

ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ
ΕΙΣ ΤΟΝ ΕΣΠΕΡΙΝΟΝ
Η ΑΠΟΚΑΘΛΩΣΙΣ

[Link to
Hymnal](#)

GREAT FRIDAY VESPERS
The APOKATHELOSIS
(Taking down from the Cross)

(Τελείται ἀμέσως μετὰ τὴν Ἀκολουθίαν τῶν Ὁρῶν ἢ χωριστὰ τὸ ἀπλόγευματῆς Μ. Παρασκευῆς).

(Ὁ Λαὸς ἐγείρεται)

Ἱερεὺς:

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

Ἀναγνώστης:

Ἀμήν.

Δεῦτε, προσκυνήσωμεν καὶ προσπέσωμεν τῷ βασιλεῖ ἡμῶν Θεῷ.

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

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

Ψαλμὸς 103

Εὐλόγει ἡ ψυχὴ μου, τὸν Κύριον. Κύριε ὁ Θεός μου, ἐμεγαλύνθησ σου σφόδρα, ἐξομολόγησιν καὶ μεγαλοπρέπειαν ἐνεδύσω ἀναβαλλόμενος φῶς ὡς ἱμάτιον, ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέῃρην· ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῶα αὐτοῦ, ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερυγῶν ἀνέμων· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς, οὐ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος. Ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ, ἐπὶ τῶν ὀρέων στήσονται ὕδατα· ἀπὸ ἐπιτιμήσεώς σου φεύξονται, ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν. Ἀναβαίνουσιν ὄρη καὶ καταβαίνουσι πεδία εἰς τὸν τόπον ὃν ἐθεμελίωσας αὐτά· ὄριον ἔθου, ὃ οὐ παρελεύσονται, οὐδὲ ἐπιστρέψουσι καλύψαι τὴν γῆν. Ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν, ἀνὰ μέσον τῶν ὀρέων διελεύσονται ὕδατα· ποτιοῦσι πάντα τὰ θηρία τοῦ ἀγροῦ, προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν· ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσιν, ἐκ μέσου τῶν πετρῶν δώσουσι φωνήν. Ποτίζων ὄρη ἐκ τῶν ὑπερῶων αὐτοῦ, ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ. Ὁ ἐξανατέλλων χόρτον τοῖς κτήνεσι καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς· καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου τοῦ ἰλαρῦναι πρόσωπον ἐν ἐλαίῳ, καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.

Χορτασθήσονται τὰ ξύλα τοῦ πεδίου, αἱ κέδροι τοῦ Λιβάνου, ἃς ἐφύτευσας. Ἐκεῖ στρουθία ἐννοσσεύσουσι, τοῦ ἔρωδιου ἡ οἰκία ἡγεῖται αὐτῶν. Ὅρη τὰ ὑψηλὰ ταῖς

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

(The Faithful stand)

Priest:

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

Reader:

Amen.

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

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

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

PSALM 103 (104)
(A Poem of Creation)

Bless the Lord, O my soul! O Lord, my God, You are very great. You are clothed with honor and majesty, covering Yourself with light as with a garment. You stretch out the Heavens like a curtain. You set the beams of Your upper chambers in the waters, Who makes the clouds His chariot, Who walks on the wings of the wind; Who makes His angels spirits, and His ministers a flame of fire. You laid the foundations of the earth, so that it should not be moved forever, You covered it with the deep as with a garment; the waters stood above the mountains. At Your rebuke they fled; at the voice of Your thunder they hastened away. They went up over the mountains; they went down into the valleys, to the place which You founded for them. You have set a boundary that they may not pass over, that they may not return to cover the earth. He sends the springs into the valleys; they flow among the hills. They give drink to every beast of the field; the wild donkeys quench their thirst. By them the birds of the heavens have their home; they sing among the branches. He waters the hills from His upper chambers; the earth is satisfied with the fruit of Your works. He causes the grass to grow for the cattle, and vegetation for the service of man, that he may bring forth food from the earth, and wine that makes glad the heart of man, oil to make his face shine, and bread which strengthens man's heart. The trees of the Lord are full of sap, the cedars of Lebanon which He planted, where the

ἐλάφοις, πέτρα καταφυγή τοῖς λαγωοῖς. Ἐποίησε σελήνην εἰς καιροῦς, ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ. Ἔθου σκότος, καὶ ἐγένετο νύξ· ἐν αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ. Σκύμνοι ὠρυόμενοι τοῦ ἀρπάσαι καὶ ζητῆσαι παρὰ τῷ Θεῷ βρώσιν αὐτοῖς. Ἀνέτειλεν ὁ ἥλιος, καὶ συνήχθησαν καὶ εἰς τὰς μάνδρας αὐτῶν κοιτασθήσονται. Ἐξελεύσεται ἄνθρωπος ἐπὶ τὸ ἔργον αὐτοῦ καὶ ἐπὶ τὴν ἐργασίαν αὐτοῦ ἕως ἑσπέρας. Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας, ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου. Αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος, ἐκεῖ ἔρπετά, ὧν οὐκ ἔστιν ἀριθμὸς, ζῶα μικρὰ μετὰ μεγάλων· ἐκεῖ πλοῖα διαπορεύονται, δράκων οὗτος, ὃν ἔπλασας ἐμπαίζειν αὐτῇ. Πάντα πρὸς σέ προσδοκῶσι, δοῦναι τὴν τροφήν αὐτῶν εἰς εὐκαιρον. Δόντος σου αὐτοῖς συλλέξουσιν, ἀνοιξαντός σου τὴν χεῖρα, τὰ σύμπαντα πλησθήσονται χρηστότητος. Ἀποστρέψαντος δέ σου τὸ πρόσωπον ταραχθήσονται· ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν. Ἐξαποστελεῖς τὸ πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινεῖς τὸ πρόσωπον τῆς γῆς. Ἦτω ἡ δόξα Κυρίου εἰς τοὺς αἰῶνας, εὐφρανθήσεται Κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ· ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν, ὁ ἀπτόμενος τῶν ὀρέων καὶ καπνίζονται. Ἄισω τῷ Κυρίῳ ἐν τῇ ζωῇ μου, ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχω· ἡδυνθείη αὐτῷ ἡ διαλογία μου, ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ Κυρίῳ. 35 Ἐκλείπειεν ἁμαρτωλοὶ ἀπὸ τῆς γῆς καὶ ἄνομοι, ὥστε μὴ ὑπάρχειν αὐτούς. εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον.

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

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

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

(Ὁ Λαὸς ἐγείρεται)

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

Διάκονος:

1. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

2. Ὑπὲρ τῆς ἄνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

birds make their nests; the stork has her home in the fir trees. The high hills are for the wild goats; the cliffs are a refuge for the rock badgers. He appointed the moon for seasons; the sun knows its going down. You make darkness, and it is night, in which all the beasts of the forest creep about. The young lions roar after their prey, and seek their food from God. when the sun rises, they gather together and lie down in their dens. Man goes out to his work and to his labor until the evening. O Lord, how manifold are Your works! In wisdom You have made them all. The earth is full of Your possessions—this great wide sea, in which are innumerable teeming things, living things both small and great. There the ships sail about; there is that Leviathan which You have made to play there. These all wait for You, that You may give them their food in due season. What You give them they gather in; you open Your hand, they are filled with good. You hide Your face, they are troubled: You take away their breath, they die and return to their dust. You send forth Your Spirit, they are created; and You renew the face of the earth. May the glory of the Lord endure forever; may the Lord rejoice in His works. He looks on the earth, and it trembles; He touches the hills, and they smoke. I will sing to the Lord as long as I live; I will sing praise to my God while I have my being. May my meditation be sweet to Him; I will be glad in the Lord. May sinners be consumed from the earth, and the wicked be no more. Bless the Lord, O my soul!

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

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

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

(The Faithful stand)

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

Deacon, or Priest:

1. In peace, let us pray to the Lord.

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

3. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

4. Ὑπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

5. Ὑπὲρ τοῦ πατρός καὶ Ἀρχιεπισκόπου ἡμῶν (.....), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντός τοῦ Κλήρου καὶ τοῦ Λαοῦ, τοῦ Κυρίου δεηθῶμεν.

6. Ὑπὲρ τοῦ εὐσεβεστάτου Προέδρου ἡμῶν, (δεῖνος) καὶ σύμπαντος τοῦ Ἀμερικανικοῦ καὶ Ἑλληνικοῦ Ἔθνους, τοῦ Κυρίου δεηθῶμεν.

7. Ὑπὲρ τῆς πόλεως ταύτης, πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

8. Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

9. Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

10. Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ἄντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

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

Χορός:
Σοὶ Κύριε.

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

Χορός:
Ἄμην.

3. For the peace of the whole world, for the stability of the Holy Churches of God, and for the union of all, let us pray to the Lord.

4. For this Holy Temple, and for those who enter with faith, reverence, and fear of God, let us pray to the Lord.

5. For our Archbishop (Name), Bishop (Name), the honorable Presbytery of the Diaconate in Christ, for all the Clergy and the Laity, let us pray to the Lord.

6. For the President of our Country, for those in Civil authority, for our armed Forces, and for all the American Nation, let us pray to the Lord.

7. For this city, and for every city and land, and for the faithful who dwell in them, let us pray to the Lord.

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

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

10. For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

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

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

Choir:
To You, O Lord.

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

Choir:
Amen.

Ψάλτης:

Κύριε ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου, εἰσάκουσόν μου, Κύριε. Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου, πρόσχες τῇ φωνῇ τῆς δεήσεώς μου, ἐν τῷ κερραγένοι με πρὸς σέ εἰσάκουσόν μου, Κύριε.

Κατευθυνθήτω ἡ προσευχή μου, ὡς θυμίαμα ἐνώπιόν σου, ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή, εἰσάκουσόν μου, Κύριε.

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

Ἐὰν ἀνομίας παρατηρήσῃς, Κύριε, Κύριε τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἰλασμός ἐστίν.

Πᾶσα ἡ κτίσις, ἡλλοιοῦτο φόβῳ, θεωρούσά σε, ἐν σταυρῷ κρεμάμενον Χριστέ, ὁ ἥλιος ἔσκοτιζέτο, καὶ γῆς τὰ θεμέλια συνεταράττετο, τὰ πάντα συνέπασχον, τῷ τὰ πάντα κτίσαντι, ὁ ἐκουσίως δι' ἡμᾶς ὑπομείνας, Κύριε δόξα σοί.

Ἄπο φυλακῆς πρωΐας μέχρι νυκτός· ἀπο φυλακῆς πρωΐας ἐλπιάτω Ἰσραὴλ ἐπὶ τὸν Κύριον.

Λαὸς δυσσεβῆς καὶ παράνομος, ἵνα, τί μελετᾷ κενά; ἵνα τί τὴν ζωὴν τῶν ἀπάντων θανάτῳ κατεδίκασε; Μέγα θαῶμα! ὅτι ὁ Κτίστης τοῦ Κόσμου, εἰς χεῖρας ἀνόμων παραδίδοται, καὶ ἐπὶ ξύλου ἀνυψοῦται, ὁ φιλόανθρωπος, ἵνα τοὺς ἐν Ἄδη δεσμώτας ἐλευθερώσῃ κρίζοντας. Μακρόθυμε Κύριε δόξα σοί.

Ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος καὶ πολλὴ παρ' αὐτῷ λύτρωσις καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.

Σήμερον σὲ θεωροῦσα, ἡ ἄμεμπτος Παρθένος, ἐν Σταυρῷ λόγε ἀναρτώμενον, ὀδυρομένη μητρῶα σπλάγχνα, ἐτέρωτο τὴν καρδίαν πικρῶς, καὶ στενάζουσα ὀδυνηρῶς ἐκ βάθους ψυχῆς, παρειᾶς σὺν θριξὶ καταξάινουσα, κατετρύχετο, διὸ καὶ τὸ στήθος τύπτουσα, ἀνέκραγε γοερῶς. Οἴμοι θεῖον Τέκνον! οἴμοι τὸ φῶς τοῦ Κόσμου! τί ἔδυσ ἐξ ὀφθαλμῶν μου, ὁ Ἄμνος τοῦ Θεοῦ; ὅθεν αἱ στρατιαὶ τῶν Ἀσωμάτων, τρόμῳ, συνείχοντο λέγουσαι. Ἀκατάληπτε Κύριε δόξα σοί.

Chanter:

Lord I have cried out to You, hear me; hear me, O Lord. Lord, I have cried out to You, hear me; receive the voice of my prayer, in my crying out to You; hear me, O Lord.

Let my prayer rise as incense before You; let the lifting up of my hands be an evening sacrifice; hear me, O Lord.

(The Faithful may sit after the censuring).

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

All creation was changed by fear, seeing You, O Christ, hanging on the Cross. The sun was darkened, and the very foundations of the earth were shaken. All things suffered with the Creator of all things. O Lord, Who willingly endured for us, Glory to You.

From the morning watch till night; from the morning watch, let Israel hope in the Lord.

An impious and lawless people, why do they contrive in vain? Why did they condemn to death the Life of all? O wondrous marvel! That the Creator of the world is delivered into the hands of the lawless; and the Lover of mankind is lifted up on the Cross, that He might bring freedom to those, bound in Hades, who cry out: "O long-suffering Lord, glory to You."

For with the Lord there is mercy; and with Him is plenteous redemption. And He shall redeem Israel from all his sins.

Today the All-pure Virgin seeing You, O Word of God, hanging on the Cross, was bitterly pierced in her heart, bemoaning from the depths of a mother's love; and groaning from deep within her soul, she was exhausted by smiting her breast, tearing at her face and hair, and crying out mournfully: "Woe to me! My Divine Son! Woe to me! Light of the World! Why, O Lamb of God, have You faded from my eyes?" Wherefore, also, the armies of the Bodiless Hosts seized with trembling, cried out: "O incomprehensible Lord, glory to You."

Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

Ἐπὶ ξύλου βλέπουσα, κρεμάμενον Χριστέ, σὲ τὸν πάντων Κτίστην καὶ Θεόν, ἢ σὲ ἀσπόρως τεκοῦσα, ἐβόα πικρῶς. Υἱέ μου, ποῦ τὸ κάλλος ἔδω τῆς μορφῆς σου; οὐ φέρω καθορᾶν σε, ἀδίκως σταυρούμενον, σπεῦσον οὖν ἀνάστηθι, ὅπως ἴδω καγῶ, σοῦ τὴν ἐκ νεκρῶν, τριήμερον ἐξανάστασιν.

Ἦχος πλ. β'

Ἵτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ' ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ Κυρίου μένει εἰς τὸν αἰῶνα.

Σήμερον ὁ Δεσπότης τῆς κτίσεως, παρίσταται Πιλάτῳ, καὶ σταυρῶ παραδίδεται ὁ Κτίστης τῶν ἀπάντων, ὡς ἄμνος προσαγόμενος τῇ ἰδίᾳ βουλήσει, τοῖς ἡλοῖς προσπήγνυται, καὶ τὴν πλευρὰν κεντᾶται, καὶ τῷ σπόγγῳ προσψαύεται, ὁ μάννα ἐπομβρήσας, τὰς σιαγόνας ραπίζεται, ὁ Λυτρωτῆς τοῦ Κόσμου, καὶ ὑπὸ τῶν ἰδίων δούλων ἐμπαίζεται, ὁ Πλάστης τῶν ἀπάντων. Ὁ Δεσπότης φιλανθρωπίας! ὑπὲρ τῶν σταυρῶν παρεκάλει τὸν ἴδιον Πατέρα, λέγων. Ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην, οὐ, γὰρ οἶδασιν οἱ ἄνομοι, τί ἀδίκως πράττουσιν.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι.

Ὡ! πῶς ἡ παράνομος συναγωγή, τὸν Βασιλέα τῆς Κτίσεως κατεδίκασε θανάτῳ, μὴ αἰδουμένη τὰς εὐεργεσίας, ἃς ἀναμιμνήσκων, προησφαλίζετο λέγων πρὸς αὐτούς. Λαός μου τί ἐποίησα ὑμῖν, οὐ θαυμάτων ἐνέπλησα τὴν Ἰουδαίαν, οὐ νεκρούς ἐξανέστησα μόνῳ τῷ λόγῳ; οὐ πᾶσαν μαλακίαν ἐθεράπευσα καὶ νόσον, τί οὖν μοι ἀνταποδίδετε; εἰς τί ἀμνημονεῖτέ μου; ἀντὶ τῶν ἰαμάτων πληγὰς μοι ἐπιθέντες, ἀντὶ ζωῆς νεκροῦντες, κρεμῶντες ἐπὶ ξύλου, ὡς κακοῦργον, τὸν εὐεργέτην, ὡς παράνομον, τὸν νομοδότην, ὡς κατάκριτον, τὸν πάντων βασιλέα. Μακρόθυμε Κύριε δόξα σοί.

Καὶ νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Φοβερὸν καὶ παράδοξον Μυστήριον, σήμερον ἐνεργούμενον καθορᾶται. Ὁ ἀναφῆς κρατεῖται, δεσμεῖται, ὁ λύων τὸν Ἀδὰμ τῆς κατάρας. Ὁ ἐτάζων καρδίας καὶ νεφρούς, ἀδίκως ἐτάζεται, εἰρκτὴ κατακλείεται, ὁ τὴν ἄβυσσον κλείσας, πιλάτῳ παρίσταται, ὃ τρόμῳ παρίστανται οὐρανῶν αἱ Δυνάμεις, ραπίζεται χειρὶ τοῦ πλάσματος, ὁ Πλάστης, ξύλῳ κατακρίνεται, ὁ κρίνων ζῶντας καὶ νεκρούς, τάφῳ κατακλείεται, ὁ

Praise the Lord, all you nations; praise Him, all you peoples.

Seeing You hanging on the Cross, O Christ, the God and Creator of all, Whom as a Virgin she bore, she cried out bitterly: "O my Son, where has the beauty of Your form vanished? I cannot bear to see You unjustly crucified; hasten therefore, and arise, that I too may behold Your Resurrection from the dead, on the third day".

2nd Plagal Tone. 6th Tone.

For His mercy is strengthened over us, and the truth of the Lord endures forever.

Today the Master of creation stands before Pilate, and the Creator of all is given up to the Cross, led away as a lamb of His own volition. He is transfixed with nails, His side is pierced, and His lips are touched with the sponge, Who had rained down manna. The Redeemer of the world is smitten on the cheek, and the Creator of all is mocked by His own servants. Oh, how great the Master's love! For His crucifiers He besought His own Father, saying: "Forgive them this sin, for the lawless know not what they unjustly are doing."

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

How could the lawless synagogue condemn to death the King of all creation, without shame, when He recalled the benefits, which He had secured for them, saying: "My people, what have I done to you? Have I not filled Judea with marvels? Have I not raised the dead, with but a word? Have I not healed all manner of sickness and infirmity? How then do you repay Me? How have you forgotten Me? Instead of healing, you inflict unto me wounds; instead of life, death, by hanging on the Cross the Benefactor, as a malefactor; as lawless, the Lawgiver; as a criminal, the King of all." O forbearing Lord, glory to You.

Now and ever, and to the Ages of Ages, Amen.

An awesome and marvelous mystery today is coming to pass. The Incorporeal One is being held; the One, freeing Adam from the curse is bound; He Who tries the inner hearts and thoughts of man, is unjustly tried; He Who sealed the abyss is shut up in prison. He stands before Pilate, before Whom the Powers of Heaven stand with trembling. The Fashioner is smitten by the hand of the fashioned; the Judge of the living and the dead is

καθαιρέτης τοῦ Ἄδου. Ὁ πάντα φέρων συμπαθῶς, καὶ πάντας σώσας τῆς ἀρᾶς, ἀνεξίκακε Κύριε δόξα σοί.

(Ὁ λαὸς ἐγείρεται)

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

Ἱερεὺς:

Σοφία, Ὁρθοί.

Φῶς ἰλαρὸν ἀγίας δόξης ἀθανάτου Πατρός, οὐρανόυ, ἀγίου, μάκαρος, Ἰησοῦ Χριστέ, ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν, ἰδόντες φῶς ἔσπερινόν, ὑμνοῦμεν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Θεόν. Ἄξιόν σε ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς αἰσίαις, Υἱὲ Θεοῦ, ζωὴν ὁ διδούς· διὸ ὁ κόσμος σε δοξάζει.

Διάκονος:

Ἐσπέρας. Προκείμενον.

Ἀναγνώστης:

Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. (β΄)

Στίχος: Ὁ Θεός, ὁ Θεός μου, πρόσχες μοί, ἵνα τι ἐγκατέλιπές με; Διμερίσαντο τὰ ἱμάτιά μου...

(Ὁ λαὸς κάθεται)

ΠΡΟΦΗΤΕΙΑ

Τῆς Ἐξόδου τὸ Ἀνάγνωσμα.

Διάκονος:

Σοφία. Πρόσχωμεν.

(Κέφ. ΛΓ΄ 11-23)

Ἀναγνώστης:

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

Καὶ εἶπε Μωϋσῆς πρὸς Κύριον. Ἴδου σὺ μοι λέγεις, Ἀνάγαγε τὸν λαὸν τοῦτον, σὺ δὲ οὐκ ἐδήλωσάς μοί, ὃν συναποστελεῖς μετ' ἐμοῦ. Σὺ δὲ μοι εἶπας. Οἶδά σε παρὰ πάντας, καὶ χάριν ἔχεις παρ' ἐμοί. Εἰ οὖν εὗρηκα χάριν

condemned to the Cross; the Despoiler of Hades is shut up in a Tomb; O forbearing Lord, compassionately enduring all things and saving all from the curse, glory to You.

(The Faithful stand)

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

Priest:

Wisdom! Rise.

O resplendent Light of the Holy glory of the Immortal Father, Heavenly, Holy, blessed Jesus Christ! Having come to the setting of the sun, and seeing the light of evening, we praise God, the Father, Son, and Holy Spirit. It is fitting, that at all times You should be praised by joyous voices, O Son of God, giver life; for which cause the world glorifies You.

Deacon, or Priest:

The evening Prokeimenon.

Chanter:

They parted my garments among them; and cast lots upon my vesture. (2 Times). (Before chanting it the 3rd Time, precede it by the following verse): (Verse). My God, my God, hear me; why have You forsaken me?

(The Faithful sit)

The PROPHECY

The reading is from the Book of Exodus.

Deacon, or Priest:

Wisdom! Let us be attentive.

Chapter 33:11-23

Reader:

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

Moses said to the Lord; "See, You say to 'bring up this people'; but You have not let me know whom You will send with me. Yet You have said: I know You by name, and You have found favor in my sight.' Now therefore, I

έναντίον σου, ἐμφάνισόν μοι σεαυτόν, ἵνα γνωστῶς ἴδω σε, ὅπως ἂν ᾧ εὐρηκῶς χάριν ἐνώπιόν σου, καὶ ἵνα γνῶ, ὅτι λαός σου τὸ ἔθνος τὸ μέγα τοῦτο. Καὶ λέγει. Αὐτὸς προπορεύσομαί σου, καὶ καταπαύσω σε, καὶ εἶπε πρὸς αὐτόν. Εἰ μὴ σὺ αὐτὸς συμπορεύση μεθ' ἡμῶν, μὴ με ἀναγάγῃς ἐντεῦθεν. Καὶ πῶς γνωστὸν ἔσται ἀληθῶς, ὅτι εὐρηκα χάριν παρὰ σοί, ἐγὼ τε καὶ ὁ λαός σου, ἀλλ' ἢ συμπορευομένου σου μεθ' ἡμῶν; καὶ ἐνδοξασθήσομαι ἐγὼ τε, καὶ ὁ λαός σου παρὰ πάντα τὰ ἔθνη, ὅσα ἐπὶ τῆς γῆς ἔστιν. Εἶπε δὲ Κύριος πρὸς Μωϋσὴν.

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

ΠΡΟΦΗΤΕΙΑ

Δίκασον, Κύριε, τοὺς ἀδικούντάς με.
Στίχος: Ἄνταπεδίδοσάν μοι πονηρά,
ἀντὶ ἀγαθῶν. Ἰὼβ τὸ Ἀνάγνωσμα.

Διάκονος:

Σοφία. Πρόσχωμεν.

(Κέφ. ΜΒ', 12-17)

Ἀναγνώστης:

Εὐλόγησε Κύριος τὰ ἔσχατα τοῦ Ἰὼβ μᾶλλον, ἢ τὰ ἔμπροσθεν, ἦν δὲ τὰ κτήνη αὐτοῦ, πρόβατα μύρια τετρακισχίλια, κάμηλοι ἑξακισχίλια, ζεύγη βοῶν χίλια, ὄνοι θήλειαι νομάδες χίλια. Γεννῶνται δὲ αὐτῷ υἱοὶ ἑπτὰ, καὶ θυγατέρες τρεῖς. Καὶ ἐκάλεσε τὴν μὲν πρώτην, Ἡμέραν, τὴν δὲ δευτέραν, Κασσίαν, τὴν δὲ τρίτην, Ἀμαθαίας κέρας. Καὶ οὐχ εὐρέθησαν κατὰ τὰς θυγατέρας Ἰὼβ, βελτίους αὐτῶν ἐν τῇ ὑπ' οὐρανόν, ἔδωκε δὲ αὐταῖς ὁ πατὴρ κληρονομίαν ἐν τοῖς ἀδελφοῖς. Ἐζῆσε δὲ Ἰὼβ, μετὰ τὴν πληγὴν, ἔτη ἑκατὸν ἑβδομήκοντα, τὰ δὲ πάντα ἔτη ἔζησε διακόσια τεσσαράκοντα. Καὶ εἶδεν Ἰὼβ τοὺς υἱοὺς αὐτοῦ, καὶ τοὺς υἱοὺς τῶν υἱῶν αὐτοῦ, τετάρτην γενεάν, καὶ ἐτελεύτησεν Ἰὼβ πρεσβύτερος, καὶ πλήρης ἡμερῶν. Γέγραπται δέ, αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ὁ Κύριος

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

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

The PROPHECY

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

Deacon, or Priest:

Wisdom! Let us be attentive.

Chapter 42:12-17

Reader:

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

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

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

ἀνίστησιν. Οὗτος ἐρμηνεύεται ἐκ τῆς Συριακῆς βίβλου, ἐν μὲν γῆ κατοικῶν τῇ Αὐσίτιδι, ἐπὶ τοῖς Ὀρίοις τῆς Ἰδουμαίας, καὶ Ἀραβίας, προὔπηρχε δὲ αὐτῷ ὄνομα, Ἰωβάβ, λαβῶν δὲ γυναῖκα Ἀράβισσαν, γεννᾷ υἱόν, ᾧ ὄνομα Ἐνῶν. “Ἦν δὲ αὐτὸς πατὴρ μὲν Ζαρέ, ἐκ τῶν Ἡσαὺ υἱῶν υἱός, μητὴρ δὲ Βοσόρρας, ὥστε εἶναι αὐτὸν πέμπτον ἀπὸ Ἀβραάμ.

ΠΡΟΦΗΤΕΙΑ

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

Διάκονος:

Σοφία. Πρόσχωμεν.

(Κέφ. ΝΒ', 13 – ΝΔ', 1)

Ἀναγνώστης:

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

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

Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ, καὶ ἐν πληγῇ ὑπὸ Θεοῦ, καὶ ἐν κακώσει. Αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν, καὶ μεμαλάκισται, διὰ τὰς ἀνομίας ἡμῶν, παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν, τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν, πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη. Καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν, καὶ αὐτός, διὰ τῷ κεκακῶσθαι, οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος ἄφρονος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ἐν τῇ ταπεινώσει αὐτοῦ, ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ, τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον. Καὶ δώσω τοὺς πονηροὺς,

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

And Job died an old man and full of days.

The PROPHECY

O Lord, our Lord, how marvelous is Your Name in all the earth. For Your majesty is exalted above the Heavens. The reading is from the Prophecy of Isaiah.

Deacon, or Priest:

Wisdom! Let us be attentive.

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

Reader:

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

(Chapter 53). Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For He grew up before him like a young plant, and like a root out of dry ground; He had no form or comeliness that we should look at Him, and no beauty that we should desire Him. He was despised and was rejected by most men; a man of sorrows, and acquainted with grief; and as One from whom men hide their faces He was despised, and we esteemed Him not.

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

ἀντὶ τῆς ταφῆς αὐτοῦ, καὶ τοὺς πλουσίους, ἀντὶ τοῦ θανάτου αὐτοῦ, ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, καὶ Κύριος βούλεται καθαρῖσαι αὐτὸν τῆς πληγῆς.

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

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

ΑΠΟΣΤΟΛΟΣ

Διάκονος:

Πρόσχωμεν.

Ἀναγνώστης:

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

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

Διάκονος:

Σοφία.

Ἀναγνώστης:

Πρὸς Κορινθίους Α' Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα

Διάκονος:

Πρόσχωμεν.

(Κέφ. Α' 18 – Β', 2)

Ἀναγνώστης:

Ἀδελφοί, ὁ λόγος ὁ τοῦ Σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστὶ. Γέγραπται γάρ. Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμῶρανεν ὁ Θεὸς τὴν σοφίαν τοῦ Κόσμου τούτου; Ἐπειδὴ

the land of the living, stricken for the transgression of My people? And they made His grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in His mouth.

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

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

The EPISTLE Reading

Deacon, or Priest:

Let us be attentive.

Reader:

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

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

Deacon, or Priest:

Wisdom!

Reader:

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

Deacon, or Priest:

Let us be attentive.

Chapter 1:18 31; 2:1 -2

Reader:

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the

γάρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ Κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

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

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

Χορός:

Ἄλληλούϊα. (3)

(Ὁ Λαὸς ἐγείρεται)

ΕΥΑΓΓΕΛΙΟΝ

Διάκονος:

Σοφία. Ὁρθοί, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου.

Ἱερεὺς:: Εἰρήνη πᾶσι.

Χορός:

Καὶ τῷ Πνεύματί σου.

Ἱερεὺς::

Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου το ἀνάγνωσμα.

Διάκονος: Πρόσχωμεν.

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

wisdom of this world? For since in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

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

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

Choir:

Alleluia. Alleluia. Alleluia.

(The Faithful stand)

The GOSPEL Lesson,

Priest:

Wisdom! Rise. Let us hear the Holy Gospel. Peace be unto all. (Blesses the Faithful, who bow their heads)

Choir:

And to your spirit.

Priest:

The Lesson is from the Holy Gospel according to St. Matthew.

Let us be attentive.

Choir:

Glory to You, O Lord, glory to You.

Ματθ. 27: 1-38, Λουκ. 23: 39-43, Ματθ. 27: 39-54,
Ίωάν. 19: 31-37, Ματθ. 27: 55-61

Ἱερεῖς:

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

Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε, καὶ ἀπελθὼν, ἀπήγξατο. Οἱ δὲ Ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι. Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ Κεραμέως, εἰς ταφὴν τοῖς ξένοις· διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος ἕως τῆς σήμερον. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος· «Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ Κεραμέως, καθὰ συνέταξέ μοι Κύριος.»

Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ Ἡγεμόνος, καὶ ἐπρωτήσεν αὐτόν ὁ Ἡγεμὼν, λέγων· Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις· Καὶ ἐν τῷ κατηγορεῖσθαι αὐτόν ὑπὸ τῶν Ἀρχιερέων καὶ τῶν Πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα· ὥστε θαυμάζειν τὸν Ἡγεμόνα λίαν. Κατὰ δὲ ἑορτήν, εἰώθει ὁ Ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾔθελον. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ἤδει γὰρ, ὅτι διὰ φθόνον, παρέδωκαν αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ ὁ Ἡγεμὼν, εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον· Βαραββᾶν. Λέγει αὐτοῖς ὁ Πιλάτος· τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες· Σταυρωθήτω.

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

Priest:

(Matthew 27:1-38) When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor. Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned betraying innocent blood." And they said, "What is that to us? You see to it!"

Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." And they consulted together and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what was spoken by Jeremiah the prophet saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, "It is as you say." And while He was being accused by the chief priests and elders He said nothing. Then Pilate said to Him, "Do You not hear how many things they testify against You?" But He answered him not one word, so that the governor marveled greatly. Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" For he knew that they had handed Him over because of envy. While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him." But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. The governor answered and said to them, "Which of the two do you want me to release to you?" They said Barabbas!" Pilate said to them, "What then shall I do with Jesus who is called Christ?"

Ὁ δὲ Ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς, εἶπε· Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν. Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας, παρέδωκεν ἵνα σταυρωθῇ. Τότε οἱ στρατιῶται τοῦ Ἡγεμόνος παραλαβόντες τὸν

Ἰησοῦν εἰς τὸ Πραιτώριον, συνήγαγον ἐπ’ αὐτὸν ὄλην τὴν σπεῖραν· καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε ὁ Βασιλεὺς τῶν Ἰουδαίων· Καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ, εὔρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν Σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃς ἐστὶ λεγόμενος Κρανίου τόπος, ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος, οὐκ ἤθελε πιεῖν. Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βαλόντες κλῆρον, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Προφήτου· «Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον»· καὶ καθήμενοι, ἐτήρουν αὐτὸν ἐκεῖ. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων. Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ἕτερος ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι· σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ Παραδείσῳ.

Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν! σῶσον σεαυτὸν· εἰ Υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ Σταυροῦ. Ὁμοίως δὲ καὶ οἱ Ἀρχιερεῖς, ἐμπαίζοντες μετὰ τῶν Γραμματέων καὶ

They all said to him, “Let Him be crucified!” Then the governor said, “Why, what evil has He done?” But they cried out all the more, saying, “Let Him be crucified!” When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, “I am innocent of the blood of this just Person. You see to it.” And all the people answered and said, “His blood be on us and on our children.” Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified.

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, “Hail, King of the Jews!” Then they spat on Him, and took the reed and struck Him on the head. And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified. Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear the cross. And when they had come to a place called Golgotha, that is to say, Place of the Skull, they gave Him vinegar mingled with gall to drink. But when He had tasted it, He would not drink. Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: “They divided My garments among them, and for My clothing they cast lots.” Sitting down, they kept watch over Him there. And they put up over His head the accusation written against Him: “THIS IS THE KING OF THE JEWS.” Then two robbers were crucified with Him, one on the right and another on the left.

(Luke 23:39-43) Then one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ, save Yourself and us.” But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.” Then he said to Jesus, “Lord, remember me when You come into Your kingdom.” And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”

And those who passed by blasphemed Him, wagging their heads and saying, “You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross.” Likewise the chief priests also, mocking with the scribes and elders, said: “He saved others; Himself He cannot save. If He is the King of Israel,

Πρεσβυτέρων, καὶ Φαρισαίων, ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ Βασιλεὺς Ἰσραὴλ ἐστί, καταβάτω νῦν ἀπὸ τοῦ Σταυροῦ, καὶ πιστεύσωμεν αὐτῷ· Πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν· εἶπε γὰρ, ὅτι Θεοῦ εἰμι Υἱός. Τὸ δ' αὐτὸ καὶ οἱ λησταί, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον αὐτόν. Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, ἕως ὥρας ἐνάτης. Περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἥλι, Ἥλι, λαμὰ σαβαχθανί, τοῦτ' ἐστί, Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες; Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες, ἔλεγον· ὅτι Ἥλιαν φωνεῖ οὗτος. Καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεις καλάμω, ἐπότιζεν αὐτόν. Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες, ἴδωμεν εἰ ἔρχεται Ἥλιος σῶσων αὐτόν. Ὁ δὲ Ἰησοῦς, πάλιν κράζας φωνῇ μεγάλῃ, ἀφήκε τὸ πνεῦμα.

Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ Ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη· καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεώχθησαν· καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθη, καὶ ἐξεληθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν Πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ Ἐκατόνταρχος, καὶ οἱ μετ' αὐτοῦ, τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνη ἐπὶ τοῦ Σταυροῦ τὰ σώματα ἐν τῷ Σαββάτῳ, ἐπεὶ Παρασκευὴ ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ Σαββάτου· ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτόν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ἀλλ' εἰς τῶν στρατιωτῶν λόγῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ. Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ ἐστὶν ἡ μαρτυρία αὐτοῦ· κάκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε.

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

let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now if He will have Him; for he said, I am the Son of God'." Even the robbers who were crucified with Him reviled Him with the same thing. Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" that is "My God, My God, why have You forsaken Me?" Some of those who stood there, when they heard that, said, "This Man is calling for Elijah." Immediately one of them ran and took a sponge, filled it with vinegar and put it on a reed, and offered it to Him to drink. The rest said, "Let Him alone; let us see if Elijah will come to save Him." And Jesus cried out again with a loud voice, and yielded up His spirit.

Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after his resurrection, they went into the holy city and appeared to many. So when the Centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God."

(John 19:31-37) Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for the Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." And again, another Scripture says, "They shall look on Him whom they pierced." (Matthew 27:55-61) And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

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

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

Χορός:

Δόξα σοί, Κύριε, δόξα σοί.

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

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

Διάκονος:

1. Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἴπωμεν.

2. Κύριε παντοκράτορ ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά Σου, ἐπάκουσον καὶ ἐλέησον.

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

4. Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὁρθόδοξων Χριστιανῶν.

5. Ἔτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν, (δεῖνος).

6. Ἔτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν Ἱερέων, Ἱερομονάχων, ἱεροδιακόνων καὶ Μοναχῶν καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.

7. Ἔτι δεόμεθα ὑπὲρ μακαρίας μνήμης καὶ αἰωνίου ἀναπαύσεως τῶν κτιτόρων τῆς ἀγίου Ναοῦ τούτου, καὶ ὑπὲρ πάντων τῶν πατέρων καὶ ἀδελφῶν ἡμῶν, τῶν ἐνθάδε εὐσεβῶς, κειμένων, καὶ ἀπανταχοῦ ὀρθοδόξων.

8. Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, διαφυλάξεως, συγχωρήσεως καὶ ἀφέσεως τῶν ἀμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν ἐνοριτῶν, ἐπιτρόπων, συνδρομητῶν καὶ ἀφιερῶν τοῦ ἀγίου ναοῦ τούτου.

9. Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ ἀγίῳ καὶ πανσέπτῳ ναῷ τούτῳ, κοπιώντων, ψαλλόντων καὶ ὑπὲρ τοῦ περιστώτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρὰ Σοῦ μέγα καὶ πλούσιον ἔλεος.

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

Choir:

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

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

(The Choir responds to the Petitions with, "Lord have mercy"). (Kyrie, eleison). (3x)

Deacon, or Priest:

1. Let us all say with all our soul and with all our mind, let us say.

2. O Lord Almighty, God of our Fathers, we pray to You; hear us, and have mercy.

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

4. Again, we pray for all devout and Orthodox Christians.

5. Again we pray for our Archbishop (Name), Bishop (Name).

6. Again, we pray for our Brethren; the Priests, Hieromonks, Deacons, and Monks, and all our Brotherhood in Christ.

7. Again, let us pray for the blessed memory and eternal rest of the founders of this Holy Church, and for all our Orthodox fathers and brethren who piously lie here and everywhere.

8. Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness, and the remission of sins of the servants of God, and for the parishioners, the council, the subscribers and benefactors of this Holy Church.

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

Ἱερεὺς:

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

Χορός:

Ἄμην.

EYXH

Ἀναγνώστης:

Καταξίωσον, Κύριε, ἐν τῇ ἑσπέρα ταύτῃ, ἀναμαρτήτους φυλαχθῆναι ἡμᾶς. Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς τῶν Πατέρων ἡμῶν, καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας. Ἄμην. Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ.

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

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

(Ὁ Λαὸς κάθεται)

Διάκονος:

Πληρώσωμεν τὴν ἑσπερινὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Χορός:

Κύριε ἐλέησον

Διάκονος:

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

Χορός:

Κύριε ἐλέησον

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

Διάκονος:

1. Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

2. Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Priest:

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

Choir:

Amen.

The EVENING PRAYER

Reader:

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

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

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

(The Faithful sit)

Deacon, or Priest:

Let us complete our evening supplication to the Lord.

Choir:

Lord, have mercy. (Kyrie, eleison).

Deacon, or Priest:

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

Choir:

Lord, have mercy. (Kyrie, eleison).

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

Deacon, or Priest:

1. That this whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

2. For an Angel of peace, a faithful Guide, a guardian of our souls and bodies, let us ask of the Lord.

3. Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

4. Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

5. Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

6. Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

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

Χορός:
Σοί, Κύριε.

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

Χορός:
Ἀμήν.

(Ὁ Λαὸς ἐγείρεται)

Ἱερεὺς:
Εἰρήνη πᾶσι.

Χορός:
Καὶ τῷ Πνεύματί σου.

Διάκονος:
Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνομεν.

Χορός:
Σοὶ Κύριε.

Ἱερεὺς:
Ὁ Θεὸς ἡμῶν, ὁ κλίνας οὐρανοῦς, καὶ καταβάς ἐπὶ σωτηρίᾳ τοῦ γένους τῶν ἀνθρώπων, ἔπιδε ἐπὶ τοὺς δούλους σου καὶ ἐπὶ τὴν κληρονομίαν σου· σοὶ γὰρ τῷ φοβερῷ καὶ φιλοανθρώπῳ κριτῇ οἱ σοὶ δοῦλοι τὰς ἑαυτῶν ἔκλιναν κεφαλὰς, τοὺς δὲ αὐτῶν ὑπέταξαν ἀυχένας, οὐ τὴν ἐξ ἀνθρώπων ἀναμένοντες βοήθειαν, ἀλλὰ τὸ σὸν

3. For the forgiveness and remissions of our sins and transgressions, let us ask of the Lord

4. For things that are good and profitable unto our souls, and for the peace in the world, let us ask of the Lord.

5. That we may complete the remainder of our lives in peace and penitence, let us ask of the Lord.

6. That the end of our lives may be Christian, without pain, blameless and peaceful, and for a good account at the awesome Judgment-seat of Christ, let us ask of the Lord.

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

Choir:
To You, O Lord.

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

Choir:
Amen.

(The Faithful stand)

Priest:
Peace be to all.

Choir:
And to your Spirit.

Deacon, or Priest:
Let us bow our heads to the Lord.

Choir:
To You, O Lord.

Priest: Inaudibly)
O Lord our God, Who bowed the Heavens, and came down for the salvation of mankind, look upon Your servants and Your inheritance; for it is to You, the awesome and Merciful Judge, that they have bowed their heads, and submissively inclined their necks, expecting, not the help from men, but Your mercy, and anticipating salvation

περιμένοντες ἔλεος, καὶ τὴν σὴν ἀπεκδεχόμενοι σωτηρίαν, οὐς διαφύλαξον ἐν παντὶ καιρῷ, καὶ κατὰ τὴν παρούσαν ἐσπέραν, καὶ τὴν ἐπιούσαν νύκτα, ἀπὸ παντός ἐχθροῦ, ἀπὸ πάσης ἀντικειμένης ἐνεργείας διαβολικῆς, καὶ διαλογισμῶν ματαίων, καὶ ἐνθυμήσεων πονηρῶν.

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

Χορός:
Ἄμήν.

Η ΠΟΜΠΗ με τὸν ΕΠΙΤΑΦΙΟΝ

(Ἐνῶ ψάλλονται τὰ ἀπλοστικά ὁ Ἱερεὺς, προπορευομένων τῶν ἐξαπτερύγων, κρατῶν τὼ Ἐπιτάφιον, ἐξέρχεται τοῦ Ἱεροῦ Βήματος, κὶ κάμνει τὸν γῦρον τοῦ Ναοῦ.)

(Ὅλοι γονατίζουν μέχρι τέλους τῆς περιφορᾶς.)

Ἀπόστιχα. ᾠχος β΄.

Ψάλτης:

Ὅτε ἐκ τοῦ ξύλου σὲ νεκρόν, ὁ Ἀριμαθαίας καθεῖλε, τὴν τῶν ἀπάντων ζωὴν, σμύρνη καὶ σινδόνι σὲ Χριστὲ ἐκήδευσεν, καὶ τῷ πόθῳ ἠπείγετο, καρδία, καὶ χεῖλει, σῶμα τὸ ἀκήρατον, σοῦ περιπτύξασθαι, ὅμως συστελλόμενος φόβῳ, χαίρων ἀνεβόα σοί. Δόξα, τῇ συγκαταβάσει σου Φιλάνθρωπε.

Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο.
Ἐνεδλύσατο ὁ Κύριος δύναμιν καὶ περιεζώσατο.

Ὅτε ἐν τῷ τάφῳ τῷ καινῷ, ὑπὲρ τοῦ παντός κατετέθης, ὁ Λυτρωτὴς τοῦ παντός, Ἄδης ὁ παγγέλαστος, ἰδὼν σὲ ἔπτηξεν, οἱ μοχλοὶ συνετρίβησαν, ἐθλάσθησαν πύλαι, μνήματα ἠνοίχθησαν, νεκροὶ ἀνίσταντο, τότε ὁ Ἄδὰμ εὐχαρίστως, χαίρων ἀνεβόα σοί. Δόξα, τῇ συγκαταβάσει σου Φιλάνθρωπε.

Καὶ γὰρ ἐστερέωσε τὴν Οἰκουμένην, ἥτις οὐ σαλευθήσεται.

Ὅτε ἐν τῷ τάφῳ σαρκικῶς, θέλων συνεκλείσθης ὁ φύσει, τῇ τῆς θεότητος, μένων ἀπερίγραφτος, καὶ ἀδιόριστος, τὰ θανάτου ἀπέκλεισας, ταμεῖα καὶ Ἄδου, ἅπαντα ἐκένωσας, Χριστὲ βασιλεία, τότε καὶ τὸ Σάββατον τοῦτο, θείας εὐλογίας καὶ δόξης, καὶ τῆς σῆς λαμπρότητος ἤξιώσας.

from You. Protect them at all times, both during this present evening and the oncoming night, from every adversary, and every operation of the power of the Devil; also, from vain thoughts and evil imaginations.

Priest: (Aloud)

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

Choir:
Amen.

PROCESSION with the EPITAPHIOS

(While the following hymns of praise are being sung, the Clergy form a procession preceded by the Altar Boys, and the Epitaphios of our Lord is reverently carried around the Church to the "Solea". There, the Epitaphios is placed in the prepared flower-bedecked Sepulchre).

(The Congregation kneels until the procession ends).

The APOSTICHA. 2nd Tone.

Chanter:

When Joseph of Arimathea took You, the Life of all, now dead, down from the Cross, he buried You in fine linen, after anointing You with myrrh. He yearned with desire, in heart and lips, to embrace Your pure Body; but, humbly contained by awe, rejoicing, he cried out to You: "Glory to Your condescension, O Merciful God!".

The Lord has reigned, and clothed Himself in comeliness. He has clothed and girded Himself with power.

When You, the Redeemer of all, were placed in a new Tomb for us all, Hades, the respecter of none, crouched when he saw You. The bars were broken, the gates were shattered, the graves were opened, and the dead arose. Then Adam, gratefully rejoicing, cried out to You: "Glory to Your condescension, O Merciful God.

For He has edified the Universe, which cannot be moved.

When You, O Christ, of Your own will, submitted bodily to be closed in the tomb, being by nature of the Godhead, remaining indescribable and limitless, You closed down the chambers of death, and emptied the palaces of Hades. Then, You rendered this Sabbath worthy of blessings and glory, and of Your own splendor.

Τῷ οἴκῳ σου πρέπει ἀγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν.

Ὅτε αἱ δυνάμεις σὲ Χριστέ, πλάνον ὑπ' ἀνόμων ἐώρων, συκοφαντούμενον, ἔφριττον τὴν ἄφατον, μακροθυμίαν σου, καὶ τὸν λίθον τοῦ μνήματος, χερσὶ σφραγισθέντα, αἶς σου τὴν ἀκήρατον, πλευρὰν ἐλόγγευσαν, ὅμως τὴ ἡμῶν σωτηρία, χαίρουσαι ἐβόων σοί. Δόξα, τὴ συγκαταβάσει σου, Φιλάνθρωπε.

Ἦχος πλ. α΄.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἀγίῳ Πνεύματι. Καὶ νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Σὲ τὸν ἀναβαλλόμενον, τὸ φῶς ὡσπερ Ἴμάτιον, καθελῶν Ἰωσήφ ἀπὸ τοῦ ξύλου, σὺν Νικοδήμῳ, καὶ θεωρήσας νεκρὸν γυμνὸν ἄταφον, εὐσυμπάθητον θρῆνον ἀναλαβῶν, ὀδυρόμενος ἔλεγεν. Οἴμοι, γλυκύτατε Ἰησοῦ! ὄν πρὸ μικροῦ ὁ ἥλιος ἐν Σταυρῷ κρεμάμενον θεασάμενος, ζόφον περιεβάλλετο, καὶ ἡ γῆ τῷ φόβῳ ἐκυμαίνετο, καὶ διερρήγγυτο ναοῦ τὸ καταπέτασμα, ἀλλ' ἰδοὺ νῦν βλέπω σε, δι' ἐμὲ ἐκουσίως ὑπελθόντα θάνατον, πῶς σὲ κηδεύσω Θεέ μου; ἢ πῶς σινδόσιν εἰλήσω; ποίαις χερσὶ δὲ προσψάσω, τὸ σὸν ἀκήρα τὸν σῶμα; ἢ ποία ἄσματα μέλψω, τὴ σὴ ἐξόδῳ Οἰκτίριμον; Μεγαλύνω τὰ Πάθη σου, ὑμνολογῶ καὶ τὴν Ταφήν σου, σὺν τῇ Ἀναστάσει, κραυγάζων. Κύριε δόξα σοί.

Ἱερεὺς:

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

Ἀναγνώστης:

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

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἀγίῳ Πνεύματι. Καὶ νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Παναγία Τριάς, ἐλέησον ἡμᾶς. Κύριε, ἰλάσθητι ταῖς ἁμαρτίαις ἡμῶν. Δέσποτα, συγχώρησον τὰς ἀνομίας ἡμῶν. Ἅγιε, ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν, ἕνεκεν τοῦ ὀνόματός σου. Κύριε ἐλέησον (γ).

Holiness becomes Your House, O Lord, forever.

When the Heavenly Powers saw You, O Christ, falsely slandered, by the lawless, as a deceiver, and the stone of the tomb sealed by the hands of those, who pierced Your sacred Side, they shuddered at You ineffable forbearance; yet, rejoicing for our salvation, they cried out to You: "Glory to Your condescension, O Merciful God."

1st Plagal Tone. Tone 5.

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

You Who clothed Yourself with light as a garment, Joseph with Nicodemus, brought down from the Cross, and seeing You dead, naked, and unburied, felt deeply a sympathetic lament, and in grieving said: "Woe to me, sweetest Jesus! Whom, but a short while ago, when the sun beheld You hanging on the Cross, enshrouded itself in darkness, and the earth quaked in fear, and the veil of the Temple was rent asunder. But lo, I now see that You willingly underwent death for my sake. How then shall I array You for burial, my God? Or how shall I wrap You in a shroud? And with what hands can I touch Your sacred Body? Or what dirges shall I chant for Your funeral, O Merciful One? I magnify Your Passion; I praise in hymn Your Burial, with Your Resurrection, crying aloud: Lord, glory to You."

Priest:

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

Reader:

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

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

All-Holy Trinity, have mercy on us; Lord, pardon our sins; Master, forgive our transgressions; O Holy One, visit and heal our infirmities, for Your Name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy. (Kyrie, eleison) (3)

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

Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου,
ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν
οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δός ἡμῖν σήμερον καὶ ἄφεσις ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς
καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ
εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ
πονηροῦ.

Ἱερεὺς:

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

Χορός:

Ἀμήν.

Ἀπολυτικά Ἦχος β'

Ψάλτης:

Ὁ εὐσχήμων Ἰωσήφ, ἀπὸ τοῦ ξύλου καθελὼν τὸ ἄχραντόν
σου Σῶμα, σινδόνι καθαρά, εἰλήσας καὶ ἀρώμασιν, ἐν
μνήματι καινῷ κηδεύσας ἀπέθετο.

Ταῖς Μυροφόροις Γυναιξί, παρὰ τὸ μνήμα ἐπιστάς, ὁ
Ἄγγελος ἐβόα. Τὰ μύρα τοῖς θνητοῖς ὑπάρχει ἀρμόδια,
Χριστός, δὲ διαφθορὰς ἐδείχθη ἀλλότριος.

ΑΠΟΛΥΣΙΣ

Ἱερεὺς:

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

Χορός:

Ἀμήν.

Ἱερεὺς:

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

Ὁ δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν
σωτηρίαν, τὰ φρικτὰ πάθη καὶ τὸν Ζωοποιόν Σταυρόν καὶ
τὴν ἐκούσιον ταφήν σαρκὶ καταδεξάμενος, Χριστὸς ὁ
ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου
καὶ παναμώμου ἁγίας αὐτοῦ Μητρός, δυνάμει τοῦ τιμίου
καὶ ζωοποιοῦ Σταυροῦ, προστασίαις τῶν τιμίων
ἐπουρανίων Δυνάμεων Ἀσωμάτων, ἱκεσίαις τοῦ τιμίου,
ἐνδόξου, προφήτου Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου,
τῶν ἁγίων, ἐνδόξων καὶ πανευφήμων Αποστόλων, τῶν
ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων, τῶν ὁσίων
καὶ θεοφόρων Πατέρων ἡμῶν, (τοῦ Ἁγίου τοῦ Ναοῦ) τῶν

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

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

Priest:

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

Choir:

Amen.

Apolytikia. 2nd Tone.

Chanter:

The noble Joseph taking down from the Cross Your
spotless Body, enwrapped It in clean linen with aromas,
and laid It for burial in a new Tomb.

The Angel, standing by the Tomb cried out to the Myrrh-
bearing women: "The Myrrh is fitting for the dead, but
Christ has shown Himself a stranger to corruption."

The DISMISSAL

Priest:

Wisdom! The One, Who is Blessed, Christ our God, always,
now and ever, and to the Ages of Ages.

Choir:

Amen.

Priest:

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

The One, Who for us men and for our salvation endured
the awful Passion, the Cross, and condescended to
voluntary entombment in the flesh, Christ our true God,
through the intercessions of His most pure and Holy
Mother; the power of the precious and Life-giving Cross;
the protection of the honored Bodiless Powers in Heaven;
the supplication of the honored, glorious Prophet and
Forerunner, John the Baptist; the Holy, glorious, and All-
laudable Apostles; the Holy, glorious, and victorious
Martyrs; our Saintly and God bearing Fathers; the Holy
and righteous divine ancestors Joachim and Anna, (of

ἁγίων καὶ δικαίων θεοπατόρων Ἰωακείμ καὶ Ἴβνης, καὶ πάντων τῶν Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθός καὶ φιλόανθρωπος.

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

Χορός:
Ἀμήν.

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

Saint[{}s] of the day, whom we commemorate), and of all the Saints, have mercy on save us as, a Good, and Loving and Merciful God.

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

Choir:
Amen.

(At the end of the Service, the Faithful very reverently approach the “Solea”, upon which, is a flower bedecked replica of the Holy Sepulchre. After making the sign of the Cross, they kiss the Epitaphios).