

The Service of Matins
Service of the Twelve Passion Gospels

Maui Greek Orthodox Christian Mission

Metropolis of San Francisco

Greek Orthodox Archdiocese of America

Service held at Saint Theresa Church

Kihei, Maui, Hawaii

(Dated: April 21, 2022)

Maui Greek Orthodox Christian Mission Project
for a Daily Sequential Hymnal in English

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Part I

ROYAL OFFICE

1. THE ENARXIS

A. Blessed is our God

DEACON

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

ΑΝΑΓΝΩΣΤΗΣ

Amen.

B. Heavenly King

DEACON

Glory to You, our God. Glory to You.

Heavenly King, Comforter, Spirit of Truth, present in all places and filling all things, treasury of good things and giver of life: come; take Your abode in us; cleanse us of every stain, and save our souls, O Good one.

ΑΝΑΓΝΩΣΤΗΣ

C. Trisagion

Τρισάγιον.

Trisagion Prayers.

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

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions.

Holy One, visit and heal our infirmities for Your name's sake.

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

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

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

DEACON

By the prayers of the Holy Father, Lord Jesus Christ our God, have mercy on us.

ΑΝΑΓΝΩΣΤΗΣ

Amen.

Lord, have mercy. (12)

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

Come, let us worship and bow down before God our King.

Come, let us worship and bow down before Christ God our King.

Come, let us worship and bow down before Him, Christ our King and God.

D. Psalm 19 (20).

This Psalm is chanted in monotone, while the Priest censens the iconostas and the Congregation with the "Katzion," a small hand-censer.

May the Lord hear you in the day of afflictions; may the name of the God of Jacob defend you. May He send you help from His holy place, and may He support you from Zion. May He remember every sacrifice of yours, and may your whole burnt offering be honored. May He give you according to your heart, may He fulfill all your counsel. We will greatly rejoice in Your salvation, and in the name of our God we will be magnified. Now I know the Lord has saved His anointed; He will hear him from His holy heaven; the salvation of His right hand is mighty. Some glory in chariots, some in horses, but in the name of the Lord our God we shall be magnified. Their feet were tied together; so they fell; but we rose up and were restored. O Lord, save Your King, and hear us in the day we call upon You.

E. Psalm 20 (21).

O Lord, the king shall be glad in Your power, and in Your salvation he will greatly rejoice. You gave him his soul's desire, and You did not deprive him of his lips' request. For You anticipated him with blessings of goodness; You placed a crown of precious stones on his head. He asked You for life, and You gave it to him, length of days unto ages of ages. Great is his glory in Your salvation; glory and majesty You shall place upon him. For You shall give him blessing unto ages of ages; You shall fill him with the joy of Your presence. For the king hopes in the Lord, and in the mercy of the Most High he will not be shaken. May Your hand be found on all Your enemies; may Your right hand find all who hate You. You shall make them like a fiery furnace in the time of Your presence; the Lord shall throw them into confusion in His wrath, and the fire shall devour them. You shall destroy their offspring from the earth and their seed from among the sons of men. For they vented all their evils against You; they reasoned through a counsel they could not establish. For You shall make them turn their back; among Your remnants, You shall make ready their countenance. Be exalted, O Lord, in Your power; we will sing and praise Your mighty deeds.

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

F. Trisagion

Τρισάγιον.

Trisagion Prayers.

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

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions.

Holy One, visit and heal our infirmities for Your name's sake.

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

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be

done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

DEACON

By the prayers of the Holy Father, Lord Jesus Christ our God, have mercy on us.

ΑΝΑΓΝΩΣΤΗΣ

Amen.

Save, O Lord, Your people and bless Your inheritance, granting victory to the faithful over the enemy, and by Your Cross protecting Your commonwealth.

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

You who were lifted on the cross voluntarily, * O Christ our God, bestow Your tender compassions * upon Your new community to which You gave Your name. * Cause our faithful emperors to be glad in Your power, * granting them the victories against their adversaries. * And for an ally, Lord, may they have You, * peace as their armor, the trophy invincible.

Both now and ever and to the ages of ages. Amen.

O awesome and unshamable Protection, O good and praiseworthy Theotokos, do not despise our petitions; make firm the community of the Orthodox; save those whom you have called to rule; grant them victory from heaven, for you gave birth to God and are truly blessed.

DEACON

2. THE APOLYSIS

A. Ektene

Ἐλέησον ἡμᾶς ὁ Θεὸς κατὰ τὸ μέγα ἔλεός Σου, δεόμεθα Σου, ἐπάκουσον καὶ ἐλέησον.

Have mercy on us, O God, according to Your great mercy, we pray You, hear us and have mercy.

CHOIR


Lord have mer - cy, Lord have mer - cy, Lord have mer - cy.

Let us pray for pious and Orthodox Christians.

CHOIR


Lord have mer - cy, Lord have mer - cy, Lord have mer - cy.

Again we pray for our Archbishop Gerasimos.

CHOIR


Lord have mer - cy, Lord have mer - cy, Lord have mer - cy.

For You are a merciful God Who loves mankind, and to You we offer up glory, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

ΨΑΛΤΗΣ

CHANTER

(intoned) Amen.

Part II

MONASTIC NOCTURES

3. ENARXIS OF THE ORTHROS

A. Glory to the Trinity

CHOIR

(intoned) In the name of the Lord, Father, bless!

DEACON

Glory to the holy and consubstantial, and life giving, and undivided Trinity, always, now and forever and to the ages of ages.

CHOIR



4. HEXAPSALMOS

It is appropriate for the congregation to stand for the reading of the Six Psalms.

ΑΝΑΓΝΩΣΤΗΣ

A. Introductory Verses

Glory to God in the highest, and on earth peace, good will among men. (3)

O Lord, You shall open my lips, and my mouth will declare Your praise. (2)

1. Psalm 3

O Lord, why do those who afflict me multiply? Many are those who rise up against me. Many are those who say to my soul, "There is no salvation for him in his God." But You,

O Lord, are my protector, my glory and the One who lifts up my head. I cried to the Lord with my voice, and He heard me from His holy hill. I lay down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people who set themselves against me all around. Arise, O Lord, and save me, O my God, for You struck all those who were foolishly at enmity with me; You broke the teeth of sinners. Salvation is of the Lord, and Your blessing is upon Your people.

I lay down and slept; I awoke, for the Lord will help me. [SAAS]

2. *Psalm 37 (38)*

O Lord, do not rebuke me in Your wrath, nor chasten me in Your anger. For Your arrows are fixed in me, and Your hand rests on me; there is no healing in my flesh because of Your wrath; there is no peace in my bones because of my sins. For my transgressions rise up over my head; like a heavy burden they are heavy on me. My wounds grow foul and fester because of my folly. I suffer misery, and I am utterly bowed down; I go all the day long with a sad face. For my loins are filled with mockeries, and there is no healing in my flesh. I am afflicted and greatly humbled; I roar because of the groaning of my heart. O Lord, all my desire is before You, and my groaning is not hidden from You. My heart is troubled; my strength fails me, and the light of my eyes, even this is not with me. My friends and neighbors draw near and stand against me, and my near of kin stand far off; and those who seek my soul use violence, and those who seek evil for me speak folly; and they meditate on deceit all the day long. But I like a deaf man do not hear, and I am like a mute who does not open his mouth. I am like a man who does not hear, and who has no reproofs in his mouth. For in You, O Lord, I hope; You will hear, O Lord my God. For I said, "Let not my enemies rejoice over me, for when my foot was shaken, they boasted against me." For I am ready for wounds, and my pain is continually with me. For I will declare my transgression, and I will be anxious about my sin. But my enemies live, and are become stronger than I; and those who hate me unjustly are multiplied; those who repaid me evil for good slandered me, because I pursue righteousness; and they threw away my love as though it were a stinking corpse. Do not forsake me, O Lord; O my God, do not depart from me; give heed to help me, O Lord of my salvation.

Do not forsake me, O Lord; O my God, do not depart from me. Give heed to help me, O Lord of my salvation. [SAAS]

3. *Psalm 62 (63)*

O God, my God, I rise early to be with You; my soul thirsts for You. How often my flesh thirsts for You in a desolate, impassable, and waterless land. So in the holy place I appear before You, to see Your power and Your glory. Because Your mercy is better than life, my lips shall praise You. Thus I will bless You in my life; I will lift up my hands in Your name. May my soul be filled, as if with marrow and fatness, and my mouth shall sing praise to You with lips filled with rejoicing. If I remembered You on my bed, I meditated on You at daybreak; for You are my helper, and in the shelter of Your wings I will greatly rejoice. My soul follows close behind You; Your right hand takes hold of me. But they seek for my soul in vain; they shall go into the lowest parts of the earth. They shall be given over to the edge of the sword; they shall be a portion for foxes. But the king shall be glad in God; all who swear by Him shall be praised, for the mouth that speaks unrighteous things is stopped.

I meditated on You at daybreak. For You are my helper, and in the shelter of Your wings I will greatly rejoice. My soul follows close behind You; Your right hand takes hold of me. [SAAS]

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

Alleluia. Alleluia. Alleluia. Glory to You, O God. (3)

Lord, have mercy. (3)

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

4. *Psalm 87 (88)*

O Lord God of my salvation, I cry day and night before You. Let my prayer come before You; incline Your ear to my supplication, O Lord. For my soul is filled with sorrows, and my soul draws near to Hades; I am counted among those who go down into the pit; I am like a helpless man, free among the dead, like slain men thrown down and sleeping in a grave, whom You remember no more, but they are removed from Your hand. They laid me in the lowest pit, in dark places and in the shadow of death. Your wrath rested upon me, and You brought all Your billows over me. You removed my acquaintances far from me; they made me

an abomination among themselves; I was betrayed, and did not go forth. My eyes weakened from poverty; O Lord, I cry to You the whole day long; I spread out my hands to You. Will You work wonders for the dead? Or will physicians raise them up, and acknowledge You? Shall anyone in the grave describe Your mercy and Your truth in destruction? Shall Your wonders be known in darkness, and Your righteousness in a forgotten land? But I cry to You, O Lord, and in the morning my prayer shall come near to You. Why, O Lord, do You reject my soul, and turn away Your face from me? I am poor and in troubles from my youth; but having been exalted, I was humbled and brought into despair. Your fierce anger passed over me, and Your terrors greatly troubled me; they compassed me like water all the day long; they surrounded me at once. You removed far from me neighbor and friend, and my acquaintances because of my misery.

O Lord God of my salvation, I cry day and night before You. Let my prayer come before You; incline Your ear to my supplication, O Lord. [SAAS]

5. *Psalm 102 (103)*

Bless the Lord, O my soul, and everything within me, bless His holy name. Bless the Lord, O my soul, and forget not all His rewards: who is merciful to all your transgressions, who heals all your diseases, who redeems your life from corruption, who crowns you with mercy and compassion, who satisfies your desire with good things; and your youth is renewed like the eagle's. The Lord shows mercies and judgment to all who are wronged. He made known His ways to Moses, the things He willed to the sons of Israel. The Lord is compassionate and merciful, slow to anger, and abounding in mercy. He will not become angry to the end, nor will He be wrathful forever; He did not deal with us according to our sins, nor reward us according to our transgressions; for according to the height of heaven from earth, so the Lord reigns in mercy over those who fear Him; as far as the east is from the west, so He removes our transgressions from us. As a father has compassion on his children, so the Lord has compassion on those who fear Him, for He knows how He formed us; He remembers we are dust. As for man, his days are like grass, as a flower of the field, so he flourishes; for the wind passes through it, and it shall not remain; and it shall no longer know its place. But the mercy of the Lord is from age to age upon those who fear Him, and His righteousness upon children's children, to such as keep His covenant and remember His commandments,

to do them. The Lord prepared His throne in heaven, and His Kingdom rules over all. Bless the Lord, all you His angels, mighty in strength, who do His word, so as to hear the voice of His words. Bless the Lord, all you His hosts, His ministers who do His will; bless the Lord, all His works, in all places of His dominion; bless the Lord, O my soul.

In all places of His dominion; Bless the Lord, O my soul. [SAAS]

6. *Psalm 142 (143)*

O Lord, hear my prayer; give ear to my supplication in Your truth; answer me in Your righteousness; do not enter into judgment with Your servant, for no one living shall become righteous in Your sight. For the enemy persecuted my soul; he humbled my life to the ground; he caused me to dwell in dark places as one long dead, and my spirit was in anguish within me; my heart was troubled within me. I remembered the days of old, and I meditated on all Your works; I meditated on the works of Your hands. I spread out my hands to You; my soul thirsts for You like a waterless land. Hear me speedily, O Lord; my spirit faints within me; turn not Your face from me, lest I become like those who go down into the pit. Cause me to hear Your mercy in the morning, for I hope in You; make me know, O Lord, the way wherein I should walk, for I lift up my soul to You. Deliver me from my enemies, O Lord, for to You I flee for refuge. Teach me to do Your will, for You are my God; Your good Spirit shall guide me in the land of uprightness. For Your name's sake, O Lord, give me life; in Your righteousness You shall bring my soul out of affliction. In Your mercy You shall destroy my enemies; You shall utterly destroy all who afflict my soul, for I am Your servant.

Answer me in Your righteousness, O Lord. Do not enter into judgment with Your servant.

Answer me in Your righteousness, O Lord. Do not enter into judgment with Your servant.

Your good Spirit shall guide me in the land of uprightness. [SAAS]

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

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

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

(intoned)

(*intoned*) Alleluia. Alleluia. Alleluia. Glory to You, O God. Our hope, O Lord, glory to You.

B. Great Synapte (Litany of Peace)

DEACON

LITANY OF PEACE

Plagal Fourth Mode

Ἦχος λ̄ ρ̄ Ἰ Νη ρ̄

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - - - cy.

To you, — O Lord.

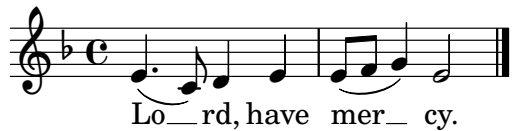
In peace, let us pray to the Lord.

CHOIR



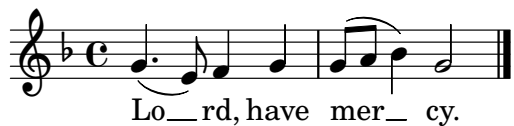
For the peace from above and for the salvation of our souls, let us pray to the Lord.

CHOIR



For the peace of the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord.

CHOIR



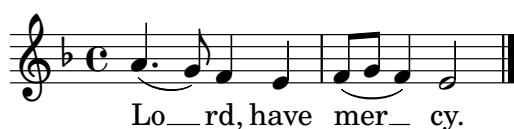
For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

CHOIR



For pious and Orthodox Christians, let us pray to the Lord.

CHOIR



For our Archbishop (name), for the honorable presbyterate, for the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

CHOIR



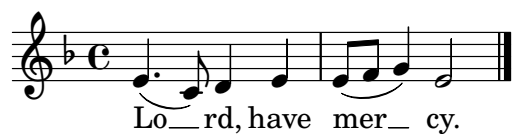
For our country, the president, all those in public service, and for our armed forces everywhere, let us pray to the Lord.

CHOIR



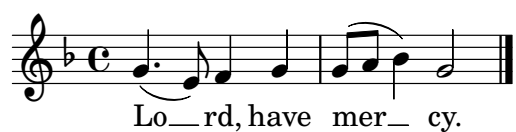
For the Great and Holy Church of Christ, for our Holy Archdiocese, for this city and parish, for every city and land, and for the faithful who live in them, let us pray to the Lord.

CHOIR



For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

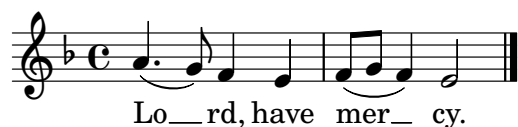
CHOIR



For those who travel by land, sea, and air, for the sick, the suffering, the captives and for their salvation, let us pray to the Lord.

CHOIR

For our deliverance from all affliction, wrath, danger and distress, and from the peril of the coronavirus against us, let us pray to the Lord.

CHOIR

For our brethren, those who lead the fight against the coronavirus, the doctors, the medical workers and the scientists, let us pray to the Lord.

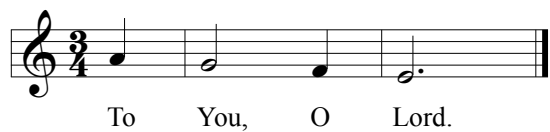
CHOIR

Help us, save us, have mercy on us, and protect us, O God, by Your grace.

CHOIR

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

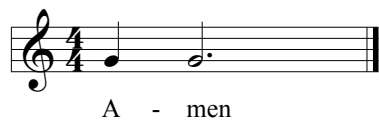
CHOIR



DEACON

For to You belong all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

CHOIR



Mode pl. 4. Ga=F.

8 - a. Al - le - lu - i -

Verse 1: My spirit rises early in the morning to You, O God, for Your commands are a light upon the earth. [SAAS]

Alleluia. Alleluia. Alleluia.

Verse 2: Learn righteousness, you who dwell on the earth. [SAAS]

Alleluia. Alleluia. Alleluia.

Verse 3: Jealousy will seize an untaught people; and now fire will devour the adversaries. [SAAS]

Alleluia. Alleluia. Alleluia.

Verse 4: Bring more evils on them, O Lord, bring more evils on them, on the glorious of the earth. [SAAS]

Alleluia. Alleluia. Alleluia.

5. TROPARION

Τροπάριον. Ἦχος πλ. δ'.

Troparion. Mode pl. 4. *Ga=F.*

Diatonic

8 While the glo - ri - ous Dis - ci - ples were be-ing il-
 8 - lu-mined at the wash-ing of the feet dur-ing the Sup - per,
 8 then, too, did Ju-das the un - god-ly one, suc - cumb to dark-ness, be-ing
 8 sick with av - a - rice. And he de - liv - ered You, the right-eous
 8 Judge, to law - less judg - es. Look here, O lov - er of
 8 mon - ey, and see the one who for mon-ey's sake hanged him-
 8 self. Flee from the greed that made him dare com-mit such a deed a-
 8 gainst the Teach - er. O Lord be - nev - o - lent to all,
 8 glo - ry be to You!

Final Ending

8 glo - ry be to You!

Part III

MORNING PRAISE

6. GOSPELS

A. Gospel 1

Εὐαγγέλιον Α΄

GOSPEL 1

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to John.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

13:31-38; 14-18:1

The Lord said to his disciples, “Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me; and as I said to the Jews

so now I say to you, 'Where I am going you cannot come.' A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another."

Simon Peter said to him, "Lord, where are you going?"

Jesus answered, "Where I am going you cannot follow me now; but you shall follow afterward."

Peter said to him, "Lord, why cannot I follow you now? I will lay down my life for you."

Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times. Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going."

Thomas said to him, "Lord, we do not know where you are going; how can we know the way?"

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me.

If you had known me, you would have known my Father also; henceforth you know him and have seen him."

Philip said to him, "Lord, show us the Father, and we shall be satisfied."

Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who 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 the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me

that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.

Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it.

If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

I will not leave you desolate; I will come to you.

Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

Judas (not Iscariot) said to him, ”Lord, how is it that you will manifest yourself to us, and not to the world?”

Jesus answered him, ”If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father’s who sent me.

These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, ’I go away, and I will come to you.’ If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I.

And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

15:1

I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples.

As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.

These things I have spoken to you, that my joy may be in you, and that your joy may be full. This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another.

If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But all this they will do to you on my account, because they do not know him who sent me. If I had not come and spoken to them, they would not have sinned; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would not have sinned; but now they have seen and hated both me and my Father. It is to fulfill the word that is written in their law, 'They hated me without a cause.'

But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning.

16:1

I have said all this to you to keep you from falling away. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told you of them.

I did not say these things to you from the beginning, because I was with you.

But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged.

I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

A little while, and you will see me no more; again a little while, and you will see me.”

Some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I go to the Father’?” They said, “What does he mean by ‘a little while’? We do not know what he means.”

Jesus knew that they wanted to ask him; so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while, and you will not see me, and again a little while, and you will see me’? Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.

In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full.

I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. In that day you will ask in my name; and I do not say to you that I shall ask the Father for you; for the Father himself loves you, because you have loved me and have believed that I came from the Father. I came from the Father and have come into the world; again, I am leaving the world and going to the Father.”

His disciples said, "Ah, now you are speaking plainly, not in any figure! Now we know that you know all things, and need none to question you; by this we believe that you came from God."

Jesus answered them, "Do you now believe? The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."

17:1

When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, glorify me in your own presence with the glory which I had with you before the world was made.

I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me.

I am praying for them; I am not praying for the world but for those whom you have given me, for they are yours; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word; and the world

has hated them because they are not of the world, even as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; your word is truth. As you did send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth.

I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory which you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you have sent me and have loved them even as you have loved me.

Father, I desire that they also, whom you have given me, may be with me where I am, to behold my glory which you have given me in your love for me before the foundation of the world. O righteous Father, the world has not known you, but I have known you; and these know that you have sent me. I made known to them your name, and I will make it known, that the love with which you have loved me may be in them, and I in them.”

18:1

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered.

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

1. *Antiphon 1*

ΧΟΡΟΣ

Ἀντίφωνον Α΄. ᾠχος πλ. δ΄.

Antiphon 1. Mode pl. 4. Ni=C.

Diatonic C

8 The rul-ers of the peo-ple gath-ered to - geth - er, a-

8 -⁸ gainst the Lord and a - gainst His A - noint - ed.

8 They tes - ti - fy a law - less word a - gainst me.

8 Lord, O Lord, do not for - sake me.

8 Let us pre - sent our sens - es pure to Christ, and

8 as His friends, let us lay down our lives for Him.

8 Let us not, like Ju - das, be choked

8 by the cares of life; but in our rooms

8 let us cry, "Our Fa - ther, who art in heav -
 8 en, de - liv - er us from e - vil."

Glory; both now. **Mode pl. 4. Heirmologic. Ni=C.**

Diatonic C

8 O Mar-y The-o - to - kos, as a vir-gin You gave birth,
 8 and re-mained a vir - gin. O chaste and un - wed Moth - er,
 8 pray to Christ our God to save us.

2. Antiphon 2

Ἀντίφωνον Β'. Ἦχος πλ. β'.

Antiphon 2. Mode pl. 2. Pa=D.

Chromatic

8 Ju - das ran to the Scribes, who trans - gressed the

8 Law, and he said, "What will you give

8 me if I de - liv - er Him to you?" And as they ne -

8 - go - ti - at - ed the price, You, the ob - ject of ne - go - ti -

8 - a - tion, were in - vis - i - bly stand - ing in their

8 midst. You who know our hearts, spare our souls.

Chromatic **D**

8 Let us serve God with com - pas - sion, like Mar - y

8 did at the sup - per; and let us

8 not ac-quire a love for mon - ey, like Ju - das did,

8 so that we may al-ways be with Christ our

8 God.

Glory; both now. **Mode pl. 2. Heirmologic. Di=G.**

Soft Chromatic **G E F**

8 O Vir-gin, nev-er cease to im - plore Him who loves hu-

8 man-i - ty, and whom you in - ex - pli - ca-bly bore, to res - cue from

8 dan-ger those who take ref - uge in you.

3. Antiphon 3

Ἀντίφωνον Γ'. Ἦχος β'.

Antiphon 3. Mode 2. Di=G.

Soft Chromatic G

8 The He-brew chil-dren cried out, Ho - san - na to

8 You, for rais-ing Laz - a - rus, O Lord who loves hu-

8 man - i - ty. But Ju-das, the trans - gres - sor,

8 did not wish to un - der - stand.

Soft Chromatic G

8 At Your sup - per, O Christ God, You pre - dict-ed to

8 Your Dis - ci - ples, "One of you will be - tray

8 Me." But Ju-das, the trans - gres - sor, did not wish to

8 un - der - stand.

Soft Chromatic G

8 John asked You, "Lord, who is it who will be - tray

8 You?" And with the bread You showed him who it

8 was. But Ju-das, the trans - gres - sor, did not wish to

8 un - der - stand.

Soft Chromatic G

8 Jews sought to kill You, O Lord, with thir - ty piec-es of

8 sil - ver and a de - ceit - ful kiss. But

8 Ju-das, the trans - gres - sor, did not wish to un - der -

8 stand.

Soft Chromatic G

8 At the wash - ing of feet, O Christ God, You ex-

8 hort - ed Your Dis - ci - ples, "Do as you have

8 seen." But Ju - das, the trans - gres - sor, did

8 not wish to un - der - stand.

Soft Chromatic G

8 "Watch and pray, that you may not en - ter in - to temp-

8 ta - tion," You, our God, said to Your Dis-

8 ci - ples. But Ju - das, the trans - gres - sor, did

8 not wish to un - der - stand.

Glory; both now. **Mode 2. Heirmologic.** *Pa=D.*

Chromatic **D**

The musical score consists of three staves of music in a chromatic mode, starting on D. The key signature has one flat (B-flat) and one sharp (F-sharp), and the time signature is common time (C). The melody is written in a treble clef. The lyrics are: "De - liv - er us your hum - ble ser - vants from per - ils, O The - o - to - kos, as for ref - uge, af - ter God, we all flee to you, an im - preg - na - ble for - tress and pro - tec - tion." The number '8' is written below the first staff.

De - liv - er us your hum - ble ser - vants from per - ils, O

The - o - to - kos, as for ref - uge, af - ter God, we all flee to

you, an im - preg - na - ble for - tress and pro - tec - tion.

4. Kathisma

Κάθισμα. Ἦχος βαρύς.

Kathisma. Grave Mode.

Kathisma. Grave Mode. *Ga=F*.

Enharmonic F C

8 Dur - ing the Sup - per, when You were feed - ing the Dis - ci - ples,

8 know - ing the pre - text of the be - tray - al, You ex - posed

8 Ju - das. And You knew that he was in - cor - ri - gi - ble,

8 but You want - ed ev - ery - one to know that it was Your will to sur -

8 - ren - der, so that You could snatch the world from the en - e - my.

8 O Long - suf - fer - ing Lord, glo - ry to You!

8

B. Gospel 2

Εὐαγγέλιον Β΄

GOSPEL 2

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to John.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

18:1-28

At that time, Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?"

They answered him, "Jesus of Nazareth."

Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground.

Again he asked them, "Whom do you seek?"

And they said, "Jesus of Nazareth."

Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfill the word which he had spoken, "Of those whom you gave me I lost not one."

Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchos.

Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which the Father has given me?"

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?"

He said, "I am not."

Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching.

Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues

and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said.”

When he had said this, one of the officers standing by struck Jesus with his hand, saying, ”Is that how you answer the high priest?”

Jesus answered him, ”If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?”

Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, ”Are not you also one of his disciples?”

He denied it and said, ”I am not.” One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, ”Did I not see you in the garden with him?” Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover.

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

1. *Antiphon 4*

ΧΟΡΟΣ

Antiphon 4. Mode pl. 1. Pa=D.

Diatonic D

8 To - day, Ju - das for - sakes the Teach - er and

8 takes to him - self the Dev - il. He is blind-ed by the

8 pas - sion of av - a - rice, and in his dark - ness he

8 falls from the light. For, how could he see, who

8 sold the guid - ing Light for thir - ty piec -

8 - es of sil - ver? But He who suf - fered for the

8 world has ris - en for us. Let us cry

8 out to Him, "O Lord, who suf - fered for and with hu -

8 - man - i - ty, glo - ry to You!"

Diatonic **D**

⁸ To - day, Ju - das pre - tends god - li - ness,

G **D**

⁸ and es - trang - es him - self from the

A

⁸ gift of grace. Be-ing a Dis - ci-

U **A** **G** **A**

⁸ ple, he be - comes a be - tray-

D

⁸ er. Un - der a guise of friend - ship, he hides

⁸ de - ceit. In his fol - ly he pre - fers thir - ty piec - es

G **D**

⁸ of sil - ver to the Mas - ter's love, and he be-

⁸ comes a guide for the coun - cil that trans - gressed

A **D**

⁸ the Law. But we have Christ as our sal-

⁸ - va - tion. Let us glo - ri - fy Him.

Mode 1. *Pa=D.*

Diatonic D

8 As breth - ren in Christ, let us have love

8 for the breth - ren and not a lack of sym -

8 - pa - thy for our neigh - bors, so that we may

8 not be con - demned like that ser - vant who was

8 mer - ci - less re - gard - ing his mon - ey, and gain

8 noth - ing from re - pent - ance, like Ju - das.

Glory; both now. **Mode 1. Heirmologic.** *Pa=D.*

Diatonic **D**

8 Glo-ri-ous things were said ev-ery-where con - cern-ing you;

8 for you gave birth in the flesh to the Mak - er of all, O all-

8 - laud-ed Vir-gin Mar-y The-o - to - kos.

2. Antiphon 5

Antiphon 5. Mode pl. 2. Pa=D.

Chromatic D

8 The dis - ci - ple ne - go - ti - at - ed the

8 price of the Teach - er, and he

8 sold the Lord for thir - ty piec - es of

8 sil - ver. With a de - ceit - ful kiss,

8 he be - trays Him to death at the hands

8 of the law - less.

Chromatic D G Diatonic

8 To - day, the Cre - a - tor of heav - en

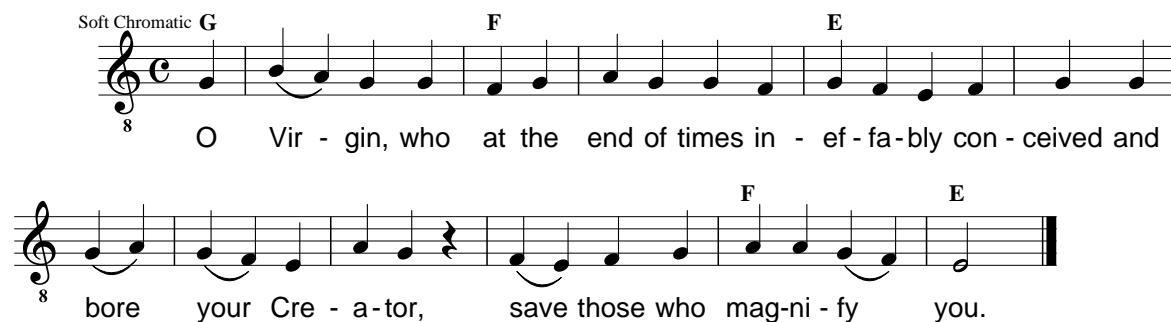
8 and earth said to His Dis - ci -

8 - ples, "The hour is at hand, and Ju - das,



8 who be - trayed Me, has ar - rived. Let
 8 no one de - ny Me, when you see Me on the Cross be -
 8 - tween two rob - bers; for I suf - fer as man,
 Diatonic G
 8 and as the One who loves hu - man i -
 Chromatic D
 8 - ty, I save those who be - lieve in Me."

Glory; both now. Mode pl. 2. Heirmologic. Di=G.



Soft Chromatic G F E
 8 O Vir - gin, who at the end of times in - ef - fa - bly con - ceived and
 F E
 8 bore your Cre - a - tor, save those who mag - ni - fy you.

3. Antiphon 6

Antiphon 6. Grave Mode.

Antiphon 6. Grave Mode. Ga=F.

Enharmonic F C

8 To - day, Ju - das is vig - i - lant, wait - ing for his

8 chance to be - tray the Lord, who is pre - e - ter - nal, the world's on - ly

8 Sav - ior, who sat - is - fied with five loaves those thou - sands of

8 peo - ple. To - day, the law - less one re - jects his

8 Teach - er. He be - trayed the Mas - ter, whose dis - ci - ple he once had

8 been. He sold for thir - ty sil - ver coins the One who filled the

8 peo - ple with the man - na.

Enharmonic F C F

8 To - day, Jews had the Lord nailed to the Cross,

8 the Lord who part - ed the sea with the rod and led them in the

8 wil-der-ness. To - day, they had His side pierced with the spear,

8 who for their sake had smit-ten E - gypt with plagues. They gave Him

8 gall to drink, who had rained down the man - na for

8 them to eat.

Enharmonic F C

8 As You were ap - proach - ing Your vol-un-tar - y Pas - sion,

8 Lord, You said to Your Dis - ci - ples, "If you can - not

8 watch with Me, e - ven for one hour, how can you prom - ise to

8 die for Me? Look at Ju - das: he is not a - sleep, but he is in -

8 - tent on be - tray - ing Me to the trans - gres - sors. Rise, and

8 pray, lest an - y - one de - ny Me when he sees Me on the

8 Cross." O long - suf - fer - ing Lord, glo - ry to You!

Glory; both now. **Grave Mode.** *Ga=F.*

Enharmonic F C

8 Re - joice, O The-o - to - kos! For you con - tained in your womb

8 the One whom the heav - ens can - not con - tain. Re - joice, O

8 Vir - gin, the proc-la - ma - tion of Proph - ets! Thru you Em-

8 - ma-nu - el shone forth to us. Re - joice, O Moth - er of

8 Christ our God!

Detailed description: The image shows a musical score for a hymn. It consists of five staves of music in a single system. The key signature is one flat (B-flat), and the time signature is common time (C). The melody is written on a treble clef staff. The lyrics are written below the notes. The score includes several measures of rests, indicated by a 'z' symbol. The lyrics are: 'Re - joice, O The-o - to - kos! For you con - tained in your womb the One whom the heav - ens can - not con - tain. Re - joice, O Vir - gin, the proc-la - ma - tion of Proph - ets! Thru you Em- ma-nu - el shone forth to us. Re - joice, O Moth - er of Christ our God!'. Above the first staff, the word 'Enharmonic' is written, followed by 'F' and 'C'. Above the second staff, 'F' and 'C' are written. Above the third staff, 'D' and 'C' are written. Above the fifth staff, 'F' is written. A small number '8' is placed below the first note of each staff. The score ends with a double bar line.

4. Kathisma

Κάθισμα. Ἦχος βαρύς.

Kathisma. Grave Mode.

Kathisma. Grave Mode. Ga=F.

Enharmonic C

8 What did the Sav-ior do to you, Ju - das, that turned you

8 in - to a trai - tor? Did He sep-a-rate you from the com-pa-ny of

8 the A - pos - tles? Did He de - prive you of the gift of

8 heal - ing? Did He eat the sup-per with the oth - ers but ex-

8 - clude you from the ta - ble? Did He wash the oth-ers'

8 feet but o-ver - look yours? Oh, so man-y bless-ings you have for-

8 - got - ten! So now your in - grat-i-tude is held up to scorn, but

8 His in - com-p'ra-ble for - bear-ance is ev-ery-where pro - claimed, as

8 well as His great mer - cy.

What did the Savior do to you, Judas, that turned you into a traitor? Did He separate you from the company of the Apostles? Did He deprive you of the gift of healing? Did He eat the supper with the others but exclude you from the table? Did He wash the others' feet but overlook yours? Oh, so many blessings you have forgotten! So now your ingratitude is held up to scorn, but His incomparable forbearance is everywhere proclaimed, as well as His great mercy. [SD]

C. Gospel 3

Εὐαγγέλιον Γ'

GOSPEL 3

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR



Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to Matthew.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

κΓ' 57 - 75

26:57-75

At that time, the soldiers seized Jesus and led him to Caiaphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as

far as the courtyard of the high priest, and going inside he sat with the guards to see the end.

Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.' "

And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God."

Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven."

Then the high priest tore his robes, and said, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?"

They answered, "He deserves death."

Then they spat in his face, and struck him; and some slapped him, saying, "Prophecy to us, you Christ: Who is it that struck you?"

Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, "You also were with Jesus the Galilean."

But he denied it before them all, saying, "I do not know what you mean."

And when he went out to the porch, another maid saw him, and she said to the bystanders, "This man was with Jesus of Nazareth."

And again he denied it with an oath, "I do not know the man."

After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you."

Then he began to invoke a curse on himself and to swear, "I do not know the man."

And immediately the cock crowed. And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

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

1. Antiphon 7

XOPOΣ

Antiphon 7. Mode pl. 4. Ni=C.

Diatonic C

8 As You per - mitt-ed the trans - gres-sors to ar - rest You,

8 Lord, You said to them, "E-ven though you

8 struck the shep - herd and scat - tered the sheep,

8 name-ly My twelve Dis - ci - ples, I could sum-mon more than

8 twelve le - gions of an - gels. But

8 I for - bear, so that the un - known and \sharp se - cret things

8 that I showed you thru My proph-ets may be ful - filled."

8 Glo - ry to You, O Lord!

Diatonic C

8 Af - ter Pe - ter de - nied You three times,

8 then he un - der - stood what You had said to

8 him. But he brought to You

Soft Chromatic G

8 tears of re - pent - ance. O God, have

8 mer - cy on me and save me.

Diatonic D

Glory; both now. **Mode pl. 4. Heirmologic.** $Ni=C$.

Diatonic C

8 Let us all praise the ho - ly Vir - gin, as the gate-way to sal -

8 va - tion; as a Par - a - dise of de - light; as a cloud of the

8 ev - er - last - ing light; and let us say to her, "Re - joice!"

2. Antiphon 8

Antiphon 8. Mode 2. Di=G.

Soft Chromatic G

8 Tell us, O trans - gres - sors of the Law: what did you

8 hear from our Sav - ior? Did He not ex-

8 plain the Law and the teach - ings of

8 the Proph - ets? So, what was your rea - son

8 for de - liv - er - ing to Pi - late God the Word from

8 God, and the Re - deem - er of our souls?"

Chromatic C

Soft Chromatic G

Soft Chromatic **G**

8 "Let Him be cru - ci - fied!" cried they who had

8 al - ways en - joyed Your gifts of grace; and they asked to re -

8 - ceive a mal - e - fac - tor in - stead of You, the

8 Ben - e - fac - tor, those slay - ers of the

8 right - eous. But You, O Christ, were si - lent, en -

8 dur - ing their im - pu - dence, for You

8 willed to suf - fer and to save us, in Your love

8 for hu - man - i - ty.

Glory; both now. **Mode 2. Heirmologic.** Pa=D.

Chromatic

The musical score is written on six staves of treble clef, 8/8 time, in the key of D major (one sharp). The melody is chromatic. The lyrics are: "Since we have no right to speak because of our many sins, O Vir-gin The-o - to - kos, im - plore Him who was born of you; for the pray-er of a Moth-er can do much to win the Mas-ter's fa - vor. O La - dy, do not de - spise the en - treat-ies of us sin - ners; for He who con-de - scend-ed to suf - fer for us is mer-ci - ful and a - ble to save us." The score includes a 'D' chord marking above the first staff, and 'C' and 'D' chord markings above the second staff. The piece concludes with a double bar line.

8 Since we have no right to speak be - cause of our man-y sins, O

8 Vir-gin The-o - to - kos, im - plore Him who was born of you;

8 for the pray-er of a Moth-er can do much to win the Mas-ter's

8 fa - vor. O La - dy, do not de - spise the en - treat-ies of us

8 sin - ners; for He who con-de - scend-ed to suf - fer for

8 us is mer-ci - ful and a - ble to save us.

3. Antiphon 9

Antiphon 9. Mode 3. Ga=F.

Enharmonic C F D

8 They weighed out the thir - ty piec - es of sil - ver,

8 the price of him on whom a price had been set by

8 some of the sons of Is - ra - el. Watch and pray that

8 you may not en - ter in - to temp - ta - tion. The

8 spir - it in - deed is will - ing, but the flesh is weak.

8 There - fore, watch!

Enharmonic C F

8 They gave me gall for my food, and they gave me

8 vin - e - gar for my drink. But You, O Lord, raise me up;

8 and I will re - pay them.

Glory; both now. **Mode 3. Heirmologic.** *Ga=F.*

Enharmonic F

8 Glory to the Father and the Son and the Holy Spirit. Both now and ev-

8 - er and to the a - ges of a - ges. A - men. We, of the

8 Gen - tiles, sing praise to you, O pure The - o - to - kos; for

8 you gave birth to Christ our God, who thru you freed man - kind from the

8 curse.

4. Kathisma

Κάθισμα. Ἦχος πλ. δ'.

Kathisma. Mode pl. 4. Heirmologic. Ga=F.

Diatonic

8 How could Ju-das, who was once Your Dis - ci - ple,

8 turn a - gainst You and med - i - tate Your be - tray - al?

8 Un-right-eous trai-tor, he de - ceit-ful - ly sat at sup - per with

8 You. He had gone to the priests, and said, "What will you

8 give me, if to you I de - liv - er Him who broke the

8 Law and pro - faned the Sab - bath?" O long - suf-fer-ing Lord,

8 glo - ry to You!

The 4th Gospel Reading

D. Gospel 4

Εὐαγγέλιον Δ΄

GOSPEL 4

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to John.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

18:28-40; 19:1-16

At that time, they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfill the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?"

Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not of this world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" After he had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin." Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." 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 day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to be crucified.

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

1. Antiphon 10

8 He who co- vers him - self with light as with a

8 gar - ment stood na - ked in judg-

8 - ment. He re - ceived blows to the cheeks from hands

8 He had fash - ioned. And the un - law - ful

8 peo - ple had the Lord of glo - ry

8 nailed to the Cross. Then the veil of the Tem-

8 - ple was torn in two, and the sun hid it-

8 - self, un - a - ble to watch this

8 in - sult to God, be - fore whom the u-

8 - ni - verse trem - bles. Let us

8 wor - ship Him.

8 Chromatic D G Diatonic
The dis - ci - ple de - nied, but the

8 Chromatic
rob - ber ex - claimed, "Re - mem - ber

8 D
me, O Lord, in Your king - dom."

Glory; both now. **Mode pl. 2. Heirmologic. Di=G.**

8 Soft Chromatic
Grant peace to the world, O Lord, who for Your ser - vants' sake ac -

8 - cept - ed to wear flesh from the Vir - gin, so that with one voice

8 we might glo - ri - fy You, who love hu - man - i - ty.

2. Antiphon 11

Antiphon 11. Mode pl. 2. Pa=D.

Chromatic D

8 For the good that You, O Christ, had done to

8 them, the He-brew race con - demned You to be cru - ci - fied,

8 giv-ing You vin - e - gar mixed with gall to drink. But

8 You, Lord, give them ac - cord - ing to their works,

8 for they did not un - der - stand Your con - de-

8 - scen - sion.

Chromatic **D**

8 The He-brews were not con - tent that You were be-

G

8 - trayed, O Christ; but they shook their heads,

D **G**

8 bring-ing scorn and mock - er - y. But You, Lord, give

Diatonic Chromatic

8 them ac - cord - ing to their works, for they

D

8 med - i - tat - ed on vain things a-

8 - gainst You.

Chromatic D

8 Nei-ther the earth as it quaked, nor the

8 rocks as they split; nei-ther the veil of

8 Diatonic G

8 the Tem - ple, nor the rais - ing of the

Chromatic D G

8 dead con - vinced the Jews. But You, Lord, give

8 Diatonic Chromatic

8 them ac - cord - ing to their works, for they

8 D

8 med - i - tat - ed on vain things a-

8 - gainst You.

Glory; both now. **Mode pl. 2. Heirmologic.** *Di=G.*

Soft Chromatic G

⁸ O Vir-gin The-o - to - kos, we know God, in - car - nate of

⁸ you, the on - ly pure and on - ly bless - ed. There - fore we un - ceas - ing - ly

⁸ praise and mag - ni - fy you.

3. Antiphon 12

Antiphon 12. Mode pl. 4. Ni=C.

Diatonic C

8 Thus says the Lord to the Jews,

8 "O my peo - ple, what have I done to you, how

8 have I up - set you? I gave sight

8 to your blind; I cleansed your lep - ers;

8 I raised the man who lay par - a - lyzed

8 on his bed. O my peo - ple, what

8 have I done to you, and how have

8 you re - paid me? In-stead of man - na, you

⁸ fed Me gall; in - stead of wa - ter, you gave Me
⁸ vin - e - gar; in - stead of lov - ing
⁸ Me, you nailed Me to the Cross.
⁸ So, I will no long - er hold back, but
⁸ I will call My Gen - tles, and they will glo - ri -
⁸ fy Me and the Fa - ther and the
⁸ Spir - it; and I will grant them e - ter -
⁸ nal life."

Diatonic C

8 To - day, the veil of the Tem - ple is torn in

8 two, as a re - proof to the trans - gres - sors.

8 And the sun hides its rays, be - hold - ing the

8 Mas - ter on the Cross.

Diatonic C

8 O law - mak - ers of Is - ra - el, Ju - de - ans,

8 and Phar - i sees, the cho - rus of A -

8 pos - tles calls out to you, "Be -

8 hold, the Tem - ple that you de - stroyed; be -

8 hold, the Lamb that you cru - ci - fied.

U C

⁸ You de - liv - ered Him to the grave, but

D C

⁸ He has ris - en by His own pow -

G

⁸ er. Do not de - ceive your - selves, Ju - de -

C

⁸ - ans; for He is the One who saved you

D

⁸ in the sea, and fed you in the

C G C

⁸ des - ert. He is the Life, and the

D C

⁸ Light, and the Peace of the world."

Glory; both now. **Mode pl. 4. Heirmologic.** *Ni=C.*

The musical score consists of three staves of music in C major, 8/8 time. The first staff begins with a treble clef, a common time signature, and a key signature of one flat (Bb). The melody is written in a simple, rhythmic style. The lyrics are: "Re - joice, O gate - way of the King of glo - ry! On - ly the". The second staff continues the melody with the lyrics: "Most High passed thru you, for the sal - va - tion of our souls,". The third staff concludes the piece with the lyrics: "and a - gain left you sealed.".

^C
⁸ Re - joice, O gate - way of the King of glo - ry! On - ly the

^D ^C
⁸ Most High passed thru you, for the sal - va - tion of our souls,

⁸ and a - gain left you sealed.

4. *Kathisma*

Κάθισμα. ᾠχος πλ. δ'.

Kathisma. Mode pl. 4. Ga=F.

Diatonic

8 When You, O God, stood be - fore Cai - a - phas, and You, the

8 Judge, were de - liv-ered to Pi - late, the heav - en - ly hosts

8 were shak - en with fear. Then You were lift-ed on the Cross be-

8 - tween two rob - bers, and You, the sin-less One, were num-bered

8 with the law-less, in or-der to save hu - man - i - ty. O for-

8 - bearing Lord, glo - ry to You!

The 5th Gospel Reading

E. Gospel 5

Εὐαγγέλιον Ε΄

GOSPEL 5

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to Matthew.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

αζ' 3 - 32

27:3-32

At that time, when Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And

they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me." Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he gave him no answer, not even to a single charge; so that the governor wondered greatly. Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barabbas or Jesus who is called Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified." So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified. Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him. As they went out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross.

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

1. Antiphon 13

Antiphon 13. Mode pl. 2. Pa=D.

Chromatic

8 The crowd of Jews de - mand - ed that

8 Pi-late have You cru - ci - fied, O Lord. They found no

8 crime in You. Nev-er-the - less they re - leased the con-vict, Bar-

8 - ab - bas, and they con - demned You, the right - eous

8 One. And so they in - curred the guilt for mur-

8 - der. But You, Lord, give them their due re - ward, for they

8 med-i - tat-ed vain things a - gainst You.

Chromatic A D

8 Christ is the pow - er of God and the wis - dom of

8 God; be - fore Him all things trem - ble and fear, and ev - ery

8 tongue prais - es Him. And the priests

U Diatonic G

8 slapped Him and gave Him gall. He ac -

8 - cept - ed to suf - fer it all,

D

8 wish - ing to save us from our law - less - ness

8 by His blood, in His love for hu - man -

8 - i - ty.

Glory; both now. **Mode pl. 2. Heirmologic.** *Di=G.*

Soft Chromatic

8 O The - o - to - kos, thru a word you in - ef - fa - bly gave

8 birth to the Word, your Cre - a - tor. Im - plore Him to save our

8 souls.

2. Antiphon 14

Antiphon 14. Mode pl. 4. Ni=C.

Diatonic C

8 O Lord, though the Rob-ber had de - filed his hands with

8 blood, yet You took him as a fel - low trav - el-

8 er. We pray You to num - ber us with

8 him, for You are good and You love hu - man-

8 i ty.

Diatonic C

8 On the cross, the Rob - ber let out a small voice,

8 but he mus - tered great faith. In an in - stant

8 he was saved. And he was first to

o - pen the gates of Par - a - dise and to
 go in. O Lord, who ac - cept-
 ed his re - pent - ance, glo - ry to You!

Glory; both now. **Mode pl. 4. Heirmologic.** *Ni=C.*

Re - joice, O Maid-en! Thru an An-gel you re - ceived the
 joy of the world. Re - joice, for you gave birth to your Cre - a - tor and
 Lord! Re - joice, for you were count-ed wor - thy to be - come the
 Moth - er of Christ our God!

At this point, the procession with the Crucifix takes place.

3. Antiphon 15

At this point the Priest carrying the Crucifix, and preceded by the Alter Boys, exits from the Sanctuary and proceeding all around the Church, he chants in a monotone the following Hymn. All the Faithful kneel, and remain kneeling throughout the procession.

DEACON

Today, He who suspended the earth in the waters is suspended on a cross. (3) The King of the Angels wears a crown of thorns. He who wraps the sky in clouds is wrapped in a fake purple robe. He who freed Adam in the Jordan accepts to be slapped. The Bridegroom of the Church is fixed with nails to the cross. The Son of the Virgin is pierced with a spear. We worship Your Passion, O Christ. (3) Show us also Your glorious Resurrection.

(The above hymn is repeated by the chanter)

ΧΟΡΟΣ

Antiphon 15. Mode pl. 2. Pa=D.

Chromatic D

To - day, He who sus - pend - ed the earth in the

wa - ters is sus - pend - ed on a cross.

Ση-με-ρον κρε - μα - ται ε - πι ξυ - λου ο εν

υ - दा - सि την γην κρε - μα - σας.

To - day, He who sus - pend - ed the earth in the

wa - ters is sus - pend - ed on a cross.

The King of the An - gels wears a

crown of thorns. He who wraps the sky in

8 clouds is wrapped in a fake pur - ple robe.

Diatonic D 8 He who freed Ad - am in the

8 Jor - dan ac - cepts to be

8 slapped. The Bride - groom of the Church is

8 fixed with nails to the cross. The Son

8 of the Vir - gin is pierced,

8 is pierced with a spear. We

8 wor - ship Your Pas - sion, O

8 Christ. We wor - ship Your Pas -

8 - sion, O Christ. We wor - ship, we

8 wor - ship Your Pas - sion, O

8 Christ.

8 Show us al - so, show us

8 Chromatic D Your glo - ri - ous Res - ur - rec-

8 - tion.

The musical score is written in treble clef with a key signature of one flat and two sharps (B-flat, C-sharp, F-sharp). It consists of six staves of music. The first staff has a measure rest followed by a whole note chord marked 'A'. The second staff has a measure rest followed by a whole note chord marked 'D'. The third staff has a measure rest followed by a whole note chord marked 'A'. The fourth staff has a measure rest followed by a whole note chord marked 'G' and a measure rest followed by a whole note chord marked 'Diatonic'. The fifth staff has a measure rest followed by a whole note chord marked 'D'. The sixth staff has a measure rest followed by a whole note chord marked 'D'. The lyrics are: 'sion, O Christ. We wor - ship, we wor - ship Your Pas - sion, O Christ. Show us al - so, show us Your glo - ri - ous Res - ur - rec - tion.'

Chromatic D

8 We do not cel - e - brate Pass - o - ver like Jews

8 do. For our Pass - o - ver is Christ; He was sac -

8 - ri - ficed for us. So, let us pu - ri - fy our - selves of

8 all de - file - ment and sin - cere - ly pray to Him,

Diatonic G Chromatic D

8 "A - rise, O Lord! Save us, in Your

8 love for hu - man - i - ty."

Chromatic D Diatonic G

8 Lord, Your Cross is life and res - ur -

8 - rec - tion for us Your peo - ple; and

8 trust - ing in it we ex - tol You, our God,

8 who has ris - en. Have mer - cy on us.

Glory; both now. **Mode pl. 2. Heirmologic. Di=G.**

Soft Chromatic E F E F

8 See-ing You hang-ing on the Cross, O Christ, Your Moth-er

8 cried a - loud, "What is this strange mys-ter - y that I see, my

8 Son? How is it that You die, with Your bod-y nailed to a

8 cross, O Giv - er of life?"

4. *Kathisma*

Κάθισμα. Ἦχος δ'.

Kathisma. Mode 4. $Vu=E$.

Soft Chromatic E

8 You ran-somed us from the curse of the Law by Your pre-cious

8 Blood. You were nailed to the Cross, and You were pierced with a

8 spear, and You gushed forth im-mor - tal - i - ty for hu - man - i - ty. Our

8 Sav-ior, glo - ry to You!

F. Gospel 6

Εὐαγγέλιον Γ'

GOSPEL 6

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to Mark.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

15:16-32

At that time, the soldiers led Jesus away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him, "Hail, King of the Jews!" And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him. And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to the place called Golgotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him

they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads, and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also reviled him.

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

ΧΟΡΟΣ

1. *The Beatitudes.*

Οἱ Μακαρισμοί. Ἦχος δ΄.

The Beatitudes. Mode 4. $Vu=E$.

Diatonic

8 In your kingdom. Remember us, O Lord, when you come in your kingdom.

8 Blessed are the poor in spirit, for theirs is the kingdom of heaven.

8 Blessed are those who mourn, for they shall be comforted.

8 Blessed are the meek, for they shall in - her - it the earth.

8 Ad - am fell by a tree, and he was e - vict - ed from Par - a - dise.

8 By the tree of the Cross the Rob - ber gained en - trance to

8 Par - a - dise. The for - mer, by tast - ing fruit, dis - o - beyed his

8 Mak - er's com - mand - ment not to eat. The lat - ter was cru - ci - fied with

8 Him, whom though hid - den he con - fessed to be God. Re -

8 mem - ber us as well in Your king - dom, O Sav - ior.

2

8 Blessed are those who hunger and thirst for righteousness, for they

8 shall be filled. The trans - gres - sors of the Law from a dis - ci - ple

8 bought Him who made the Law. As though a break - er of the Law

8 they stood Him be - fore Pi - late's judg - ment seat. They

8 shout - ed to cru - ci - fy the One who gave them man - na in the wil - der - ness of

8 old. But we ra - ther im - i - tate the right - eous Rob - ber, cry - ing a -

8 loud in faith and say, "Re - mem - ber us as well in Your king - dom, O

8 Sav - ior."

3
8 Blessed are the merciful, for they shall ob - tain mer - cy.

8 That swarm of mur-der-ers of God, that gath-er-ing of Jews who de-

8 fied the Law, in a fren-zy cried a - loud and de - mand-ed Pi - late to

8 cru-ci - fy Christ who was in-no-cent. And in-stead they asked that Bar-

8 ab-bas be re - leased. But we ra-ther cry a-loud the words of the

8 grate-ful Rob-ber to the Lord and say, "Re - mem-ber us as well in Your

8 king - dom, O Sav - ior."

4

⁸ Blessed are the pure in heart, for they shall see God. O

⁸ Christ, Your life - bear - ing side is a spring that like a riv - er

⁸ out of E - den flows, and it wa - ters Your Church, as

⁸ though she were a ra - tion - al Par - a - dise; and from there it sep - a - rates in -

⁸ - to the four Gos - pels as if as man - y heads. It ir - ri - gates the

⁸ world and it fills cre - a - tion with joy, and it teach - es the

⁸ Gen - tiles faith - ful - ly to a - dore and wor - ship Your king - dom.

5
8 Blessed are the peacemakers, for they shall be called sons of

8 God. You were cru-ci-fied for me to be-come the source of for-

8 - give - ness for me. You were pierced in the side so that streams of

8 life would flow out to me. With nails You were fas-tened, so that

8 hav-ing seen the depth of Your Pas-sion I con - firm the height of Your

8 pow - er, O Christ, and I cry to You, the Giv - er of Life,

8 "Glo-ry to Your Cross and Your Pas - sion, O Sav - ior!"

6 E

8 Blessed are those who are persecuted for righteousness' sake, for theirs

E U

8 is the king-dom of heav - en. When You were cru-ci-fied, O Christ,

E U

8 all cre - a - tion trem - bled on see-ing it. The four - da-tions of the

E

8 earth were quak - ing in fear of Your might, O Lord. The

D E

8 sun and the stars a - bove hid their light; the moun - tains were

D E

8 shud - der - ing. The rocks split; the Tem - ple Veil was torn in two. And

8 we with the Rob - ber who be - lieved cry out to You and say, "Re-

8 mem - ber us, O Sav - ior."

7

8 Blessed are you when they revile and persecute you, and say all kinds of

8 e - vil a - gainst you false - ly for My sake. You have set a-side the

8 bond which stood a - gainst us, shred - ding it by Your Cross.

8 When You were num - bered with the dead, You dis - armed and

8 bound the ty - rant rul - ing there, de - liv - er - ing eve - ry - one

8 from the bonds of death by Your res - ur - rec - tion; through

8 which we were il - lu - mined. And we cry out to You, O Lord who

8 love hu - man - i - ty, "Re - mem - ber us as well in Your king - dom, O

8 Sav - ior."

8 Rejoice and be exceedingly glad, for great is your re - ward in

8 heav - en. You were lift - ed on the Cross and de - stroyed the

8 pow - er of death on us, and You set a-side the bond which stood a-

-⁸gainst us and, as God, can - celled it. Grant that we may

8 al - so have the Rob - ber's re - pent-ance, O on - ly Friend of man. We

8 faith - ful - ly wor-ship You, O Christ our God, and we cry a-loud to

8 You, "Re - mem-ber us as well in Your king - dom, O Sav - ior."

9

E D E

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

E U E

8 All be - liev-ers, let us pray that we be of one mind and wor-thi - ly

U E

8 sing prais-es glo - ri - fy - ing God, Fa-ther, Son, and Spir - it, the

D E

8 Trin - i - ty, u - nit - ed di - vin - i - ty, which ex-ists for-

D E

8 - ev - er in three hy-po-sta - ses, re - main - ing un-con-fused,

8 sim-ple, in - di - vis - i - ble, un-ap - proach-a-ble, by whom we are de-

8 liv-ered from the fire of per - di - tion.

10

Both now and ev - er and to the a - ges of a - ges. A -
 men. O Christ our God, we pre - sent, as an in - ter -
 ces - sor to pray for us, Your Vir - gin Moth - er who con - ceived with -
 out seed and phys - i - cally gave birth to You, and af - ter the
 child - birth re - mained in - cor - rupt, O most mer - ci - ful Lord. She
 prays that You al - ways grant for - give - ness of of - fenc - es to
 those who cry a - loud, "Re - mem - ber us as well in Your king - dom, O
 Sav - ior."

2. Prokeimenon

Προκείμενον. ᾠχος δ'.

Prokeimenon. Mode 4. Vu=E.

Diatonic E U

8 They di - vid - ed my gar - ments a - mong them - selves,

E

8 and for my cloth - ing they cast lots.

E D

8 Δι - ε - με - ρι - σαν - το τα ι - μα - τι - α μου ε - αυ - τοις, και

E

8 ε - πι τον ι - μα - τι - σμον μου ε - βα - λον κλη - ρον.

E

8 O God, my God, hear me; why have You forsaken me? They di - vid -

E

8 ed my gar - ments a - mong them - selves, and for my cloth - ing they

D E

8 cast lots.

G. Gospel 7

Εὐαγγέλιον Ζ'

GOSPEL 7

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to Matthew.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

αζ' 33 - 54

27:33-54

At that time, when the soldiers came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the

cross.” So also the chief priests, with the scribes and elders, mocked him, saying, ”He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, ’I am the Son of God.’ ” And the robbers who were crucified with him also reviled him in the same way. Now from the sixth hour there was darkness over all the land until the ninth hour. And 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?” And some of the bystanders hearing it said, ”This man is calling Elijah.” And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, ”Wait, let us see whether Elijah will come to save him.” And Jesus cried again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, ”Truly this was the Son of God!”

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

7. PSALM 50 (51)

Ψαλμὸς Ν' (50).

Psalm 50 (51).

ΑΝΑΓΝΩΣΤΗΣ

Have mercy on me, O God, according to Your great mercy; and according to the abundance of Your compassion, blot out my transgression. Wash me thoroughly from my lawlessness and cleanse me from my sin. For I know my lawlessness, and my sin is always before me. 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. For behold, I was conceived in transgressions, and in sins my mother bore me. Behold, You love truth; You showed me the unknown and secret things of Your wisdom. You shall sprinkle me with hyssop, and I will be cleansed; You shall wash me, and I will be made whiter than snow. You shall make me hear joy and gladness; my bones that were humbled shall greatly rejoice. Turn Your face from my sins, and blot out all my transgressions. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your guiding Spirit. I will teach transgressors Your ways, and the ungodly shall turn back to You. Deliver me from bloodguiltiness, O God, the God of my salvation, and my tongue shall greatly rejoice in Your righteousness. O Lord, You shall open my lips, and my mouth will declare Your praise. For if You desired sacrifice, I would give it; You will not be pleased with whole burnt offerings. A sacrifice to God is a broken spirit, a broken and humbled heart God will not despise. Do good, O Lord, in Your good pleasure to Zion, and let the walls of Jerusalem be built; then You will be pleased with a sacrifice of righteousness, with offerings and whole burnt offerings; then shall they offer young bulls on Your altar. [SAAS]

A. Gospel 8

Εὐαγγέλιον Η'

GOSPEL 8

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to Luke.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

κγ' 33 - 49

23:32-49

At that time, two others also, who were criminals, were led away to be put to death with him. And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" The soldiers also mocked him, coming up and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due

reward of our deeds; but this man has done nothing wrong.” And he said to Jesus, “Lord, remember me when you come into your kingdom.” And he said to him, “Truly, I say to you, today you will be with me in Paradise.” It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun’s light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, “Father, into your hands I commit my spirit!” And having said this he breathed his last. Now when the centurion saw what had taken place, he praised God, and said, “Certainly this man was innocent!” And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

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

B. The Canon

Ὁ Κανών

The Canon

Ode v. The Heirmos. Mode pl. 2. $Vu=E$.

Soft Chromatic **E** **D** **E**

⁸ Προς σε ορ - θρι - ζω, τον δι ευ-σπλαγ - χνι - αν

F **E**

⁸ σε-αυ - τον τω πε - σον-τι κε - νω-σαν - τα α - τρε-πτως, και

F

⁸ με-χρι πα - θων α-πα - θως υ-πο - κυ-ψαν-τα, Λο - γε Θε-

E **D** **E**

⁸ ου. Την ει - ρη - νην πα - ρα-σχου μοι, Φι - λαν - θρω-

E

⁸ πε.

Ode v. The Heirmos. Mode pl. 2. $Vu=E$.

Soft Chromatic E F

8 Ear-ly in the morn - ing, I rise to You, who emp-tied your-

8 self with - out chang - ing and sub - mit-ted to the Pas - sion im-

8 pas-si-bly, for the sake of fall-en Ad - am, in Your ten-der

8 mer-cy, O Lo - gos of God. Grant me Your peace, O Lord who

8 loves man - kind.

E

8 Glo-ry to You, our God, glo - ry to You!

Troparion 1 E

8 O Christ, Your ser - vants had their feet washed and were

F G E

8 pu - ri-fied by par-tic - i - pa - tion in Your di - vine mys-ter - y of

F G

8 Ho - ly Com - mun-ion. Af - ter-wards they went up with

E

8 You from Zi-on to the great Mount of Ol-ives, ex - tol-ling You who

8 love man - kind.

E

8
Glo-ry to You, our God, glo - ry to You!

Troparion 2

E F E

8
"My friends," You said, Lord, "see that you are not a - larmed. The

G F E

8
hour is at hand for me to be tak-en and killed at the hands of

F G E

8
sin-ners. All of you will be scat-tered, and you will leave me. But

F G E

8
I will gath-er you, and you will pro - claim me to be the One who

8
loves man - kind."

8. KATAVASIA

Καταβασία.

Katavasia.

Katavasia

8 Ear-ly in the morn - ing, I rise to You, who emp-tied your-

8 self with - out chang - ing and sub - mit-ted to the Pas - sion im-

8 pas-si-bly, for the sake of fall-en Ad - am, in Your ten-der

8 mer-cy, O Lo - gos of God. Grant me Your peace, O Lord who loves man-

8 kind.

DEACON

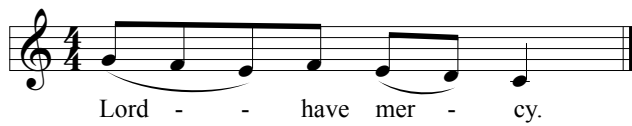
Again and again, in peace, let us pray to the Lord.

CHOIR

Lord - have mer - cy.

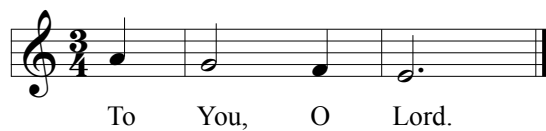
Help us, save us, have mercy on us, and protect us, O God, by Your grace.

CHOIR



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

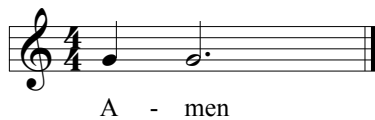
CHOIR



DEACON

For You are the King of peace and the savior of our souls, and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

CHOIR



From Triodion - - -

ΑΝΑΓΝΩΣΤΗΣ

9. KONTAKION

Κοντάκιον.

Kontakion.

Come, let us all extol Him who was crucified for us. Mary beheld Him on the Cross and she said, "Though You endure the Cross, You are my Son and my God." [SD]

10. OIKOS

Ὁ Οἶκος.

Oikos.

Seeing her own Lamb being led to the slaughter, Mary, the Ewe, was worn out, and she followed Him with the other women, and cried, "Where are You going, Child? Why are You going so fast? Maybe there is another wedding in Cana, and You are hurrying now to make wine out of water for them? Shall I come with You, Child, and stay with You? Say something to me, O Word, who preserved my chastity. Please do not pass by me in silence. You are my Son and my God." [SD]

It is appropriate for the congregation to stand for the reading of the Synaxarion.

11. SYNAXARION

Συναξάριον

Synaxarion

From the Menaion.

On April 22 we commemorate our devout father Theodore Sykeotis, Bishop of Anastasiopolis.

On this day the holy Martyr Nearchos died by fire.

On this day we also commemorate the holy Apostle Nathanael, who is also Simon the Zealot.

This is the commemoration of when he met Christ.

From the Triodion.

On this day, Holy and Great Friday, we celebrate the awesome, holy, and saving Passion of our Lord and God and Savior Jesus Christ: the spitting, the blows, the buffeting, the mockery, the reviling, the purple robe, the reed, the sponge, the vinegar, the nails, the spear, and above all, the Cross and Death which He condescended to endure willingly for our sakes. Also the saving confession on the cross of the grateful Robber who was crucified with Him.

Verses for the Crucifixion

Even dead on the Cross, You as God are living,

O naked corpse and living God's Logos.

For the grateful Robber

The Robber opened the locked gates of Eden

Using the key of his "Remember me" confession.

By Your enormous and all-infinite compassion for us, O Christ God, have mercy on us.

Amen.

12. ODE VIII. HEIRMOS

ΧΟΡΟΣ

Ὡδὴ ἡ'. Ὁ Εἰρμός.

Ode viii. The Heirmos. Mode pl. 2. $Vu=E$.

Soft Chromatic E F E

8 Στη-λην κα - κι - ας αν-τι-θε-ου Παι-δες θει - οι πα-

8 ρε-δειγ-μα-τι - σαν. Κα - τα Χρι - στου δε φρυ-ατ - το-με-νον

8 α-νο-μον συ - νε-δρι-ον βου - λευ-ε-ται κε - να, κτει-ναι με-λε-

8 τα τον ζω - ης κρα - τουν-τα πα - λα-μη. Ον πα-σα

8 κτι - σις ευ-λο-γει δο - ξα-ζου-σα εις τους αι - ω-νας.

Ode viii. The Heirmos. Mode pl. 2. $Vu=E$.

Soft Chromatic E

8 The god-ly Ser - vants rid - i-culed the mon-u-ment

8 of un - god-ly wick-ed-ness. But the un - law-ful coun-cil rag-es now and

8 med-i-tates on vain things, a - gainst the Lord's A - noint-ed, and

8 plots to put to death the One who holds life in His hand.


8 All cre-a-tion bless-es Him and glo-ri - fies Him un - to the ag-es.

E

 8 Glo-ry to You, our God, glo - ry to You!

Troparion 1 E G

 8 "Shake off the sleep now from your eye-lids," You said to the Dis-

E F

 8 ci - ples, O Christ. "Stay a - wake, watch and pray that you may not

G E D E G

 8 fall in - to temp - ta - tion, es - pe - cial-ly Si-mon. For the strong are

E F G

 8 test-ed hard - er. Know me, O Pe - ter, that all cre - a - tion

D E

 8 bless-es Me and glo - ri - fies Me un - to the ag-es."

E

 8 Glo-ry to You, our God, glo - ry to You!

Troparion 2 E G F

 8 "Nev-er," said Pe - ter, "will I let an - y pro - fane word

E F G

 8 slip from my lips, O Lord. As one grate-ful I am read - y to

F E D

 8 die with You, e-ven if the oth-ers all de - ny You. It was

E F

 8 not flesh and blood but Your Fa-ther who re - vealed You to

E F G D

 8 me. All cre - a - tion bless-es You and glo - ri - fies You un - to the

E

 8 ag-es."

E

⁸ Glo-ry to You, our God, glo - ry to You!

Troparion 3 E G E

⁸ "You have not fath - omed all the depth of di - vine wis - dom and

F G

⁸ knowl - edge, nor com - pre - hend - ed the a - byss of My judg - ments, O

E D E

⁸ man," the Lord said to Pe - ter. "Since you are flesh, do not

F G

⁸ boast; for you will three times de - ny Me, Whom all cre - a - tion

D E

⁸ bless - es and glo - ri - fies un - to the ag - es."

E

 8 Glo-ry to You, our God, glo - ry to You!

Troparion 4 E F

 8 "Si-mon, you pro - test; but you will soon ac - cept what I have

E F G

 8 said. When the ser - vant - girl ap - proach - es, she in no time will

E D E G

 8 fright-en you," the Lord said to Pe-ter. "But af - ter bit - ter

F E F G

 8 weep - ing, you will find Me ver - y mer - ci - ful; Whom all cre - a - tion

D E

 8 bless - es and glo - ri - fies un - to the ag - es."

8 We praise and we bless and we wor - ship the Lord.

Katavasia

8 The god-ly Ser - vants rid - i-culed the mon-u-ment

8 of un - god-ly wick-ed-ness. But the un - law-ful coun-cil rag-es now and

8 med-i-tates on vain things, a - gainst the Lord's A - noint-ed, and

8 plots to put to death the One who holds life in His hand.

8 All cre-a-tion bless-es Him and glo-ri - fies Him un - to the ag-

8 es.

13. KATAVASIA

Καταβασία.

Katavasia.

It is appropriate for the congregation to stand for the singing of Ode ix.

Let us honor and magnify in song the Theotokos and the Mother of the light.

(At this point the Deacon, or Priest censures).

14. ODE IX. HEIRMOS

Ὡδή θ'. Ὁ Εἰρμός.

Ode ix. Heirmos.

ΧΟΡΟΣ

Ode ix. The Heirmos. Mode pl. 2. *Vu=E*.

Soft Chromatic E D E F

8 Την τι-μι-ω - τε - ραν των Χε-ρου-βιμ, και εν-δο-ξο-

G E F

8 τε-ραν α-συγ - κρι - τως των Σε-ρα-φιμ, την α - δι - α -

G F E D E

8 φθο - ρως Θε - ον Λο-γον τε - κου-σαν, την ον - τως Θε-ο-

8 το - κον, σε με-γα - λυ - νο - μεν.

Ode ix. The Heirmos. Mode pl. 2. $Vu=E$.

Soft Chromatic E D E F

8 Great-er in hon-or than the Cher-u-bim and in glo-ry

8 great-er be-yond com-pare than the Ser-a-phim, you with-out cor-

8 -rup-tion gave birth to God the Word and are tru-ly The-o-

8 to-kos. You do we mag-ni-fy.

E

⁸ Glo-ry to You, our God, glo - ry to You!

Troparion 1 E D E F

⁸ The vio-lent band of sol - diers who hat-ed God with the as-

G F E F

⁸ - sem - bly of e - vil - do - ers, mur - der - ers of God, came up - on You,

E D E

⁸ Christ, and dragged You off as a cul - prit, the Mak - er of all


⁸ things. You do we mag - ni - fy.

E



⁸ Glo-ry to You, our God, glo - ry to You!

Troparion 2 E D E G



⁸ The im - pi-ous, ig - no-rant of the Law, who stud-ied the

E F



⁸ say-ings of the Proph - ets to no a-vail, led You as a lamb to be

E D E



⁸ slaugh-tered un - just-ly, the Mas - ter o-ver all things. You



⁸ do we mag - ni - fy.

E

⁸ Glo-ry to You, our God, glo - ry to You!

Troparion 3 E D E G

⁸ The priests, and to - geth - er with them the scribes, smit-ten with

E F

⁸ jeal-ous-y and mal - ice, de - liv-ered up Christ, who is by na - ture the

D E

⁸ Life and the Life-giv-er, to the Gen - tiles to de - stroy Him;

⁸Whom we mag - ni - fy.

E
8 Glo-ry to You, our God, glo - ry to You!

Troparion 4 E D E G
8 O King, they sur - round - ed You like man - y dogs. They

E
8 struck You and slapped You in the face, and they ques - tioned You.

F E D E
8 Fur - ther - more they bore false wit - ness a - gainst You. You pa - tient -

8 - ly en - dured it, and thus You saved us all.

15. KATAVASIA

Καταβασία.

Katavasia.

Katavasia

8

Great-er in hon-or than the Cher-u-bim and in glo-ry

8

great-er be-yond com-pare than the Ser-a-phim, you with-out cor-

8

-rup-tion gave birth to God the Word and are tru-ly The-o-

8

-to-kos. You do we mag-ni-fy.

DEACON

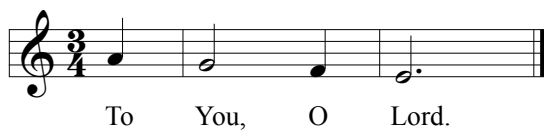
Again and again, in peace, let us pray to the Lord.

CHOIR

Help us, save us, have mercy on us, and protect us, O God, by Your grace.

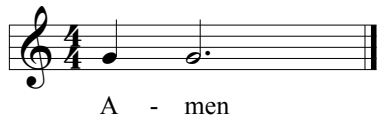
CHOIR

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

CHOIR**DEACON**

For all the powers of heaven praise You, and to You we offer up glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

CHOIR



ΧΟΡΟΣ

Exaposteilaria.

From Triodion - - -

Exaposteilarion. Mode 3. *Ga=F.*

Enharmonic **F** **D** **C**

8 Τον Λη - στην αυ - θη - με - ρον του Πα - ρα -

8 - δει - σου η - ξι - ω - σας, Κυ - ρι - ε. Κα - με τω ξυ - λω

8 του Σταυ - ρου, φω - τι - σον και σω - σον με.

Exapostelarian. Mode 3. *Ga=F*.

Enharmonic F D C

8 On the same day, O Lord, You grant-ed the

8 Rob - ber Par - a - dise. Now by the wood of the Cross, il-

8 - lu-mine me and save me.

8 On the same day, O Lord, You grant-ed the

8 Rob - ber Par - a - dise. Now by the wood of the

8 Cross, il - lu-mine me and save

8 me.

A. Gospel 9

Εὐαγγέλιον Θ'

GOSPEL 9

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to John.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

19:25-37

At that time, standing by the cross of Jesus were 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 near, 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. After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit. Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he

was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness - his testimony is true, and he knows that he tells the truth - that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."
(Glory to Your forbearance, O Lord, glory to You.)

B. The Ainoi

Οἱ Αἴνοι. Ἦχος γ'.

Mode 3 Orthros

TsNIKOpoulous/Roubanis

AINOI – PASA PNOI

Πᾶ - σα πνο - ἡ αἰ-νε - σά - τω τὸν Κύ - ρι - ον. Αἰ - νεῖ-τε τὸν
 Pa - sa pno - i e-ne - sa - to ton Ky - ri - on. E - ni-te ton
 Κύ - ρι-ον ἐκ τῶν οὐ - ρα - νῶν· αἰ - νεῖ - τε αὐ - τὸν ἐν
 Ky - ri-on ek ton ou - ra - non; e - ni - te af - ton en
 τοῖς ὑ - ψί - στοῖς. Σοὶ πρέ - πει ὕ-μνος τῷ Θε - ῶ. Αἰ - νεῖ-τε
 tis i - psi - stis. Si pre - pi i - mnos to The - o. E - ni-te
 αὐ - τόν, πάν - τες οἱ ἄγ-γε - λοι αὐ - τοῦ αἰ - νεῖ - τε αὐ-
 af - ton, pan - des i an-ge - li af - tou; e - ni - te af-
 - τόν, πᾶ -σαι αἰ δυ -νά - μεις αὐ - τοῦ. Σοὶ πρέ - πει ὕ-μνος τῷ Θε - ῶ.
 - ton, pa - se e dhi - na - mis af - tou. Si pre - pi i - mnos to The - o.

Lauds. Mode 3. Ga=F.

Enharmonic F C F D

8 Let ev - ery - thing that breathes praise

8 the Lord. Praise the Lord from

8 the heav - ens, praise Him in the high-

8 - est. It is fit - ting to sing a hymn to

8 You, O God.

Detailed description: The image shows a musical score for a hymn. It consists of five staves of music in a single system. The key signature has one flat (B-flat), and the time signature is common time (C). The melody is written on a treble clef staff. Above the first staff, the notes are labeled with their corresponding modes: 'Enharmonic', 'F', 'C', 'F', and 'D'. The lyrics are written below the notes. The first staff begins with a '8' in a small circle. The second staff has a 'F' above it. The third staff has a 'D' above it. The fourth staff has 'C' and 'F' above it. The fifth staff has an '8' in a small circle. The music ends with a double bar line.

Mode 3. Ga=F.

Enharmonic C F

8 Praise Him, all you His an - gels; praise

8 Him, all you His hosts. It is

8 fit - ting to sing a hymn to You, O God.

1. Idiomelon

From Triodion - - -

Ἰδιόμελον. ᾠχος γ'.

Sticheron 1. Mode 3. Heirmologic. *Ga=F*.

Enharmonic

8 Praise Him for His mighty acts, praise Him according to the a - bun-dance

8 of His great-ness. Is - ra - el, my first-born son, com - mit-ted two

8 e - vils: he for - sook Me, the foun - tain of liv - ing wa - ter,

8 and he hewed for him - self a bro - ken cis - tern. He had Me

8 cru - ci - fied on - to a cross, and de - mand - ed Bar - ab - bas in - stead

8 and had him re - leased. Heav - en was a - mazed at this,

8 and the sun hid its rays. You, O Is - ra - el, were not a - shamed,

8 on the con - tra - ry you de - liv - ered Me to death. O ho - ly

8 Fa - ther, for - give them, for they know not what they have done.

Sticheron 2. Mode 3. Heirmologic. *Ga=F*.


8 Praise Him with the sound of trumpet, praise Him with the harp and

8 lyre. Is-ra-el, my first-born son, com-mit-ted two e-vils: he for-

8 -sook Me, the foun-tain of liv-ing wa-ter, and he hewed for him-

8 self a bro-ken cis-tern. He had Me cru-ci-fied on-to a cross,

8 and de-mand-ed Bar-ab-bas in-stead and had him re-

8 -leased. Heav-en was a-mazed at this, and the sun hid its

8 rays. You, O Is-ra-el, were not a-shamed, on the con-tra-ry

8 you de-liv-ered Me to death. O ho-ly Fa-ther, for-

8 -give them, for they know not what they have done.

2. Idiomelon

Ἰδιόμελον. ᾠχος γ'.

Sticheron 3. Mode 3. Heirmologic. *Ga=F*.

Enharmonic

8 Praise Him with timbrel and dance, praise Him with strings and

8 flute. Ev-ery mem-ber of Your ho-ly bod-y en-dured dis-

8 - hon - or for us. Your head en-dured the thorns. Your face was

8 spat on. Your cheeks re - ceived the blows. Your mouth tast-ed

8 vin - e - gar min - gled with gall. Your ears heard im - pi - ous

8 blas-phem - ies. Your back re - ceived the scourg-ing. Your hand held the

8 reed. Your en - tire bod - y was stretched on the Cross. Your

8 joints were pierced by the nails, and Your side, by the spear.

^C
8 O al-might-y Sav - ior, who en-dured Your Pas - sion for us and

^F
8 freed us from the pas - sions, who in Your love for hu - man - i - ty con-de-

^D
8 - scend - ed to us and then ex - alt - ed us, have

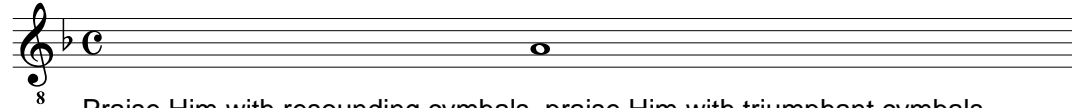
8 mer - cy on us.

3. *Idiomelon*

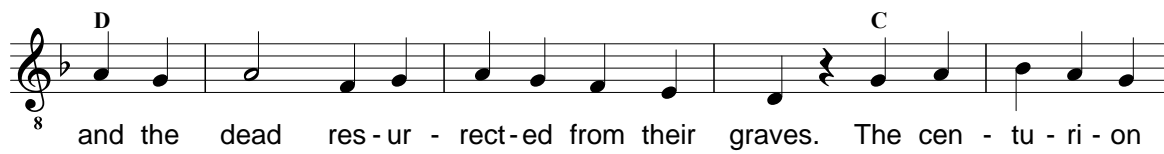
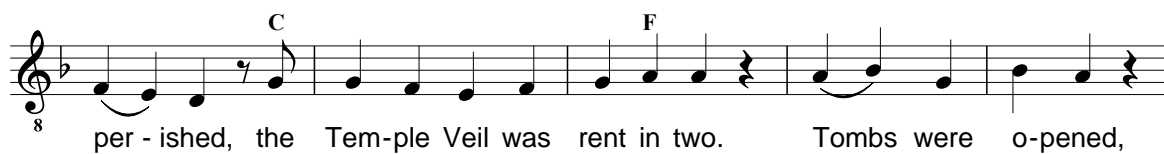
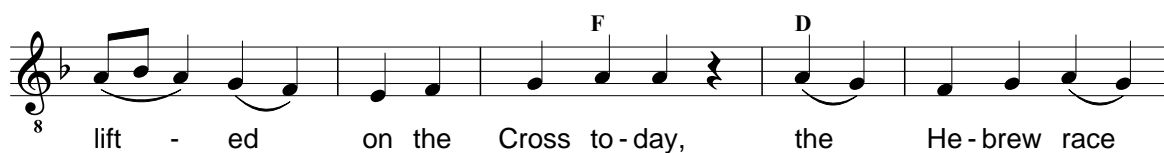
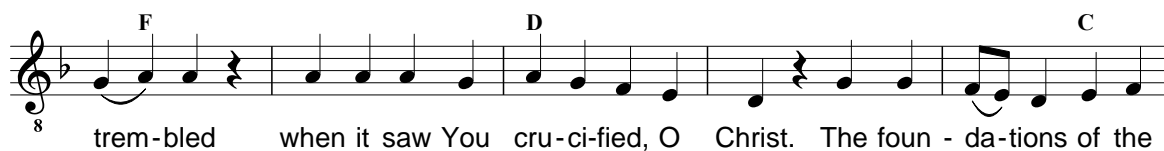
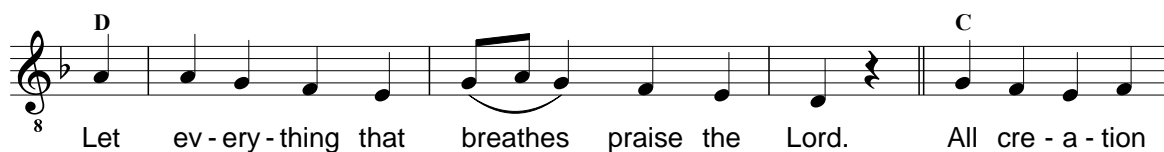
Ἰδιόμελον. ᾠχος γ'.

Sticheron 4. Mode 3. Heirmologic. Ga=F.

Enharmonic



8 Praise Him with resounding cymbals, praise Him with triumphant cymbals.



8 stand-ing there, cried a ma - ter-nal la-men - ta - tion: "How can I

8 not mourn and beat my breasts, see-ing You hang-ing

8 on a cross, na - ked, as though a crim - i - nal?" O

8 Lord, who were cru-ci-fied and bur - ied, and who rose from the dead,

8 glo - ry to You!

From Triodion - - -

Glory. Mode pl. 2. Pa=D.

Chromatic D
8 Ne Glo - ry to the Fa - ther

8 and the Son and the Ho - ly Spir - it.

A D
8 They stripped Me of My clo - thing, and put a

8 pur - ple cloak on Me. On My head they

G Diatonic
8 laid a crown, a crown of thorns, and in

Chromatic D
8 My right hand they put a

Diatonic G
8 reed, so that I might shat - ter

Chromatic D
8 them like a pot - ter's ves - sels.

From Triodion - - -

Both now. Mode pl. 2. Pa=D.

Chromatic D
8 Both now and ev - er and to the a - ges of

8 a - ges. A - men. I gave My

8 back to whips, and My cheeks to

8 blows; and I turned not a - way My face

8 from the shame of spit - ting. I stood be - fore the

8 judg - ment seat of Pi - late, and

8 I en - dured the Cross, for the sal - va - tion

8 C D
of the world.

C. Gospel 10

Εὐαγγέλιον Ι΄

GOSPEL 10

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to Mark.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

15:43-47

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where he was laid.

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

It is appropriate for the congregation to stand for the reading of the Doxology.

16. GREAT DOXOLOGY

Δοξολογία (διαβαστά)

Doxology (read)

ΠΡΟΕΣΤΩΣ ἢ ΑΝΑΓΝΩΣΤΗΣ

To you belongs glory, O Lord our God, and to you we send up glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

ΑΝΑΓΝΩΣΤΗΣ

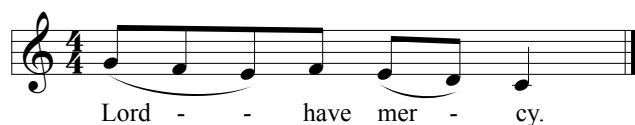
Amen.

Glory to God in the highest, and on earth peace, good will to men. We praise you, we bless you, we worship you, we glorify you, and we thank you, for your great glory. Lord, King, Heavenly God, Father Almighty; only-begotten Son, Lord Jesus Christ and Holy Spirit. Lord God, the Lamb of God, the Son of the Father, who take away the sin of the world, have mercy on us, you who take away the sins of the world. Accept our supplication, you who sit at the right of the Father, and have mercy on us. For you are the only Holy One, you are the only Lord, Jesus Christ, to the glory of God the Father. Amen. Every day I shall bless you, and I shall praise your name forever, and unto the ages of ages. Lord, you have become for us a refuge from generation to generation. I have said: Lord, have mercy on me, heal my soul, for I have sinned against you. Lord, to you I have fled; teach me to do your will, for you are my God. For with you is the fountain of life; in your light we shall see light. Extend your mercy to those who know you. Grant, O Lord, that in this day we may be kept without sin. Blessed are you, O Lord, the God of our Fathers, and praised and glorified is your name unto the ages. Amen. Let your mercy, Lord, come upon us, just as we have hoped in you. Blessed are you, O Lord, teach me your commandments. Blessed are you, O Master, make me understand your commandments. Blessed are you, O Holy One, enlighten me with your commandments. Lord, your mercy remains forever, do not turn away from the works of your hands. To you belongs praise, to you belongs a hymn, to you belongs glory, to the Father and the Son and the Holy Spirit, now and ever and to the ages of ages. Amen.

DEACON

Let us complete our morning prayer to the Lord.

CHOIR



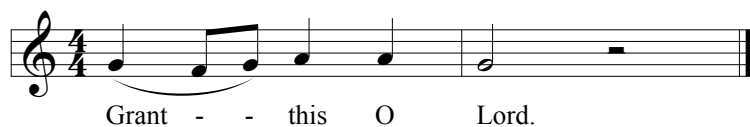
Help us, save us, have mercy on us, and protect us, O God, by Your grace.

CHOIR



That the whole day may be perfect, holy, peaceful, and sinless, let us ask the Lord.

CHOIR



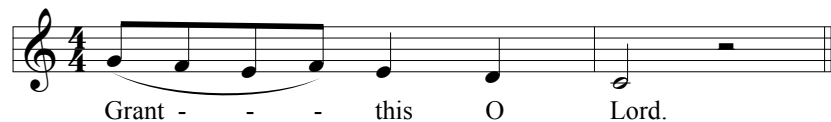
For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask the Lord.

CHOIR

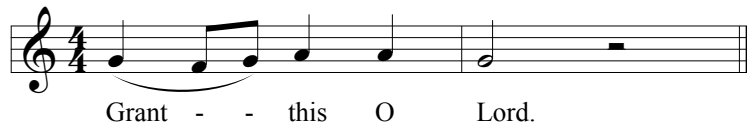


For pardon and remission of our sins and transgressions, let us ask the Lord.

CHOIR



For that which is good and beneficial for our souls, and for peace for the world, let us ask the Lord.

CHOIR

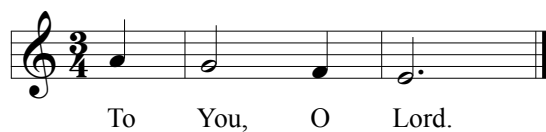
That we may complete the remaining time of our life in peace and repentance, let us ask the Lord.

CHOIR

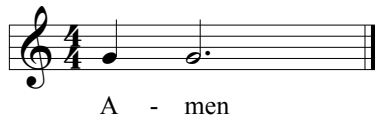
And let us ask for a Christian end to our life, peaceful, without shame and suffering, and for a good defense before the awesome judgment seat of Christ.

CHOIR

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

CHOIR

For You are the God of mercy and compassion and love for mankind, and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to ages of ages.

CHOIR

A - men

DEACON

Peace be with all.

(And with your spirit.)

Let us bow our heads to the Lord.

CHOIR

To You, O Lord.

DEACON

O Holy Lord, Who dwell on high and look upon the humble, and Who with Your all-seeing eye do behold all creation: to You have we bowed the neck of our soul and body, and we implore You, O Holy of Holies, stretch forth Your invisible hand from Your holy dwelling place and bless us all. And if in any way we have sinned, either willingly or unwillingly, pardon us, inasmuch as You are good, and You love mankind, granting us Your good things in this age and in the age to come.

DEACON

For Yours it is to show mercy and to save us, O our God, and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to ages of ages.

CHOIR

A - men

A. Gospel 11

Εὐαγγέλιον ΙΑ΄

GOSPEL 11

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

DEACON

The reading is from the Holy Gospel according to John.

Let us be attentive.

(Glory to You, O Lord, glory to You.)

DEACON

19:38-42

At that time, Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nikodemos also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

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

17. APOSTICHA

From Triodion - - -

ΧΟΡΟΣ

Ἀπόστιχα.

Aposticha.

1. *Idiomelon*

Ἰδιόμελον. Ἦχος α'.

Aposticha Idiomelon I. Mode 1. Pa=D.

Diatonic D

8 All cre - a - tion was al - tered in awe, as it saw You

8 hang - ing on a cross, O Christ. The sun went dark,

8 and the four - da - tions of the earth

8 shook. All things suf - fered with You who cre - at -

8 - ed all things. O Lord, who will - ing - ly en - dured it

8 for us, glo - ry to You!

2. Idiomelon

Ἰδιόμελον. Ἦχος β΄.

Aposticha Idiomelon II. Mode 2. Di=G.

Soft Chromatic

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3. Idiomelon

Ἰδιόμελον. ᾠχος β'.

Aposticha Idiomelon III. Mode 2. Di=G.

Soft Chromatic

G

8 They gave me gall for my food, and they gave me vin - e - gar for

8 my drink. The blame-less Vir - gin was watch - ing

8 as You were sus - pend-ed on the Cross to - day, O Word

8 of God. She la - ment-ed with moth - er - ly

8 e - mo - tions, and it cru - el - ly broke her

Diatonic F Chromatic C

8 heart. She sighed with pain from the

8 depths of her soul, tear-ing at her face and her

8 hair, and it wore her out. Then,

⁸ beat - ing her breasts, she mourn - ful - ly
⁸ cried a - loud, "Woe is me, my ³ di -
⁸ vine Child! A - las, the Light of the
⁸ world! Why did you sink from be - fore my eyes, O Lamb
⁸ of God?" Then the hosts of bod - i - less An - gels were
⁸ o - ver - come by trem - bling and they said, "In - com - pre -
⁸ hen - si - ble Lord, glo - ry to You!"

4. *Idiomelon*

Ἰδιόμελον. ᾠχος β'.

Aposticha Idiomelon IV. Mode 2. *Di=G*.

Soft Chromatic

8 But God is our King before the ages; He worked sal - va - tion in the

8 midst of the earth. O Christ God, the Cre - a -

8 tor of all, Your Moth - er, who with - out seed gave birth to

8 You, saw You hang - ing on the Cross, and she cried out in

8 an - guish, "O my Son, where

8 has the hand - som sight of You set?

Soft Chromatic

8 I can - not bear to see You un - just - ly cru -

8 ci - fied. So, hur - ry and rise a -

8 gain, so that I may see Your res - ur - rec - tion from the

8 dead on the third day."

Chromatic

G

G

From Triodion - - -

Glory. Mode pl. 4. Ni=C.

Diatonic C

8 Glo-ry to the Fa - ther and the Son and the

D C C

8 Ho - ly Spir - it. Lord, O

8 Lord, when You went up on - to the Cross,

Chromatic G Diatonic C

8 fear and trem - bling fell on cre-

8 a - tion. You pre - vent - ed the earth from

G

8 swal - low - ing those who cru - ci - fied You,

C

8 but You al - lowed Ha - des to send up its

F

8 pris - on - ers, for the re - birth of hu-

^G
^C
^G
^C ^g ^C
⁸ man - i - ty. Judge of the liv - ing
⁸ and the dead, You came to give life and not
⁸ death. O Lov - er of hu - man - i - ty, glo -
⁸ ry to You!

From Triodion - - -

Both now. **Mode pl. 4.** Ni=C.

Diatonic C

8 Both now and ev - er and to the a - ges of

D C

8 a ges. A - men. And so the pen

8 was dipped and the ver - dict was signed by

D C

8 un - just judg es. And Je - sus was con -

Soft Chromatic g

8 vict - ed and sen - tenced to the cross.

Zygos E Diatonic C

8 Cre - a - tion suf - fers as it sees the

D C G

8 Lord on the Cross. O Lord, who

D

8 suf - fer for me in the na - ture of Your

C g

8 bod - y, glo - ry to You!

C

A. Gospel 12

Εὐαγγέλιον IB'

GOSPEL 12

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

CHOIR

Wisdom. Arise. Let us hear the Holy Gospel.

DEACON

Peace be with all.

(And with your spirit.)

The reading is from the Holy Gospel according to Matthew.

DEACON

Let us be attentive.

(Glory to You, O Lord, glory to You.)

κζ' 62 - 66

27:62-66

Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise again.' Therefore order the sepulcher to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went and made the sepulcher secure by sealing the stone and setting a guard.

(Glory to You, O Lord, glory to You.)

DEACON

It is good to give thanks to the Lord and to sing to Your name, O Most High, to proclaim Your mercy in the morning and Your truth at night. [SAAS]

B. Trisagion

ΑΝΑΓΝΩΣΤΗΣ

Τρισάγιον.

Trisagion Prayers.

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

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions.

Holy One, visit and heal our infirmities for Your name's sake.

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

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

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

DEACON

By the prayers of the Holy Father, Lord Jesus Christ our God, have mercy on us.

CHOIR

A - men

18. APOLYTIKION

ΧΟΡΟΣ

Ἀπολυτίκιον. ᾠχος δ'.

Apolytikion. Mode 4. $Vu=E$.

Soft Chromatic E

⁸ You ran-somed us from the curse of the Law by Your pre-cious

⁸ Blood. You were nailed to the Cross, and You were pierced with a

⁸ spear, and You gushed forth im-mor - tal - i - ty for hu - man - i - ty. Our

⁸ Sav-ior, glo - ry to You!

19. THE APOLYSIS

A. Ektene

Ἐλέησον ἡμᾶς ὁ Θεὸς κατὰ τὸ μέγα ἔλεός Σου, δεόμεθα Σου, ἐπάκουσον καὶ ἐλέησον.

Have mercy on us, O God, according to Your great mercy, we pray You, hear us and have mercy.

CHOIR



Let us pray for pious and Orthodox Christians.

CHOIR



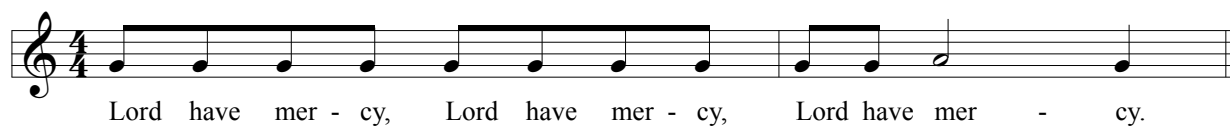
Again we pray for our Archbishop Gerasimos.

CHOIR



Again we pray for our brethren: the priests, the hieromonks, the hierodeacons, the monastics, and all our brotherhood in Christ.

CHOIR



Again we pray for mercy, life, peace, health, salvation, protection, forgiveness, and remission of the sins of the servants of God, all pious Orthodox Christians residing and visiting in this city: the parishioners, the members of the parish council, the stewards, and benefactors of this holy church.

CHOIR

Again we pray for the blessed and ever-memorable founders of this holy church, and for all our fathers and brethren who have fallen asleep before us, who here have been piously laid to their rest, as well as the Orthodox everywhere.

CHOIR

Again we pray for those who bear fruit and do good works in this holy and all-venerable church, for those who labor and those who sing, and for the people here present who await Your great and rich mercy.

CHOIR**DEACON**

For You are a merciful God Who loves mankind, and to You we offer up glory, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

CHOIR**DEACON**

Wisdom.

(Father, bless!)

CHOIR

ΠΡΟΕΣΤΩΣ ἡ ΑΝΑΓΝΩΣΤΗΣ

The Lord God make firm the holy and pure faith of the pious Orthodox Christians, together with the Holy Great Church of Christ, our holy Archdiocese, [this holy Metropolis,] and this city, to the ages of ages..

CHOIR

Greater in honor than the Cherubim, and in glory greater beyond compare than the Seraphim; you without corruption gave birth to God the Word, and are truly Theotokos. You do we magnify.

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

Lord, have mercy. (3) Father, bless!

B. Dismissal

DEACON

Ὁ ἐμπτυσμούς καὶ μάστιγας καὶ κολαφισμούς καὶ σταυρὸν καὶ θάνατον ὑπομείνας, διὰ τὴν τοῦ κόσμου σωτηρίαν, Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ Μητρός, δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ, προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων ἄσωμάτων, ἰκεσίαις τοῦ τιμίου, ἐνδόξου, προφήτου, προδρόμου καὶ βαπτιστοῦ Ἰωάννου, τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων, τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν ὁσίων καὶ θεοφόρων Πατέρων ἡμῶν· (τοῦ Ἁγίου τοῦ Ναοῦ)· τῶν ἁγίων καὶ δικαίων θεοπατόρων Ἰωακείμ καὶ Ἄννης, καὶ πάντων τῶν ἁγίων, ἐλεῆσαι καὶ σώσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος καὶ ἐλεήμων Θεός.

May He who endured the spitting, the scourging, the beatings, the Cross and death for the salvation of the world, Christ our true God, through the intercessions of His all-pure and all-immaculate holy Mother, the power of the precious and life-giving Cross, the protection of the honorable, bodiless powers of heaven, the supplications of the honorable, glorious prophet and forerunner John the Baptist, of the holy, glorious, and praiseworthy apostles, of the holy, glorious, and triumphant martyrs, of our righteous and God-bearing fathers, (local patron saint); of the holy and righteous ancestors of God Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and merciful and loves mankind. Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us.

PEOPLE

Amen.