dwell in Your courts [forever].
Your temple is holy, wonderful in righteousness.
Alleluia.

ψαλμος το δαυιδ.

Ὡς γινῶσκῃς ὁ φημι ἐτακτοτις οὐτος ἀκοῦσιν ἐροκ:

ἐν ἐνώπιον σου δεξιῇ σου καὶ ἡ δόξα σου.

Ὁ ὁὐρανὸς ἡμεῖς περικερφεῖ:

οὐτος τοῖς ἡμεῖς περικερφεῖ δεξιῇ σου καὶ ἡ δόξα σου.

ἀλ.

Matthew 24:36-51

*We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and
uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.*

No one knows that day and hour, not even the angels of heaven, but only my Father.

As in the days of Noah, so will it be at the coming of the Son of Man. Just as in those days which were before the flood, people were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship. They did not understand until the flood came and took them all away, so will it be at the coming of the Son of Man. Then, two men will be in the field: one will be taken and one will be left; two women will be grinding at the mill: one will be taken and one will be left! Watch therefore, for you do not know in what hour your Lord is coming. But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched and not allowed

his house to be broken into. Therefore, be ready, for it is at an hour which you do not expect that the Son of Man will come.

Who then is the faithful and wise servant whom his lord has set over his household, to give them their food in due season? Blessed is that servant whom his lord finds doing so when he comes. Amen, I tell you that he will set him over all that he has. But if that evil servant should say in his heart, 'My lord is delaying his return,' and if he should begin to beat his fellow-servants and eat and drink with the drunkards, the lord of that servant will come in a day when he does not expect it and in an hour when he does not know, and he will cut him into pieces and appoint his portion with the hypocrites. And there will be weeping and gnashing of teeth. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Sixth Hour of the Eve of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the sixth hour of the eve of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Jeremiah 16:9a, 13:9, 16:9b-13

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

For this is what the Lord, God of Israel, says, ... "In this manner will I destroy the pride of Judah, and the pride of Jerusalem... Look, I *will* bring an end before your eyes, and in your days, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride from this place.

And it will happen, when you will report all these words to this people, that they will say to you, "Why has the Lord pronounced all these evils against us? What is our unrighteousness? And what is our sin that we have committed before the Lord our

God?' And you will say to them, "'Because your fathers forsook Me,'" says the Lord, "and went after foreign gods, and served them, and worshipped them, and forsook Me, and did not keep My law; (and you have sinned worse than your fathers; for, look, you walk every one after the lusts of your own evil heart, so as not to listen to Me); therefore I will cast you out from this good land into a land that you and your fathers have not known, and you will serve there other gods, who will have no mercy upon you.'""

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of the eve of Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 101:2, 3d

A Psalm of David.

O Lord, hear my prayer,
and let my cry come to You.
hear me quickly in the day when I call upon You.
Alleluia.

ψαλμος το Δαυιδ.

Πῶοις σωτεμ ἔτα ἡ προσερχη:

μαρε παῖρωοῖ ἡ ἐπίῳωι ἡ πεκῡθο (λεζις).

Ἦεν πιέζοοῖ ἐῖ ἡ ναωῳ ἐπῳωι οῖνβηκ ἡ ἡτη:

χωλεμ σωτεμ ἔροι.

āā.

Matthew 25:1-13a

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Then, the Kingdom of Heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish, and five were wise. Those who were foolish took their lamps but brought no oil along with them whereas the wise ones brought oil in their vessels along with their lamps. Now, since the bridegroom was late, they all became tired and fell asleep. But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!' Then all those virgins arose and trimmed their lamps. The foolish virgins said to the wise ones, 'Give us some of your oil because our lamps are going out.' But

the wise virgins answered: 'What if there is not enough for us and you? You should rather go to those who sell [oil] and buy some for yourselves.' While they went away to buy [oil], the bridegroom came, and those who were ready went in with him to the marriage feast, and then the door was shut. Afterwards, the other virgins also arrived and said: 'Lord, Lord, open to us!' But he answered, 'Amen, I tell you that I do not know you!' Watch therefore, for you do not know on what day or hour [the Son of Man is coming.]* *Glory be to God forever.*

*Coptic concludes "for you know neither the day nor the hour."

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Ninth Hour of the Eve of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the ninth hour of the eve of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Hosea 9:14-10:2

From the book of Hosea the Prophet. His blessing be upon us. Amen.

Give them, O Lord— what will You give them? <i>Give them</i> a childless womb, and dry breasts. “All their wickedness is in Galgal, for I hated them there. Because of the wickedness of their deeds, I will cast them out of My house. I will not love them anymore; all their rulers are disobedient. Ephraim has suffered, he is dried up at his roots; he will no longer bear fruit. For even if they give birth, I will kill the desired <i>fruit</i> of their womb.” God will reject them,	because they have not listened to Him, and they will be wanderers among the nations. Israel is a vine with good branch- es, her fruit is abundant. According to the multitude of her fruits, he has multiplied altars; according to the wealth of his land, they have built pillars. They have divided their hearts; now they will be utterly destroyed. He will break down their altars, their pillars will suffer. <i>Glory to the Holy Trinity.</i>
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Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of the eve of Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 21:1, 2

A Psalm of David.

Deliver my soul from the sword,
my only[-begotten] from the power of the dog.
Save me from the mouth of the lion,
and my lowliness from the horns of unicorns.
Alleluia.

ψαλμος το δαυιδ.

Πορευε τα ψυχην εβουλ ητοις ητσημι:
νευ τα μετωχηρι υμανατς εβουλ ητοις ηνοτονβορ.
Παυμετ εβουλθεν πρω ηνομουι:
οτορ παθεβιο εβουλα πιταπ ητε ναπιταπ ηνοτωτ.
αλ.

Matthew 23:29-36

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous, saying, 'If we had lived in the days of our forefathers, we would not have partaken with them in the blood of the prophets.' Therefore, you testify to yourselves that you are children of those who killed the prophets! Fill up, then, the measure [of sin] of your forefathers. You serpents, offspring of vipers, how will you escape the judgment of Gehenna? Therefore,

behold, I send you prophets, wise men, and scribes. Some of them, you will kill and crucify; others you will flog in your synagogues and persecute from city to city. Thus all the righteous blood shed on the earth will come upon you, from the blood of righteous Abel to the blood of Zachariah son of Barachiah whom you killed between the sanctuary and the altar. Amen, I tell you: all these things will come upon this generation.
Glory be to God forever.

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service

is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Eleventh Hour of the Eve of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the eleventh hour of the eve of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Wisdom 7:24-30

From the book of Wisdom of Solomon the King. His blessing be upon us. Amen.

For wisdom moves more freely
than any motion,

she pervades and penetrates all
things because of her pureness.

For she is the breath of the power
of God,

and an emanation of the pure glo-
ry of the Almighty;

therefore, nothing defiled gains
entrance into her.

For she is the brightness of the
everlasting light,

an unspotted mirror of the power
of God,

and the image of His goodness.

And although she is but one, she
can do all things,

and while remaining in herself, she
renews all things,

and in every generation she enters
into holy souls,

she makes them friends of God,
and prophets.

For God loves nothing more than
he who lives with wisdom,

for she is more beautiful than the
sun,

and above every constellation of
stars.

Compared with the light, she is
found to be better;

for after this comes night,

but vice will not prevail against
wisdom.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of the eve of Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 56:2

A Psalm of David.

Have mercy on me, O God, have mercy on me,
for my soul trusts in You;
and I will hope in the shadow of Your wings
until iniquity passes away.

Alleluia.

ψαλμος το δαυιδ.

Παι νηι Φνοϛ† οτοη ναινηι:

Χε αςχαζοης εροκ νξε ταψϛχη:

†ναερ ζελπις δα τδηιβι ντενεκτενζ:

ωα τεccini νξε †ανομα.

αλ.

John 11:55-57

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Now, the Passover of the Jews was near. Many went up from the countryside to Jerusalem before the Passover in order to perform their purification rites. Then, they began to look for Jesus and discussed with one another as they stood in the temple,

“What do you think? Is he not coming to the feast at all?” Now, the chief priests and the Pharisees had given orders that anyone who knew where Jesus was should report it, so that they might arrest him. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The First Hour of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the first hour of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Exodus 17:1-7

From the book of Exodus of Moses the Prophet. His blessing be upon us. Amen.

And the entire congregation of the children of Israel set out from the Wilderness of Sin, according to their encampments, by the word of the Lord, and they encamped in Raphidin. And there was no water for the people to drink. And the people were railing against Moses, saying, "Give us water, so that we may drink!" And Moses said to them, "Why are you railing against me, and why do you tempt the Lord?" And the people thirsted there for water, and the people murmured against Moses, saying, "Why is it that you have brought us up out of Egypt to kill us and our children and our animals with thirst?" And Moses cried to the Lord, saying, "What will I do

to this people? A little while yet and they will stone me!" And the Lord said to Moses, "Go ahead of this people, and take with you *some* of the elders of the people; and the rod with which you struck the river, take in your hand, and go. Look, I will stand there before you, on the rock in Choreb, and you will strike the rock, and water will come out of it, and the people will drink." And Moses did so before the children of Israel. And he called the name of that place, "Temptation and Railing," because of the railing of the children of Israel, and because they tempted the Lord, saying, "Is the Lord among us or not?"

Glory to the Holy Trinity.

Proverbs 3:5-15a

From the book of Proverbs of Solomon the King. His blessing be upon us. Amen.

Trust in God with all your heart,
and do not exalt in your own wisdom.

In all your ways acquaint yourself
with her,

that she may make your paths
straight,
and your foot will not stumble.
Do not be wise in your own eyes,

but fear God, and turn away from every evil.

Then there will be healing for your body,

and treatment for your bones.

Honour the Lord with your just labours,

and offer Him the firstfruits of righteousness

that your storehouses may be filled with an abundance of grain,

and your presses may gush with wine.

My son, do not despise the discipline of the Lord,

or faint when you are rebuked by Him.

For whom the Lord loves, he disciplines, and He punishes every son He receives.

Blessed is the man who has found wisdom,

and the mortal who knows discernment.

For it is better to trade for her than

for treasures of gold and silver.

And she is more valuable than precious stones.

Glory to the Holy Trinity.

Hosea 5:13b-6:3

From the book of Hosea the Prophet. His blessing be upon us. Amen.

And Ephraim went to the Assyrians,

and sent ambassadors to King Jarim.

But he could not heal you,
and your pain will not cease from you.

For I am like a panther to Ephraim,

and like a lion to the house of Judah.

And I will plunder, and go and take,

and there will be no one to rescue.

I will go and return to My place,

until they are destroyed,

and *then* they will seek My face.

In their affliction they will seek Me early, saying,

“Let us go, and return to the Lord our God;

for He has torn, and He will heal us;

He will strike down, and *He will* bind us up.

After two days He will heal us;

on the third day we will rise,

and live before Him,

and will know *Him*.

Let us press on to know the Lord;

we will find Him ready as the dawn,

and He will come to us

like the early and latter rain to the earth.

Glory to the Holy Trinity.

The Homily

A homily of our saintly father, Abba Shenoute the archmandrite. May his blessing be with us. Amen.

Oo-kateekheesis enté pen
Yot ethowab Abba
Shenouti pi arshi
mandritees: erpenefs moo
ethowab shopi neman.
Ameen.

ΟΥΚΑΤΗΧΗCIC ἸΝΤΕ
ΠΕΝΙΩΤ ἘΘΟΥΑΒ ΑΒΒΑ
ΥΕΝΟΥ† ΠΑΡΧΗ
ΜΑΝΔΡΙ†ΗΣ:
ἘΡΠΕΝΕΨΜΟΥ ἘΘΟΥΑΒ
ΥΩΠΙ ΝΕΜΑΝ ἈΜΗΝ.

I will say these words, and not leave them behind: Do not think that after the chaff is separated from the wheat,¹ the sinners will have rest. I tell you, as the scripture also bears witness, that on that day, the angels, the archangels and also the saints will keep silent, and the Logos of God will have the final and complete judgment. The sinners will be separated from the righteous, and immediately the sinners are cast into the unquenchable fire.¹ Do you think that God is like the sons of men? to have a counsellor or a companion Whom

He should ask? What can be forgotten by God, that another can answer? Or, whom would God ask for a word? Rather, all will say this saying with one mouth: “O Judge of truth, Your judgments are righteous! O You Who gives each one according to his deeds, it is not for us to remind You of these things, for all compassion is of You.”

Let us conclude the homily of our saintly father Abba Shenoute, who enlightened our minds and the eyes of our hearts, in the Name of the Father, the Son and the Holy Spirit: One God. Amen.

1Matthew 3:12

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 50:6cd, 32:10ab

A Psalm of David.

That You may be justified in Your words
and overcome when You are judged,
the Lord [will] scatter the counsels of nations,
[and] He [will] frustrate the thoughts of peoples.

Alleluia.

ψαλμος το δαυιδ.

Ὡπως ἔτεκμαιθεν νεκρά:

οὐτος ἠτεκ ἔρο ἐκναίβει.

Πῶς νὰ ξερ νικοῦνι ἠτε νικῆνος ἐβόλ:

οὐτοι ἠναῶσι ἠνιμοκμεκ ἠτε ἡνῆλαος.

ἁλ.

John 11:46-57

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

But some of them went away to the Pharisees and told them what Jesus had done. Then the chief priests and the Pharisees gathered a council and said, "What are we to do? This man does many signs! If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

But one of them, Caiaphas, who was high priest that year, said to them, "You understand nothing at all! Do you not consider that it is better for us that one man should die for the people rather than the whole nation should perish." Now, he did not say this of himself, but being high priest

that year, he prophesied that Jesus would die for the nation, and not for the nation only, but also in order to gather as one the children of God scattered abroad. And so, from that day forward, they planned together to put him to death. For this reason, Jesus no longer walked openly among the Jews. Instead, he left that place [and went] into the countryside near the wilderness, to a city called Ephraim. He stayed there with his disciples.

Now, the Passover of the Jews was near. Many went up from the countryside to Jerusalem before the Passover in order to perform their purification rites. Then, they began to

look for Jesus and discussed with one another as they stood in the temple, “What do you think? Is he not coming to the feast at all?” Now, the chief priests and the Pharisees had

given orders that anyone who knew where Jesus was should report it, so that they might arrest him. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the third hour of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Exodus 13:17-22

From the book of Exodus of Moses the Prophet. His blessing be upon us. Amen.

And when Pharaoh sent the people away, God did not lead them by the way of the land of the Philistines, because it was near. For God said, “Lest the people change their minds when they see war, and return to Egypt.” And God led the people round by the way of the desert to the Red Sea, and in the fifth generation the children of Israel went up out of the land of Egypt. And Moses took the bones of Joseph with him, for he had placed the children of Israel

under a solemn oath, saying, “God will surely visit you, and you will carry my bones there with you.” And the children of Israel departed from Sokchoth, and encamped in Othom by the desert. And God led them, by day in a pillar of cloud to show them the way, and by night in a pillar of fire. And the pillar of cloud, and the pillar of fire by night, did not depart from before all the people.

Glory to the Holy Trinity.

Sirach 22:9-18

From the book of Wisdom of Jesus, son of Sirach. His blessing be upon us. Amen.

He who teaches a fool is like one gluing a potsherd together,

or like one waking one from a sound sleep.

He who tells something to a fool
tells it to one who is drowsy,

and at its conclusion, he will say,
“What is it?”

If children live honestly, and have
wherewithal,

they will cover the baseness of
their parents.

But children, being haughty,
through disdain and want of nurture
stain the nobility of their kindred.

Weep over the dead, for he has
left the light behind,

and weep over the fool, for he has
left intelligence behind.

Weeping gladly over the dead, for
he is at rest,

but the life of the fool is worse
than death.

Men mourn seven days for he that
is dead,

but for a fool and an ungodly
man, it is all the days of his life.

Do not talk not much with a fool,
and do not go to a man who is
unintelligent;

beware of him, lest you have trou-
ble,

and you will not be defiled when
he shakes himself off.

Stay away from him, and you will
find rest,

and never be wearied by his mad-
ness.

What is heavier than lead?

And what name does he have but
“a fool?”

Sand and salt and a lump of iron
are easier to bear than a man
without understanding.

A timber fastened in a building
will not be loosed by an earth-
quake;

so a heart that is firmly established
by advised counsel

will not be afraid at any time.

A heart fixed on a thought of un-
derstanding

is like an engraved ornament on a
smooth wall.

Pebbles lying on a high surface
will never endure against the wind;
so a fearful heart in the thought of
a fool

cannot stand against any fear.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of
Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic
tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 40:7ab, 2

A Psalm of David.

[When] he comes to see me, he speaks vanity;
his heart gathers iniquity to itself.
Blessed is he who considers the poor and needy;
the Lord will deliver him in an evil day.

Alleluia.

ψαλμος το δαυιδ.

Πατρινοῦ ἐδοῦν πε ἑναῖ ναυραζι νοῦμετ ἐφλῆνοῖ:
οῖοζ περζητ αῖθωοῖ† ναῖ ἵοῖα νοῖα.
ῶοῖναῖ ἡφῆεθῆνακα† ἔχεν οῖζηκι νεμ οῖζωβ:
ῶεν πιεζοοῖ εῖζωοῖ εῖεναζμεῖ ἵνε Πῶοις.
αἱ.

Luke 22:1-6

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Luke.

Now, the feast of unleavened bread, which is called the Passover, was approaching. The chief priests and the scribes were looking for a way to do away with Jesus by killing him, but they feared the people. Then Satan entered into Judas, called Iscariot, who was numbered with the Twelve. So Judas went and talked

with the chief priests and officers of the guard about how he might deliver him to them. They rejoiced and agreed to give him money. Judas agreed and began to look for an opportunity to deliver him to them when there would be no crowd. *Glory be to God forever.*

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The Sixth Hour of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the sixth hour of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Exodus 14:13-15:1a

From the book of Exodus of Moses the Prophet. His blessing be upon us. Amen.

And Moses said to the people, "Be of good courage. Stand and see the salvation which is from the Lord, which He will perform for you today. For as you have seen the Egyptians today, you will never again see them again. The Lord will fight for you, and you will hold your peace."

And the Lord said to Moses, "Why do you cry to Me? Speak to the children of Israel, and let them proceed. And lift up your rod, and stretch out your hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land. And look! I will harden the heart of Pharaoh and of all the Egyptians, and they will go in after them. And I will be glorified in Pharaoh, and in all his army, and in his chariots and his horses. And all the Egyptians will know that I am the Lord, when I am glorified in Pharaoh and in his chariots and his horses."

And the Angel of God Who went before the camp of the children of Israel moved and went behind *them*, and the pillar of the cloud also went

from before them and stood behind them. And it went between the camp of the Egyptians and the camp of Israel. And there was darkness and blackness, and the night passed, and they did not come near to one another during the whole night.

And Moses stretched out his hand over the sea, and the Lord drew back the sea with a strong south wind during the whole night, and made the sea dry, and the water was divided. And the children of Israel went into the midst of the sea on the dry land, and the water became a wall to them on their right hand and a wall on their left. And the Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, and his chariots, and his horsemen. And it happened in the morning watch, that the Lord looked at the camp of the Egyptians through the pillar of fire and cloud, and threw the camp of the Egyptians in disarray, and He bound the axles of their chariots, and caused them to proceed with difficulty; and the Egyptians said, "Let us flee from

the face of Israel, for the Lord fights for them against the Egyptians!”

And the Lord said to Moses, “Stretch out your hand over the sea, and let the water return back and cover the Egyptians, both the chariots and the riders.” And Moses stretched out his hand over the sea, and the water returned to its place near day. And the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea. And the water returned and covered the chariots and the riders, and all the forces of Pharaoh, who had entered after them into the sea. And not even one of them remained. But the children of Israel went along dry land

in the midst of the sea, and the water was for them a wall on their right hand and a wall on their left.

So the Lord delivered Israel in that day from the hand of the Egyptians. And Israel saw the Egyptians dead along the shore of the sea. And Israel saw the mighty hand, the *things* that the Lord had done to the Egyptians. And the people feared the Lord, and they trusted God and, Moses his servant.

Then Moses and the children of Israel sang this song to God, and spoke, saying,

“Let us sing to the Lord, for He has gloriously glorified Himself.”

Glory to the Holy Trinity.

Sirach 23:7-19

From the book of Wisdom of Jesus, son of Sirach. His blessing be upon us. Amen.

Listen, O children, the discipline of the mouth,

and he who keeps it will never be conquered in his lips.

A sinner will be seized by his lips,
And a slanderer and arrogant person will stumble by them.

Do not accustom your mouth to swearing,

nor become used to the naming of the Holy One.

For as a servant that is continually beaten

will not be without a bruise,
so also he who swears and always names God

will never be cleansed from sin.

A man who swears many oaths will be filled with iniquity,

and that plague will never depart from his house.

If he offends, his sin will be on him,

and if he does not confess his sin, he makes a double offence.

And if he swears in vain, he will not be justified,

but his house will be full of distress.

There is a way of speaking that compares to death;

May it not be found in the inheritance of Jacob;

for all such things will be far from
the godly,
and they will not wallow in their
sins.

Do not let your mouth become
used to lewd expressions,
for there is a world of sin in this.

Remember your father and your
mother,

when you sit in council among
great men,

lest you forget yourself before
them,

and so by habit act foolishly,
and wish that you had never been
born,

and curse the day of your birth.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of
Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

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tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 82:3, 6

A Psalm of David.

For behold, Your enemies make a tumult,
and those who hate You raised their heads.

For they conspired together with one accord;
they have made a covenant against You.

Alleluia.

ψαλμος το Δαυιδ.

ΘΗΠΠΕ ΙC ΝΕΚΧΑΧΙ ΔΥΩΥ ΕΒΟΛ:

ΟΤΟZ ΝΗΕΘΜΟC† ΨΟΚ ΔΥΒΙCΙ ΝΤΟΥΔΦΕ: (ΔΕΖΙC).

ΔΥCΟΒΝΙ ΕΥCΟΠ ΔΕΝ ΟΥΖΗΤ ΝΟΥΩΤ:

ΔΥCΕΜΝΙ ΝΟΥΔΙΑΘΗΚΗ ΔΑΡΟΚ:

ΑΛ.

John 12:1-8

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Six days before the Passover, Jesus came to Bethany where Lazarus (who had been dead and whom he had raised from the dead) lived. Therefore, they gave a supper for him there. Martha served while Lazarus was one of those who sat at the table with him. Then Mary took a pound of fragrance of pure nard, very precious; she anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the ointment. Then Judas Iscariot,

Simon's son, one of his disciples and the one who would betray him, said, "Why was not this ointment sold for three hundred denarii and given to the poor?" Now, Judas said this, not because he cared for the poor, but because he was a thief, and having the money box, he used to steal what was put into it. But Jesus said, "Leave her alone! She has kept this for the day of my burial. For you always have the poor with you, but you do not always have me." *Glory be to God forever.*

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The Ninth Hour of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the ninth hour of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Genesis 24:1-9

From the book of Genesis of Moses the Prophet. His blessing be upon us. Amen.

And Abraham was old, advanced in days, and the Lord blessed Abraham in all things. And Abraham said to his servant, the elder of his household, the ruler over all that he had, "Put your hand under my thigh, and I will make you swear by the Lord, the God of heaven and the God of the earth, that you do not take a wife for my son Isaac from the daughters of the Chananites, whom I live among. But you will go instead to my country, where I was born, and to my tribe, and you will take a wife for my son Isaac from there." And the servant said to him, "Perhaps the woman will not be willing to follow me back to this land. Shall I carry your son back to the land from which you came out?" And Abraham said to

him, "Beware that you do not take my son back there. The Lord, the God of heaven and the God of the earth, Who took me from my father's house, and from the land where I was born, Who spoke to me, and Who swore to me, saying, 'I will give this land to you and to your seed,' He will send His Angel before you, and you will take a wife to my son from there. And if the woman should not be willing to come with you into this land, you will be released from my oath; only do not take my son there again." And the servant put his hand under the thigh of his master Abraham, and swore to him concerning this matter.

Glory to the Holy Trinity.

Numbers 20:1-13

From the book of Numbers of Moses the Prophet. His blessing be upon us. Amen.

And the children of Israel, the whole congregation, came into the Desert of Sin in the first month, and the people stayed in Kades, and Mariam died there, and was buried there. And there was no water for the congregation, and they gathered together against Moses and Aaron. And the people reviled Moses, saying, "If only we had died in the destruction of our brethren before the Lord! And why have you brought up the congregation of the Lord into this

desert, to kill us and our animals? And why is it that you have brought us up out of Egypt, to come into this evil place?—a place where nothing is sown, neither figs, nor vines, nor pomegranates, nor is there water to drink." And Moses and Aaron went from before the congregation to the door of the tent of witness, and they fell upon their faces. And the glory of the Lord appeared to them.

And the Lord spoke to Moses, saying, "Take the rod, and call an

assembly of the congregation, you and Aaron your brother. And speak to the rock before them, and it will give its waters; and you will bring them water out of the rock, and give drink to the congregation and their animals.

And Moses took the rod that was before the Lord, as the Lord commanded. And Moses and Aaron assembled the congregation before the rock, and said to them, "Listen to me, you disobedient ones. Must we bring you water out of this rock?" And Moses lifted up his hand and

struck the rock with his rod twice; and water came out abundantly, and the congregation and their animals drank. And the Lord said to Moses and Aaron, "Because you did not believe Me, to sanctify Me before the children of Israel, therefore you will not bring this congregation into the land that I have given to them." This is the water of Dispute, because the children of Israel reviled before the Lord, and He was sanctified among them.

Glory to the Holy Trinity.

Proverbs 1:10-33

From the book of Proverbs of Solomon the King. His blessing be upon us. Amen.

My son, do not let ungodly men lead you astray,
and do not consent, if they invite you, saying,

"Come with us; partake in bloodshed,

and let us unjustly hide the just man in the earth,

and let us swallow him alive, like Hades *does*,

and remove his remembrance of him from the earth;

let us take on his valuable property,

and let us fill our houses with spoils.

But throw in your lot with us,
and let us all have a common purse,

and let us have one wallet."

Do not walk in the way with them,
but keep your foot from their paths,

for their feet run to evil,
and they are quick to shed blood,
for nets are not spread
before birds for no reason.

For they who take part in murder store up evils for themselves,

and the ruin of transgressors is evil.

These are the ways of all who perform lawless deeds,

for by ungodliness they destroy their own life.

Wisdom sings in the streets,
and speaks boldly in the squares,
and she preaches on the top of the walls,

and waits at the gates of princes,

and at the gates of the city she
boldly says,

“As long as the simple hold on to
righteousness,

they will not be ashamed;

but the fools, since they are lovers
of pride,

having become ungodly, they hat-
ed knowledge,

and have become subject to re-
proofs.

See, I will bring forth to you

the utterance of my breath,

and I will teach you my word.

Since I called, and you did not
listen,

and I spoke at length, and you
paid no attention,

but you made my counsels invalid,

and disregarded my reproofs,

therefore I will laugh at your de-
struction,

and I will rejoice when ruin comes
upon you.

Yes, when confusion comes upon
you unexpectedly,

and destruction arrives like a
whirlwind,

and when affliction and anguish
come upon you,

and when ruin comes upon you.

For it will be that when you call
upon me,

I will not listen to you;

evil people will seek me,

but will not find *me*,

for they hated wisdom,

and did not choose the fear of the
Lord,

nor would they pay attention to
my counsels,

but despised my reproofs.

Therefore, they will eat the fruits
of their own way,

and will be filled with their own
ungodliness.

For since they wronged the sim-
ple, they will be killed,

and an inquiry will ruin the ungod-
ly.

But he who listens to me will live
in hope,

and will be at ease, without fear of
any evil.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of
Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

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tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 40:6a, 8a, 7ab

A Psalm of David.

My enemies speak evil things against me,
[they] whisper together against me.
[When] he comes to see me, he speaks vanity;
his heart gathers iniquity to itself.

Alleluia.

ψαλμος το δαυιδ.

Παλαξι ατρω ηβαν πετρωοτ νηι:

ατρωβνι δαροι ηβανπετρωοτ.

Παυνηοτ εδουτ πε ενατ ναυααζι νοτμετ εβληοτ:

οτοζ περζητ ατρωοτ† ναυ νοτανομια.

αλ.

Matthew 26:3-16

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Then, the chief priests, the scribes, and the presbyters of the people were assembled in the court of the high priest who was called Caiaphas. They were taking counsel together in order to take Jesus by deceit and kill him. But they were saying, “Not during the feast, for fear that the people may cause a riot.”

Now, when Jesus was in Bethany, in the house of Simon the leper, a woman came to him with an alabaster jar containing very expensive fragrant oil. And she poured it on his head as he sat at the table. But when his disciples saw this, they were upset and said, “Why this waste? For this oil

could have been sold for a good amount and given to the poor.”

However, knowing this, Jesus said to them, “Why do you trouble the woman? She has done a good deed for me! For you always have the poor with you, but you do not always have me. But by pouring this oil on my body, she did it to prepare me for burial. Amen, I tell you: wherever this Good News is preached in the whole world, what this woman has done will also be told, in memory of her.”

Then one of the Twelve who was called Judas Iscariot went to the chief priests and said, “What are you willing to give me in order for me to hand him over to you?” They weighed out

for him thirty pieces of silver. From that time on, Judas looked for an opportunity to betray Jesus. *Glory be to God forever.*

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The Eleventh Hour of Wednesday of Holy Week

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the eleventh hour of Wednesday of the Holy Pascha. May its blessing be upon us. Amen.

Isaias 28:16-29

From the book of Isaias the Prophet. His blessing be upon us. Amen.

Therefore, this is what the Lord says,

“See, I lay for the foundations of Zion a precious stone,

a chosen and precious cornerstone for its foundations,

and he who believes *in him* will not be put to shame.

And I will turn judgement *into* hope,

and My mercy will be for a *just* standard *weight*,

and you that trust vainly in falsehood,

the storm will not pass by you,
except it also takes away your covenant of death.

And your trust in Hades will not stand;

if a rushing storm comes upon you,

you will be beaten down by it.

When it passes by, it will take you;

for early, early in the day it will pass by,

and at night it will be an evil hope.”

Learn to listen, you who are in difficult straits.

We cannot fight, but we are ourselves too weak to be gathered.

The Lord will rise up like a mountain of ungodly *men*,

and will be in the valley of Gabaon;

He will perform his deeds with wrath, *even* a deed of bitterness,

and His wrath will deal strangely,
and His destruction will be strange.

And as for you, do not rejoice,
nor let your bonds become strong;

for I have heard from the Lord of Hosts
of deeds finished and cut short,
which He will perform on the whole earth.

Listen, and hear my voice;
pay attention, and hear my words.
Will the ploughman plough all day?

Or will he prepare the seed before he cultivates the ground?

When he has levelled the surface,
does he not then sow the small black cummin,

and afterward sow wheat, barley,
and spelt in your borders?

So you will be chastised by the judgement of your God,

and will rejoice.

For the black cummin is not cleansed with harshness,

nor will a wagon-wheel run over the cummin,

but the black cummin is threshed with a rod,

and the cummin will be eaten with bread.

For I will not be angry with you forever,

nor will the voice of My bitterness trample you.

And these signs came forth from the Lord of Hosts.

Take counsel; lift up a vain appeal.

Glory to the Holy Trinity.

The Homily

A homily of our saintly father, Abba Severian of Gabala. May his blessing be with us. Amen.

Oo-kateekheesis enté pen
Yot ethowab Abba
Severian enté Gabala:
erpenefsmoo ethowab
shopi neman. Ameen.

ΟΥΚΑΤΗΧΗCIC ἸΝΤΕ
ΠΕΝΙΩΤ ἘΘΟΥΑΒ ΑΒΒΑ
ΑΒΒΑ CΕΥΡΙΑΝ ἸΝΤΕ
ΣΑΒΑΛΑ: ἘΡΠΕΝΕΦCΜΟΥ
ἘΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ
ἌΜΗΝ.

Brethren, let me remind you now of that voice that shall come upon the sinners and those who abandon the Law and the commandments of life. For He shall say, "Depart from Me, ye cursed, into everlasting fire."¹ What comfort will those hope for after that? Here indeed is the valley of weeping, the place in which shall be tears. These are the tears after which

there shall be no consolation. Who shall be able to comfort sinners on that day? For the angels, the Cherubim and the Seraphim shall keep silent, together with all the righteous and the just. None of them will be able to comfort mankind on that day. The whole creation shall stand silently, and the whole world will be under the just divine judgment. This is the

time of the harvest,² this is the time of drawing the net to the shore, and separating the good from the bad.³ This is the time when it shall be said unto the sinners, “Go ye into Amenti, your abode forever.”

Let us conclude the homily of our saintly father Abba Severian, who enlightened our minds and the

eyes of our hearts, in the Name of the Father, the Son and the Holy Spirit: One God. Amen

1Matthew 25:41

2Matthew 13:30

3Matthew 13:47-50

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of Wednesday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 6:3b, 4a, 68:18

A Psalm of David.

Heal me, O Lord, for my bones are troubled,
and my soul is greatly troubled.

Do not turn Your face from Your servant,
for I am in affliction; hear me quickly.

Alleluia.

ψαλμος το δαυιδ.

Ἰαταλβοι Πβοικ γε να κας ατῶθορτερ:

οτοϛ ἂ ταψτχη ὠθορτερ ἐμαψω.

Ἰπερφωνε ὑπεκβο σαβολ ὑπεκὰλου:

σωτεμ ἐροι ἡχωλεμ γε †ρεχωω.

αἱ.

John 12:27-36a

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Now, my soul is troubled. What shall I say? ‘Father, save me from this time?’ But for this reason, I have come to this time. Father, glorify your Name!”

Then, there came a voice out of heaven, saying, “I have glorified it and will glorify it again.”

At this, the multitude who stood by heard it, and they said that it had thundered. Others said, “An angel has spoken to him.”

Jesus answered, “This voice has not come for my sake, but for your sakes. Now, judgment is upon this world! Now, the prince of this world will be cast out! And I, if I am lifted

up from the earth, will draw all [people] to myself.” But he said this to indicate by what kind of death he should die. The multitude answered him, “We have heard out of the law that the Christ remains forever. How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

Jesus therefore said to them, “The light is with you a little while longer. Walk while you have the light, so that darkness may not overtake you. Whoever walks in the darkness does not know where he is going. While you have the light, believe in the light, so that you may become children of light.” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

Maundy Thursday

The First Hour of the Eve of Maundy Thursday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the first hour of the eve of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Ezekiel 43:5-11

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

And the Spirit took me up, and brought me into the inner court, and look, the house of the Lord was full of the glory of the Lord.

And I stood, and look, *there was* a voice of one speaking to me from the house, and a Man stood next to me. And He said to me, "Son of man, you have seen the place of My throne, and the place of the soles of My feet, in which My Name will dwell in the midst of the house of Israel forever, and the house of Israel will no longer desecrate My Holy Name, they and their rulers, by their fornication, or by the murders of *their* rulers in their midst, when they place My doorpost by their doorpost, and My entry near to their entry, with a wall between them and Me, they desecrated My Holy Name with their iniquities that

they were committing, and I destroyed them in My wrath and with slaughter. And now let them remove their fornication from Me, and the murders of their rulers, and I will dwell in their midst forever.

And you, son of man, show the house to the house of Israel, and they will cease from the shame of their sins; and its appearance and plan. And they will bear their punishment for all the things that they have done. And you will describe the house, and its entrances, and its plan, and all its ordinances. And you will make known to them all its regulations, and describe *them* before them, and they will keep all My commandments, and all My ordinances, and perform them.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of the eve of Thursday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 68:2, 17b

A Psalm of David.

Save me, O God,

for the waters have come in, even to my soul.

Look upon me according to the abundance of Your compassion.

Alleluia.

ψαλμος το δαυιδ.

Ὡς τανδὸι φνοῦτ' ἐν ἁλυσσιν:

ὥς ἐβόησεν ὡς τὰ ψυχῆ:

Κατὰ πάσας ἡμέρας νεκμετῶν ἐν τῇ:

χορῶν ἐν ῥημὶ ἐξω.

ᾠδ.

John 10:17-21

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Therefore, the Father loves me, because I lay down my life, so that I may take it again. No one takes my life away from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again. I received this commandment from my Father.”

Once again, a division arose among the Jews on account of these words. Many of them said, “He has a demon, and is insane! Why do you listen to him?” Others said, “These are not the sayings of someone possessed by a demon. It is not possible for a demon to open the eyes of the blind, is it?” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of the Eve of Maundy Thursday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the third hour of the eve of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Amos 4:4-13

From the book of Amos the Prophet. His blessing be upon us. Amen.

[This is what the Lord God says,
“You came to Bethel, and sinned,
and you multiplied sin at Galgala,
and you brought your sacrifices in
the morning,
and your tithes every three days.

And they read the law outside, and
called for *public* professions.

Proclaim that the children of Israel
have loved these things,”
says the Lord.

“And I will give you an aching of
teeth in all your cities,
and lack of bread in all your plac-
es,
yet you have not returned to Me,”
says the Lord.

“I also withheld the rain from you
three months before the harvest,
and I will rain on one city,
and I will not rain on another city;
one part will be rained upon,
and the part on which I will not
rain will wither.

And two or three cities will be
gathered together to one city

to drink water, and they will not
be satisfied;
Even so you have not returned to
Me,”
says the Lord.

“I struck you with parching, and
with blight;
you multiplied your gardens;
the caterpillar devoured your vine-
yards and your fig yards, and your
olive yards;
even so you did not return to Me,”
says the Lord.

“I sent death against you by the
way of Egypt,
and killed your young men with
the sword,
along with the captivity of your
horses,
and in My wrath I brought fire
against your camps;
even so you did not return to Me,”
says the Lord.

“I overthrew you

as God overthrew Sodoma and Gomorrha,
and you were like a firebrand
snatched from the fire;
even so you did not return to Me,”
says the Lord.

“Therefore thus will I do to you,
O Israel,
but because I will do thus to you,
prepare to call upon your God, O
Israel.

For, look, I am He Who makes
the thunder strong, and creates the
wind,
and *Who* proclaims His Christ to
men,
Who makes the dawn and the
darkness,
and *Who* treads on the high places
of the earth—
The Lord God Almighty is His
Name!”
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of the eve
of Thursday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic
tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 54:22bc, 2

A Psalm of David.

His words were smoother than oil,
and yet they are arrows.
Give ear, O God, to my prayer,
and do not despise my supplication.
Alleluia.

ψαλμος το δαυιδ.

Δὴ ἴδον ἡμεῖς νεφελὰ ἐξοτε ὄψεσθαι:

ὅσοι ἠέωσαν ἐν σοφίᾳ ἡμῶν:

ὅτι ἡμεῖς ἐπὶ τὰ πρὸς ἐχθρούς:

ὅσοι ὑπερβῶσι ἐν πᾶσι τοῖς ἔργοις:

ἀλλ.

Mark 14:3-11

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Mark.

While Jesus was at Bethany, in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar, and poured the oil over his head. But there were some who were upset and who said, “Why has this ointment been wasted? It could have been sold for more than three hundred denarii, and given to the poor.” They grumbled against her, but Jesus said, “Leave her alone! Why do you trouble her? She has done a good work for me. You always have the poor with you, and whenever you

want to, you can do them good; but you will not always have me! She has done what she could: she has anointed my body in advance for the burial. Amen, I tell you: wherever this Good News will be preached throughout the whole world what she has done will also be told, in memory of her.”

Judas Iscariot, who was one of the Twelve, went off to [meet] the chief priests, in order to deliver Jesus to them. When they heard this, they were glad, and promised to give him money. Judas began to seek sought how he might conveniently deliver him. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Sixth Hour of the Eve of Maundy Thursday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the sixth hour of the eve of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Amos 3:1-11c

From the book of Amos the Prophet. His blessing be upon us. Amen.

Hear this word, O house of Israel,
which the Lord has spoken against

you, and against the whole tribe that I brought up out of the land of Egypt, saying,

“You especially have I known out of all the tribes of the earth; therefore I will take vengeance upon you

for all your sins.

Will two walk together at all,

if they do not know one another?

Will a lion roar from its forest den

if it has no prey?

Will a *lion's* whelp utter its voice out of its den at all,

if it has caught nothing?

Will a bird fall upon the earth

without a fowler?

Will a snare be on the earth spring without having taken something?

Will a trumpet sound in the city,

and the people not be alarmed?

will there be evil in a city,

which the Lord has not performed?

For the Lord God will do nothing without revealing instruction to

His servants the prophets.

A lion will roar,

and who will not fear?

The Lord God has spoken,

and who will not prophesy?

Proclaim it to the regions among the Assyrians,

and to the regions of Egypt, and say,

‘Assemble yourselves on the mountain of Samaria,

and see many wonders in its midst,

and the oppression that is within it.

And it did not know what would come against her,’ says the Lord,

‘those who store up injustice and misery in their lands.’”

Therefore, this is what the Lord God says,

“O Tyre, your land around you will be made desolate,

and He will bring down your might out of you.”

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of the eve of Thursday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 139:2, 3

A Psalm of David.

Deliver me, O Lord, from the evil man;
deliver me from the unjust man,
who schemed wrongdoing in their heart;
all day long they kept stirring up wars.

Alleluia.

ψαλμος το δαυιδ.

Ἠλθμετ Πβοις σαβολ ἡοτρωμι εφζωοτ:
ἐβολθα οτρωμι ἡρεφδῖνχονς ματοτχοι.
Ἡετατσοβνι ἡζαν βῖνχονς ζεν ποτζητ:
ἡπιεζοοτ τηρφ ατσοβτ ἡζανβωτς.

αλ.

John 12:36b-43

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

After Jesus had said this, he left and hid from them. But even though he had performed so many signs in front of them, they did not believe in him. This was to fulfill the word of Isaias the prophet:

Lord, who has believed our report?

To whom has the arm of the Lord been revealed?

For this reason, they could not believe, for Isaias said elsewhere:

He has blinded their eyes and he hardened their heart,

*lest they should see with their eyes,
and perceive with their heart,
and would turn,
and I would heal them.*

Isaias said these things when he saw his glory and spoke of him. Still, even many among the rulers believed in him, but because of the Pharisees, they did not confess it [openly], so that they would not be put out of the synagogue, for they loved human praise more than God's praise. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Ninth Hour of the Eve of Maundy Thursday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the ninth hour of the eve of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Ezekiel 20:27-33

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

Therefore, son of man, speak to the house of Israel, and you shall say to them, "This is what the Lord says, 'Up to this point, your fathers provoke Me in their transgressions that they committed against Me. But I led them into the land that I raised My hand to give it to them, and they saw every high hill, and every shady tree, and they sacrificed there to their gods, and offered there sweet-smelling fragrance, and they poured out their drink-offerings. And I said to them, 'What is Habama, that you enter there? And they called its name Habama, until this very day.'" Therefore, say to the house of Israel, "This is what the Lord says, 'Are you defiling yourselves with the iniquities

of your fathers, and are you playing the whore after their abominations, and *do you defile yourselves* with the first-fruits of your gifts, with what has been set apart, you defile yourselves in all your inventions, until this day. And am I to answer you, O house of Israel? I live,'" says the Lord, "I will not answer you, nor will and answer occur to your spirit. And it will not be as you say, 'We will be like the nations, and like the tribes of the earth, to worship trees and stones.'"

"Therefore, *as* I live," says the Lord, "surely I will reign over you with a strong hand, and with a raised arm, and with outpoured wrath."

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of the eve of Thursday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 7:2, 3a

A Psalm of David.

O Lord my God, I hope in You;
save me from all who pursue me, and deliver me,
lest he seize my soul like a lion.

Alleluia.

ψαλμος το δαυιδ.

Πῶς πανοῦτ' αἰχλῶθι ἔροκ:

ναζμετ οὔτος ματοῦχοι:

ἐβόλ' ἤτοτοῦ ἤνηετῶσι ἥνωι:

ὕποτε ἤτοτῶλεμ ἤταψυχῇ ἠφρητ' ἠνομοῖ:

ἀλ.

John 10:29-38

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand. I and the Father are one."

Again, the Jews picked up rocks to stone him. Jesus told them, "I have shown you many good works from my Father. For which of those do you stone me?"

The Jews answered him, "We do not stone you for a good work, but for blasphemy: because you, being a man, make yourself God."

Jesus answered them, "Is it not written in your law, 'I said, you are

gods?' If he called them gods, (those to whom the word of God came, and the Scripture cannot be broken), do you say of him whom the Father has consecrated and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' If I do not do the works of my Father, do not believe me. But if I do them, even though you do not believe me, believe the works, so that you may recognize and believe that the Father is in me, and I in the Father." *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Eleventh Hour of the Eve of Maundy Thursday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the eleventh hour of the eve of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Jeremiah 8:4-9

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

For this is what Lord says,
“Will not he who falls arise?
And he who turns away, will he
not return?
Why has this My people turned
away
with a shameless turning away,
and strengthened themselves in
their willfulness,
and were not willing to return?
Indeed, give ear, and listen.
Will they not speak like this,
“There is no man that repents of
his wickedness,
saying, “What have I done?”
The runner ceased to run his
course,
like a sweating horse in his neigh-
ing.

Even the stork in the heaven
knows its time,
As do the turtledove and wild swal-
low;
the sparrows observe the times of
their arrivals;
but this My people does not know
the judgments of the Lord.

How will you say, “We are wise,
and the law of the Lord is with
us?”
The scribes have used a false pen
in vain.
The wise men are put to shame,
and terrified, and caught,
because they have rejected the
word of the Lord;
what wisdom is there in them?”
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of the eve of Thursday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 61:8, 7

A Psalm of David.

My salvation and my glory are in God;
He is the God of my help,
and my hope is in God.
For He is my God and my Saviour,
my Protector; I will never be moved.

Alleluia.

ψαλμος το δαυιδ.

Παοῦσαι νεμ παῶου ἀρᾷεν πανοῦτ:

Φνοῦτ ἵτε ταβοηθια ογορ ταβελπικ αςᾷεν Φνοῦτ:

Κε ταρ ἡθοϋ πε Πανοῦτ Παςωτηρ:

παρεϋωπτ ἐροϋ ἡνακιμ ἡγογο:

αλ.

John 12:44-50

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Jesus cried aloud, "Whoever believes in me believes not in me but in the one who sent me! Whoever sees me sees him who sent me. I have come as a light into the world, so that whoever believes in me may not remain in the dark. If anyone listens

to my sayings and does not believe, I do not judge this person. For I came not to judge the world, but to save the world! Whoever rejects me and does not receive my sayings has a judge [already]: the word that I spoke is what will judge such a person in the

last day. For I did not speak from myself; instead, the Father who sent me has given me a commandment, what I should say, and what I should

speak. I know that his commandment is eternal life. And therefore what the Father has told me is what I speak.”
Glory be to God forever.

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The First Hour of Maundy Thursday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the first hour of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Exodus 17:8-16

From the book of Exodus of Moses the Prophet. His blessing be upon us. Amen.

And Amalek came and fought with Israel in Raphidin. And Moses said to Joshua, “Choose for yourself mighty men, and go out, and set the army in battle array against Amalek tomorrow. And look, I *will* stand on the top of the hill, and the rod of God *will be* in my hand.” And Joshua did as Moses said to him, and he went out and set the army in battle array against Amalek, and Moses and Aaron and Hur went up to the top of the hill. And it happened, when Moses lifted up his hands, Israel prevailed; and when he lowered his hands, Amalek prevailed. But Moses’ hands were heavy, and they took a stone and put it under him, and he sat

on it. And Aaron and Hur supported his hands, one on this side and one on the other *side*, and Moses’ hands were supported until the setting of the sun. And Joshua routed Amalek and all his people by slaughter of the sword.

And the Lord said to Moses, “Write this for a memorial in a book, and recount *this* in the ears of Joshua, that I will utterly wipe out the memorial of Amalek from under heaven.” And Moses built an altar to the Lord and called its name, “The Lord my Refuge,” for by a secret hand the Lord wars against Amalek from generation to generation.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of the eve of Monday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically.

The presbyter uncovers his head, stands at the gate of the Sanctuary, opens the veil of the Sanctuary, and prays "Have mercy on us, O God, the Father, the Pantocrator. All-Holy Tirinity, have mercy on us. O Lord, God of hosts, be with us, for we have no other heloper in our tribulations and our afflictions save You. Our Father..."

The presbyter prays the Morning Offering of Incense beginning with the Prayer of Thanksgiving.

The Verses of the Cymbals are chanted, and the presbyter offers incense without kissing. Note: all sources other than Kitchener have the annual Verses of the Cymbals, with "Your Body and Your Blood...", rather than these festive verses:

The Verses of the Cymbals

We worship the Father
and the Son and the
Holy Spirit, the Holy
and Co-Essential
Trinity.

Ten oo-osht em ef Yot
nem ep Shiri:
nem pi Pnevma Eth-
owab:
ti Trias Eth-owab en
Omoosios.

ΤΕΝΟΥΩΨΤ ὙΨΙΟΥΤ:
ΝΕΜ ΠΩΗΡΙ:
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ:
†ΤΡΑΣ ΕΘΟΥΑΒ
ΝΟΥΜΟΟΥΤΙΟΣ.

Hail to the Church, the
house of the angels.
Hail to the Virgin,
who gave birth to
our Saviour.

Shéré ti Ekklisia:
ep ee enté ni angelos:
Shéré ti Parthenos:
eta mes pen Sotir.

ΧΕΡΕ ΤΕΚΚΛΗΣΙΑ:
ΠΗΙ ΝΤΕ ΝΙΑΣΤΕΛΟΣ:
ΧΕΡΕ ΤΠΑΡΘΕΝΟΣ:
ΕΤΑΣΜΕΣ ΠΕΝΣΩΤΗΡ.

Your Body and Your
Blood
Are the forgiveness of our
sins,
And the New Covenant,
Which You have given to
Your Disciples.

Pi soma nem pi-esnof en-
tak:
Pe epkho evol enté nen
novi:
Nem tidiatheekee em-
veki:
Etak tee-is en-nek-
mathitees

ΠΙΣΩΜΑ ΝΕΜ ΠΙΣΝΟϚ
ἸΤΑΚ:
ΠΕ ΠΧΩ ΕΒΟΛ ἸΝΤΕ
ΝΕΝΝΟΒΙ:
ΝΕΜ †ΔΙΑΘΗΚΗ ὙΒΕΡΙ:
ΕΤΑΚΤΗΙC ἸΝΝΕΚΜΑΘΤΗC.

Jesus Christ the same,
yesterday and today, and
forever,
in one hypostasis.
We worship Him, we
glorify Him.

Isos Pi Khristos ensaf
nem fo-oo
Enthof Enthof pe nem
sha eneh:
khen oo-hypostasis en oo-
ot:
Ten oo-osht Emmof ten
ti o-oo Naf.

ΙΗΣ ΠΧC ἸΝCΑϚ ΝΕΜ ΦΟΟΥ:
ἸΘΟϚ ἸΘΟϚ ΠΕ ΝΕΜ ΨΑ
ΕΝΕΖ:
ΘΕΝ ΟΥΖΥΠΟCΤΑCΙC
ἸΝΟΥΤ:
ΤΕΝΟΥΨΤ ὙΜΟϚ
ΤΕΝ†ΩΟΥ ΝΑϚ.

O King of Peace,
grant us Your peace,
accord to us Your peace,
and forgive us our sins.

Ep Ooro enté ti Hirini:
moi nan en Tek hirini:
semni nan en Tek hirini:
ka nen novi nan evol.

ΠΟΥΡΟ ἸΝΤΕ †ΖΙΡΗΝΕ:
ΜΟΙ ΝΑΝ ἸΝΤΕΚΖΙΡΗΝΗ
CΕΜΝΙ ΝΑΝ
ἸΝΤΕΚΖΙΡΗΝΗ:
ΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

Disperse the enemies
of the Church.
Fortify Her,
that she may not be
shaken forever.

Gor evol en ni gagi:
enté ti Ekklisia:
Ari sovt Eros:
en Nes kim sha eneh.

ΧΩΡ ΕΒΟΛ ἸΝΝΙΧΑΧΙ:
ἸΝΤΕ †ΕΚΚΛΗCΙΑ:
ΑΡΙCΟΒΤ ΕΡΟC:
ἸΝΝΕCΚΙΜ ΨΑ ΕΝΕΖ.

Emmanuel our God
is now in our midst,
in the glory of His Father,
and the Holy Spirit.

Emmanoo-eel pen Nooti:
khen ten miti tinoo:
khen ep o-oo enté Pef
Yot:
nem pi Pnevma Eth-
owab.

ΕΜΜΑΝΟΥΗΛ ΠΕΝΝΟΥΤ:
ΚΕΝ ΤΕΝΜΗΤ ΤΗΝΟΥ:
ΚΕΝ ΠΩΟΥ ΝΤΕ ΠΕΦΙΩΤ:
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ.

May He bless us all,
purify our hearts,
and heal the sicknesses
of our souls and our
bodies.

Entef esmoo eron tiren:
entef toovo en nen heet:
entef talcho en ni shoni:
enté nen psiki nem nen
soma.

ΝΤΕΦΕΣΜΟΥ ΕΡΟΝ ΤΗΡΕΝ:
ΝΤΕΦΤΟΥΒΟ ΝΝΕΝΖΗΤ
ΝΤΕΦΤΑΛΧΟ ΝΝΙΩΝΙ:
ΝΤΕ ΝΕΝΨΥΧΗ ΝΕΜ
ΝΕΝΣΩΜΑ.

We worship You, O
Christ,
with Your Good Father,
and the Holy Spirit,
for You have been
crucified and saved
us. (Have mercy on
us.)

Ten oo-osht Emmok: O
Pi Khristos:
nem Pek Yot en
Aghathos:
nem pi Pnevma Eth-
owab:
je av ashk ak soti emmon.
(Nai nan.)

ΤΕΝΟΥΩΨΤ ΞΜΟΚ Ξ
ΠΙΧΡΙΣΤΟΣ
ΝΕΜ ΠΕΚΙΩΤ ΝΑΓΑΘΟΣ:
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ
ΧΕ ΑΓΑΨΚ ΑΚΣΩΤ
ΞΜΟΝ. (ΝΑΙ ΝΑΝ).

Glory be to the Father
and to the Son
and to the Holy Spirit,
both now, and always,
and to the age of ages.
Amen.

Doxa Patri ke Eio
ke Agio Pnevmati:
ke nyn ke a-ee
ke ees toos é-onas ton é-
onon: Amen.

ΔΟΞΑ ΠΑΤΡΙ ΚΑΙ ΥΙΩ
ΚΑΙ ΑΓΙΩ ΠΝΕΥΜΑΤΙ
ΚΑΙΝΥΝ ΚΑΙ ΔΕΙ
ΚΑΙ ΕΙΣΤΟΥΣ ΑΙΩΝΑΣ
ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ.

“Our Father in heaven,
Holy is Your Name.
May Your Kingdom come
upon us,
For Yours is the glory,
forever.”

Je Pen Yot Et khi ni
fi-owi:
mar-ef toovo enjé Pek
Raani:
Mar-es ee enjé Tek
Met-ooro:
Je Fok pe pi o-oo sha
ench: Amen.

Χε ΠΕΝΙΩΤ ΕΤΘΕΝ
ΝΙΦΗΟΤΙ:
ΜΑΡΕΥΤΟΥΒΟ ΝΧΕ
ΠΕΚΡΑΝ:
ΜΑΡΕCΙ ΝΧΕ
ΤΕΚΜΕΤΟΥΡΟ:
ΧΕ ΦΩΚ ΠΕ ΠΙΩΟΥ ΨΑ
ΕΝΕΖ.

The Lord's Prayer

Our Father in heaven, may
Your Name be holy¹.

Our Father Who art in
heaven, hallowed be Thy
Name.

Χε ΠΕΝΙΩΤ ΕΤ ΘΕΝ
ΝΙΦΗΟΤΙ: ΜΑΡΕΥΤΟΥΒΟ ΝΧΕ
ΠΕΚΡΑΝ:

May Your Kingdom come.
May Your will be done, on
earth as it is in heaven.

Thy Kingdom come. Thy
will be done, on earth as it is
in heaven.

ΜΑΡΕCΙ ΝΧΕ ΤΕΚΜΕΤΟΥΡΟ:
ΠΕΤΕΘΝΑΚ ΜΑΡΕCΨΩΠΙ:
ΜΦΡΗΤ ΘΕΝ ΤΦΕ ΝΕΜ
ΖΙΧΕΝ ΠΙΚΑΘΙ:

Give us our bread of
tomorrow, today. Forgive us
our trespasses, as we forgive
those who trespass against
us. And lead us not into
temptation, but deliver us
from the evil one;

Give us this day our daily
bread, and forgive us our
trespasses as we forgive
those who trespass against
us. And lead us not into
temptation, but deliver us
from the Evil One;

ΠΕΝΩΙΚ ΝΤΕ ΡΑCΤ ΜΗΙC
ΝΑΝ ΜΦΟΟΥ: ΟΥΟΖ ΧΑ
ΝΗΕΤΕΡΟΝ ΝΑΝ ΕΒΟΛ:
ΜΦΡΗΤ ΖΩΝ ΝΤΕΝΧΩ
ΕΒΟΛ ΝΝΗΕΤΕ ΟΥΟΝ ΝΤΑΝ
ΕΡΩΟΥ: ΟΥΟΖ ΜΠΕΡΕΝΤΕΝ
ΕΘΟΥΝ ΕΠΙΡΑCΜΟC ΑΛΛΑ

¹ Not that His Name (presence, self) is not holy, but we petition that we might see It as such, and that His holiness might be manifested in the world.

ΝΑΖΑΡΕΘ ΕΒΟΛ ΖΑ
ΠΙΠΕΤΖΩΟΥ.

in Christ Jesus our Lord. in Christ Jesus our Lord.
For Your is the Kingdom, For Thine is the Kingdom,
the power and the glory, the power and the glory,
forever and ever. Amen. forever and ever. Amen.

ἮΝ ΠΙΧΡΙΤΟΣ ΙΗΣΟΥΣ
ΠΕΝΘΟΥΣ: ΧΕ ΘΩΚ ΤΕ
ΤΜΕΤΟΥΡΟ ΝΕΥ ΤΧΟΥ ΝΕΥ
ΠΙΩΟΥ ΨΑ ΕΝΕΒ: ΑΜΕΝ.

Psalm 50

1 (For the end; a Psalm by David, when Nathan the Prophet came to him

2 after he had gone into Bathsheba)

3 Have mercy on me, O God,
in Your great mercy;
and according to the abundance of Your compassion,
[You will] blot out my transgression.

4 Wash me thoroughly from my iniquity,
and cleanse me from my sin,

5 for I know my iniquity,
and my sin is ever before me.

6 Against You only have I sinned,
and done evil in Your sight;
that You may be justified in Your words
and overcome when You are judged.

7 For see, I was conceived in iniquities,
and in sin did my mother desire me.

8 For see, You love truth;
You showed me the unknown
and secret things of Your wisdom.

9 You will sprinkle me with hyssop,
and I will be cleansed;
You will wash me,
and I will be whiter than snow.

- 10 You will make me hear joy and gladness;
my bones that were humbled will rejoice.
- 11 Turn Your face from my sins,
and blot out all my iniquities.
- 12 Create a clean heart in me, O God,
and renew an upright spirit within me.
- 13 Do not cast me away from Your presence,
and do not take Your Holy Spirit from me.
- 14 Restore the joy of Your salvation to me,
and strengthen me with Your guiding Spirit.
- 15 I will teach transgressors Your ways,
and the ungodly will turn back to You.
- 16 Deliver me from blood, O God,
O God of my salvation,
and my tongue will rejoice in Your righteousness.
- 17 O Lord, You will open my lips,
and my mouth will declare Your praise.
- 18 For if You had desired sacrifice,
I would have given it;
You will not be pleased with whole burnt offerings.
- 19 A sacrifice to God is a broken spirit;
God will not despise a broken and humbled heart.
- 20 Do good, O Lord, in Your good pleasure to Zion,
and let the walls of Jerusalem be built.
- 21 Then You will be pleased
with a sacrifice of righteousness,
the oblation and whole burnt offerings;
then they will offer calves on Your altar.

Alleluia: Glory to You,
our God.

Alleluia: Doxa Si O Thé-
os imon.

ἀλ̄: ΔΟΞΑCΙ ὁΘΕΟC
ἩΜΩΝ.

The Prayers for the Sick and for the Oblations are prayed. The people recite the Gloria. The Triasagion is prayed with "who was crucified for us" in all three verses. The Doxologies are sung. The Creed is recited until "was incarnate and became man," continuing "Yes we believe..." The presbyter prays "God have mercy upon us" as usual.

The following hymn is sung:

This is He Who offered Himself an acceptable sacrifice upon the Cross, for the salvation of our race;	Fai-et af enf é-epshoi: en oo-thisia es-ship: hijen pi Stavros: kha ep oo-gai em pen génos:	Φαι ἑταρηνῆ ἐπιῳωι: ἰ νοῦθῆνῆα ἐςῳηπ: β ιζεν πῖςταῦρος: ῥ α ποῦσαι ὑπενῆενος.
and His Good Father smelled His sweet savour in the evening, on Golgotha.	af sholem Erof enjë Pef Yot en Aghathos: em ef nav enté han aroohi: hijen ti Golgotha.	Δ ηῳωλεῦ ἐροῳ ἦ ξε πεφιῳτ ἡῶσαθῶς: ὑ φῆναῦ ἦτε θανῶροῦβι: β ιζεν †ῶλῶθα.
Blessed are You in truth, with Your Good Father and the Holy Spirit, for You have been crucified and saved us. (Have mercy on us.)	Ek esmaro oot alithos: nem Pek Yot en Aghathos: nem pi Pnevma Eth owab: je {Ak ee} ak soti emmon. (Nai nan.)	Ἐ ςῳαρωῳτ ἄληθῶς: νεῦ Πεκῳτ ἡῶσαθῶς: νεῦ Πῖπνεῦμα ἐθοῦαβ: ξε ἀῶαῳκ ἀκῳ†ῳμον ΝΑΙ ΝΑΝ.

The Praxis

Acts 1:15-20

A chapter from the Acts of our fathers the pure Apostles, who were invested with the grace of the Holy Spirit. Their blessing be with us all. Amen.

In those days, Peter stood up among the disciples (and the number of names was about one hundred twenty) and said: “Brethren, it was necessary that this Scripture should be fulfilled, which the Holy Spirit had spoken beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered with us and received his portion in this ministry.

(Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. It became known to everyone who lived in Jerusalem that in their language that field was called ‘Akel-dama,’ that is, ‘The field of blood.’)

For it is written in the book of Psalms,

*‘Let his habitation be made desolate,
And let no one dwell in it;’*

and,

'Let another take his office of overseer.'

The word of the Lord abides in this church and in every church. Amen.

Now they go in a backwards (clockwise) procession around the nave of the church, while singing the following dirge against Judas Iscariot. The first four lines are used as a refrain:

Judas, Judas, Judas, Judas,
Judas, Judas, breaker of the Law.
For silver you have sold Christ
Unto the Jews, breakers of the Law.
The breakers of the Law took Christ
And crucified Him at Calvary.

Refrain

Barabbas the thief they released,
And the Lord they crucified.
In Your side they thrust a spear,
And as a thief they hung You on a tree.
And they put You in a tomb,
O You Who raised Lazarus from the tomb.

Refrain

Just as Jonah stayed three days
In the belly of the whale,
After He died, our Saviour stayed
Three days in a tomb, which they sealed.

Refrain

In truth, He rose, and the soldiers knew not
That the Saviour of the world had truly risen.
O Lord, Who suffered and rose for our race,
Glory to You, forever. Amen.

The Gospel

The Trisagion is sung in the mourning tune, with the words "O stavrothis di imas" in all three verses. The priest says the Prayer for the Gospel, then the Psalm and Gospel are sung in the Athrobic/ mourning tune:

Psalm 54:22bc, 13

*Note: This Psalm is chanted in the Syrian ("shmmy") tune for the first half only.
A Psalm of David.*

His words were smoother than oil,
and yet they are arrows.
For if an enemy had reproached me,
I could have endured it;
and if one who hated me had boasted against me,
I would have hidden from him.

Alleluia.

ψαλμος το δαυιδ.

ΔΥΘΝΟΝ ἸΣΕ ΝΕΥΣΑΧΙ ΕΞΟΤΕ ΟΥΝΕΣ:

ἸΘΩΟΥ ΣΑΝΟΘΕΝΕΥ ΝΕ:

ΧΕ ΕΝΕ ΟΥΣΑΧΙ ΠΕ ΤΑΥΤΩΩ ΝΗΙ ΝΑΙ ΝΑΥΑΙ ΕΡΟΥ ΠΕ:

ΟΥΘ ΕΝΕ ΠΕΘΜΟΤ ὡμοι αϥχω ἸΘΑΝΗΩΥ ἸΣΑΧΙ ΕΞΡΗΙ ΕΧΩΙ ΝΑΙ ΝΑΧΟΠΤ ΕΒΟΛ
ΣΑΡΟΥ.

α̅λ̅.

Luke 22:7-13

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Luke.

Then, the day of unleavened bread came, on which the Passover must be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat [the Passover meal]"

They said to him, "Where do you want us to make preparations?"

Jesus replied, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet

you. Follow him into the house which he enters. Then tell the master of the house, "The Teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?" He will show you a large, furnished upper room. Make preparations there."

They went, found things as Jesus had told them, and made preparations for the Passover. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of Maundy Thursday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the third hour of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Exodus 32:30-33:5b

From the book of Exodus of Moses the Prophet. His blessing be upon us. Amen.

And it happened on the next day, that Moses said to the people, "You have committed a great sin. And now I will go up to God, so that I might make atonement for your sin." And Moses returned to the Lord and said, "I pray, O Lord. This people has committed a great sin and made for themselves gods of gold! And now, if You will forgive them their sin, forgive; and if not, wipe me out of Your book, which You have written." And the Lord said to Moses, "If anyone has sinned against Me, I will wipe them out of My book. And now go down, and lead this people to the place of which I spoke to you. Look, My Angel will go before your face. But on the day when I visit, I will bring upon them their sin." And the Lord struck the people for making the calf that Aaron made.

And the Lord said to Moses, "Go, go up from here, you and your people, whom you brought out of the land of Egypt, into the land that I swore to Abraham, and Isaac, and Jacob, saying, 'I will give it to your seed.' And I will send My Angel before your face, and He will cast out the Amorite and the Chettite, and the Pherezite and Gergesite, and Hevite, and Jebusite, and the Chananite. And He will lead you into a land flowing with milk and honey; for I will not go up in your midst, lest I destroy you by the way, for you are a stiff-necked people." When the people heard this grievous statement, they mourned in lamentations. For the Lord said to the children of Israel, "You are a stiff-necked people; be careful, lest I bring another plague on you, and destroy you."

Glory to the Holy Trinity.

Sirach 24:1-11

From the book of Wisdom of Jesus, son of Sirach. His blessing be upon us. Amen.

Wisdom will praise herself,

and will boast in the midst of her people.

In the assembly of the Most High,
she will open her mouth,
and boast before His power.

“I came forth from the mouth of
the Most High,
and covered the earth like a mist.
I encamped in the high places,
and my throne is on a pillar of
cloud.

I alone encircle the circuit of
heaven,
and walk in the depths of the
abysses.

In the waves of the sea, and in all
the earth,
and in every people and nation, I
have gained a possession.

With all these, I have sought a
place to rest,

and in whose inheritance will I
settle?

Then the Creator of all things
commanded me,
and He Who created me caused
my tent to rest,
and said, ‘Pitch your tent in Jacob,
and let your inheritance be in Isra-
el.’

Before the ages, He created me
from the beginning,
and in the age to come I will never
fail.

I served before Him in the holy,
and so I was firmly established in
Zion.

Likewise, He gave me rest in the
beloved city,
and my authority was in Jerusalem.
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of
Thursday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic
tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 93:21, 23

A Psalm of David.

They will hunt down the soul of a righteous man,
and condemn innocent blood.

And the Lord will repay them for their iniquity,
and according to their wickedness,
the Lord our God will destroy them.

Alleluia.

ψαλμος το δαυιδ.

ΟΕΝΧΩΡΧ ΕΧΕΝ ΤΨΥΧΗ ΝΟΥΘΩΗ:

ΟΥΟΖ ΟΥΣΝΟΥ ΝΑΘΝΟΒΙ ΟΕΝΑΖΙΤΥ ΕΠΖΑΠ:

ΟΥΟΖ ΕΥΕΤΩΒ ΝΩΟΥ ΝΤΟΥΑΝΟΜΙΑ ΝΕΜ ΠΟΥΠΕΤΖΩΟΥ:

ΟΥΟΖ ΕΥΕΤΑΚΩΟΥ ΝΧΕ ΠΒΟΙΟ ΠΑΝΟΥ†.

αλ.

Matthew 26:17-19

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Now, on the first day of unleavened bread, the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?”

He replied, “Go into the city to a certain person and tell him, ‘The

Teacher says, ‘My time is at hand. I will keep the Passover at your house with my disciples.’”

The disciples did as Jesus instructed them and they prepared the Passover. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Sixth Hour of Maundy Thursday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the sixth hour of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Jeremiah 7:2-15

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

Hear the word of the Lord, all Judah. This is what the Lord God of Israel says, "Amend your ways and your practices, and I will cause you to dwell in this place. Do not trust in yourselves with lying words, for they will not profit you at all, when you say, 'It is the temple of the Lord, the temple of the Lord.'

For you thoroughly amending your ways and your practices, and if you thoroughly bring about judgment between a man and his neighbour, and do not oppress the foreigner, and the orphan and the widow, and do not shed innocent blood in this place, and do not go after foreign gods to your own hurt, then I will cause you to dwell in this place, in the land that I gave to your fathers of old and forever.

But if you trust in lying words, by which you will not profit, and you murder, and commit adultery, and steal, and swear falsely, and burn incense to Baal, and go after foreign

gods whom you do not know, so that it is evil for you, and come, and stand before Me in the house on which My Name is called, and say, 'We have refrained from doing all these abominations,' surely My house, on which My Name is called, has become a den of robbers in your eyes? And look, I have seen *it*," says the Lord. "But go to my place that is in Shiloh, where I caused My Name to dwell before, and see what I did to it because of the wickedness of My people Israel. And now, because you have done all these works, and I spoke to you, but you did not listen to Me, and I called you, but you did not answer, therefore, I will also do to this house, on which My Name is called, in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh. And I will cast you out of My sight, as I cast away your brethren, all the seed of Ephraim.

Glory to the Holy Trinity.

Ezekiel 20:39-44

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

“And you, O house of Israel,” this is what the Lord and Master says, “Each one of you, put away your *evil* practices, and after this, if you listen to Me, then you will no longer desecrate My Holy Name with your gifts and with your practices. For on My holy mountain, the high mountain,” says the Lord and Master, “there all the house of Israel will serve Me forever; and there I will accept *you*, and there I will look upon the first fruits of your offerings, together with all your holy things. I will accept you with a sweet-smelling savour, when I bring you out from the nations, and take you out of the countries in which you have been

scattered; and I will be sanctified among you in the eyes of the nations. And you will know that I am the Lord, when I have brought you into the land of Israel, into the land I lifted up My hand to give to your fathers. And you will remember your ways there, and your practices with which you defiled yourselves; and you will bewail yourselves for all your evil. And you will know that I am the Lord, when I have dealt with you in this way, that My Name not be desecrated in your evil ways, and in your corrupt practices,” says the Lord.

Glory to the Holy Trinity.

Sirach 12:13-13:1

From the book of Wisdom of Jesus, son of Sirach. His blessing be upon us. Amen.

Who will pity a charmer who is bitten by a serpent,

or any who come near wild animals?

So one who goes near a sinner,
and is defiled with him in his sins,
who will pity?

For a time he will remain with you,

but if you falter, he will not remain steadfast.

An enemy speaks sweetly with his lips,

but in his heart he imagines how to throw you into a pit.

he will weep with his eyes,
but if he finds *an* opportunity, he will not be satisfied with blood.

If adversity comes upon you,
you will find him there ahead of you,

and pretending to help you,
but he will pull your feet out from under you.

He will shake his head, and clap his hands,

and whisper many things, and
change his expression.

He who touches pitch will be de-
filed thereby,

and he who associates with a
proud man will become like him.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of
Thursday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic
tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted
in the mourning tune.*

The Gospel

Psalm 30:19ab, 14

A Psalm of David.

Let lying lips become speechless,
when they speak iniquity against the righteous.
For I heard the [slander] of many
who hover around me,
as they gathered together against me
and plotted to take my life.

Alleluia.

ψαλμος το δαυιδ.

Ὑαροῦ ἐρατσαζι ἡνε νικεφοτοῦ νοχι:

νηετσαζι νοῦὰ νομιὰ δαπιθῶμι.

Χε αἰωτεμὲ πῶπῳ νοῦμῃ εἴωπ ὑπακωῖ:

δεν πῆχιν ἠροῦθωοῦ εἴωπ ἐρῆνι ἐχωι αἰσοβνι ἐ βῖντα ψυχῇ.

ἀλ.

Mark 14:12-16

*We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and
uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Mark.*

On the first day of unleavened
bread, when the Jews sacrificed the

Passover, his disciples asked him,
“Where do you want us to go and

make preparations so that you may eat the Passover?”

He sent two of his disciples and said to them, “Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, and wherever he enters in, tell the master of the house, ‘The Teacher says, “Where is the guest room, where I

may eat the Passover with my disciples?’” He will himself show you a large upper room furnished and ready. Make preparations for us there.”

His disciples went out, and came into the city, and found things as he had told them, and they prepared the Passover. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Ninth Hour of Maundy Thursday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the ninth hour of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Genesis 22:1-19b

From the book of Genesis of Moses the Prophet. His blessing be upon us. Amen.

And it happened after these things that God tested Abraham, and said to him, “Abraham, Abraham!” And he said, “Here I am.” And he said, “Take your son, Isaac, whom you love, and go into the high land, and offer him there as a whole burnt offering on one of the mountains, which I will tell you of.”

And Abraham rose early in the morning and saddled his donkey, and he took two servants with him, and Isaac his son, and he split firewood for a whole burnt offering, and arose

and departed, and went to the place God had spoken to him of. On the third day, Abraham lifted up his eyes, and saw the place far off. And Abraham said to his servants, “Sit here with the donkeys, and I and the lad will go over there, and after we have worshipped, we will come back to you.” And Abraham took the wood of the whole burnt offering, and laid it on Isaac his son, and he took fire and a knife into his hands, and the two went together. And Isaac said to Abraham his father, “Father.”

And he said, "What is it, son?" And he said, "See, the fire and the wood, but where is the sheep for a whole burnt offering?" And Abraham said, "God will provide for Himself a sheep for a whole burnt offering, *my* son." And the two of them went together, and came to the place that God had spoken of to him. And Abraham built the altar there, and placed the wood on it; and he bound Isaac his son, hand and foot, and laid him on the altar, upon the wood.

And Abraham reached out his hand to take the knife to kill his son. And the Angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." And he said, "Do not lay your hand upon the lad, or do anything to him, for now I know that you fear God, and for My sake you have not spared your beloved son." And Abraham lifted up his eyes and saw, and look! A ram caught by its horns in a Sabek plant. And Abraham went

and took the ram, and offered it up as a whole burnt offering instead of Isaac his son. And Abraham called the name of that place, "The Lord has seen," that they might say today, "On the mount the Lord was seen."

And an angel of the Lord called to Abraham the second time out of heaven, saying, "I have sworn by Myself, says the Lord, because you have done this thing, and on My account have not spared your beloved son, surely blessing I will bless you, and multiplying I will multiply your seed as the stars of heaven, and as the sand by the sea shore; and your seed will inherit the cities of their enemies. And in your seed all the nations of the earth will be blessed, because you have listened to My voice. And Abraham returned to his servants, and they rose and went together to the Well of the Oath; and Abraham dwelt at the Well of Oath.

Glory to the Holy Trinity.

Isaias 61:1-7

From the book of Isaias the Prophet. His blessing be upon us. Amen.

The Spirit of the Lord is upon Me,
because He has anointed Me;
He has sent me to proclaim Good
News to the poor,
to heal the brokenhearted,
to proclaim liberty to the captives,
and recovery of sight to the blind,
to declare the acceptable year of
the Lord,

and the day of retribution,
to comfort all who mourn
so that those who mourn for Zion
should be given glory instead of
ashes,
the oil of joy to the mourners,
the garment of glory instead of the
spirit of weariness.

And they will be called generations
of righteousness,
a plant of the Lord for glory.

And they will build the desolate
places of old;
they will raise up those who were
formerly abandoned,
and will renew the desert cities,
places that had been desolate for
generations.

And foreigners will come and feed
your sheep,

and aliens *will be your* ploughmen
and vine-dressers.

But you will be called priests of
the Lord,
ministers of God;
you will devour the strength of
nations,
and will be admired because of
their wealth.

So they will inherit the land a se-
cond time,
and everlasting joy will be upon
their head.

Glory to the Holy Trinity.

Job 27:2-28:13

From the book of Job the Righteous. His blessing be upon us. Amen.

“The Lord lives, Who has so
judged me
and the Almighty, Who has embit-
tered my soul;
surely, while my breath is still
within *me*,
and the divine breath is in my
nostrils,
my lips will not speak lawless
words,
nor will my soul meditate *on*
wrongdoings.

Far be it from me to declare you
right until I die;

for I will not let go *of* my inno-
cence,

but holding fast to righteousness, I
will never let it go,

for I am not conscious within
myself of having done anything
wrong.

Surely not, but rather may my
enemies be as the ruin of the ungodly,
and those who rise up against me,
like the destruction of transgressors.

What hope does the ungodly have,
that he holds to it?

Will he trust in the Lord *and* be
saved?

Will the Lord hear his prayer?

Or, when distress comes upon
him,

does he have any confidence be-
fore Him?

Or will *God* listen to him when he
calls upon Him?

But now I will tell you what is in
the hand of the Lord.

I will not lie about what is with the
Almighty.

Look, all of you know

that you are adding vanity to vanity.

This is the portion of an ungodly man from the Lord,
and the possession of oppressors
will come upon them from the Almighty.

And if his children are many, they
will be for slaughter,
and if they happen to reach adulthood, they will beg.

And those who survive of him will
end in death,
and no one will pity their widows.
Even if he gathers silver like dirt,
and prepares gold like clay,
all these the righteous will gain,
and the truthful will possess his wealth.

And his house goes away like
moths,
and like a spider's web.

The rich man will lie down, and
not continue;

he has opened his eyes, and he is
not.

Pains have come upon him like
water,

and darkness has carried him off
by night.

And a burning wind will take him
up, and he will depart,

and it will drive him out of his
place.

And it will hurl at him, and not
spare;

he will try in vain to flee from its
force.

It will strike him with its force,
and whistle him out of his place.

For there is a place for the silver,
from which it comes,
and a place for the gold, where it
is refined.

For iron comes out of the earth,
and copper is quarried like stone.
He has set an order to darkness,
and He searches out every limit;
a stone *is* darkness, and the shadow of death.

There is a narrow channel of the
brook because of dust,
and those mortals who forget the
righteous way are weakened.

As for the earth, out of it will come
bread,

but under it, it has been turned up
like by fire.

Its stones are the place of the sapphires,

and *its* dust *supplies* man with gold.

There is a path, no bird has known
it,

nor has the vulture's eye seen it.

The sons of the arrogant have not
trodden it,

nor has a lion passed over it.

He has stretched forth his hand
with a sharp *rock*,

and has overturned mountains by
their roots,

and he has interrupted the whirlpools of rivers,

and my eye has seen every precious thing.

And he has uncovered the depths
of rivers,
and has brought his power to
light.

But where can wisdom been dis-
covered?

And what is the place of
knowledge?

A mortal has not known its way,
nor indeed has it been discovered
among mankind.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of Thursday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The Gospel

Psalm 22:1, 2

A Psalm of David.

The Lord is my Shepherd, and I will lack nothing.
He settles me in a place of green pastures,
and raises me on refreshing water.

Alleluia.

ψαλμος το δαυιδ.

Πῶς οἱς πέθονα ἄμωνι ὕμνοι:

ἡνεῳῆρι ἐρᾷ δὲ ἡὲ λῖ:

Δεῳῆρι ὡπι θέν οὔμα ἐφοῦετο ὡτ:

ἀφῳανότῳτ θῖξεν φῳωτ ἡτε πέμτον.

ᾱλ.

Matthew 26:17-19

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Now, on the first day of unleavened bread, the disciples came to

The Prayer Over the Basin (Lakane)

Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?”

He replied, “Go into the city to a certain person and tell him, ‘The Teacher says, “My time is at hand. I

will keep the Passover at your house with my disciples.’”

The disciples did as Jesus instructed them and they prepared the Passover. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21). Note: The Grat Litany is normally prayed at this hour, even though the service will continue with the Prayer Over the Basin, since this is the last hour of the day at which prostrations can be offered (by the Eleventh Hour, the people will have received Communion, and so are unable to offer prostrations).

The Prayer Over the Basin (Lakane)

The service of the washing of the feet, in commemoration of the Lord’s washing of His disciples’ feet, is now performed. Older churches had a built-in tank especially made for this service, called the Lakane, a Coptic word which means “basin.” Nowadays, a portable basin is used. Note: all sources except Kitchener have the annual Verses of the Cymbals, with “Jesus Christ the same...” in place of these festive verses:

The Verses of the Cymbals

We worship the Father
and the Son and the
Holy Spirit, the Holy
and Co-Essential
Trinity.

Ten oo-osht em ef Yot
nem ep Shiri:
nem pi Pnevma Eth-
owab:
ti Trias Eth-owab en
Omoosios.

ΤΕΝΟΥΩΤ ΞΨΙΟΥΤ:
ΝΕΜ ΠΩΗΡΙ:
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ:
†ΤΡΑΣ ΕΘΟΥΑΒ
ΝΟΥΜΟΟΥΤΙΟΣ.

Hail to the Church, the
house of the angels.
Hail to the Virgin,
who gave birth to
our Saviour.

Shéré ti Ekklesia:
ep ee enté ni angelos:
Shéré ti Parthenos:
eta mes pen Sotir.

ΧΕΡΕ †ΕΚΚΛΗΣΙΑ:
ΠΗΙ ΝΤΕ ΝΙΑΣΤΕΛΟΣ:
ΧΕΡΕ †ΠΑΡΘΕΝΟΣ:
ΕΤΑΜΕΣ ΠΕΝΩΤΗΡ.

Jesus Christ the same,
yesterday and today, and
forever,
in one hypostasis.
We worship Him, we
glorify Him.

Isos Pi Khristos ensaf
nem fo-oo
Enthof Enthof pe nem
sha eneh:
khen oo-hypostasis en oo-
ot:
Ten oo-osht Emmof ten
ti o-oo Naf.

ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΕΝ
ΕΝΘΟΦΟΥ ΕΝΘΟΦΟΥ ΠΕ ΝΕΜ
ΕΝΕΖ:
ΘΕΝ ΟΥΖΥΠΟΤΑΙΣ
ΝΟΥΩΤ:
ΤΕΝΟΥΩΤ ΜΟΥ
ΤΕΝΤΩΟΥ ΝΑΥ.

O King of Peace,
grant us Your peace,
accord to us Your peace,
and forgive us our sins.

Ep Ooro enté ti Hirini:
moi nan en Tek hirini:
semni nan en Tek hirini:
ka nen novi nan evol.

ΠΟΥΡΟ ΝΤΕ ΤΖΙΡΗΝΕ:
ΜΟΙ ΝΑΝ ΝΤΕΚΖΙΡΗΝΗ
ΣΕΜΝΙ ΝΑΝ
ΝΤΕΚΖΙΡΗΝΗ:
ΚΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

Disperse the enemies
of the Church.
Fortify Her,
that she may not be
shaken forever.

Gor evol en ni gagi:
enté ti Ekklisia:
Ari sovt Eros:
en Nes kim sha eneh.

ΧΩΡ ΕΒΟΛ ΝΝΙΧΑΧΙ:
ΝΤΕ ΤΕΚΚΛΗΣΙΑ:
ΑΡΙΣΟΒΤ ΕΡΟΣ:
ΝΝΕΣΚΙΜ ΨΑ ΕΝΕΖ.

Emmanual our God
is now in our midst,
in the glory of His Father,
and the Holy Spirit.

Emmanoo-eel pen Nooti:
khen ten miti tinoo:
khen ep o-oo enté Pef
Yot:
nem pi Pnevma Eth-
owab.

ΕΜΜΑΝΟΥΗΛ ΠΕΝΝΟΥΤ:
ΘΕΝ ΤΕΝΜΗΤ ΤΝΟΥ:
ΘΕΝ ΠΩΟΥ ΝΤΕ ΠΕΦΩΤ:
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ.

May He bless us all,
purify our hearts,
and heal the sicknesses
of our souls and our
bodies.

Entef esmoo eron tiren:
entef toovo en nen heet:
entef talcho en ni shoni:
enté nen psiki nem nen
soma.

ΝΤΕΦΣΜΟΥ ΕΡΟΝ ΤΗΡΕΝ:
ΝΤΕΦΤΟΥΒΟ ΝΝΕΝΖΗΤ
ΝΤΕΦΤΑΛΧΟ ΝΝΙΨΩΝΙ:
ΝΤΕ ΝΕΝΨΥΧΗ ΝΕΜ
ΝΕΝΣΩΜΑ.

We worship You, O
Christ,
with Your Good Father,
and the Holy Spirit,
for You have been
crucified and saved
us. (Have mercy on
us.)

Ten oo-osht Emmok: O
Pi Khristos:
nem Pek Yot en
Aghathos:
nem pi Pnevma Eth-
owab:
je av ashk ak soti emmon.
(Nai nan.)

ΤΕΝΟΥΩΨΤ ΞΜΟΚ Ψ
ΠΙΧΡΙΣΤΟΣ
ΝΕΜ ΠΕΚΙΩΤ ΉΑΓΑΘΟΣ:
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ
ΧΕ ΑΓΑΨΚ ΑΚCΩΨ
ΞΜΟΝ. (ΝΑΙ ΝΑΝ).

Glory be to the Father
and to the Son
and to the Holy Spirit,
both now, and always,
and to the age of ages.
Amen.

Doxa Patri ke Eio
ke Agio Pnevmati:
ke nyn ke a-ee
ke ees toos é-onas ton é-
onon: Amen.

ΔΟΞΑ ΠΑΤΡΙ ΚΑΙ ΥΙΩ
ΚΑΙ ΑΓΙΩ ΠΝΕΥΜΑΤΙ
ΚΑΙΝΥΝ ΚΑΙ ΔΕΙ
ΚΑΙ ΕΙCΤΟΥC ΔΙΩΝΑC
ΤΩΝ ΔΙΩΝΩΝ ΑΜΗΝ.

“Our Father in heaven,
Holy is Your Name.
May Your Kingdom come
upon us,
For Yours is the gory,
forever.”

Je Pen Yot Et khen ni
fi-owi:
mar-ef toovo enjé Pek
Raan:
Mar-es ee enjé Tek
Met-ooro:
Je Fok pe pi o-oo sha
ench: Amen.

ΧΕ ΠΕΝΙΩΤ ΕΤΞΕΝ
ΝΙΦΗΟΥΙ:
ΜΑΡΕΨΤΟΥΒΟ ΉΧΕ
ΠΕΚΡΑΝ:
ΜΑΡΕCΙ ΉΧΕ
ΤΕΚΜΕΤΟΥΡΟ:
ΧΕ ΦΩΚ ΠΕ ΠΙΩΟΥ ΨΑ
ΕΝΕΞ.

The Lord's Prayer

Our Father in heaven, may
Your Name be holy².

Our Father Who art in
heaven, hallowed be Thy
Name.

ΧΕ ΠΕΝΙΩΤ ΕΤ ΞΕΝ
ΝΙΦΗΟΥΙ: ΜΑΡΕΨΤΟΥΒΟ ΉΧΕ

² Not that His Name (presence, self) is not holy, but we petition that we might see It as such, and that His holiness might be manifested in the world.

May Your Kingdom come.
May Your will be done, on
earth as it is in heaven.

Thy Kingdom come. Thy
will be done, on earth as it is
in heaven.

Give us our bread of
tomorrow, today. Forgive us
our trespasses, as we forgive
those who trespass against
us. And lead us not into
temptation, but deliver us
from the evil one;

Give us this day our daily
bread, and forgive us our
trespasses as we forgive
those who trespass against
us. And lead us not into
temptation, but deliver us
from the Evil One;

in Christ Jesus our Lord.
For Your is the Kingdom,
the power and the glory,
forever and ever. Amen.

in Christ Jesus our Lord.
For Thine is the Kingdom,
the power and the glory,
forever and ever. Amen.

πεκραν:

Μαρεσι̇ ν̇χε τεκμετογρο:
πετεβνακ μαρεσϥωπι:
μ̇φρη† δ̇εν τ̇φε νεμ
βιχεν πικαβι:

Πενωικ̇ ν̇τε ρασ† μ̇ηιϥ
ναν̇ μ̇φοογ: ογοβ χα
νη̇τερον̇ ναν̇ ε̇βολ:
μ̇φρη† βων̇ ν̇τενχω
ε̇βολ̇ ν̇νη̇τε ογον̇ ν̇ταν̇
ε̇ρωογ: ογοβ̇ μ̇περεντεν̇
ε̇βογν̇ ε̇πιρασμοσ̇ αλλα
ναβμεν̇ ε̇βολ̇ βα
πιπετβωογ.

β̇εν̇ Πι̇χριτοσ̇ Ιη̇σογς
Πεν̇βοις: χ̇ε̇ θωκ̇ τε
†μετογρο̇ νεμ̇ †χομ̇ νεμ̇
πι̇ωογ̇ β̇α̇ ε̇νεβ:̇ λ̇μεν̇.

Psalm 50

1 (For the end; a Psalm by David, when Nathan the Prophet came to him

2 after he had gone into Bathsheba)

3 Have mercy on me, O God,
in Your great mercy;
and according to the abundance of Your compassion,

[You will] blot out my transgression.

4 Wash me thoroughly from my iniquity,
and cleanse me from my sin,

5 for I know my iniquity,
and my sin is ever before me.

6 Against You only have I sinned,
and done evil in Your sight;
that You may be justified in Your words
and overcome when You are judged.

7 For see, I was conceived in iniquities,
and in sin did my mother desire me.

8 For see, You love truth;
You showed me the unknown
and secret things of Your wisdom.

9 You will sprinkle me with hyssop,
and I will be cleansed;
You will wash me,
and I will be whiter than snow.

10 You will make me hear joy and gladness;
my bones that were humbled will rejoice.

11 Turn Your face from my sins,
and blot out all my iniquities.

12 Create a clean heart in me, O God,
and renew an upright spirit within me.

13 Do not cast me away from Your presence,
and do not take Your Holy Spirit from me.

14 Restore the joy of Your salvation to me,
and strengthen me with Your guiding Spirit.

15 I will teach transgressors Your ways,
and the ungodly will turn back to You.

16 Deliver me from blood, O God,
O God of my salvation,
and my tongue will rejoice in Your righteousness.

17 O Lord, You will open my lips,
and my mouth will declare Your praise.

18 For if You had desired sacrifice,
I would have given it;
You will not be pleased with whole burnt offerings.

19 A sacrifice to God is a broken spirit;
God will not despise a broken and humbled heart.

20 Do good, O Lord, in Your good pleasure to Zion,
and let the walls of Jerusalem be built.

21 Then You will be pleased
with a sacrifice of righteousness,
the oblation and whole burnt offerings;
then they will offer calves on Your altar.

Alleluia: Glory to You,
our God.

Alleluia: Doxa Si O Thé-
os imon.

Ἀλ̄: Δοξασι ὁθεος
ἡμων.

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the Prayer Over the Basin Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Genesis 18:1-23

From the book of Genesis of Moses the Prophet. His blessing be upon us. Amen.

And God appeared to [Abraham] near the oak of Mamre, as he was sitting at the door of his tent at midday. And he lift up his eyes and looked, and, see, three men stood before him; and when he saw *them*, he ran from his tent door to meet them, and bowed himself to the ground, and said, “My Lord, if I have now found favour in your sight, do not pass by Your servant. Let water be brought, and let them wash your feet, and cool Yourselves under the tree. And I will bring bread, and you will

eat, and after that you will pass by on your way, for therefore have you turned aside to your servant.” And they said, “Do as you have said.” And Abraham hurried into the tent to Sarah, and said, “Hurry, and mix three measures of fine flour, knead *it*, and make cakes on the hearth.” And Abraham ran unto the herd, and took a little calf, tender and good, and gave *it* to a servant, and he hurried to prepare it. And he took butter, and milk, and the calf that he had prepared, and set *it* before them; and he

stood by them under the tree as they ate.

And He said to him, “Where *is* your wife Sarah?” And he said, “Here, in the tent.” And He said, “I will return to you during this season next year, and look, your wife Sarah will have a son.” (And Sarah was listening at the tent door behind him.) Now Abraham and Sarah *were* old, *and* well advanced in age; *and* Sarah had ceased to menstruate. Therefore, Sarah laughed within herself, saying, “I have not yet had a child until now, and my lord is rather old.” And the LORD said to Abraham, “Why did Sarah laugh, saying, ‘Will I indeed give birth, since I am old?’ Is anything impossible for God? In this season I will return to you next year, and Sarah will have a son.” Then Sarah denied, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh.”

And the men rose from there, and looked toward Sodoma and Gomorra, and Abraham went with

them to take them on their journey. And the Lord said, “Shall I hide from Abraham, My servant, what I intend to do? But Abraham will become a great and populous nation, and in him all the nations of the earth will be blessed. For I know that he will instruct his sons and his house after him, and they will keep the ways of the Lord by doing righteousness and justice, so that the Lord may bring all things upon Abraham that He has spoken to him. Then the Lord said, “The outcry concerning Sodom and Gomorrah has been completed, and their sins are very great. Therefore, I will go down and see whether or not they are carrying out the outcry that comes to me concerning them, that I may know.”

Then the men turned away from there and went to Sodom, but Abraham remained standing before the Lord. And Abraham drew near and said, “Would you destroy the righteous with the ungodly?

Glory to the Holy Trinity.

Proverbs 9:1-11

From the book of Proverbs of Solomon the King. His blessing be upon us. Amen.

Wisdom has built herself a house,
and supported it with seven pillars.
She has killed her sacrificial vic-
tims;
she has mixed her wine in a bowl,
and prepared her table.
She has sent out her servants,

calling with a stately proclamation
to the feast, saying,
“He who is foolish,
let him turn aside to me,”
and to those who lack understand-
ing she says,
“Come, eat of my bread,

and drink wine that I have mixed for you.

Leave folly, and you will live,
and seek understanding so that you may live,
and keep straight your understanding with knowledge.”

He who chastises evil *men* will receive dishonour to himself,
and he who rebukes an ungodly *man* will disgrace himself.

Do not rebuke evil *men*, so they may not hate you;
rebuke a wise *man*, and he will love you.

Give an opportunity to a wise *man*,
and he will become wiser;

instruct a righteous man, and he will continue to receive it.

The fear of the Lord is the beginning of wisdom,
and the counsel of saints is understanding;

for to know the law is *the character* of a sound mind.

For in this manner you will live long,

and the years of your life will be increased.

Glory to the Holy Trinity.

Exodus 14:22a, 14:27c, 14:30a, 15:1ab

From the book of Exodus of Moses the Prophet. His blessing be upon us. Amen.

And the children of Israel went into the midst of the sea on the dry land, and the Lord shook off the Egyptians in the midst of the sea. So the Lord delivered Israel in that day from the hand of the Egyptians. Then

Moses and the children of Israel sang this song to God, and spoke, saying,

“Let us sing to the Lord, for He has gloriously glorified Himself.”

Glory to the Holy Trinity.

Joshua 3:17

From the book of Joshua the son of Nun. His blessing be upon us. Amen.

And the priests who carried the ark of the covenant of the Lord stood on dry land in the midst of the Jordan; and all the children of Israel

crossed on dry land, until all the people had crossed the Jordan.

Glory to the Holy Trinity.

Isaias 4:2-4a

From the book of Isaias the Prophet. His blessing be upon us. Amen.

And in that day God will shine gloriously in counsel on the earth, to exalt and glorify the remnant of Israel. And it will happen *that* the

remnant left in Zion and in Jerusalem, will be called holy, everyone who is recorded for life in Jerusalem. For the

Lord will wash away the filth of the
sons and daughters of Zion.

Glory to the Holy Trinity.

Isaias 55:1-56:1

Again from the book of Isaias the Prophet. His blessing be upon us. Amen.

“You who thirst,
go to the water,
and all who have no money,
go, buy wine and fat, and eat and
drink
without money and without price.
Why do you value at the price of
money,
and *give* your labour for that which
does not satisfy?

Listen to Me, and you will eat
good things,
and your soul will delight in good
things.

Pay attention with your ears,
and follow My ways;
listen to Me,
and your soul will live in good
things.

I will make an everlasting cove-
nant with you,
the holy and faithful things of
David.

See, I have made him a witness
among the Gentiles,
a ruler and commander to the
Gentiles.

Nations that do not know you will
call upon you,
and peoples who do not under-
stand you will flee to you for refuge,
for the sake of your God, the Holy
One of Israel;

for He has glorified you.”

Seek God, and when you find
Him, call upon Him,
and when He draws near to you,
let the ungodly leave his ways,
and the transgressor his plans,
and let him return to the Lord,
and He will have mercy,
for He will abundantly forgive
your sins.

“For My plans are not like your
plans,
nor are My ways like your ways,”
says the Lord.

“But as the heaven is far from the
earth,
so is My way far from your ways,
and your thoughts from My mind.

For as rain or snow comes down
from heaven,
and will not return until it has
saturated the earth,
and brought forth and blossomed,
and given seed to the sower, and
bread for food,

so will My word be, whatever pro-
ceeds out from My mouth:

it will not return
until everything that I have willed
is fulfilled,
and I will prosper your ways, and
My commands.

For you will go out with joy,
and will be taught with gladness;
for the mountains and the hills
will exult

to welcome you with joy,
and all the trees of the field will
applaud with their branches.

And instead of the brier, the cypress will come up,
and instead of the nettle, the myrtle will come up,

and the Lord will be for a Name,
and for an everlasting sign, and
will not fail.”

This is what the Lord says,
“Keep judgment; do righteousness,
ness,

for My salvation draws near,
and My mercy *will* be revealed.”

Glory to the Holy Trinity.

Ezekiel 36:25-29a

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

“I will sprinkle clean water on you,
and you will be cleansed from all your
uncleanness, and I will also cleanse
you from all your idols. And I will
give you a new heart, and put a new
spirit in you, and I will take the heart
of stone from your flesh, and will give
you a heart of flesh. And I will put
My Spirit within you, and cause you

to walk in My statutes, and to keep
My judgments, and to do *them*. And
you will dwell in the land that I gave
to your fathers; and you will be to Me
a people, and I will be to you a God.
And I will save you from all your
uncleanness.”

Glory to the Holy Trinity.

Ezekiel 47:1-9

Again from the book of Ezekiel the Prophet. His blessing be upon us. Amen.

And [the Spirit] brought me in by
the entrance of the house, and see,
water flowed from under the atrium
by the east, for the front of the house
looked towards the east, and the
water came down from the right side,
from the south to the altar. And He
brought me out by the way of the
northern gate, and He led me round
by the outside way to the gate of the
court that looks eastward, and see,
water flowed down from the right

side, in *the direction* in which a man
went forth opposite. And *there was* a
measuring line in his hand, and he
measured a thousand *cubits* with the
measure; and he passed through the
water; *it was* water of a remission. And
again he measured a thousand, and he
passed through the water, and the
water was up to the thighs. And *again*
he measured a thousand, and he
passed through water up to his loins.
And *again* he measured a thousand,

and he could not pass through, for *the water* broke into a rushing torrent which *man* cannot pass through. And he said to me, “Son of man, have you seen *this*?”

Then He led me back to the bank of the river. As I returned, see, on the banks of the river *there were* very many trees on one side and on the other side. And he said to me, “This is the water that flows into Galilee, which is towards; then it goes down to Arabia,

and would come as far as the sea, to the outlet of the water; and it will heal the waters. And it will come to pass, *that* every living thing that moving, wherever the river goes, will live. And there will be a great multitude of fish there, because this water will go there, and it will heal *them*, and they will live; everything on which the river comes will live.

Glory to the Holy Trinity.

The Homily

A homily of our saintly father, Abba Shenoute the archmandrite. May his blessing be with us. Amen.

Oo-kateekheesis enté
pen Yot ethowab Abba
Shenouti pi arshi
mandritees: erpenefsmoo
ethowab shopi neman.
Ameen.

ΟΥΚΑΤΗΧΗCIC ΝΤΕ
ΠΕΝΙΩΤ ΕΘΟΥΑΒ ΑΒΒΑ
ΩΕΝΟΥ† ΠΙΑΡΧΗ
ΜΑΝΔΡΙΤΗΣ:
ΕΡΠΕΝΕΨΜΟΥ ΕΘΟΥΑΒ
ΩΩΠΙ ΝΕΜΑΝ ΛΩΗΝ.

Brethren, let us now be remorseful before Him, Who suffered for us, and be fearful of Him, Who girded Himself with a towel, poured water in a basin and washed the feet of His Disciples with His pure hands. Let us bring forth fruits that are worthy of this great humility, which He manifested for our sake. Let us repent speedily from our sins, which we have committed. For, if we do not repent, then we will be spoken of in heaven as lovers of sin. What hope have we then, if we are driven out of heaven, if we are cast into condemna-tion? We will be repaid double for our sins,

not only for those we com-mitted unknowingly, but also be-cause those we committed knowingly are even worse; not only because we have sinned, but also because we have not repented.

Why did the sheep not know the voice of the Life-Giving True Shepherd, neither did they follow Him? Those, whom He hath purchased with His own blood, and for whom He gave Himself up; He, Who gave us His flesh to eat and His blood to drink! Jesus Christ, our Lord and Saviour; Jesus, God, the Son of the

Most High God, Who dwells in the highest forever.

Let us conclude the homily of our saintly father Abba Shenoute, who enlightened our minds and the

eyes of our hearts, in the Name of the Father, the Son and the Holy Spirit: One God. Amen.

The Pauline Epistle

We worship You, O Christ,
with Your Good Father
and the Holy Spirit,
for You have been crucified
and saved us. (Have
mercy on us.)

Ten oo-osht Emmok: O Pi
Khristos:
nem Pek Yot en Aghathos:
nem pi Pnevma Eth-owab:
je av ashk ak soti emmon.
(Nai nan).

ΤΕΝΟΥΩΥΤ ΨΟΚ Ω ΠΙΧ̄
ΝΕΨ ΠΕΚΙΩΤ ΝΑΤΑΘΟΣ:
ΝΕΨ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ:
ΖΕ ΑΥΑΨΚ ΑΚΩΤ΄ ΨΜΟΝ.
(ΝΑΙ ΝΑΝ).

The presbyter offers incense, reciting the Mystery of the Pauline, while the Pauline Epistle is read (in the ordinary tune).

1 Timothy 4:9-5:10

A chapter from the First Epistle of our teacher Paul to Timothy. His blessing be upon us. Amen.

This saying is faithful and worthy of all acceptance. For this purpose, we work hard and experience rejection, because we have placed our trust in the living God who is the Savior of all, especially of those who believe. Command and teach these things.

Let no one despise your youth, but be an example for those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity. Until I come, devote yourself to public reading, encouragement and teaching. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the council of presbyters. Be attentive in these things. Give

yourself to them completely, so that your progress may be manifest to all. Watch yourself and your teaching. Continue in these things! In doing so, you will save both yourself and those who hear you.

Do not [sharply] rebuke an older man, but exhort him as a father; the younger men as brothers; older women as mothers; the younger as sisters, in all purity. Honor widows who are truly widows. But if any widow has children or grand-children, let them first learn how to carry out their religious duty towards their own family, and to repay their parents. This is good and acceptable in the sight of God. Those who are truly

widows and destitute are the ones who have placed their hope in God and who persevere in petitions and prayers night and day. But those who live in luxury are dead even as they live. Give strict orders regarding these matters, so that they may be without reproach. If anyone does not provide for his own, especially his own household, he has denied the faith and is worse than an unbeliever! Only

widows who are more than sixty years old and who were married to one man should be enrolled as widows. They should be approved by good works: having brought up children, been hospitable to strangers, washed the saints' feet, relieved the afflicted, and pursued every good work with attention.

*The grace of God the Father be with you all.
Amen.*

The Gospel

The Trisagion is sung in the ordinary tune, with the words "O ek Partheno gennethis" in the first verse, and "O stavrothis di imas" in the second and third verses. The presbyter says the Prayer for the Gospel, then the psalm and Gospel are sung in the ordinary tune:

Psalm 50:9, 12

A Psalm of David.

You will sprinkle me with hyssop,
and I will be cleansed;
You will wash me,
and I will be whiter than snow.
Create a clean heart in me, O God,
and renew an upright spirit within me.

Alleluia.

John 13:1-17

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

Now, [it was just] before the feast of the Passover. Jesus knew that his time had come for him to depart from this world to the Father. Having loved his own who were in the world, he loved them to the end. During supper, the devil had already put into

the heart of Judas Iscariot (Simon's son) to betray him. Jesus, knowing that the Father had given all things into his hands and that he had come forth from God and was going to God, arose from supper and laid aside his outer garments. He took a towel

and wrapped it around his waist. After that, he poured water into the basin and began to wash the disciples' feet, and wiped them with the towel that was wrapped around him. Then, he came to Simon Peter. Peter said to him, "Lord, are you going to wash my feet?"

Jesus answered him, "You do not know what I am doing now, but you will understand later."

Peter said to him, "You will never wash my feet!"

Jesus replied, "If I do not wash you, you have no part with me."

Simon Peter said to him, "Lord, not only my feet, but also my hands and my head!"

Jesus told him, "Someone who has bathed only needs to have his feet washed, apart from that he is com-

pletely clean. You are clean, but not all of you." For he knew who was going to betray him, and this is why he said, "You are not all clean." And so, after washing their feet, he put his outer garment back on, and sat down again. He said to them, "Do you know what I have done to you? You call me, 'Teacher' and 'Lord;' and you say so correctly, for this is what I am. If I then, the Lord and the Teacher, have washed your feet, you should also wash each other's feet. I have given you an example, so that you too would do as I have done to you. Amen, amen, I tell you; a servant is not greater than his master, neither is the one who is sent greater than he who sent him. Now that you know these things, blessed are you if you do them! *Glory be to God forever.*

The presbyter, holding the cross with three lighted tapers in his right hand, chants, "God, have mercy upon us," The congregation responds with "Kyrie eleison" ten times in the long tune, then the following Gospel response is sung:

Jesus Christ the same,	Isos Pi Khristos ensaf nem	ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ἘΝΣΑΦ
yesterday and today, and	fo-oo	ΝΕΜ ΦΟΟΥ:
forever,	Enthof Enthof pe nem sha	ἘΘΟΥ ἘΝΤΟΥ ΠΕ ΝΕΜ ΨΑ
in one hypostasis.	ench:	ἘΝΕΞ:
We worship Him, we glorify	khen oo-hypostasis en oo-ot:	ἸΕΝ ΟΥΖΥΠΟCΤΑCΙC ἸΟΥΩΤ:
Him.	Ten oo-osht Emmof ten ti o-oo Naf.	ΤΕΝΟΥΩΨΤ ΕΜΜΟΥ ΤΕΝΨΩΟΥ ΝΑΦ.

The Seven Long Prayres

The presbyter then says the Seven Long Prayers as follows, starting with the Prayers for the Sick, the Travellers, the Fruits and the King (Ruler):

Priest:

We ask and entreat Your Goodness, O Lover of mankind: remember, O Lord, the {king/queen/ruler} of our land, Your servant.

Deacon:

Pray that Christ our God may grant us mercy and compassion before the mighty sovereigns, and soften their hearts towards us, for that which is good at all times, and forgive us our sins.

Congregation:

Lord have mercy.

Priest:

Keep {him/her} in peace, truth and strength. Subject all the barbarians under {him/her}, the nations who desire war against all our fertile (lands). Speak to {his/her} heart concerning the peace of Your One, Only, Holy, Catholic and Apostolic Church. Grant {him/her} that {he/she} may think peacefully towards us and towards Your Holy Name, that we too may lead a quiet and peaceable life, and may be found in all piety and all chastity in You.

Congregation:

Lord have mercy.

The Prayers for the Departed and the Offerings are then said, followed by the Prayer for the Catechumens:

Priest:

We ask and entreat You Goodness, O Lover of mankind: remember, O Lord, Your servants, the catechumens of Your people.

Deacon:

Pray for the catechumens of our people, that the Lord may bless them and confirm them in the orthodox Faith to the last breath, and forgive us our sins.

Congregation:

Lord have mercy.

Priest:

Have mercy on them; confirm them in the Faith in Yourself. Cast all traces of idolatry out of their heart. Establish Your law, Your fear, Your commandments, Your statutes, and Your holy ordinances in their heart. Grant them that they may know the certainty of the words with which they have been instructed. At the appointed time, may they be worthy of the washing of the new birth, unto

forgiveness of their sins, preparing them to be a temple of Your Holy Spirit. Through the grace....

Next, the priest says the Litany, the congregation responding with "Lord have mercy," following each verse:

O You, Who girded Yourself with a towel and covered all the nakedness of Adam, and granted us the garment of divine sonship: We ask You, O Christ our God, to hear us and have mercy upon us.

O You, Who through Your love for mankind became man, girded Yourself with a towel and washed the stain of our sins: We ask You, O Christ our God, to hear us and have mercy upon us.

O You, Who prepared the way of life for us through the washing of the feet of Your chosen holy Apostles: We ask You, O Christ our God, to hear us and have mercy upon us.

O Christ our God, Who walked on the water, and through Your love for mankind washed Your disciples' feet: We ask You, O Christ our God, to hear us and have mercy upon us.

O You, Who clothed Yourself with light as with a garment, girded Yourself with a towel, washed Your disciples' feet and wiped them: We ask You, O Christ our God, to hear us and have mercy upon us.

Have mercy upon us all, O God, according to Your great mercy. We ask of Your Goodness, O Lord our God: hear us and have mercy upon us.

O Christ, the Lord, our God the Pantocrator, the Giver of the divine graces unto those who serve Your Holy Name, Who raises, supports and provides for everyone, and Who nourishes all by Your love: We ask You, O Christ our God, to hear us and have mercy upon us.

O You, Who gathered the waters under the heavens together into one place, we ask You, O Christ our God, to hear us and have mercy upon us.

O You Who measured the waters in His hand, and the heaven in His span, and the whole earth in the hollow of His hand: we ask You, O Christ our God, to hear us and have mercy upon us.

O You, Who by His holy will made the springs of the valleys into rivers, and Who through Your incomprehensible love for mankind prepared all things to serve him, and Who created everything out of nothing: We ask You, O Christ our God, to hear us and have mercy upon us.

Likewise also, O You, giver of truth, great abundance and love of mankind, the God of mercy, visit the earth and water it by the rising of the rivers that it may bring forth good fruits. We ask You, O Christ our God, to hear us and have mercy upon us.

May its furrows be abundantly watered and its fruits be plentiful through Your Goodness. We ask You, O Christ our God, to hear us and have mercy upon us.

Give joy to the face of the earth, renew it once more, and raise up the rivers to their measure. We ask You, O Christ our God, to hear us and have mercy upon us.

You will bless the crown of the year with Your Goodness, and You will fill all the lands with fatness. May their furrows increase and their fruits be blessed. We ask You, O Christ our God, to hear us and have mercy upon us.

May the ends of the region of Egypt {and ____} rejoice, and may the hills rejoice in gladness with Your Goodness. We ask You, O Christ our God, to hear us and have mercy upon us.

O God, save Your people and bless Your inheritance. Visit the whole world with Your mercy and compassion. Raise the strength of the Christians by the power of Your Life-Giving Cross. We ask You, O Christ our God, to hear us and have mercy upon us.

Give safety, strength and peace to the kingdoms. Through Your goodness grant us fertility, and Your compassion to all the needy of Your people. Let our hearts rejoice. Through the prayers of Your Mother, the holy Virgin Mary, and of Saint John the Baptist, and all the fullness of our fathers the Apostles, we ask You, O Christ our God, to hear us and have mercy upon us.

The priest raises the cross with lighted tapers, as "Kyrie eleison" is recited one hundred times quickly. Then the Three Long Prayers are said. The Creed is recited up to the words "of the Virgin Mary, and became man," then they continue with "Yes, we believe in the Holy Spirit...." After this, the following "Aspasmos" hymn is sung:

Our fathers the Apostles preached unto the nations the Gospel of Jesus Christ.	Nen yoti en Apostolos: av hi oish khi ni ethnos: khen pi Evangelion: enté Isos Pi Khristos.	ΝΕΝΙΟΪ ΝΑΠΟCΤΟΛΟC: ΑΥΧΙΩΙΥ ΧΕΝ ΝΙΕΘΝΟC: ΧΕΝ ΠΙΕΥΑCΤΕΛΙΟΝ: ΝΤΕ ΙΗC ΠΧC.
Their sound went forth into all the earth, and their words unto the ends of the world.	Apo khro-oo shenaf: hijen ep kahi tīrf: owoh noo saji av foh: sha av rigs en ti oikoomenee.	ΑΠΟΥΧΡΩΟΥ ΨΕΝΑΦ: ΧΙΧΕΝ ΠΚΑΧΙ ΤΗΡΦ: ΟΥΟΗ ΝΟΥCΑΧΙ ΑΥΦΟC: ΨΑ ΑΥΡΗΧC ΝΤΟΙΚΟΥΜΕΝΗ.

The Anaphora

Deacon:

Offer in order.

Congregation:

Mercy, peace, a sacrifice of praise.

Priest:

The love of God the Father, and the grace of the Only-Begotten Son, our Lord, God and Saviour, Jesus Christ; and the communion and the gift of the Holy Spirit, be with you all.

Congregation:

And with your spirit.

Priest:

Lift up your hearts.

Congregation:

We have them with the Lord.

Priest:

Let us give thanks to the Lord.

Congregation:

It is meet and right.

Priest:

Meet and right, meet and right—truly, indeed, it is meet and right. For in truth it is meet and right to honour You, exalt You, praise You, glorify You, worship You and give thanks to You at all times, for the good things You have worked for us. You are the Only True God, existing from the beginning, Who has manifested the water in Your highest, Who placed the many waters in the firmament of heaven—those, which bless Your Holy Name, O King of all the creation. O Jesus Christ, we worship You, O You Who sits on the throne of His glory and Who is worshipped by all the holy powers.

Deacon:

You who are seated, stand.

Priest:

See the angels, the archangels, the Principalities, the Authorities, the Thrones, the Dominions, all the ministering spirits, and all the innumerable multitudes of

the angelic powers, those who stand before You in fear and trembling, praising Your Greatness.

Deacon:

Look towards the East.

Priest:

You are He, around Whom stand the blessed hosts, the Cherubim and the Seraphim, thrice hallowing You at all times. And we too, make us worthy to praise You with them, and to bless You, with the voices of glorification, saying,

Congregation:

The Cherubim worship You, and the Seraphim glorify You, proclaiming and saying, “Holy, Holy, Holy Lord of Hosts, heaven and earth are full of Your holy glory.”

The priest signs the water three times, each time saying, “Agios.”

Priest:

Holy, Holy, O Lord, and Holy in truth in everything, for You are the All-Holy True God, Jesus Christ, the Son, the Firstborn of all creation;³ Who dwells in the glory of His Greatness. And no one can know the perfection of Your Godhead, which dwells bodily in Yourself.⁴ You have thought it not robbery to be equal with God Your Father, but according to Your own will, You took the form of a servant, and became man in truth. You were incarnate in the womb of the undefiled holy Theotokos, Mary. You Who art girded with purity, and never sinned, have given Yourself up to the holy Cross for our salvation.

You have set this example for us: Having risen from supper, You took a towel and girded Yourself with it, poured water into a basin, and began to wash Your disciples’ feet and to wipe them with the towel with which You were girded.

You have given them the pattern of love and the ordinance of lowliness, and the memorial of Your love for mankind, having said to them, “I, Lord and Master, have washed your feet; then you ought to wash each other’s feet, even as I have done to you. And like I did to you, do the same to each other.” You have charged them with Your commandments and You statutes, having said to them, “Love one another: by this will everyone know that you are My disciples, if you love one another.”

³Colossians 1:15

⁴Colossians 2:9

You have also taught us love and unity. You have reconciled us to Your Father, through the washing of Your disciples' feet, and the purity of this true example. Through the tender mercies of Your love for mankind You have perfected our freedom. When Peter, because of Your great Godhead, abstained, saying, "You will never wash my feet," he heard the true judgement, "If I do not wash you, you have no part with Me." But he, because of his faith, cried out saying, "My Lord, not only my feet, but also my hands and my head: sanctify all of me!" Again, he heard Your divine voice that cannot lie, "He that is washed needs not save to wash his feet, but is all clean."

Therefore, we ask and entreat You, our Lord Jesus Christ, make us worthy, and be in our midst now, like You were with Your Disciples and holy Apostles.

The priest signs the water, while saying these verses. The congregation responds with "Amen" following each one:

As You blessed at that time, likewise, now also, bless.

Purify this water, that it may be a water of healing;

A holy water;

Water for the forgiveness of sins;

Water of purity;

Salvation and health to our souls, bodies and spirits;

A holy gift;

Love for one another; and holy thoughts.

That we may be worthy of Your holy virtue, teach us the same through Your love for mankind.

When we wash each others' feet, may we be worthy to be in the inheritance of Your Disciples.

Cleanse our inner man through the fruit of this Mystery.

And grant us the forgiveness of our sins, through the coming down upon us of Your Holy Spirit, to cleanse our souls, bodies and spirits from all blemish of the flesh, all defilement and all sin.

The priest then continues:

And grant us the authority to tread upon serpents and scorpions, and upon all the power of the enemy. Do not let any iniquity prevail against us, but rather grant us wise senses and a reverent stable conduct, that we may come to You and find mercy and compassion before You.

We ask You, O God of Truth, to send down upon us and upon these waters Your Holy Spirit, the Paraclete, Creator of the water. O Co-Creator of all, Jesus

Christ our Lord, Who was crucified for us under Pontius Pilate, and confessed, “I am the Son of God,” we believe that You are the Son of God in truth. Cleanse this water by the power of Your Holy Spirit, that He may bring to nought the powers of the adversary, and rebuke all unclean spirits, all magic, all incantation, and all idolatry. May all adverse powers flee from this water, through the sign of Your holy Cross, O our Lord Jesus Christ.

Here, the priest blesses the water with the Cross, while saying these verses. The congregation responds “Amen” following each one:

Manifest this as a water of healing,
A water of purity,
A water for the forgiveness of sins,
A water of salvation.

And make us worthy of the sonship, that we may cry to Your Holy Father, saying, “Our Father....”

While the congregation recites the “Abba,” the priest says the Three Absolutions, then the deacon says,
Saved. Amen. And with your spirit.

The priest signs the water thrice, saying,

Blessed be the Lord Jesus Christ, the Son of God: He has sanctified it by His Holy Spirit. Amen.

Congregation:

One is the All-Holy Father. One is the All-Holy Son. One is the All-Holy Spirit. Amen. Amen. I believe.

The priest then dips a veil in the water and washes the feet of the other priests, then the deacons, then the rest of the congregation, and wipes them with another veil, following the example of what our Lord did to His disciples. Then he offers them of the blessed water in his hand, that they may wash their faces and their hands with it. Meanwhile, the chanters sing Psalm 150, in the ordinary tune. Afterward, they sing the following “Psalm” in the ordinary Doxology tune:

Our Lord laid aside His garments,
And girded Himself with a towel,
And poured water into a basin,
And washed His Disciples’ feet.

He came also to Simon Peter,
To wash his feet,
But he said to Him,
“You will never wash my feet.”

Our Saviour said to Simon Peter,
“I say to you,
If I do not wash you,
You have no part with Me.”

Simon said to our Saviour,
“O my Lord Jesus Christ,
Not only my feet,
But also my hands and my head.”

And He taught them saying,
“I have washed your feet,
And you too ought to wash
Each other’s feet.”

Pray to the Lord on our behalf,
O My lords and fathers the Apostles,
And the rest of the Disciples,
That He may forgive us our sins.

Blessed be the Father and the Son
And the Holy Spirit:
The perfect Trinity.
We worship Him and glorify Him.

A Prayer of Thanksgiving After the Lakane

We give thanks to You, O Master, Lord, God the Pantocrator. We thank You for everything, concerning everything, and in everything. For You have made us

worthy, at this hour, to conclude the type of Your holy *Lakane*—this, which Your Only-Begotten Son, our Lord, God, Master and Saviour, Jesus Christ, had appointed to His Disciples.

We ask and entreat Your Goodness, O Lover of mankind, remit our many sins. Have compassion on us according to Your great mercy. Grant us Your peace at all times, in the holy Church. Keep us in peace and love, with Your fear, watchful toward all Your commandments, in this age and in the coming ages. Make us all partakers of Your eternal good things, through Your Only-Begotten Son, Jesus Christ our Lord. Through Whom....

The Divine Liturgy starts after the conclusion of the Lakane.

The Liturgy

The Offering of the Lamb is performed without reading the psalms. The hymn “Alleluia: This is the day...” is not sung. Instead the congregation says, “Lord have mercy.” “Saved. Amen. ...” is not said. After the Absolution, the congregation says, “Ten oo-osht Emmok....” The priest offers incense (without kissing) while the Pauline is read (in the ordinary tune):

The Pauline Epistle

1 Corinthians 11:23-34

A chapter from the First Epistle of our teacher Paul to the Corinthians. His blessing be upon us. Amen.

For I received from the Lord what also I delivered to you, that the Lord Jesus on the night in which he was betrayed, took bread. When he had given thanks, he broke it, and said, “Take, eat. This is my body, which is broken for you. Do this in memory of me.” Likewise, he also took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me.” For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. Therefore, whoever eats this bread or drinks the Lord’s cup in a manner

unworthy of the Lord will be guilty of the body and blood of the Lord. But let everyone do a self-examination, and then eat the bread and drink from the cup. For whoever eats and drinks unworthily eats and drinks judgment to himself, if such a one does not discern the body of the Lord. For this reason, many among you are weak and sick, and many have fallen asleep. If we discerned ourselves, we would not be judged, but when we are judged, we are chastised by the Lord, so that we may not be condemned with the world. Therefore, my brethren, when you come together

for the Meal, wait for one another.
But anyone who is hungry should eat
at home, in fear that your coming
together might be for judgment.

Other matters, I will set in order
when I come.

*The grace of God the Father be with you all.
Amen.*

The Gospel Of Maundy Thursday

There is no Catholic Epistle or Praxis (which was read earlier). The Tris-Agion is sung in the ordinary tune, with the words “O ek Partheno gennethis” in the first verse, and “O stavrothis di imas” in the second and third verses. The presbyter says the Prayer for the Gospel, then the psalm and Gospel are sung in the ordinary tune:

Psalm 22:5ab, 40:10bc

A Psalm of David.

You have prepared a table before me
against those that afflict me;
[he] who ate of my bread
has magnified deceit against me.

Alleluia.

Matthew 26:20-29

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Matthew. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

When evening had come, he was reclining at the table with the Twelve disciples. As they were eating, he said, “Amen, I tell you that one of you will betray me.”

They were extremely distressed, and each one began to ask him, “Surely not I, Lord?”

He answered, “He who dipped his hand with me in the dish is the one who will betray me. The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be

better for that man if he had not been born.”

Judas, who betrayed him, said, “Surely not I, Rabbi?”

And Jesus replied, “You said it.”

As they were eating, Jesus took bread, blessed it, and broke it. He gave it to his disciples, saying, “Take, eat; this is my body.” He took the cup, gave thanks, and gave it to them, saying, “Drink [from] it all of you, for this is my blood of the new covenant which is shed for many, for the remission of sins. But I tell you that from now on, I will not drink of this

fruit of the vine, until that day when I drink it anew with you in my Father's Kingdom." *Glory be to God forever.*

The Gospel Response

Your Body and Your Blood	Pi Soma nem pi Esnof Entak:	ΠΙΣΩΜΑ ΝΕΜ ΠΙΣΝΟϚ ἸΤΑΚ:
Are for the forgiveness of our	pe ep go-evol enté nen novi:	ΠΕ ΠΧΩ ΕΒΟΛ ἸΤΕ ΝΕΝΝΟΒΙ:
sins,	nem ti Diathikee em Veri:	ΝΕΜ ΤΔΙΔΘΙΚΗ ὙΒΕΡΙ:
and for the New Covenant	et Ek tees en Nek Mathitis.	ΕΤΕΚΤΗΙΣ ἸΝΕΚΜΑΘΗΤΗΣ.
You have given to Your		
Disciples.		

We have been made worthy	An er ep em epscha em pi	ΑΝΕΡΠΕΜΠΩΑ ὙΠΙΩΨΗΝ
of the Tree of Life	Esh-sheen enté Ep	ἸΤΕ ΠΩΝΘ:
that we may eat thereof:	Onkh:	ΕΘΡΕΝΟΥΩΜ ΕΒΟΛ ἸΖΗΤΥ:
which is the body of the Lord	ethren oo-om evol enkhif:	ΕΤΕ ΦΑΙ ΠΕ ΠΣΩΜΑ ὙΠΒΟΙΣ
and His true blood.	été fai pe ep soma em Ep	ΝΕΜ
	Chois nem	ΠΕΥΣΝΟϚ ἸΔΛΗΘΗΝΟΣ
	Pef esnof en alithinos.	

Blessed be the Father and the	Je Ef esmaro oot enjé ef Yot	ΧΕ ὙΣΜΑΡΩΟΥΤ ἸΧΕ ΦΙΩΤ
Son	nem ep Shiri:	ΝΕΜ ΠΩΗΡΙ:
And the Holy Spirit,	nem pi Pnevma Eth owab:	ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ:
The perfect Trinity;	ti Trias et jik evol:	ΤΤΡΙΑΣ ΕΤΧΗΚ ΕΒΟΛ:
We worship Him and glorify	Ten oo osht Emmos ten ti o	ΤΕΝΟΥΩΥΤ ὙΜΟΣ ΤΕΝΤΩΟΥ
Him.	oo Nas.	ΝΑΣ.

The priest continues with the Three Long Prayers, then they recite the Creed. The Prayer of Reconciliation is omitted, and no kiss is exchanged by the congregation, instead the congregation sings the "Aspasmos Adam" hymn immediately after the Creed. The Anaphora is then said, until the Prayer for the Gifts. The Commemoration of the Saints is not said, but the congregation sings, "As it was...", right after. The Liturgy is concluded as usual, but Psalm 150 is not sung. Instead, the following prophecy, psalm and Gospel of the eleventh hour of Thursday of the Holy Pascha are read:

The Eleventh Hour of Maundy Thursday

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the eleventh hour of Thursday of the Holy Pascha. May its blessing be upon us. Amen.

Isaias 52:13-53:12

From the book of Isaias the Prophet. His blessing be upon us. Amen.

See, My Servant will understand,
And He will be exceedingly exalted and glorified.

Just as many will be astonished at You,

so Your appearance will be held in no esteem by men,

and your glory will not be honoured by the sons of men.

So many nations will marvel at Him,

and kings will shut their mouths,
because those to whom no report was brought concerning Him, will see,

and those who have not heard, will understand.

O Lord, who has believed our report?

And to whom has the arm of the Lord been revealed?

We proclaimed His presence as a Child,

like as a root in a thirsty land.
He has no form or glory,
and we saw Him, and He had no form or beauty.

But His form was without honour,
and inferior to all men,

a man in suffering, and knowing
how to bear sickness,
for His face is turned away;
He was dishonoured, and not esteemed.

He bears our sins,
and suffers pain for us,
yet we accounted him to be in trouble,
and in suffering, and in ill-treatment.

But He was wounded because of our sins,
and became sick because of our iniquities.

The chastisement of our peace was upon Him,
and by His bruises we were healed.

All we, like sheep, have gone astray;
everyone has gone astray in his way,
and the Lord gave Him over to our sins.

And He, though He was ill-treated,
did not open His mouth;

He was led like a sheep to the slaughter,

and like a lamb is silent before the shearer,

so He does not open His mouth.

In His humiliation, His judgment was taken away.

Who will declare His generation?

For His life is taken away from the earth;

He was led to death on account of the iniquities of My people.

And I will appoint evil men for His burial,

and the rich for His death,

for He committed no iniquity,

nor was deceit found in His mouth.

The Lord desires

to cleanse Him from His blow.

If you give an offering for sin,

your soul will see a long-lived seed.

The Lord also desires to take away from the pain of His soul,

to show Him light,

and to form Him with understanding,

to justify the Righteous One who serves many well;

and He Himself will bear their sins.

Therefore, He will inherit many,

and He will divide the spoils of the mighty,

because His soul was delivered over to death,

and He was counted among the transgressors,

and He bore the sins of many,

and was delivered over because of their iniquities.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of Thursday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospel is read, or chanted in the mourning tune.

The service is concluded, without shaking hands or kissing the hand of the priest.

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The morning Great Litany may be prayed (see page 15), but prostrations may not be offered after Communion, and the Litany is normally said at the Ninth Hours, when prostrations may still be offered, rather than now. The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

Great and Holy Friday

The First Hour of the Eve of Great and Holy Friday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the first hour of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Jeremiah 8:17-9:6

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

For, look, I am sending deadly
snakes forth against you,
which cannot be charmed,
and they will bite you mortally
with the pain of your distressed
heart.

Look, the voice of the daughter of
my people *cries out*
from a far off land:

“Is not the Lord in Zion?
Or is there no king there?”

“No, because they provoked Me
to anger with their carved *images*,
and with strange vanities.”

“The summer has ended; the har-
vest has past,
and we were not saved.”

Because of the fracture of the
daughter of my people,

I have been saddened, pains have
taken hold of me,

pains as a woman in labour.

And is there no balm in Galaad,
or is there no physician there?

Why has the healing of the daugh-
ter of my people
not taken place?

Who will give water to my head,
and a fountain of tears to my eyes?
Then I would weep for this my
people day and night,
for the slain of the daughter of my
people.

Who would give me lodging,
a remote lodging place in the de-
sert,

that I might leave my people,
and go away from them?

Because they all commit adultery,
they are an assembly of treacherous
men.

“And they have bent their tongue
like a bow;

falsehood and not faithfulness has
prevailed upon the earth,

because they have proceeded from
evil to evil,

and have not known Me,” says the Lord.

“Let each beware of his neighbour,

and do not trust in your brothers,
because every brother will surely supplant,

and every friend will walk treacherously.

Each will mock his friend;

they will never speak truth;
their tongue has learned to speak falsehoods;

they have committed iniquity,
they do not pause to turn back.

There is usury upon usury, and
deceit upon deceit!

They did not want to know Me,”
says the Lord.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of the eve of Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 101:2, 9

A Psalm of David.

O Lord, hear my prayer,

and let my cry come to You.

My enemies reproached me all day long,

and those who praised me swore against me.

Alleluia.

ψαλλμος το Δαβιδ.

Πῶς ὦτε ἐταῖρος ἐρχῇ:

μαρε πατρῶν ἰ ἐπὶ ὑμῶν ὑπεκλῖθε. (Λεζις)

ὑπὲρ ὅσων τῆς νῆας ὑμῶν νῆας νῆας:

ὅσων νῆας ὑμῶν ἐκὼν νῆας ἐκὼν πε.

ἁλ.

John 13:33-14:25

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

Children, I will be with you [only] a little longer. You will seek me, and now I tell you just as I told the Jews, ‘Where I am going, you cannot come.’ I give you a new commandment: that you love one another! Just as I have loved you, love also one another. This is how everyone will know that you are my disciples: if you have love for one another.”

Simon Peter said to him, “Lord, where are you going?”

Jesus replied, “Where I am going, you cannot follow now, but later you shall follow {me}.”

Peter asked, “Lord, why can I not follow you now? I will lay down my life for you!”

Jesus answered, “Will you lay down your life for me? Amen, amen, I tell you; before the rooster crows, you will disown me three times!”

“Do not let your heart be troubled. Have faith in God! Have also faith in me! In my Father’s house are many mansions. If it were not so, I would have told you. I am going to prepare a place for you. If I go and

prepare a place for you, I will return and receive you to myself, so that where I am, you may be there also. You know where I am going, and you know the way.”

Thomas asked him, “Lord, we do not know where you are going! How can we know the way?”

Jesus replied to him, “I am the way, the truth, and the life. No one comes to the Father, except through me. If you had known me, you would have known my Father also. From now on, you know him, and you have seen him.”

Philip said to him, “Lord, show us the Father, and that will be enough for us!”

Jesus answered, “I have been with you for such a long time, and still, do you not know me, Philip? Whoever has seen me has seen the Father! How can you say, ‘Show us the Father?’ Do you not believe that I am in the Father, and that the Father is in me? The words that I tell you, I do not speak from myself, but the Father who lives in me accomplishes his

works. Believe me that I am in the Father and that the Father is in me; or else believe on account of the works themselves. Amen, amen, I tell you; whoever believes in me will also accomplish the works that I accomplish and will do [even] greater works than these, because I am going to my Father. Whatever you will ask in my Name is what I will do, so that the Father may be glorified in the Son. If you will ask anything in my Name, I will accomplish it. If you love me, keep my commandments!

I will pray to the Father and he will give you another Counselor to be with you forever, the Spirit of truth. The world cannot receive him because it does not see him and does not know him. You know him, because he lives with you and will be in you. I will not leave you orphans! I will come to you! In a short time, the world will no longer see me but you

will see me. Because I live, you also will live! In that day, you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, that person is someone who loves me. Whoever loves me will be loved by my Father, and I will love him and will reveal myself to him.”

Judas (not Iscariot) asked him, “Lord, what has happened that you are about to reveal yourself to us, and not to the world?”

Jesus answered him, “Anyone who loves me will keep my word; my Father will love him and we shall come to him and make a home in him. Whoever does not love me does not keep my words. The word which you hear is not mine, but it belongs to the Father who sent me. I have said these things to you while still living with you. *Glory be to God forever.*

John 14:26-15:25

A reading from the Holy Gospel according to Saint John.

But the Paraclete, the Holy Spirit whom the Father will send in my Name, will teach you all things and remind you of all that I said to you.

Peace I leave with you! My peace I give to you! I do not give to you as the world gives. Do not let your heart be troubled and do not let it be afraid.

You heard me tell you, ‘I am going away, and I [shall] return to you.’ If you loved me, you would have rejoiced because I said ‘I am going to

my Father;’ for the Father is greater than I. Now, I have told you before it happens so that, when it happens, you may believe. I will not speak with you much longer because the prince of the world is coming, and he has nothing in me. But so that the world may know that I love the Father, I do exactly as the Father has commanded me. Arise, let us be on our way!”

“I am the true vine, and my Father is the vinedresser. Every branch in me

that does not bear fruit, he takes away; and every branch that bears fruit, he prunes, so that it may bear more fruit. You have already been cleansed by the word that I have spoken to you. Remain in me, and I in you. As the branch cannot bear fruit by itself unless it remains in the vine, neither can you, unless you remain in me. I am the vine, you [are] the branches! Whoever remains in me and I in him bears much fruit, for apart from me, you can do nothing. Anyone who does not remain in me is thrown out as a branch and is withered. Such branches are gathered, thrown into the fire, and burned! If you remain in me and if my words remain in you, you may ask whatever you desire and it will be done for you.

In this is my Father glorified: that you bear much fruit; and [this is how] you will be my disciples. Even as the Father has loved me, I also have loved you! Remain in my love! If you keep my commandments, you will remain in my love, even as I have kept my Father's commandments and remain in his love. I have told you these things so that my joy may remain in you, and that your joy may be complete.

This is my commandment: that you love one another, even as I have loved you. No one has a greater love than this: that someone would lay down his life for his friends. You are my friends, if you do whatever I command you. I no longer call you servants because the servant does not

know what his lord is doing. Instead, I have called you friends, because everything that I heard from my Father I have made known to you. You did not choose me, but I chose you, and appointed you, so that you should go and bear fruit, and so that your fruit should remain. And so, whatever you will ask of the Father in my Name, he will give it to you.

I command these things to you, so that you may love one another.

If the world hates you, you know that it has hated me before it hated you. If you were of the world, the world would love its own! But you are not of the world, since I chose you out of the world, and so the world hates you. Remember what I told you: 'A servant is not greater than his lord.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But they will do all these things to you on account of my Name, because they do not know the one who sent me. If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin! Whoever hates me also hates my Father. If I had not accomplished among them the works which no one else had done [before], they would not have had sin. But now, they have seen [those things] and yet they have hated both me and my Father. But this has happened so that the word which was written in their law may be fulfilled: 'They hated me without reason.' *Glory be to God forever.*

John 15:26-16:33

A reading from the Holy Gospel according to Saint John.

When the Paraclete has come, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness to me. You also will bear witness, because you have been with me from the beginning.”

“I have told you these things, so that you would not be caused to stumble. They will expel you from the synagogues! Yes, the time is coming when whoever kills you will think that he is offering {divine} service to God! They will do these things because they have not known the Father or me. But I have told you these things, so that when the time arrives, you may remember that I told you about them. I did not tell you these things from the beginning because I was with you. But now, I am going to him who sent me, and none of you is asking me, ‘Where are you going?’ But because I have told you these things, sorrow has filled your heart. Yet, I tell you the truth; it is to your advantage that I go away because if I do not go away, the Paraclete will not come to you. But if I go, I will send him to you. When he has come, he will convict the world about sin, about righteousness, and about judgment; about sin, because they do not believe in me; about righteousness, because I am going to my Father and you will not see me

any more; about judgment, because the prince of this world has been judged.

I still have many things to tell you, but you cannot bear them now. However, when he, the Spirit of truth, has come, he will guide you into all truth because he will not speak from himself, but whatever he hears, he will speak. He will tell you of things that are yet to come. He will glorify me by taking from what is mine, and he will declare it to you. Everything the Father has is mine; therefore I said that he takes of [what is] mine and will declare it to you. In a little while, you will no longer see me, and then after a little while you will see me <because I go to the Father>.”

At this, some of his disciples said to one another, “What is this that he is saying to us, ‘In a little while, you will no longer see me, and then after a little while you will see me’ and, ‘because I go to the Father?’” And so they kept asking, “What is this that he says, ‘A little while?’ We do not understand what he is saying!”

Now, Jesus perceived that they wanted to ask him [about these things], and he said to them, “Are you discussing among yourselves concerning

this, that I said, ‘In a little while, you will no longer see me, and then after a little while you will see me?’

Amen, amen, I tell you that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy! When a woman gives birth, she has sorrow because her time has come. But when she has delivered the child, she does not remember the anguish any more because of the joy that a human being is born into the world. Therefore, you now have sorrow, but I will see you again; and your heart will rejoice, and no one will take your joy away from you!

In that day you will ask me no [more] questions. Amen, amen, I tell you; whatever you may ask of the Father in my Name, he will give it to you. Until now, you have asked nothing in my Name. Ask, and you will receive, so that your joy may be complete! I have told you these things in figures of speech. But the time is coming when I will no longer speak to you in figures of speech, but I will tell you plainly about the Father. In that day, you will ask in my Name.

And I do not tell you that I will pray to the Father for you, because the Father himself loves you because you have loved me and believed that I came forth from God. I came out from the Father, and I have come into the world. Again, I leave the world and return to the Father.”

His disciples said to him, “Behold, now you speak plainly, not in figures of speech. Now we know that you know all things and we do not need for anyone to ask questions from you. By this we believe that you came forth from God.”

Jesus answered them, “Do you now believe? Behold, the time is coming, yes, and it has now come, when you will be scattered, everyone to his own place, and you will desert me. Yet, I am not alone, because the Father is with me. I have told you these things so that in me you may have peace. In the world you have distress, but rejoice! I have overcome the world.” *Glory be to God forever.*

John 17:1-26

A reading from the Holy Gospel according to Saint John.

Jesus said these things, and lifting up his eyes to heaven, he said, “Father, the time has come! Glorify your Son, so that your Son may also glorify you. Even as you gave him authority over all flesh, to give eternal life to all whom you have given him.

This is eternal life: that they should know you, the only true God,

and him whom you have sent, Jesus Christ.

I have glorified you on the earth! I have accomplished the work which you have given me to do! Now, Father, glorify me with yourself with the glory I had with you before the world existed. I revealed your Name to the people whom you have given

me out of the world. They were yours, and you have given them to me; they have kept your word. Now, they have known that all things you have given me are from you. The words you have given me, I have given to them. They have received them and they have known for certain that I came forth from you, and they have believed that you sent me. I pray for them; I do not pray for the world, but for those whom you have given me, for they are yours. All things that are mine are yours, and yours are mine, and I am glorified in them. I am no longer in the world, but these are [still] in the world, and I am coming to you. Holy Father, keep them through your Name which you have given me, so that they may be one, even as we are [one]. While I was with them in the world, I protected them in your Name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, so that the Scripture might be fulfilled. But now I come to you, and I say these things in the world, so that they may have my joy made full in themselves. I have given them your word and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that you would take them from the world, but that you would

protect them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in your truth; your word is truth! As you sent me into the world, I too have sent them into the world. I sanctify myself for their sake, so that they too may be sanctified in truth. I do not pray only for these, but also for those who [will] believe in me through their word, so that they may all be one; even as you, Father, are in me, and I in you. May they be one in us, so that the world may believe that you sent me. The glory which you have given me, I have given to them, so that they may be one even as we are one; I in them, and you in me. May they be perfected into one, so that the world may know that you sent me, and [that you have] loved them, even as you have loved me. Father, I desire that those whom you have given me would be with me where I am, so that they may see my glory which you have given me, for you loved me before the foundation of the world. Righteous Father, the world has not known you, but I knew you; and these have known that you have sent me. I made your Name known to them, and I will [continue to] make it known; so that the love with which you loved me may be in them, and I in them.” *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of the Eve of Great and Holy Friday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the third hour of the eve of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Ezekiel 36:16-23

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

And the word of the Lord came to me, saying, "Son of man, the house of Israel lived on their land, and *they* defiled it with their way, and with their idols, and with their uncleanness; and their way became before Me like the uncleanness of a woman sitting apart [menstruating]. So I poured out My wrath upon them and scattered them among the nations and dispersed them like chaff into the countries; I judged them according to their way and according to their sin. And they came in among the nations, wherever they went, and they profaned My Holy Name, when it was said of them, 'These are the people of the Lord, and they came out out of His land.' But I spared them for the

sake of My Holy Name, which the house of Israel profaned among the nations, wherever they went.

Therefore, say to the house of Israel, "This is what the Lord says, "I do not do this, O house of Israel, for your sakes, but because of My Holy Name, which you have profaned among the nations, wherever you went. And I will sanctify My Great Name, which was profaned among the nations, which you profaned in their midst. And the nations will know that I am the Lord, [when I am sanctified among you before their eyes.]*

Glory to the Holy Trinity.

**□ lacking in Coptic Reader*

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of the eve of Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 108:1, 2, 3

A Psalm of David.

O God, do not pass over my praise in silence,
for the mouth of a sinners
and the mouth of a deceiver
was opened against me;
they spoke against me with a deceitful tongue.
They surrounded me with words of hatred,
and warred against me without cause.

Alleluia.

ψαλμος το δαυιδ.

Φνοϋτ̃ ὑπερχαρωκ̃ ἐπαδ̃μοϋ γε αἰσῶτων ἐροι̃ ἡγε ρωϋ̃ νοῦρεϋερνοβι:
νευ ρωϋ̃ νοῦρεϋερ̃χροϋ.

Οτοϋ ἀγκωτ̃ ἐροι̃ δ̃εν θ̃αν̃ασι̃ ὡμοϋτ̃:

ἀν̃ωτ̃ς ἐροι̃ ἡ̃ιν̃α̃.

αλ.

Matthew 26:30-35

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

After singing [the psalms], they went out to the Mount of Olives.

Then Jesus said to them, “All of you will stumble because of me tonight, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go before you into Galilee.”

But Peter replied, “Even if all [others] will stumble because of you, I never will!”

Jesus said to him, “Amen, I tell you that tonight, before the rooster crows, you will deny me three times.”

Peter said to him, “Even if I must die with you, I will not deny you!” And all the disciples said likewise.
Glory be to God forever.

Mark 14:26-31

A reading from the Holy Gospel according to Saint Mark.

After singing a hymn, they went out to the Mount of Olives.

Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep will be scattered.' However, after I am raised up, I will go before you into Galilee."

But Peter said to him, "Even if all fall away, I will not!"

Jesus said to him, "Amen, I tell you that today, this very night, before the rooster crows twice, you will deny me three times!"

But Peter insisted, "If I must die with you, I will not deny you!" And they all said the same thing. *Glory be to God forever.*

Luke 22:31b-39

A reading from the Holy Gospel according to Saint Luke.

"Simon, Simon, behold, Satan has asked to have you, so that he might sift you [all] like wheat! But I have prayed for you, that your faith would not fail. And you, when you have turned back, strengthen your brethren."

But Simon said, "Lord, I am ready to go with you both to prison and to death!"

Then Jesus replied, "I tell you, Peter, by the time the rooster crows today, you will deny three times that you know me!"

Then Jesus asked them, "When I sent you out without purse, bag, or sandals, did you lack anything?"

They replied, "Nothing."

He then said to them, "But now, whoever has a purse should take it, and likewise a bag! Whoever has no sword should sell his cloak and buy one! For I tell you that what is written must still be fulfilled in me: 'He was counted with transgressors.' For the things [written] concerning me are [reaching] a completion."

And the disciples exclaimed, "Lord, behold, here are two swords!", but he told them, "That is enough!"

Jesus came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him. *Glory be to God forever.*

John 18:1-2

A reading from the Holy Gospel according to Saint John.

When Jesus had spoken these words, he went out with his disciples over the brook [called] Kidron. A garden was there and he and his

disciples entered. Now Judas, who betrayed him, also knew about the place because Jesus often met there with his disciples. *Glory be to God forever.*

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The Sixth Hour of the Eve of Great and Holy Friday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the sixth hour of the eve of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Ezekiel 22:23-28

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

And the word of the Lord came to me, saying, "Son of man, say to her, 'You are the land that is not rained upon, nor has rain come upon you in the day of wrath.' Her rulers in the midst of her are like roaring lions catching prey, devouring souls with dominance, and taking bribes; and your widows are multiplied in your midst. And her priests nullified My law, and profaned My holy things. They do not distinguish between the holy and profane, nor do they

distinguish between the unclean and the clean. They have hidden their eyes from My Sabbaths, and I am profaned in their midst. Her rulers in her midst are like wolves catching prey, to shed blood and so that they gain through greed. And her prophets who anoint them will fall, who see vain and false prophesies, saying, 'This is what the Lord says,' when the Lord has not spoken."

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of the eve of Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 58:2, 68:21bc

A Psalm of David.

Deliver me from my enemies, O God,
and redeem me from those who rise up against me.
I waited for someone to sympathize with me, but there was none,
and for comforters, but I did not find one.

Alleluia.

ψαλμος το δαυιδ.

Παζμετ Φνοϋτ ἐβολ ἡτοτοϋ ἡναχαχι:

οτοϋ κοττ ἐβολ ἡτοτοϋ ἡνηεττωοτη ἐβρη ἐχωι.

Διοϋι ὑφεθναερ ὑκαϋ ἡζητ νεμυη οτοϋ ναϥωοπ αν πε:

οτοϋ φηεθνατ νομτ νηι οτοϋ ὑπιχεμϥ.

αλ.

Matthew 26:36-46

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Then Jesus arrived with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go there and pray.” He took with him Peter and the two sons of Zebedee, and he began to feel sadness and anguish. Then, he said to them, “My soul is extremely sorrowful, even to death. Stay here, and watch with me.”

He went a little forward, fell on his face, and prayed, saying, “My Father, if it is possible, let this cup pass away from me; nevertheless, not what I will, but what you will.”

When he came to the disciples and found them sleeping, he said to Peter, “Could you not watch with me for one hour? Watch and pray, so that

you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”

Again, a second time he went away, and prayed, saying, “My Father, if this cup cannot pass away from me unless I drink it, let your will be done.” Again, he came back [to the disciples] and found them asleep because their eyes were heavy. He left them again, went away, and prayed a third time, saying the same words. Then, he came to his disciples and told them, “Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners! Arise, let us go!

Behold, he who betrays me is near.” *Glory be to God forever.*

Mark 14:32-42

A reading from the Holy Gospel according to Saint Mark.

They arrived at a place which was named Gethsemane. Jesus said to his disciples, “Sit here while I pray.” He took with him Peter, James, and John, and began to be greatly troubled and distressed. He said to them, “My soul is extremely sorrowful, even to death. Stay here, and watch.”

He went forward a little, fell on the ground, and prayed that, if it were possible, the hour might pass away from him. He said, “Abba, Father, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire.”

He came back, found the disciples sleeping, and said to Peter, “Simon,

are you sleeping? Could not you watch one hour? Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak!”

Again, he went away, and prayed, saying the same words. Once more, he returned, and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. He came the third time and said to them, “Sleep on now, and take your rest. It is enough! The hour has come! Behold, the Son of Man is betrayed into the hands of sinners. Arise, let us be on our way, for behold, the one who betrays me is near.” *Glory be to God forever.*

Luke 22:40-46

A reading from the Holy Gospel according to Saint Luke.

Having arrived at the place, he said to them, “Pray that you do not enter into temptation!”

He then withdrew from them about a stone’s throw [away], knelt down and prayed, saying, “Father, if you are willing, take this cup away from me. Nevertheless, not my will, but yours, be done.”

And an angel from heaven appeared to him, strengthening him.

Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.

When he rose up from his prayer, he came to the disciples and found them sleeping because of sorrow. He said to them, “Why do you sleep? Rise and pray that you may not enter into temptation!” *Glory be to God forever.*

John 18:3-9

A reading from the Holy Gospel according to Saint John.

Judas then, having taken a band of soldiers and some officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. Then Jesus, knowing all that was happening to him, went forward and said to them, "Who are you looking for?"

They answered, "Jesus of Nazareth." Jesus said to them, "I am he."

Judas (who betrayed him), was also standing with them. Now, when Jesus said to them, "I am he," they

stepped backward and fell to the ground.

Again, Jesus asked them, "Who are you looking for?"

They replied, "Jesus of Nazareth."

Jesus answered, "I told you that I am he. Therefore, if you are looking for me, let these [my disciples] go their way." [He said this] so that the word which he had spoken ("Of those whom you have given me, I have lost none") might be fulfilled. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Ninth Hour of the Eve of Great and Holy Friday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the ninth hour of the eve of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Jeremiah 9:7-11

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

Therefore this is what the Lord says,

"Look, I will refine them with fire, and test them;

I will do so because of the wickedness of the daughter of My people.

Their tongue is a wounding arrow;

the words of their mouth are deceitful.

One speaks peaceably to his neighbour,

but inwardly holds enmity.

Shall I not visit for these things?" says the Lord,

“and shall My soul not take vengeance on such a people as this?

Take up a wailing for the mountains,
and a lamentation for the paths of the desert,
because they are desolate for lack of men;
they do not hear the sound of life
from the birds of the sky, nor
from animals;

they were astonished; they went away.

And I will remove the inhabitants of Jerusalem,
and make it a dwelling place of serpents.
and I will make the cities of Judah desolate,
to the point that it is uninhabited.”
Glory to the Holy Trinity.

Ezekiel 21:28-32

From the book of Ezekiel the Prophet. His blessing be upon us. Amen.

And as for you, son of man, prophesy, and you will say, “This is what the Lord says to concerning the children of Ammon, and to their reproach,” and you will say,

“O sword, sword, drawn for slaughter,
and drawn for completion;
arise, that you may gleam.
While you are seeing vain *visions*,
and while you are prophesying lies,
to bring yourself upon the necks
of wounded transgressors,
the day has come,
an end, in a time of iniquity.
Turn back, do not rest

in this place in which you were born;

I will judge you in your own land,
and I will pour out my indignation on you.

I will blow on you with the fire of my wrath,

and I will deliver you into the hands of barbarians,

skilled in working destruction.

You will be fuel for fire;

your blood will be in the middle of the earth.

there will be no memory at all of you,

for I the Lord have spoken.”

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of the eve of Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 27:3cd, 4ab, 34:4

A Psalm of David.

[Those] who speak peace with their neighbour,
but evil is in their hearts,
give them, O Lord, according to their works,
and according to the evil of their ways:
Let those who seek my soul be ashamed and embarrassed;
let those who plot evil against me be turned back and disappointed.

Alleluia.

ψαλμος το δαυιδ.

ἩΕΤΕΑΧΙ ΝΕΥ ΝΟΥΨΗΡ ΘΕΝ ΟΥΖΙΡΝΗΝ:

ΘΑΝΠΕΤΩΟΥ ΔΕ ΕΤΘΕΝ ΝΟΥΖΗΤ (ΛΕΖΙC).

ΥΟΙΝΩΟΥ ΠΒΟΙC ΚΑΤΑ ΝΟΥΨΗΟΥ:

ΝΕΥ ΚΑΤΑ ΨΕΤΠΕΤΩΟΥ ΝΤΕ ΝΟΥΨΗΟΥ.

ΥΑΡΟΥΒΙΩΠΙ ΟΥΟΖ ΝΣΕΒΙΩΩ

ΝΧΕ ΟΥΟΝ ΝΙΒΕΝ ΕΤΚΩΨ ΝCΑ ΤΑΨΥΧΗ.

ΥΑΡΟΥΚΟΤΟΥ ΕΦΑΖΟΥ ΟΥΟΝ ΝΣΕΒΙΝΙΠΙ

ΝΧΕ ΝΗΕΤCΟΒΝΙ ΕΡΟΙ ΝΘΑΝΠΕΤΩΟΥ.

αλ.

Matthew 26:47-58

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

While he was still speaking, behold, Judas, one of the Twelve, arrived and with him came a great crowd with swords and clubs, sent from the chief priest and presbyters of the people. Now, he who betrayed

Jesus gave them a sign, saying, "Whoever I kiss is the one. Seize him." Immediately, he came to Jesus, and said, "Hail, Rabbi!" and kissed him.

Jesus said to him, "Friend, why are you here?" Then, they came and laid hands on Jesus, and took him away. But behold, one of those who were with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will die by the sword. Do you not think that I could ask my Father, and he would even now send me more than twelve legions of angels? How then would the Scriptures be fulfilled, that it must happen this way?"

In that hour, Jesus said to the crowd, "Have you come out as against a robber with swords and

clubs to seize me? I sat every day in the temple, teaching, and you did not arrest me [there]. But all this has happened so that the writings of the prophets might be fulfilled."

Then, all the disciples left him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest where the scribes and the presbyters were assembled. But Peter followed Jesus from a distance, to the court of the high priest. Having entered in, he sat with the officers to see [what would happen in] the end.

Glory be to God forever.

Mark 14:43-54

A reading from the Holy Gospel according to Saint Mark.

Immediately, while he was still speaking, Judas, one of the Twelve, arrived. With him came a crowd with swords and clubs, sent by the chief priests, the scribes, and the presbyters. Now, the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when the traitor came, he immediately went up to Jesus and said, "Rabbi! Rabbi!" and kissed him. They laid their hands on him and arrested him. But one of those who stood by drew his sword, and struck the servant of the high priest, cutting off his ear.

Jesus told them, "Have you come out as against a robber, with swords and clubs to seize me? Every day I was with you in the temple, teaching, and you did not arrest me! But this is [taking place] so that the Scriptures might be fulfilled."

All his disciples left him and fled. A certain young man was following Jesus, who only wore a linen cloth [as a tunic]. They grabbed him, but he left the linen cloth [behind], and fled from them naked.

They led Jesus away to the high priest and all the chief priests, the presbyters, and the scribes also came with him.

Peter had followed Jesus from a distance, right into the courtyard of the high priest. He was sitting with

the officers, warming himself in the light of the fire. *Glory be to God forever.*

Luke 22:47-55

A reading from the Holy Gospel according to Saint Luke.

While he was still speaking, behold, a multitude [came], and he who was called Judas, one of the Twelve, was leading them. He came near to Jesus to kiss him, but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?" And one of them struck the servant of the high priest, and cut off his right ear.

But Jesus said, "Let me at least do this"—and he touched the servant's ear, and healed him. Then Jesus said to the chief priests, captains of the

temple, and presbyters who had come against him, "Have you come out as against one leading a rebellion, with swords and clubs? When I was with you in the temple every day, you did not stretch out your hands against me! But this is your hour, and the power of the darkness."

They arrested him and led him away, and brought him into the high priest's house. But Peter followed from a distance. When people had kindled a fire in the middle of the courtyard and sat down together, Peter also sat among them. *Glory be to God forever.*

John 18:10-14

A reading from the Holy Gospel according to Saint John.

Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus commanded Peter, "Put the sword into its sheath! Shall I not drink the cup the Father has given me?"

At this, the band of soldiers, the commanding officer, and the officers

of the Jews seized Jesus and bound him. They first led him to Annas because he was the father-in-law of Caiaphas who was the high priest that year. Now, it was Caiaphas who had advised the Jews that it was better that one man should perish for the [entire] people. *Glory be to God forever.*

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The Eleventh Hour of the Eve of Great and Holy Friday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the eleventh hour of the eve of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Isaias 27:11-28:15

From the book of Isaias the Prophet. His blessing be upon us. Amen.

[And after a time there will be
nothing green in it,
because it will have dried up.]*

Come here, you woman who
come from a spectacle!

For it is a people of no under-
standing;

Therefore, He Who made them
will have no compassion upon them,
and He Who formed them will
have no mercy.

And it will be in that day, *that* the
Lord will fence them in from the
canal of the river to Rhinocorura; but
as for you, gather the children of
Israel one by one. And it will be *that*
on that day they will blow the great
trumpet, and those who were lost in
land of the Assyrians, and those who
were lost in Egypt will come, and will
worship the Lord on the holy moun-
tain in Jerusalem.

Woe to the crown of pride,
the wired workers of Ephraim,
the flower that has fallen from its
glory

on the top of the fertile mountain,
those who are drunken without
wine!

Look, the anger of the Lord is
strong and severe,

like hail rushing down where there
is no shelter,

violently descending like a great
flood sweeping away the soil.

He will bring rest to the land.

The crown of pride, the hired
workers of Ephraim,

will be beaten down with the
hands and with the feet.

And the flower that has fallen
from its glorious hope

on the top of the high mountain
will be like an early fig;

he who sees it will want to eat it
before he takes it into his hand.
In that day the Lord of Hosts will
be the crown of hope,
Which is woven of glory, to the
remnant of My people.
They will be left in the spirit of
judgement,
for judgement and strength of
those who prevent slaying.

For these have gone astray with
wine;
they went astray with strong drink;
the priest and the prophet are out
of their minds with wine,
they stagger because of strong
drink;
they went astray; this is *their* delu-
sion.
A curse will devour this counsel,
for this counsel is for the sake of
greed.

To whom have we reported evil
things?
And to whom have we declared a
message?
Those who are weaned from the
milk,
who are pulled away from the
breast.
Expect affliction upon affliction,
hope upon hope,

yet a little, yet a little,
because of contemptuous lips,
through another tongue,
because they will speak to this
people,
saying to them,
“This is the rest for the hungry,
and this is the destruction;”
but they would not listen.
Therefore the oracle of God will
be to them
affliction upon affliction,
hope upon hope,
yet a little, yet a little,
so that they may go and fall back-
ward,
and they will be crushed and will
be in danger, and will be taken.

Therefore, hear the word of the
Lord, you afflicted men,
and you rulers of this people that
is in Jerusalem.

Because you have said, “We have
made a covenant with Hades,
and agreements with death,
if a rushing storm passes through,
it will not come upon us;
we have made falsehood our hope,
and we will be protected by false-
hood.”

Glory to the Holy Trinity.

*[] *lacking in Coptic Reader*

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of the eve of Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 2:1, 2, 4, 5

A Psalm of David.

Why do the nations rage,
and the peoples meditate on vain things?
The kings of the earth made their stand
and the rulers gathered together
against the Lord and against His Christ.
He Who dwells in the heavens will laugh at them;
the Lord will mock them.
Then He will speak to them in His wrath,
and trouble them in His anger.

Alleluia.

ψαλλουσιν τὸ Δαριὰ.

Θεοῦ θανέθνος ἀτωῶ ἐβόλ:

οὐτος θανλαος ἀνερμελεταν θεν θαν πετωονιτ.

Αὐτοῖ ἐρατοῦ ἦξε νιοτρωνοῦ ἦτε ἦκαζι:

οὐτος νιαρχων ἀθωοῦ† εἰμα

ἐΐτοβε Πῶοις νεμ ἐΐτοβε περὶ χριστος: ἀλ: (ἄεζις)

Πετωον θεν νιφνοῦ ἐχέσωβι ἡμωον:

οὐτος Πῶοις ἐχέελκωαι ἦνωον:

Τότε ἐχέσαζι νεμωον ἦρρη θεν περὶ χωντ:

οὐτος ἦρρη θεν περὶ ὕβον ἐχέῳτερωον.

ἀλ.

Matthew 26:59-75

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Now, the chief priests, the presbyters, and the whole council were looking for a false witness against Jesus, so that they might put him to death, and they found none. Even though many false witnesses were coming forward, they found none [valid]. But at last, two false witnesses came forward, and they said, “This man said, ‘I am able to destroy the sanctuary of God, and to build it in three days.’”

The high priest stood up and said to Jesus, “Have you no answer? What is this that these people testify against you?” But Jesus remained quiet. The high priest told him, “I adjure you by the living God, to tell us whether you are the Christ, the Son of God.”

Jesus replied, “You have said it! Nevertheless, I tell you that after this,

you will see the Son of Man sitting at the right hand of the Power, coming on the clouds of heaven.”

Then the high priest tore his vestment and exclaimed, “He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. What do you think?”

They answered, “He deserves death!” Then, they spit in his face and beat him with their fists. And some slapped him, saying, “Prophecy to us, O Christ! Who hit you?”

As Peter was sitting outside in the court, a servant-girl came to him and said, “You too were with Jesus, the Galilean!”

But he denied it before them all, saying, “I do not know what you are talking about.”

When he had gone out onto the porch, someone else saw him and said to those who were there, "This man also was with Jesus of Nazareth."

Again, Peter denied it with an oath, "I do not know the man!"

After a little while those who stood by came and said to Peter, "Surely you are also one of them, for

your speech reveals that you are [a Galilean]."

Then, he began to curse and swear, "I do not know the man!"

Immediately, the rooster crowed. Peter then remembered the word which Jesus had said to him, "Before the rooster crows, you will deny me three times." He went out and wept bitterly. *Glory be to God forever.*

Mark 14:55-72

A reading from the Holy Gospel according to Saint Mark.

They led Jesus away to the high priest and all the chief priests, the presbyters, and the scribes also came with him.

Peter had followed Jesus from a distance, right into the courtyard of the high priest. He was sitting with the officers, warming himself in the light of the fire. Now, the chief priests and the whole council were seeking witnesses [to testify] against Jesus in order to put him to death. But they could not find any. Many gave false testimony against him, and their testimony did not agree with each other. Some stood up, and bore false witness against Jesus, saying: "We heard him say, 'I will destroy this sanctuary that is made with hands, and in three days; I will build another made without hands.'" Even so, their testimony did not agree.

The high priest stood up in their midst and asked Jesus, "Do you have no answer? What is this which these testify against you?" But Jesus

remained silent and answered nothing. Again, the high priest asked him, "Are you the Christ, the Son of the Blessed?"

Jesus replied, "I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky."

At this, the high priest tore his robes and said, "What further need do we have for witnesses? You have heard the blasphemy! What is your decision?" And they all condemned him as deserving death. Some began to spit on him, to blindfold him, and to beat him with fists, saying, "Prophecy!" And the officers struck him with the palms of their hands.

As Peter was in the courtyard below, one of the maidservants of the high priest came in, and seeing Peter warming himself, she looked at him, and said, "You were also with Jesus the Nazarene!"

But he denied it, saying, "I neither know or understand what you are

talking about!" He went out on the porch, and the rooster crowed.

When the servant girl saw him there, she began to tell those who stood by, "This is one of them!" But again, he denied it. A little while later, those who stood by again said to Peter, "Surely you are one of them! You are a Galilean, and your speech shows it." But Peter began to invoke

a curse on himself and to swear, "I do not know this man of whom you speak!" The rooster crowed the second time, and Peter remembered the word Jesus had spoken to him, "Before the rooster crows twice, you will deny me three times." When he thought about that, he broke down and cried. *Glory be to God forever.*

Luke 22:56-65

A reading from the Holy Gospel according to Saint Luke.

A certain servant girl saw him as he sat in the light, and looking intently at him, she said, "This man also was with him!"

But Peter denied Jesus, saying, "Woman, I do not know him!"

After a little while, someone else saw him, and said, "You also are one of them!"

But Peter answered, "Sir, I am not!"

After about one hour had passed, another insisted, saying, "Truly, this man also was with him, for he is a Galilean!"

But Peter said, "Sir, I do not know what you are talking about!" And

immediately, while he was still speaking, a rooster crowed. Then the Lord turned, and looked at Peter, and Peter remembered the Lord's word, how he had said to him, "Before the rooster crows, you will deny me three times." So Peter went out and wept bitterly.

Now, the men who held Jesus were mocking him and beating him. Having blindfolded him, they struck him on the face and asked him, "Prophecy! Who is the one who struck you?" They said many other insulting things to him. *Glory be to God forever.*

John 18:15-27

A reading from the Holy Gospel according to Saint John.

Simon Peter followed Jesus, as did another disciple. Now, that disciple was known to the high priest and entered in with Jesus into the high priest's courtyard. But Peter was

standing at the door outside. So, the other disciple, who was known to the high priest, went out and spoke to the woman who guarded the door, and brought Peter in. Then the servant-

girl who kept the door asked Peter, “Are you also one of this man’s disciples?”

Peter replied, “I am not!”

Now, it was cold, and the servants and officers were standing there, around a charcoal fire they had made. As they were warming themselves, Peter was with them, standing and warming himself.

Meanwhile, the high priest asked Jesus about his disciples, and about his teaching. Jesus answered him, “I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret! Why do you ask me? Ask those who have heard me what I told them. Behold, these people know what I said.”

When Jesus had said this, one of the officers standing by slapped him

with his hand, saying, “Do you answer the high priest like that?”

Jesus replied, “If I have spoken evil, testify to the evil; but if [I have spoken] well, why do you beat me?”

Annas sent him bound to Caia-phas, the [ruling] high priest. Now, while Simon Peter was standing and warming himself, people said to him, “You are not also one of his disciples, are you?”

Peter denied it, and said, “I am not!”

One of the servants of the high priest, being a relative of the man whose ear Peter had cut off, said, “Did not I see you in the garden with him?”

At this, Peter denied it again, and immediately the rooster crowed. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. The service is concluded as follows: The evening Great Litany is prayed (see page 10). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The First Hour of Great and Holy Friday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the first hour of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Deuteronomy 8:19c-9:24

From the book of Deuteronomy of Moses the Prophet. His blessing be upon us. Amen. [Moses said unto the children of Israel,]

I bear witness before you today [before heaven and earth]*, that you will surely perish. As the remaining nations, which the Lord is destroying before your face, so you will perish, because you did not listen to the voice of the Lord your God.

Hear, O Israel! You are crossing the Jordan today, to go in to inherit nations greater and stronger than you, cities great and walled up to heaven, a great and numerous and tall people, the sons of Enac, whom you know, and concerning whom you have heard, “Who can stand against the children of Enac?” And you will know today that the Lord your God—He goes over before your face as a consuming fire. He will destroy them, and He will turn them from before you, and you will destroy them, as the Lord said to you.

When the Lord your God destroys these nations before your face, do not say in your heart, “Because of my righteousness the Lord brought me in to inherit this good land.” You do not go in to inherit their land because of your righteousness, nor for the holiness of your heart, but because of the wickedness of these nations, the Lord will destroy them from before your face, that He may establish the Covenant that the Lord swore to your fathers, to Abraham, and to Isaac, and to Jacob. And you will know today that *it is* not because of your righteousness the Lord your God is

giving you this good land to inherit, for you are a stiff-necked people.

Remember, do not forget how you provoked the Lord your God in the desert, from the day you came out of Egypt, until you came into this place, you continued to be disobedient to the Lord. Also at Horeb, you provoked the Lord, and the Lord was angry *enough* with you to destroy you; when I went up to the mountain to receive the stone tablets, the tablets of the covenant that the Lord established with you, and I stayed on the mountain forty days and forty nights; I did not eat bread, nor did I drink water. And the Lord gave me the two tablets of stone written with the finger of God, and on them had been written all the words that the Lord spoke to you in the mountain at the day of the assembly. And happened after forty days and forty nights, *that* the Lord gave me the two tablets of stone, the tablets of the covenant. And the Lord said to me, “Arise, go down quickly from here, for your people whom you brought out of the land of Egypt have transgressed; they have gone aside quickly out of the way that I commanded them, and have made themselves a molten image.” And the Lord spoke to me, saying, “I have spoken to you once and twice, saying, ‘I have seen this people, and look, it is a stiff-necked people. And now let Me utterly destroy them, and I will wipe out their name from under heaven, and I

will make of you a nation great and strong, and more numerous than this one.”

And I turned and went down from the mountain, and the mountain burned with fire; and the two tablets *were* in my two hands. And when I saw that you had sinned against the Lord your God, and had made for yourselves a molten image, and had gone astray out of the way that the Lord commanded you to keep, then I took hold of the two tablets, and threw them out of my two hands, and broke them before you. And I made my petition before the Lord a second time, as also at the first, forty days and forty nights; I did not eat bread and I did not drink water on account of all your sins that you had sinned, by doing evil before the Lord God to provoke Him. And I was terrified because of the wrath and the anger, because the Lord had been provoked against you to utterly destroy you.

And the Lord listened to me this time also. And He was angry with Aaron, to destroy him utterly, and I prayed also for Aaron at that time. And your sin which you had made, the calf, I took it and burnt it with fire, and crushed it, and ground it down until it became fine, and it was like dust, and I threw the dust into the brook that runs down from the mountain.

And at the Burning, and at the Temptation, and at the Graves of Lust, you provoked the Lord your God. And when the Lord sent you forth from Kades Barne, saying, “Go up and inherit the land that I am giving to you,” then you disobeyed the word of the Lord your God, and did not believe Him, and did not listen to His voice. You were disobedient regarding the things concerning the Lord from the day He became known to you.

Glory to the Holy Trinity.

* [] Not in OSB, added from Coptic.

Isaias 1:2-9

From the book of Isaias the Prophet. His blessing be upon us. Amen.

Hear, O heaven, and listen, O earth, for the Lord has spoken:

“I have begotten and brought up children,

but they rejected me.

The ox knows its owner,

and the donkey its master’s crib,

but Israel does not know Me,

and the people have not understood me.”

Ah sinful nation,
a people full of sins,
an evil offspring,
lawless children,
you have forsaken the Lord,
and provoked the Holy One of Israel to anger!

Why should you be beaten *any-*
more

as you continue in lawlessness?
 the whole head is pained,
 and the whole heart sad.
 From the feet to the head,
 there is no soundness in them;
 sores, and bruises, and festering
 wounds,
 there is no bandage to apply,
 nor oil, nor salve.

Your land is desolate;
 your cities are burned with fire;
 strangers devour your land it in
 your presence,

and it is made desolate,
 overthrown by foreign peoples.
 The daughter of Zion will be for-
 saken
 like a tent in a vineyard,
 like a garden-watcher's hut in a
 cucumber field,
 like a besieged city.
 And if the Lord of Hosts
 had not left us offspring,
 we would have become like Sod-
 om,
 and been made like Gomorrah.
Glory to the Holy Trinity.

Jeremiah 22:29-23:6a

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

"O Land, land,
 hear the word of the Lord!
 'Record this man as an outcast,
 for there none of his offspring will
 grow up at all
 to sit on the throne of David,
 as a ruler yet in Judah.'"

"Woe to the shepherds who de-
 stroy and scatter the sheep of their
 pasture! Therefore this is what the
 Lord says against those who shepherd
 My people, 'You have scattered My
 sheep, and driven them out, and you
 have not visited them. Look, I *will*
 take vengeance on you according to
 your evil practices. And I will gather

in the remnant of My people in every
 land, where I have driven them, and
 will restore them to their pasture, and
 they will increase and multiply. And I
 will raise up shepherds for them, who
 will shepherd them, and they will no
 longer fear, or be alarmed," says the
 Lord.

"Look, the days are coming," says
 the Lord, "when I will raise up for
 David the righteous dawn, and a king
 will reign and will understand, and
 will execute judgment and righteous-
 ness on the earth. In his days Judah
 will be saved, and Israel will dwell in
 confidence."

Glory to the Holy Trinity.

Jeremiah (No reference, Coptic only)

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

And Jeremiah said to Pashhur,
“You were resisting the truth for
sometime with your father and your
children who did sin worse than you.
For they set a price to him who has
no price, and grieved him who heals
sickness and forgives sin. They took
the price upon which the sons of

Israel agreed, thirty pieces of silver.
And gave it to the potter’s house. As
the Lord commanded me, so I say.
The judgment of perdition will be
upon them and their children forever,
for they judged innocent blood.

Glory to the Holy Trinity.

Wisdom 2:12-22

From the book of Wisdom of Solomon the King. His blessing be upon us. Amen.

Let us lie in wait for the righteous,
because he is useless to us,
and he opposes our actions;
he reproaches us with our sins
against the law,
and accuses us of sins against our
upbringing.

He professes to have knowledge
of God,
and he calls himself the child of
the Lord.

He has become to us a refutation
of our thoughts;
even seeing him is a burden to us,
because his life is not like other
men’s,
his ways are different.

We are considered by him as
counterfeits,
and he avoids our ways as from
uncleanness.

He calls the last end of the right-
eous blessed,
and boasts that God is his father.
Let us see if his words are true,
and let us test what will happen at
the end of his life.

For if the righteous man is a son
of God, He will help him,
and deliver him from the hand of
those who oppose him.

Let us test him with insult and
torture,
that we may know his meekness,
and may put his patience to the
test.

Let us condemn him to a shameful
death,
for, according to his words, he will
be watched over.

So they reasoned these things,
and were led astray,
for their own wickedness blinded
them.

They did not know the mysteries
of God,

Nor hoped for the wages of holi-
ness,
nor recognized the reward for
blameless souls.

Glory to the Holy Trinity.

Zechariah 11:11b-14

From the book of Zechariah the Prophet. His blessing be upon us. Amen.

[And it will be scattered on that day, and the Chananites will know that]* the sheep that are kept safe, for this is the word of the Lord. And I will say to them, "If it is good in your sight, give *me* my payment, or refuse it." And they established my wages at thirty pieces of silver. And the Lord said to me, "Drop them into the furnace, and I will see if it is genuine,

as I have been proved for their sakes." And I took the thirty pieces of silver, and threw them into the furnace in the house of the Lord. And I threw away *the* second rod, *the* Line, to disband the possessions between Judah and Israel.

Glory to the Holy Trinity.

* [] *Lacking in Kitchener*

Micah 7:1-8

From the book of Micah the Prophet. His blessing be upon us. Amen.

Woe is me! For I have become like one
gathering straw at the harvest,
and like *one* gathering small grapes
after the vintage,
when there is no cluster to eat the
first-ripe fruit.
Woe is me, O my soul!
For the godly has perished from
the earth,
and there is no one who is upright
among men.
They all judge *aiming* for blood;
they afflict, each one, his neighbor
with affliction.
They prepare their hands for evil;
the ruler requests, and the judge
speaks flattering words;
it is what pleases their soul.
Therefore, I will take away their
good things

like a devouring moth, and like
one who acts by a *rigid* rule in a day of
visitation.

Woe, woe, your time of vengeance
has come;

now their lamentations will come.

Do not put trust in friends,

And do not hope in leaders;

beware of your wife,

and do not tell her anything;

for a son dishonours his father,

a daughter will rise up against her
mother,

a daughter-in-law against her
mother-in-law;

the enemies of a man are those in
his house.

But as for me, I will look to the
Lord;

I will wait for God my Saviour;

my God will hear me.

Do not rejoice over me, O my
enemy,
for I have fallen *and* will rise;

for though I will sit in darkness,
the Lord will be a light to me.
Glory to the Holy Trinity.

The Homily

A homily of our saintly
father, Saint John
Chrysostom the arch-
mandrite. May his
blessing be with us.
Amen.

Oo-kateekheesis enté pen
Yot ethowab Abba
Youannis pi Chrysosto-
mos: erpenefsmoo
ethowab shopi neman.
Ameen.

ΟΥΚΑΤΗΧΗCIC ἸΝΤΕ
ΠΕΝΙΩΤ ἔΘΟΥΑΒ ΑΒΒΑ
ΑΒΒΑ ΙΩΑΝΝΗC
ΠΙΧΡΥCΟCΤΟΜΟC:
ἘΡΠΕΝΕΨΜΟΥ ἔΘΟΥΑΒ
ΨΩΠΙ ΝΕΜΑΝ ἈΜΗΝ.

What shall we say, beloved brethren, about the treachery of Judas, who surrendered his Lord. It is said, that one of the twelve, namely Judas Iscariot, went and said unto the high priests, “What will ye give me and I will deliver Him unto you?” And they promised him thirty pieces of silver. What great foolishness!

How evil can love of money be! that which is the root of all evil. For when he coveted it, he sold his Good Master. How evil is the love of money! It is the root of all evil, and the souls that fall prey to it become mad, and ignorant of themselves,

without knowledge of everything, and forsak-ing the law of nature. Their heart fails and they are stupefied.

Consider how much goodness the love of money drove out from the soul of Judas. For our Lord Jesus Christ spoke to them openly about the terrors of Hades and the joys of the Kingdom of heaven. For everyone knows the torment of the sinners and the honour due to those who strive to save themselves.

Let us conclude the homily of our saintly father Saint John Chrysostom, who enlightened our minds and the eyes of our hearts, in the Name of the Father, the Son and the Holy Spirit: One God. Amen

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the first hour of Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 26:12bc, 34:11, 12a, 16b

A Psalm of David.

For false witnesses have risen against me
and injustice has deceived itself.
False witnesses rose up against me,
asking me things I knew nothing about;
They repaid me evil for good,
they gnashed their teeth at me.

Alleluia.

ψαλμος το δαυιδ.

Χε αῤτωοῤνοῤ ἐξῤρη ἐχωι ἵνε εἰσμετμεθερεῤ ἵνεϑῖ ἵνεονε:
οτοε ἀῤμετῖ ἵνεονε εἰ μεθνοῤε ἐροε ὕμιν ὕμοε: (λεεεε)
Αῤτωοῤνοῤ ἐξῤρη ἐχωι εἰσμεθερεῤ ἵνεονε:
ναῤωῖνι ὕμοι ἐνηεεε ἵνεῤωοῤν ὕμωοῤ δῃ: (λεεεε)
Αῤῤῤῤῤ ἵνεδῃ πεῤεωοῤ ἵνεῤεβῖω ἵνεδῃ πεῤῃῃῃῃῃῃ:
εἰῤῥῥῥῥῥῥ ἵνεονεῤῥῥῥ ἐξῤρη ἐχωι:
ἀλ.

Matthew 27:1-14

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

In the morning, all the chief priests and the presbyters of the people took counsel against Jesus to put him to death: and they bound him, led him away, and delivered him up to Pontius Pilate, the governor. When Judas, who had betrayed him, saw that Jesus was condemned, he felt remorse and brought back the thirty pieces of silver to the chief priests and presbyters, saying, "I have sinned by betraying innocent blood."

But they answered, "What is that to us? You see to it."

He threw the pieces of silver in the sanctuary, and departed. He then went away and hanged himself. The chief priests took the pieces of silver, saying, "It is not lawful to put them into the treasury, since it is the price of blood." They took counsel and bought the potter's field with the money, [as a place] to bury strangers. Therefore, that field was called "The Field of Blood" even to this day.

Thus, what was spoken through Jeremiah the prophet was fulfilled:

*They took the thirty pieces of silver,
the price of him upon whom a price
had been set,
whom some of the children of Israel
priced,
and they gave them for the potter's
field,
as the Lord commanded me.*

Now, Jesus stood before the governor and the governor asked him, "Are you the King of the Jews?"

Jesus answered, "And so, you say."

But when he was accused by the chief priests and the presbyters, he answered nothing. Pilate then said to him, "Do you not hear how many charges they present against you?"

Jesus gave him no answer, not even one word, so that the governor was astonished. *Glory be to God forever.*

Mark 15:1-5

A reading from the Holy Gospel according to Saint Mark.

As soon as it was the morning, the chief priests, the presbyters, the scribes and the whole council held a consultation. Having bound Jesus, they

carried him away and delivered him to Pilate. Pilate asked him, "Are you the King of the Jews?"

And Jesus answered, "You have said it."

The chief priests accused him of many things. Again, Pilate asked him, "Do you have no answer? See how many charges they bring against you!"

But Jesus made no further answer, so that Pilate was astonished. *Glory be to God forever.*

Luke 22:66-23:12

A reading from the Holy Gospel according to Saint Luke.

As soon as it was day, the assembly of the presbyters of the people was gathered together, both chief priests and scribes. They brought Jesus into their council, saying: "If you are the Christ, tell us."

But Jesus said to them, "If I tell you, you will not believe, and if I question [you], you will not answer me or release me. But from now on,

the Son of Man will be seated at the right hand of the Power of God."

They all asked, "Are you then the Son of God?" He said to them, "You say it because I am."

Then they exclaimed, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

Their whole group arose and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting the nation, forbidding to pay taxes to Caesar and saying that he himself is Christ, a king."

So Pilate questioned him, saying, "Are you the King of the Jews?" Jesus replied, "You say it."

Pilate said to the chief priests and to the crowd, "I find no basis for a charge against this man."

But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee [and] even to this place." But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. When he found out that Jesus was from

Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

Now, when Herod saw Jesus, he was extremely glad because he had desired to see him for a long time as he had heard many things about him, and he hoped to see some miracle done by him. He questioned Jesus with many words, but Jesus gave no reply. [Meanwhile], the chief priests and the scribes stood by, vehemently accusing him. Then Herod and his soldiers humiliated him and mocked Jesus. Dressing him in a luxurious robe, they sent him back to Pilate. And Herod and Pilate became friends that very day, [although] before this, they had been enemies. *Glory be to God forever.*

John 18:28-40

A reading from the Holy Gospel according to Saint John.

Then, Jesus was taken from Caia-phas to the Praetorium. It was early, and the Jews themselves did not enter into the Praetorium in order not to be made ritually impure and to be able to eat the Passover. For this reason, Pilate went out to them and asked, "What accusation do you bring against this man?"

"If he were not a criminal," they replied, "we would not have handed him over to you."

At this, Pilate said to them, "Take him yourselves and judge him according to your law."

Then, the Jews told him, "It is not lawful for us to put anyone to death!" (This was to fulfill the word which Jesus had spoken might be fulfilled, by which he had indicated by what kind of death he would die).

So Pilate went back into the Praetorium. Having called Jesus, he asked him, "Are you the King of the Jews?"

Jesus answered, "Do you say this by yourself, or did others tell you about me?"

Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?"

Jesus replied, “My Kingdom is not of this world! If my Kingdom were of this world, my servants would have fought so that I would not be delivered to the Jews. But as it is, my Kingdom is not from here.”

Pilate therefore said to him, “Are you a king then?”

Jesus answered, “You say that I am a king. I was born and I have come into the world for this reason: that I should bear witness to the truth. Everyone who is ‘of the truth’ listens to my voice.”

Pilate said to him, “What is truth?”

When he had said this, he went out again to the Jews, and said, “I find no basis for a charge against him. But you have a custom, that I should release someone to you at the Passover. Therefore, do you want me to release to you the King of the Jews?”

Then they all shouted back, “Not this man, but Barabbas!” Now Barabbas was a rebel. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Third Hour of Great and Holy Friday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the third hour of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Genesis 48:1-19a

From the book of Genesis of Moses the Prophet. His blessing be upon us. Amen.

And it happened after these things that Joseph was told, “Look, your father is ill.” And taking along his two sons, Manasseh and Ephraim, he went to Jacob. And it was reported to Jacob, saying, “Look, your son Joseph is coming to you;” and Israel strengthened himself, and sat up on the bed. And Jacob said to Joseph,

“My God appeared to me at Luz, in the land of Chanaan, and blessed me, and said to me, ‘Look, I will increase you, and multiply you, and I will make you into a gathering of nations, and I will give this land to you, and to your seed after you, for an everlasting possession.’ Now then, your two sons, who were born to you in the

land of Egypt, before I came to you in Egypt, are mine; Ephraim and Manasseh will be mine, like Ruben and Symeon. And the children that you will produce hereafter will yours; they will be *called* after the name of their brothers in their inheritances. And as for me, when I came from Mesopotamia of Syria, Rachel, your mother, died in the land of Chanaan, as I drew near to the horse-course of Chabratha of the land of *Chanaan*, to go to Ephratha; and I buried her in the way to the course” (that is, Bethlehem.)

And when Israel saw the sons of Joseph, he said, “Who are these with you?” And Joseph said to his father, “They are my sons, whom God gave me here.” And Jacob said, “Bring them to me, that I may bless them.” Now the eyes of Israel were dim because of age, and he could not see. And *Joseph* brought them near to him, and he kissed them, and embraced them. And Israel said to Joseph, “See, I have not been deprived of *seeing* your face, and God has shown me your offspring also.” And Joseph brought them out from his knees, and they bowed down to him, with their face to the ground. And Joseph took his two sons, both Ephraim in his right hand, and on the left of Israel,

and Manasseh in his left hand, but on the right of Israel, and brought them near to him. But Israel stretching out his right hand, laid it on the head of Ephraim—and he was the younger—and his left hand on the head of Manasseh, *with* his hands crosswise. And he blessed them and said,

“The God in whose sight my fathers were well pleasing,

Abraham and Isaac,

the God Who sustains me from my youth until this day,

the Angel Who delivers me from all evil,

bless these boys;

may my name be named upon them,

and the name of my fathers, Abraham and Isaac;

and let them be multiplied into a great multitude on the earth.”

And Joseph saw that his father put his right hand on the head of Ephraim—it seemed grievous to him, and Joseph took hold of his father’s hand to remove it from Ephraim’s head to Manasseh’s head. And Joseph said to his father, “Not so, father; for this is the firstborn; put your right hand on his head.” And he would not, but said, “I know it, son.”

Glory to the Holy Trinity.

Isaias 50:4-9

From the book of Isaias the Prophet. His blessing be upon us. Amen.

The Lord gives me

the tongue of instruction,

to know when it is a fitting time
when it is necessary to speak a
word.

He has assigned it to me in the
morning;

He has given me an ear to hear.

And the instruction of the Lord
opens my ears,

and I do not disobey or contradict.

I have given my back to scourges,

and my cheeks to blows,

and I did not turn my face

away from the shame of spitting.

But the Lord became my helper;

therefore I was not disgraced,

but I have set my face like a solid
rock,

and I know that I will never be
ashamed,

for He Who has justified me
draws near.

Who is he that contends with me?

Let him oppose me at the same
time.

Yes, who is he that contends with
me?

Let him come near to me.

Look, the Lord helps me;

who will harm me?

Look, all of you will grow old like
a garment,

And old age will devour you,

as a moth does a garment.

Glory to the Holy Trinity.

Isaias 3:9c-15

Again from the book of Isaias the Prophet. His blessing be upon us. Amen.

Woe to their soul!

For they have planned evil against
themselves,

saying "Let us bind the just, for he
is a nuisance to us."

Therefore, they will eat the fruit of
their works.

Woe to the transgressor! Evil
things will happen to him

according to the works of his
hands.

O My people, your exactors strip
you clean,

and your creditors rule over you.

O My people, those who blessed
you lead you astray,

and confuse the path of your feet.

But now the Lord will stand up to
judge,

and will enter into judgement with
His people.

The Lord Himself will enter into
judgement

with the elders of the people, and
with their rulers.

"But you, why have you set my
vineyard on fire,

and *why* is the spoil of the poor in
your houses?

Why do you wrong My people,

and shame the face of the poor?"

Glory to the Holy Trinity.

Isaias 63:1-7a

And again from the book of Isaias the Prophet. His blessing be upon us. Amen.

“Who is this who comes from
Edom,
with red garments from Bosor,
so beautiful in his apparel,
with mighty strength?
I speak of righteousness and saving judgment.
Why are your garments red,
and your clothes as *if fresh* from a trodden winepress?
I am full of trampled *grapes*,
and of the nations no man is with me,
and I trampled them in my fury,
and I crushed them to pieces like earth,
and brought down their blood to the earth.
For the day of retribution has come upon them,

and the year of redemption is here.

And I looked, and there was no helper,
and I observed, and no one helped;
therefore my own arm delivered them,
and my anger drew near.
And I trampled them down in my anger,
and brought down their blood to the earth.”

I remembered the mercy of the Lord,
the praises of the Lord
in all things with which He rewards us.
Glory to the Holy Trinity.

Job 29:21-30:10

From the book of Job the Prophet. His blessing be upon us. Amen.

Men heard me, and listened to me,
and they fell silent at my counsel.
And they did not add to what I said,
and they were very glad whenever I spoke to them.
As the thirsty earth expects the rain,
so they *waited for* my speech.
If I to smiled on them, they would not believe *it*.

And the light of my face has not faded.

I chose their way, and sat as ruler,
and encamped like a king in the midst of warriors,
as one comforting mourners.

But now they have laughed me to scorn,
now the least of them reprove me in turn,
whose fathers I disdained,

whom I did not deem worthy
to be with my shepherd dogs!

Indeed, what is the strength of
their hands to me?

For them, the full term *of life* was
lost.

One is childless in want and fam-
ine,

those who yesterday fled the dis-
tress and misery of drought,

those who surround the salty plac-
es,

who have salt *herbs* for their food,
and were without honour and
considered worthless,

in want of every good thing,

who also chewed tree roots out of
great hunger.

Thieves have risen up against me,
whose houses were the caves of
the rocks,

who cry out among the rustling
bushes,

who lived under the wild shrubs.

They are sons of fools and dishon-
oured men,

whose name and glory *are* extin-
guished from the earth.

But now I am their lyre,

and they have me as a by-word.

And they and abhorred me, stand-
ing far off,

and did not hesitate to spit in my
face.

Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the third hour of Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athrobic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 37:18, 21:17ab

A Psalm of David.

For I am ready for scourges,

and my pain is ever with me.

a pack of dogs surround me,

and an assembly of evil doers enclose me.

Alleluia.

ψαλλουσ το ΔαριΔ.

ΑΝΟΚ ΔΕ ΤΣΕΒΤΩΤ ΕΞΔΗ ΜΑΣΤΙΣΤΟΣ:

ΟΤΟΖ ΠΑΜΚΑΖ ΑΠΑΜΘΟ ΕΒΟΛ ΝΗΟΥ ΝΙΒΕΝ. (ΛΕΞΙC)

ΑΥΚΩΤ ΕΡΟΙ ΝΧΕ ΟΥΘΟ ΝΟΤΟΥΖΟΡ:

ΟΥΤΥΝΑΣΩΣΗ ΝΧΑΒΩΝ ΠΕΤΑΔΑΜΟΝΙ ΑΜΟΙ.

ΑΛ.

Matthew 27:15-26

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Now, on the [occasion of the] feast, the governor had the custom to release one prisoner to the crowd, whoever they desired. At that time, they had a notable prisoner called Barabbas. When they were gathered, Pilate asked them, "Who do you want me to release to you? Barabbas, or Jesus, who is called Christ?" For he knew that it was because of envy that they had arrested him.

While Pilate was sitting on the judgment seat, his wife sent a note to him that said, "Have nothing to do with that righteous man, for today, I have suffered many things in a dream because of him." Now, the chief priests and the presbyters convinced the crowds to ask for Barabbas and to destroy Jesus. But the governor asked them, "Which one of the two do you want me to release to you?"

They said, "Barabbas!" Pilate said to them, "What then shall I do to Jesus, who is called Christ?" They all replied, "Let him be crucified!" The governor asked, "Why? What evil has he done?" But they cried out loudly, saying, "Let him be crucified!"

And so, when Pilate saw that nothing was being gained, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of the blood of this righteous person. You see to it."

All the people answered, "May his blood be on us, and on our children!"

At this, he released Barabbas to them, but had Jesus flogged and delivered to be crucified. *Glory be to God forever.*

Mark 15:6-25

A reading from the Holy Gospel according to Saint Mark.

Now, he used to release to the Jews one prisoner on the occasion of

the feast, whichever one they asked of him. There was one called Barabbas,

who was then in prison with the rebels who had committed murder during the uprising. The multitude, crying aloud, began to ask Pilate to do as he always did for them. Pilate answered them, "Do you want me to release to you the King of the Jews?" For he understood that it was from envy that the chief priests had delivered Jesus. But the chief priests stirred up the crowd so that Pilate would release Barabbas to them, instead [of Jesus]. Pilate again asked them, "What then should I do to the one whom you call the King of the Jews?"

"Crucify him!", they shouted

Pilate said to them, "Why, what evil has he done?"

But they shouted even louder, "Crucify him!"

Wishing to please the crowd, Pilate released Barabbas to them, and after having Jesus flogged, he handed him over to be crucified.

The soldiers led Jesus away inside the courtyard which is [called] the

Praetorium, and they called together the whole cohort. They clothed him with purple, and weaving a crown of thorns, they put it on his head. They began to salute him, "Hail, King of the Jews!" They struck his head with a reed, spat on him, and bowing their knees, worshiped him. After mocking him, they stripped him of the purple [cloak] and put his own garments on him. Then they led him out to crucify him.

Simon of Cyrene, the father of Alexander and Rufus was then returning from the countryside and passing by. The soldiers compelled him to go the place called Golgotha, which means, "The place of a skull." They offered him wine mixed with myrrh to drink, but he did not take it.

Then they crucified him and shared his garments among them, casting lots for them to see what each one would take. It was the third hour when they crucified him. *Glory be to God forever.*

Luke 23:13-25

A reading from the Holy Gospel according to Saint Luke.

Pilate called together the chief priests, the rulers and the people. He said to them, "You brought this man to me as someone who perverts the people, and behold, I did not find this man guilty of any of your charges against him. Neither has Herod, for he has sent him back. As you can see, this

man has done nothing worthy of death! Therefore, I will punish him and [then] release him."

Now, Pilate had to release one prisoner to them at the feast. But they all cried out together, saying, "Away with this man! Release Barabbas to us!" This one had been thrown into

prison for a certain rebellion in the city, and for murder.

Then Pilate addressed them once more, desiring to release Jesus. But they shouted, saying, “Crucify! Crucify him!”

For the third time, Pilate said to them, “Why? What evil has this man done? I have found no reason for death in him. I will therefore chastise him and release him.” But they were

insistent with loud voices, demanding that Jesus be crucified. And their shouts and the shouts of the chief priests prevailed. So Pilate decreed that what they were asking for should be done. He released the man who had been thrown into prison for insurrection and murder, as the people had requested. But Jesus, he delivered up to their will. *Glory be to God forever.*

John 19:1-12

A reading from the Holy Gospel according to Saint John.

Then, Pilate took Jesus and had him flogged. The soldiers twisted thorns into a crown, placed it on his head, and they dressed him in a purple garment. They kept saying, “Hail, King of the Jews!” and they kept slapping him.

Then, Pilate went out again. He said to the Jews, “Behold, I bring him out to you, so that you may know that I find no basis for a charge against him.”

When Jesus came out, wearing the crown of thorns and the purple garment, Pilate said to them, “Behold, the man!”

But when the chief priests and the officers saw Jesus, they shouted, “Crucify! Crucify!”

Pilate answered, “Take him yourselves, and crucify him, for I find no basis for a charge against him.”

The Jews insisted, “We have a law, and according to our law, he should die, because he made himself the Son of God.”

But when Pilate heard these words, he was even more afraid. Returning into the Praetorium, he asked Jesus, “Where are you from?” But Jesus gave him no answer. Then Pilate asked him, “Are you not speaking to me? Do you not know that I have power to release you, and the power to crucify you?”

Jesus answered, “You would have no power at all against me, unless it were given to you from above. Therefore, he who delivered me to you has a greater sin.”

From then on, Pilate tried to release Jesus, but the Jews cried out, “If you release this man, you are not Caesar’s friend! Everyone who makes himself a king speaks against Caesar!”
Glory be to God forever.

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The morning Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Sixth Hour of Great and Holy Friday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the sixth hour of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Numbers 21:1-9

From the book of Numbers of Moses the Prophet. His blessing be upon us. Amen.

And the Chanaanite king of Arad, who lived by the desert, heard that Israel came by way of Atharim, and he made war against Israel, and carried some of them off captive. And Israel vowed a vow to the Lord, and said, "If You will deliver this people into my hand, I will anathematize it and its cities." And the Lord listened to the voice of Israel, and delivered the Chananites as subject to him; and he anathematized him and his cities, and they called the name of that place Anathema.

And they set out from mount Hor by the way *leading* to the Red Sea, and they went around the land of Edom. And the people became discouraged on the way. And the people spoke against God and against Moses, saying, "Why have you brought us up out of Egypt to kill us in the desert?

For there is no bread or water, and our soul is weary of this worthless bread." And the Lord sent deadly serpents among the people, and they bit the people, and many people of the children of Israel died. And the people came to Moses and said, "We have sinned, for we have spoken against the Lord, and against you; so pray to the Lord, and let Him take away the serpent from us." And Moses prayed to the Lord for the people. And the Lord said to Moses, "Make for yourself a serpent, and put it on a signal *pole*; and it will be that if a serpent bites a man, when the one bitten looks upon it, he will live." And Moses made a serpent of bronze, and put it on a signal *pole*, and it happened that whenever a serpent bit a anyone, and he looked at the bronze serpent, he lived.

Glory to the Holy Trinity.

Isaias 53:7b-12

From the book of Isaias the Prophet. His blessing be upon us. Amen.

He was led like a sheep to the slaughter,
and as a lamb is silent before the shearer,
so He opens not his mouth.
In *his* humiliation his judgment was taken away.

Who will declare his generation?
For his life is taken away from the earth,
And because of the iniquities of My people, he was led to death.

And I will give the wicked for his burial,
and the rich for his death,
for he committed no iniquity,
nor was deceit found in his mouth.

And the Lord desires
to cleanse him from his wound.
If you give an offering for sin,

your soul will see a long-lived seed.

And the Lord desires to take away the pain of his soul,
to show him light,
and to form *him* with understanding,

to justify the righteous one who serves many well,
and he himself will bear their sins.
Therefore he will inherit many,
and he will divide the spoils of the mighty,

because his soul was delivered to death,

and he was counted among the transgressors,

and he bore the sins of many,
and was delivered because of their iniquities.

Glory to the Holy Trinity.

Isaias 12:2-13:10

Again from the book of Isaias the Prophet. His blessing be upon us. Amen.

Look, the Lord is my God, my Saviour;

I will trust in him, and not be afraid,
for the Lord is my glory and my praise,
and has become my salvation.

Therefore, you will draw water out of the wells of salvation with joy. And in that day you will say,

“Sing hymns to the Lord;
call upon His Name out loud;
proclaim His glorious *deeds* among the nations;

make mention that His Name has been exalted.

Sing praise to the Name of the Lord; for He has done great *things*;
declare these things in all the earth.

Be glad and rejoice,
you who dwell in Zion,
for the Holy One of Israel has
been exalted in her midst.

The vision that Esaias the son of Amos saw against Babylon:

Raise a signal on a mountain of the plain;
raise your voice to them; do not fear;

beckon *them* with your hand;
open *the gates*, O you rulers.
I give command, and I lead them;
they have been consecrated, and I lead them.

My mighty ones are coming to fulfil My wrath,
rejoicing and insulting at the same time.

A voice of many nations on the mountains,
like *that* of many nations!
A voice of kings
and nations gathered together!
The Lord of Hosts commanded
a war-like nation
to come from a distant land,

from the utmost foundation of heaven—

the Lord and his warriors—
to destroy the whole world.

Wail, for the day of the Lord is near,
and destruction from God will arrive.

Therefore, every hand will become weakened,
and every human soul will be fearful.

The elders will be troubled,
and pangs will seize them, like a woman in labour.

And they will mourn one to another, and will be amazed,
and will change their face like a flame.

For, look! The day of the Lord is coming, which cannot be averted,
a day of wrath and anger,
to make the whole world desolate,
and to destroy sinners from it.

For the stars of heaven, and Orion,
and all the host of heaven
will not give their light,
and it will be dark when the sun rises,
and the moon will not give its light.

Glory to the Holy Trinity.

Amos 8:9-12

From the book of Amos the Prophet. His blessing be upon us. Amen.

and those with him like a day of
grief.”

Glory to the Holy Trinity.

Φαίεταυενυ ἐπῳωι:
 ἰνοῦθρια εϋωηπ:
 θιχεν πισταυρος:
 θὰ πορταὶ ὑπενθενος.

and His Good Father
smelled His sweet savour
in the evening,
on Golgotha.

af sholem Erof
enjë Pef Yot en Aghathos:
em ef nav enté han aroohi:
hijen ti Golgotha.

Δευωλεμ έροφ
ήνε πεφιωτ ήάταθος:
ήφνατ ήτε θαηάροτχι:
χιεν † Γολγοθα.

We worship You, O Christ,
with Your Good Father
and the Holy Spirit,
for You have been crucified
and saved us. (Have mercy
on us.)

Ten oo-osht Emmok:
O Pi Khristos:
nem Pek Yot en Agathos:
nem pi Pnevma Eth-owab:
je av ashk ak soti emmon.
(Nai nan.)

Τενοσωτ ήμοκ ή
Πήχριστος:
νεμ Πεκιωτ ήάταθος:
νεμ Πήπνευμα εθοταβ:
χε αταωκ ακω† ήμον.
(Ναι ναν).

The Pauline Epistle

Following this, the Introduction to the Pauline Epistle is sung:

The epistle of our teacher Paul.
May his holy blessing be with us.
Amen.

Ti epistoli enté pen sakh
Pavlos:
Eré pef esmoo eth-owab
shopi neman. Amen.

†επιστολη ήτε πενσαθ
Παυλαος:
ερε πεφ εμοο εθοταβ
ωωπι νεμαν: αμεν.

Paul, a servant of our Lord Jesus
Christ,
called to be an Apostle,
separated unto the Gospel of
God.

Pavlos ef vok em pen Chois
Isos Pi Khristos:
pi Apostolos et thahem:
fi-et av thashf pi hi
shennoofi enté Ef Noo-
ti.

Παυλος φβωκ ήΠενδοις
Ιησοϋς Πήχριστος
πιαποστολος εθαζεμ
φηεταταωφ
επιζωεννοφι ήτε
Φνο†.

Galatians 6:14-18

A chapter from the First Epistle of our teacher Paul to the Philippians. His blessing be upon us. Amen.

As for me, I shall find glory in
nothing, except in the cross of our
Lord Jesus Christ, through which the
world has been crucified to me and I
to the world. In Christ Jesus, circum-

cision and uncircumcision mean
nothing; only a new creation {is
significant}. To those who live by this
rule, may there be peace and mercy
upon them, and on the Israel of God.

From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body.

May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

*The grace of God the Father be with you all.
Amen.*

The troparia of the sixth hour (noon) are read in their tune for this day:

Presbyter:

O You Who on the sixth day, at the sixth hour was nailed to the cross because of the sin Adam dared to commit in Paradise, tear away the handwriting of our sins, O Christ our God and deliver us.

People:

O You Who...

Presbyter:

I have cried unto God and the Lord has heard me. O God hear my prayer and do not disregard my supplication; attend unto me and hear me.

People:

O You Who...

Presbyter:

At evening and at morning and at noontime will I say my words and He will hear my voice and save my soul in peace.

People:

Glory be to the Father Doxa Patri ke Eio ke ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΕΙΩ ΚΕ
and to the Son and to the Agio Pnevmati. ἉΓΙΩ ΠΝᾶΤΙ.
Holy Spirit.

Presbyter:

O Jesus Christ, our God, Who was nailed to the cross at the sixth hour, You have slain sin by the Wood, and through Your death gave life to the dead, which is man, whom You created with Your own hands, who had died through sin.

Slay our passions by Your saving and life-giving sufferings, and by the nails with which You were nailed, rescue our minds from the harm of material things and worldly lusts, unto the remembrance of Your heavenly judgments, according to Your compassions.

People:

Both now, and always, Ke nyn ke a-ee ke ees ΚΕ ΝΥΝ ΚΕ ΑΙ Κ ΙCΤΟΥC
and unto the ages of ages. toos é-onas ton é-onon. ΕΩΝΑC ΤΩΝ ΕΩΝΩΝ ΑΜΕΝ.
Amen. Amen.

Presbyter:

We have no opportunity because of the multitude of our sins, yet, because of you, O Virgin Thotokos, we have boldness before Him Whom you bore, for your intercessions are abundant, strong, and acceptable with our Saviour, O pure Mother. Do not reject the sinners in your intercessions with Him Whom you bore, for He is merciful; for He has power to save us, for truly He suffered on our behalf that He might deliver us. Let Your compassions speedily precede us, for we have become exceedingly poor. Help us, O God, our Saviour, for the sake of the glory of Your Name; O Lord You will deliver us and forgive our sins, for the sake of Your Holy Name.

People:

Both now, and always, Ke nyn ke a-ee ke ees ΚΕ ΝΥΝ ΚΕ ΑΙ Κ ΙCΤΟΥC
and unto the ages of ages. toos é-onas ton é-onon. ΕΩΝΑC ΤΩΝ ΕΩΝΩΝ ΑΜΕΝ.
Amen. Amen.

Presbyter:

You have wrought salvation in the midst of the earth, O Christ our God, in the stretching forth of Your holy hands upon the Cross. Therefore all nations cry out saying, “glory to You, O Lord!”

People:

Glory be to the Father Doxa Patri ke Eio ke ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΕΙΩ ΚΕ
and to the Son and to the Agio Pnevmati. ΑΓΙΩ ΠΝΑΤΙ.
Holy Spirit.

Presbyter:

We bow down before Your pure icon⁵, O Good One. We ask for the forgiveness of our sins, O Christ our God. For, truly, of Your will You were pleased to go upon the Cross to deliver those Whom You have created from the servitude of the enemy. We cry unto You, we give thanks to You, for You have filled all with joy, O Saviour, when You came to help the world. Lord, the glory is Yours.

⁵ “we bow down” i.e. ten-oosht, elsewhere rendered “we worship”, but encompassing the physical act. One would assume this prayer is made before an icon of the cross. I.e. “we bow down before Your icon”, or image of Christ (the incorruptible Image of the Father). The Coptic does have “form” rather than image, but the Coptic is a translation of the Greek, which has “image” or “icon”. It seems though that the Copts generally interpreted this troparion as saying, “We worship Your incorruptible Person, O Good One.” The Byzantine rite has “we venerate Your immaculate icon, O Good one,” and is also prayed at the 6th hour, but only during Lent.

People:

Both now, and always,	Ke nyn ke a-ee ke ees	ΚΕ ΝΥΝ ΚΕ Αἰ Κ' Ιστοῦς
and unto the ages of ages.	toos é-onas ton é-onon.	ἑὼνὰς τῶν ἑώνων ἅμην.
Amen.	Amen.	

Presbyter:

You are full of grace, O Virgin Theotokos; we praise you. For through the Cross of your Son, Hades has fallen and death was destroyed. We who were dead were raised and were made worthy of eternal life, and have obtained the joy of the first Paradise. Therefore we, in thanksgiving, glorify Him, the mighty Christ our God.

The following hymn is sung:

O Only-Begotten Son,	O Monogenis Eios ke	ΜΟΝΟΓΕΝΗΣ Υἱος κε
and the Word of God, the	Logos too Thé-o	Λόγος τοῦ Θεοῦ
Immortal, before all ages,	Athanatos eparkhon ke	ἄθανατος ὑπαρχὼν κε
Who has accepted	kata dexamenos: dia tin	κατὰ δεξαμενός:
everything for our	imeteran sotirian:	διὰ τὴν ἡμετέραν
salvation—the Incarnate	Sarkothiné ek tis agias	σωτηρίαν: σαρκωθῆνε
of the holy Mother of	Thé-otoko ke A-ee	ἐκ τῆς Ἀσίας Θεοτοκοῦ
God, the Ever-Virgin	Partheno Marias:	κε αἰ παρθενοῦ Μαρίας.
Mary—		

Who without change	Atreptos en anethropisas:	Ἀτρεπτῶς
became man; Who was	O stavrothis té Khristi O	ἐνανθρώπησας
crucified; the Christ God,	Thé-os: thanato thanaton	ὁ σταυρωθεὶς τε Χριστέ
Who has trampled death	patisas: Ees On tis Agias	ὁ Θεός. Θανατῶ
by His death; The One of	Triados: sin doxazomenos	θανάτον πατήσας: ἱς
the Holy Trinity, glorified	to Patri ke to Agio	ωντῆς Ἀσίας τριᾶδος:
with the Father and the	Pnevmati: soston imas.	συνδοξαζόμενος τῷ
Holy Spirit, save us.		Πατρὶ κε τῷ ἁγίῳ
		Πνεύματι: σωσον
		ἡμᾶς.

Holy God, Who for our	Agios O Thé-os: O di	Ἅγιος: ὁ Θεός: ὁ δι
sake became man without	imas anethropos: gegonos	ἡμᾶς ἀνθρώπος:
change, still being God;	atreptos ke minas Thé-os:	ἑξόνως ἀτρεπτῶς κε
		μῖνας Θεός.

The Sixth Hour of Great and Holy Friday

Holy Mighty, Who
through weakness has
shown what is greater
than might;

Agios Ees-sheros: O en
asthenia to ep ér ekhon tis
ees-shiros épi dexamenos:

Ἄγιος ἰσχυρὸς ὁ ἐν
ἀσθενίᾳ το ὑπερέχων
τῆς ἰσχυρὸς
ἐπιδίζαμενος.

Holy Immortal, Who was
crucified for us and
endured death upon the
Cross in His flesh, still
being immortal; O Holy
Trinity, have mercy upon
us.

Agios Athanatos: O
stavrothis di imas: O ton
dia Stavro thanaton
epominas sarki ke di
xasos ke en thanato
gegonos eparshis
athanatos: Ee Agia Trias:
eleison imas.

Ἄγιος ἄθανατος
ὁ σταυρωθεὶς δι ἡμᾶς:
ὁ τον διὰ σταυροῦ
θανάτον ὑπομῖνας
σαρκὶ κε δίζακτως κε
ἐν θανάτῳ ζέσονως
ὑπαρχὸς ἄθανατος.
Ἡ ἀγία Ἰτριας ἐλῆκον
ἡμᾶς.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the sixth hour of Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically.

The Trisagion is now sung in the mourning tune, with the words "O stavrothis di imas" repeated three times. Then, the psalm is sung:

Holy God,
Holy Mighty,
Holy Immortal,
Who was crucified for us,
have mercy upon us.

Agios O Thé-os:
Agios Ees-shiros:
Agios Athanatos:
O stavrothis di imas:
eleison imas.

Ἄγιος ὁ θεός:
Ἄγιος ἰσχυρὸς:
Ἄγιος ἀθανατος:
ὁ σταυρωθεὶς δι ἡμᾶς:
ἐλῆκον ἡμᾶς.

Holy God,
Holy Mighty,
Holy Immortal,
Who was crucified for us,
have mercy upon us.

Agios O Thé-os:
Agios Ees-shiros:
Agios Athanatos:
O stavrothis di imas:
eleison imas.

Ἄγιος ὁ θεός:
Ἄγιος ἰσχυρὸς:
Ἄγιος ἀθανατος:
ὁ σταυρωθεὶς δι ἡμᾶς:
ἐλῆκον ἡμᾶς.

The Sixth Hour of Great and Holy Friday

Holy God,	Agios O Thé-os:	Ἄγιος ὁ Θεός:
Holy Mighty,	Agios Ees-shiros:	Ἄγιος ἰσχυρός:
Holy Immortal,	Agios Athanatos:	Ἄγιος ἀθάνατος:
Who was crucified for us,	O stavrothis di imas:	ὁ σταυρωθεὶς δι' ἡμᾶς:
have mercy upon us.	eleison imas.	ἐλέησον ἡμᾶς.
Glory be to the Father and to	Doxa Patri ke Eio:	Δόξα Πατρί κε Ὑῳ
the Son	ke Agio Pnevmati:	κε ἁγίῳ Πνεύματι:
and to the Holy Spirit,	ke nyn ke a-ee:	κε νῦν κε ἀΐ
both now, and always,	ke ees toos é-onas ton	κε ἰς τοῦς ἐὼνας τῶν
and unto the ages of ages.	é-onon:	ἐὼνων:
Amen. O Holy Trinity, have	Amen: Agia Trias: eleison	ἀμήν. Ἁγία Τριάς
mercy upon us.	imas.	ἐλέησον ἡμᾶς.

The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 37:21cd, 22a, 21:17c, 18a, 19, 8b, 9

A Psalm of David.

They cast me off, [I,] the beloved, like a horrid corpse[.

And they put nails in My flesh.]

Do not forsake me, O Lord... my God.

They have pierced my hands and my feet.

They counted all my bones;

They divided my garments among themselves,
and they cast lots for my clothing.

They [have spoken] with their lips and [shook] their heads, [saying,]

“He trusted in the Lord. Let Him rescue him;
let Him save him, if He wanted him.”

Alleluia.

ψαλμος το Δαυιδ.

Ανβερβωρτ ἐβολ ἄνοκ πιμενριτ ἠφρητ ἡνορεμωορτ εφὸρεβ:

οτοζ αῖτῑτ ἑταcapz:

ἠπερχατ ἡνωκ Πβοικ ἡανοῖτ.

Ανδωλκ ἡτοτ νεμ ρατ αῖωπ ἡνακας τηροῖ:

αῖφωῡ ἡναδβωc ἐδραῖ οτοζ ταδεβω αῖβιωπ ἐροc:

αῖcαχι δει νοῖcφοτοῖ αῖκιω ἡτοῖαφε:

Αῖπc xε icxε αῖναδῖτ αῖερδελπιc ἐΠβοικ μαρεῖναδμεῖ:

μαρέτοῖ xοῖ icxεε αῖοῖαῡῖ:

αλ.

The Introduction to the Gospel (page 7) is sung. The Gospels are read while the priest offers incense. When the reader of the first Gospel says, "Now from the sixth hour there was darkness over all the land..." (at the end of the reading), all of the lights and candles are extinguished.

Matthew 27:27-45

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Then, the governor's soldiers took Jesus into the praetorium and gathered the whole garrison against him. They stripped him and put a scarlet robe on him. They made a crown of thorns and placed it on his head, and a reed in his right hand. They knelt down before him, and mocked him, saying, "Hail, King of the Jews!" They spat on him, took the reed and struck him on the head. When they had mocked him, they removed the robe from him, put his [own] clothes on him and led him away to crucify him.

As they were coming out, the soldiers found a man of Cyrene, Simon by name, and they compelled him to go with them and to carry the cross. They arrived to a place called "Golgo-

tha," which means, "The place of a skull." They gave him sour wine to drink mixed with gall, but having tasted it, he would not drink. After crucifying him, they divided his clothing among them, casting lots, so that what had been spoken by the prophet might be fulfilled: "They divided my garments among them, and for my clothing they cast lots. Then, the soldiers sat and watched him. They placed above his head the accusation against him in these words, "THIS IS JESUS, THE KING OF THE JEWS."

Two rebels were also crucified with him, one on his right hand and one on the left. Those who passed by blasphemed him, shaking their heads

and saying, “You who [would] destroy the sanctuary and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!”

Likewise the chief priests also mocked him, with the scribes, and the presbyters, saying, “He saved others, but he cannot save himself! If he is the King of Israel, let him come down

from the cross now, and we will believe in him! He trusts in God. Let God deliver him now, if he wants him; for he said, ‘I am the Son of God.’” The rebels also who were crucified with him also reviled him in the same way.

From the sixth hour, there was darkness over all the land until the ninth hour. *Glory be to God forever.*

Mark 15:26-33

A reading from the Holy Gospel according to Saint Mark.

The written notice of his accusation was written above him, “THE KING OF THE JEWS.” With him, they also crucified two rebels; one on his right hand, and one on his left. The Scripture was fulfilled, which says, “He was numbered with transgressors.”

Those who passed by blasphemed him, shaking their heads and saying, “So! You who would destroy the sanctuary and rebuild it in three days, save yourself [now] and come down from the cross!”

In the same way the chief priests also, along with the scribes, were mocking him among themselves and saying, “He saved others! He cannot save himself! Let the Christ, the King of Israel, now come down from the cross, so that we may see and believe him.” Those who were crucified with him also insulted him.

When the sixth hour came, there was darkness over the whole land until the ninth hour. *Glory be to God forever.*

Luke 23:26-44

A reading from the Holy Gospel according to Saint Luke.

As the soldiers were leading Jesus away, they seized Simon, a Cyrenian [who was] coming from the countryside. They laid the cross on him, to carry it after Jesus. A great multitude of the people followed him, including women who also mourned and lamented him. But Jesus, turning to

them, said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children! For behold, the days are coming in which people will say, ‘Blessed are the barren, the wombs that never bore, and the breasts that never nursed.’ Then, people will begin to tell the

mountains, 'Fall on us!' and to tell the hills, 'Cover us.' For if they do these things when the wood is green, what will be done when it is dry?"

There were also others, two criminals, [who were] led with him to be put to death.

When they arrived to the place which is called The Skull, they crucified him there with the criminals, one on the right and the other on the left.

Jesus said, "Father, forgive them, for they do not know what they are doing."

Dividing his garments among them, the soldiers cast lots. The people stood by, watching, and with them the rulers also scoffed at him, saying, "He saved others! Let him save himself, if this is the anointed one of God, the chosen one!"

The soldiers also mocked him, coming up to him, offering him vinegar, and saying, "If you are the King of the Jews, save yourself!"

An inscription was also written over him in letters of Greek, Latin, and Hebrew, "This is the king of the Jews."

One of the criminals who hanged there insulted him, saying, "Are you not the Christ? Save yourself and us as well!"

But the other spoke up and rebuked him, saying, "Do you not even fear God, since you are under the same condemnation? We indeed [are punished] justly, because we are receiving the due reward for our deeds, but this man has done nothing wrong." He then said to Jesus, "Lord, remember me when you come in your Kingdom."

And Jesus said to him, "Amen I tell you: today, you will be with me in Paradise."

It was now about the sixth hour, and darkness came over the whole land until the ninth hour. *Glory be to God forever.*

John 19:13-27

A reading from the Holy Gospel according to Saint John.

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called "The Pavement," and in Hebrew, "Gabbatha." Now it was the Preparation Day of the Passover, at about the sixth hour. He said to the Jews, "Behold, your King!"

But they shouted, "Away with him! Away with him! Crucify him!"

Pilate asked them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Caesar!" And so, Pilate delivered Jesus to them, to be crucified. Accordingly, the guards

took Jesus and led him away. He went out, bearing his cross, to the place called “The Place of a Skull,” which is called in Hebrew, “Golgotha.” There, they crucified him, and along with him two other men, one on each side and Jesus in the middle. Pilate also wrote a notice and had it placed on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription because the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek. Then, the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘he said, I am King of the Jews.’”

Pilate answered, “What I have written, I have written.”

After the soldiers had crucified Jesus, they took his garments and divided it into four parts, to every

soldier a part; with the tunic remaining. Now, the tunic was without seam, woven from the top throughout. Then, they said to one another, “Let us not tear it, but cast lots for it to decide whose it will be!” This was to fulfill the Scripture which says:

*They have divided my garments
among them and
for my cloak they cast lots.*

And this is what the soldiers did. But there were standing by the cross of Jesus his mother, and his mother’s sister (Mary the wife of Clopas), and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, “Woman, behold your son!” Then he said to the disciple, “Behold, your mother!” And from that hour, the disciple took her to his own home. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. If not continuing directly to the next hour, the service is concluded as follows: The appropriate (evening or morning) Great Litany is prayed (see page 15). The Conclusion (page 18) is said. The End-of-Service hymn (page 20) is sung. The presbyter gives the Paschal Blessing (page 21).

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. Then the Great Litany (see page 15) is prayed. “Kyrie eleison” is said 12 times, accompanied by cymbals, then the presbyter gives the Paschal Blessing (page 21).

Introduction to the Tribute to the Thief

The Introduction to the Tribute is sung in the mourning tune:

Remember me, my Lord,	Ari pa mev-ee O pa Chois:	Ἀριπαμεὲν ὦ Παβοῖς:
when You come in Your Kingdom.	Ak shan ee khen Tek Met-ooro.	ἀκῶανι ᾗθεν τεκμετοῦρο.

Remember me, my King,	Ari pa mev-ee O pa Ooro:	Ἀριπαμεὲν ὦ Παοῦρο:
when You come in Your Kingdom.	Ak shan ee khen Tek Met-ooro.	ἀκῶανι ᾗθεν τεκμετοῦρο.

Remember me, O Holy,	Ari pa mev-ee O Fi Eth-	Ἀριπαμεὲν ὦ φηεθοῦαβ
when You come in Your Kingdom.	owab: Ak shan ee khen Tek Met-ooro.	ἀκῶανι ᾗθεν τεκμετοῦρο.

The Tribute to the Thief

The Tribute is chanted by the presbyter. The people respond by saying "Remember me..." in the characteristic tune, following each verse:

O King of kings and Lord of lords, Christ our God, You remembered the thief who believed in You upon the Cross: Remember us in Your Kingdom.

Who has ever seen a thief believe in a King, like that thief, who by his faith stole the Kingdom of heaven and the Paradise of Joy?

Because of your works, O thief, you were nailed to the cross as one who is condemned. But, through your faith, you were made worthy of grace, joy, the Kingdom of heaven and the Paradise of Joy.

Blessed are you, O saintly thief, and blessed is your tongue which has spoken well. Through it, you were made worthy, indeed, of the Kingdom of heaven and the Paradise of Joy.

O blessed thief, what have you seen and what have you beheld? You confessed Christ crucified in the flesh, as King of Heaven and God of all.

You did not see Christ our God transfigured on the holy mount, in the glory of His Father. Look, you have seen Him crucified on Calvary, and did cry out, saying—

You saw heaven and earth tremble, the sun and the moon darkened, those who slept arise, the rocks broken and the veil of the temple torn in two: you believed and cried out, saying—

“Amen I say to you,” said the Lord, “Today you will be with Me in My Paradise, and inherit My Kingdom.” The disciple denied, but the thief cried out, saying—

Blessed are you, O Dimas the thief—more so than anyone on earth—for you have been granted a means that no other has. You spent all your days you as a thief in the woods of Jerusalem; one word you have spoken to the Lord, and He sent you into Paradise.

It happened when our Saviour was nailed unto the Cross, that there were two thieves crucified with Him—one on the right and another on the left. Then Dimas, the thief on the right, cried out, saying—

Then our Saviour said to him, “Today you will be with Me in My Paradise, and be comforted.” We pray to Him Who was lifted upon the tree of the Cross; Who has shed His Divine Blood on our behalf, and abolished death by His death, to forgive us our sins and preserve the lives of my fathers and brethren who are gathered in this church, the young and the old. All say: Amen.

The Ninth Hour of Great and Holy Friday

The lamps and candles are lit, and the prophecies are read:

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the ninth hour of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Jeremiah 11:18-12:13

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

O Lord, teach me, and I will know;	and let us utterly destroy him from the land of the living,
then I saw their doings.	and his name will no longer be remembered!”
But I, like an innocent lamb led to the slaughter, did not know.	O Lord, Who judges righteously,
They devised an evil scheme against me, saying,	testing the kidneys and heart,
“Come and let us put wood into his bread,	let me see Your vengeance upon them,
	for I have declared my righteous plea to You.

Therefore, this is what the Lord says concerning the men of Anathoth, who seek my life, who say, “You will not prophesy in the name of the Lord, and if you do, you will die by our hands”—look, I will visit them; their young men will die by the sword, and their sons and daughters will die of famine, and there will be no remnant *left* of them, because I will bring evil upon the inhabitants in Anathoth, in the year of their visitation.

You are righteous, O Lord,
because I may make my defense to You,
yes, I will speak to You *of* judgments.

Why *is it* that the way of ungodly *men* prospers?

That all who deal treacherously flourish?

You planted them, and took taken root;

they have begotten children, and produced fruit;

You are near to their mouth,
and far from their minds.

But You, O Lord, know me;

You have tested my heart before You.

Purify them for the day of their slaughter.

How long will the land mourn,
and the grass of the field wither
from the wickedness of those who in it?

Animals and birds are utterly destroyed,

because *the people* said, “God will not see our ways.”

Your feet run, and grow weary;
how will you prepare for horses?
and you trust in a land of peace;
how will you do in the roaring of Jordan?

Because even your brethren and the house of your father,

even they have dealt treacherously with you;

and they have cried out;
they are gathered together in pursuit of you;

do not trust them,
though they will speak good things to you.

I have forsaken my house;
I have left my heritage;
I have given my beloved one
into the hands of her enemies.
My inheritance has become to Me
like a lion in a forest;
she has given her voice against Me;

therefore, I hated her.
Is not my inheritance like hyena’s
cave to Me,

or a cave all round her
Go, gather all the animals of the field together,

and let them come to devour her.
Many shepherds have destroyed
My vineyard;

they have defiled My portion;
they have made My desirable portion

an impassible desert;
 it is made a complete ruin;
 for My sake the whole land has
 been utterly ruined,
 because there is no one who lays
the matter to heart.
 The spoilers have come to every
 passage in the desert,
 for the sword of the Lord will
 devour

from one end of the land to the
 other;
 no flesh has any peace.
 Sow wheat, and reap thorns;
 their farms will not profit them.
 be ashamed of your boasting,
 of reproach before the Lord.
Glory to the Holy Trinity.

Zechariah 14:5d-11

From the book of Zechariah the Prophet. His blessing be upon us. Amen.

And the Lord my God will come,
 and all the saints with him. And on
 that day that there will be no light,
 and there will be cold and frost for
 one day, and that day *is* known to the
 Lord, and *it will* not *be* day or night,
 but towards evening it will be light.

And in that day living water will
 come forth out of Jerusalem, half of it
 toward the eastern sea, and half of it
 toward the western sea; and it will be
 so in both summer and spring. And
 the Lord will be king over all the
 earth, in that day there will be one

Lord, and His Name one Name,
 encircling all the earth, even the
 wilderness from Gabe unto Remmon,
 south of Jerusalem. But Rama will
 remain in its place; from Benjamin's
 Gate to the place of the First Gate; to
 the Gate of the Corners, and to the
 Tower of Hananeel, as far as the
 king's vinepresses, they will dwell in
 the city, and there will be no more
 anathema {curse}, and Jerusalem will
 dwell securely.

Glory to the Holy Trinity.

The Paschal Doxology (page 6) is chanted. The following hymn is then sung while the priest offers incense.

The golden censer is the
 Virgin:
 her aroma is our Saviour.
 She gave birth to Him;
 He saved us and forgave
 us our sins.

Ti shoori en noob té ti
 Parthenos:
 pes aromata pe pen Sotir:
 As misi Emmof: Af soti
 emmon:
 af ka nen novi nan evol.

†ΨΟΥΡΗ ἩΝΟΥΒ ΤΕ
 †ΠΑΡΘΕΝΟΣ:
 ΠΕΣΑΡΩΜΑΤΑ ΠΕ
 ΠΕΝΣΩΤΗΡ:
 ΑΣΜΙΣΙ ὤΜΟΦ ΑΓΩΤ
 ὤΜΟΝ:
 ΟΥΟΥ ΑΓΧΑ ΝΕΝΝΟΒΙ
 ΝΑΝ ΕΒΟΛ.

The following hymn is sung:

This is He Who offered
Himself an acceptable sacrifice
upon the Cross,
for the salvation of our race;

Fai-et af enf é-epshoi:
en oo-thisia es-ship:
hijen pi Stavros:
kha ep oo-gai em pen génos:

ΦΑΙ ΕΤΑΦΕΝΥ Ε ΠΩΩΙ:
ΝΟΤΘΥΓΙΑ ΕΣΩΗΠ:
ΒΙΧΕΝ ΠΙΣΤΑΥΡΟΣ:
ΣΑ ΠΟΥΧΑΙ ΞΠΕΝΣΕΝΟΣ.

and His Good Father
smelled His sweet savour
in the evening,
on Golgotha.

af sholem Erof
enjé Pef Yot en Aghathos:
em ef nav enté han aroohi:
hijen ti Golgotha.

ΑΦΩΩΛΕΥ ΕΡΟΦ
ΝΣΕ ΠΕΦΙΩΤ ΝΑΣΑΘΟΣ:
ΞΦΗΝΑΥ ΝΤΕ ΒΑΝΑΡΟΥΒΙ:
ΒΙΧΕΝ ΤΣΟΛΣΟΘΑ.

We worship You, O Christ,
with Your Good Father
and the Holy Spirit,
for You have been crucified
and saved us. (Have mercy
on us.)

Ten oo-osht Emmok:
O Pi Khristos:
nem Pek Yot en Agathos:
nem pi Pnevma Eth-owab:
je av ashk ak soti emmon.
(Nai nan.)

ΤΕΝΟΥΩΥΤ ΞΜΟΚ Ξ
ΠΙΧΡΙΣΤΟΣ:
ΝΕΥ ΠΕΚΙΩΤ ΝΑΣΑΘΟΣ:
ΝΕΥ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ:
ΣΕ ΑΥΑΥΚ ΑΚΣΩΤ ΞΜΟΝ.
(ΝΑΙ ΝΑΝ).

The Pauline Epistle

Following this, the Introduction to the Pauline Epistle is sung:

The epistle of our teacher Paul.
May his holy blessing be with us.
Amen.

Ti epistoli enté pen sakh
Pavlos:
Eré pef esmoo eth-owab
shopi neman. Amen.

ΤΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΣΑΘ
ΠΑΥΛΑΟΣ:
ΕΡΕ ΠΕΦΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ
ΝΕΜΑΝ ΑΜΕΝ.

Paul, a servant of our Lord Jesus
Christ,
called to be an Apostle,
separated unto the Gospel of
God.

Pavlos ef vok em pen
Chois Isos Pi Khristos:
pi Apostolos et thahem:
fi-et av thashf pi hi
shennoofi enté Ef Noo-
ti.

ΠΑΥΛΟΣ ΦΒΩΚ ΞΠΕΝΘΟΙΣ
ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ
ΠΙΑΠΟΣΤΟΛΟΣ ΕΤΘΑΒΕΥ
ΦΗΕΤΑΥΘΑΥΦ
ΕΠΙΒΙΨΕΝΝΟΥΦΙ ΝΤΕ
ΦΝΟΥΤ.

Philippians 2:4-11

A chapter from the First Epistle of our teacher Paul to the Philippians. His blessing be upon us. Amen.

Do not just look after you own selfish interests but each one of you should consider the interests of others.

Let the following be in your mind, which was also in [the mind of] Christ Jesus. He who existed in the form of God did not consider equality with God something to be exploited. Instead, he emptied himself, taking the form of a servant, being made in the likeness of men. And being found

in human form, he humbled himself, becoming obedient to [the point of] death, even death on the cross! Therefore, God highly exalted him, and gave him the Name which is above every name; so that at the Name of Jesus every knee should bow in heaven, on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

*The grace of God the Father be with you all.
Amen.*

Amen.

The troparia of the ninth hour (afternoon) are read in their tune for this day:

Presbyter:

You tasted death in the flesh at the ninth hour for our sakes, we the sinners; slay our carnal thoughts, O Christ our God, and deliver us.

People:

You tasted...

Presbyter:

Let my supplication come near before You, O Lord; give me understanding according to Your word. My petition will come before You; revive me according to Your word.

People:

Glory be to the Father Doxa Patri ke Eio ke
and to the Son and to the Agio Pnevmati.
Holy Spirit.

ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ
ΑΓΙΩ ΠΝΑΤΙ.

Presbyter:

You gave up the Spirit into the hands of the Father when You hung upon the Cross at the ninth hour, and led the thief who hung with You into Paradise; do not forget me, O Good One. Do not forget me, but purify my soul and enlighten my understanding. You will make me a partaker of the graces of Your immortal Mysteries, that when I have tasted of Your goodness, I might offer to You praise

without ceasing; I will long for Your beauty above all things. O Christ our God, deliver us.

People:

Both now, and always, Ke nyn ke a-ee ke ees **ΚΕ ΝΥΝ ΚΕ ΑΙ Κ ΙCΤΟΥC**
and unto the ages of ages. toos é-onas ton é-onon. **ΕΩΝΑC ΤΩΝ ΕΩΝΩΝ ΑΜΕΝ.**
Amen. Amen.

Presbyter:

You were born of the Virgin for our sakes, and have tolerated the Cross, O Good One. You have slain death by Your death, and manifested forth the Resurrection. O God, do not leave those whom You have created with Your hands behind; show forth Your love toward mankind, O Good One, and accept the supplications of Your Mother on our behalf.

O our Saviour, save a humble people. Do not leave to the end, and do not give us up to the age; do not make Your Covenant void. Do not take away Your mercy from us, for the sake of Abraham Your beloved, Isaac Your servant and Israel Your holy one.

People:

Both now, and always, Ke nyn ke a-ee ke ees **ΚΕ ΝΥΝ ΚΕ ΑΙ Κ ΙCΤΟΥC**
and unto the ages of ages. toos é-onas ton é-onon. **ΕΩΝΑC ΤΩΝ ΕΩΝΩΝ ΑΜΕΝ.**
Amen. Amen.

Presbyter:

When the thief saw the Author of Life hanging on the Cross, he said, "If He Who is hanging with us were not God, Who was Incarnate, the sun would not have hidden its rays, and the earth would not had quaked trembling. But You Who is able to do everything, and Who tolerates everything, remember me, O Lord, when You come into Your Kingdom."

People:

Glory be to the Father Doxa Patri ke Eio ke **ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΕΙΩ ΚΕ**
and to the Son and to the Agio Pnevmati. **ΑΣΙΩ ΠΝΑΤΙ.**
Holy Spirit.

Presbyter:

You received the confession of the thief upon the Cross, receive us, O Good One, we who have fallen under sentence of death because of our sins. We acknowledge our sins with him, confessing Your Divinity, crying to You with him, saying, "Remember us, O Lord, when You come into Your Kingdom."

People:

Both now, and always, Ke nyn ke a-ee ke ees **ΚΕ ΝΥΝ ΚΕ ΑΙ Κ ΙΣΤΟΥΣ**
and unto the ages of ages. toos é-onas ton é-onon. **ΕΩΝΑΣ ΤΩΝ ΕΩΝΩΝ ΑΜΕΝ.**
Amen. Amen.

Presbyter:

When the Mother saw the Lamb and the Shepherd, the Saviour of the world hanging on the Cross, she said, weeping, “The world indeed rejoices, for it has received salvation. But my bowels burn seeing Your crucifixion, which You have endured patiently for all, O my Son and my God!”

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the ninth hour of Great Friar of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically.

The Trisagion is now sung in the mourning tune, with the words “O stavrothis di imas” repeated three times. Then, the psalm is sung:

Holy God,	Agios O Thé-os:	ΑΓΙΟΣ Ο ΘΕΟΣ:
Holy Mighty,	Agios Ees-shiros:	ΑΓΙΟΣ ΙΣΧΥΡΟΣ:
Holy Immortal,	Agios Athanatos:	ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ:
Who was crucified for us,	O stavrothis di imas:	Ο ΣΤΑΥΡΩΘΙΣ ΔΙ ΗΜΑΣ:
have mercy upon us.	eleison imas.	ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God,	Agios O Thé-os:	ΑΓΙΟΣ Ο ΘΕΟΣ:
Holy Mighty,	Agios Ees-shiros:	ΑΓΙΟΣ ΙΣΧΥΡΟΣ:
Holy Immortal,	Agios Athanatos:	ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ:
Who was crucified for us,	O stavrothis di imas:	Ο ΣΤΑΥΡΩΘΙΣ ΔΙ ΗΜΑΣ:
have mercy upon us.	eleison imas.	ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God,	Agios O Thé-os:	ΑΓΙΟΣ Ο ΘΕΟΣ:
Holy Mighty,	Agios Ees-shiros:	ΑΓΙΟΣ ΙΣΧΥΡΟΣ:
Holy Immortal,	Agios Athanatos:	ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ:
Who was crucified for us,	O stavrothis di imas:	Ο ΣΤΑΥΡΩΘΙΣ ΔΙ ΗΜΑΣ:
have mercy upon us.	eleison imas.	ΕΛΕΗΣΟΝ ΗΜΑΣ.

The Ninth Hour of Great and Holy Friday

Glory be to the Father and to	Doxa Patri ke Eio:	Δοξα Πατρι κε Υιω
the Son	ke Agio Pnevmati:	κε ἁγιω Πνευματι:
and to the Holy Spirit,	ke nyn ke a-ee:	κε νυν κε ἁι
both now, and always,	ke ees toos é-onas ton	κε ις τοϋς ἐωνας των
and unto the ages of ages.	é-onon:	ἐωνων:
Amen. O Holy Trinity, have	Amen: Agia Trias: eleison	ἀμην. Ἁγια Τριας
mercy upon us.	imas.	ἐλεησον ἡμας.

The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 68:2, 3a, 22

A Psalm of David.

Save me, O God,
for the waters have come in, even to my soul.
I am stuck in [mire of death].
They gave me gall for my food,
and in my thirst they gave me vinegar to drink.

Alleluia.

ψαλμος το δαυιδ.

Ὡτανθοι Φνοϋτ̃ γε ἄθανωωϋ γε ἐδοϋν ψα ταψϋχη:

λιθωλς θεν τ̃εϋλη ὑψωϋ.

Οϋοϋ αϋτ̃ ἡνοϋαϋι ἐταθρε:

οϋοϋ αϋτ̃ωι ἡνοϋεωχ θεν παιβι:

ἁλ̃.

Matthew 27:46-50

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

About the ninth hour, Jesus cried with a loud voice, “Eli, Eli, lama sabachthani?” That is, “My God, my God, why have you forsaken me?”

Some of those who stood there heard it and said, "This man is calling Elias!"

Immediately, one of them ran to take a sponge; he filled it with vinegar, put it on a reed, and gave

him to drink. But the others said, "Let him be. Let us see whether Elias comes to save him."

Jesus cried again with a loud voice, and yielded up his spirit. *Glory be to God forever.*

Mark 15:34-37

A reading from the Holy Gospel according to Saint Mark.

At the ninth hour, Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why have you forsaken me?"

Some of those who stood by, when they heard this, exclaimed, "Behold, he is calling Elias!"

One [of them] ran to fill a sponge with vinegar. He put it on a reed and gave it to Jesus to drink. Then he said, "Let us leave him alone and see if Elias will come to take him down."

But Jesus cried out with a loud voice and gave up the spirit. *Glory be to God forever.*

Luke 23:45-46

A reading from the Holy Gospel according to Saint Luke.

The sun was darkened, and the veil of the sanctuary was torn in two. Crying with a loud voice, Jesus said,

"Father, into your hands I commit my spirit!" Having said this, he breathed his last. *Glory be to God forever.*

John 19:28-30

A reading from the Holy Gospel according to Saint John.

After this, perceiving that all things were now accomplished, and so that the Scripture might be fulfilled, Jesus said, "I am thirsty." Now, a vessel full of sour wine had been placed there; so the soldiers put

a sponge full of the sour wine on [a stick of] hyssop and held it at his mouth. Then, after Jesus received the sour wine, Jesus said, "It is accomplished!" And he bowed his head and gave up his spirit. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. Then the Great Litany (see page 15) is prayed. "Kyrie eleison" is said 12 times, accompanied by cymbals, then the presbyter gives the Paschal Blessing (page 21).

The Eleventh Hour of Great and Holy Friday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the eleventh hour of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Exodus 12:1-14

From the book of Exodus of Moses the Prophet. His blessing be upon us. Amen.

And the Lord spoke to Moses and Aaron in the land of Egypt, saying, "This month *will be* for you the beginning of months; it is the first to you among the months of the year. Speak to all the congregation of the children of Israel, saying, 'On the tenth *day* of this month let them take, each man a lamb according to the houses of their families, every man a lamb for his household. And if they are too few in a household, so that there are not enough for a lamb, he will join his neighbor that lives near to him with himself, according to the number of souls, every one according to what is sufficient for a lamb. It will be an unblemished lamb, a one-year-old male. You will take it from the lambs and the kids. And it will be kept by you until the fourteenth of this month, and all the multitude of the congregation of the children of Israel will kill it towards evening. And they will take some of the blood, and put it on the two door-posts, and on the lintel, in the whichever houses they eat them. And they will eat the

meat this night, roasted with fire, and they will eat unleavened *bread* with bitter herbs. You will not eat from it raw, or boiled in water, but only roasted with fire, the head with the feet and the entrails. Nothing will be left of it until the morning, and you will not break a bone of it. But that which remains of it until the morning, you will burn with fire. And you will eat it like this: your loins girded, and your sandals on your feet, and your staffs in your hands, and you will eat it in haste. It is the Lord's Pascha. And I will pass through the land of Egypt in that night, and will strike every first-born in the land of Egypt, both man and animal; and I will execute vengeance against all the gods of Egypt: I *am* the Lord. And the blood will be a sign for you on the houses in which you are; and I will see the blood, and I will protect you, and there will not be a plague of destruction upon you, when I strike in the land of Egypt. And this day will be a memorial to you, and you will keep it as a feast to the Lord

throughout your generations. You will keep it as a feast as an everlasting

ordinance.

Glory to the Holy Trinity.

The Homily

A homily of our saintly father, Abba Athanasius the Apostolic. May his blessing be with us. Amen.

Oo-kateekheesis enté pen Yot ethowab Abba Athanasius pi Apostolicos: erpenefsmoo ethowab shopi neman. Ameen.

ΟΥΚΑΤΗΧΗCIC ἸΝΤΕ
ΠΕΝΙΩΤ ἘΘΟΥΑΒ ΑΒΒΑ
ΑΘΑΝΑΣΙΟΣ
ΠΙΔΠΟCΤΟΛΙΚΟC:
ἘΡΠΕΝΕΨΜΟΥ ἘΘΟΥΑΒ
ΩΩΠΙ ΝΕΩΔΗ ΔΥΗΝ.

It is written in the books, that if our souls are bound by the Law of God, then the powers of darkness cannot prevail over us. But, if we depart away from God, they will overpower us.

Therefore, if you wish to be saved, meditate on God's rich love and wisdom. Stretch your hands in the likeness of the Cross to cross over that great sea which is this world, and thus reach God. Stay away from those things that hinder you from crossing over, such things as belong to those who are outside the catholic Church. I mean, disbelief, fornication, gossip, and love of mon-ey, which is the root of all evil.

Behold, the sign of the Cross is spread over all the creation! For, if

the sun stretches not its rays, it cannot give light, and so too the moon. The birds also, if they stretch not their wings, cannot fly, and the ships too, if they stretch not their sails, cannot sail.

Behold, Moses, the archprophet, when he spread his arms, conquered Amalek; and Thekla, when she was thrown unto the lions, was saved through the sign of the Cross.

Find your comfort in the Church, where you are nourished by the scripture, and by the heavenly bread, and the blood of Christ.

Let us conclude the homily of our saintly father Abba Athanasius, who enlightened our minds and the eyes of our hearts, in the Name of the Father, the Son and the Holy Spirit: One God. Amen

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the eleventh hour of Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or chanted in the mourning tune.

The Gospel

Psalm 142:6a, 7, 30:6

A Psalm of David.

I spread forth my hands to You;
Hear me quickly, O Lord:
my spirit has failed.
Do not turn Your face from me,
lest I become like those who go down to the pit.
I will entrust my spirit into Your hands;
You have redeemed me, O Lord God of truth.

Alleluia.

ψαλμος το δαυιδ.

Διψῶν ἤναξις ἐπῴωι ἁροκ:
σωτεμ εροι ἡχῶλεμ Πβοις χε αῤμοτηκ ἡχε παπνευμα:
Ἰπερτασθῶ ὑπεκβο σαβολ ὡμοι:
οτορ ἡταερ ὑφρητ ἡνηεθνα ἐδρη ἐφλακκος:
αλ.

Εἰεχω ὑπὰ πνευμα θεν νεκσις:
ακοττ Πβοις Φνοτ ἡτε τμεθωμι.
αλ.

The Introduction to the Gospel (page 7) is sung.

Matthew 27:51-56

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

Behold, the veil of the sanctuary was torn in two from the top to the bottom. The earth quaked and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were

raised and came out of the tombs after his resurrection. (They entered into the holy city and appeared to many). Now, when the centurion and those who were with him watching Jesus saw the earthquake and the

things that were taking place, they became extremely fearful and said, "Truly, this was the Son of God."

Many women who had followed Jesus from Galilee to serve him were

there, watching from afar. Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee. *Glory be to God forever.*

Mark 15:38-41

A reading from the Holy Gospel according to Saint Mark.

The veil of the sanctuary was torn in two from the top to the bottom. When the centurion who stood there in front of Jesus saw that he had cried out like this and breathed his last, he said, "Truly this man was Son of God!"

There were also women watching from afar, among whom were Mary

Magdalene, Mary the mother of James the less and of Joses, and Salome. When Jesus was in Galilee, they had followed him and served him; along with many other women who had come up with him to Jerusalem. *Glory be to God forever.*

Luke 23:47-49

A reading from the Holy Gospel according to Saint Luke.

When the centurion saw what had taken place, he glorified God, saying, "Certainly, this was a righteous man." When all the multitudes that had come together to see this saw what had happened, they returned home

beating their breasts. But all those who knew him and the women who followed with him from Galilee, stood at a distance, watching these things. *Glory be to God forever.*

John 19:31-37

A reading from the Holy Gospel according to Saint John.

Because it was the Day of Preparation, in order that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a great day), the Jews asked Pilate that the legs [of those crucified] might be broken, and that they might be

removed. Therefore, the soldiers came and broke the legs of the first who has been crucified with Jesus, then the legs of the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. However, one of the soldiers

pierced his side with a spear, and immediately, blood and water came out. He who has seen [this] has borne witness, and his testimony is true. He knows that he tells the truth, so that you may believe. For these things

happened so that the Scripture might be fulfilled, "Not one of his bones will be broken." Again, another Scripture says, "They will look on him whom they pierced." *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. Then the Great Litany (see page 15) is prayed. "Kyrie eleison" is said 12 times, accompanied by cymbals, then the presbyter gives the Paschal Blessing (page 21).

The Twelfth Hour of Great and Holy Friday

The Crucifixion Icon is removed, the curtains of the Sanctuary are opened, and the Burial Icon is taken into the Sanctuary and placed on the south side of the altar. Two lit candles are placed next to it, one on the east side and one on the west side. Two deacons remain in the Sanctuary.

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the twelfth hour of Great Friday of the Holy Pascha. May its blessing be upon us. Amen.

Lamentations 3:1-66

From the Lamentations of Jeremiah the Prophet. His blessing be upon us. Amen.

(Ⲅ) I am the man who sees poverty
by the rod of His wrath upon me.
He has taken me, and led me away
into darkness, and not light.
Surely, He has turned His hand
against me
all day long.

(Ⲃ) He has made my flesh and my
skin old;
he has broken my bones.
He has besieged me, and sur-
rounded my head;

He has worn me down with hard-
ships.

He has set me in dark places,
as those long dead.

(ⲗ) He has hedged me in, and I
cannot go forth;

He has made my brass *chain* heavy;
indeed, *though* I cry out and shout
for help,

He shuts out my prayer;

He has walled in my ways; He has
fenced in my paths;

He has troubled me.

(7) He is a she-bear lying in wait
for me,
like a lion in a hidden place.
He pursued *me* after I departed,
and pulled me down;
He has utterly ruined me.
He has bent his bow, and set me
as a target for the arrow.

(8) He has caused the arrows of
his quiver
to enter into my kidneys.
I became a laughing-stock to all
my people,
and their song all the day.
He has filled me with bitterness;
He has made me drunk with gall.

(9) And He has broken my teeth
with gravel;

He has fed me with ashes.
He has also thrust my soul from
peace;
I forgot good things.
And I said, "my victory has per-
ished,
as has my hope from the Lord.

(10) I remembered by reason of my
poverty,
and because of my persecution,
I remembered my bitterness and
gall,
and my soul will meditate with me.
I will fix this in my heart;
therefore I will endure.

(11) *It is* the mercies of the Lord,
that He has not failed me,

that His compassions are not ex-
hausted.

They are new every morning;
great is your faithfulness.

"The Lord is my portion," says my
soul,
"therefore will I wait for Him."

(12) The Lord is good to them that
wait for Him,
to the soul that will seek him;
is good, and I will wait for,
and quietly expect the salvation of
the Lord.

It is good for a man
when he bears a yoke in his youth.

(13) He will sit alone, and be silent,
because he has borne *it* on him-
self.

He will give *his* cheek to one who
strikes him,
and he will be filled with insults.
Yet the Lord will not reject him
forever.

(14) For He who has humbled will
have compassion,
according to the abundance of His
mercy.

He has not answered *in anger* from
his heart,
though he has humbled the chil-
dren of a men.

(15) To humble all the prisoners of
the earth
under His feet,

to turn aside the judgment of a
man

before the face of the Most High,
to condemn a man
before he is judged—
the Lord has not commanded.

(2) Who has spoken this, and it
happened?

The Lord has not commanded it.
Evil and good will not come forth
from the mouth of the Most High.
Why should any living person
complain,
a man concerning his sin?

(1) Our way has been searched out
and examined,
therefore we will turn to the Lord.
Let us take up our hearts and *our*
hand
to the high One in heaven.
We have sinned, we have embittered
you;
and you were not appeased.

(D) You have visited *us* in wrath,
and driven us away.
You have killed; You have not
spared.
You have veiled yourself with a
cloud
because of prayer,
that I might close my eyes, and be
rejected.

(3) You have placed us *alone* in the
midst of the nations.

All our enemies have opened their
mouth against us.

Fear and a pit have come upon us,
Lifting up and destruction.

My eyes will pour down torrents
of water,
for the destruction of the daughter
of my people.

(5) My eyes are drowned *with tears*,
and I will not be silent,
so there will be no rest,
until the Lord bends down,
and beholds from heaven.
My eye will strip my soul bare,
because of all the daughters of the
city.

(3) My enemies hunted me
like a sparrow, without cause;
they condemned my life to death
in the pit,
and laid a stone over me.
Water flowed over my head;
I said, “I am rejected.”

(7) I called on Your Name, O
Lord,
from the lowest pit.
You heard my voice;
do not close your ears to my sup-
plication!
You came near to help me
in the day when I called upon
You;
You said to me, “Do not fear.”

(7) O Lord, You have pleaded the
case for my soul;

You have redeemed my life.
 You have seen my troubles, O
 Lord;
 You have judged my cause.
 You have seen all their vengeance,
 all their plots against me.

 (Ψ) You have heard their insults,
 all their plots against me,
 the lips of those who rose up
 against me,
 and their machinations against me
 all day long,
 as they sit down and rising up.

Look upon their eyes.

 (ŋ) You will render a repayment to
 them, O Lord,
 according to the works of their
 hands.
 You will repay them Your hard-
 ship
 as a covering for them.
 You will pursue them in anger,
 and exterminate them
 from under the heaven, O Lord.
Glory to the Holy Trinity.

Presbyter:

Lord have mercy. Lord have mercy. The doxology of the twelfth hour of
 Great Friday of the Holy Pascha. Its blessings be with us. Amen. Our Father...

*The Paschal Doxology (page 6) is chanted twelve times antiphonically. The psalm is sung in the Athribic
 tune. The Introduction to the Gospel (page 7) is read, or sung in the same tune. The Gospels are read, or
 chanted in the mourning tune.*

The Gospel

Psalm 87:7, 22:4ab, 44:7, 9

A Psalm of David.

They laid me in the deepest pit,
 in dark places and in the shadow of death.
 For even though I walk through the shadow of death,
 I will fear no evils, for You are with me.
 Your throne, O God, is forever and ever; [*Alleluia.*]
 the sceptre of Your Kingdom is a sceptre of justice.
 Your garments are fragrant with myrrh, stacte and cassia.
Alleluia.

ψαλμος το Δαβιδ.

Ἀρχατ ὅθεν οὐλακκος ἐρσαπεσχη:

ὅθεν ὁδωμὰ ἡχακι νεμ ἡδῆιβι ἡψομω:

Ἐωωπ αἰωδανωωπι ὅθεν ἡμῆτ ἡδῆιβι ἡψομω:

ἡναερζοτ ὁδῶτη ἡδαν πετρωοτ χε ἡθοκ ἡχη νεμῆι:

Πεκῆρονος ἡνωτ ὡα ἡνεζ ἡτε ἡιῆνεζ.

Οωοζ πιῶβωτ ἡψωορτεν πε πιῶβωτ ἡτε τεκμετορπο.

Οὐτῶρνα νεμ οὐτῶτακτη νεμ οὐκασιὰ ἐβωλῶθεν νεκῶβωσ:

ᾱᾱ.

The Introduction to the Gospel (page 7) is sung.

Matthew 27:57-61

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

When evening came, a rich man from Arimathea, named Joseph, who himself was also a disciple of Jesus arrived. This man went to Pilate, asked for the body of Jesus and Pilate gave order that the body be delivered [to him]. Joseph took the body, wrapped it in a clean linen cloth, and

laid it in his own new tomb, which he had carved out in the rock. He then rolled a great stone to the door of the tomb and departed. Mary Magdalene was there, and also the other Mary, sitting opposite the tomb. *Glory be to God forever.*

Mark 15:42-16:1

A reading from the Holy Gospel according to Saint Mark.

Evening had now come. Because it was the Preparation Day, (the day before the Sabbath), Joseph of Arimathea, (a prominent council member who was also looking for the Kingdom of God,) came forward. He boldly went in to Pilate and asked for

Jesus' body. Pilate wondered if Jesus was already dead. Calling the centurion, he asked him whether Jesus had been dead for a long time. Having been assured of this by the centurion, he granted the body to Joseph.

So Joseph bought fine linen, took Jesus down and wrapped him in the linen cloth. Having placed him in a tomb which had been cut out of a rock, he rolled a stone against the door of the tomb. Mary Magdalene

and Mary, the mother of Jesus, saw where Jesus was laid.

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices in order to come and anoint him. *Glory be to God forever.*

Luke 23:50-56

A reading from the Holy Gospel according to Saint Luke.

And now, there was a man named Joseph, who was a member of the council, a good and righteous man (who had not consented to their counsel and deed). He was from Arimathea, a city of the Jews, and he was also waiting for the Kingdom of God. This man went to Pilate and asked for Jesus' body. He took it down and wrapped it in a linen shroud and laid him in a tomb that

was cut in stone, where no one had ever been laid. It was the [day of the] Preparation, and the Sabbath was drawing near. The women who had come with him out of Galilee, followed [Joseph] and saw the tomb, and how his body was laid. They returned, and prepared spices and ointments. On the Sabbath, they rested according to the commandment. *Glory be to God forever.*

John 19:38-42

A reading from the Holy Gospel according to Saint John.

After these things, Joseph of Arimathea (who was a disciple of Jesus but secretly for fear of the Jews) asked Pilate for permission to take away the body of Jesus. Pilate gave him permission, and so Joseph came and took away his body. Nicodemus (who earlier had come to Jesus by night) also came and brought a mixture of myrrh and aloes, about a hundred Roman pounds. Then, they

took Jesus' body and wrapped it in linen cloths with the spices, according to the burial custom of the Jews. Now, there was a garden at the place where Jesus had been crucified. In the garden, there was a new tomb in which no one had ever yet been laid. Then, because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there. *Glory be to God forever.*

The Introduction to the Commentary (page 7) may be chanted. The Commentary may be read (see page 9). The Ending of the Commentary (page 9) may be chanted. Then the Great Litany (see page 15) is prayed.

“Kyrie Eleison” is recited 100 times each, facing East, then West, then North, then South, with prostrations (metanoias), then 12 more times facing East, accompanied by cymbals. This is followed by the Burial Procession, in which the priest and deacons circle the altar three times, carrying the Cross and the Crucifixion Icon. Then, they circle the nave three times, and the altar once more, singing, “Kyrie eleison.” The presbyter wraps the Burial Icon in white linen, while the following hymn is sung:

“Golgotha” in Hebrew, “Kranion” in Greek, is the place where You were crucified, O Lord. You stretched out Your hands. They crucified two thieves with You: one on Your right and one on Your left, and You in the midst, O Good Saviour.

Golgotha em met-Hebré-
os: pi Kranion em met-
Ooynin: pi ma et av ashk
Ep Choïs en khitf: Ak
forsh en Nek jij: evol av
ishî Nemak en kesoni
ethnav: sa Tek owi-nam
nem sa Tek gachi: Enthok
ekchi khen toomeeti O pi
Sotir en Aghathos

ΣΟΛΣΟΘΑ ὡμετ
ζεβρεος: πικρανιον
ὡμετογεινιν:
πιμαεταγαβκ ποc
ἠδῆτη: ακφωρβ
ἠνεκχιζ ἐβολ ατιβι
νεμδακ ἠκεconi β:
χατεκοῖ ναμ νεμ
σατεκ χαδῆ: ἠθοκ
εκχη δεν τοῦμη†
ὠπιωτηρ ἠὰσαθος.

Glory be to Father...

Doxa Patri...

Δοξα πατρι...

The thief on the right cried out, saying, “Remember me, O my Lord. Remember me, O my Saviour. Remember me, O my King, when You come in Your Kingdom.” The Lord answered him in a gentle voice, “Today you will be with Me in Paradise.”

Af osh evol enjé pi soni:
et sa owi-nam efgo
emmos: Je “Ari pa mev-ee
O pa Choïs: Ari pa mev-
ee O pa Sotir: Ari pa mev-
ee O pa Ooro: Ak shan ee
khen Tek Met-ooro”: Af
ér-oo o-naf enjé ep Choïs
khen oo-esmi em met-
remravsh: Je “Em fo-oo
ek-é shopi nemee: en ehri
khen Ta Met-ooro.”

αφωβ ἐβολ ἠξε πιconi:
ετσαοῖ ναμ εφχω
ὡμος: ξε ἀριπαμερ ἰ
ωπαος: ἀριπαμερ
ωπασωτηρ: ἀριπαμερ
ωπαοτρο: ακβανὶ δεν
πεκμετοτρο: αφεροτω
ναq ἠξε ποc: δεν
οῦcωη ὡμετρευραβ:
ξε ὠφοοῦ εκ ἐβωπι
νεμhi: ἠερhi δεν
ταμετοτρο.

Both now, and always, ...

Ke nyn ke a-ee...

κε νῦν κε ἀί...

The two righteous men, Joseph and Nicodemus, came and took the Body of Christ. They anointed Him with spices, shrouded Him, and placed Him in a tomb. They praised Him, saying, “Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us.”

Glory be to Father...

And we too, let us
worship Him, crying out
and saying, “Have mercy
upon us, O God our
Saviour, Who was
crucified on the Cross.
Bruise Satan under our
feet.”

Save us and have mercy
on us. Lord have mercy.
Lord have mercy. Lord
bless. Amen.

Bless me.
Lo, metanoia.
Forgive me.
Say the blessing.

Av ee enjé ni diké-os:
Yosef nem Nikodimos: av
chi en et Sarx enté Pi
Khristos: Av ti en oo-
sogen é-ehri Egof: av kosf
av kaf khen oo-emhav: Ev
hos Erof evgo emmos: Je
“AgiOS O Thé-os: Agios
Ees-shiros: Agios
Athanatos: O stavrthis di
imas: eleison imas.”

Doxa Patri...

Anon hon maren oo-osht
 Emmof: en osh evol engo
 emmos: Je “Nai nan Ef
 Nooti pen Sotir: Fi-et av
 ashk é-pi Stavros: Ek
 ékhomkhem em ep
 Satanav: sa pe seet en nen
 chalavg.”

Soti emmon owoh nai
nan: Kyrié eleison: Kyrié
eleison: Kyrié evlogison:
Amen.

Esmoo eroi.
Ees ti metanoia.
Ko nee evol.
Go em pi esmoo.

ἀτὶ ἵκεσι νικηέας·
 ἰωσὴφ νέμει νικητάς·
 ἀτὶ ἵσταρξ ἵτε πᾶς·
 ἀτὶ νόστον ἐβρί
 ἔχω· ἀποκομὴ ἀρχαί
 θέν οὐδα· ἐβό
 εροί ἐπὶ ἡμέρας
 ἀστὶς ὁ θεός· ἐστὶς
 ἰσχυρός· ἀστὶς
 ἀθανάτος· ὁ σταυρωθεὶς
 διῆμας ἐλόντων ἐμας·

Δοξα πατρι...

ἄΝΘΗΝ ὧΝ
 μαΡΕΝΟΥΤΩΥΤ ὕΜΟΥ·
 ΕΝΩΥ ἔΒΟΛ ΕΝΧΩ
 ὕΜΟΥ· ΧΕ ΝΑΙ ΝΑΝ ΦΪ
 ΝΕΝΩΤΗΡ· ΦΗΕΤΑΥΚ
 ἔ ΠΙΣΤΑΥΡΟΥ·
 ΕΚΕΘΟΥΣΕΜ
 ὕΠCΑΤΑΝΑC· CΑΠΕCΗΤ
 ΝΝΕΝΒΑΛΑΥΧ.

ϸω† ὡμον οἰαζ
 ναιναν: κυριε ἐλεησον
 κυριε ἐλεησον κυριε
 εὐλοσησον ἁμην.

ἔμοῦ ἔροι:
 ις †μεταδνοιά:
 χω νηι ἐβολ
 χω ὑπὶςμοῦ.

The presbyter gives the Paschal Blessing (page 21), then the 150 Psalms are read (the readings of Psalm 151 makes the start of the Bright Saturday Vigil), and the curtains are closed, as they leave the Sanctuary. They will not shake hands or kiss the hand of the presbyter.

Bright Saturday

Midnight

The priest uncovers his head and chants:

Psalm 151: “I was the smallest among my brothers”

1 (This Psalm was written with David’s own hand, although outside the number, when he fought in single combat with Goliath.)

I was the smallest among my brothers,
and the youngest in my father’s house;
I tended my father’s sheep.

2 My hands made a musical instrument,
and my fingers tuned a harp. *(Alleluia.)*

3 And who will tell my Lord?
The Lord himself, He Himself hears.

4 He sent His angel
and took me from my father’s sheep,
and anointed me with the oil of His anointing. *(Alleluia.)*

5 My brothers were handsome and tall,
but the Lord took no pleasure in them.

6 I went out to meet the Philistine,
and he cursed me by his idols.

7 But I drew his own sword and beheaded him,
and removed reproach from the sons of Israel. *(Alleluia.)*

The priest wraps the Book of the Psalms in a white silk veil and carries it. Beginning at the sanctuary door, he leads the congregation in a procession around the nave of the church. The congregation carry lit tapers, while singing the following:

Psali Adam on the Second Canticle

✙ Let us confess Christ our God,
With David the prophet and the psalmist.

For He has made heaven and all its host,
And established the earth on the waters.

✙ Those two great lights, the sun and the
moon,
He has made to enlighten the firmament.

He brought forth the winds out of His
treasure box;
He breathed upon the trees and they
blossomed.

✙ He caused rain to fall upon the face of
the earth,
And it brought up herbs and gave its
fruits.

He brought forth water out of a rock,
And gave drink unto His people in the
wilderness.

✙ He made man in His image and likeness,
That he may praise Him.

✙ Ὡς ἀρενοτωνε εἶβελ ὑπὶ χριστος
Πεννοτ
νεμ πιεροψαλτης Δαυιδ
πὶ προφητης.

Χε αἰθαμιο ἡνιφνοτὶ νεμ
νοτ δ' ἡναμικ
αἰρσιεντ ὑπὶ καρι εἰχεν ἡμωοτ.

✙ Ἡ δι νιωτ ὑφωστηρ πὶ ρη νεμ πῖοε
αἰχατ εἰερωτῶνι δ' ἐν πῖς τερεώμα.

Δεῖνι ἡεανθνοτ εἶβελ δ' ἐν νεφελωρ
αἰνιτὶ ἡεα νιὺ ὡην ὡαντοτφίρι
εἶβελ.

✙ Δερωοτ ἡοτμοτνερωοτ εἰχεν π' ε
ὑπ' καρι
ὡαντερωτ εἰ ὡι ἡτετ
ὑπερωταε.

Δεῖνι ἡοτμωοτ εἶβελ δ' ἐν οτ πετρα
αἰτ' ε ὑπεφλαος ἡε ρη εἰ π' ὡαε.

✙ Δεθαμιο ὑπὶ ρωι κατὰ δεῖνι
νεμ τεφρικων εἰρεφ' εμοτ εἰρεφ.

Let us praise Him and exalt His Name,
And give thanks unto Him: For His
mercy endures forever. (Je Pef nai
shop sha ench.)

Ⲭⲁⲣⲉⲛⲁⲱⲥ ⲉⲣⲟⲩ ⲧⲉⲛⲃⲓⲥⲓ ⲙⲡⲉⲩⲣⲁⲛ
ⲧⲉⲛⲟⲩⲱⲛⲁⲩ ⲛⲁⲩ ⲉⲃⲟⲗ
ⲭⲉ ⲡⲉⲩⲛⲁⲓ ⲡⲣⲟⲡ ⲡⲁ ⲉⲛⲉⲃ.

✙ Through the prayers of
David the Psalmist, O
Lord, grant us the for-
giveness of our sins.

Hiten ni evki ente pi
Yeropsaltis David: Ep
Chois ari ehmot nan em pi
ko-evol enté nen novi.

Ⲫⲓⲧⲉⲛ ⲛⲓⲉⲩⲭⲏ ⲛⲧⲉ
ⲡⲓⲉⲣⲟⲩⲱⲛⲁⲩ ⲁⲗⲁⲩⲁ:
ⲡⲟⲥ ⲁⲣⲓⲃⲙⲟⲧ ⲛⲁⲛ ⲙⲡⲓⲭⲱ
ⲃⲟⲗ ⲛⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.

Through the intercessions
of the Mother of God,
Saint Mary, O Lord, grant
us the forgiveness of our
sins.

Hiten ni presvia enté ti
Thé-otokos Eth-owab
Maria: Ep Chois ari ehmot
nan em pi ko-evol enté nen
novi.

Ⲫⲓⲧⲉⲛ ⲛⲓⲡⲣⲉⲥⲃⲓⲁ ⲛⲧⲉ
ⲧⲙⲉⲟⲧⲟⲕⲟⲥ ⲉⲟⲩ Ⲭⲁⲣⲓⲁ:
ⲡⲟⲥ ⲁⲣⲓⲃⲙⲟⲧ ⲛⲁⲛ ⲙⲡⲓⲭⲱ
ⲃⲟⲗ ⲛⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.

✙ Through the intercessions
of all the choirs of the
angels, O Lord, grant us the
forgiveness of our sins.

Hiten ni presvia ente ep
khoros tirtf ente ni angelos:
Ep Chois ari ehmot nan em
pi ko-evol enté nen novi.

Ⲫⲓⲧⲉⲛ ⲛⲓⲡⲣⲉⲥⲃⲓⲁ ⲛⲧⲉ
ⲡⲓⲭⲟⲣⲟⲥ ⲧⲏⲣⲩ ⲛⲧⲉ
ⲛⲓⲁⲩⲩⲉⲗⲟⲥ: ⲡⲟⲥ ⲁⲣⲓⲃⲙⲟⲧ
ⲛⲁⲛ ⲙⲡⲓⲭⲱ ⲃⲟⲗ ⲛⲧⲉ
ⲛⲉⲛⲛⲟⲃⲓ.

Blessed are You in truth,
with Your Good Father,
and the Holy Spirit, for You
have {come} and saved us.

Ek-esmaro-oot alithos: nem
Pek Yot en Aghathos: nem
pi Pnevma Eth-owab: je
{ak ee} ak soti emmon.

Ⲭⲥⲙⲁⲣⲱⲟⲩⲧ ⲁⲗⲏⲙⲟⲥ
ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛⲁⲩⲁⲑⲟⲥ
ⲛⲉⲙ ⲡⲓⲡⲛⲁ ⲉⲟⲩ ⲭⲉ ⲁⲕⲓ
ⲁⲕⲥⲱⲧ ⲙⲙⲟⲛ.

Then the people sit, and the priest leads them in singing:

The First Canticle: The First Song of Moses the Prophet

Coptic rite First Canticle; Byzantine rite First Ode

Then Moses and the children of Israel sang this song to the Lord and spoke, saying, “Let us sing to the Lord for He is greatly glorified.”

- ✝ He has thrown Horse and rider into the sea. He became my helper and protector; He has become my salvation.

This is my God, I will glorify Him; my fathers’ God, and I will exalt Him.

- ✝ The Lord, when he shatters wars, the Lord is His Name. He has cast Pharaoh's chariots and all his army into the sea.

He drowned the chosen mounted captains in the Red Sea.

- ✝ He covered them with open sea; they sank down into the deep like a stone.

Your right hand, O Lord, has been glorified in strength. Your right hand, O Lord, crushed Your enemies.

- ✝ In the abundance of Your glory You shattered the adversaries; You sent your wrath, and it consumed them like stubble.

Τότε αψως ἦχε Ὡρχης νεμ
νενηρηι ὑπισρανλ ἔται ζωλν ἦτε
Πο̅ς οτοζ αψος εθρογχοζ χε
μαρενζωζ ἐΠο̅ς χε ζεν ογωοτ ταρ
αψβῖωοτ.

- ✝ Οτ̅θο νεμ οτ̅βaci̅θο αψβερβωροτ
ἐφιομ οτ̅βο̅η̅θ̅ος νεμ οτρεψζωβς ἐβoλ
ζιχωι αψωωπι νηι ἵοτ̅ω̅τη̅ρι̅λ.

Φαι πε Πανοτ̅τ̅ τ̅να̅τ̅ωοτ̅ ναψ Φτ̅
ὑπαιωτ̅ τ̅να̅β̅α̅ς̅ψ̅.

- ✝ Πο̅ς πετ̅δομ̅δεμ̅ ἡνιβωτς Πο̅ς πε
πεγραν̅ νιβερ̅ε̅β̅ωοτ̅τ̅ς ἦτε Φαρα̅ω
νεμ τεψχομ̅ τηρς αψβερβωροτ̅
ἐφιομ̅.

Ζαν̅ω̅τ̅π̅ ἡ̅να̅βα̅τ̅η̅ς ἡ̅τ̅ρι̅ς̅τ̅α̅τ̅η̅ς
αψχολκοτ̅ ζεν̅ φ̅ιομ̅ ἡ̅ψ̅α̅ρι̅.

- ✝ Αψζωβς ἐζ̅ρηι̅ ἐχωοτ̅ ἦχε̅ πιμωοτ̅
αγωμς̅ ἐζ̅ρηι̅ ἐπετ̅ω̅η̅κ̅ ὑ̅φ̅ρη̅τ̅
ἡ̅ογ̅ω̅νι̅.

Τεκο̅τ̅ι̅ναμ̅ ὑ̅Πο̅ς̅ α̅ς̅β̅ῖ̅ω̅οτ̅̅ ζεν̅
ογχομ̅ τεκ̅χι̅χ̅ ἡ̅ογ̅τ̅ι̅ναμ̅ Πανοτ̅τ̅
α̅ς̅τ̅α̅κε̅ νε̅κ̅χ̅α̅χι̅.

- ✝ ζεν̅ π̅α̅ψ̅αι̅ ἦτε̅ πε̅κ̅ω̅οτ̅̅ α̅κ̅δομ̅δεμ̅
ἡ̅νη̅ε̅τ̅τ̅ογ̅β̅η̅ν̅ α̅κογ̅ω̅ρ̅π̅ ὑ̅πε̅κ̅χ̅ω̅ν̅τ̅
α̅ρ̅ογ̅ο̅μ̅οτ̅̅ ὑ̅φ̅ρη̅τ̅̅ ν̅ε̅α̅ν̅ρ̅ω̅ο̅τ̅̅ι̅.

Through the breath⁶ of Your wrath, the waters were separated; the waters were congealed like a wall; the waters were congealed in the midst of the sea.

- ✝ The enemy said, “I will pursue, I will overtake; I will divide the spoils; I will satisfy my soul; I will destroy with my sword; my hand will have dominion.”

You sent Your breath; the sea covered them; they sank like lead in the mighty waters.

- ✝ “Who is like You, O Lord, among the gods? Who is like You, glorified among the holy, awesome in glorious deeds, doing wonders?”

You stretched out Your right hand; the earth swallowed them. In Your righteousness You led Your people, whom You redeemed; You called them by Your power into Your holy abode.

- ✝ The nations heard and became angry; Sorrow seized the inhabitants of Philistia.

ΕΒΟΛΖΙΤΕΝ ΠΙΠ̄ΝΑ ΝΤΕ ΠΕΚ̄ΜΒΟΝ ΑΥΘ̄ΟΖΙ
ΕΡΑΤΥ ΝΧΕ ΠΙΜΩΟΥ ΑΥΘ̄ΙCΙ ΝΧΕ ΝΙΜΩΟΥ
ΰΦΡΗΤ̄ ΝΟΥCΟΒΤ ΑΥΘ̄ΩC ΝΧΕ ΝΙΖΟΛ
ΖΕΝ Θ̄ΜΗΤ̄ ΰΦΙΟΥ.

- ✝ ΑΥΧΟΣ ΤΑΡ ΝΧΕ ΠΙΧΑΧΙ ΧΕ Τ̄ΝΑΘΟCΙ
ΝΤΑΤΑΖΟ ΝΤΑΦΩΨ ΝΖΑΝΨΩΛ
ΝΤΑΤ̄CΙΟ ΝΤΑΨΥΧΗ ΝΤΑΔΩΤΕΒ ΖΕΝ
ΤΑΧΗΨΙ ΝΤΕ ΤΑΧΙΧ ΕΡΟΣ̄.

ΑΚΟΥΡΠ ΰΠΕΚ̄Π̄ΝΑ ΑΥΘ̄ΟΒCΟΥ ΝΧΕ
ΦΙΟΥ ΑΥΩΜC ΕΠΕCΗΤ ΰΦΡΗΤ̄ ΝΟΥΤΑΤΖ
ΖΕΝ ΖΑΝΜΩΟΥ ΕΥΟΥ.

- ✝ ΠΙΜ ΕΤ̄ΟΝΙ ΰΜΟΚ ΖΕΝ ΝΙΝΟΥΤ̄ ΠΟΣ̄ ΝΙΜ
ΕΤ̄ΟΝΙ ΰΜΟΚ ΰΜΟΚ ΕΑΥΤ̄ΩΟΥ ΝΑΚ ΖΕΝ
ΝΙΕΘ̄ ΝΤΑΚ ΕΥΕΡΨΦΗΡΙ ΰΜΟΚ ΖΕΝ
ΟΥΩΟΥ ΕΚ̄ΙΡΙ ΝΖΑΝΨΦΗΡΙ.

ΑΚCΟΥΤΕΝ ΤΕΚΟῩΝΑΜ ΕΒΟΛ ΑΥΟΥΚΟΥ
ΝΧΕ Π̄ΚΑΖΙ ΑΚΒ̄ΙΜΩΙΤ ΔΑΧΩΨ
ΰΠΕΚ̄ΛΑΟC ΖΕΝ ΟΥΜΕΘ̄ΜΗΙ ΦΑΙ
ΕΤΑΚCΟΥΠΨ ΑΚΤ̄ΧΟΜ ΝΑΨ ΖΕΝ
ΤΕΚΝΟΥΤ̄ ΕΥΜΑ ΝΕΜΤΟΝ ΕΨΟΥΑΒ ΝΑΚ.

- ✝ ΑΥCΩΤΕΜ ΝΧΕ ΖΑΝΕΘΝΟC ΟΥΟΖ
ΑΥΧΩΝΤ ΖΑΝΝΑΚΖΙ ΑΥΘ̄Ι ΝΝΗΕΤΨΟΠ
ΖΕΝ ΠΙΦΥΛΙCΤΙΜ.

⁶ Or “Spirit”

✝ Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand, and all the women went out after her with timbrels and praises.

And Miriam lead them, saying: “Let us sing to the Lord for He is greatly glorified.

✝ He has thrown horse and rider into the sea.” Let us sing to the Lord for He is greatly glorified.

✝ Δαβὶ δε νας ἴχε Ὑαριαμ ἱπροφητης
ἵτωνι ἱδάρων ἱπικευκεν δην
νεσχιζ ογοζ ἀγὶ ἐβόλ καμενης ἴχε
νιζιόμ τιροτ δην ζανκευκεν νεμ
ζανζωσ.

Δαερζητς δε δαζωοτ ἴχε Ὑαριαμ
εσζω ἱμοσ ζε μαρενζωσ ἐΠο̄ς ζε
δην οῖωοτ ζαρ αλβῖωοτ.

✝ Οῖζθο νεμ οῖδaciζθο αλβερβωροτ
ἐφιου ζε μαρενζωσ ἐΠο̄ς ζε δην
οῖωοτ ζαρ αλβῖωοτ.

Psalm Adam on the First Canticle

The water of the sea was parted into parts, And the great deep became a path.

✝ The sun has shone upon an unseen land, And they walked upon an untrodden way.

Flowing water stood upright, by a wonderful and miraculous act.

✝ Pharaoh and his chariots were drowned in it, And the children of Israel passed over the sea.

δην οῖωωτ αλψωτ ἴχε πιμωοτ
ἵτε φιου
ογοζ φνοτν ετψηκ αλψωπι
ἵοτμαἱμοωι.

✝ Οῖκαζι ἵαθοτωνηζ ἀφρη ψαι ζιζωψ
οῖμωιτ ἵατcini ατμοωι ζιωτψ.

Οῖμωοτ εψβηλ ἐβόλ αλῖοζι ἐρατψ
δην οῖζωβ ἵψφηρι ἱπαραδοζον.

✝ Φαραὼ νεμ νεψζαρμα ατωμσ
ἐπεснт
νεψωηρι ἱΠιcλ ατερζινηορ ἱφiou.

Moses the prophet was praising before them, Until he took them to the wilderness of Sinai.

Ἐναρῶς θαῤωοῦ πε ἵνε Ὡῤης
πιπροφητης
ὡἀντεῤῥιτοῦ ἐδοῦν εἰ πῶαρε
ἵναι.

✙ They praised the Lord with this new song, Saying “Let us sing to the Lord, for He is greatly glorified.”

✙ Ἐναρῶς ἐϥ† ἔεν ται ὡδῆ ὕβερι
ξε μαρενῶς ἐΠος ξε ἔεν οῦωοῦ
ταρ αῤῥῖωοῦ.

Through the prayers of Moses the Archprophet, O Lord, grant us the forgiveness of our sins

Hiten ni evki enté Moysis pi Arshiprofitis: Ep Chois ari ehmot nan em pi ko-evol enté nen novi.

Ἐἵτεν νιερῤῃ ἵτε
Ὡῤης παρχῆπροφη-
της Πος αῤῖμοτ ναν
ὑπιχω ἐβολ ἵτε
νεννοβι.

✙ Through the intercessions of the Mother of God, Saint Mary, O Lord, grant us the forgiveness of our sins

Hiten ni presvia enté ti Thé-otokos Eth-owab Maria: Ep Chois ari ehmot nan em pi ko-evol enté nen novi.

Ἐἵτεν νιπρεβιὰ ἵτε
†θεοτοκος ἑῶν Μαριὰ
Πος αῤῖμοτ ναν ὑπιχω
ἐβολ ἵτε νεννοβι.

We worship You, O Christ, with Your Good Father and the Holy Spirit, for You have {come} and saved us.

Ten oo-osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owav: je {ak ee} ak soti emmon.

†ενοῦωῡτ ὕμοκ ω Πῤς
νεμ Πεκῖωτ ἵαταθος
νεμ Πῖπῆα ἑῶν ξε ακι
ακω† ὕμον.

The Prophecies of Midnight

At this point, a series of prayers, and stories of salvation, as recorded in the Old Testament, are read:

Note: while these are today considered prophecies read during the Midnight Vigil of Bright Saturday, they are in fact additional Canticles, which used to exist as a larger canon of Midnight Priase than the rite retains

today. They remain in Bright Saturday as a vestige of the older, fuller rite, though now confused as prophecy readings.

Deuteronomy 32:1-43, The Second Canticle of Moses the Prophet

From the book of Deuteronomy of Moses the Prophet. His blessing be upon us. Amen.

- 1 “Pay attention, O heaven, and I will speak;
and let the earth hear the words of my mouth.
- 2 Let my saying be awaited like the rain,
and let my words come down like dew,
like a rainstorm on the wild grass,
and like a snowstorm on the grass.
- 3 For I have called on the Name of the Lord;
ascribe greatness to our God!
- 4 As for God, His works are true;
and all His ways are justice.
God *is* faithful, and there is no injustice *in him*;
The Lord is righteous and holy.
- 5 The blemished children have sinned, they are not His,
A crooked and perverse generation.
- 6 Is this how you repay the Lord,
O foolish and unwise people?
Did not He, Himself, your father, acquire you,
and make you, and form you?
- 7 Remember the days of old,
consider the years of many generations.
Ask your father, and he will tell you,
your elders, and they will tell you:
- 8 When the Most High divided the nations,
when He scattered the sons of Adam,
He set the boundaries of the nations
according to the number of the angels of God.
- 9 And His people Jacob became the portion of the Lord;
Israel [became] the allotment of His inheritance.

- 10 He sustained him in the desert,
in burning thirst in a waterless place.
He encircled him and instructed him,
He guarded him like the apple of His eye.
- 11 As an eagle covers its nest,
and yearns for His young,
spreading his wings, he took them up,
carrying them on His back;
- 12 the Lord alone led them,
and there was no foreign god with them.
- 13 He raised them up on the strength of the land;
He fed them with the produce of the fields;
they suckled honey from the rock
and oil from the solid rock,
- 14 butter of cows and milk of sheep,
with fat of lambs and goats,
of calves and kids,
with the choicest wheat;
and they drank wine, the blood of grapes.
- 15 So Jacob ate and was filled, and the beloved kicked;
He grew fat, he became heavy, he became obese!
Then he forsook God Who made him,
and departed from God his Saviour.
- 16 They provoked Me to anger with foreign gods;
They made Me bitter with their abominations.
- 17 They sacrificed to demons, and not to God,
to gods whom they did not know.
New and recent gods arrived,
whom their fathers did not know.
- 18 You have abandoned the God Who begot you,
And forgotten the God Who nourished you.
- 19 And the Lord saw it, and was jealous,
and He was provoked to anger by His sons and daughters.

- 20 And He said, "I will turn away My face from them,
and I will show them what will happen to them at the end,
for they are a perverse generation,
sons who have no faithfulness in them.
- 21 They have provoked Me to jealousy with what is not God;
they have provoked Me to anger with their idols.
And I will provoke them to jealousy with those who are not a nation;
I will provoke them to anger with a nation lacking in understanding.
- 22 For a fire has been kindled from My wrath,
and will burn to the lowest Hades;
it will consume the land with its produce,
and set the foundations of the mountains on fire.
- 23 I will gather evils against them;
I will spend My arrows on them:
- 24 they will be wasted with famine,
and devoured by birds and by incurable disease.
I will also send the teeth of wild animals against them,
with the rage of *serpents* creeping on the ground.
- 25 From outside, the sword will bereave them of children,
and terror from the inner chambers;
the young man with the virgin,
the nursing infant with the elder of gray hairs.
- 26 I said, "I will scatter them;
I will make their memory cease from among men.
- 27 Were it not for the wrath of the enemy, so that they may not live long,
and so that their adversaries should not make a joint attack,
do not let them say, 'Our own high arm,
and not the Lord, has done all these things.'"
- 28 For they are a nation void of counsel,
and is there is no understanding in them.
- 29 They had no sense to understand these things;
let them be concerned for the coming time.
- 30 How could one pursue thousands,
and two put ten thousand to flight,
unless God had sold them,
and the Lord delivered them up?

- 31 For our God is not like their gods,
but our enemies are foolish.
- 32 For their vine is from the vine of Sodom,
and their vine-branch is from Gomorrah;
their grapes are grapes of bile;
their clusters are bitter.
- 33 Their wine is the wrath of serpents,
and the incurable wrath of asps.
- 34 Look, have these things not been stored up with Me,
and sealed up in My treasures?
- 35 I will repay in the day of vengeance,
when their foot slips;
for the day of their destruction *is* at hand,
and the things prepared for you are at hand.
- 36 For the Lord will judge His people,
and have compassion on His servants;
for He saw that they were disabled,
and failed under attack, and weakened.
- 37 And the Lord said,
“Where are their gods in whom they trusted?
- 38 Who ate the fat of their sacrifices,
and drank the wine of their drink offerings?
Let them arise and help you
and let them be your defenders!”
- 39 ‘See! See that I AM,
and there is no god besides Me.
I kill and I make alive;
I wound and I heal;
and there is no one who can deliver from My hands.
- 40 For I lift up My hand to heaven,
and I *will* swear by My right hand, and say,
‘As I live forever,
- 41 for I will sharpen My sword like lightning,
and My hand will take hold of judgment.,
I will render vengeance on My enemies,
And will repay those who hate Me.

42 I will make My arrows drunk with blood
—and My sword will devour flesh—
with the blood of the wounded, and of the captives,
from the heads of the commanders of the enemies.”

43 Rejoice, O Heavens, together with Him,
and let and the sons of God worship Him.
Rejoice, O nations, with His people,
and let all the angels of God prevail for Him.
For He will avenge the blood of His sons
and He will take vengeance, and repay justice to His enemies,
and He will repay those who hate Him,
and the Lord will purify the land of His people.

Glory to the Holy Trinity.

1 Kings 2:1b-10 or 1 Samuel 2:1-10d The Prayer of Hanna, Samuel’s Mother

From the book of Kings of Samuel the Prophet. His blessing be upon us. Amen.

“My heart is strengthened in the Lord;
my strength is exalted in my God.
I smile over my enemies;
I rejoice in Your salvation,

2 because no one is holy like the Lord,
no one is righteous like our God,
no one is holy but You.

3 Do not boast or speak of high things;
do not let any arrogant words come from your mouth,
for the Lord is the God of knowledge,
and God is preparing His actions.

4 He has weakened the bow of mighty men,
and the weak are girded with strength.

5 Those who were full of bread were made empty,
and the hungry have forsaken the land.
The barren woman has borne seven,
and she who has many children has become weak.

6 The Lord kills and makes alive;
He brings down to Hades and raises up.

7 The Lord makes poor and makes rich;
He brings low and lifts up.

8 He raises the poor from the earth,
and lifts the needy from the dunghill,
to seat them among the princes of the people,
and to make them inherit a throne of glory.

9 Granting the prayer of the one who prays,
He blesses the years of the righteous,
for no man can prevail by strength.

10 The Lord weakens His adversaries;
the Lord is holy.
May the wise man not boast in his wisdom,
and may the mighty man not boast in his might,
and may the rich man not boast in his wealth.
Let the one who boasts boast in this:
to understand and to know the Lord,
and to work justice and righteousness in the midst of the earth.

The Lord has ascended into the heavens and thundered.
He judges the ends of the earth.
He gives strength to our kings,
and He will raise the power of His Christ.”

Glory to the Holy Trinity.

Habbakkuk 3:2-19 The Prayer of Habakkuk

From the book of Habbakkuk the Prophet. His blessing be upon us. Amen.

O Lord, I have heard of Your renown and was afraid;
I considered Your works and was astonished.
You will be known in the midst of two living creatures;
You will be confessed in the approaching years;
You will be manifested when the time comes;
You will remember mercy
When my soul is troubled in wrath.

3 God will come from Teman,
the Holy One from a shady, densely wooded mountain. (*Pause.*)
His excellence has covered the heavens,
and the earth is full of His praise.

4 His brightness will be like the light;
flashes of lightening will be in His hand,
and He has established a mighty love of His strength.

- 5 A word will go forth from before His face,
and He will go forth, with sandals on His feet.
- 6 He stopped, and the earth trembled;
He looked, and the nations melted away.
the mountains were shattered by force;
the everlasting hills melted at His eternal going forth.
- 7 The encampments of the Ethiopians will be dismayed,
and the tents of the land of Midian.
- 8 Were you angry, O Lord, with the rivers?
Or was Your wrath against the rivers,
or was Your fury against the sea,
that You will mount Your horses,
and Your chariots of salvation?
- 9 “You will stretch your bow against scepters,” says the Lord. *(Pause.)*
The land of rivers will be torn asunder.
- 10 The nations will see You and be in travail,
as You scatter water from its course.
The deep uttered its voice,
and raised its form on high.
- 11 The sun arose, and the moon stood still in its course;
Your arrows went forth at the light,
with the flashing of Your gleaming weapons.
- 12 You will bring low the land with a threat;
You will break the nations in wrath.
- 13 You went forth for the salvation of Your people,
to save Your anointed ones.
You brought death upon the heads of the lawless;
You brought fetters upon their neck. *(Pause.)*
- 14 You beheaded rulers in a frenzy,
they will tremble in this.
They will break their bridles
like a poor man eating in secret.
- 15 And You ran your horses into the sea,
churning up the many waters.

16 I kept watch, and my belly trembled *with fear*
from the sound of the prayer of my lips,
and trembling entered into my bones,
and my frame of mind was troubled.
I will rest in the day of tribulation
to go up to the people of my sojourning.

17 For though the fig tree will not bear fruit,
and there will be no grapes on the vines,
the labor of the olive tree will fail
and the fields will yield no food,
though the sheep have fled the pasture,
and there are no oxen in the mangers,

18 yet I will glory in the Lord,
I will rejoice in God my Saviour.

19 The Lord God is my strength;
He will establish my feet to the end;
He will set me upon high places,
that I may conquer by His song.

Glory to the Holy Trinity.

Jonas 2:2-10 The Prayer of Jonas the Prophet

From the book of Jonas the Prophet. His blessing be upon us. Amen.

“I cried out to the Lord my God in my affliction,
and He heard my voice;
out of the belly of Hades, You heard the cry of my voice.

4 You cast me into the depths of the heart of the sea,
and the floods surrounded me;
all Your surging waters and Your waves passed over me.

5 And I said, ‘I have been driven away from Your sight;
Will I again look toward Your holy temple?’

6 Water is poured over me as far as my life;
the lowest depth surrounded me,
my head sank into the crevices of the mountains;

7 I descended into the earth,
whose bars are everlasting barriers;
yet let my life ascend from corruption,
O Lord, my God.

8 When my life was failing from me,
I remembered the Lord;
may my prayer be brought to You,
into Your holy temple.

9 Those who follow vanity and lies
forsake their own mercy.

10 But with a voice of confession and praise,
I will sacrifice to You.
I will offer up to You all that I have vowed,
to You, the Lord of my Deliverance.”

Glory to the Holy Trinity.

Isaias 38:10-20 The Prayer of King Hezekiah

From the book of Isaias the Prophet. His blessing be upon us. Amen.

“I said at the end of my days, at the gates of Hades,
‘I will leave behind the remainder of my years.’

11 I said, ‘I will no longer see
the salvation of my God on the earth;
I will no longer see a man
from among my kindred.’

12 I have left behind the remainder of my life;
it had gone away and departed from me,
like one who takes down a tent.
My breath became like a weaver’s web
within me, when she draws near to cut off the thread.

13 On that day I was given up
like to a lion until the morning;
so He has broken my bones,
for I was given to him from day until night.

14 I will cry out like a swallow;
I will mourn like a dove.
My eyes have failed from looking to the height of heaven,
toward the Lord, who has delivered me
15 and removed the pain of my soul.

16 O Lord, You were told of this,
and You revived my breath,
and I was comforted, and came to life!

17 For You have chosen my soul,
that it should not perish,
and You have cast all my sins
behind me.

18 For those in Hades will not praise You,
nor will the dead bless You;
nor will those in Hades hope
for Your mercy.

19 The living will praise You
as I do,
for from this day forward, I will beget children
who will declare Your righteousness,
O Lord of my salvation.

20 And I will not cease praising You with the harp
all the days of my life,
before the house of the Lord.”

Glory to the Holy Trinity.

2 Chronicles 37:1-15 The Prayer of King Manasses

The Prayer of Manasseh. His blessing be upon us. Amen.

1 “O Lord Almighty,
the God of our fathers,
of Abraham and Isaac and Jacob,
and their righteous seed;

2 Who made the heaven and the earth
with all their order;

- 3 Who set the bounds of the sea
by the word of Your statute;
Who shut up the deep
and sealed it by Your awesome and glorious Name;
- 4 before whom all things tremble
and fear because of Your power;
- 5 for the majesty of Your glory is unbearable,
and the wrath of Your threats toward sinners cannot be withstood;
- 6 yet Your merciful promise is immeasurable and unsearchable.
- 7 For You are the Lord Most High,
and are compassionate, slow to anger, and abounding in mercy,
and repenting toward all the evils of man.
- 8 Therefore You, O Lord God of the righteous,
have not appointed repentance for the righteous,
for Abraham and Isaac and Jacob, who have not sinned against You,
but You have appointed repentance for me, the sinner,
- 9 because I have sinned beyond the number of the sands on the seashore.
My transgressions, O Lord, are multiplied.
Yes, my transgressions are multiplied,
and I am not worthy to fix my eyes to behold the heights of heaven
because of the multitude of my iniquities.
- 10 I am bent down by many iron chains
so that I shake my head over my sins,
and I find no relief.
For I have provoked Your anger
and done evil in Your sight.
I have set up abominations
and multiplied idols.
- 11 Now therefore, I bend the knee of my heart,
begging goodness from You.
- 12 I have sinned, O Lord, I have sinned,
and I know my iniquity.

- 13 I pray, begging you:
forgive me, O Lord, forgive me!
Do not destroy me with my iniquity,
nor be angry forever and reserve evils for me,
nor condemn me to the lowest parts of the earth;
for You, O Lord, are the God of those who repent.
- 14 And in me, though I am unworthy,
You will show Your goodness, and will save me
according to Your great mercy.
- 15 Therefore I will praise You continually, all the days of my life,
for all the powers of the heavens praise You,
and Yours is the glory unto the ages. Amen.”

Glory to the Holy Trinity.

Isaias 26:8b-20 The First Prayer of Isaias the Prophet

From the book of Isaias the Prophet. His blessing be upon us. Amen.

- [7 The way of the godly has become straight;
The way of the godly has been prepared,
- 8 for the way of the Lord is justice;
we have hoped in Your Name
and in the remembrance *of You,*]
- 9 which our soul desires]
My spirit seeks You very early in the morning, O God,
for Your commands are a light upon the earth.
Learn righteousness, you who dwell on the earth;
- 10 for the ungodly man has come to an end;
he will not learn righteousness on the earth;
he will not perform truth;
let the ungodly man be taken away,
so that he may not see the glory of the Lord.
- 11 O Lord, Your arm is lifted up,
but they did not know it.
But when they realize it, they will be ashamed,
for jealousy will seize an untaught people,
and now fire will consume the adversaries.

- 12 O Lord, our God, grant us peace,
for You grant everything to us.
- 13 O Lord, our God, take possession of us;
O Lord, we know no other besides You;
we name Your Name.
- 14 The dead will not see life,
nor will physicians raise them up,
because You have brought evils upon them and destroyed them,
and have taken away all their males.
- 15 Bring more evils on them, O Lord,
on the glorious ones of the earth.
- 16 O Lord, I remembered You in my affliction.
Your chastening was a small affliction to us.
- 17 As a woman with child is in pain
and cries out in her pains
when she is about to give birth,
so we have become to Your Beloved,
because of Your fear, O Lord.
- 18 We have conceived,
we have been in pain,
and we have given birth.
We have brought forth the spirit of Your salvation upon the earth.
But the inhabitants of the earth will fall.
- 19 The dead will rise, and those in the tombs will be raised.
Those in the earth will rejoice,
for your dew is healing to them,
but the land of the ungodly will perish.”
- 20 Come, my people, enter your closets
and shut your door;
hide yourself for a short while,
until the wrath of the Lord is passed.
- 21 For look, the Lord is bringing wrath from His holy place
upon the inhabitants of the earth,
and the earth will uncover its blood,
and will not cover its slain.

Glory to the Holy Trinity.

Isaias 25:1-12 The Second Prayer of Isaias

Again from the book of Isaias the Prophet. His blessing be upon us. Amen.

- 1 O Lord my God,
I will glorify You;
I will sing hymns to Your Name,
for You have done wonderful things—
an ancient and true counsel. Amen, Lord!
- 2 For You have made cities into a mound;
You have made the foundations of fortified cities fall.
The city of the ungodly will not be built forever.
- 3 Therefore, the poor people will bless You,
and the cities of wronged people will praise You.
- 4 For You have become a helper to every humbled city,
and a shelter to those who were disheartened because of poverty.
You will deliver them from evil men,
and be a shelter for the thirsty, and a breath of life to the wronged.
- 5 They will bless You as discouraged people,
thirsting in Zion because of the ungodly, to whom You delivered us.
- 6 Then the Lord of hosts will make a feast for all the nations on this mountain.
They will drink joy;
they will drink wine;
they will anoint themselves with ointment.
- 7 Deliver all these things to the nations on this mountain,
for this is the counsel for all the nations.
- 8 Death prevailed and swallowed them,
but the Lord God has wiped away every tear from every face;
He has taken away the disgrace of His people from all the earth;
for the mouth of the Lord has spoken it.
- 9 Then it will be said in that day,
“See, this is our God, in whom we hoped
and we were glad in His salvation.”
- 10 For God will give them rest on this mountain,
and the Moabite will be trampled down,
as the threshing floor is tread with wagons.

11 He will spread forth His hands
so as to humble man, to destroy him;
and He will humble his arrogance—
arrogance on which he laid his hands.

12 He will bring low the height of the refuge of your wall,
and bring it down to the ground.

Glory to the Holy Trinity.

Isaias 26:1-9 The Third Prayer of Isaias

And again from the book of Isaias the Prophet. His blessing be upon us. Amen.

1 In that day they will sing this song in the land of Judah,
“Look, we have a strong city;
He will make its outer wall our salvation.

2 Open the gates;
let a people enter who keeps righteousness
and guards the truth,

3 who lays hold of the truth
and keeps peace,

4 because they have hoped in You forever, O Lord,
the great and eternal God,

5 Who humbles and brings down
those who dwell in high places;
You will cast down strong cities;
You will bring them down to the ground.

6 The feet of the meek and humble
will trample them [underfoot].

7 The way of the godly has been made straight;
and the way of the godly is prepared.

8 For the way of the Lord is justice.
We hope in Your Name
and in the remembrance of You,

9 which our soul desires]
At night my spirit rises early toward You, O God,
for Your commands are a light upon the earth.
Learn righteousness, you who dwell on the earth.

Glory to the Holy Trinity.

Lamentations 5:16-22 The Prayer of Jeremias the Prophet

From the Lamentations of Jeremias the Prophet. His blessing be upon us. Amen.

- 16 The crown has fallen from our head;
 woe to us, for we have sinned!
- 17 Because of this, our heart has become grief-stricken;
 because of this, our eyes have grown dark,
- 18 for Mount Zion, because it has been made desolate;
 foxes pass through it.
- 19 But You, O Lord, will dwell forever;
 Your throne from generation to generation.
- 20 Why will You utterly forget us?
 Why will You forsake us for length of days?
- 21 Turn us back to You, O Lord,
 and we will turn back;
 renew our days as before.
- 22 For You have indeed rejected us,
 and have become exceedingly angry with us.

Glory to the Holy Trinity.

Baruch 2:11-15 The Prayer of Baruch the Prophet

From the book of Baruch the Prophet. His blessing be upon us. Amen.

- 11 And now, O Lord God of Israel,
 Who brought Your people out of the land of Egypt
 with a mighty hand,
 with signs and wonders,
 with great power and with outstretched arm,
 and made a name for Yourself,
 which continues to this day,
- 12 we have sinned and acted ungodly,
 we have done wrong, O Lord our God,
 against all Your commandments.

- 13 Let Your wrath turn away from us,
for only a few of us remain
within the nations where You scattered us.
- 14 O Lord, hear our prayer and our supplication,
and deliver us for Your own sake,
and grant us mercy before those who have carried us into exile,
- 15 in order that the whole earth may come to know
that You are the Lord our God,
for Israel and his descendants are called by Your Name.

Glory to the Holy Trinity.

3 Kings 18:29b, 36-39 The Prayer of Elias the Prophet

From the Third book of Kings the Prophet. Its blessing be upon us. Amen.

- 29 And it happened,
as it was the time of the offering of sacrifice,
- 36 and Elias cried out to heaven and said,
“O Lord God of Abraham and Isaac and Israel,
answer me, O Lord, answer me today with fire,
and let this people know You are Lord, the God of Israel,
and I am Your servant; and I have done all these works on Your account.
- 37 Answer me, O Lord, answer me with fire,
and let these people know that You are the Lord God,
so as to turn the heart of this people back.”
- 38 Then fire fell from the Lord out of the heaven,
and consumed the whole burnt offering,
the firewood, and the water in the trench, and the stones, and the soil.
So all the people fell on their faces, and they said,
“Truly, the Lord is God; He is God.”

Glory to the Holy Trinity.

1 Chronicles 29:10-13 The First Prayer of David the King and Prophet

From the first book of Chronicles. Its blessing be upon us. Amen.

- “Blessed are You, O Lord God of Israel,
our Father, unto the age of ages.

11 Yours, O Lord, is the greatness
and the power and the glory
and the victory and the might.
You have dominion over all that is
in heaven and on the earth.
Every king and nation
is thrown into confusion before Your face.

12 From You *come* the wealth and glory.
You, O Lord, reign over all, the Lord of all dominion.
In Your hand is power and authority,
and it is in Your hand, Almighty one,
to increase and establish all things.

13 And now, Lord, we confess You,
and we praise Your glorious Name.

3 Kings 8:22-30 The Prayer of King Solomon

From the third book of Kings. Its blessing be upon us. Amen.

And Solomon stood up in front of the altar of the Lord before all the assembly of Israel, and he spread out his hands toward heaven, and he said, "O Lord God of Israel, there is no God like You in heaven above and on the earth beneath, keeping covenant and mercy with Your servant who walks before You with all his heart. You have kept what You have promised Your servant David, my father; for You have spoken with your mouth, and You have fulfilled it with Your hands, as today. And now, O Lord God of Israel, keep *what You have promised* Your servant David my father, which You have spoken to him, saying, "There will not be taken *away* from you a man sitting before Me on the throne of Israel, if only your children will guard and keep their ways, to walk before Me, as you

have walked before Me.' And now, O Lord God of Israel, let Your word to David my father be confirmed.

But will God indeed dwell with men on the earth? If the heaven and the heaven of heavens will not be sufficient for You, how much less even *will* this Temple that I have built in Your Name? Yet, O Lord God of Israel, You will look upon my petition, to hear the prayer that Your servant is praying to You in Your presence today, that Your eyes may be open toward this Temple day and night, toward the place of which You said, 'My Name will be there,' to hear the prayer that Your servant prays at this place, day and night. And You will listen to the prayer of Your servant, and of Your people Israel, which they will pray toward this place. And You will hear in Your dwelling

place in heaven, and You will do and be merciful.

Glory to the Holy Trinity.

Daniel 9:4-19 The Prayer of Daniel the Prophet

From the book of Daneil the Prophet. His blessing be upon us. Amen.

And I prayed to the Lord my God, and confessed Him, and said,

“O Lord, the great and awesome God, Who keeps Your covenant and Your mercy to those who love You, and keep Your commandments, we have sinned, we have done wrong, we have transgressed, and we have rebelled and turned aside from Your commandments and from Your ordinances. And we have not listened to Your servants the prophets, who spoke in Your Name to our kings, and our rulers, and our fathers, and to all the people of the earth.

Righteousness belongs to You, O Lord, and the shame of our face belongs to us, as this day, to the man of Judah, and to the inhabitants in Jerusalem, and to all Israel, to those who are near, and to those who are far away in all the earth, wherever You have scattered them, because of the sin that they have committed. O Lord, shame of face belongs to us, our kings, our rulers, and to our fathers who sinned against You. To the Lord our God belongs mercy and forgiveness, where as we have fallen away. We have not we listened to the voice of the Lord our God, to walk in His laws, which He set before us by the hands of His servants the proph-

ets. Yes, all Israel transgressed Your law, and have refused to listen to Your voice. So the curse and the oath that is written in the law of Moses the servant of God has come upon us, because we have sinned against You. And He has confirmed His words, which He spoke against us, and against our judges who judged us, *by* bringing upon us great calamities, such as have not been seen under the whole heaven, as what has happened in Jerusalem. As it is written in the Law of Moses, all these calamities have come upon us, yet we have not entreated the Lord our God, that we might turn away from our iniquities, and to have understanding in all Your truth. Therefore, the Lord also has watched, and brought these evils upon us, for the Lord our God is righteous in all His works that He does, but we have not listened to His voice. And now, O Lord our God, Who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as *at it is* this day; we have sinned, we have transgressed.

O Lord, in all Your mercy, let Your anger and Your wrath be turned away from Your city Jerusalem, Your holy mountain, for we have sinned;

and because of our iniquities, and those of our fathers, Jerusalem and Your people have become a disgrace among all those who are around us. And now, O lord our God, listen to the prayer of Your servant, and His supplications, and cause Your face to shine on Your desolate sanctuary, for Your *own* sake, O Lord. Incline Your ear, O my God, and hear; open Your eyes and see our desolation, and that

of Your city on which Your name is called; for we do not bring our prayer for mercy before You on *because of* our righteousness, but *because of* Your abundant mercy. O Lord, hear! O Lord, be appeased! O Lord, attend! O Lord, do not delay! O my God, for Your own sake, for Your Name is called upon Your city and upon Your people.

Glory to the Holy Trinity.

Daniel 3:1b-24, 51 The Story of the Three Children

From the book of Daniel the Prophet. His blessing be upon us. Amen.

King Nabuchodonosor made a golden image. Its height was sixty cubits, *and* its width *was* six cubits. And he set it up in the plain of Deira, in the province of Babylon. And he sent to assemble the governors, and the captains, and the heads of provinces, chiefs, and princes, and those who were in authority, and all the rulers of districts, to come to the consecration of the image. So the heads of provinces, the governors, the captains, the chiefs, the great princes, those who were in authority, and all the rulers of districts, were gathered to the consecration of the image that King Nabuchodonosor had set up; and they stood before the image.

Then a herald cried aloud, "To you it is commanded, O peoples, tribes, *and* languages, *that* in whatever hour you hear the sound of the trumpet, and pipe, and harp, and

sackbut, and psaltery, and every kind of music, you will fall down and worship the golden image that King Nabuchodonosor has set up. And whoever will not fall down and worship will be cast into the burning fiery furnace at that very hour. And it happened when the nations heard the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, *that* all the nations, tribes, *and* languages, fell down and worshipped the golden image that King Nabuchodonosor had set up.

Then Chaldeans came forward and accused the Jews to King Nabuchodonosor, *saying*, "O King, live forever! You, O King, have made a decree that every man who hears the sound of the trumpet, and pipe, and harp, sackbut, and psaltery, and all kinds of music, and will not fall down and worship the golden image, will be cast into the burning fiery furnace.

There are *certain* Jews whom you have appointed over the affairs of the province of Babylon, Shadrach, Meshach, *and* Abednego, who have not obeyed your decree, O King; they do not serve your gods, or worship the golden image that you have set up.”

Then Nabuchodonosor, in anger and rage, commanded to bring Shadrach, Meshach, and Abednego. And they were brought before the King. And Nabuchodonosor answered and said to them, “Is it true, Shadrach, Meshach, *and* Abednego, that you do not serve my gods, or worship the golden image that I have set up? Now then, if you are ready, whenever you hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and harmony, and every kind of music, to fall down and worship the golden image that I have made; *well*: but if you do not worship, in the same hour you will be cast into the burning fiery furnace; and what god is there who will deliver you from my hand?”

Then Shadrach, Meshach *and* Abednego answered and said to King Nabuchodonosor, “We have no need to answer you regarding this matter. For there is a God whom we serve

Who is able to deliver us from the burning fiery furnace, and He will rescue us from your hands, O King. But if not, let it be known to you, O King, that we *will* not serve your gods, or worship the image that you have set up.”

Then Nabuchodonosor was filled with anger, and the expression of his face was changed toward Shadrach, Meshach, and Abednego. So he gave orders to heat the furnace seven times more *than usual*, until it burned to its fullest. And he commanded mighty men to bind Shadrach, Meshach, and Abednego, and to cast *them* into the burning fiery furnace. Then those men were bound with their trousers, and hats, and leg coverings, and they were thrown into the midst of the burning fiery furnace. When the King’s word prevailed, and the furnace was heated excessively, and these three men, Shadrach, Meshach, and Abednego, fell bound into the midst of the burning furnace. But they walked in the midst of the flame, singing praise to God, and blessing the Lord... [Then the three, as if with one mouth, praised, glorified, and blessed God in the furnace, saying,]*

Glory to the Holy Trinity.

**Coptic Reader omits verse 51 here, and follows with the Prayer of Azariah, and then introduces the third canticle by ending with vs 51:*

(The Prayer of Azariah, Byzantine Seventh Ode 25

Then Azariah stood and prayed thus and opened his mouth in the midst of the fire and said:)

- 26 “Blessed are You, O Lord, the God of our fathers,
and Your Name is praiseworthy and glorified unto the ages!
- 27 For You are righteous in all You have done,
and all Your works are true.
Your ways are upright,
and all Your judgments are truth.
- 28 You have made true judgments
in all You have brought upon us
and upon Jerusalem, the holy city of our fathers,
because You have done these things
on account of our sins, in truth and judgment.
- 29 For we have sinned and worked iniquity
in departing from You.
We sinned in every way,
and did not obey Your commandments,
- 30 nor did we keep them or do as You commanded,
that it might go well with us.
- 31 Everything You have brought on us
and all You did to us, You did in true judgment.
- 32 You delivered us into the hands of lawless and rebellious enemies,
and to an unjust king—the most wicked in any land.
- 33 Now it is not for us to open our mouth,
for this has become a shame and disgrace to Your servants
and to those who worship You.
- 34 For Your Name’s sake, do not hand us over to the end,
and do not annul Your covenant.
- 35 Do not withdraw Your mercy from us
for the sake of Abraham Your beloved,
and for the sake of Isaac, Your servant,
and of Israel, Your holy one,
- 36 as You spoke to them, saying
that You would multiply their seed as the stars of heaven,
and as the sand on the seashore.

- 37 Yet we have been diminished in number, O Master,
fewer than any other nation,
and we are humbled in all the earth today because of our sins.
- 38 At this time, there is no prince, no prophet, and no leader;
there is no whole burnt offering, no sacrifice, no oblation, and no incense;
there is no place to bear fruit before You and to find mercy.
- 39 Yet with a contrite soul and humbled spirit,
may we receive mercy, as with whole burnt offerings of rams and bulls,
and as with thousands of fatted lambs.
- 40 So let this be our sacrifice before You today,
and may it be accomplished for those who follow You;
for there is no shame for those who trust in You.
- 41 Now we are following You with all our heart,
and we fear You and seek Your face.
- 42 Do not put us to shame,
but deal with us according to Your kindness
and according to the abundance of Your mercy.
- 43 Deliver us by Your wondrous works
and bring glory to Your Name, O Lord.
- 44 May all those who inflict evils upon Your servants
be put to shame and humiliated in their power;
and let their strength be crushed.
- 45 Let them know that You alone are the Lord God,
and glorious over all the inhabited earth.”

Now the king’s servants who cast them in did not cease to stoke the furnace with naphtha, pitch, coarse fiber, and brushwood. The flame shot forty-nine cubits above the furnace, and it broke out and burned those it found around the furnace of the Chaldeans. But the Angel of the Lord went down into the furnace to join Azariah and his companions, and shook the flame of the furnace. He made the inside of the furnace to be as though a moist breeze were blowing through it, so the fire did not touch them at all, or cause them pain, or trouble them.

Then the three, as if with one mouth, sang, glorified, and blessed God in the furnace, saying:

The Third Canticle: The Song of the Three Children

(Byzantine Eight Ode)

Blessed are You, O Lord, God of our fathers, And to be highly praised, and exalted above all forever.

Κ̅ς̅μαρωοτ̅ Πο̅ς̅ Φ̅†̅ ἵ̅τε̅ ν̅ενιοτ̅
κ̅ερ̅ζο̅ν̅ο̅ ḡμαρωοτ̅ κ̅ερ̅ζο̅ν̅ο̅ β̅ι̅ς̅ι̅ ω̅α̅
ν̅ι̅εν̅ε̅ζ̅.

✙ Blessed is Your glorious Holy Name, And to be highly praised, and exalted above all forever.

✙ ḡς̅μαρωοτ̅ ἵ̅ξε̅ π̅ι̅ραν̅ ε̅ο̅ρ̅ ἵ̅τε̅
π̅ε̅κ̅ω̅ο̅τ̅ ḡερ̅ζο̅ν̅ο̅ ḡμαρωοτ̅ ḡερ̅ζο̅ν̅ο̅
β̅ι̅ς̅ι̅ ω̅α̅ ν̅ι̅εν̅ε̅ζ̅.

Blessed are You in the temple of Your holy glory, And to be highly praised, and exalted above all forever.

Κ̅ς̅μαρωοτ̅ ἡ̅εν̅ π̅ι̅ερ̅φ̅ει̅ ἵ̅τε̅ π̅ε̅κ̅ω̅ο̅τ̅
ε̅ο̅ρ̅ κ̅ερ̅ζο̅ν̅ο̅ ḡμαρωοτ̅ κ̅ερ̅ζο̅ν̅ο̅ β̅ι̅ς̅ι̅
ω̅α̅ ν̅ι̅εν̅ε̅ζ̅.

✙ Blessed are You Who beholds the depths sitting upon the Cherubim, And to be highly praised, and exalted above all forever.

✙ Κ̅ς̅μαρωοτ̅ φ̅η̅ε̅θ̅α̅τ̅ ε̅ν̅ι̅ν̅ο̅τ̅η̅
ε̅ϗ̅ε̅υ̅ς̅ι̅ ρ̅ι̅ξ̅εν̅ Μ̅ι̅χ̅ε̅ρο̅υ̅β̅ι̅μ̅ κ̅ερ̅ζο̅ν̅ο̅
ḡμαρωοτ̅ κ̅ερ̅ζο̅ν̅ο̅ β̅ι̅ς̅ι̅ ω̅α̅ ν̅ι̅εν̅ε̅ζ̅.

Blessed are you on the throne of Your Kingdom, And to be highly praised, and exalted above all forever.

Κ̅ς̅μαρωοτ̅ ρ̅ι̅ξ̅εν̅ π̅ι̅θ̅ρο̅ν̅ο̅ς̅ ἵ̅τε̅
τε̅κ̅μ̅ε̅το̅τ̅ρο̅ κ̅ερ̅ζο̅ν̅ο̅ ḡμαρωοτ̅
κ̅ερ̅ζο̅ν̅ο̅ β̅ι̅ς̅ι̅ ω̅α̅ ν̅ι̅εν̅ε̅ζ̅.

✙ Blessed are You in the firmament of heaven, And to be highly praised, and exalted above all forever.

✙ Κ̅ς̅μαρωοτ̅ ἡ̅εν̅ π̅ι̅ς̅τε̅ρε̅ω̅μα̅ ἵ̅τε̅
τ̅φ̅ε̅ κ̅ερ̅ζο̅ν̅ο̅ ḡμαρωοτ̅ κ̅ερ̅ζο̅ν̅ο̅ β̅ι̅ς̅ι̅
ω̅α̅ ν̅ι̅εν̅ε̅ζ̅.

Bless the Lord, all you works of the Lord: Praise Him and exalt Him above all forever. (Hos Erof arihoo-o chasf sha ni ench.)

ḡο̅ο̅τ̅ ε̅Πο̅ς̅ ν̅ι̅β̅η̅ο̅ν̅ι̅ τ̅η̅ρο̅τ̅ ἵ̅τε̅ Πο̅ς̅
ρ̅ω̅ς̅ ε̅ρο̅ϗ̅ ἄ̅ρι̅ζο̅ν̅ο̅ β̅α̅ς̅ϗ̅ ω̅α̅ ν̅ι̅εν̅ε̅ζ̅.

✙ Bless the Lord, you heavens: Praise Him
and exalt Him above all forever.

Bless the Lord, you angels of the Lord:
Praise Him and exalt Him above all
forever.

✙ Bless the Lord, all you waters above the
heavens: Praise Him and exalt Him above
all forever.

Bless the Lord, all you powers of the
Lord: Praise Him and exalt Him above all
forever.

✙ Bless the Lord, O sun and moon: Praise
Him and exalt Him above all forever.

Bless the Lord, O stars of heaven: Praise
Him and exalt Him above all forever.

✙ Bless the Lord, O rain and dew: Praise
Him and exalt Him above all forever.

Bless the Lord, O clouds and winds:
Praise Him and exalt Him above all
forever.

✙ Bless the Lord, all you winds: Praise Him
and exalt Him above all forever.

✙ Ὡοὺ ἐΠὸς νιφνοῖ

ζωε ἐροϋ ἀριζοῦδὸ βαεϋ ωα νιένεε.

Ὡοὺ ἐΠὸς νιαστειλοε τηροῦ ἡτε
Πὸς

ζωε ἐροϋ ἀριζοῦδὸ βαεϋ ωα νιένεε.

✙ Ὡοὺ ἐΠὸς νιμωοῦ τηροῦ ετσα πῶωι
ἡτφε

ζωε ἐροϋ ἀριζοῦδὸ βαεϋ ωα νιένεε.

Ὡοὺ ἐΠὸς νιχομ τηροῦ ἡτε Πὸς

ζωε ἐροϋ ἀριζοῦδὸ βαεϋ ωα νιένεε.

✙ Ὡοὺ ἐΠὸς πηρ νευ πηοε

ζωε ἐροϋ ἀριζοῦδὸ βαεϋ ωα νιένεε.

Ὡοὺ ἐΠὸς νιcioῦ τηροῦ ἡτε τφε

ζωε ἐροϋ ἀριζοῦδὸ βαεϋ ωα νιένεε.

✙ Ὡοὺ ἐΠὸς νιμoυνηωοῦ νευ νηω†

ζωε ἐροϋ ἀριζοῦδὸ βαεϋ ωα νιένεε.

Ὡοὺ ἐΠὸς νιβηπι νευ νιθνοῦ

ζωε ἐροϋ ἀριζοῦδὸ βαεϋ ωα νιένεε.

✙ Ὡοὺ ἐΠὸς νιπῆα τηροῦ

ζωε ἐροϋ ἀριζοῦδὸ βαεϋ ωα νιένεε.

Bless the Lord, O fire and heat: Praise Him and exalt Him above all forever.

✙ Bless the Lord, O [winter] cold and [summer] heat: Praise Him and exalt Him above all forever.

Bless the Lord, O dew and falling snow: Praise Him and exalt Him above all forever.

✙ Bless the Lord, O nights and days: Praise Him and exalt Him above all forever.

Bless the Lord, O light and darkness: Praise Him and exalt Him above all forever.

✙ Bless the Lord, O ice and cold: Praise Him and exalt Him above all forever.

Bless the Lord, O hoarfrosts and snowfalls: Praise Him and exalt Him above all forever.

✙ Bless the Lord, O lightnings and clouds: Praise Him and exalt Him above all forever.

Bless the Lord, all the earth: Praise Him and exalt Him above all forever.

Հօօր է՛Սօ՛՛ր քի՜քրաւ և յօ՛ւ քի՜զաւ
շա՛ւ քօղ ձօ՛ւնո՛ւն ճա՛ղ օ՛հ յի՛նուշ.

✙ Հօօր է՛Սօ՛՛ր քի՜ւշե՛ւ և յօ՛ւ քի՜զա՛ւ
շա՛ւ քօղ ձօ՛ւնո՛ւն ճա՛ղ օ՛հ յի՛նուշ.

Հօօր է՛Սօ՛՛ր քի՜ւյ՜ և քի՜ւյ՜
շա՛ւ քօղ ձօ՛ւնո՛ւն ճա՛ղ օ՛հ յի՛նուշ.

✙ Հօօր է՛Սօ՛՛ր քի՜ւշօր և քի՜ւշօր
շա՛ւ քօղ ձօ՛ւնո՛ւն ճա՛ղ օ՛հ յի՛նուշ.

Հօօր է՛Սօ՛՛ր քի՜ւյնի և քի՜ւյնի
շա՛ւ քօղ ձօ՛ւնո՛ւն ճա՛ղ օ՛հ յի՛նուշ.

✙ Հօօր է՛Սօ՛՛ր քի՜ւյ և քի՜ւշե՛ւ
շա՛ւ քօղ ձօ՛ւնո՛ւն ճա՛ղ օ՛հ յի՛նուշ.

Հօօր է՛Սօ՛՛ր քի՜ւյնի և քի՜ւյնի
շա՛ւ քօղ ձօ՛ւնո՛ւն ճա՛ղ օ՛հ յի՛նուշ.

✙ Հօօր է՛Սօ՛՛ր քի՜ւյնե՛րի և քի՜ւյնի
շա՛ւ քօղ ձօ՛ւնո՛ւն ճա՛ղ օ՛հ յի՛նուշ.

Հօօր է՛Սօ՛՛ր քի՜ւյնի տի՜ր
շա՛ւ քօղ ձօ՛ւնո՛ւն ճա՛ղ օ՛հ յի՛նուշ.

✙ Bless the Lord, O mountains and hills:
Praise Him and exalt Him above all
forever.

Bless the Lord, all that grows in the earth:
Praise Him and exalt Him above all
forever.

✙ Bless the Lord, O springs: Praise Him
and exalt Him above all forever.

Bless the Lord, O seas and rivers: Praise
Him and exalt Him above all forever.

✙ Bless the Lord, O whales and all that
moves in the waters: Praise Him and
exalt Him above all forever.

Bless the Lord, all birds of the air: Praise
Him and exalt Him above all forever.

✙ Bless the Lord, all wild animals and cattle:
Praise ye Him and exalt Him above all
forever.

Bless the Lord, O children of men;
[worship the Lord]: Praise Him and exalt
Him above all forever.

✙ Ὕμῳ ἐπὶ οὐρανῶν καὶ ἐν ἔσχατοις
τοῦ οὐρανοῦ

ὡς ἐροῦν ἀριζοῦν ὅτι ὁ ὕμνος.

Ὕμῳ ἐπὶ οὐρανῶν καὶ ἐν ἔσχατοις
τοῦ οὐρανοῦ

ὡς ἐροῦν ἀριζοῦν ὅτι ὁ ὕμνος.

✙ Ὕμῳ ἐπὶ οὐρανῶν καὶ ἐν ἔσχατοις

ὡς ἐροῦν ἀριζοῦν ὅτι ὁ ὕμνος.

Ὕμῳ ἐπὶ οὐρανῶν καὶ ἐν ἔσχατοις

ὡς ἐροῦν ἀριζοῦν ὅτι ὁ ὕμνος.

✙ Ὕμῳ ἐπὶ οὐρανῶν καὶ ἐν ἔσχατοις
τοῦ οὐρανοῦ

ὡς ἐροῦν ἀριζοῦν ὅτι ὁ ὕμνος.

Ὕμῳ ἐπὶ οὐρανῶν καὶ ἐν ἔσχατοις

ὡς ἐροῦν ἀριζοῦν ὅτι ὁ ὕμνος.

✙ Ὕμῳ ἐπὶ οὐρανῶν καὶ ἐν ἔσχατοις
τοῦ οὐρανοῦ

ὡς ἐροῦν ἀριζοῦν ὅτι ὁ ὕμνος.

Ὕμῳ ἐπὶ οὐρανῶν καὶ ἐν ἔσχατοις
τοῦ οὐρανοῦ

ὡς ἐροῦν ἀριζοῦν ὅτι ὁ ὕμνος.

✝ Bless the Lord, O Israel: Praise Him and exalt Him above all forever.

Bless the Lord, you priests of the Lord: Praise Him and exalt Him above all forever.

✝ Bless the Lord, you servants of the Lord: Praise Him and exalt Him above all forever.

Bless the Lord, O you spirits and souls of the righteous: Praise Him and exalt Him above all forever.

✝ Bless the Lord, O you who are holy and humble in heart: Praise Him and exalt Him above all forever.

Bless the Lord, O Hananias, Azarias and Misael: Praise Him and exalt Him above all forever.

✝ Bless the Lord, O you that serve the Lord, God of our fathers: Praise Him and exalt Him above all forever.

✝ Ὡς ἐπὶ Πῶς Πῖςλ

ζως ἐροϋ ἀριζοῦνὸ ἑαυτῶν ὡς νῖενεζ.

Ὡς ἐπὶ Πῶς νιοῦηβ ἵτε Πῶς

ζως ἐροϋ ἀριζοῦνὸ ἑαυτῶν ὡς νῖενεζ.

✝ Ὡς ἐπὶ Πῶς νιέβιαικ ἵτε Πῶς

ζως ἐροϋ ἀριζοῦνὸ ἑαυτῶν ὡς νῖενεζ.

Ὡς ἐπὶ Πῶς νιπῖνα νευ νιψῖχη ἵτε νιῶμη

ζως ἐροϋ ἀριζοῦνὸ ἑαυτῶν ὡς νῖενεζ.

✝ Ὡς ἐπὶ Πῶς νιῶν νευ νηετῶβιῶντ ἕεν ποῦζητ

ζως ἐροϋ ἀριζοῦνὸ ἑαυτῶν ὡς νῖενεζ.

Ὡς ἐπὶ Πῶς Ἀνανιας Ἀζαριας Μισαηλ

ζως ἐροϋ ἀριζοῦνὸ ἑαυτῶν ὡς νῖενεζ.

✝ Ὡς ἐπὶ Πῶς νηετῶρσεβεσῶε ὑπὸς Φῖ ἵτε νενιοῖ

ζως ἐροϋ ἀριζοῦνὸ ἑαυτῶν ὡς νῖενεζ.

Daniel 3:91-97a

And Nabuchodonosor heard them singing praises, and he marveled, and rose up in haste, and said to his nobles, “Did we not cast three men

bound into the midst of the fire?” And they said to the King, “Yes, O King.” And the King said, “Look, I see four men untied, and walking in

the midst of the fire, and they have not been harmed; and the appearance of the fourth is like the Son of God.” Then Nabuchodonosor approached the door of the burning fiery furnace, and said, “Shadrach, Meshach, *and* Abednego, you servants of the Most High God, come forth and come here!” So Shadrach, Meshach, *and* Abednego, came forth from the midst of the fire. Then the governors, and captains, and heads of provinces, and the royal princes assembled together, and they saw the men, that the fire had no power over their bodies, nor had it burned the hair of their head, nor scorched their coats, nor was the smell of fire on them.

And King Nabuchodonosor answered and said, “Blessed is the God

of Shadrach, Meshach, *and* Abednego, Who has sent His Angel, and saved His servants Who trusted in Him; and they changed the king’s word, and delivered their bodies to be burnt, so as not to serve or worship any god except their own God. Therefore, I publish a decree: ‘Any people, tribe, *or* language, that blasphemes against the God of Shadrach, Meshach, *and* Abednego will be destroyed, and their houses will be plundered, because there is no other God Who can deliver like this.” Then the King promoted Shadrach, Meshach, *and* Abednego over the province of Babylon.

Glory to the Holy Trinity.

Luke 1:46-55 The Prayer of the Theotokos Mary

From the Gospel according to St. Luke. His blessing be upon us. Amen.

Mary said,
*My soul magnifies the Lord
 And my spirit has rejoiced in God
 my Savior,
 for he has looked at the humble state
 of his handmaid.
 For behold, from now on, all genera-
 tions shall call me blessed.
 For he who is mighty has done great
 things for me,
 And Holy is his Name!
 His mercy is for generations of genera-
 tions on those who fear him.
 He has shown strength with his arm,*

*He has scattered the proud in the
 imagination of their hearts,
 He has put down princes from their
 thrones.
 And has exalted the lowly.
 He has filled the hungry with good
 things,
 He has sent the rich away empty.
 He has given help to Israel, his serv-
 ant,
 So that he might remember mercy,
 As he spoke to our fathers,
 to Abraham and his seed forever.
 Glory be to God forever.*

Luke 1:68-79 The Prayer of Zechariah the Priest

From the Gospel according to St. Luke. His blessing be upon us. Amen.

Blessed be the Lord, the God of Israel,
for he has visited and worked redemption for his people;
and has raised up a horn of salvation for us
in the house of his servant David
(as he spoke by the mouth of his holy prophets who have been from of old),
salvation from our enemies and from the hand of all who hate us;
to show mercy towards our fathers,
to remember his holy covenant,
the oath which he spoke to Abraham,
our father,
to grant to us that we, being delivered out of the hand of our enemies,

should offer him divine service without fear,
In holiness and righteousness before him all the days of our life.
And you, child, will be called a prophet of the Most High,
for you will go before the face of the Lord to prepare his ways,
to give knowledge of salvation to his people by the remission of their sins,
because of the tender mercy of our God,
by which the dawn from on high will visit us,
to shine on those who sit in darkness and the shadow of death;
to guide our feet into the way of peace.
Glory be to God forever.

Luke 2:29-32 The Prayer of Simeon the Priest

From the Gospel according to St. Luke. His blessing be upon us. Amen.

Now you let your servant depart in peace, Master,
according to your word,
for my eyes have seen your salvation,

which you have prepared before the face of all peoples;
a light to enlighten the gentiles,
and the glory of your people Israel.
Glory be to God forever.

The Story of Susana

From the book of Daniel the Prophet. His blessing be upon us. Amen.

There was a man living in Babylon, and his name was Ioakim. And he took a wife whose name was Susanna, the daughter of Chelkias, a very beautiful woman, and one who

feared the Lord. Her parents also were righteous, and had taught their daughter according to the law of Moses. Now Ioakim was very rich, and had a garden adjoining his house,

and the Jews used to come to him because he was the most honourable of them all.

In that year two elders of the people were appointed as judges, concerning whom the Lord had said, "Lawlessness came from Babylon, from elders who were judges, who were supposed to govern the people." These men were frequently at Ioakim's house, and all who had a case to be tried came to them.

Now when the people departed at noon, Susanna would go into her husband's garden to walk. And every day the two elders would see her going in, and walking, and they lusted after her. And they turned away their heart, and averted their eyes from looking to heaven, and from remembering righteous judgments. Both were bedazzled by her, but did not tell one another their distress, because they were ashamed to declare their lust, that they desired to have *relations with* her. But every day they watched eagerly to see her.

And the one said to the other, "Let us go home now, for it is lunch time." And going out, they parted from one another. But turning back again, they came to the same place, and when they pressed one another for the reason, they acknowledged their lust. Then they arranged a time together, when they could find her alone.

And it happened while they were watching an opportune day, *that* she

went in as before with only two maids, and she desired to bathe in the garden, for it was hot. And there was no one there except the two elders, who had hidden themselves, and were watching her. And she said to her maids, "Bring me oil and soaps, and shut the garden doors so that I can bathe." And they did as she said, and shut the garden doors, and went out by the side doors to bring the things commanded, but they did not see the elders, because they were hidden.

When the maids had gone out, the two elders got up and ran to her, saying, "Look, the garden doors are shut, and no one can see us, and we desire you. Therefore, consent to us, and lie with us. If you will not, we will bear testify against you, that a young man was with you, and for this reason you sent your maids away from you."

Then Susanna sighed, and said, "I am constrained on every side. For if I do this thing, it is death unto me; and if I do not, I cannot escape your hands. It is better for me to fall into your hands, and not do it, than to sin before the Lord." With that Susanna cried with a loud voice, and the two elders cried out against her. Then one of them ran and opened the garden door. So when the servants of the house heard the cry in the garden, they rushed in through the side door to see what had happened to her. But when the elders told their tale, the servants were very ashamed, for never

had such a report been made of Susanna.

And it happened the next day, when the people were assembled to her husband Ioakim, *that* the two elders came, full of lawless plot against Susanna, to have her put to death. And before the people they said, "Send for Susanna, the daughter of Chelkias, the wife of Ioakim." And so they sent, and she came with her parents, her children, and all her relatives.

Now Susanna was a very delicate woman, and beautiful in appearance. And these wicked men commanded to uncover her face, (for she was veiled) so that they might enjoy her beauty. But those who were with her, and all who saw her, wept.

Then the two elders stood up in the midst of the people, and put their hands on her head. And she, weeping, looked up toward heaven, for her heart trusted in the Lord. And the elders said, "As we were walking in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away. Then a young man, who was hiding, came to her, and lay with her. Now *since* we were in a corner of the garden, when we saw this wickedness, we ran to them. And when we saw them being intimate, we could not take hold of the man, for he was stronger than we, and he opened the door, and ran away. But when we had seized this woman, we asked who the young man

was, but she would not tell us. These things we testify." Then the assembly believed them, as they were the elders and judges of the people. So they condemned her to death.

Then Susanna cried out with a loud voice, and said, "O everlasting God, You know what is secret, and all things before they *come to* be, You know that they have borne false witness against me, and, look, I must die, though I have done nothing as they have maliciously invented against me!"

And the Lord heard her voice. And as she was led away to be put to death, God raised up the holy spirit of a young man whose name was Daniel, and he cried with a loud voice, "I am innocent of the blood of this woman!"

Then all the people turned to him, and said, "What is this word that you have spoken?" So he, as he stood in the midst of them, said, "Are you such fools, O sons of Israel? Without examination or knowledge of the evidence, do you condemned a daughter of Israel? Return to the place of judgment, for *these men* have borne false witness against her."

Therefore all the people returned quickly, and the elders said to him, "Come, sit down among us, and show us, seeing that God has given you the privilege of an elder." Then said Daniel to them, "Separate these two far from one another, and I will examine them."

So when they had separated one from the other, he called one of them, and said to him, "O you who have grown old in wickedness, now your sins that you have committed formerly have come to light. For you have pronounced false judgment, and have condemned the innocent, and have let the guilty go free, though the Lord says, 'You shall not kill an innocent and righteous person.' Now then, if you have seen her, tell me: under what tree did you see them being intimate together?" Then he answered, "Under a mastic tree." And Daniel said, "Truly you have lied to the detriment of your own head, for even now the angel of God receives the sentence of God to cut you in two."

So he had him removed, and commanded *them* to bring the other. And *he* said to him, "O you seed of Chanaan, and not of Judah, beauty has deceived you, and lust has twisted your heart. So have you dealt with the daughters of Israel, and they, being afraid, have been intimate with you, but the daughter of Judah would not tolerate your wickedness. Now

therefore tell me: under what tree didst you catch them being intimate together?" Then he answered, "Under an evergreen oak." Then said Daniel to him, "Truly you have also lied to the detriment of your own head, for the angel of God is waiting with a sword to cut you in two, that he may destroy you."

And the whole assembly cried out with a loud voice, and praised God who saves those who trust in Him. And they rose up against the two elders, for Daniel had convicted them of false witness by their own mouth, and they did to them what they had wickedly intended for their neighbour, according to the law of Moses, and they put them to death. So the innocent blood was saved that day.

Therefore, Chelkias and his wife praised God for their daughter Susanna, with Ioakim her husband, and all the relatives, because no shameful deed was found in her. From that day onward, Daniel became great in the sight of the people.

Glory to the Holy Trinity.

The congregation then circles the church three times, carrying lit tapers, while singing the following in the ordinary (annual) tune:

We Follow You

We follow You with all our hearts
and fear You,
And seek after Your face:
O God do not forsake us.

Ἰενοῦεζ ἵνωκ θέν πενθῆτ τηρε
τενερζο† θάτεκζη
ογοζ тенκω† ἵσα πεκζο
Φ† ὑπερ†ψιπι ναν.

✙ But rather, deal with us
according to Your meekness,
And according to Your great mercy,
O God, help us.

✙ Ἀλλὰ ἀριότη νεμαν
κατὰ τεκμετέπικης
νεμ κατὰ πὰψαι ἵτε πεκнай
Πος ἀριβοῆθῃν ερον.

May our prayers ascend unto You,
O our Master,
Like holocausts of lambs
and fat calves.

Ἰαρε тенπροσεγχη πεννηβ
ἱ ἐψωι ὑπεκῦθο
ὑφρη† ἵθανβλῖλ ἵτε θανωλῖ
νεμ θανωασι ετκενῖωοτ.

✙ Do not forget the covenant You have
made
with our fathers,
Abraham, Isaac and Jacob
Israel, Your saints.

✙ Ὑπερερῖωβω ἵ†διαθῆκη
θηετακ-сеμνηтс νεμ nenio†
Ἀβρααμ Ἰσαακ Ἰακωβ
Πῖλ πεεοτ ἵτακ.

Bless the Lord, all you nations;
The tribes, and all kinds of tongues.
Praise Him and exalt Him
Above all forever.

ῶοτ ἐΠος νῖλαος τηροτ
νιφτλῆ νῖασι ἵλας
ζωс εροψ μαωοτ ναψ
αριζοτο βαςψ ψα νιενεζ.

✙ Pray to the Lord on our behalf,
O three saintly children,
Sedrach, Misach and Abednego,
That He may forgive us our sins.

✙ Ἰωβζ ὑΠος ἐρρηι εχων
ὦ πιτ ἵαλοτ ἵασιος
Седрак Мисак Ἀβδενазω
ἵτεψχα nennoβi ναν εβολ.

Morning or Prime

The presbyter begins the Offering of Morning Incense as usual, with, "Have mercy on us..." Then he prays the Prayer of Thanksgiving, which is followed by the Verses of the Cymbals, and the Prayer for the Sick. Then the people sing:

The Doxology of Prime

O True Light,
Who gives light,
To every man,
That comes into the world.

ΠΙΟΤΩΙΝΙ ΝΤΑΦΩΗ:
ΦΗΕΤΕΡΟΤΩΙΝΙ:
ΕΡΩΜΙ ΝΙΒΕΝ:
ΕΘΝΗΟΤ ΕΠΙΚΟCΜΟC.

✙ You have come to the world
Through Your love for man:
All the creation
Has rejoiced at Your coming.

✙ ΔΚΙ ΕΠΙΚΟCΜΟC:
ΖΙΤΕΝ ΤΕΚΕΤΜΑΙΡΩΜΙ:
ΑΤΚΤΗΣΙC ΤΗΡC:
ΘΕΛΗΛ ΔΑ ΠΕΚΧΙΝΙ.

You have saved Adam
From the beguiling;
You have delivered Eve
From the pangs of death.

ΔΚCΩΤ ΝΔΔΑΔ:
ΕΒΟΛ ΔΕΝ ΤΑΠΑΤΗ:
ΑΚΕΡ ΕΤΑ ΝΡΕΜΖΕ:
ΔΕΝ ΝΙΝΑΚΖΙ ΝΤΕ ΦΜΟΤ.

✙ You have granted us
The Spirit of Sonship:
We praise You; we bless You
With Your angels.

✙ ΔΚΤ ΝΑΝ ΩΠΙΠΝΑ:
ΝΤΕ ΤΜΕΤΩΗΡΙ:
ΕΝΖΩC ΕΝCΜΟΤ ΕΡΟΚ:
ΝΕΜ ΝΕΚΑΤΤΕΛΟC.

✙ ✙ ✙

When the morning hour
Comes upon us,
O Christ our God,
The True Light,

✙ Let the thoughts of light
Abound within us,
And let not the darkness
Of passion cover us.

That we may praise You
With understanding,
With David,
And proclaim and say,

✙ “My eyes prevent
The night watches,
That I might
Meditate in Your word.”

Hear our voices,
According to Your great mercy.
Save us, O Lord our God,
According to Your compassion.

✙ O beneficent
And caring God,
Who deals well
With His chosen ones.

ἮΕΝ ἩΖΙΝΘΡΕΨΙ ΝΑΝ ἘΔΟΥΝ:
ἩΞΕ ΦΝΑΥ ἩΨΩΡΡ:
ὦ Πῶς Πέννοϛϛ:
ΠΙΟΥΙΝΙ ἩΤΑΨΜΗ.

✙ ὙΑΡΟΥΨΑΙ ἩΔΗΤΕΝ:
ἩΞΕ ΝΙΛΟΣΙΣΜΟΣ ἩΤΕ ΠΙΟΥΙΝΙ:
ΟΥΟΥ ὙΠΕΝ ΘΡΕΨΟΒΣΤΕΝ:
ἩΞΕ ΠῶΣΑΚΙ ἩΝΙΠΑΘΟΣ.

ΘΙΝΑ ἩΤΕΝΘΩΣ ἘΡΟΚ:
ἩΝΟΗΤΟΣ ΝΕΜ ΔΑΥΙΔ:
ΕΝΩΨ ΟΥΒΗΚ:
ΟΥΟΥ ΕΝΨΩ ὙΜΟΣ.

✙ ΧΕ ΕΥΕΡΨΟΡΡ ὙΦΟΥ:
ΝΞΕ ΝΑΒΑΛ ὙΦΝΑΥ ἩΨΩΡΡ:
ἘΡΜΗΛΕΤΑΝ:
ΔΕΝ ΝΕΚΣΑΧΙ ΤΗΡΟΥ.

ΣΩΤΕΜ ἘΤΕΝΣΜΗ:
ΚΑΤΑ ΠΕΚΝΙΨϛ ἩΝΝΑΙ:
ΝΑΘΜΕΝ Πῶς Πέννοϛϛ:
ΚΑΤΑ ΝΕΚΜΕΤΨΕΝΖΗΤ.

✙ Φϛ ΠΙΨΑΙΡΩΟΥΨ:
ἩΡΕΨΕΡΠΕΘΝΑΝΕΨ:
ΠΙΡΕΨΕΡΟΙΚΟΝΟΥΜΙΝ:
ἩΝΕΨΣΩΤΠ ἩΚΑΛΩΣ.

The Strong Refuge for those
Who take refuge in Him,
Who longs for the salvation
And deliverance of all.

✙ Through Your goodness
You have prepared for us the night:
Grant us to pass this day
Without sin.

That we may be worthy
To lift up our hands
Before You, without anger
Or evil thoughts.

✙ At this dawn, make straight
Our inner and outer ways,
In Your joyful
protection.

That we may proclaim
Your righteousness every day,
And glorify Your power,
With David the prophet,

✙ Saying, “In Your peace,
O Christ our Saviour,
We slept and rose up,
For we have trusted in You.”

Ππερερζεμ ετχοπ:
ἵνηεταρφωτ χαροϥ:
φρεϥδιϥϥωοτ ἵτε οτοη νιβεν:
νοζεμ ἵτοτοτχαλ.

✙ ἤεν τεκμετῆρηστος:
ακσοβ† ναν ὑπιεχωρζ:
αριζμοτ ναν ὑπαίεζοοτ:
ενοι ἵαθνοβι.

Εθρενερπεμπϥα:
εϥαι ἵνηενχιζ εὔϥωι:
χαροκ ὑπεκῦθο:
χωρις ζωητ νεμ μοκμεκ εϥζωοτ.

✙ ἤεν ται χαλὰ τοοτῖ:
σοττων νενμωιτ εἶδοτη:
νεμ νενμωιτ εἶβολ:
ἕεν ποτνοϥ ἵτε τεκσκεπη.

Εθρενχω ἵτεκμεθμη:
ἵεζοοτ νιβεν:
ἵτενζως εἵτεκχομ:
νεμ Δαυιδ πῖπροφητης.

✙ Χε ἕεν τεκζιρηνη:
Πχ̄ς Πεν̄ω̄ρ:
αnenκοτ αητωοτη:
χε αнерζεल्पис ε̄рок.

Behold how good
And how pleasant it is
For brethren to dwell
Together, in unity;

✝ United in true
Evangelical love,
Like unto
The Apostles.

Like the precious ointment,
On the head of Christ,
Which ran down the beard,
Even down to the feet;

✝ Which anoints everyday
The elders and the children,
The young men
And the deacons.

You whom the Holy Spirit
Has attuned together,
As a harp,
Always blessing God,

✦ In psalms and hymns
And spiritual songs,
Day and night, with a heart
That keeps not silent.

ΘΗΠΠΕ ΟΥΠΕΘΝΑΝΕΥ:
 ΙΕ ΟΥΠΕΤΖΟΛΧ ΕΒΗΛ:
 ΕΠΤΑΤ ΝΖΑΝΣΗΗΟΥ:
 ΕΥΩΟΠ ΖΙ ΟΥΜΑ.

✝ ΕΠΕΡΕΥΦΩΝΗΝ:
 ΉΕΝ ΟΥΑΤΑΠΗ ΰΩΗ:
 ΉΕΥΑΣΤΕΛΙΚΗ:
 ΚΑΤΑ ΝΙΔΠΟΣΤΟΛΟΣ.

Ὁφρη† ὠπισοχεν:
 ἐτὰφε ὠΠχ̄ς:
 εφρηνοῦ ἐχεν †ωορτ:
 ωα ἐδρηι ἐνιβαλατχ.

✠ ΕΓΘΩΖΕ ὤσκησι ΝΙΒΕΝ:
 ΝΙΣΕΛΛΟΙ ΝΕΜ ΝΙΑΛΩΟΪ:
 ΝΕΜ ΝΙΣΕΛΩΨΙ:
 ΝΕΜ ΝΙΔΙΑΚΟΝΙΣΤΗΣ.

Μαὶ ἐταρξοῦμαι εὐνοῖᾳ·
 ἦντε Πίπνευμα εὐνοίας·
 ὑφῆρτη ἡ οὐκ ἐχθρά·
 εὐνομοῦ ἐφ' ἡσυχίας νίβει.

✝ ԵՆ ՉԱՆՓԱԼՈՑ ՈՒՄ ՉԱՆԶՈՑ:
ՈՒՄ ՉԱՆԶՈՂԻ ԱՒՆՆՄԱՏԻԿՈՆ:
ԱՍԻԵԶՕՐՆ ՈՒՄ ՍԻԷՃՈՐԷ:
ՃԵՆ ՕՐԶԻՏ ՆԱՏՇԱՐՈՎ.

✦ ✦ ✦

O honoured
Mother of the Light,
You have borne
The Uncircumscribed Logos.

✙ After having born Him,
You remained a virgin:
We magnify you
With praises and blessings.

For of His own will,
And the good will of His Father
And the Holy Spirit,
He came and saved us.

✙ And we too,
Hope to win mercy,
Through your intercessions
With the Lover of mankind.

The elect incense
Of your virginity
Ascended to
The throne of the Father;

✙ Better than the incense
Of the Cherubim
And the Seraphim,
O Virgin Mary.

Πῶο ἑμαῖ ἡπιότωινι:
εἰταῖνοῖτ ὑμᾶςνοῖτ:
ἀρεταὶ δὲ πῖλόςος:
πᾶχωρίτος.

✙ Ὑενενσα ἑρεμας:
ἀρεῶσι ἑρεοὶ ὑπαρῑενος:
δεν ζανζωσ νεμ ζανῑμοῖ:
τενδῑσι ὑμο.

Χε ἡθοῖ δεν πεφωτω:
νεμ ἡτματ ὑπεφωτ:
νεμ Πῑπῑᾶ ἑῑῑ:
αῑῑ αῑσωτ ὑμων.

✙ Ἀνον ζων τετωβζ:
εῑρενωδωῑνι εῑναι:
ζιτεν νεῑρεσβῑᾶ:
ἡτοτῑ ὑπῑαῑρωμῑ.

Ἀπῑςῑοῑνοῖτῑ εῑτωτπ:
ἡτε τεπαρῑενῑᾶ:
αῑωῑεναῑ ἑῑωῑ:
ωᾶ πῑῑρονος ὑφῑωτ.

✙ Εζοτε πῑςῑοῑνοῖτῑ:
ἡτε Πῑχερονβῑμ:
νεμ Πῑσεραφῑμ:
Ἡαῑᾶ τῑπαρῑεονς.

Hail to the New heaven,
Whom the Father has created,
And made a place of rest,
For His beloved Son.

Χερε ἴφε ὑβερι:
ΘΗΕΤΑ ΦΙΩΤ ΘΑΜΙΟΣ:
ΑΓΧΑΣ ΝΟΥΑΝΕΜΤΟΝ:
ὑΠεϋωηρι ὑμενριτ.

✙ Hail to the Royal Throne
Of Him Who is
Carried by
The Cherubim.

✙ Χερε πιθρονος:
ὑΒΑCΙΛΙΚΟΝ:
ὑΦΗΕΤΟΥΓΑΙ ὑΜΟΥ:
ΖΙΧΕΝ ΠΙΧΕΡΟΥΒΙΜ.

Hail to the advocate
Of our souls:
You are, indeed,
The pride of our race.

Χερε ἴπροστατης:
ἸΝΤΕ ΝΕΝΨΥΧΗ:
ἸΘΟ ΣΑΡ ἈΛΗΘΩC:
ΠΕ ΠΨΟΥΨΟΥ ὑΠΕΝΣΕΝΟC.

✙ Intercede on our behalf,
O full of grace,
Before our Lord,
Jesus Christ.

✙ ΑριπρεCβετιν ἐχων:
ὦ ΘΕΘΜΕΖ ΝῆΜΟΤ:
ΝΑΖΡΕΝ ΠΕΝCΩΡ:
ΠΕΝΟC ΙΗC ΠΧC.

That He may confirm us
In the Orthodox Faith,
And grant us
The forgiveness of our sins.

ΘΟΠΩC ἸΤΕϋΤΑΧΡΟΝ:
ἪΕΝ ΠΙΝΑΖ ἴ ΕΤCΟΥΤΩΝ:
ΟΥΟΖ ἸΤΕϋΕΡῆΜΟΤ ΝΑΝ:
ὑΠΙΧΩ ΕΒΟΛ ἸΤΕ ΝΕΝΝΟΒΙ.

✙ Through the intercessions
Of the Theotokos, Saint Mary,
O Lord, grant us
The forgiveness of our sins.

✙ ΖΙΤΕΝ ΝΙΠρεCβια:
ἸΝΤΕ ἴΘΕΟΤΟΚΟC ΕΘΟΥΑΒ Ὑαρια:
ΠΒΟΙC ἈΡΙῆΜΟΤ:
ΝΑΝ ὑΠΙΧΩ ΕΒΟΛ ἸΤΕ ΝΕΝΝΟΒΙ.

✙ ✙ ✙

Thousands of thousands,
And myriads of myriads
Of holy angels
And archangels

ΘΑΝΑΝΨΟ ΝΨΟ:
ΝΕΜ ΖΑΝΘΒΑ ΝΘΒΑ:
ΝΑΡΧΗΑΣΤΕΛΟC:
ΝΕΜ ΑΣΤΕΛΟC ΕΘΟΥΑΒ.

✙ Stand before
The throne of
The Pantocrator,
Proclaiming and saying,

✙ ΕΥΘΥ ΕΡΑΤΟΥ:
ΑΠΕΝΑΘΟ ΑΠΙΘΟΝΟC:
ΝΤΕ ΠΙΠΑΝΤΟΚΡΑΤΩΡ:
ΕΥΩΥ ΕΒΟΛ ΕΥΧΩ ΑΜΟC.

“Holy, Holy,
Holy: In truth,
The glory and honour
Befit the Trinity.”

ΧΕ ΧΟΥΑΒ ΧΟΥΑΒ:
ΧΟΥΑΒ ΘΕΝ ΟΥΜΕΘΩΗΙ:
ΠΩΟΥ ΝΕΜ ΠΙΤΑΙΟ:
ΕΡΙΠΡΕΠΙ ΝΨΤΡΙΑC.

✙ Through the intercessions
Of all the choirs of the angels,
O Lord, grant us
The forgiveness of our sins.

✙ ΘΙΤΕΝ ΝΙΠΡΕCΒΙΑ:
ΝΤΕ ΠΧΟΡΟC ΤΗΡΨ ΝΤΕ ΝΙΑΣΤΕΛΟC:
ΠΟC ΑΡΙΘΜΟΤ
ΝΑΝ ΑΠΙΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ.

✙ ✙ ✙

Our fathers, the Apostles,
Preached the Gospel
Of Jesus Christ
To the nations..

ΠΕΝΙΟΨ ΝΑΠΟCΤΟΛΟC:
ΑΥΘΙΩΨ ΘΕΝ ΝΙΕΘΝΟC:
ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ:
ΝΤΕ ΙΗC ΠΧC.

✙ Their sound went forth
Into all the earth,
And their words to
The ends of the world.

✙ ΑΠΟΝΘΡΩΟΥ ΨΕΝΑΨ:
ΘΙΧΕΝ ΠΚΑΘΙ ΤΗΡΨ:
ΟΥΟZ ΝΟΥCΑΧΙ ΑΥΦΟZ:
ΨΑ ΑΥΡΗΧC ΝΨΟΙΚΟΤΜΕΝΗ.

Through the prayers
Of my lords and fathers, the Apostles,
O Lord, grant us
The forgiveness of our sins.

ΖΙΤΕΝ ΝΙΕΥΧΗ:
ἸΝΤΕ ΝΑΘ̄ ΝΙΟΨ ἸΝΑΠΟCΤΟΛΟC:
ΠΟC̄ ἈΡΙΘ̄ΜΟΤ
ΝΑΝ ὙΠΙΧΩ ΕΒΟΛ ὙΤΕ ΝΕΝΝΟΒΙ.



✙ The Lord has placed
Unfading crowns
Upon all the choirs
Of the martyrs.

✙ ΘΑΝ̄ΧΛΟΜ ἸΝΑΤΛΩΜ:
ΑΥΤΗΙΤΟΥ ἸΝΧΕ ΠΟC̄:
ΖΙΧΕΝ Π̄ΧΟΡΟC ΤΗΡΥ:
ἸΝΤΕ ΝΙΜΑΡΤΥΡΟC.

He saved and delivered them,
For they took refuge in Him,
And they kept a feast
With Him, in His Kingdom.

ΑΥΤΟΥΧΩΟΥ ΑΥΝΑΘΜΟΥ:
ΧΕ ΑΥΦΩΤ ΖΑΡΟΥ:
ΑΥΕΡΩΔΙ ΝΕΜΑΥ:
ΘΕΝ ΤΕΥΜΕΤΟΥΡΟ.

✙ Through the prayers of all
The choirs of the martyrs,
O Lord, grant us
The forgiveness of our sins.

✙ ΖΙΤΕΝ ΝΙΕΥΧΗ:
ἸΝΤΕ Π̄ΧΟΡΟC ΤΗΡΥ ἸΝΤΕ ΝΙΜΑΡΤΥΡΟC:
ΠΟC̄ ἈΡΙΘ̄ΜΟΤ
ΝΑΝ ὙΠΙΧΩ ΕΒΟΛ ἸΝΤΕ ΝΕΝΝΟΒΙ.



Your saints bless You,
And declare
The glory
Of Your Kingdom.

ΠΗΕΘ̄ ἸΝΤΑΚ:
ΕΥΕC̄ΜΟΥ ΕΡΟΚ:
ΕΥΕCΑΧΙ ὙΠ̄ΩΟΥ:
ἸΝΤΕ ΤΕΚΜΕΤΟΥΡΟ.

✙ Your Kingdom, O my Lord,
Is an eternal Kingdom,
And Your Lordship is
Unto the age of ages.

Through the prayers of all
The choirs of the cross-bearers, and the
righteous and the just,
O Lord, grant us
The forgiveness of our sins.

✙ Ἰεκυετοῦρο Πανοῦτ:
οὔμετοῦρο ἡένεε:
οὔοε τεκυετοῦ:
ῶα νιζενεὰ τηροῦ.

Ζιτεν νιεῦχη:
ἡτε πῆχορος τηρεῖ ἡτε
νις ταῖροφορος:
νεμ νιθμῆ νεμ νιδικεος:
Ποῦ ἀριζμοτ ναν ἐπιχω ἐβολ ἡτε
νεννοβι.

✙ ✙ ✙

✙ Hail to Elijah,
The prophet of temperance,
And to Elisha,
His elect disciple.

Mark the Apostle,
The great herald,
Was the first enlightener⁷,
Of the Land of Egypt.

✙ Χερε Ηλιας:
πισοφρον ὑπροφητης:
νεμ Ελιςεος:
νερεωτπ ὑμαθητης.

Πινιωτ ἡρεεζιωῶ:
ζεν τῆχωρα ἡτε Χημ:
Μαρκος πῆποστολλος:
πεεωορπ ἡνεερεζεμ.

✙ You are the Mother of God,
O Virgin Mary:
Ask Him, on our behalf,
To have mercy on our race.

✙ Ποο πε ἑμαῦ ὑΦτ:
Μαρια τῆπαρθεονς:
τωβε ὑμοε εἰων:
εερεμναι ζα πενζενος.

⁷ ἡνεερεζεμ means guide, which can be taken as prelate, i.e. the first Archbishop or leader of the Church in Alexandria, or as herald, i.e. the one who guided the Egyptians to Christ. Since there was never a concept of a Pope over the whole land of Egypt before modern times (rather the Archbishop and Pope of Alexandria was an elder brother to the bishops of the Churches throughout Egypt), and since herald is consistent with enlightening or evangelizing which is also mentioned in this verse, we believe the latter to be the correct rendering.

The holy teachings of
Our father Abba Severus,
The great patriarch,
Enlightened our minds.

✙ Our father, the confessor,
Abba Dioscorus,
Defended the faith
Against the heretics.

And may the holy blessing
Of all of our fathers,
Who pleased the Lord,
Be a keeper unto us.

✙ Through their prayers,
Grant us, O God,
The forgiveness of our sins,
And give us Your peace.

Your mercies, O my God,
Are countless,
And Your tender mercies
Are too plenteous.

✙ All the rain drops
Are counted by You,
And the sand of the sea
Is before Your eyes.

ΠΙΝΙΩΤ ὙΠΑΤΡΙΑΡΧΗΣ:
ΠΕΝΙΩΤ ΑΒΒΑ ΣΕΥΗΡΟΣ:
ΦΗΕΤΑ ΝΕΥΣΕΒΩΟΤΙ ΕΘΥ:
ΕΡΟΥΩΙΝΙ ὙΠΕΝΝΟΥΣ.

✙ ΠΕΝΙΩΤ ΝΟΜΟΛΟΣΙΤΗΣ:
ΑΒΒΑ ΔΙΟΣΚΟΡΟΣ:
ΑΥΜΩΙ ΕΞΕΝ ΠΙΝΑΖΤ:
ΟΥΒΕ ΝΙΖΕΡΕΤΙΚΟΣ.

ΝΕΜ ΝΕΝΙΟΤ ΤΗΡΟΥ:
ΕΤΑΥΡΑΝΑΥ ὙΠΟC:
ΕΡΕ ΠΟΥCΜΟΥ ΕΘΥ:
ΩΩΠΙ ΝΑΝ ΝΟΥΡΕΥΡΩΙC.

✙ ΖΙΤΕΝ ΝΟΥΤΕΥΧΗ:
ΑΡΙΘΜΟΥ ΝΑΝ ΦΥ:
ὙΠΙΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ:
ΜΟΙ ΝΑΝ ΝΟΥCΩΤ.

✙ ✙ ✙

ΝΕΚΝΑΙ Ὑ ΠΑΝΟΥΤ
ΖΑΝΑΤΣΙΗΠΙ ὙΜΩΟΥ
CΕΟΥ ΕΜΑΩΩ
ΝΧΕ ΝΕΚΜΕΤΩΕΝΖΗΤ

✙ ΠΙΤΕΛΤΙΛΗ ὙΜΟΥΝΕΩΟΥ
CΕΗΠΙ ΝΤΟΥΚ ΤΗΡΟΥ
ΠΙΚΕΩΩ ΝΤΕ ΦΙΟΥ
CΕΧΗ ΝΑΖΡΕΝ ΝΕΚΒΑΛ

How much more are
The sins of my soul
Manifest before
You, O my Lord.

✝ Do not remember, my Lord,
The sins that I have committed,
And do not count
My iniquities.

For You have chosen the publican,
You have saved the adulteress,
And You have remembered
The right hand thief.

✝ And I too,
The sinner,
Teach me, O my Lord,
To offer repentance.

For You do not desire
The death of a sinner,
But rather that he
Return and live.

✝ Return us, O God,
To You salvation,
And deal with us
According to Your goodness.

Ιε α̅ν̅η̅ρ̅ μ̅α̅λ̅λ̅ο̅ν̅
ν̅ι̅ν̅ο̅β̅ι̅ ἢ̅ τ̅ε̅ τ̅α̅ψ̅υ̅χ̅η̅
ν̅αι̅ ε̅θ̅ο̅τ̅ω̅ν̅ς̅ ἐ̅β̅ο̅λ̅
ὑ̅π̅ε̅κ̅ῶ̅θ̅ο̅ Πα̅ῶ̅ς̅

✝ Ν̅ι̅ν̅ο̅β̅ι̅ ἐ̅τ̅α̅ι̅α̅τ̅ο̅υ̅
Π̅α̅ῶ̅ς̅ ἢ̅ ν̅η̅κ̅ε̅ρ̅π̅ο̅υ̅μ̅ε̅ν̅
ο̅υ̅δ̅ε̅ ὑ̅π̅ε̅ρ̅τ̅ῶ̅ν̅
ἐ̅ν̅α̅λ̅λ̅ο̅μ̅ι̅α̅

Χ̅ε̅ π̅ι̅τ̅ε̅λ̅ω̅ν̅η̅ς̅ ἀ̅κ̅ο̅τ̅π̅
τ̅π̅ο̅ρ̅ν̅η̅ ἀ̅κ̅ω̅τ̅ ὁ̅μ̅ο̅ς̅
π̅ι̅ς̅ο̅ν̅ι̅ ε̅τ̅ς̅α̅ο̅ῖ̅ν̅α̅μ̅
Π̅α̅ῶ̅ς̅ ἀ̅κ̅ε̅ρ̅π̅ε̅μ̅ε̅ν̅

✝ Ἀ̅ν̅ο̅κ̅ ὁ̅ω̅ Πα̅ῶ̅ς̅
ὁ̅ς̅α̅ π̅ι̅ρ̅ε̅μ̅ε̅ρ̅ν̅ο̅β̅ι̅
μ̅α̅τ̅ς̅α̅β̅ο̅ι̅ ἢ̅ τ̅α̅ῖ̅ρ̅ι̅
ἢ̅ ο̅υ̅μ̅ε̅τ̅ὰ̅ν̅ο̅ι̅α̅

Χ̅ε̅ ὁ̅τ̅ω̅γ̅ ὁ̅ψ̅μ̅ο̅υ̅ ἀ̅ν̅
ὑ̅π̅ι̅ρ̅ε̅μ̅ε̅ρ̅ν̅ο̅β̅ι̅
ὁ̅φ̅ρ̅η̅τ̅ ἢ̅ τ̅ε̅μ̅τ̅α̅ς̅θ̅ο̅υ̅
ἢ̅ τ̅ε̅ς̅ω̅ν̅ς̅ ἢ̅ χ̅ε̅ τ̅ε̅μ̅ψ̅υ̅χ̅η̅

✝ Ὑ̅α̅τ̅α̅ς̅θ̅ο̅ν̅ Φ̅τ̅
ἐ̅ξ̅ο̅υ̅ν̅ ἐ̅π̅ε̅κ̅ο̅υ̅χ̅αι̅
ἀ̅ρ̅ι̅ο̅ῖ̅ν̅ ἢ̅ μ̅ε̅μ̅α̅ν̅
κα̅τ̅α̅ τ̅ε̅κ̅μ̅ε̅τ̅ὰ̅ς̅α̅θ̅ο̅ς̅

For You are good
And kind-hearted.
May we be quickly overcome
By Your compassions.

✙ Have compassion on us all,
O Lord God our Saviour,
And have mercy on us
According to Your great mercies.

Remember these,
O Christ our Master.
Be in our midst,
And proclaim and say,

✙ “My peace I
Give to you.
The peace of My Father
I leave with you.”

O King of Peace,
Grant us Your peace,
Establish for us Your peace,
And forgive us our sins.

✙ Disperse the enemies
Of the Church.
Fortify Her that She
May not be shaken forever.

Χε ἡθoοκ οὐάταθοο
ογορ ἡναητ
μαροῦταζον ἡχωλεμ
ἡζε νεκμετῶνηητ

✙ Ὡνηητ θαρoν τηρεν
Ποc Φ† Πενcωρ
ογορ ναи ναη
κατα πεκνηῳ† ἡηαι

Ἡαι κίρι ὑποῦμενι
ὦ πενηηβ Πχc
εκέῳπι θεν τενηη†
εκῳῳ ἐβολ εκζῳ ὑμοο

✙ Χε ταζιρηνη ἄηοκ
†† ὑμοο ηῳτεη
ἔζιρηνη ὑπαιωτ
†χῳ ὑμοο ηευῳτεη

Ποῦρο ἡτε †ζιρηνη
μοι ναη ἡτεκζιρηνη
ceηηι ναη ἡτεκζιρηνη
χα ηηνηοβι ναη ἐβολ

✙ Χῳρ ἐβολ ἡηιζαχι
ἡτε †εκκληcià
ἀρiοοβт ἐροο
ἡηεκκiη ῳα ἐηεζ

Emmanuel our God
Is now in our midst,
With the glory of His Father,
And the Holy Spirit.

ΕΜΜΑΝΟΥΗΛ ΠΕΝΝΟΥΤ
ΘΕΝ ΤΕΝΩΗΤ ΤΗΝΟΥ
ΘΕΝ ΠΩΟΥ ΝΤΕ ΠΕΡΙΩΤ
ΝΕΜ ΠΙΠΝΑ ΕΘΥ

✙ May He bless us all,
Purify our hearts,
And heal the sicknesses
Of our souls and our bodies.

✙ ΗΤΕΡΕΜΟΥ ΕΡΟΝ ΤΗΡΕΝ
ΝΤΕΡΤΟΥΒΟ ΝΝΕΝΖΗΤ
ΝΤΕΡΤΑΛΒΟ ΝΝΙΩΩΝΙ
ΝΤΕ ΝΕΝΨΥΧΗ ΝΕΜ ΝΕΝΩΩΑ

We worship You, O Christ,
With Your Good Father,
And the Holy Spirit,
For You have {come} and saved us.

ΤΕΝΟΥΩΥΤ ΰΜΟΚ Ω ΠΧ
ΝΕΜ ΠΕΚΙΩΤ ΝΑΣΑΘΟΣ
ΝΕΜ ΠΙΠΝΑ ΕΘΥ
ΧΕ {ΑΚΙ} ΑΚΩΤ ΰΜΟΝ

The Prayer for the Departed is said, followed by, "Graciously accord, O Lord..", then the following is sung:

The Psali Batos for the Joyous Saturday

The Lord has done great things for us,
So we became joyful,
Let us say without ceasing:
Holy Immortal, have mercy on us.

ΑΠΟC ΤΑΥΕ ΡΙ ΝΕΜΑΝ:
ΑΝΩΩΠΙ ΝΟΥΝΟC ΰΜΟΝ:
ΜΑΡΕΝΧΟC ΝΧΑΡΟC ΑΝ:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

You became a man like us,
O Only-Begotten God,
Without confusion or alteration:
Holy Immortal, have mercy on us.

ΠΡΟΤΟC ΑΚΩΩΠΙ ΰΠΕΝΡΗΤ:
ΩΠΙΜΟΝΟΣΕΝΗC ΝΝΟΥΤ:
ΘΕΝ ΟΥΜΕΤΑΤΨΩΝΖ ΝΕΜ
ΟΥΜΕΤΑΤΨΙΒΤ:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

✙ You are Jesus Christ,
The Son of God, the Logos,
The Eternal Co-Creator:
Holy Immortal, have mercy on us.

✙ ΣΕ ΤΑΡ ΝΘΟΚ ΠΕ ΙΗC ΠΧC:
ΠΩΗΡΙ ΰΦΤ ΠΙΔΟΣΟC:
ΑΙΔΙΟC ΝΔΙΜΙΟΡΣΟC:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

✙ O Master, the Lover of mankind,
The glory and holiness are Yours,
For You have come and saved us,
Holy Immortal, have mercy on us.

You stood before Pilate to be judged,
You, the Infinite,
For the salvation of the world:
Holy Immortal, have mercy on us.

The bearer of life,
The Unapproachable,
Suffered and was buried to raise Adam:
Holy Immortal, have mercy on us.

✙ Behold, through Your Cross
You have granted us liberty,
And we gained the True Life:
Holy Immortal, have mercy on us.

✙ You have offered Yourself, O Lamb,
As a holy, acceptable sacrifice,
Without blemish or spot:
Holy Immortal, have mercy on us.

O Jesus, Who lives, the Immortal,
You have abolished death by Your death,
And liberated the whole world:
Holy Immortal, have mercy on us.

✙ Δεσποτα φῦλάν ἑροπον:
φωκ πε πιωοῦ νεμ πιασιον:
χε ακι ακωτ ὕμων:
Αγιος ἀθανατος ναι ναν.

Εοῦμάντχαπ ραζρεν Πιλατος:
ακωανοζι πιαχωριτος:
εθε φνοζεμ ὕπικοςμος:
Αγιος ἀθανατος ναι ναν.

Ζωηφορος ἡατῶταζοϗ:
αϗωεπ ὕκαζ οτοζ αγκοςϗ:
εθε Αδαμ εθρεϗ τοῦτοῦνοςϗ:
Αγιος ἀθανατος ναι ναν.

✙ Ηππε ζαρ ζιτεν πεκῶτατρος:
ακερεζμοτ ναν ἡελεεῦθερος:
ανβι ὕπιωνῶ ἡαληθινης:
Αγιος ἀθανατος ναι ναν.

✙ Θῡςια εστοῦβνοῦτ εςωηπ:
ἡατῶνι οτοζ ἡατῶλεβ:
ακωλϗ ἐπωωι ὡπιζηβ:
Αγιος ἀθανατος ναι ναν.

Ιἡς φηετωνῶ πιατμοῦ:
ακκωρϗ ὕψμοῦ ζιτεν πεκμοῦ:
ακερρεμζε ὕπικοςμος τηροῦ:
Αγιος ἀθανατος ναι ναν.

You have abolished the sting
Of the devil and the serpent,
And shamed them with Your power:
Holy Immortal, have mercy on us.

✝ And saved Your people—
Adam, Eve, and their kind—
From Hades, which is full of sorrow:
Holy Immortal, have mercy on us.

✝ Let us joyfully say,
With the blessed David,
“Arise, O Lord, Why do You sleep?”
Holy Immortal, have mercy on us.

Who is like You among the gods?
You are the God of gods;
We praise You in divers ways:
Holy Immortal, have mercy on us.

You are blessed, O crucified Jesus,
For You have changed our sadness to
joy,
And saved us from our bitter bondage:
Holy Immortal, have mercy on us.

✝ And had compassion on our weakness—
We, the sinners—
As a Good One and a Lover of mankind:
Holy Immortal, have mercy on us.

Κε ακθουθευ ηθανσοτη:
υπιδευων ακβι ωπι:
υμοϋ θεν τεκμετχωρι:
Αςιος αθανατος ναι ναν.

✝ Λοιπον ακωτ υπεκλαος:
Αδαμ νεμ Ερα νεμ πορτενος:
θεν αμεντ εμεε υπααθος:
Αςιος αθανατος ναι ναν.

✝ Υαρενχος θεν οτρωοτ:
νεμ Δαριδ πε ετμαρωοτ:
χε τωνκ Ποϋ εβε οτ ενκοτ:
Αςιος αθανατος ναι ναν.

Νεμ πετονη υμοκ θεν νινοτ:
ηθοκ πε Φτ ητε νινοτ:
τενχω εροκ θεν οτθο ηρητ:
Αςιος αθανατος ναι ναν.

Ζμαρωοτ Ιηϋ πιξινηω:
χε ακφωνε υπενεηβι εοτρωω:
ακοττεν εβολ εα τμετβωκ εεν
ωωω:
Αςιος αθανατος ναι ναν.

✝ Οτοε ακωε ηεητ θατεν μετχωβι:
ανον θα ηρεφερνοβι:
χωε αταθος οτοε υμαρωω:
Αςιος αθανατος ναι ναν.

✙ The Lord said, “Now, I shall arise,
And be manifest in
The salvation of My creation.”
Holy Immortal, have mercy on us.

Rejoice, all you faithful,
In the Name of Jesus Christ,
And proclaim with Nicodemus:
Holy Immortal, have mercy on us.

Bless us and have mercy on us—
You Who were crucified for us—
Count us with Dimas the thief:
Holy Immortal, have mercy on us.

✙ We entreat You, O Victorious One,
Remember us, O our King,
When You come in Your Kingdom:
Holy Immortal, have mercy on us.

✙ In Your Second Coming, O Son of God,
The fearful Parousia,
Accord mercy and salvation to us:
Holy Immortal, have mercy on us.

O You Who takes away the sin of the
world,
Place us with the righteous men,
With Joseph and Nicodemus:
Holy Immortal, have mercy on us.

✙ ΠΕΣΕ ΠΟΨ ΤΗΝΟΥ ΤΗΝΑΤΩΝΤ:
ΕΙ ΕΨΩΠΙ ΕΟΥΟΝΕΤ:
ΘΕΝ ΦΗΟΖΕΜ ΕΧΕΝ ΠΑΩΩΝΤ:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

ΡΑΨΙ ΘΕΛΗΛ Ω ΝΙΠΙCΤΟC:
ΘΕΝ ΦΡΑΝ ΰΠΟC ΙΗC ΠΧC:
ΟΤΟΖ ΩΨ ΕΒΟΛ ΝΕΜ ΗΙΚΟΤΔΙΜΟC:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

CΟΜC ΕΛΕΗCΟΝ ΗΜΑC:
Ω CΤΑΤΡΩΘΙC ΔΙ ΗΜΑC:
ΟΠΤΕΝ ΝΕΜ ΠΙCΟΝΙ ΔΙΗΜΑC:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

✙ ΤΕΝΤΩΒΗ ΰΜΟΚ Ω ΠΡΕΨΒΡΟ:
ΧΕ ΑΡΙ ΠΕΝΜΕΤΙ Ω ΠΕΝΟΤΡΟ:
ΑΚΩΔΑΝΙ ΘΕΝ ΤΕΚΜΕΤΟΤΡΟ:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

✙ ΤC 366366ΘC ΘΕΝ ΤΕΚΜΑΤ ΕΝΟΥΤ:
ΰΠΑΡΟΥCΙΑ ΕΤΟΙ ΝΕΟΤ:
ΑΡΙΟΥΝΑΙ ΝΕΜΑΝ ΝΟΥCΩΤ:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

ΦΗΕΤ ΩΛΙ ΦΗΟΒΙ ΰΠΙΚΟCΜΟC:
ΑΚΘΡΕΝ ΨΩΠΙ ΝΕΜ ΝΙΔΙΚΕΟC:
ΙΩCΕΦ ΝΕΜ ΗΙΚΟΤΔΙΜΟC:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

Forgive us our trespasses,
Through the intercessions and prayers
O the lady of us all, Mary:
Holy Immortal, have mercy on us.

ΧΩ ΝΑΝ ΕΒΟΛ ΉΝΕΝΑΝΟΜΙΑ:
ΖΙΤΕΝ ΝΙΤΩΒΖ ΝΕΜ ΝΙΠΡΕCΒΙΑ:
ΉΝΤΕ ΤΕΝΘΟΙC ΤΗΡΕΝ ΥΑΡΙΑ:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

✙ Sustain all the souls
Of the Orthodox in the Paradise
Of joy and rejoicing:
Holy Immortal, have mercy on us.

✙ ΨΥΧΗ ΝΙΒΕΝ ΝΟΡΘΟΔΟΖΟΝ:
ΨΑΝΟΥΨΟΥ ΔΕΝ ΠΙΠΑΡΑΔΙΟC:
ΉΝΤΕ ΠΟΥΝΟϢ ΝΕΜ ΝΙΚΗΠΟΡΟC:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

✙ All glory and all praises
Are due to Your power,
From now till eternity:
Holy Immortal, have mercy on us.

✙ ΩΟΥ ΝΙΒΕΝ ΝΕΜ ΖΑΝΨΑΛΙΑ:
ΕΡΠΡΕΠΙ ΔΕΝ ΤΕΚΕΖΟΥCΙΑ:
ΙCΧΕΝ ΤΗΝΟΥ ΨΑ† CΥΝΤΕΛΙΑ:
ΑΣΙΟC ΑΘΑΝΑΤΟC ΝΑΙ ΝΑΝ.

The Hymn after the Psali Batos for the Joyous Saturday

I begin with the holy Name of God,
The Immortal, Eternal Judge,
Our Saviour, the restorer of souls:
Holy Immortal have mercy on us.

He came according to the economy, with
wisdom;
He took flesh and became man;
He freed us from bondage:
Holy Immortal have mercy on us.

✙ He took the form of the servant He
created,
To save those in sorrow;
The Eternal Logos took flesh:
Holy Immortal have mercy on us.

✙ Divinity and Humanity are united in
Him.

He is the Judge.

We praise Him and exalt Him.

Holy Immortal have mercy on us.

We praise the One Mary carried
For nine whole months,
Of whom the heavenly orders proclaim:
Holy Immortal have mercy on us.

Our Master willingly saved us,
And restored Adam to his place
After he had been overwhelmed with
sorrow.

Holy Immortal have mercy on us.

✙ The Eternal, Immortal, who is wor-
shipped,

Turned water into wine;

He was crucified by the Jews:

Holy Immortal have mercy on us.

✙ He who dwelt in the womb of Joachim's
daughter

Is kind, merciful, exalted, and honoured;

He is great and mighty.

Holy Immortal have mercy on us.

He removed the shame from Adam and
his kind

By His incarnation from the Lady
The universe and those in it exalt:
Holy Immortal have mercy on us.

He is called the Son of God in truth,
And also called the Son of man;
He is the One God without separation:
Holy Immortal have mercy on us.

✝ The Cherubim and the Seraphim were
seen

Worshipping before the Judge,
Greatly proclaiming with joy,
Holy Immortal have mercy on us.

✝ Mary became a heaven
To the Son of God, the forgiver.
She confounded the scholars.
Holy Immortal have mercy on us.

A light shone from David's house,
And lead mankind
To worship before the angelic orders and
the throne:
Holy Immortal have mercy on us.

He bowed down the heavens, and
descended,
In order to save Adam, His servant.
Let us praise Him, saying,
Holy Immortal have mercy on us.

✙ He became united to humanity,
And opened the eyes of the blind.
He is mighty and powerful,
Holy Immortal have mercy on us.

✙ The Lord of hosts is great;
John profoundly worshipped Him
While in his mother, Elizabeth's womb,
Holy Immortal have mercy on us.

The forgiver of all sins and iniquities
Healed the sick and cured Simon's
mother-in-law.
He was crucified to save Adam.
Holy Immortal have mercy on us.

He saved Adam and granted him
Freedom from all sorrow.
He saved him from tribulations and
captivity,
Holy Immortal have mercy on us.

✙ He accepted all suffering for us,
From the oppressors, Caiphas and
Herod,
And the stiff-necked Jews.
Holy Immortal have mercy on us.

✙ The honourable forgiver, the source of all
knowledge,
Our Saviour, the Pantocrator, our God,
Spoke to Mary in the garden.
Holy Immortal have mercy on us.

The earth and all that is in it belongs to
the Lord,
All the cities and their inhabitants.
He revives creation from death.
Holy Immortal have mercy on us.

Kings came to Him
With three gifts,
And worshipped Him in Bethlehem:
Holy Immortal have mercy on us.

✙ A star shone in that time,
And they beheld him in those cities,
He lead them from darkness:
Holy Immortal have mercy on us.

✙ O You whom the Persians sought,
Grant us mercy,
And place Your Holy Spirit in us.
Holy Immortal have mercy on us.

Guard Your people from all evil,
Grant peace to the Church,
And let Her servants be sons of light.
Holy Immortal have mercy on us.

Forget them not, O Holy One,
Accept their prayers and offerings,
And keep them from the devil's snares.
Holy Immortal have mercy on us.

✝ You accepted the publican,
And saved Jonah from the whale's belly,
Keep them from the evil snares.
Holy Immortal have mercy on us.

✝ We who sing, the sinners,
Entreat Your forgiveness,
Please grant us the joy of paradise.
Holy Immortal have mercy on us.

The Conclusion of the Batos Psali

✝ And whenever we sing hymns
Let us say tenderly,
“O our Lord, Jesus Christ,
Have mercy upon us.”

Glory to the Father
And the Son and the Holy Spirit,
Now, and forever,
And to the age of ages. Amen.

✝ Εὐχαριστοῦμεν σε ὁ
καρτερικὸς θεὸς ὁ ὕψιστος
καὶ Παντοκράτωρ Κύριε
ἀριστεύων πάντοτε

Δόξα Πατρί
καὶ υἱῷ καὶ ἁγίῳ Πνεύματι
Καὶ νῦν καὶ ἀεί
καὶ ἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν

The Saturday Theotokia

Part One

O chaste and undefiled,
Holy in everything,
Who brought unto us God,
Carried in her arms.

Ἰσακώτατος καὶ ἀκράτος
ὁ ὕψιστος θεὸς ὁ ὕψιστος
θεοτοκος ἡ ἁγία
ἐκταλῶσα τὸν ἐκείνην νεκρὸν

✙ The whole creation rejoices with you,
Proclaiming and saying,
“Rejoice, full of grace!
The Lord is with you!”

Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

✙ Ὁραὼι νεμε ἵνε ἱκτῆσις τηρς
σεωψ ἐβολ εςχω ἡμος
χε χερε θεεθμελ ἵνμοτ
οτορ Πορ ψοπ νεμε

Χερε θεεθμελ ἵνμοτ
χερε θεετασχευ ἵμοτ
χερε θεετασμεс Π̄χс
οτορ Πορ ψοп νεμε

Part Two

✙ We honour your greatness,
O prudent Virgin,
And give you salutation
With Gabriel the angel.

For through the fruit of your womb
Salvation came to our race;
God reconciled us again,
Through His goodness.

✙ Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

✙ Πενερμακαριζιν ἵτεμετνιψτ
ὠ ἱπαρθενος ἵσавη
τεντ̄ не ἡπιχερετισμος
неμ Γαβριηλ πιασσελος

Χε εβολζιτεп πεкарпос
ἅ πιογλαι ταζε пентенос
ἅψτ̄ зотпен̄ ероқ̄ ἵкесоп
зитен̄ теқ̄мет̄агаос

✙ Χερε θεεθμελ ἵνμοτ
χερε θεετασχευ ἵμοτ
χερε θεεταсμεс Π̄χс
οτορ Πορ ψοп νεμε

Part Three

The Holy Spirit came upon you,
O undefiled bride,
And the power of the Most High
Overshadowed you, O Mary.

Зωс μαῆψ̄εлет̄ ἵατταко
ἅΠ̄π̄ἡἅ ε̄ον̄ ἱ̄ ε̄χω
ογχοу ἵτε φ̄неτ̄бос̄
ε̄она̄ер̄э̄н̄ӣβ̄ӣ е̄ро̄ Ма̄риа

✙ You have born the true
Logos and Son of the Father
The ever-existing,
Who came and saved us from our sins.

Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

✙ Χε ἀρεῶφο ὑπὶ ἀληθίνος
ἡλόςτος ἡΰμηρι ἡ τε Φῶτ
εἰμην ἐβόλ ὡα ἐνεε
ἀϋὶ ἀϋσοττεν θέν νεννοβι

Χερε θεεθμεε ἡ ἐμοτ
χερε θεετασχεμ ἐμοτ
χερε θεετασμεε Π̄χc
οτοε Ποc ὡοπ νεμε

Part Four

✙ You are the offspring
And the root of David.
You have born unto us, in the flesh,
Our Saviour, Jesus Christ.

The Only-Begotten of the Father,
Before all the ages,
Emptied Himself and took the form of a
servant
Of you, for our salvation.

✙ Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

✙ Πθο ταρ πε πισενος
νεμ ἡνοτην ἡ τε Δαυιδ
ἀρεμici ναν κατα σαρξ
ὑπενσωτηρ ἡc Π̄χc

Πιμονοσενηc ἐβόλθεν Φῶτ
θὰχωτ ἡνιέων τηροτ
ἀϋϋοτωϋ ἐβόλ ὑμιν ὑμωϋ ἀϋβι
ἡνομορφη ὑβωκ ἡ θητ
εθεε πενοτχαι

✙ Χερε θεεθμεε ἡ ἐμοτ
χερε θεετασχεμ ἐμοτ
χερε θεετασμεε Π̄χc
οτοε Ποc ὡοπ νεμε

Part Five

You became a second heaven
On earth, O Mother of God,
For of you the Sun of Righteousness
Shone upon us.

Ἀρεῶπι νῶτα δέσνοντ' ὤφε
Ζίχεν πικαδί ὠτα δέσνοντ'
χε ἀΐψαι ναν ἐβόλῃν ἦ
ν'χε πῖρῃ ἵτε τ'λίκεοσ'τῆν

✙ You have brought Him forth
According to the prophecies,
Without seed and incorruptible,
For He is the Creator, Logos of the
Father.

✙ Ἀρεῶφοι ζίτεν οὔπροφητῖα
ἀδνε ἄροχ' ἡαττακο
ζωο δ'ημιοτρσο
οὔοζ ἡλοσοο ἡτε Φῖωτ

Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

Χερε θεεθμεζ ἡζμοτ
χερε θεετασχεμ ζμοτ
χερε θεετασμεο Π̄χc
οὔοζ Π̄οο ψοπ νεμε

Part Six

✙ The Tabernacle, which is called
The Holy of the Holies,
Containing the Ark, overlaid
With gold on every side,

✙ ἱσκηνη θεετογμοτ' ἐροο
χε θεεθ' ἡτε νιέθοταβ
ἐρε τ'κιβωτοο ἡητc
ετοψ'χ ἡνοτ'β ἡcαcα νιβεν

Which contains the tablets
Of the Covenant,
And the golden pot,
Containing the Manna,

Θη ἐρε νιπ'λαζ ἡητc
ἡτε τ'δῖαθηκη
νεμ πιcταμνοο ἡνοτ'β
ἐρε πιμλῃνα ζῆπ ἡητc

✙ Is a figure of the Son of God,
Who came and dwelt in Mary,
The undefiled Virgin,
And was incarnate of her.

✙ ἑροι ἡτ'γποο ὠΠωηρι ὠφτ'
ἐταψὶ ἀψωπι ζεν Παρια
τ'παρθενοο ἡατ'ωλεβ
αψβῖαρζ ἐβόλῃν ἡητc

She brought Him forth into the world,
 United to the Godhead without separation,
 For He is the King of Glory,
 Who came and saved us.

Δεῦρο ἐπικοσμος
 ζεν οὔμετοται ἡ τῶρα
 ἀλλὰ ἡθοῦ πε ποτρο ἡτε πῶοτ
 ἀφὶ οὔοζ ἀφωτ ἡμον

✙ Paradise rejoiced,
 At the coming of the Lamb,
 The Logos and ever-existing Son of the
 Father,
 To save us from our sins.

✙ Παράδεισος ἐὼλῆτο
 ἡ ἀφὶ ἡνε πρῶτ
 ἡ λογος ἡ ὤν ἡτε φῶτ ἡμῶν ἐβόλ
 ὡς ἐνε
 ἀφὶ ἀφωτ τεν ζεν νεννοβι

Rejoice, O full of grace.
 Rejoice O you, who have found grace.
 Rejoice O you who have born Christ:
 The Lord is with you.

Χερε ἡεθμεζ ἡμῶτ
 χερε ἡετασμεζ ἡμῶτ
 χερε ἡετασμεζ Πχ
 οὔοζ Πος ὡπ νεμε

Part Seven

✙ You are called the Mother of God,
 The true King,
 After giving birth to Him,
 Paradoxically, you remained a Virgin,

✙ Ἀνοτ ἐρο χε ἡμῶτ ὡφ
 ποτρο ὡμῶν μενεσα ἡρεασ
 ἀρεοζι ἐρεοι ὡπαρθενος
 ζεν οὔωβ ὡπαρλοζον

Emmanuel Whom you brought forth,
 Has therefore kept you,
 In incorruption,
 And your virginity is sealed.

Εμμανουήλ φηεταρεῖρο
 εἶβε φαι ἀρεζ ἐρο
 ἐρεοι ἡαττακο
 εστοβ ἡνε τεπαρθενιὰ

✙ Rejoice, O full of grace.
 Rejoice O you, who have found grace.
 Rejoice O you who have born Christ:
 The Lord is with you.

✙ Χερε ἡεθμεζ ἡμῶτ
 χερε ἡετασμεζ ἡμῶτ
 χερε ἡετασμεζ Πχ
 οὔοζ Πος ὡπ νεμε

Part Eight

You were likened to the ladder,
That Jacob saw with fear,
Reaching up to heaven,
With the Lord at its peak.

Ἀρετενωνητ ἐταυονκι
θηετα Ιακωβ ναυ ερος
εσσοσι ψα εζρηι ετφε
ερε Ποc Zιxωc zen οτ2ο†

✙ Hail to you from all of us,
O you who received the Uncircumscript,
In your virginal womb,
Which was sealed from all sides.

✙ Xere ne ebolizitoten
ω θηεταcψωπ ερος υπιαχωριτοc
zen tecμητρια υπαρθενικη
οτο2 εcψοτεμ ηcαcα niβεν

You became our advocate,
Before God our Saviour,
Who was Incarnate of you,
For our salvation.

Ἀρεψωπι nan ηνοηπροcταηc
να2ρεν Φ† πενρεψω†
φηεταcβicaρ2 ebolη2η†
εβε πενογ2αι

✙ Rejoice, O full of grace.
Rejoice O you, who have found grace.
Rejoice O you who have born Christ:
The Lord is with you.

✙ Xere θεεμε2 η2μοτ
xere θεεταc2εμ 2μοτ
xere θεεταcμεc Πχc
οτο2 Ποc ψοπ νεμε

Part Nine

Behold, the Lord came forth from you,
O blessed and perfect one,
To save the world, which He had created,
According to His great compassion.

2ηππε ιc Ποc αϥi ebolη2η†
ω θεετcμαματ ετηηκ ebol
ενο2εμ υπικοcμοc εταϥθαμιοϥ
εβε νεϥμετψεν2ητ ετοψ

✙ We praise Him and glorify Him,
And exalt Him above all.
As a Good One and a Lover of mankind,
Have mercy upon us, according to Your
great mercy.

✙ Πεν2ωc εροϥ ten†ωογ ναϥ
τενερ2οτο2 βici 2μοϥ
2ωc α2αθοc οτο2 2μαirωμi
nai nan κατα πεκνηψ† ηnai

Rejoice, O full of grace.
 Rejoice O you, who have found grace.
 Rejoice O you who have born Christ:
 The Lord is with you.

Χερε θεεθμελ ν̄ζμοτ
 χερε θεετασχευ ζ̄μοτ
 χερε θεετασμεс Π̄χс
 ογοζ Πο̄с ωοп νεμε

The Crown Batos

✙ Rejoice, O full of grace!
 The undefiled virgin,
 The vessel chosen
 From the whole world.

✙ Χερε θεεθμελ ν̄ζμοτ
 †παρθενοс νατωλεβ
 πικυμλλιον ετσωтп
 н̄τε τοικουμενη τηс

The unextinguished lamp,
 The pride of virginity,
 The indestructible Sanctuary,
 And the scepter of the faith.

Πιλαμπαс νατбeno
 †ωγωγωγ н̄τε †παρθενιᾱ
 πιερφει ναтβωλ εβολ
 ογοζ πιω̄βωт н̄τε πιναз†

✙ Ask of Him Whom you have borne,
 Our good Saviour,
 To take away our afflictions,
 And establish for us His peace.

✙ Уа†зо ѡφη̄εταρεμαсγ
 Пенсωτηр н̄агаθoс
 н̄тес̄ωλι н̄наӣџӣс̄ӣ εβολзарон
 н̄тес̄с̄еуни нан н̄тес̄зирнӣ

Rejoice, O full of grace!
 The pure lampstand,
 That carried the Lamp,
 The fire of the Divinity.

Χερε θεεθμελ ν̄ζμοτ
 †λγχνιᾱ н̄καθαρoс
 θε̄εταсγαι ѕа πιλαμπαс
 पि̄χρωμ н̄τε †μεθнoγ†

✙ Rejoice, O hope of salvation,
 For the whole world;
 Because of you we are freed,
 From the curse of Eve.

✙ Χερε †ζελπис̄ н̄oγзαι
 н̄τε †οικοуμeнн̄ τηс
 ε̄oβн† γαρ анеррeυзe
 ε̄βολза п̄сазoγ̄ӣ н̄τε Єγ̄а

Because of you we also became
A dwelling place of the Holy Spirit,
Who came upon you,
And sanctified you.

✙ Hail to her whom Gabriel
Greeted, saying,
“Rejoice, O full of grace!
The Lord is with you!”

For the goodwill of the Father
Was in your conception,
And the coming of the Son,
Was in your womb.

✙ The Holy Spirit
Filled every part of,
Your soul and your body,
O Mary the Mother of God.

Therefore we also keep
A feast, both spiritual
And prophetic,
Proclaiming with King David, saying,

✙ “Arise, O Lord into Your rest,
You and the Ark
Of You holy place,”
Which is you, O Mary.

ΕΘΗΤ ΟΝ ΑΝΕΡΜΑΝΨΩΠΙ
ἸΠΠΝΑ ΕΘΥ
ΦΑΙ ΕΤΑΥΙ ΕΞΡΗΙ ΕΧΩ
ΑΥΕΡΑΤΙΑΖΙΝ ἸΜΟ

✙ ΧΕΡΕ ΘΗΕΤΑ ΣΑΒΡΙΝΛ
ΕΡΧΕΡΕΤΙΖΙΝ ἸΜΟC
ΧΕ ΧΕΡΕ ΘΗΕΘΜΕΖ ΝΕΜΟΤ
ΟΥΟΖ ΠΟC ΨΟΠ ΝΕΜΕ

Ἰ ΠΤΜΑΤ ΤΑΡ ἸΦΙΩΤ
ΨΩΠΙ ΔΕΝ ΠΕΧΙΝΕΡΒΟΚΙ
ἸΤΠΑΡΟΥCΙΑ ἸΠΙΨΗΡΙ
ΨΩΠΙ ΝΕΡΗΙ ΔΕΝ ΤΕΜΗΤΡΑ

✙ ἸΠΠΝΑ ΕΘΥ
ΜΟΖ ἸΜΑΙ ΝΙΒΕΝ ΝΤΕ
ΤΕΨΥΧΗ ΝΕΜ ΤΕCΩΜΑ
Ἰ ΜΑΡΙΑ ΘΜΑΥ ἸΦΤ

ΕΘΒΕ ΦΑΙ ΤΕΝΕΡΨΑΙ ΖΩΝ
ΔΕΝ ΟΥΨΑΙ ἸΠΠΝΑΤΙΚΟΝ
ΟΥΟΖ ἸΠΡΟΦΗΤΙΚΟΝ ΕΥCΟΠ
ΕΝΩΨ ΕΒΟΛ ΝΕΜ ΠΟΥΡΟ ΔΑΥΙΔ

✙ ΧΕ ΤΩΝΚ ΠΟC ΕΠΕΚῶΤΟΝ
ΝΘΟΚ ΝΕΜ ΤΚΙΒΩΤΟC
ΝΤΕ ΠΙΜΑΕΘΥ ΝΤΑΚ
ΕΤΕ ΝΘΟ ΤΕ Ἰ ΜΑΡΙΑ

We ask you, remember us,
O our faithful advocate,
Before our Lord Jesus Christ,
That He may forgive us our sins.

Πεντηχο ἀριπενμενι
ὡ ἱπποστατης ἐτενχοτ
ναρρεν Πενος Ἰης Πχς
ἡτερχα νεννοβι ναν ἐβολ

The Prayer for the Oblations is said, then incense is offered (without kissing). Meanwhile, the congregation recites the Gloria and Trisagion (with "Who was crucified for us" in all three verses), "Our Father," then sings the Doxologies. The Conclusion of the Batos Theotokia is then said:

The Ending of the Batos Theotokias

O our Lord, Jesus Christ,
Who carries the sin of the world,
Count us with Your sheep,
Who will stand on Your right.

Ω πενος Ἰης Πχς
φητωλι μφνοβι μπικοςμος
οπτεν ζων νεμ νεκζιηβ
ναι ετσαοτιναμ μμοκ

✙ And in Your Second Coming,
Awesome and full of glory,
May we never hear You say,
"I do not know you."

✙ Ακωανι ζεν τεκμαζςνοτ
μπαροτσια ετοι ηζοτ
μπενηρενσωτεμ ζεν οτθερτερ
χε τσωοτην μμωτεν αν

Rather, may we be worthy
To hear Your tender voice,
Which is full of joy,
Proclaiming and saying,

Αλλα μαρενερπεμπωα ησωτεμ
ετςμν εθμεζ ηραυι
ητε νεκμετψαναζθνη
εσωυ ἐβολ εςχω μμος

✙ "Come to me,
O blessed of My Father,
And inherit the life
That endures forever."

✙ Χε λμωινι ζαροι
νηετςμαρωοτ ητε Παιωτ
αρικληρονομιν μπιωνθ
εθμην εβολ ψα ενεζ

All the martyrs will come,
Bearing their afflictions,
And the righteous will come,
Bearing all their virtues.

СЕНΑΙ ΝΧΕ ΝΙΜΑΡΤΥΡΟС
ΕΥΧΑΙ ΔΑ ΝΟΥΒΑCΑΝΟC
СЕНΑΙ ΝΧΕ ΝΙΔΙΚΕΟC
ΕΥΧΑΙ ΔΑ ΝΟΥΠΟΛΗΤΙΑ

✝ The Son of God will also come,
In His glory and His Father's,
To reward everyone
According to his works.

✝ ὁΝΑΙ ΝΧΕ ΠΩΗΡΙ ὙΦ†
ΔΕΝ ΠΕΨΩΟΥ ΝΕΜ ΦΑ ΠΕΨΙΩΤ
ὁΝΑ† ὙΠΙΟΤΑΙ
ΚΑΤΑ ΝΕΨΕΒΗΟΤΙ ΕΤΑΨΑΙΤΟΥ

O Christ, Logos of the Father,
The Only-Begotten God,
Grant us Your peace,
Which is full of joy.

ΠΧC ΠΙΛΟCΟC ΝΤΕ ΦΙΩΤ
ΠΙΜΟΝΟCΕΝΗC ὩΝΟΥ†
ΕΚΕ† ΝΑΝ ΝΤΕΚΖΙΡΗΝΗ
ΘΑΙ ΕΘΜΕΖ ὩΡΑΨΙ ΝΙΒΕΝ

✝ As You have said to
Your holy Apostles,
Likewise say to us,
“My peace I give to you.

✝ ΚΑΤΑ ΦΡΗ† ΕΤΑΚΤΗC
ὩΝΕΚΑΣΙΟC ὩΑΠΟCΤΟΛΟC
ΕΚΕΧΟC ΝΑΝ ὙΠΟΥΡΗ†
ΧΕ ΤΑΖΙΡΗΝΗ †† ὙΜΟC ΝΩΤΕΝ

My peace, which I have taken
From My Good Father,
I leave with you,
Now and forever.”

ΠΑΖΙΡΗΝΗ ἈΝΟΚ
ΘΗΕΤΑΙΒΙΤC ΖΙΤΕΝ ΠΑΙΩΤ
ἈΝΟΚ †ΧΩ ὙΜΟC ΝΕΜΩΤΕΝ
†ΝΟΥ ΝΕΜ ΨΑ ΕΝΕΖ

✝ O angel of this {evening/day},
Flying up with this hymn,
Remember us before the Lord,
That He may forgive us our sins

✝ ΠΙΑΣΣΕΛΟC ΝΤΕ ΠΑΙ ΕΖΟΟΥ
ΕΤΖΗΛ ΕΠΒΙCΙ ΝΕΜ ΠΑΙΖΥΜΟC
ΑΡΙΠΕΝΜΕΝΙ ΔΑΤΖΗ ὙΠΟC
ΝΤΕΨΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ

The sick, O Lord, heal them;
 Those who slept, repose them;
 And all our brethren in distress,
 Help us, O Lord, and all of them.

Πητῶνι ματαλῶν
 νηέταρενκοτ πο̅ς μα̅των νω̅ν
 νεν̅ςνηο̅ν ε̅τχῃ ᾖεν ρο̅χρ̅ε̅χ νιβεν
 Πα̅ος ἀριβο̅θιν̅ ἐρον νευω̅ν

✙ May God bless us;
 And let us bless His Holy Name;
 And may His praise be
 Always on our lips.

✙ Ε̅ξ̅ε̅ς̅μο̅ν̅ ἐρον̅ ἵ̅ξε̅ Φ̅†
 τε̅ν̅ν̅α̅ς̅μο̅ν̅ ἐ̅πε̅ραν̅ ε̅ο̅ν̅
 ἵ̅ς̅χο̅ν̅ νιβεν̅ ἐ̅ρε̅ πε̅ξ̅μο̅ν̅
 να̅ψ̅ω̅πι̅ ε̅ψ̅μ̅ην̅ ἐ̅βο̅λ̅ ᾖεν̅ ρ̅ων̅

Blessed is the Father and the Son,
 And the Holy Spirit,
 The perfect Trinity:
 We worship Him, we glorify Him.

Χ̅ε̅ ἑ̅ς̅μα̅ρω̅ν̅τ̅ ἵ̅ξε̅ Φ̅ιω̅τ̅ ν̅ε̅μ̅
 `̅ Π̅ω̅μ̅ρι̅
 ν̅ε̅μ̅ Π̅ι̅π̅ν̅ε̅ρ̅μα̅ ε̅ο̅ο̅τα̅β̅
 †̅τ̅ρι̅α̅ς̅ ε̅τ̅χ̅η̅κ̅ ἐ̅βο̅λ̅
 τε̅νο̅ν̅ω̅ψ̅τ̅ ὡ̅μο̅ς̅ τε̅ν̅†̅ω̅ν̅τ̅ να̅ς̅

The Introduction to the Creed and the Creed are said up to the words, "suffered and was buried," then they continue with, "Yes, we believe in the Holy Spirit..." The priest chants, "God, have mercy upon us..." This is followed by a procession (three times around the altar, three times around the nave, and once more around the altar), sinign, "Kyrie eleiosn." Then the prophecies are read;

The Prophecies

Isaias 55:2-13

From the book of Isaias the Prophet. His blessing be upon us. Amen.

Why do you value at the price of
 money,

and *give* your labour for that which
 does not satisfy?

Listen to Me, and you will eat
 good things,

and your soul will delight in good
 things.

Pay attention with your ears,
 and follow My ways;
 listen to Me,

and your soul will live in good
 things.

I will make an everlasting cove-
 nant with you,

the holy and faithful things of
 David.

See, I have made him a witness
 among the Gentiles,

a ruler and commander to the
 Gentiles.

Nations that do not know you will
call upon you,
and peoples who do not under-
stand you will flee to you for refuge,
for the sake of your God, the Holy
One of Israel;
for He has glorified you.”

Seek God, and when you find
Him, call upon Him,
and when He draws near to you,
let the ungodly leave his ways,
and the transgressor his plans,
and let him return to the Lord,
and He will have mercy,
for He will abundantly forgive
your sins.

“For My plans are not like your
plans,
nor are My ways like your ways,”
says the Lord.

“But as the heaven is far from the
earth,
so is My way far from your ways,
and your thoughts from My mind.

For as rain or snow comes down
from heaven,

and will not return until it has
saturated the earth,
and brought forth and blossomed,
and given seed to the sower, and
bread for food,
so will My word be, whatever pro-
ceeds out from My mouth:
it will not return
until everything that I have willed
is fulfilled,
and I will prosper your ways, and
My commands.

For you will go out with joy,
and will be taught with gladness;
for the mountains and the hills
will exult

to welcome you with joy,
and all the trees of the field will
applaud with their branches.

And instead of the brier, the cy-
press will come up,
and instead of the nettle, the myr-
tle will come up,
and the Lord will be for a Name,
and for an everlasting sign, and
will not fail.”

Glory to the Holy Trinity.

The Homily¹

A homily of our saintly
father, Abba Athanasius
the Apostolic. May his
blessing be with us.
Amen.

Oo-kateekheesis enté pen
Yot ethowab Abba
Athanasius pi Apostoli-
cos: erpenefsmoo
ethowab shopi neman.
Ameen.

ΟΥΚΑΤΗΧΗCIC ἸΝΤΕ
ΠΕΝΙΩΤ ἘΘΟΥΑΒ ΑΒΒΑ
ΑΘΑΝΑΣΙΟΣ
ΠΑΠΟCΤΟΛΙΚΟC:
ἘΡΠΕΝΕΦCΜΟΥ ἘΘΟΥΑΒ
ΩΩΠΙ ΝΕΜΑΝ ἈΜΗΝ.

Again, the season of the feast has come, O beloved brethren, which indeed, is always with us who rejoice in the Lord, according to what is written, and is shown again, now to every one through him who was sent to proclaim it, "Celebrate your feasts, perform your vows, O Judah."² For the fruit of our actions is brought yearly to the Lord Who has commanded it, in a pure conscience. As with a farmer's implement,³ we bring up in a basket the fruit of the works of the year to the Lord Who has commanded us. And again we shall blossom, being watered, indeed, from the source of salvation, and planted in the vineyard of the Lord, as shoots we stretch out unto the things which are before. Neither disobey Him Who said, "You shall observe the new month and keep the Passover of the Lord your God."⁴ For the Passover is not of men, but of God; and as a manifestation of this we shall forsake the old works that we may be renewed by the new works which the

Jews did not understand, who are now without feast.

When it is said, "You shall keep the Passover of the Lord your God," we bring to nought the craft of these. For He informs us that it is not merely a commandment of this sort, but a figure of a work which is perfected towards God. For this saying, "You shall not commit adultery, you shall not steal, you shall not bear false witness," and the rest of the commandments, have an admonition for us; for they admonish the soul and are an exhortation to an upright life. In this is the victory of the crown of the elect in heaven.

Let us conclude the homily of our saintly father Abba Athanasius, who enlightened our minds and the eyes of our hearts, in the Name of the Father, the Son and the Holy Spirit: One God. Amen

1 O.H.E. Burmester: *Homilies of the Holy Week Lectionary*. (edited)

2 *Nab 1:15*

3 *The share of the produce a farmer had to give to the Landlord. (According to the custom at the time of writing)*

4 *Deut 16:1*

The Pauline Epistle

1 Corinthinas 5:7-13

A chapter from the First Epistle of our teacher Paul to the Corinthians. His blessing be upon us. Amen.

Purge out the old yeast, so that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. Therefore, let us keep the feast, not with old yeast, neither with

the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote to you in my letter to have no fellowship with those who are immoral; yet I did not mean with the

immoral people of this world, or with those who are greedy, dishonest, or idolaters; or else you would have to leave the world! But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or greedy, or an idolater, or a slanderer, or a drunkard, or someone dishonest. [In fact], do not even eat

with such a person! For what do I have to do with judging those who are outside? Do you not judge those who are within? But those who are outside, God judges.

“Put away the wicked man from among yourselves!”

*The grace of God the Father be with you all.
Amen.*

The Gospel

The Paralex Hymn and the Hymn of the Trisagion are sung in the mourning tune (with “O stavrothis di imas” repeated three times).

My Lord Jesus Christ:

Who was placed in the tomb:

You will trample the thorn

Of death within us.

ΠΑΘΟΙC ΙΗC ΠΧC

ΦΗΕΤΑΥΧΑC ΔΕΝ ΠΙΩΞΑΥ:

ΕΚΕΔΟΜΔΕΜ ΝΘΡΗ

ΝΘΗΤΕΝ ΝΤCΟΥΡΙ ΝΤΕ ΦΜΟΥ.

The Cherubim and the

Seraphim,

The Angels and the Archan-

gels,

The Principalities and the

Authoriteis,

The Thrones, Dominions,

and Powers,

ΠΙΧΕΡΟΥΒΙΩ ΝΕΩ

ΝΙCΕΡΑΦΙΩ:

ΝΙΑCΤΕΛΟC ΝΕΩ ΝΙΑΡΧΗ

ΑCΤΕΛΟC:

ΝΙCΤΡΑΤΙΑ ΝΕΩ ΝΙΖΟΥCΙΑ:

ΝΙΘΕΡΟΝΟC ΝΙΩΕΤΒΟΙC ΝΙΧΩΩ.

Proclaim and say,

“Glory to God in the highest,

Peace on earth

And goodwill towards men.”

ΕΥΩΥ ΕΒΟΛ ΕΥΧΩ ΰΜΟC ΧΕ

ΟΥΩΟΥ ΰΦΝΟΥΤ ΔΕΝ

ΝΗΕΤΒΟCΙ

ΝΕΩ ΟΥΖΙΡΗΝΗ ΖΙΞΕΝ

ΠΙΚΑΖΗ:

ΝΕΩ ΟΥΤΜΑΤ ΔΕΝ ΝΙΡΩΩ.

Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us.	Agios O Thé-os: Agios Ees-shiros: Agios Athanatos: O stavrothis di imas: eleison imas.	Ἄγιος ὁ Θεός: Ἄγιος ἱσχυρός: Ἄγιος ἀθάνατος: ὁ ἐσταυρωθεὶς δι' ἡμᾶς: ἐλέησον ἡμᾶς.
Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us.	Agios O Thé-os: Agios Ees-shiros: Agios Athanatos: O stavrothis di imas: eleison imas.	Ἄγιος ὁ Θεός: Ἄγιος ἱσχυρός: Ἄγιος ἀθάνατος: ὁ ἐσταυρωθεὶς δι' ἡμᾶς: ἐλέησον ἡμᾶς.
Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us.	Agios O Thé-os: Agios Ees-shiros: Agios Athanatos: O stavrothis di imas: eleison imas.	Ἄγιος ὁ Θεός: Ἄγιος ἱσχυρός: Ἄγιος ἀθάνατος: ὁ ἐσταυρωθεὶς δι' ἡμᾶς: ἐλέησον ἡμᾶς.
Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen. O Holy Trinity, have mercy upon us.	Doxa Patri ke Eio: ke Agio Pnevmati: ke nyn ke a-ee: ke ees toos é-onas ton é-onon: Amen: Agia Trias: eleison imas.	Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι: καὶ νῦν καὶ ἀ- καὶ ἰς τοὺς αἰῶνας τῶν αἰώνων: ἀμήν. Ἄγια Τριάς ἐλέησον ἡμᾶς.

Then the priest says the Prayer of the Gospel. The Psalm is sung, half in the Athribic tune, and half in the ordinary tune**:*

Psalm 87:5b, 43:24, 27, 125:2, 3

A Psalm of David.

*I have become like a helpless man, free among the dead.

Awake! Why do You sleep, O Lord?

Arise, and do not reject us forever.

Arise, O Lord; help us,

and redeem us for the sake of Your Name.

**Then was our mouth filled with joy,

and our tongue with rejoicing.

Then they will say among the nations,

“The Lord has done great things for them.”

The Lord has done great things with us,

and we became glad.

Alleluia.

The reader says the Introduction to the Gospel (“Ke ypertoo”), without the tune, then he chants the Gospel, half in the mourning tune, and half in the ordinary tune:

Matthew 27:62-66

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

On the next day which was the day after the Preparation Day, the chief priests and the Pharisees came together to Pilate and said, “Lord, we remember what that deceiver said when he was still alive: ‘After three days I will rise again.’ Therefore, give orders that the tomb be made secure until the third day, for fear that his disciples may come at night, steal him

away, and then tell the people, ‘He is risen from the dead!’ This last deception would be worse than the first.”

Pilate said to them, “You have a guard. Go, make it as secure as you can.” And so, they went off in order to made the tomb secure, sealing the stone and setting a watch. *Glory be to God forever.*

Then they chant the following Gospel Response:

Therefore we glorify You,
proclaiming and saying,
“Blessed are You, O my
Lord Jesus, for You have
been crucified and saved
us.”

Ethvé fai ten ti o-oo Nak:
en osh evol engo emmos:
je “Ek-esmaro-oot O pa
Chois Isos: je av ashk ak
soti emmon.”

ΕΘΒΕ ΦΑΙ ΤΕΝΤΩΟΥ
ΝΑΚ:
ΕΝΩΒ ΕΒΟΛ ΕΝΧΩ ΨΥΧΗ:
ΧΕ ΚΕΧΑΡΩΟΥΤ Ω
ΠΑΒ'388388C ΙΗC:
ΧΕ ΑΥΑΨΚ ΑΚΩΤ
ΨΥΧΗ.

The presbyter says the Five Short Prayers, then the Lord's Prayer is said, followed by the Three Absolutions. The psalms of the Third Hour are recited, followed by this prophecy:

The Third Hour of Bright Saturday

Presbyter:

Lord have mercy. Lord have mercy. The prayer of the third hour of the blessed day, we offer to Christ our King and our God, asking Him to forgive us our sins. From the Psalms of our feather David the king and the prophet. May his blessings be upon us all. Amen.

The Psalms of the Third Hour are read.

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the third hour of Bright Saturday of the Holy Pascha. May its blessing be upon us. Amen.

Jeremiah 13:15-22

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

Hear, and give ear, and do not be
proud,

for the Lord has spoken.
Give glory to the Lord your God,
before He brings darkness,
and before your feet stumble
on the dark mountains,
and you will wait for light,
and the shadow of death *is there*,

and they will be brought into
darkness.

But if you will not listen,
your soul will weep in secret be-
cause of pride,
and your eyes will pour down
tears,
because the Lord's flock is sorely
bruised.

Say to the king and to the rulers,
“Humble yourselves, and sit
down,
for your crown of glory
has been removed from your
head.”

The cities toward the south were
shut *up*,
and there was no one to open
them;
Judah was exiled,
they have suffered a complete
removal.

Lift up your eyes, O Jerusalem,
and see those who come from the
north.

Where is the flock that was given
to you,

the sheep of your glory?
What will you say when they visit
you?

You taught them lessons for rule
over yourself.

Will pangs not take hold of you
like a woman in labour?

And if you should say in your
heart,

“why have these things happened
to me?”

It is because of the greatness of
your iniquity

that your hind parts have been un-
covered,

that your heels were exposed.

Glory to the Holy Trinity.

The Gospel

The Psalm and the Gospel are sung, half in the mourning tune, and half in the ordinary tune:

Psalm 15:10, 11ab

A Psalm of David.

For You will not leave my soul in Hades,
nor allow Your Holy One to see corruption.

You made the ways of life known to me;

You will fill me with gladness in Your presence.

Alleluia.

Matthew 16:24-28

*We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and
uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.*

Then Jesus said to his disciples,
“If anyone desires to come after me,
let him deny himself, and take up his
cross, and follow me. For whoever

desires to save his life will lose it, and
whoever will lose his life for my sake
will find it. Indeed, what will it profit
a man, if he gains the whole world,

and loses his life? Or what will a person give in exchange for his life? For the Son of Man will come in the glory of his Father with his angels, and then, he will render to everyone

according to their deeds. Amen, I tell you: there are some standing here who will not have tasted death until they see the Son of Man coming in his Kingdom.” *Glory be to God forever.*

The presbyter leads in singing “Kyrie eleison” 50 (or 41) times. “Holy, Holy, Holy,” and “Our Father...” are said.

The Sixth Hour of Bright Saturday

Presbyter:

Lord have mercy. Lord have mercy. The prayer of the sixth hour of the blessed day, we offer to Christ our King and our God, asking Him to forgive us our sins. From the Psalms of our feather David the king and the prophet. May his blessings be upon us all. Amen.

The Psalms of the Sixth Hour are read.

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecy of the sixth hour of Bright Saturday of the Holy Pascha. May its blessing be upon us. Amen.

Isaias 50:10-51:8

From the book of Isaias the Prophet. His blessing be upon us. Amen.

Who among you fears the Lord?
Let him listen to the voice of his servant.
You who walk in darkness,
and have no light,
trust in the Name of the Lord,
and lean on God.
Look, all of you, kindle a fire,
and feed a flame;
walk by the light of your fire,
and by the flame that you have kindled.
This has happened to you for my sake;

you will lie down in sorrow.

Listen to me, you who pursue righteousness,
and seek the Lord;
look to the solid rock that you have hewn,
and to the hole of the pit that you have dug.
Look to Abraham your father,
and to Sarah who bore you;
because he was alone, then I called him,

and blessed him, and loved him,
and multiplied him.

And now I will comfort you, O
Zion;

and I have comforted all her desolate
places,

and I will make her desolate places
like the garden of the Lord;

they will find joy and gladness in
her,

confession and the voice of praise.

Hear Me; hear Me, My people,
and you kings, listen to Me,
for a law will proceed from Me,
and My judgment *will be* for a light
to the nations.

My righteousness draws near
swiftly,

and My salvation will go out as
light,

and nations will hope in My arm;
the islands will wait for Me,
and they will hope in My arm.

Lift up your eyes to heaven,
and look at the earth beneath,

for the heaven was darkened like
smoke,

and the earth will become old like
a garment,

and those who live on the earth
will die, as these things *do*,

but My salvation will be forever.

Hear Me, you who know judgment,

My people, in whose heart is My
law;

do not fear the reproach of men,
and be not overcome by their
contempt.

For like a garment will be
devoured by time,

and like wool will be devoured by
a moth,

so they will be consumed,

but My righteousness will be
forever,

and My salvation from generation
to generation.

Glory to the Holy Trinity.

The Gospel

The Psalm and the Gospel are sung, half in the mourning tune, and half in the ordinary tune:

Psalm 129:1, 2a, 141:8ab

A Psalm of David.

I cry to You, O Lord, out of the depths;

O Lord, hear my voice!

Bring my soul out of prison,

that I may confess Your Name[, O Lord].

Alleluia.

The Apocalypse

Matthew 5:3-12

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

<i>Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.</i>	<i>Blessed are the peacemakers, for they shall be called children of God.</i>
<i>Blessed are those who mourn, for they shall be comforted.</i>	<i>Blessed are those who are persecuted for righteousness' sake,</i>
<i>Blessed are the meek, for they shall inherit the earth.</i>	<i>for theirs is the Kingdom of Heaven.</i>
<i>Blessed are those who hunger and thirst after righteousness,</i>	<i>Blessed are you when people revile you, persecute you,</i>
<i>for they shall be filled.</i>	<i>and say all kinds of evil against you falsely for my sake.</i>
<i>Blessed are the merciful, for they shall obtain mercy.</i>	<i>Rejoice, and be extremely glad, for great is your reward in heaven. Glory be to God forever.</i>
<i>Blessed are the pure in heart, for they shall see God.</i>	

The presbyter leads in singing "Kyrie eleison" 50 (or 41) times. "Holy, Holy, Holy," and "Our Father..." are said.

The Apocalypse

Here, the Book of the Revelation of Saint John the Divine is read from the Bible. Seven candles are lit during the reading, along with seven censers, and seven wicks of cotton in oil.

The presbyter(s), the deacons, and others who read well, take turns in reading, while the rest of the people follow along with their own copies of the Book of Revelation. If the reader makes an error, then those who are following the reading should correct him.

Whenever the reader mentions the word "incense", the presbyter offers incense.

Whenever the words, "And to the angel of the church in ____ write," are read (Chapters 2-3), the congregation sings:

He that has an ear, let him hear what the Spirit says to the churches.

At the mention of the names of the twelve tribes of Israel (Chapter 7), the congregation responds with:

Of the tribe of ____ were sealed twelve thousand.

And whenever the word "Alleluia" is mentioned, they reply with "Alleluia" in tune.

Finally, when mention is made of the twelve precious stones of the foundations of the Heavenly Jerusalem (Chapter 21), they sing:

The ____ foundation was _____. [The ____ foundation was _____.]

And after every three precious stones are named, the following is added:

And our Saviour is in Her midst, crowning those who love Him with honour.

At the end of the reading of the Revelation, the following is sung (in the “great” tune):

Kyrie eleison. Kyrie eleison. Kyrie eleison.

Then the priest anoints the people with the oil from the cotton wicks.

This is the Revelation of Jesus Christ, which God gave him to show to his servants the things which must happen soon. He sent it and made it known by his angel to his servant, John, who testified about everything that he saw: to the word of God and the testimony of Jesus Christ.

Blessed is the one who reads the words of the prophecy and blessed are those who hear and keep the things that are written in it, for the time is at hand!

John, to the seven Churches that are in Asia [Minor]: May grace and peace be with you from God, [the one] who is and who was and who is to come; and from the seven spirits who are before his throne; and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, washed us from our sins by

his blood, and made us to be a kingdom and priests to his God and Father; to him be the glory and the dominion unto the ages. Amen.

Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. It shall be so! Amen!

“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

I John, your brother and partner with you in oppression, in the Kingdom and in perseverance in Christ Jesus, was on the island called Patmos because of God’s Word and the testimony of Jesus Christ. I was in the Spirit on the Lord’s day and I heard behind me a loud voice, like a trumpet saying, “I am the Alpha and the Omega, the First and the Last!

What you see, write in a book and send to the seven Churches which are in Asia: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea.”

I turned around to see the voice that had spoken to me. Having done so, I saw seven golden lampstands, and among the lampstands was someone like a son of man, clothed with a robe reaching down to his feet, and with a golden sash around his chest. His head and his hair were as white as white wool, like snow. His eyes were like a flame of fire. His feet were like fine brass, as if it had been refined in a furnace. His voice was like the voice of many waters. He had seven stars in his right hand and out of his mouth came a sharp two-edged sword. His face was like the sun shining at its brightest. When I saw him, I fell at his feet like a dead man.

He laid his right hand on me, saying, “Do not be afraid! I am the first and the last, and the Living one. I was dead, and behold, I am alive forevermore! Amen. I have the keys of death and of hades. Therefore, write the things which you have seen, the things which are now and the things which will happen in the future. Write about the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands. The seven stars are the angels of the seven Churches and the seven lampstands are seven Churches.

To the angel of the Church in Ephesus write:

He who holds the seven stars in his right hand, he who walks among the seven golden lampstands says these things:

“I know your works, your toil and perseverance, and that you cannot tolerate evil men. You have tested those who call themselves apostles although they are not and you have found them to be false. With perseverance you have endured much for my Name’s sake; you have worked hard and not grown weary. But I have this against you, that you have left your first love. Remember therefore from where you have fallen, and repent and do the first works. Otherwise, I am coming to you swiftly and I will remove your lampstand from its place, unless you repent. But you have this: that you hate the works of the Nicolaitans, which I also hate. Whoever has an ear should listen to what the Spirit is saying to the Churches. To the one who overcomes, I will grant the right to eat from the tree of life which is in the Paradise of my God.”

To the angel of the Church in Smyrna, write:

The first and the last, who was dead and who has come to life says these things:

“I know your works, you oppression and your poverty (but you are rich). I know the blasphemy of those who say that they are Jews even

though they are not; instead, they are a synagogue of Satan. Do not be afraid of what you are about to endure. Behold, the devil is about to throw some of you into prison so that you may be tested, and you will have oppression for ten days. Be faithful to the point of death and I will give you the crown of life. Whoever has an ear should listen to what the Spirit is saying to the Churches. The one who overcomes will not be harmed by the second death.”

To the angel of the Church in Pergamum, write:

He who has the sharp two-edged sword says these things:

“I know your works and where you live, which is where Satan’s throne is located. You hold firmly to my Name and you have not denied my faith in the days of Antipas my witness, my faithful one who was killed among you, where Satan dwells. But I have a few things against you, because you have there some who hold the teaching of Balaam. He was one who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit sexual immorality. Likewise, you also have some who hold to the teaching of the Nicolaitans which I hate. Repent therefore, or else I am coming to you quickly and I will make war against them with the sword of my mouth. Whoever has an ear should listen to what the Spirit is saying to the Churches. To the one

who overcomes I will give [to eat] of the hidden manna and I will give a white stone. On the stone a new name is written, which no one knows but the one who receives it.”

To the angel of the Church in Thyatira, write:

The Son of God, who has his eyes like a flame of fire, and his feet are like fine brass, says these things:

“I know your works, your love, faith, service, patient endurance and I know that your last works are more abundant than the first ones. But I have this against you, that you tolerate the woman Jezebel who calls herself a prophetess. She seduces my servants by teaching them to commit sexual immorality and to eat things sacrificed to idols. I have given her time to repent, but she refuses to repent of her sexual immorality. Behold, I will throw her into a bed [of pain] and I will throw those who commit adultery with her into great suffering, unless they repent of her works. I will kill her children with death and all the Churches will know that I am the one who searches the minds and hearts. I will render to each one of you according to your deeds. But to the rest of you in Thyatira, those who do not follow this teaching and who do not know what some call ‘the deep things of Satan,’ to you I say this: I am not putting any other burden on you. Nevertheless, hold what you have with determination until I come. To the ones who overcomes and who

keeps my works to the end, I will give authority over the nations. They will rule the nations with a rod of iron, shattering them like clay pots; as I also have received of my Father: and I will give them the morning star. Whoever has an ear should listen to what the Spirit is saying to the Churches.”

And to the angel of the Church in Sardis write:

He who has the seven Spirits of God, and the seven stars says these things:

“I know your works, that you have a reputation of being alive when in fact you are dead. Wake up and hold on to what remains, which were about to die, for I have not found any of your works perfected before my God. Remember, therefore, what you have received and heard. Keep it and repent! But if you refuse to watch, I will come as a thief and you will not know what hour I will come upon you. Nevertheless, you have a few names in Sardis that have not defiled their garments. They will walk with me in white [garments] because they are worthy. The one who overcomes will be vested in white garments and I will not blot his name from the book of life. I will confess that person’s name before my Father and before his angels. Whoever has an ear should listen to what the Spirit is saying to the Churches.”

To the angel of the Church in Philadelphia, write:

He who is holy, he who is true, he who has the key of David, who opens and no one can shut, who shuts and no one opens, says these things:

“I know your works! Behold, I have set before you an open door, which no one can shut! I know that you have a little power, that you have kept my word and you have not denied my Name. Behold, those of the synagogue of Satan, who say they are Jews and they are not, but lie. Behold, I will make them come and worship before your feet and they will know that I have loved you. Because you have kept my command to endure, I also will keep you from the hour of testing which is about to come on the whole world, to test those who dwell on the earth. I am coming quickly! Hold firmly to what you have, so that no one may take your crown. The one who overcomes, I will make a pillar in the sanctuary of my God, from which he shall never be removed. On such a person I will write the Name of my God, the name of the city of my God which is the new Jerusalem coming down out of heaven from my God, and [I will write] my own new Name. Whoever has an ear should listen to what the Spirit is saying to the Churches.”

To the angel of the Church in Laodicea, write:

The Amen, the Faithful and True Witness, the origin of God’s creation, says these things:

“I know your works, that you are neither cold nor hot. I wish that you were cold or hot. But because you are lukewarm and neither hot nor cold, I will spit you out of my mouth. You say, ‘I am rich, I have obtained wealth and I have need of nothing’ and yet you do not know that you are the wretched one, miserable, poor, blind, and naked! I advise you to buy from me gold refined by fire, so that you may become rich; and white garments, so that you may clothe yourself, and that the shame of your nakedness may not be revealed. Buy also ointment to anoint your eyes, so that you may see. As many as I love, I reprove and discipline. Therefore, be zealous and repent! Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and I will have supper with him, and he with me. To the one who overcomes, I will grant to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne. Whoever has an ear should listen to what the Spirit is saying to the Churches.”

After these things I looked and saw a door opened in heaven. The first voice that I heard was like a trumpet speaking with me. It was saying, “Come up here, and I will show you the things which must happen after this.”

Immediately, I was in the Spirit and behold, there was a throne set in heaven, and one sitting on the throne

who had the appearance of jasper and ruby. There was a rainbow around the throne with the appearance of an emerald. Around the throne were twenty-four thrones, and on the thrones were twenty-four presbyters sitting, vested in white robes, with crowns of gold on their heads. From the throne, lightning, sounds, and thunders came forth. There were seven lamps of fire burning before his throne, which are the seven spirits of God. Before the throne, there was something like a sea of glass, similar to crystal. In the center and around the throne, there were four living creatures full of eyes on all sides. The first creature was like a lion, the second creature like a calf, the third creature had a human face and the fourth was like a flying eagle. Each one of the four living creatures had six wings, full of eyes around and within. They have no rest day and night, saying:

“Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come!”

When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives unto ages of ages, the twenty-four presbyters fall down before him who sits on the throne and they worship him who lives unto ages of ages. They cast their crowns before the throne, saying:

“Worthy are you, our Lord and God, to receive the glory, the honor, and

the power, for you created all things, and because of your will they existed, and were created!"

In the right hand of the one who sat on the throne, I saw a scroll written inside and outside, sealed shut with seven seals. Then I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and to break its seals?" But no one in heaven above, or on earth, or under the earth, was able to open the scroll or to look in it. And so I wept much, because no one was found worthy to open the scroll or to look in it. One of the presbyters said to me:

"Do not weep! Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome; he who opens the book and its seven seals."

I saw in the center of the throne and of the four living creatures, and in the midst of the presbyters, a Lamb standing, as though it had been slain. He had seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. Then the Lamb came and took the scroll from the right hand of the one who sat on the throne. When he had taken the scroll, the four living creatures and the twenty-four presbyters fell down before the Lamb, each one having a harp and golden bowls full of in-cense, which are the prayers of the saints. They sang a new song, saying:

*You are worthy to take the book,
and to open its seals:
for you were killed,*

and bought us for God with your blood,

*out of every tribe, language, people,
and nation.*

*You have made us kings and priests
to our God,
and we will reign on earth.*

I saw and I heard something like the voice of many angels around the throne, the living creatures and the presbyters. The number of those speaking was ten thousands of ten thousands, and thousands of thousands. They were saying with a loud voice:

"Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!"

I heard every creature in heaven, on earth, under the earth, on the sea, and everything in them, saying:

*"To him who sits on the throne,
and to the Lamb
be the blessing, the honor, the glory,
and the dominion,
unto ages of ages!"*

The four living creatures said, "Amen!", and the twenty-four presbyters fell down and worshiped.

I saw that the Lamb opened one of the seven seals, and I heard one of the four living creatures saying with a voice of thunder, "Come and see!" And behold, there was a white horse and its rider had a bow. A crown was given to him, and he came forth to conquer and intent on conquering.

When the Lamb opened the second seal, I heard the second living creature say, "Come!" Then another horse came out, a fiery red one. To its rider was given power to take peace from the earth, so that people should kill each other, and a great sword was given to him.

When the Lamb opened the third seal, I heard the third living creature saying, "Come and see!" And behold, there was a black horse and its rider had a balance in his hand. I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a day's wage and three quarts of barley for a day's wage! Do not damage the oil and the wine!"

When the Lamb opened the fourth seal, I heard the fourth living creature say, "Come and see!" And behold, a pale horse, and the name of its rider was Death, and Hades followed him. He was given authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth.

When the Lamb opened the fifth seal, I saw under the altar the souls of those who had been killed for the sake of the word of God and for their witness to the Lamb. They cried with a loud voice, saying, "How long, holy and true Master, until you judge and avenge our blood on those who dwell on the earth?" A long white robe was given to each of them. They were told to rest for a while longer, until their

fellow-servants and brethren (who would also be killed as they were) should complete their course.

When the Lamb opened the sixth seal, I saw that there was a great earthquake. The sun became black as a coarse sackcloth, and the whole moon became as blood. The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. The sky was removed like a scroll when it is rolled up. Every mountain and island were removed from their places. At this, the kings of the earth, the princes, commanding officers, the rich, the strong, every slave and free person sought to hide themselves in the caves and the rocks of the mountains. They said to the mountains and the rocks, "Fall on us, and hide us from the face of the one who sits on the throne and from the wrath of the Lamb, for the great day of his wrath has come, and who is able to stand?"

After this, I saw four angels standing at the four corners of the earth. They were holding the four winds of the earth so that no wind would blow on the earth, or on the sea, or on any tree. I saw another angel ascend from the rising sun with the seal of the living God [in his hand]. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, saying, "Do not harm the earth, the sea or the trees until we have sealed the slaves of our God on their foreheads!" I heard the number

of those who were sealed: one hundred forty-four thousand, sealed out of every tribe of the children of Israel:

of the tribe of Judah were sealed twelve thousand,

of the tribe of Reuben twelve thousand,

of the tribe of Gad twelve thousand,

of the tribe of Asher twelve thousand,

of the tribe of Naphtali twelve thousand,

of the tribe of Manasseh twelve thousand,

of the tribe of Simeon twelve thousand,

of the tribe of Levi twelve thousand,

of the tribe of Issachar twelve thousand,

of the tribe of Zebulun twelve thousand,

of the tribe of Joseph twelve thousand,

of the tribe of Benjamin were sealed twelve thousand.

After these things I looked, and behold, there was a great multitude which no one could number, out of every nation and of all tribes, peoples, and languages. They were standing before the throne and before the Lamb, dressed in white robes and holding palm branches in their hands. They cried with a loud voice, saying:

"Salvation [belongs] to our God who sits on the throne and to the Lamb!"

All the angels were standing around the throne, along with the

presbyters and the four living creatures. They fell on their faces before his throne and worshiped God, saying:

"Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God unto ages of ages! Amen."

Then one of the presbyters spoke and asked me, "Who are these who are arrayed in white robes, and where did they come from?" I told him, "My lord, you know!"

He said to me, "These are those who have come out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. Therefore, they are before the throne of God and they offer divine service to him day and night in his sanctuary. He who sits on the throne will tabernacle with them. They will never be hungry or thirsty any more. Neither heat nor sun will ever scorch them, because the Lamb who is in the midst of the throne is their shepherd. He leads them to the springs of the waters of life and God will wipe away every tear from their eyes."

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. I saw the seven angels who stand before God and seven trumpets were given to them. Another angel came and stood at the altar with a golden censer. A lot of **incense** was given to him, so that the angel should add it to the prayers of all the saints on the golden altar

which was before the throne. The smoke of the incense, with the prayers of the saints, went up before God from the angel's hand. The angel took the censer and filled it with the fire of the altar, and threw it upon the earth, causing thunder, voices, lightning and an earthquake.

Then the seven angels who had the seven trumpets prepared to sound them.

The first sounded, and there followed hail and fire mixed with blood, and they were thrown to the earth. One third of the earth was burnt up and also one third of the trees, along with all green grass.

The second angel sounded, and something like a great burning mountain was thrown into the sea. One third of the sea became blood, one third of the living creatures which were in the sea died, and one third of the ships were destroyed.

The third angel sounded, and a great star fell from the sky, burning like a torch. It fell on one third of the rivers and on the springs of the waters. The name of the star is "Wormwood" and one third of the waters became wormwood. Many people died from the waters, because they were made bitter.

The fourth angel sounded, and one third of the sun was struck, one third of the moon, and one third of the stars, so that one third of them would be darkened and the day would not shine for one third of it, and the

night in the same way. Then I saw and heard an eagle flying in mid-heaven, proclaiming with a loud voice, "Woe! Woe! Woe to those who dwell on the earth, because the other voices of the trumpets of the three angels are yet to sound!"

The fifth angel sounded, and I saw a star from heaven which had fallen to the earth. The key to the pit of the abyss was given to him. He opened the pit of the abyss and smoke went up out of the pit, like smoke from an enormous burning furnace. The sun and the air were darkened because of the smoke from the pit. Then, out of the smoke, locusts came forth on the earth and power was given to them, as the scorpions of the earth have power. They were told not to hurt the grass of the earth, or anything green or any tree, but only those people who do not have God's seal on their foreheads. They were given power not to kill them but to torment them for five months. Their torment was like the torment of a scorpion, when it strikes a person. In those days, people will seek death and will not find it. They will desire to die, but death will flee from them. The locusts had the appearance of horses prepared for war. On their heads were something like golden crowns, and their faces were like human faces. They had hair like women's hair and their teeth were like those of lions. They had breastplates, like breastplates of iron. The sound of their

wings was like the sound of chariots, or of many horses rushing to war. They have tails like those of scorpions, and stings. In their tails, they have power to harm men for five months. They have over them as [their] king the angel of the abyss. His name in Hebrew is "Abaddon," but in Greek, he has the name "Apollyon." The first disaster is past. Behold, there are still two woes coming after this.

The sixth angel sounded. I heard a voice from the horns of the golden altar which is before God saying to the sixth angel who had one trumpet, "Release the four angels who are bound at the great river Euphrates!"

Then the four angels who had been prepared for that hour and day and month and year were released so that they might kill one third of mankind. The number of the armies of the horsemen was two hundred million; I heard their number. Then, I saw the horses in the vision, and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur yellow; and they had the heads of lions. Fire, smoke, and sulfur come out of their mouths. By these three plagues, one third of mankind was killed: by the fire, the smoke, and the sulfur which came out of their mouths. Indeed, the power of the horses is in their mouths and in their tails, for their tails are like snakes, and these have heads with which they cause harm. The rest of

mankind, those who were not killed with these plagues, did not repent of the works of their hands. They did not cease worshiping demons, and idols of gold, silver, brass, stone, and wood, idols which can neither see, nor hear, nor walk. They did not repent from their murders, or sorceries, or from their sexual immorality, or from their thefts.

Then I saw another mighty angel coming down from heaven, robed with a cloud. A rainbow was on his head, his face was like the sun, and his feet were like pillars of fire. He had in his hand a little open scroll. He set his right foot on the sea, and his left on the land. He cried with a loud voice, as a lion roars, and when he shouted, the seven thunders uttered their voices. When the seven thunders sounded, I was about to write; but I heard a voice from heaven saying, "Seal up what the seven thunders have pronounced, and do not write them!"

Then the angel I saw standing on sea and land lifted up his right hand to the sky. He swore by him who lives unto ages of ages, him who created heaven and what is in it, the earth and what is in it, and the sea and what is in it. He swore that there would be no more delay. But in the days when the voice of the seventh angel is about to sound, then the mystery of God will be fulfilled, as he has announced to his servants the prophets. Again, the voice I heard from heaven spoke to

me and said, "Go, take the scroll which is open in the hand of the angel who stands on the sea and on the land."

So I went to the angel, asking him to give me the little scroll.

He answered, "Take it and eat it! It will make your stomach bitter, but in your mouth, it will be as sweet as honey."

I took the little scroll from the angel's hand and ate it. It was as sweet as honey in my mouth, but after eating the scroll, my stomach became bitter. I was told, "You must prophesy again concerning many peoples, nations, languages, and kings."

A reed like a rod was then given to me. I was told, "Rise, and measure God's sanctuary, and the altar, and those who worship in it. Leave out the court which is outside the sanctuary; do not measure it, for it has been given to the nations. They will trample over the holy city for forty-two months. I will give power to my two witnesses, and they will prophesy for one thousand two hundred sixty days, clothed in sackcloth." They are the two olive trees and the two lampstands who stand before the Lord of the earth. If anyone desires to harm them, fire comes out of their mouth and devours their enemies. Whoever desires to harm them will be killed in this way. They have the power to shut up the sky, so that it may not rain during the days of their prophecy. They also have power over

the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire. When they have finished their testimony, the beast that comes out of the abyss will attack them, overcome them, and kill them. Their dead bodies will lie in the street of the great city, which spiritually is called Sodom and Egypt, and where their Lord was crucified. For three and a half days, people from tribes, languages, and nations will look at their dead bodies, and they will not allow their dead bodies to be laid in a tomb. The people of the world rejoice over them and celebrate the event, exchanging gifts because these two prophets tormented the inhabitants of the earth.

After the three and a half days, the breath of life from God entered into them, and they stood up on their feet, and those who saw them were terrified. Then I heard a loud voice from heaven saying to them, "Come up here!" And they went up into heaven in the cloud as their enemies were watching. In that day, a great earthquake occurred and a tenth of the city collapsed. Seven thousand people died in the earthquake, and the rest, terrified, gave glory to the God of heaven. The second disaster is past. Behold, the third one comes quickly.

The seventh angel sounded, and great voices in heaven followed, saying, "The kingdom of the world has become the Kingdom of our

Lord, and of his Christ. He will reign unto the ages of ages!”

Then the twenty-four presbyters who sit on their thrones before God’s throne fell on their faces. They worshiped God and said, “We give thanks to you, Lord God, the Almighty, the one who is and who was, <and who is coming>; because you have assumed your great power and begun to reign. The nations raged, and your wrath came, as did the time for the dead to be judged. The time has come to give their reward your slaves the prophets, and also to the saints and to those who fear your Name, to the small and the great. And the time has come to destroy those who destroy the earth!”

Then God’s sanctuary in heaven was opened, and the Ark of the Lord’s covenant was seen in his sanctuary! Lightnings, sounds, thunders, an earthquake, and great hail followed.

And a great sign was seen in heaven: a woman clothed with the sun! The moon was under her feet and on her head was a crown of twelve stars. She was with child, crying out in pain, in labor to give birth. Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns. His tail drew one third of the stars of heaven and threw them down to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he

might devour her child. She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. But her child was caught up to God, and to his throne. The woman fled into the wilderness where she has a place prepared by God so that she may be nourished one thousand two hundred sixty days.

A war took place in heaven: Michael and his angels made war on the dragon, and the dragon and his angels made war. But they did not prevail, and no longer was there any place found for him in heaven. The great dragon was hurled down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. Then I heard a loud voice in heaven, saying, “Now has come the salvation, the power, and the Kingdom of our God, and the authority of his Christ! For the accuser of our brethren has been cast down, he who accuses them before our God day and night. They overcame him because of the blood of the Lamb, and because of the word of their testimony. They did not love their life, even to death. Therefore, rejoice, heavens, and you who dwell in them! But woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he only has a short time.”

When the dragon saw that he had been thrown down to the earth, he began to persecute the woman who had given birth to the male child. Two wings of the great eagle were given to the woman, so that she might fly from the face of the serpent [and escape] into the wilderness to her place and be nourished for a time, and times, and half a time. Then from his mouth, the serpent spewed water like a river after the woman, so that he might cause her to be carried away by the stream. But the earth helped the woman by opening its mouth and swallowing up the river which the dragon had spewed out of his mouth. The dragon became enraged with the woman and departed to make war with the rest of her seed, those who keep God's commandments and hold to the testimony of Jesus.

I then stood on the seashore and saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names. The beast which I saw was like a leopard; his feet were like those of a bear, and his mouth was like the mouth of a lion. The dragon gave him his power, his throne, and great authority. One of his heads looked like it had been wounded fatally, but his fatal wound was healed, and the whole earth marveled at the beast. They worshiped the dragon, because he gave his authority to the beast, and they also worshiped the beast, saying,

“Who is like the beast? Who is able to make war with him?” A mouth speaking great things and blasphemy was given to the beast, and authority to make war for forty-two months. He opened his mouth in blasphemy against God, to slander his Name, and his habitation, and those who dwell in heaven. He was given power to make war against the saints, and to overcome them. Authority over every tribe, people, language, and nation was given to him. All who dwell on the earth will worship him, everyone whose name has not, from the foundation of the world, been written in the book of life of the Lamb who has been killed. Let anyone who has an ear listen: If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed. Here is {a call for} the patient endurance and the faith of the saints.

Then saw another beast coming up out of the earth. He had two horns like a lamb, and he spoke like a dragon. He exercises all the authority of the first beast in his behalf and makes the earth and those who dwell in it to worship before the first beast, [the one] whose fatal wound had been healed. He performs great signs, even making fire come down out of the sky to the earth in the sight of people. He deceives my own people who dwell on the earth because of the signs he was granted to perform in front of the beast, saying to those who dwell

on the earth that they should make an image to the beast that was wounded by the sword and [yet] lived. It was given to him to give breath to the image of the beast so that it should speak and cause as many as would not worship the image of the beast to be killed. He causes all people, small and great, rich and poor, free and slave, to be given marks on their right hands or on their foreheads. Hence, no one would be able to buy or sell, unless he has that mark, the name of the beast or the number of his name. Here is wisdom: let anyone who has understanding calculate the number of the beast, for it is the number of a man. His number is six hundred sixty-six.

Then I looked, and behold, [I saw] the Lamb standing on Mount Zion and with him one hundred and forty-four thousand who have his Name, and the Name of his Father written on their foreheads. I also heard a sound from heaven like the roar of many waters and like the sound of a great thunder. The sound I heard was like that of harpists playing on their harps and they sing a new song before the throne, and before the four living creatures and the presbyters. No one could learn the song except the one hundred and forty-four thousand, those who had been redeemed out of the earth. These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. They were re-

deemed by Jesus from among mankind as first fruits to God and to the Lamb. In their mouth was found no lie, for they are blameless.

Then I saw another angel flying in mid-heaven, having an eternal Good News to proclaim to the inhabitants of the earth, and to every nation, tribe, language, and people. He said with a loud voice, "Fear the Lord, and give him glory! For the hour of his judgment has come. Worship him who made the heaven, the earth, the sea, and the springs of waters!"

A second angel followed and said, "Babylon the great has fallen, which has made all the nations drink of the wine of the wrath of her sexual immorality."

Another angel, a third one, followed them, saying with a great voice, "Anyone who worships the beast and his image, and receives a mark on the forehead or the hand, will also drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. They will be tormented with fire and sulfur in the presence of the holy angels, and in the presence of the Lamb. The smoke of their torment goes up unto the ages of ages. Those who worship the beast and his image, and all those who receive the mark of his name have no rest day or night. Here is {a call for} the patient endurance of the saints, those who keep the commandments of God and the faith of Jesus."

Then I heard a voice from heaven saying, "Write, 'Blessed are the dead who die in the Lord from now on.'"

"Yes," says the Spirit, "so that they may rest from their labors, for their works follow with them."

I looked, and behold, [I saw] a white cloud, and on the cloud someone like a Son of Man was sitting. He had on his head a golden crown and in his hand a sharp sickle. Then another angel came out from the sanctuary. With a loud voice, he cried to the one sitting on the cloud, "Send forth your sickle, and reap! The hour to reap has come, for the harvest of the earth is ripe!" He who sat on the cloud swung his sickle on the earth, and the earth was reaped.

Another angel came out from the sanctuary which is in heaven. He too had a sharp sickle. And another angel who has power over fire came out from the altar. He called with a loud voice to the one who had the sharp sickle, saying, "Swing your sharp sickle and gather the clusters of the vine of the earth! For the earth's grapes are fully ripe!" So the angel swung his sickle on the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. The winepress was trodden outside of the city, and blood came out from the winepress, as high as the bridles of horses, and as far as one thousand six hundred stadia.

Then I saw another great and marvelous sign in heaven: seven

angels with the seven last plagues, for in those last plagues God's wrath is completed. I also saw something like a sea of glass mixed with fire, and those who overcame the beast, his image, and the number of his name, standing on the sea of glass. They held harps given to them by God and they sang the song of Moses the servant of God, and the song of the Lamb, saying:

Great and marvelous are your works, Lord God, the Almighty!

Righteous and true are your ways, you King of the nations.

Who would not fear you, Lord, and glorify your Name?

For you only are holy.

Certainly, all the nations welcome and worship before you,

For your righteous deeds have been revealed.

After these things, I looked: the sanctuary, the tabernacle of the testimony in heaven was opened. The seven angels who had the seven plagues came out, robed with pure, bright linen and wearing golden sashes around their chests.

One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives unto ages of ages. And the sanctuary was filled with smoke from the glory of God and from his power. No one was able to enter into the sanctuary, until the seven plagues of the seven angels would be finished.

Then I heard a loud voice out of the sanctuary, saying to the seven angels, "Go and pour out the seven bowls of the wrath of God upon the earth!"

The first [angel] went, poured out his bowl on the earth. [At once], a foul and painful sore came upon the people who had [received] the mark of the beast and who had worshiped his image.

The second [angel] poured out his bowl into the sea, and it became blood, as the blood of a dead man, and in the sea, every living thing died.

The third [angel] poured out his bowl into the rivers and springs of water, and they too became blood. I heard the angel of the waters saying, "You are righteous, the one who is who were, you Holy One, because you have passed judgment. They poured out the blood of the saints and prophets, and you have given them blood to drink. They deserve this." And I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are your judgments!"

The fourth [angel] poured out his bowl on the sun, and it was given power to scorch people with fire. They were scorched with great heat and blasphemed the Name of God who has the power over these plagues, but they did not repent and give him glory.

The fifth [angel] poured out his bowl on the throne of the beast, and his kingdom was darkened. People

gnawed their tongues in agony and blasphemed the God of heaven because of their pains and sores, but they did not repent of their works.

The sixth [angel] poured out his bowl on the great river, the Euphrates. Its water was dried up to prepare the way for the kings that come from the sunrise. Then, I saw three unclean spirits that looked like frogs coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. They are spirits of demons who perform [miraculous] signs and go forth to the kings of the whole inhabited earth, to gather them for the war of the great day of God the Almighty .

"Behold, I come like a thief! Blessed is the one who watches and keeps his clothes in order not to walk naked and be shamefully exposed."

And the kings were gathered to the place which is called in Hebrew, Megiddo.

The seventh [angel] poured out his bowl into the air, and a loud voice came out of the sanctuary of heaven, from the throne, saying, "It is accomplished!" There were lightnings, sounds, and thunders. Then there was a great earthquake, such as had not taken place since there were humans on the earth, so great and so powerful. And the great city was divided into three parts, and the cities of the nations collapsed. Babylon the great was remembered in the sight of

God, so that she would be given the cup of wine of the intensity of his wrath. Every island fled away and the mountains were not found. Great hailstones, about the weight of a talent, fell from the sky on people, and they blasphemed God because of the plague of hail, because this plague is extremely severe.

One of the seven angels who had the seven bowls came and spoke with me, saying, "Come here! I will show you the judgment of the great prostitute who sits on many waters. The kings of the earth committed sexual immorality with her, and those who dwell on the earth were made drunk with the wine of her sexual immorality." He carried me away in the Spirit into a wilderness. I saw a woman sitting on a scarlet-colored animal, [which was] full of blasphemous names, having seven heads and ten horns. The woman was dressed in purple and scarlet, and decked with gold, precious stones and pearls. She held in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth. And on her forehead a name was written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. When I saw her, I was filled with great amazement. The angel asked me, "Why do you

wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. The beast you saw was, and is not; and it is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast was, now is not, and yet will come. This calls for a mind that has wisdom. The seven heads are seven mountains, on which the woman sits. They are seven kings. Five have fallen, one is, and the other has not yet come. When he comes, he must remain for a little while. The beast that was, and is not, is himself also an eighth [king]. He belongs to the seven and goes to destruction. The ten horns that you saw are ten kings who have not yet received a kingdom, but they receive authority as kings, along with the beast, for one hour. They have one mind, and they give their power and authority to the beast. They will wage war against the Lamb, and the Lamb will overcome them, for he is Lord of lords, and King of kings; and those with him are called, elect and faithful." The angel said to me, "The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages. The ten horns which you saw, and the beast, they will hate the prostitute and make her desolate; they will make her

naked, eat her flesh, and will burn her completely with fire. For God has put in their hearts to do what he has in mind, and to be of one mind, and to give their kingdom to the beast, until the words of God should be accomplished. The woman whom you saw is the great city, which reigns over the kings of the earth.”

After these things, I saw another angel coming down out of heaven, having great authority, and the earth was illuminated with his glory. He cried with a mighty voice, saying, “Fallen, fallen is Babylon the great! She has become a dwelling-place of demons, a haunt for every unclean spirit, and a shelter for every unclean and detestable bird! For all the nations have drunk of the wine of the wrath of her sexual immorality: the kings of the earth committed sexual immorality with her, and the merchants of the earth became rich from the abundance of her luxury.”

I heard another voice from heaven, saying, “Come out of her, my people, so that you may have no participation in her sins, and so that you may not receive any of her plagues. For her sins have reached up to heaven, and God has remembered her iniquities. Give back to her just as she returned, and repay her double as she did, and according to her works. In the cup which she mixed, mix to her double. As much as she glorified herself and lived luxuriously, give her torment and mourning. For she says

in her heart, ‘I sit as a queen and I am not a widow! I will never see mourning.’ Therefore, in one day, her plagues will come: death, mourning, and famine; and she will be utterly burned with fire; for the Lord God who has judged her is mighty. The kings of the earth, who committed sexual immorality and lived luxuriously with her will weep and wail over her when they look at the smoke of her burning. They will stand far away terrified at her torment, saying: ‘Woe, woe! The great city, Babylon, the city of power! Your doom has come in one hour.’ The merchants of the earth weep and mourn over her, for no one buys their merchandise any more; merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people’s bodies and souls. The fruits which your soul lusted after have been lost to you, and all things that were splendid and sumptuous have perished from you, and you will never find them again. The merchants of these things, who were made rich by her, will stand far away terrified by her torment, weeping and mourning; saying: ‘Woe, woe! The great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and

precious stones and pearls! In an hour such great riches are made desolate.’ Every shipmaster, and everyone who sails anywhere, and sailors, and all those who earn their living by sea, stood far away. They cried out as they looked at the smoke of her burning, saying: ‘What city was like the great city?’ They cast dust on their heads, and cried. Weeping and mourning, they exclaimed: ‘Woe, woe! The great city, in which all who had their ships in the sea were made rich by through her wealth!’ For in one hour she has been laid waste!

“Rejoice over her, O heaven, you saints, apostles, and prophets, for God has given judgment for you against her!” A mighty angel took up a stone like a great millstone and cast it into the sea, saying, “In this way, with violence, Babylon the great city will be thrown down and never more be found. The voice of harpists, musicians, flute players and trumpeters will never more be heard in you. No craftsman, of whatever craft, will be found any more in you. The sound of a mill will never again be heard in you. The light of a lamp will never more shine in you. The voice of the bridegroom and of the bride will never again be heard in you, for your merchants were the princes of the earth, and by your sorcery all the nations were deceived. In her was found the blood of prophets and of saints, and of all those who have been slain on the earth.”

After these things, I heard something like the loud voice of a great multitude in heaven, exclaiming, “**Alleluia!** Salvation, power, and glory belong to our God, for true and righteous are his judgments! For he has judged the great prostitute who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants [who had suffered] at her hand.”

A second [voice] said, “**Alleluia!** Her smoke shall ascend unto the ages of ages.” Then the twenty-four presbyters and the four living creatures fell down and worshiped God who sits on the throne, saying, “Amen! **Alleluia!**”

A voice came forth from the throne, saying, “Give praise to our God, all you his servants, you who fear him, small and great!”

And I heard something like the voice of a great multitude and like the roar of many waters, and like the peal of mighty thunders, saying, “**Alleluia!** For the Lord our God, the Almighty, reigns! Let us rejoice and be extremely glad, and let us give the glory to him, for the marriage of the Lamb has come, and his bride has prepared herself!” To her it has been granted that she would array herself in bright, pure, fine linen: for the fine linen represents the righteous deeds of the saints.

He said to me, “Write, ‘Blessed are those who are invited to the marriage

supper of the Lamb!” He also told me, “These are true words of God!”

I fell down before his feet to worship him. But he said to me, “See that you do not do it! I am a fellow-servant with you and with your brethren who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy.”

I saw the heaven opened, and behold, a white horse! And its rider is called Faithful and True. He judges and make war in righteousness. His eyes are a flame of fire, and on his head are many crowns. He has names written and a Name written which no one knows but himself. He is clothed in a garment sprinkled with blood, and His Name is “The Word of God.” The heavenly hosts followed him on white horses, clothed in white, pure, fine linen. Out of his mouth comes a sharp, double-edged sword by which he should strike the nations. He will rule them with an iron rod. He treads the winepress of the fierceness of the wrath of God, the Almighty. He has on his garment and on his thigh a Name written, “KING OF KINGS, AND LORD OF LORDS.”

Then I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, “Come! Be gathered together for the supper of the great God! You may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and riders, and the

flesh of all people, both free and slave, small and great.” I saw the beast, the kings of the earth, and their armies gathered together to make war against the one who sat on the horse, and against his army. But the beast was captured, and with him the false prophet who worked the signs in his sight and by which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire that burns with sulfur. The rest were killed with the sword of him who sat on the horse, with the sword which came forth out of his mouth. And all the birds gorged themselves with their flesh.

Then I saw an angel coming down out of heaven, holding the key of the abyss and a great chain in his hand. He seized the dragon, the old serpent, which is the devil and Satan, the one who deceives the whole inhabited earth. The angel bound the dragon for a thousand years and cast him into the abyss. It was shut and sealed over him, so that he should deceive the nations no more, until the thousand years were finished. After this, he is to be released for a short time.

I saw thrones on which those who had received authority to pass judgment were seated. I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and who had not worshiped the beast or his image and who has not received the mark on

their forehead and on their hand. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were finished. This is the first resurrection. Blessed and holy is the one who has part in the first resurrection! Over these, the second death has no power, but they will be priests of God and of Christ, and they will reign with him for one thousand years.

After the millennium, Satan will be released from his prison and he will come out to deceive the nations which are at the four corners of the earth, Gog and Magog. He will gather them together to the war, and their number is as the sand of the sea. They marched over the breadth of the land and surrounded the camp of the saints and the beloved city. Fire came down from God out of heaven and they were consumed. The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night, unto ages of ages.

Then I saw a great white throne, and the one seated on it. Earth and the heaven fled away from his face: no place was found for them. And I saw the dead, great and small, standing before the throne. Books were opened, and another book was opened: the book of life. The dead were judged according to what was written in the books, according to

their works. The sea gave up the dead who were in it, death and hades gave up the dead who were in them. They were judged, each one according to his works. Then death and hades were thrown into the lake of fire. This is the second death, the lake of fire! Anyone who was not found written in the book of life was cast into the lake of fire.

Then I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more. I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. I heard a loud voice out of heaven saying, "Behold, God's dwelling is with people! He will dwell with them, and they will be his people, and God himself will be with them as their God! He will wipe away every tear from their eyes! Death will be no more; neither will there be mourning, crying, or pain any more. The first things have passed away."

The one who sits on the throne said, "Behold, I am making all things new!" He said, "Write, for these words of God are faithful and true!" He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. To whoever is thirsty, I will freely give from the spring of the water of life. To the one who overcomes, I will give these things. I will be his God, and he will be my son. But as for the cowardly, the unbeliev-

ing, the vile, the murderers, the sexually immoral, those who practice magic, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death.”

One of the seven angels who had the seven bowls loaded with the seven last plagues came and spoke with me, saying, “Come here! I will show you the bride, the wife of the Lamb!” In the Spirit, he carried me away to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God. She had the glory of God; her radiance was like a most precious stone, as if it was a jasper stone, clear as crystal. She had a great and high wall with twelve gates. At the gates were twelve angels and names were written on the gates: the names of the Twelve tribes of the children of Israel. On the east were three gates; on the north three gates; on the south three gates; and on the west three gates. The wall of the city had twelve foundations, and on them the twelve names of the Twelve Apostles of the Lamb.

The angel who spoke with me held a golden reed as a measuring unit to measure the city, its gates, and its walls. The city was laid out as a square: its length is as great as its breadth. He measured the city with the reed: twelve thousand twelve stadia. Its length, breadth, and height are equal. Then the angel measured its

wall: one hundred forty-four cubits, by the measure of a man, that is, of an angel. Its wall are built with jasper and the city was pure gold, like pure glass. The foundations of the city’s wall were adorned with all kinds of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; and the twelfth, amethyst. The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass.

I saw no sanctuary in it, for the Lord God, the Almighty, and the Lamb, are its sanctuary. The city has no need for the sun or the moon to shine, for the very glory of God illuminated it, and its lamp is the Lamb. The nations will walk in its light; the kings of the earth bring their glory and honor into it. Its gates will not be shut by day (for there will be no night there), and the nations will come, bringing their splendor and tribute. Nothing profane will enter into the city, or anyone who causes an abomination or a lie, but only those who are written in the Lamb’s book of life.

The angel showed me a river of the water of life, clear as crystal, flowing out of the throne of God and

of the Lamb, in the middle of it great street. On each side of the river was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations, and the curse will be abolished. The throne of God and of the Lamb will be in the city, and his servants offer him divine service. They will see his face, and his Name will be on their foreheads. There will be no night, and they need no lamp light, for the Lord God will illuminate them, and they will reign unto ages of ages.

The angel said to me, "These words are faithful and true! The Lord God of the spirits of the prophets sent his angel to show to his servants the things which must happen soon."

"Behold, I come quickly! Blessed is the one who keeps the words of the prophecy of this book."

Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship before the feet of the angel who had shown me these things. He said to me, "See that you do not do it! I am a fellow-servant with you and with your brethren the prophets, and with those who keep the words of this book. Worship God!" He also said to me, "Do not seal up the words of the prophecy of this book, for the time is at hand. Let the evildoer still do evil, and the unclean still be unclean, and the righteous still do right, and the holy be holy still."

"Behold, I come quickly! My reward is with me, to repay to each one according to his work. I am the Alpha and the Omega, the First and the Last, the Beginning and the End! Blessed are those who observe his commandments, so that they may have access to the tree of life and may enter into the city through the gates. But outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

I, Jesus, have sent my angel to attest these things to you for the Churches. I am the root and the offspring of David; the Bright and Morning Star!"

The Spirit and the bride say, "Come!" And let everyone who hears say, "Come!" Let everyone who is thirsty come, let anyone who wishes take the water of life freely.

I bear witness to everyone who hears the words of the prophecy of this book: if anyone adds to them, may God add to him the plagues which are written in this book. If anyone takes away from the words of the book of this prophecy, may God take away his part from the tree of life, and out of the holy city, which are written in this book. He who attests these things says, "Yes, I come quickly!"

Amen! Yes, come, Lord Jesus! The grace of the Lord Jesus Christ be with all the saints. Amen.

The Ninth Hour of Bright Saturday

The Prophecies

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of the ninth hour of Bright Saturday of the Holy Pascha. May its blessing be upon us. Amen.

Isaias 45:15-20

From the book of Isaias the Prophet. His blessing be upon us. Amen.

For You are God, yet we did not
know *it*,

O God of Israel, the Saviour.'

All who oppose Him will be
ashamed and disgraced,
and will walk in shame.

Be restored to Me, you islands!

Israel is saved by the Lord with an
everlasting salvation;

they will not be ashamed or dis-
graced forever."

This is what Lord Who made the
heaven says,

"this *is the* God Who created the
earth, and made it;

He marked out its limits,

He did not make it to be empty
but formed it to be inhabited:

I AM, and there is no other.

I have not spoken in secret,
nor in a dark place of the earth;
I did not say to the seed of Jacob,
'Seek vanity.'

I AM, I AM the Lord,
speaking righteousness,
and proclaiming truth.

Assemble yourselves, and
come;

take counsel together,

you who are being saved from
among the nations!

They who set up wood, their
carved image,

have no knowledge,

nor do they who pray to gods
that do not save.

Glory to the Holy Trinity.

Jeremiah 38:31-34

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

"Look, the days are coming," says
the Lord, "when I will make a new
covenant with the house of Israel,
and with the house of Judah. It will
not be like the covenant that I made

with their fathers in the day when I
took hold of their hand to bring them
out of the land of Egypt, for they did
not abide in My covenant, and I
disregarded them," says the Lord.

“For this is My covenant that I will make with the house of Israel after those days,” says the Lord, “I will surely put My laws into their mind, and write them on their hearts, and I will be to them a God, and they will be to Me a people. And they will not

teach, each his *fellow* citizen, and each his brother, saying, ‘Know the Lord,’ because all will know Me, from their least to their greatest, for I will be merciful regarding their iniquities, and will remember their sins no more.

Glory to the Holy Trinity.

The Gospel

Psalm 40:11, 6

A Psalm of David.

But You, O Lord, have mercy on me,
and raise me up, and I will repay them.
My enemies speak evil things against me:
“When will he die and his name perish?”

Alleluia.

John 5:21-30

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint John.

For [just] as the Father raises the dead and gives them life, likewise the Son also gives life to whom he desires. As it is, the Father judges no one, but he has given all judgment to the Son, so that all may honor the Son even as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him!

Amen, amen, I tell you; the one who hears my word and believes in him who sent me has eternal life and does not come into judgment, but has passed out of death into life. Amen, amen, I tell you; the hour is coming and now is, when the dead will

hear the voice of the Son of God, and those who hear will come to life. For as the Father has life in himself, so has he given to the Son to have life in himself. He also gave him authority to execute judgment, because he is Son of Man. Do not be astonished at this, because the hour is coming when all who are in the tombs will hear his voice and come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. I can do nothing of myself. As I hear, I judge, and my judgment is righteous because I do not seek my own will, but the

will of my Father who sent me. *Glory be to God forever.*

The Liturgy of Bright Saturday

The Liturgy begins as usual with the Offertory. The hymn, "Alleluia: This is the day ..." is not sung. Instead, the congregation responds with "Lord have mercy."

In the period between the end of the Prayer of Thanksgiving and the Absolution, nothing is said. After the Absolution, the congregation says, "Sothis: Amen: ke to pnevmati soo," without tune, followed by "Ten oo-osht Emmok...."

The Pauline Epistle

The Pauline Epistle is then sung, half in the mourning tune, and half in the ordinary tune:

1 Corinthians 15:1-22

A chapter from the First Epistle of our teacher Paul to the Corinthians. His blessing be upon us. Amen.

Now I declare to you, brethren, the Good News which I preached to you, which also you received, in which you also stand, and by which also you are saved, that is if you hold firmly to the word which I preached to you. Otherwise, you believed in vain. For I delivered to you, first of all, what I also received: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Kephas, then to the Twelve. After that, he appeared to over five hundred brethren at once, most of whom remain [alive] until now, but some have also fallen asleep. Then he appeared to James, then to all the apostles, and last of all, as to the child born at the wrong time, he appeared to me also. Indeed, I am the least of the apostles, unworthy to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am what I am. His

grace which was bestowed on me was not in vain, but I worked more than all of them - yet not I, but the grace of God which was with me. It does not matter whether is it I or they: this is what we preach, and so you believed.

Now, if Christ is preached and we preach that he has been raised from the dead, how is it that some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised! If Christ has not been raised, then our preaching is in vain, and your faith is also in vain. Yes, we are found to be false witnesses of God, because we testified concerning God that he raised up Christ (but if God did not raise him up, then the dead are not raised). For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is vain, and you are still in your sins. Moreover, those who have fallen asleep in Christ

have perished. If it is only in this life that we have hoped in Christ, we are the most pathetic of all human beings!

But in fact, Christ has been raised from the dead! He did become the

first fruits of those who are asleep. For since death came through [one] man, the resurrection of the dead also came through [one] man. As in Adam all die, in Christ all will be made alive.

*The grace of God the Father be with you all.
Amen.*

The Catholic Epistle

1 Peter 1:1-9

The Catholic Epistle from the First Epistle of our teacher Peter. His Blessing be upon us. Amen.

Peter, an apostle of Jesus Christ, to the elect who are living as exiles, scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia. This is according to the foreknowledge of God the Father, in the sanctification of the Spirit, so that you may obey Jesus Christ and be sprinkled with his blood. Grace be to you and may peace be multiplied!

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy, became our father again. This is to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled inheritance that does not fade away. It is reserved in heaven for you, who by the power of God are protected through faith for a salvation

which is ready to be revealed in the last time. In this, you greatly rejoice, although for a little while, if need be, you have been grieved by various trials. This way, may the demonstration of your faith (which is more precious than gold that perishes even though it is tested by fire), be found to result in praise, glory, and honor at the revelation of Jesus Christ! Even though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with unspeakable joy and glory. And so you are receiving the result of your faith, the salvation of your souls.

Do not love the world, nor the things which are in the world. The world shall pass away and all its desires; but he who does the will of God shall abide forever. Amen.

The Praxis

Acts 3:12-21

A chapter from the Acts of our fathers the pure Apostles, who were invested with the grace of the Holy Spirit. Their blessing be with us all. Amen.

When Peter saw this, he answered to the people, “Men of Israel, why do you marvel at this man? Why do you gaze at us, as though by our own power or godliness we had made him walk? The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had determined to release him. But you denied the Holy and Righteous One and asked for a murderer to be granted to you. Then you killed the Author of life, whom God raised from the dead. To this we are witnesses. By faith in his Name, this man whom you see and know was made strong. Yes, the faith which comes through Jesus has given him this perfect soundness as you all can see.

Now, brethren, I know that you did this in ignorance, as did your leaders. Yet, this is how God fulfilled what he had announced by the mouth of all his prophets, [namely] that Christ should suffer.

Repent therefore, and turn back [to God], so that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send Christ Jesus who was in advanced ordained for you. He must remain in heaven until the times of restoration of all things, which God announced long ago by the mouth of his holy prophets.

The word of the Lord abides in this church and in every church. Amen.

The Liturgy Gospel of Bright Saturday

The Hymn of the Tris-Agion is sung in the ordinary tune (with “O stavrothis di imas” repeated three times). Then the presbyter says the Prayer of the Gospel. The Psalm and Gospel are sung, half in the mourning tune, and half in the joyous tune**:*

Psalm 3:6, 4, 81:8

A Psalm of David.

*I lay down and slept;
I woke, for the Lord will support me.
But You, O Lord, are my protector,
my glory, and the one who lifts up my head.
**Arise, O God, judge the earth,
for You will inherit all the nations.

Alleluia.

Matthew 28:1-20

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Matthew.

After the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. Behold, there was a great earthquake, for an angel of the Lord descended from heaven and came to roll away the stone from the door, and [the angel] sat on it. His appearance was like lightning, and his clothing white as snow. Out of fear, the guards trembled and became as dead. The angel told the women, "Do not be afraid, for I know that you seek Jesus who has been crucified. He is not here, for he is risen, just as he said. Come, see the place where the Lord was lying. Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, this is my message for you."

They departed quickly from the tomb with fear and great joy, and ran to report it to his disciples. As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!"

They came and took hold of his feet, and worshiped him.

Then Jesus said to them, "Do not be afraid! Go tell my brethren that they should go into Galilee, and there they will see me."

While they were going, behold, some of the guards came into the city and told the chief priests all the things that had happened. When they were assembled with the presbyters in order to take counsel, they gave the soldiers a large amount of silver, with these words, "Say that his disciples came by night and stole him away while we slept. If this comes to the governor's ears, we will persuade him and make you free of worry." And so, they took the money and did as they were told. This story is widespread among the Jews until this day.

The eleven disciples went into Galilee, to the mountain where Jesus had directed them. When they saw him, they worshiped him, but some [still] doubted. Jesus came to them and said, "All authority has been

given to me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to

observe all the things that I have commanded you. Behold, I am with you always, even to the end of the age.” Amen. *Glory be to God forever.*

The Three Long Prayers are said, followed by the Orthodox Creed, which is recited up to the words “suffered and was buried”, then they continue with “Yes, we believe in the Holy Spirit...” The Prayer of Reconciliation is omitted, so the congregation sings the “Aspasmos Adam” hymn immediately after the reading of the Creed.

The Anaphora begins, and the rest of the Liturgy is prayed as usual. During Communion, Psalm 150 is not sung. Instead, the following Psalm and Gospel are read:

The Eleventh Hour of Bright Saturday (Distribution)

The Gospel

The Psalm and the Gospel are sung, half in the mourning tune, and half in the ordinary tune:

Psalm 62:2

A Psalm of David.

Let God arise, and let His enemies be scattered,
and let those who hate Him flee from before His face.
Alleluia.

Luke 24:1-12

We entreat our Lord and our God that we may be worthy to listen to the Holy Gospel. In wisdom and uprightness, let us hear the Holy Gospel. A reading from the Holy Gospel according to Saint Luke.

On the first day of the week, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared. But they found the stone rolled away from the tomb. So they entered in and did not find the body of the Lord Jesus. And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. Terrified, the women bowed their faces to the ground.

They said to them, “Why do you seek the living among the dead? He is not here, but he is risen! Remember what he told you when he was still in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, be crucified, and [on] the third day rise again?”

Then they remembered his words. Returning from the tomb, and told all these things to the eleven, and to all the rest. Now, they were Mary Magdalene, Joanna, and Mary the

mother of James. The other women with them told these things to the apostles. But these words seemed to be nonsense to them, and they did not believe them. However, Peter got

up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves. He returned to his home, wondering what had taken place. *Glory be to God forever.*

My God, My God

During the rest of Communion, the following verses, selected from the Psalms of David, are sung in the tune of either “Ee agapé” or “Pi ehmot ghar”:

O God, my God, attend to me;
why have You forsaken me?
The words of my transgressions are far from my salvation.

O my God, I will cry out by day, and You will not hear,
and by night, yet it is not foolish of me. (Psalm 21:2, 3)

But I am a worm, and not a man;
a reproach of men, and despised by the people.

All who see me mock me;
they say with their lips and shake their heads,

“He trusted in the Lord. Let Him rescue him;
let Him save him, if He wanted him.” (Psalm 21:7, 8, 9)

Do not leave me when trouble is near,
for there is no one to help.

Many young bulls surround me;
fat bulls surround me.

They open their mouths at me,
like a raging and roaring lion. (Psalm 21:12, 13, 14)

For a pack of dogs surround me,
and an assembly of evil doers enclose me.
They have pierced my hands and my feet.

They counted all my bones;
they look and stare at me.

They divided my garments among themselves,
and they cast lots for my clothing.

But You, O Lord, do not remove Your help;
attend to my aid!

Deliver my soul from the sword,
my only one from the power of the dog.
Save me from the mouth of the lion,
and my lowliness from the horns of unicorns. (Psalm 21:17-22)

He lifts me high on a rock.
And now, behold, He lifted my head above my enemies; (Psalm 26:5d, 6a)

Those who repay me evil for good
slandered me because I pursue righteousness.
And they cast me off, [I,] the beloved, like a horrid corpse[.
And they put nails in My flesh.]

Do not forsake me, O Lord;
O my God, do not be far from me.

Come to my help,
O Lord of my salvation. (Psalm 37:21-23)

I waited for someone to sympathize with me, but there was none,
and for comforters, but I did not find one.

And they gave me gall for my food,
and in my thirst they gave me vinegar to drink.

Let their table be a snare before them,
a retribution and a stumbling-block.

Let their eyes be darkened so they cannot see,
and bend their backs continually.

Pour out Your wrath upon them,
and let the fury of Your wrath overtake them.

Let their dwelling place be laid waste,
and let no one live in their tents.

For they persecute the one whom You struck, (Psalm 68:21b-27a)

You will guide me and sustain me
for Your Name's sake.

You will bring me out from this snare,
which they have hidden for me,
for You are my protector, O Lord.

I will entrust my spirit into Your hands. (Psalm 30:4b-6a)

They add to the pain of My wounds.

Add iniquity to their iniquity,
and let them not enter into Your righteousness.

Let them be blotted out of the book of the living,
and not be enrolled among the righteous.

I am poor and in pain,
And the salvation of Your presence, O god, supports me. (Psalm 68:27b-30)

They laid me in the deepest pit,
in dark places and in the shadow of death.

Your wrath was fixed upon me,
and You brought all Your waves upon me. (Psalm 87:7, 8)

He goes out, and speaks of it.

My enemies whisper together against me;
they devise evils against me.

They spread a false report against me.
"Surely since He is asleep, He will not rise up again?" (Psalm 40:7c-9)

I lay down and slept;
I woke, for the Lord will support me. (Psalm 3:6)

“What profit is there in my blood,
by my going down to corruption?
Will the dust confess You,
or will it declare Your truth? (Psalm 29:10)

And He brought me up out of the pit of misery
and from the miry clay. (Psalm 39:3ab)

The Lord heard and had mercy on me;
the Lord became my helper.

You have turned my mourning into dancing;
You have torn off my sackcloth
and clothed me with gladness. (Psalm 29:11, 12)

For there is wrath in His anger,
but life is His will;
in the evening weeping may pitch its tent,
but joy comes with the morning. (Psalm 29:6)

Then was our mouth filled with joy,
and our tongue with rejoicing.
Then they will say among the nations,
“The Lord has done great things for them.”

The Lord has done great things with us,
and we became glad.

Return, O Lord, our captivity
like torrents in the South. (Psalm 125:2-4)

Glory be to the Father and to the Son and to the Holy Spirit,
Now and at all times, and unto the ages of ages. Amen.

Pascha

The Gospel of St. John before Midnight of Pascha

The clergy and the people assemble, and read the Gospel According to St. John, followed by these prophecies, before the Midnight Prayers:

The Prophecies Before the Midnight Hour

Presbyter:

In the Name of the Father and of the Son and of the Holy Spirit, One God. Amen. The prophecies of Midnight of the Great and Holy Pascha. May its blessing be upon us. Amen.

Deuteronomy 32:39-43

From the book of Deuteronomy of Moses the Prophet. His blessing be upon us. Amen.

‘See! See that I AM,
and there is no god beside Me.
I kill, and I make alive;
I strike, and I heal;
and there is no one who will deliver from My hands.
For I will lift up my hand to heaven,
and *I will* swear by My right hand,
and I will say, “I live forever.
For I will sharpen My sword like lightning,
and my hand will take hold of judgment,
and I will render vengeance on My enemies,
and will repay those who hate me.
I will make My arrows drunk with blood,
—and My sword will devour flesh—

with the blood of the wounded,
and of the captives,
from the head of *the* commanders of the enemies.”
Rejoice, O heavens, with Him,
and let all the sons of God worship Him.
Rejoice, O nations, with His people,
and let all the angels of God prevail for Him.
For He will avenge the blood of His sons,
and He will take vengeance, and repay justice to His enemies,
and He will repay those who hate Him,
and the Lord will cleanse the land of His people.
Glory to the Holy Trinity.

Isaias 60:1-8

From the book of Isaias the Prophet. His blessing be upon us. Amen.

Shine, shine, O Jerusalem, for
your light has come,
and the glory of the Lord has risen
upon you.

Look, darkness and gloom
will cover the earth upon the na-
tions,
but the Lord will appear upon
you,
and His glory will be seen upon
you.

Kings will walk by your light,
and nations by your brightness.
Lift up your eyes around,
and see your children gathered
together;
all your sons have come from far
off,
and your daughters will be carried
on shoulders.

Then you will see and be afraid,
and be amazed in your heart,
for the wealth of the sea and of
nations and of peoples

will come over to you.
And herds of camels
will come to you,
and the camels of Madiam and
Gaiphar
will cover you.
All those from Saba will come
bringing gold,
and *they* will bring frankincense,
and they will announce the Good
News of the salvation of the Lord.

And all the flocks of Kedar will be
gathered to you,
and the rams of Nabaioth will
come to you,
and acceptable sacrifices will be
offered on My altar,
and My house of prayer will be
glorified.

Who are these *who* fly like clouds,
and like doves with *their* young to
Me?

Glory to the Holy Trinity.

Isaias 42:5-17

Again from the book of Isaias the Prophet. His blessing be upon us. Amen.

This is what the Lord,
Who made the heaven, and estab-
lished it,
Who made the earth firm, and the
things in it,
and Who gives breath to the peo-
ple on it,

and spirit to those who walk on it,
is saying,
“I the Lord God have called You
in righteousness,
and will hold Your hand, and will
strengthen You:
and I have given You as the cove-
nant for a race,

for a light to the nations,
to open the eyes of the blind,
to bring the prisoners out from
bonds,

and those who sit in darkness out
of the prison house.

I am the Lord God; this is My
Name.

I will not give My glory to another,
nor my praises to engraved images.

Look, the ancient things have
come to pass,

and *so will* the new things which I
declare;

yes, before they spring forth,
I will tell you of them.”

Sing a new song to the Lord,
you, His dominion!

Glorify His Name from the end of
the earth,

you who go down to the sea, and
sail upon it,

you islands, and those who inhabit
them.

Rejoice, O desert, and its villages,
the homesteads, and those inhabiting
Kedar.

Those who dwell in Petra will
rejoice,

they will shout from the tops of
the mountains.

They will give glory to God,
and proclaim His praises in the
islands.

The Lord God of powers will go
forth,

and crush the war;

He will stir up jealousy,

and will shout mightily against His
enemies.

“I have been silent,

will I always be silent and hold
back?

I have endured like a woman in
labour.

I will amaze and wither at once.

I will turn rivers into islands,
and will dry up the marshlands;

And I will lead the blind
by a road that they did not know,
and I will make them walk paths
that they have not known.

I will turn darkness into light for
them,

and make crooked places straight.

I will do these things,
and will not forsake them.

But they are turned back!

Be utterly ashamed,

You who trust in carved images,
who say to the cast images,

“You are our gods.”

Glory to the Holy Trinity.

Isaias 49:13-23

And again from the book of Isaias the Prophet. His blessing be upon us. Amen.

Rejoice, O heavens, and let the
earth be glad;

let the mountains break
forth *with* joy,

and the hills with righteousness,
for God has had mercy on His
people,
and has comforted the humble of
His people.

But Zion said, "The Lord has forsaken me;

The Lord has forgotten me."

"Will a mother forget her child,
so as not to have compassion on
the offspring of her womb?

But even if a woman should forget
these,

yet I will not forget you," says the
Lord.

"Look, I have painted your walls
on My hands,

and you are continually before Me.

And soon you will be built by
those who destroyed you,

and those who made you desolate
will go forth from you.

Lift up your eyes all around, and
see them all;

look, they are gathered together,
and have come to you.

"As I live," says the Lord,

"you will clothe yourself with all
of them,

like with an ornament, and put
them on like a bride's attire.

For your desolate and spoiled and
ruined *places*

will now be crowded because of
your inhabitants,

and those who devoured you will
be removed far from you.

For your sons whom you have lost
will say in your ears,

"The place *is too* narrow for me;
make a place for me *so* that I may
settle.'

And you will say in your heart,

'Who has begotten me these?

But I *was* childless, and a widow,
so who has brought these up for
me?

And I was left alone,

so from where have these come to
me?"

This is what the Lord, *even* the
Lord says,

"Look, I am lifting up My hand to
the nations,

and I will lift up My signal to the
islands,

and they will bring your sons
in *their* bosom,

and will carry your daughters
on *their* shoulders.

And kings will be your foster fa-
thers,

and their princesses your nurses;

they will bow down to you on the
face of the earth,

and will lick the dust of your feet.

And you will know that I am the
Lord,

and you will not be put to shame."

Glory to the Holy Trinity.

Jeremias 38:23-28

From the book of Jeremiah the Prophet. His blessing be upon us. Amen.

This is what the Lord said, "They will speak this word yet in the land of Judah, and in its cities, when I bring back his captivity:

Blessed be the Lord
on his righteous, holy mountain!

And there will be people living in the cities of Judah, and in all his land, together with the farmer, and the shepherd will go out with the flock.

Because I have intoxicated every thirsting soul,
and filled every hungry soul.

Therefore, I awoke, and saw; and my sleep was pleasant to me."

"Therefore look, the days are coming," says the Lord, "when I will sow the house of Israel and the house of Judah with the seed of man, and the seed of animal. And it will happen, that as I *used to* watch over them, to pull down and to afflict, so will I watch over them, to build, and to plant," says the Lord.

Glory to the Holy Trinity.

Habakkuk 3:2-19

From the book of Habbakkuk the Prophet. His blessing be upon us. Amen.

O Lord, I have heard Your report,
and was afraid

I considered Your works, and was astonished.

You will be known in the midst of the two living creatures;

You will be acknowledged when the years draw near;

You will be manifested when the time comes;

You will remember mercy when my soul is troubled in wrath.

God will come from Teman,
and the Holy One from a shady, densely wooded mountain. (*Pause.*)

His excellence has covered the heavens,

and the earth is full of his praise.

And his brightness will be like light;

horns are in His hands,

and He has established a strong love of his strength.

A report will go forth before Him,
and He will go forth, with His feet in sandals.

He stopped, and the earth trembled;

He looked, and the nations melted away;

the mountains were violently shattered;

the everlasting hills melted at His eternal going forth.

The encampments of the Ethiopians will be dismayed,

also the tents of the land of Madian.

Were You angry, O Lord, with the rivers?

or *was* Your wrath against the rivers,

or was Your fury against the sea?

that You will mount Your horses,
 and Your chariots of salvation?
 “You will bend your bow against
 scepters,” says the Lord. *(Pause.)*
 The land of rivers will be torn
 asunder.
 The nations will see You and be in
 travail,
 as *You* scatter the moving waters.
 The deep gave forth its voice,
 and raised its form on high.
 The sun rose, and the moon stood
 still in its course;
 Your arrows will go forth at the
 light,
 with the flashing of Your gleaming
 weapons.
 You will bring low the land with
 threatening,
 and You will bring down the na-
 tions in wrath.
 You went forth for the salvation
 of Your people,
 to save Your anointed ones.
 You brought death on the heads
 of the lawless;
 You fettered *their* necks. *(Pause.)*
 You beheaded rulers in frenzy,
 they will tremble at this.
 They will open their bridles, like as
 a poor man eating in secret.
 And You caused Your horses to
 run into the sea,

churning up much water.
 I watched, and my belly was terri-
 fied
 by the sound of the prayer of my
 lips,
 and trembling entered into my
 bones,
 and my frame [of mind] was trou-
 bled.
 I will rest in the day of tribulation
 to going up to the people of my
 sojourning.
 For *though* the fig tree will bear no
 fruit,
 and there will be no produce on
 the vines;
 the labour of the olive tree will
 fail,
 and the fields will yield no food;
 [though] the sheep have fled the
 pasture,
 and there are no oxen in the cribs;
 yet I will exult in the Lord,
 I will rejoice in God my Saviour.
 The Lord God is my strength,
 and He will establish my feet to
 the end.
 He sets my feet upon high places,
 that I may be victorious in his
 song.
Glory to the Holy Trinity.

Zecharias 2:10-13

From the book of Zechariah the Prophet. His blessing be upon us. Amen.

“Rejoice and be glad, O daughter
 of Zion. For, look, I am coming and
 will dwell in your midst,” says the
 Lord. And many nations will flee to

the Lord for refuge in that day, and they will become a people to Him, and they will dwell in your midst. And you will know that the Lord Almighty has sent me to you. And the Lord will inherit Judah, His portion in the

holy land, and He will choose Jerusalem again. Let all flesh fear before the Lord, for He has risen up from His holy clouds.

Glory to the Holy Trinity.

Isaias 49:6-11

Again from the book of Isaias the Prophet. His blessing be upon us. Amen.

And he said to Me,
“It is a great thing for You to be called My servant,
to establish the tribes of Jacob,
and to restore the dispersion of Israel.

Look, I have given You as the covenant of a race,
and as a light of the Gentiles,
that You should be for salvation to the end of the earth.”

This is what the Lord Who delivered you,

the God of Israel, is saying,

“Sanctify Him Who despises His own soul,

Who is abhorred by the nations, *by* the servants of rulers;

kings will see Him, and rulers will stand up,

and will worship Him for the Lord’s sake,

because the Holy One of Israel is faithful,

and I have chosen you.”

This is what the Lord is saying,

“In an acceptable time have I heard You,

and on a day of salvation have I help You;

I gave You as a covenant of the nations,

to establish the earth,

and to inherit the inheritance of the desert;

saying to those who are in bonds, ‘Go forth,’

and *bidding* those who are in darkness to reveal themselves.

They will feed along all their roads,

and their pasture will be along all the paths.

They will not hunger, nor will they thirst;

nor will the burning heat or the sun strike them down;

but He Who has mercy on them will comfort *them*,

and He will lead them by springs of water.

And I will make every mountain *into* a road,

and every path *into* a pasture for them.

Glory to the Holy Trinity.

Wisdom 5:1-7

From the book of the Wisdom of Solomon the King. His blessing be upon us. Amen.

Then the righteous man will stand
with great confidence
before the face of those who have
afflicted him,
and who made light of his labours.

When they see it, they will be
troubled with terrible fear,
and will be amazed at his unexpected salvation.

Repenting, they will say among
themselves

(and groaning through anguish of
spirit),

“This is he, whom we once held in
derision,

and as a proverb of reproach—We
fools!

We counted his life as folly,

and his end to be without honour.
How is he counted among the
children of God,
and *how is* his portion among the
saints?

Therefore, have we strayed from
the way of truth,
and the light of righteousness has
not shined upon us,

and the sun did not rise upon us.
We wearied ourselves in the paths
of wickedness and destruction,
yes, we have gone through impass-
ible deserts,

but as for the way of the Lord, we
have not known it.

Glory to the Holy Trinity.

Appendix

Commentaries for Each Hour

The Eleventh Hour of Palm Sunday

The commentary of the Eleventh Hour of Palm Sunday of Holy Week. Its blessings be with us. Amen.

The rebellious Jews thought incorrectly that Our Saviour and Our King, Christ, was an earthly king, and that those around Him were soldiers. The Mother of John and James, the sons of Zebedee, also thought this way. She knelt down and besought Jesus, saying, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom."

Listen, then to how the compassionate Master answered. He said to her sons, "Are you able to drink the cup that I am about to

drink, and be baptized with the baptism that I am baptized with?" The sons of Zebedee replied that they were able. Jesus then said to them that, even though they might be able to do these things, He could not grant them their seats: "To sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father."

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of the Eve of Monday

The commentary of the First Hour of the eve of Monday of Holy Week. Its blessings be with us. Amen.

As people long to see the shining sun daily, how much more should we long and desire to see Christ, the Sun of Righteousness. He lived among the people taking the form of a servant. The Greeks, coming to the feast and seeing His great glory, said to Philip, "Sir, we wish to see Jesus." Jesus said, "The hour has

come that the Son of Man should be glorified." Jesus was referring to His death and His resurrection, which brought us life. After they heard His words, He taught them some parables. He told them, "While you have the light, believe in the light, that you may become sons of the light." We, too, believe that Jesus is the True

Light that was sent by the Father. He shone upon us, we who were living in darkness and in the shadow of death, with the glory

of His Divinity, and raised us from the death of our sins.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of the Eve of Monday

The commentary of the Third Hour of the eve of Monday of Holy Week. Its blessings be with us. Amen.

Jesus prayed to teach us to watch and pray. He asked His disciples, "Who do the crowds say that I am?" They answered, "John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again." Jesus said to them, "But who do you say that I am?" Simon Peter answered, "The Christ of God." Jesus said unto

him, "Blessed are you Simon for flesh and blood has not revealed it unto you but My Father which is in heaven. As for the jealous Jews, who deny Me and betray Me, I shall put them into shame forever."

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of the Eve of Monday

The commentary of the Sixth Hour of the eve of Monday of Holy Week.. Its blessings be with us. Amen.

As Christ and His disciples were going to Jerusalem, He began to tell them about His coming passion. He told them that He would be delivered to their chief priests and scribes and that they would condemn Him to death and deliver Him to the Gentiles. He told His disciples that they would mock Him, scourge Him, spit upon Him and

kill Him, and that on the third day, He would rise again.

O poor Israel, how dare you perform such a shameful act as to crucify the Christ Who saved you from bondage. In return of His mercy, you have done evil. Therefore, your sin is everlasting.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of the Eve of Monday

The commentary of the Ninth Hour of the eve of Monday of Holy Week. Its blessings be with us. Amen.

When the Lord had finished questioning His disciples on their way to Caesarea Philippi, He began telling them openly about what would happen to Him in Jerusalem. That is, that the Son of Man would suffer and be rejected from the scribes and chief priests, accept suffering, and after three days, would rise from the dead. This is the Stone

rejected by the builders as the Scriptures say. His great wrath shall fall upon them and His shame upon their faces for they rewarded good with evil. Those who hear and believe shall be rewarded with unperishable joy.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of the Eve of Monday

The commentary of the Eleventh Hour of the eve of Monday of Holy Week. Its blessings be with us. Amen.

Listen to the merciful and beneficent God praising prayer and honouring fasting. These are the foundation of all other virtues. When His disciples asked, "Why could we not cast him out?" Jesus answered, "Because of your unbelief; ...if you have faith as a mustard seed, you will say to this mountain, 'move from here to there,' and it will move; and nothing will be impossible for you."

Let us have great hope, and true faithfulness beyond doubt. May we be zealous in our love which surpasses everything. He who loves, believes everything. Let us pray regularly and love to fast so that we may be rewarded with His promises.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of Monday

The commentary of the First Hour of Monday of Holy Week. Its blessings be with us. Amen.

In the beginning God created heaven and earth and His Spirit

was there. He separated darkness from light. He called the

light, day, and the darkness, night. He created this with great wisdom. On the second day, God separated the sky from the waters, and parted it from the earth. On the fourth day, He created the sun, moon, and stars. On the fifth day, He created birds, fish, animals, trees, and plants. On the sixth day, He created Adam, the first human being and a female companion

for him. He gave them dominion over all His works. On the seventh day, He rested for He had completed all His work. This was according to His divine plan. Let us glorify and exalt His Name according to His great mercy.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of Monday

The commentary of the Third Hour of Monday of Holy Week. Its blessings be with us. Amen.

On Sunday evening, Our Lord Jesus Christ went outside Jerusalem with His disciples. He became hungry and saw from a distance a fig tree, and He went to get fruit from it. However, He found the tree with leaves but with no fruits, so He cursed the tree and immediately, it withered. His disciples marvelled.

Have faith in your hearts and God will grant you everything you ask for. Do not be surprised that the fig tree had withered from one word, for if you have faith, you will order the moun-

tains to move from their place, and they will obey.

Therefore, learn a lesson from this fig tree and be fruitful and repent to gain forgiveness. Pray hard with tears, and light your lanterns with virtues so they may shine upon you on the Day of Judgment. Share the sufferings of your brothers and think of how much Jesus suffered for you to save you.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of Monday

The commentary of the Sixth Hour of Monday of Holy Week. Its blessings be with us. Amen.

How dare you, Israelites, change, the place of forgiveness

into a place of sin and the house of prayer into a den of thieves

and a place for cattle, sheep, doves, and money changers. What profit is that, which is full of evil and injustice? When Jesus looked at His Father's house and found that you had made it a place for robbers and traders, He drove out all the cattle and the merchants and overturned the tables of the money-changers. When the disciples saw this, they remembered what was written

about Him, "The zeal for Your house has eaten Me up." He did this with authority.

Your dominion is everlasting on heaven and earth and Your might has moved the mountains, but Israel has ignored it; therefore, they were deprived of Your help and support.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of Monday

The commentary of the Ninth Hour of Monday of Holy Week. Its blessings be with us. Amen.

You have created me with Your pure hands, and made me in the best form. You have granted me the joy of the Paradise, the fruit of the trees, and dominion over all the creatures. You have made me self-sufficient and gave me only one commandment, yet I disobeyed it.

I beseech You, O Lord, to forgive me, according to Your great mercy.

I saw you, Adam, lonely; therefore, I created a companion for you from your bones. I said, "It is not good for man to be alone." I was concerned about you, and I gave you all authority over all creation. Yet you obeyed Eve and left out My commandment.

I beseech You, O Lord, to forgive me, according to Your great mercy.

Remember, O Lord, that I am dust and You gave me power. You have forbidden me to eat from one tree, but I disobeyed You, blamed the woman that You gave me and hid behind a tree, so that I should not see You.

I beseech You, O Lord, to forgive me, according to Your great mercy.

You thought to exalt yourself and become like your creator. Eating from the fruit of the tree, you knew good and evil and thought of becoming a god. O Adam, where is all that glory that you were granted? You lost the suit which I have given you

and you have covered your nakedness with the leaves of the tree. I have created you and I knew you before you existed.

I beseech You, O Lord, to forgive me, according to Your great mercy.

Earlier, I had chosen you and I had given you My commandments. I told you not to eat of that tree because on the day that you would eat from it you would die. Still, you deliberately disobeyed Me and listened to Eve. Therefore you will be punished.

I beseech You, O Lord, to forgive me, according to Your great mercy.

O Adam, you are dust and to dust you will return, as a result of breaking My commandment. And you, Eve, why did you disobey My commandment? An angel did not speak to you nor did a bird from the sky, but you listened to a serpent. Therefore, you will have much grief in your life and I will make enmity between you and the serpent, and between your offspring and the offspring of the serpent. Your offspring will crush the serpent's head, and the serpent will bite your offspring's heel.

I beseech You, O Lord, to forgive me, according to Your great mercy.

And to the serpent God said, "Cursed are you more than all the cattle and the beasts. You will crawl on your belly and eat dust all the days of your life, because you became an offence to Eve and Adam. And because they listened to you, the whole earth is cursed with them."

I beseech You, O Lord, to forgive me, according to Your great mercy.

God told Adam, "Because you listened to your Wife, and ate the fruit of which I told you not to eat, the earth is cursed, and it shall produce thorns and weeds for you and you will have to work hard and sweat to make the soil productive." God told Eve, "With pain and sorrow you shall bring forth children and your desire shall be for your husband, and he shall rule you."

I beseech You, O Lord, to forgive me, according to Your great mercy.

God said, "Now Adam has become like one of us and has knowledge of what is good and what is bad." Therefore, God drove him from the garden. He put a Cherub with a flaming sword to guard the gate of paradise.

I beseech You, O Lord, to forgive me, according to Your great mercy.

Where do I go from Your Spirit and where do I flee from Your face? If I go up to the heavens, or go down to the deep earth, You are there.

Adam, being outside the paradise, went to till the earth and eat

of its fruits, since he fell for the guile of the deceiver. And the handwriting of slavery was written against Adam, eve and all their children, until the fullness of time, for he followed his own will.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of Monday

The commentary of the Eleventh Hour of Monday of Holy Week. Its blessings be with us. Amen.

Jesus Christ is the True Light, Who shines all over the earth and over all the nations. But the Jews did not come to the Light and did not believe in Him. Moreover, they accused Him that He casts out devils by the power of the devil.

When Jesus mentioned that he who believes in Him will not die, the Jews accused Him saying, "Even Abraham and the prophets have died, so how can your believers not die?" So Jesus

answered that He had existed even before Abraham.

We the believers, confess from all our hearts that Jesus Christ our Lord existed since the beginning with the Father and the Holy Spirit. But the Jews, in spite of all the miracles that He had performed in front of them, did not understand that He is the Saviour, as the prophets had said, and rejected Him.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of the Eve of Tuesday

The commentary of the First Hour of the Eve of Tuesday of Holy Week. Its blessings be with us. Amen.

Our Saviour walked with the disciples to Jerusalem. One of the multitude asked Him, "Lord, are there few that will be saved?"

Our Saviour answered, "Strive to enter through the narrow gate, lest you come and knock saying, 'Lord, Lord, open for us,' and I

answer, 'I do not know you, depart from Me you evil-doers where there is weeping and gnashing of teeth.' Many Gentiles from the East and the West will lean on Abraham and Isaac and Jacob's bosom, in the King-

dom of Heaven, but you will be cast away and will be dominated by your sins. Therefore, repent and your sins will be forgiven."

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of the Eve of Tuesday

The commentary of the Third Hour of the Eve of Tuesday of Holy Week. Its blessings be with us. Amen.

At this hour, some people came and told Jesus to depart from Jerusalem for Herod was planning to kill Him. Jesus replied, "Go and tell that fox that I cast out devils and cure today and tomorrow, and the third day I shall be perfected, for it is written that no prophet will perish outside Jerusalem. O Jerusalem, Jerusalem which kills

and stones prophets, how Often I wanted to gather your children and you refused. Therefore your house will be destroyed forever. You shall not see Me until the time comes and you shall say, 'Blessed is He Who comes in the Name of the Lord.'"

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of the Eve of Tuesday

The commentary of the Sixth Hour of the Eve of Tuesday of Holy Week. Its blessings be with us. Amen.

Christ our God, as a kind physician, offers a free cure for our ailments. He advised that excessive eating will overburden our hearts and weaken our bodies. Worldly cares cause many evils and deviate man from the fear of God and the way of salvation. As a result, the devil will choke him and prevent him from his salvation and put him to death like

prey in a trap. Therefore, watch and bring forth fruit fit for repentance and righteousness that you may stand before the Saviour Jesus Christ in the day of judgment.

During the last days of Jesus, in the daytime, He was in the temple teaching but spent the night at the Mount of Olives. From early morning, the people

would gather around Him in the temple to listen to His profitable teaching. Those who heard Him were eager to come again to listen and drink from the living water, as it is written that His

Word is everlasting food to all believers.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of the Eve of Tuesday

The commentary of the Ninth Hour of the Eve of Tuesday of Holy Week. Its blessings be with us. Amen.

Listen to our merciful, kind and compassionate Lord commanding us to be pure in our hearts , as well as in our bodies. When the Pharisee, who invited Him was amazed that Jesus ate without washing His hands, he criticized Him.

Jesus, knowing his thoughts, told him, "You Pharisees care too much about your outside ap-

pearance, while inside yourselves you are filled with sin and wickedness. Give alms and be just and you will be purified." Let us be merciful toward one another; then we will have pure hearts, minds and bodies.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of the Eve of Tuesday

The commentary of the Eleventh Hour of the Eve of Tuesday of Holy Week. Its blessings be with us. Amen.

You alone, O Ruler, knowest everything about all generations before their formation!

Listen to our Saviour telling us openly that nobody knows about that time and the hour of His second coming, not even the angels, not the Son of Man, except the Father. Watch, then,

and pray constantly for you do not know when the time is, lest He comes suddenly and find you sleeping. Beware from all the devil's temptations and keep yourself holy.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of Tuesdays

The commentary of the First Hour of Tuesdays of Holy Week. Its blessings be with us. Amen.

The Israelites came to Mount Rephidim after they left Egypt and stayed three months in the wilderness. When Moses was in the presence of God, God told him to remind the Israelites of the wondrous miracles He had done for them while delivering them out of Egypt and that He had chosen them to become His nation. Moses related this message to the Israelites, and they all

said with one accord that they would follow all of God's orders. However, they did not keep their promise and broke His commandments; therefore, God delivered them to their enemies, and they were humiliated among all nations.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of Tuesdays

The commentary of the Third Hour of Tuesdays of Holy Week. Its blessings be with us. Amen.

The Lord said, "How many times have I wanted to gather all your children, O Jerusalem, just as a hen gathers her chicks under her wings, but you would not let Me. Behold, I will leave your house desolate unto you forever."

When the disciples showed Jesus the temple, He told them that it would all be destroyed,

and indeed it happened forty years after Jesus' resurrection, when the Romans came to the temple, destroyed it and killed one hundred and twenty myriads of the Jews. The wrath of God came upon them.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of Tuesdays

The commentary of the Sixth Hour of Tuesdays of Holy Week. Its blessings be with us. Amen.

The True God, Who came to the world, said that He is the Light of the world and that whoever follows Him will not walk in darkness but will find the light of life to guide him to the way of truth.

You are in truth the Light of the Father! Who is of One essence with Him. Whose glory shineth brilliantly upon all the world. Who, at the fullness of time, had drawn us the gentiles unto the knowledge of Truth

through His Name. Who shone upon us with the light of His Divinity, we, who had been living in darkness and in the shadow of death. But the unbelieving Jews, who were His own, were rejected because they

refused Him and condemned Him to die. Let us exalt His Holy Name and praise Him continuously.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of Tuesdays

The commentary of the Ninth Hour of Tuesdays of Holy Week. Its blessings be with us. Amen.

Come all ye who dwell in Jerusalem to the Mount of Olives to see Jesus of Nazareth, the Word of the Father, surrounded by His disciples who are asking Him about the temple, its great stones and its ornaments.

He told them to beware of those who would deceive them. He said that nation would rise

against nation and there will be earthquakes and troubles all over the earth. He told them that they would be hated and killed by all nations for the sake of His Name, and that they must endure to the end to be saved.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of Tuesdays

The commentary of the Eleventh Hour of Tuesdays of Holy Week. Its blessings be with us. Amen.

I have sinned against You, O God Almighty; forgive me. I have done evil and I have become lazy in obedience to your commandments When You come in all Your glory, surrounded by the angels, and all the nations from all the corners of the earth are gathered around You, You will separate the sheep from the goats. The sheep will go on Your right hand and will rejoice with

You, because they had fed You, when You were hungry, gave You a drink when You were thirsty, hosted You, when You were a stranger, clothed You, when You were naked, and visited You, when You were in prison. But the goats who are on Your left, will go to eternal punishment. All ye who are still under the judgment, be merciful

to others before the day of judgment.

After Jesus finished His speech, He told them that in two days He would celebrate the Passover with them, to fulfill the prophecy that He is the Lamb of

the Passover. He is truly the Lamb of God, Who carried away the sins of the world.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of the Eve of Wednesday

The commentary of the First Hour of the Eve of Wednesday of Holy Week. Its blessings be with us. Amen.

The king who made the marriage feast is a figure of God the Father, and His Son is Jesus Christ our Savior. The marriage feast is the world. The servants whom He sent are the forerunner prophets. Those who preached to the Gentiles saying that the Lord would be coming. The people did not listen and each one went his way, one to his farm, the other to his business and the rest caught his servants, treated them shamefully and killed them. The king became angry, sent his army, destroyed those murderers, and burned their city. Who were the people originally invited to the feast? They are none other than the transgressing Jews.

He sent again His servants commanding them to go into the roads and invite everyone they

could find, good and bad. The house was full of guests. Later, the king came in to see the guests. He saw a man not wearing a wedding garment. He told him, "Friend, how did you come here without the wedding garment?" The guest was speechless and the king ordered the servants to cast him away to the everlasting darkness.

This guest was none other than Judas, who lost his heavenly garment, and was girded with damnation as with a garment. All those who are not ready at the time of the feast will also receive damnation, because they despised the grace of our Lord Jesus Christ.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of the Eve of Wednesday

The commentary of the Third Hour of the Eve of Wednesday of Holy Week. Its blessings be with us. Amen.

Think of our Lord's compassion, you worshipers of God, and think of how He calls His chosen people, those wise and faithful servants who obey His will. Blessed is the servant who, when the Lord comes, is found doing His will. His Lord shall reward him and make him ruler over all His goods. But to that careless servant who neglected His Master's commandments, He will come at an unexpected hour

and find him not ready. He will cut him off and make his portion with the hypocrites. There will be weeping and gnashing of teeth.

Let us be watchful and ready, and wait for the Lord's day, that we may rejoice with Him and win His blessings and His mercy.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of the Eve of Wednesday

The commentary of the Sixth Hour of the Eve of Wednesday of Holy Week. Its blessings be with us. Amen.

Oh, for all those virtues which our Lord Jesus Christ, the Perfecter of peace and the King of glory, taught us through His parables. Listen, beware, and know His blessed parables. The parable of the wise brides-maids is a figure of His heavenly kingdom which is full of joy. Five bridesmaids were wise and five were foolish. All were virgins, but they differed in their deeds. He blessed the wise for they strove wisely, filling their

lamps with oil. But the foolish were lazy and did not trim their lamps. When the bride-groom came and they all went to meet Him, the foolish ones could not go to join the bridegroom for their lamps had gone out. The wise bridesmaids joined the wedding and the foolish stood outside.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of the Eve of Wednesday

The commentary of the Ninth Hour of the Eve of Wednesday of Holy Week. Its blessings be with us. Amen.

Oh, for those sad descriptions with which Jesus described the hypocrites, those who killed the prophets and the others who built the graves for them. Those Pharisees, the serpents and vipers, who will not escape the punishment of hell, will repay all the innocent blood they shed on earth, from the time of Abel to the time of Zechariah, whom they killed between the altar and the sanctuary. Troubles and

catastrophes will befall this generation for they had one wicked counsel, to kill the Son of God. Therefore, God scattered them all over the world and their enemies had dominion over them. Their inheritance was given to others and their homes became desolate.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of the Eve of Wednesday

The commentary of the Eleventh Hour of the Eve of Wednesday of Holy Week. Its blessings be with us. Amen.

It was the custom of the Jews as the Passover approached, that everyone would go to Jerusalem to observe the feast. When they did not find Jesus in the temple, they said to one another, "Is He not coming to the feast?" The chief priests, scribes, and Pharisees had evil, hypocritical thoughts, for they sought how

they might arrest Him. Woe, for the ignorance of these wicked people, for they had made a trap for the Mighty Lord. Therefore, they will be chained and dragged to hell for eternal punishment.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of Wednesday

The commentary of the First Hour of Wednesday of Holy Week. Its blessings be with us. Amen.

The Pharisees gathered together and asked one another,

"What are we going to do now? This Man has performed many

miracles. If we leave Him, the Romans will take over." Caiaphas, the high priest of the Jews, said, "It is better if one man dies on behalf of the nation."

Then Jesus went with His disciples to a village and stayed there. The time of the Passover Feast was near. That is the time at which the Pharisees decided to

kill Jesus. This was to fulfill the prophecy of Isaiah which said that everyone knows his owner, even the animals, but Israel did not realize that Jesus was their Creator. That is why they will be punished eternally.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of Wednesday

The commentary of the Third Hour of Wednesday of Holy Week. Its blessings be with us. Amen.

At the feast of the unleavened bread (which is the Passover of the Jews,) the scribes and the chief priests wanted to arrest Jesus but they did not know how. They feared the multitude. But Satan had a place in Judas Iscariot, who was one of the twelve. He went and spoke to

the chief priests that he may deliver the Saviour to them.

They were very happy and promised to give him thirty pieces of silver.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of Wednesday

The commentary of the Sixth Hour of Wednesday of Holy Week. Its blessings be with us. Amen.

Christ our God came to Bethany six days before the Passover, where Lazarus was, whom He raised from the dead. There, they made Him a big feast. While Martha was serving, Mary poured out a precious perfume, and anointed Jesus' feet and wiped them with her hair. Judas became very angry and said with wickedness and hypocrisy that

they could have sold this ointment for three hundred Denarii and gave it to the poor. He said this, not because he loved the poor, but because he stole from the treasury. Jesus said not to bother her because she had done a good deed preparing Him for His burial. He told Judas that the poor people are with them all the time, but that His presence in the

flesh would not last. Let us bow down before Him and pray with tears, asking for the forgiveness of our sins.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of Wednesday

The commentary of the Ninth Hour of Wednesday of Holy Week. Its blessings be with us. Amen.

God promised Abraham that from his descendants, a Savior would come. Abraham had complete faith in God's promise, although he was very old. Abraham called his servant and asked him to bring a wife for his son Isaac from the land of his fathers. The servant questioned Abraham about the possibility that the girl might not agree to

return with him. Abraham told him that he would then be free from his obligation. In the fullness of time, God fulfilled His promise and Jesus was born from among Abraham's descendants, through Whom, all the nations were blessed.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of Wednesday

The commentary of the Eleventh Hour of Wednesday of Holy Week. Its blessings be with us. Amen.

God the Word, Who has control over life and death, because of His human nature, which He shared with us, manifested weakness and suffered to the extent that He prayed and asked if He could be saved from His coming hour. But He knew that it was for this reason that He had come; to save Adam and his

children and to restore them to their heavenly status, according to His great mercy. Let us pray fervently that He will make us partners in His glory and confirm us in the faith of His Holy Name.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of the Eve of Thursday

The commentary of the First Hour of the Eve of Thursday of Holy Week. Its blessings be with us. Amen.

Our Lord and Master Jesus Christ has shown His divine power, that He is the Almighty God over all thrones and authorities. He said, "The Father loves Me because I lay down My life that I might take it again, and no man takes it from Me."

There was a division among the Jews concerning what He said. Some thought that He was mad and possessed by demons. Others thought that these could

not be the words of a man possessed by demons. Could a demon open the eyes of the blind? Truly He enlightens the hearts of the believers. But, those blind Jews, who looked but did not see and listened but did not hear, did not love Him or believe in Him, therefore, they were not forgiven.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of the Eve of Thursday

The commentary of the Third Hour of the Eve of Thursday of Holy Week. Its blessings be with us. Amen.

The woman who anointed Jesus' feet with the precious ointment and wiped them with her hair loved Him greatly. She had done a good deed that would be told and remembered throughout the whole world. Indeed, she is still remembered by all believers. Oh, for all these spiritual gifts and great honors that she has won! Let us imitate her and love the Lord with all our hearts and not be like Judas

who mocked her for what she had done. His evil thoughts led him to betray His Master. The silver he took for the precious Blood will go with him to damnation and his name will be erased from the book of life. He will have no offspring upon the earth.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of the Eve of Thursday

The commentary of the Sixth Hour of the Eve of Thursday of Holy Week. Its blessings be with us. Amen.

Isaiah, the prophet, rebuked the Israelites for their sins and their wickedness. When Emmanuel appeared and performed

amazing miracles, they still deviated from His words which are full of grace and denied His divinity.

O great prophet, condemn them, for they have followed the steps of their fathers and have completed their evil deeds to fulfill the prophecy which said, "Lord, who could believe what we have heard and to whom has the power of the Lord been revealed." Jesus Christ is the Word of God that appeared in the flesh, with His justice and mercy for the Israelites. Yet they did not obey nor believe Him. They fulfilled Isaiah's prophecy which stated: "He has blinded their eyes, He has hardened their hearts for fear they should see with their eyes and understand

with their hearts and turn to Him for healing."

Listen O Israel, there is no Savior but Jesus Christ, the Savior of all the world Who made the two into one. The Light came to His own people but they loved darkness. The Gentiles, however, accepted Him and obeyed His commandments and became His people everywhere. They realized His mercy and abundant grace which He had given them according to His goodness.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of the Eve of Thursday

The commentary of the Ninth Hour of the Eve of Thursday of Holy Week. Its blessings be with us. Amen.

O ye, ignorant, arrogant, defiled and disobedient Jews, listen to our Merciful God praising the believers saying, "The Father Who gave them to Me is greater than anyone, and no one can steal from the Father. The Father and I are One without separation." At that time, the Jews, out of envy, fetched some stones to

stone Him. Jesus answered meekly, "I have done many good works from My Father for you to see. For what reason, do you want to stone Me? I desire your salvation. Be sure that I am in the Father and the Father is in Me."

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of the Eve of Thursday

The commentary of the Eleventh Hour of the Eve of Thursday of Holy Week. Its blessings be with us. Amen.

Our Savior, the Son of the Living God said, "I am the Light of the world, he who believes in Me and accepts My words, shall not stay in darkness. He who denies and disobeys Me, I shall not condemn him, but the words that I said will condemn him. What I have said is not from Me, but from the Father Who has sent

Me, and He gave Me a commandment what to say."

We believe that You are the True Word of God. Yours is the power, and nothing is impossible with You.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of Thursday

The commentary of the First Hour of Thursday of Holy Week. Its blessings be with us. Amen.

The disciples asked Jesus where did He want them to prepare the Passover meal. And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. Then you shall say to the master of the house, 'The Teacher says to you, Where is the guest room in which I may eat the Passover with My disciples?' Then he will show you a large, furnished upper room; there make ready." So they went and found it as He had said to them, and they prepared the Passover.

Come all ye nations, rejoice that God the Word became your Passover, the unleavened bread. The first Passover with the Lamb delivered the Jews from the slavery of Pharaoh. The new Passover is Jesus Christ Who delivered us from the Evil One. In many ways, He prepared for us salvation which is now for everyone from the east to the west. He attracted everybody to the highest mercy, and showed us His grace. He took what is ours, and gave us what is His.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of Thursday

The commentary of the First Hour of Thursday of Holy Week. Its blessings be with us. Amen.

In the morning, Moses said to the Israelites that they had

sinned before the Lord because they had made an ox to worship.

He told them that he would go and ask the Lord to have mercy and forgive their sins. Moses, the prophet, went to the Lord and bowed down beseeching the compassionate Lord, to forgive His people their sins, "Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written."

The Lord told him, "Whoever has sinned against Me, I will blot

him out of My book." When the people heard those punishments, they cried. But the Lord said, "You are a stiff-necked people. I could come up into your midst in one moment and consume you. Now therefore, take off your ornaments, that I may know what to do to you."

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of Thursday

The commentary of the First Hour of Thursday of Holy Week. Its blessings be with us. Amen.

Listen to what the Lord said to the Israelites: "Let everyone leave his sins and his ungodliness. You have defiled My Holy Name and made gods of gold. But I Will accept you, take you to My holy mountain so you worship Me, and I shall raise you

above all nations. You will know that I am the Lord and no one else but Me, and all that are in heaven, on earth, and in the seas, serve Me and ask for My mercy."

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of Thursday

The commentary of the First Hour of Thursday of Holy Week. Its blessings be with us. Amen.

When Abraham rose above all people in the Lord's eyes, the Lord appeared to him and told him, "Abraham, take now your son, your only son, Isaac, whom you love, and offer him there for a burnt offering upon one of the mountains." Abraham did what the Lord said and took his son

and two servants and saddled his ass and went into the place which God had mentioned. Abraham told his men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." Abraham took the wood of the burnt offering and laid it

upon Isaac his son and took the fire and the knife and both of them went to the mountain together. Isaac spoke unto Abraham, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." Abraham built an altar there, laid the wood in order, bound Isaac's legs and hands, and laid him on the altar upon the wood.

Abraham took the knife to slay his son to accomplish God's command. Then the voice of the Lord called unto him, "Abraham!...do not lay hand on the lad, or do anything to him; for

now I know that you fear God, since you have not withheld your son, your only son, from Me... [In] blessing I will bless you, and in multiplying, I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore." Abraham lifted up his eyes and saw a ram caught in a bush by his horns. Abraham went and took the ram and offered it for a burnt offering instead of his son. The Almighty God blessed Abraham for He found him well pleasing in everything.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of Thursday

The commentary of the First Hour of Thursday of Holy Week. Its blessings be with us. Amen.

The Sun of Righteousness shines and shall go forth to the whole world. This is Jesus the True Light that enlightens everyone that comes to the world. He is the heavenly bread that gives life and nourishment to each of His creations. In the beginning, God prepared a table in the wilderness. For forty years, they ate and died as the Lord said. Now, a new table is set in the upper room, where

Our Lord Jesus and His Apostles celebrated the Passover, thereby establishing the new Covenant. On that evening, Jesus sat with the twelve and ate the bread which is His Body. Jesus Himself gave it to them along with the honored Blood, which is better than animals' blood, which had been used before.

Jesus took the bread, blessed it, broke it, and gave it to His disciples and said, "Take, eat;

this is My body." Then He took the cup, gave thanks and gave it to them, saying, "Drink from it all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. For every time you eat this Bread and drink of this cup, you proclaim My death and confess My resurrection and remember Me till I return."

The True Lamb, Christ our Savior, is our Passover. He said to them, "I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Then the Lord told His Apostles that one from among them would betray Him, and they began to inquire among themselves which of them would dare do this. Judas Iscariot, one of them, said, "Is it I?" Jesus said, "He who dips his hand with Me in the dish will betray Me."

O Judas, you planned sinfully to betray your Lord, even though the Son of God came to deliver Adam and his sons from their sins.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of the Eve of Great Friday

The commentary of the First Hour of the Eve of Great Friday of Holy Week. Its blessings be with us. Amen.

Jesus raised His eyes to heaven and said, "Father, the hour has come. Glorify Your Son, that Your Son may also glorify You... I have glorified You on earth. I have finished the work which You have given Me to do. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You. I do not pray for these alone, but also for those who will believe in Me through

their words. O righteous Father! The world has not known You but I have known You; and these have known that You have sent Me. And I have declared to them Your Name, and will declare it, that the love with which You have loved Me may be in them, and I in them."

These were Jesus' prayers for His disciples whom He sent to the world to bring forth plenty of fruits. Those were the shining

stars that lightened up the whole world.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify

Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of the Eve of Great Friday

The commentary of the Third Hour of the Eve of Great Friday of Holy Week. Its blessings be with us. Amen.

When Jesus and the disciples finished praying, they went up to the Mount of Olives. Jesus our Savior, started telling them openly, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am risen, I will go before you to Galilee." Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble." Jesus said to him, "Verily, I say to you that this night, before the rooster crows, you will deny Me three times."

Peter said to Him, "Even if I have to die with You, I will not deny You!" And so said all the disciples.

This was to fulfill the prophecy in the Psalms saying, "Do not keep silent, O God of My praise! For the mouth of the wicked and the mouth of the deceitful have opened against Me." Who is the wicked, other than Judas Iscariot, born in sin, who betrayed his Lord, rejected grace, and gained sin and bad inheritance with the unrighteous money he was paid for his crime.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of the Eve of Great Friday

The commentary of the Sixth Hour of the Eve of Great Friday of Holy Week. Its blessings be with us. Amen.

Jesus left the Mount of Olives with His disciples and came to a place called Gethsemane. He told His disciples, "Sit here while I go and pray over there." And He

took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, "My soul is exceedingly sorrow-

ful, even to death. Stay here and watch with Me." He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." Then He came to the disciples and found them asleep, and said to Peter, "What, could you not watch with Me one hour? Watch and pray, lest you enter into temptation.

He went away a second time praying for the cup to pass Him

by, and prayed the same prayer for a third time. Then He came back to His disciples and told them to awake and rise for His betrayer was close at hand.

Woe to you Judas more than any other person, for your sins have multiplied. You have denied the blessing and loved evil. Therefore, you are cursed forever.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of the Eve of Great Friday

The commentary of the Ninth Hour of the Eve of Great Friday of Holy Week. Its blessings be with us. Amen.

When Jesus finished talking with His disciples about His passion, Judas Iscariot, one of the twelve disciples, came with a large number of men armed with swords and clubs from the chief priests and elders of the people. Judas, the traitor, had arranged a sign with them saying, "Whomever I kiss, He is the One; seize Him." Then immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him. Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" One of the disciples pulled his sword and struck out the servant of the high priest and

cut off his ear. Jesus said, "Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?"

When the disciples saw that, they escaped. They took Him to Caiaphas, the high priest, and Peter followed at a distance and sat down at the courtyard.

Woe to you Judas, for you deserved an eternal curse and your fate will be with the adulterous.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify

Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of the Eve of Great Friday

The commentary of the Eleventh Hour of the Eve of Great Friday of Holy Week. Its blessings be with us. Amen.

Listen to David, the King of Jerusalem, blaming its inhabitants, saying, "Why do the nations rage, And the people plot a vain thing? The kings of the earth set themselves, And the rulers take counsel together, against the Lord."

Through the guidance of the Holy Spirit, David knew that Jerusalem would be the place where the chief priests would gather and ask for a false witness to condemn Jesus to death. Many men gave false witness, but the chief priests could not find any truth in them. But at last two false witnesses came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest said, "Do you answer nothing?... I adjure you by the living God to tell us if You

are the Christ, the Son of God." Jesus said to him, "It is as you said." Then the high priest tore his clothes saying, "He has spoken blasphemy! What further need do we have of witnesses?"

Meanwhile, Peter was sitting outside, a servant came up to him and said, "You also were with Jesus of Galilee." He said No. Another came saying, "Surely you are one of them; for you are a Galilean, and your speech shows it." He denied. A third one came saying, "Did I not see you in the garden with him?" He denied again saying, "I do not know what you are saying."

At that moment, the cock crew. Peter went out and cried bitterly.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The First Hour of Great Friday

The commentary of the Eleventh Hour of Great Friday of Holy Week. Its blessings be with us. Amen.

Early Friday morning, the chief priests and the elders gathered in council to hand Jesus

over to Pilate to have Him killed. Judas, his betrayer, feeling guilty, went and gave back to the

high priest the silver coins and said, "I have sinned by betraying innocent blood." He left and hanged himself. He added one more sin to his previous ones.

The chief priests took the silver coins and bought a potter's field to fulfill the prophecy saying, "They took the thirty pieces of silver, the value of Him Who was priced."

Then they brought Jesus before Pilate who asked Him, "Are you a king?" Jesus answered, "You say rightly that I am a king, for this cause I was born, and for

this cause I have come into the world." There were many charges against Him, yet to their amazement, He opened not His mouth. This was to fulfill Isaiah's prophecy, "He never opened His mouth like a lamb that is led to the slaughter's house."

O Jerusalem, the killer of prophets, this is not a prophet but God in the flesh, and His blood is for the forgiveness of our sins.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Third Hour of Great Friday

The commentary of the Third Hour of Great Friday of Holy Week. Its blessings be with us. Amen.

One often wonders with Isaiah, who foresaw the whole passion of our Saviour and said, "Who is this Who comes from Edom, with dyed garments from Bozrah, this One Who is glorious in His apparel, traveling in the greatness of His strength?" and, "Their blood is sprinkled upon My garments, and I have stained all My robes."

This prophecy is about Jesus, Who took the flesh of Adam. His

own Divinity, was united with humanity, without mingling, confusion, or separation, in an incomprehensible way.

He poured His wrath on the Hebrews and He granted His mercy and righteousness to the Gentiles, who became His new people.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Sixth Hour of Great Friday

The commentary of the Sixth Hour of Great Friday of Holy Week. Its blessings be with us. Amen.

All you inhabitants of Jerusalem, come and see this great scene. Jesus, the Son of David, is hung on the cross, clothed in a scarlet robe like a king, with a crown of thorns on His head. He Who decorated the heaven with the stars and the earth with the flowers, Founder of the earth, had been mocked and given a reed in His right hand, like a wise teacher.

They laid the cross on Simon to carry after Jesus, as if following a victorious King returning from war. The women coming to the Passover were crying. Jesus looked at them saying, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed are the barren, the wombs that never bore, and the breasts which never nursed,' then they will begin to say to tire mountains, 'Fall on us!' and to the hills, 'Cover us!' For, if they do these things to the green wood, what would be done to the dry!"

When they reached a place called Golgotha, they crucified Him with two thieves, one on His right and one on His left. This was to fulfill a prophecy,

"He was numbered with the transgressors." The soldiers parted His garments into four parts and cast lots. Above Him there was an inscription saying, "This is the King of the Jews," written in Hebrew, Greek and Roman .

The people, the rulers and the soldiers mocked Him saying, "He saved others; let Him save Himself, if He is the Christ, the chosen of God." One of the robbers said to Him, "If you are the Christ, save yourself and us." The other rebuked him saying, "Do you not even fear God, seeing you are under the same condemnation? We indeed are justly condemned, for we receive the due reward of our deeds; but this Man has done nothing wrong." Then he said to Jesus, "Lord, remember me when You come into Your kingdom." Jesus, the Lover of Mankind, replied, "Today you will be with Me in Paradise."

His mother, His mother's sister, Mary the wife of Cleopas and Mary Magdalene stood near the cross. When Jesus saw His mother and His disciple John, He said to His Mother, "Woman, behold your son." Then He said to John, "Behold your mother."

From that moment, John made a place for her in his house.

There was darkness on earth from the sixth hour till the ninth hour.

You, Who decorated the earth with flowers, were clothed in a scarlet robe. You, Whose Mighty Hand holds heaven and earth, were given a reed to hold in

Your hand! You, Who hanged the earth on nothing, were hanged on the Cross.

O Lord, You were crucified for our sins and hast trampled death through Your Cross.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Ninth Hour of Great Friday

The commentary of the Ninth Hour of Great Friday of Holy Week. Its blessings be with us. Amen.

From generation to generation, Your years will not wither. Your Name was known before the creation of the sun. Today I see You hanging on the Cross, O Almighty God. How dare those wicked' ones, Whom You have created, hang You on the Cross as a criminal! O Healer of the sick, they have rejected You saying, "We have no King but Caesar."

At the ninth hour Jesus cried out saying, "My God, My God, why have You forsaken Me." Then He said, "I thirst." Someone took a sponge, filled it with vinegar, put it on a rod and gave Him to drink. He cried out with a great voice and yielded the spirit.

Who will preach to the captives about the One Who died for

them? Who will lead the way to Paradise to prepare the kingdom, but Christ Jesus? So, rejoice O you righteous, prophets and patriarchs, for man has been renewed today by the New Man, Jesus Christ, Who conquered death and was raised to paradise, where there is eternal joy and comfort.

Jesus went to Hades, freed the imprisoned souls according to His great mercy, and bound Satan in chains. When the gate keepers of Hades saw Him, they could not stand His power for He smashed the brass gates and demolished their iron barricades. The captives, seeing Christ their Savior, cried out, saying, "It is well that You have come to save Your servants." Then, He held Adam by the hand and brought

him and his children into the Paradise of joy and rest.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify

Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Eleventh Hour of Great Friday

The commentary of the Eleventh Hour of Great Friday of Holy Week. Its blessings be with us. Amen.

O poor Israel, the captive, whose sins have reached heaven!, look to the gentile centurion! See how he recognized the Lord and confessed saying, "Truly this was the Son of God." The thief also believed in Him and asked His mercy. The veil of the temple was torn into two. The sun eclipsed. Darkness came over the whole earth. The earth quaked, the rocks split, the tombs were opened and the bodies of many men rose from the dead and appeared to a number of people.

It was the Preparation Day, and to prevent the bodies from remaining on the Cross during the Sabbath, the Jews asked Pilate to have their legs broken to hasten their death. The soldiers came and broke the legs of the

thieves. When they came to Jesus, they found that He was already dead, so one of the soldiers pierced His side with a spear and immediately, there came out blood and water. This is a testimony of John the disciple who saw it, a trustworthy witness, and he knows that he speaks the truth. This was to fulfill the prophecy saying, "Not one bone of His will be broken." Again, in another place, the Scriptures say, "They shall look on Him Whom they pierced." The centurion believed what the Jews rejected, that Jesus saved the world through His passion.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.

The Twelfth Hour of Great Friday

The commentary of the Twelfth Hour of Great Friday of Holy Week. Its blessings be with us. Amen.

On Friday evening, two rich and righteous men named Joseph and Nicodemus came to take the body of Jesus. Joseph's

ancestors had taken care of the bodies of the saints. Joseph went to Pilate and Pilate ordered it to be handed over. Joseph took the

body and Nicodemus brought some precious spices. They wrapped the body in a linen cloth, following the Jewish burial customs. In a garden, they laid the body in a new tomb, in which no one had yet been buried. They rolled a stone on

the door, then they rested as the Jewish law required. Mary Magdalene and other women were watching and knew where He had been laid.

Christ our Saviour came and suffered, that through His Passion He may save us. Let us glorify Him and exalt His Name, for He has had mercy on us according to His great mercy.