

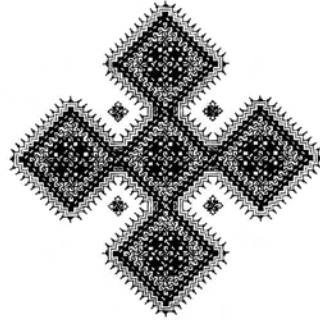
البطخة المقدسة
Holy Pascha

*Order of Holy Week Services in
the Coptic Orthodox Church*

Coptic - English - Arabic

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ΠΧΩΩ ΝΤΕ
ΠΙΠΑΣΧΑ ΕΘΟΥΑΒ



البطخة المقدسة

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the Coptic Orthodox Church

Coptic - English - Arabic

THE HOLY PASCHA

According to the Rites of the Coptic Orthodox Church

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H. H. Pope Shenouda III

قداسة البابا شنودة الثالث

PREFACE

The Holy Week of Pascha is central in the church life. It is a celebration of God the Heavenly Father's love. "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16, NKJV). It is also a living remembrance of our Lord Jesus Christ, "who through the eternal Spirit offered Himself without spot to God" (Heb 9:14, NKJV).

After His resurrection, two of the disciples were traveling to a village called Emmaus. The Lord Jesus Christ appeared and said to them,

"O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. (Luke 24:25-27, NKJV).

Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. (Luke 24:30-31, NKJV).

As the two disciples of Emmaus lived this experience, the faithful worshippers share the same blessings while reading, listening, and studying the Scripture as well as participating in the services and the Eucharist through this Holy Week of Pascha. For these reasons, we thank God the Heavenly Father who has strengthened us to

accomplish this version of the Holy Pascha Book according to the rites of the Coptic Orthodox Church.

This version is unique in many ways; it is the first version to include Coptic, English, and Arabic texts that are readable and coherent easy to understand. We included the Coptic texts for all readings to stress the importance of keeping the Coptic Language alive in our churches. The Coptic Language plays a curical role in maintaing our church traditions and remembering our rich heritage.

This is the first version to include a contemporary and elegant English and Arabic translations that are most often quoted by our beloved father H.H. Pope Shenouda III and all the clergy of the Coptic Orthodox Church.

To allow greater understanding of the English readings, Bible texts were taken from the New King James Version. Commentaries and homilies were also revised to reflect the modern English language as opposed to the use of the outdated Old English that only hinders the reader from understanding and worshipping.

Great care has also been given to include all prophesies and homilies that were often neglected in past English versions. This was done by using both the Coptic and Arabic books published by the Late H.G. Bishop Athanasius in the diocese of Bani-Suef in 1941 as the main references.

The use of a reader-friendly layout and different colors in this book make it more attractive and preferable for use.

As we are pleased to present this book, we wish to thank those who labored to make it possible. May God reward them with heavenly gifts. We hope that you find this edition a valuable resource throughout the Holy Week of Pascha and we pray that God may use this humble effort for the glory of His holy name through the intercessions of

St. Mary, the holy mother of God and with the prayers of St. Mark the Evangelist, H.H. Pope Shenouda III, the metropolitans, the bishops, the hegumens, the priests and all the clergy of the Coptic Orthodox Church.

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THE HOLY PASCHA OF PALM SUNDAY

البطخة المقدسة يوم احد الشعانين



The Ninth Hour of Palm Sunday

ἑρῖνοι ἵτε Ιερεμιας Κεφ ᾠ : ᾠ - Δ

Ἐβόλθεν ἑρῖνοι ἵτε Ιερεμιας πῖπροφητης: ἔρεπερ μον ἔθοταβ ὡπι νεμαν ἄμην ερξω
ἄμος.

Δσῶπι Δε μενεσα ἑροτερ ἕμαλωτενιν ἄπιεῶ ογορ Ἰλῆμ ἵτοτῶορσ αφρευσι ἵξε
Ιερεμιας αφριμι ογορ αφερζηβ ἄπαι ζηβι ἔχεν Ἰλῆμ ογορ περεϋ χε Πωσας ζευσι
ἄμαγατς ἵξε τβακι θετοῶ ἄμηνῶ ἔασηρ ἄφρητ ἵτοτχηρα θετοῶ ζεν νιεθνοσ
θετοι ἵαρχων ἑνιχωρα αῶπι ερξωτ.

Ζεν οτιρμι αφριμι ζεν πιεχωρς : ογορ νεσερμωοῖ ἄτῶοτο ἔχεν νεσοροσι. ἕῶοπ αν
ἵξε φηεθα τνομτ νας ἔβολ ζεν νηεθμει ἄμος τηροτ : ογον ταρ νιβεν εθμει ἄμος
αῶοῶς : αῶοπι νας ἵζανζαχι.

Δυοῶτες ἡφλοῦδα ἐβόλ εἶβε Περθεβιο νευ εἶβε πᾶλαι ἵτε τεμετβωκ: αςρευσι
δεν νιεθνος ογορ ἠπερξεῦτον : ογον νιβεν ἐτῶσι ἵνωσ αῖταρος δεν ἠμη†
ἵνηετσοχρεῦ ἠμος.

Πιωιτ ἵτε Cιων ερμηβι χε ἠμων πεθνηοῦ ἐρρη ἐπιπαι : νεσπῆλη τηρον σετακνοῦτ.

Πεσοηβ σεμαρομ : νεσπαρθενος σεβωρεμ ἵνωοῦ ογορ ἵθος εῦβον ἵδρη ἵδητς.

Οῦοῦ ἵτῆριας εἶοταβ πεννοῦ† ψα ἐνεε νευ ψα ἐνεε ἵτε νιῆνεε τηρον: ἠμην.

Lamentations 1:1-4

- :

A reading from the Lamentations of Jeremiah
the Prophet may his blessings be with us,
Amen.

It came to pass after the captivity of Israel
and the destruction of Jerusalem that
Jeremiah wept on Jerusalem and said:
How lonely sits the city That was full of
people! How like a widow is she, Who was
great among the nations! The princess

" :

The Ninth Hour of Palm Sunday

among the provinces Has become a slave!
She weeps bitterly in the night, Her tears
are on her cheeks; Among all her lovers
She has none to comfort her. All her
friends have dealt treacherously with her;
They have become her enemies.

Judah has gone into captivity, Under
affliction and hard servitude; She dwells
among the nations, She finds no rest; All
her persecutors overtake her in dire straits.

The roads to Zion mourn Because no one
comes to the set feasts. All her gates are
desolate; Her priests sigh, Her virgins are
afflicted, And she is in bitterness.

**Glory be to the Holy Trinity our God unto
the age of all ages, Amen.**

Софонias Κεφ̄ ̄ς̄ : ia - κ

Ἐβoλθεν Софонias π̄π̄ροφ̄ητις: ἐρεπεϋ̄μοϋ̄ ἔ̄θοταβ̄ ψ̄ωπι νεῡᾱλη̄λη̄νη̄ εϋ̄χ̄ω̄ ἕ̄μοc.

Παῑ νη̄ε̄τε̄ Π̄βοic̄ χ̄ω̄ ἕ̄μοc : χ̄ε̄ δ̄εν̄ πιc̄ηοϋ̄ ἔ̄τε̄μᾱϣ̄ τ̄η̄ᾱω̄λῑ ἔ̄βολ̄χαρο̄
ἵ̄νη̄με̄τ̄ρεϋ̄τ̄ω̄ω̄ ἵ̄τε̄ πεϋ̄ω̄ω̄ : ο̄τοc̄ ἵ̄νε̄ο̄ταc̄ τοϋ̄τ̄ χ̄ε̄ ἔ̄χε̄ με̄τ̄δ̄ε̄ρο̄τω̄ ἔ̄χ̄εν̄ πᾱτω̄οϋ̄
ἔ̄οϣ̄. Ο̄τοc̄ τ̄η̄αc̄ω̄χ̄π̄ ν̄δ̄ρη̄ ἵ̄δ̄η̄τ̄ ἵ̄νο̄τ̄λαoc̄ ἵ̄ρεϋ̄ρᾱϣ̄ω̄ ο̄τοc̄ εϋ̄θ̄ε̄β̄η̄ο̄ν̄τ̄ : ο̄τοc̄ ε̄ε̄ρ̄ε̄ω̄τ̄
δ̄ᾱτ̄η̄ ἕ̄Π̄βοic̄ ἵ̄χε̄ ν̄ic̄ω̄χ̄π̄ ἵ̄τε̄ π̄ic̄ρᾱη̄λ̄ ο̄τοc̄ ἵ̄νη̄ο̄ν̄η̄ρῑ ἵ̄νο̄ν̄δῑ ἵ̄χ̄ο̄nc̄ οϣ̄̄ Δ̄ε̄ ἵ̄νη̄ο̄ν̄τ̄ᾱχῑ
ἵ̄η̄ᾱνη̄με̄τ̄ε̄ϕ̄λη̄οϣ̄ ο̄τοc̄ ἵ̄νη̄ο̄ν̄τ̄ῑμ̄ῑ ἵ̄νο̄τ̄λαc̄ η̄χ̄ροϋ̄ δ̄εν̄ ρ̄ω̄οϣ̄ : χ̄ε̄ ο̄ν̄η̄ ἵ̄θ̄ω̄οϣ̄ ε̄τ̄ε̄μο̄νη̄
ο̄τοc̄ ε̄τε̄η̄κο̄τ̄ ο̄τοc̄ ἵ̄νεϋ̄ω̄ω̄πῑ ἵ̄χε̄ φ̄η̄ε̄θ̄η̄ᾱτ̄ε̄ο̄τ̄ κ̄ω̄οϣ̄.

Ρ̄ᾱω̄ῑ τ̄ω̄ε̄ρῑ ἵ̄c̄ω̄νη̄ : θ̄ε̄λη̄η̄λ̄ π̄ic̄ρᾱη̄λ̄ ο̄ν̄η̄οϋ̄ ο̄τοc̄ ε̄ρο̄το̄τ̄ ἔ̄βολ̄ δ̄εν̄ πε̄ρ̄η̄τ̄ τη̄ρc̄ τ̄ω̄ε̄ρῑ
ἵ̄η̄ε̄ρο̄ν̄τ̄ᾱλη̄μ̄ῑ : ᾱϋ̄ω̄λῑ τ̄αρ̄ ἵ̄χε̄ Π̄βοic̄ ἵ̄νη̄ε̄ἵ̄νη̄ο̄nc̄ ᾱϋ̄c̄ο̄τ̄ ἔ̄βολ̄ δ̄εν̄ ν̄ε̄ν̄χ̄ῑχ̄ ἵ̄νε̄χ̄ᾱχῑ :
ϋ̄νη̄ε̄ρο̄πο̄ ἵ̄χε̄ Π̄βοic̄ δ̄εν̄ τε̄κ̄ω̄η̄τ̄ π̄ic̄ρᾱη̄λ̄ : ἵ̄νη̄ε̄κ̄η̄ᾱϣ̄ ε̄λ̄ᾱνη̄πε̄τ̄ε̄ω̄οϣ̄ χ̄ε̄. δ̄εν̄ πιc̄ηοϋ̄
Δ̄ε̄ ἔ̄τε̄μᾱϣ̄ εϋ̄ε̄χοc̄ ἵ̄χε̄ Π̄βοic̄ ἵ̄η̄ε̄ρο̄ν̄τ̄ᾱλη̄μ̄ῑ χ̄ε̄ χ̄ε̄ῡνο̄μ̄ε̄τ̄ c̄ω̄νη̄ ἕ̄πε̄νη̄ο̄ρ̄οϣ̄ β̄ω̄λ̄ ε̄βολ̄
ἵ̄χε̄ ν̄ε̄χ̄ῑχ̄ : Π̄βοic̄ πε̄νο̄ν̄τ̄ ο̄ν̄τ̄ω̄ρ̄ πε̄ ν̄δ̄ρη̄ ἵ̄δ̄η̄τ̄ : ϋ̄νη̄ᾱ το̄ν̄τ̄ο̄ εϋ̄ε̄ἵ̄νη̄ ἵ̄νη̄ο̄ν̄η̄οϋ̄ ε̄ρ̄η̄ῑ ἔ̄χ̄ω̄
ο̄τοc̄ εϋ̄ε̄ᾱῑτ̄ ἕ̄β̄ε̄ρῑ δ̄εν̄ τεϋ̄ᾱτ̄ᾱπη̄ ο̄τοc̄ εϋ̄ε̄ο̄ν̄η̄οϋ̄ ἕ̄μοϋ̄ ε̄ρ̄η̄ῑ ἔ̄χ̄ω̄ δ̄εν̄ ο̄ν̄ρ̄ω̄ο̄ν̄τ̄εϋ̄
ἕ̄φ̄η̄τ̄ δ̄εν̄ ο̄ν̄ε̄ε̄ο̄οϣ̄ ἵ̄ψ̄ᾱῑ.

The Ninth Hour of Palm Sunday

Ουοζ ειεωοτ† ηηετδουδευ ητεοτοζ ηηη πεταρβι ηοτρωωυ ερρη εχοζ : ζηππε ανοκ
†ηαιρι ηδη† εοβη† δειν πιχοτ ετεμματ πεξε Πβοι ουοζ †ηατοτχο
ηηεταττζεμκοζ : ουοζ ηηετατττς εβολ †ηαωοπε εροι ουοζ †ηακατ ετρωοτρωοτ
ετοι ηονοματοζ δειν ηκαζι τηρτ. Ουοζ ερεδωπι δειν πιχοτ ετεμματ εωωπι
αωωανερπεθηανετ ηωτεν ηευ δειν πιχοτ ζοταν αωωανωεπηηνοτ εροι οηη
†ηα†ηηηνοτ ερετενοι ηονοματοζ ουοζ ηωοτρωοτ δειν ηηλαο τηροτ ητε ηκαζι δειν
ηηηηοηηταοηο ητετενεχμαλωια ηπετενηο πεξε Πβοις.

Οτωοτ η†ητριας εοοταβ πεηηνοτ† ωα εηεζ ηευ ωα εηεζ ητε ηιεηεζ τηροτ: αμην.

Zephaniah 3:11-20

- :

A reading from Zephaniah the Prophet, may his blessing be with us, Amen.

The Lord says: "In that day you shall not be shamed for any of your deeds In which you transgress against Me; For then I will take away from your midst Those who rejoice in your pride, And you shall no

":

longer be haughty In My holy mountain. I will leave in your midst A meek and humble people, And they shall trust in the name of the Lord. The remnant of Israel shall do no unrighteousness And speak no lies, Nor shall a deceitful tongue be found in their mouth; For they shall feed their flocks and lie down, And no one shall make them afraid."

Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all your heart, O daughter of Jerusalem! The Lord has taken away your judgments, He has cast out your enemy. The King of Israel, the Lord, is in your midst; You shall see disaster no more. In that day it shall be said to Jerusalem: "Do not fear; Zion, let not your hands be weak. The Lord your God in your midst, The Mighty One, will save; He will rejoice over you with gladness, He

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The Ninth Hour of Palm Sunday

will quiet you with His love, He will rejoice over you with singing.”

“I will gather those who sorrow over the appointed assembly, Who are among you, To whom its reproach is a burden. Behold, at that time I will deal with all who afflict you; I will save the lame, And gather those who were driven out; I will appoint them for praise and fame In every land where they were put to shame. At that time I will bring you back, Even at the time I gather you; For I will give you fame and praise Among all the peoples of the earth, When I return your captives before your eyes,” Says the Lord.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: “Thine is the Power...” on
page A5.

" ... " :

Ψαλμος Η : Β̄ ΝΕΩ̄ Σ̄

Έβωλθεν ρωογ̄ ἰεζανκογ̄χι ἰὰ λωσ̄ : νεμ̄ νηεθουεβ̄ι ακεβτε̄ πις̄μογ̄ : Π̄οτ̄ πενοτ̄
ἠφρη†̄ ἰογ̄ ἠφρη†̄ : ακωωπῑ ἰνε̄ πεκραν̄ εζεῑ ἰκαζῑ τηρε†̄. ἄλ.

Psalm 8:21 :

From the Psalms of David the Prophet, may
his blessing be with us, Amen.

Out of the mouth of babes and nursing
infants You have ordained strength, O
Lord, our Lord, How excellent is Your
name in all the earth. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΑΤΘΕΟΝ Κεφ κ'α : ι - ιζ

Ουοζ εταϋι εδονη ελνημ ασιονμεν ηνε τβακι τηρς ενω υμοσ χε νιμ πε φαι.

Πιμωυ δε να ενω υμοσ χε φαι πε πιπροφητησ Ιησ πιρεμνα ζαρεθ ητε τσαλιλι :

Ουοζ αφωεναϋ ηνε Ιησ εδονη επιερφει ουοζ αφηιοη εβολ ηνοτονιβεν εττ εβολθεν πιερφει νεμ νηετωωπ ουοζ ητραπεζα ητε νιρεφερκερμα αφφονχορ νεμ νικαθεδρα ητε ηηεττβρωπι εβολ.

Ουοζ πεχαϋνωσ χε εδδνηοττ χε Πανη ενεμοττ εροϋ χε οηηι υπροσερχη ηωωτην δε τετενιρι υμοϋ υμανχωπ νconi. Ουοζ εταη γαρϋ ηνε ζανβελλετ νεμ ζανδ'αλετ ζεν πιερφει ουοζ αφερφαδρι ερωσ. Εταηνατ δε ηνε νιαρχηερετς νεμ νικαδ ηνιωφηρι εταϋαιτορ νεμ νιαλωσ ητωϋ εβολ ζεν πιερφει ενω υμοσ χε ωσαννα πωηρι ηδανιδ αρχρευρευ.

Ουοζ πεχωσ ναϋ χε κωτεμ αν χε οηπετε ναι χω υμοϋ : Ιησ δε πεχαϋνωσ χε σε υπετενωϋ ενεζ ζεν νιγραφη χε εβολθεν ρωσ ηζανκοτχι ηδλωσ ηνεμ νηεθορευδι ακσεβτε πιςμοσ. Ουοζ εταρχατ αφι σαβολ ητβακι εβηθαηια ουοζ αφηκοτ υματ :

Οτωϋτ υπιερασσελιον εστ.

Matthew 21:10-17

A reading from the Holy Gospel according to Saint Matthew.

And when He had come into Jerusalem, all the city was moved, saying, "Who is this?" So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'" Then the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and scribes saw the wonderful things that He did, and the

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The Ninth Hour of Palm Sunday

children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, 'Out of the mouth of babes and nursing infants You have perfected praise'?" Then He left them and went out of the city to Bethany, and He lodged there.

**Bow down before the Holy Gospel.
Glory be to God forever.**

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The Eleventh Hour of Palm Sunday

Ἡσαΐας Κεφ ᾠη : ἰβ - βλ

Ἐβόλθεν Ἡσαΐας πῖπροφῆτης: ἔρεπερςμόν ἔθοραβ ὡπι νεμαν ἄμην ερξω ἴμος.

Ὡτεμ ἔροι ἰακωβ οτος πῖσλ ἔτμοντ ἔροϋ ἄνοκ πε πῖορπ οτος ἄνοκ οη πε πῖωλένεε. Οτος ταχῖα θεῖτασρῖεντ ἴπικαζι οτος ταοῖναμ θεῖτασταρρε ἔφε. τῖναμοντ ἔρωτ τηροτ ἵσεοζι ἔρατοτ ερσοπ. Οτος εἰῑωοντ ἔδοῖν τηροτ ἵσεωτεμ ἔνηεθναζω κωοτ ἴπαῖρητ ἄριεμἴμοκ ἀῖρι ἴπεκοῖωϋ ἔχεν Ἰβαβῖλων ἔωλι ἴπῖροζ ἵνῖχαλλεοε.

Ἄνοκ αῖαζι ἄνοκ αῖμοντ αῖενϋ οτος αῖωοῖτεν ἴπερμωῖτ ζωντ ἔροι ἔρετεν ἔωτεμ ἔναι νεταζοτοτ ἀν ἰσθεν ὡορπ ζεν οῖπετρηπ οῖδε ζεν οῖμα ἵτε πκαζι ερῖο ἵχακι ναῖ ἴματ πεἄῖνα ὡπι :

τῖνοτ Ἰσοε πεταϋ οῖορπτ νεμ περῖπνα. Φαι πε ἴφρητ ἔτερξωμοε ἵχε φηεθνοεμ ἴμοκ Ἰσοε πεθοραβ ἴπῖσλ. Ἄνοκ πε Φτ αῖτσαβοκ εορεκχιμῖ ἴπιμωῖτ ἔτεκναμωῖ

The Eleventh Hour of Palm Sunday

ζιωτq. Ονοz ενε ακωτεu ενα εντολη ναρε τεκzιρηνη ναερ uφρη† uφιαρο ονοz τεκ
μεωμη uφρη† ηνιzκωι ητεφιοι. Ονοz πεκzροz ναερ uφρη† uπκω ονοz ηκωηρι
ητε τεκνεzi uφρη† uπιρησι ητε ηκαzi. †νοz οτη ηναzοτκ εβολ : οzδε ηνεzτακο
ηζε πεκραν uπαμθο εβολ.

Δμοz εβολ ζεν Βαβzλων εκφη† εβολ ζεν ηγχαλλδεοc. Χω uπδρωz uποημοz ονοz
φαι μαροzοθμεz λzοz γααρηηz uπκαzi λzοc zε λΠοc νοzεu uπεzβωκ ηκωβ.

Ονοz οη αργαηιβι zηπzαγε εφεινι uπιωοz ηωοz εφεινι εβολ ζεν †πετρα οηον
οηπετρα ναφωzi ητεzγωο εβολ ηζε οηωοz ητεzω ηζε ηλαοc uμον ραzι γοη
ηηιαζεβηc πεzε Ποc :

Οzωοz η†τριαc εθοzαβ πεηνοz† γα ενεz ηεu γα ενεz ητε ηιενεz τηροz: αμην.

Isaiah 48:12-22

- :

A reading from Isaiah the Prophet may his
blessings be with us Amen.

“Listen to Me, O Jacob, And Israel, My
called: I am He, I am the First, I am also
the Last. Indeed My hand has laid the

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foundation of the earth, And My right hand has stretched out the heavens; When I call to them, They stand up together." All of you, assemble yourselves, and hear! Who among them has declared these things? The Lord loves him; He shall do His pleasure on Babylon, And His arm shall be against the Chaldeans.

I, even I, have spoken; Yes, I have called him, I have brought him, and his way will prosper." Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I was there. And now the Lord God and His Spirit Have sent Me."

Thus says the Lord, your Redeemer, The Holy One of Israel: "I am the Lord your God, Who teaches you to profit, Who leads you by the way you should go. Oh, that you had heeded My commandments! Then

The Eleventh Hour of Palm Sunday

your peace would have been like a river,
And your righteousness like the waves of
the sea. Your descendants also would have
been like the sand, And the offspring of
your body like the grains of sand; His
name would not have been cut off Nor
destroyed from before Me."

Go forth from Babylon! Flee from the
Chaldeans! With a voice of singing,
Declare, proclaim this, Utter it to the end
of the earth; Say, "The Lord has redeemed
His servant Jacob!"

And they did not thirst When He led them
through the deserts; He caused the waters
to flow from the rock for them; He also
split the rock, and the waters gushed out."
There is no peace," says the Lord, "for the
wicked."

**Glory be to the Holy Trinity our God unto
the age of all ages, Amen.**

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Παοῦ Κεφ ᾠ : Β - Η

Ἐβολθεν Παοῦ πῖροφῆτης: ἔρεπερῶμοῦ ἔθοταβ ὡπι νεμαν ἄμην εφῶ ἄμοσ.

Οῦνοῦτ ἵρεφχορ οῦορ ἵρεφῖ ἄπῶκῶ πε Πῶσ : ἄεν οῦμβον ἕναβι ἄπῶκῶ ἵξε Πῶσ ἄεν
νηετφορβη ὄορ ἵθορ εφῆωτ ἵνεφχασι ἔβολ. Πῶσ οῦρεφῶοῦ ἵζητ πε οῦορ οῦνηκῶτ
τε τεφχομ πρεφερνοβι ἵνεφτοῦβοῦ : Πῶσ εφῄει οῦἄε οῦορ εφῄει οῦμονμει ἵξε
πεφμωιτ οῦορ ἄανῆπι νεφῶωιτ ἵτε νεφῶλαῦτ.

Εφῆμβον εφῆομ οῦορ εφῶωοι μμοφ οῦορ νηαρῶοῦ τηροῦ εφῆωφ μμωοῦ ἄσερκοῦχι
ἵξε ἔβασαν νεμ πικαρμελορ οῦορ νηετφορι εβολ ἵτε πῖλιβανορ ἄτμοῦνηκ.
Ἄτμονμει ἵξε νητῶοῦ εβολῶμοφ οῦορ ἄκμμι ἵξε νηκαλαμφῶοῦ οῦορ ἄφκῶλ ἵξε
ἵκασι εβολῶα πεφρο μαι νιβεν νεμ νητηροῦ ετῶοπ ἵἄητοῦ : Μμ εθναῶοῦ ερατφ
εβολῶα ἵρο ἄπεφχῶοιτ οῦορ νημ εθναῶτ οῦβηφ ἄεν πῖμβον ἵτε πεφχῶοιτ : πεφῖμβον
εφναβῶλ ἵἄαναρχῶοι εβολ οῦορ νηετφρα ἄτμονμει εβολ ἄμοφ.

Οῦχρσ πε Πῶσ ἵνηετχοῦωτ εβολ ἄἄωφ ἄεν ἵεροοῦ νοῦροχρεχ : οῦορ εφῶοῦνη
ἵνηετερροῦτ ἄετφρη : Οῦορ ἄεν οῦκατακλῆμορ ἵτε οῦχμμοῦφ εφῖρι ἵνοῦχωκ
ἵνηετῶοῦ μμωοῦ εχῶφ : νεμ νεφχασι εφῆοχι ἵῆωοῦ ἵξε οῦχακι.

Οῦῶοῦ ἵτῖριαρ εθῶταβ πεννοῦτ ὡἄ ἔνερ νεμ ὡἄ ἔνερ ἵτε νῆερερ τηροῦ: ἄμην.

Nahum 1:2-8

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**A reading from the Nahum the Prophet may
his blessings be with us Amen.**

God is jealous, and the Lord avenges; The
Lord avenges and is furious. The Lord will
take vengeance on His adversaries, And
He reserves wrath for His enemies; The
Lord is slow to anger and great in power,
And will not at all acquit the wicked. The
Lord has His way In the whirlwind and in
the storm, And the clouds are the dust of
His feet.

He rebukes the sea and makes it dry, And
dries up all the rivers. Bashan and Carmel
wither, And the flower of Lebanon wilts.
The mountains quake before Him, The
hills melt, And the earth heaves at His
presence, Yes, the world and all who dwell
in it. Who can stand before His

indignation? And who can endure the fierceness of His anger? His fury is poured out like fire, And the rocks are thrown down by Him.

The Lord is good, A stronghold in the day of trouble; And He knows those who trust in Him. But with an overflowing flood He will make an utter end of its place, And darkness will pursue His enemies.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"... " :

The Eleventh Hour of Palm Sunday

Ψαλμος κα̅ κα̅ νεω̅ κβ̅

Εἰσαξι ὑπεκραν θατοτοῦ ἡνασνηοῦ : εἰς ἐμοῦ εροκ θεν θμη† ἡτεκκλησια
νηετεροσ† θατῆν ὑποσ̅ ἰμοῦ εροϋ : μαῶοῦ ναϋ π̅χροϋ τηρεϋ ἡιακωβ : μαρεϋερω†
θατεϋρη ἡχεπεχροϋ τηρεϋ ὑπίσλ̅ : ἀλ̅

Psalm 22:22-23

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From the Psalms of David the Prophet, may
his blessing be with us, Amen.

I will declare Your name to My brethren;
In the midst of the assembly I will praise
You. You who fear the Lord, praise Him!
All you descendants of Jacob, glorify Him,
And fear Him, all you offspring of Israel!
Alleluia.

ΕΓΓΑΣΤΕΛΙΟΝ ΚΑΤΑ ΠΑΤΘΕΟΝ ΚΕΦ Κ : Κ - ΚΗ

Ποτε ασι ζαροϋ ἵχε ἄματ ἵπηνωρη ἵζεβεδωο νεμ νεϋρη εσοτωϋτ ἄμοϋ οτοϋ
εσερετιν ἄμοϋ ἵνοτρωβ. Ἰθοϋ δε πεχαϋ ναο χε οτ πε ετεοταϋϋ πεχαο ναϋ χε ἄχοο
ζινα ἵτε ναϋρη σἵνατ ἵτε οταἱ ἄμωοτ ζευσι σατεκοἵναμ νεμ οταἱ σατεκχαβἵ
ἵρη ἵεν τεκμετοτρο : Δυεροτῶ ἵχε Ἰησ πεχαϋ χε ἵτετενεμ αν χε ἄρετενερετιν
εθεοτ οτον ϋχομ ἄμωτεν εοε παφοτ εἵνασοϋ οτοϋ πιωμ εἵναωμ ἄμοϋ
ερετενεμς ἄνοτ πεχωοτ : ναϋ χε οτον ϋχομ ἄμωο.

Οτοϋ πεχαϋ νωοτ ἵχε Ἰησ χε παφοτ μεν ερετενεσοϋ οτοϋ πιωμ τετεἵναωμ
μωϋ εζευσι δε σαταοἵναμ νεμ ταχαβἵ φω αν πε ετηϋ αλλα φανη πε ετα παωτ
ετ ἵεν νιφοτι σεβτωτϋ νωοτ : Ἐταρωτεμ δε ἵχε πικεμἵτ ἄμαθηοις ἀρχρευρεμ
εθε πιον σἵνατ : Ἰησ δε αϋμοτἵ ερωοτ πεχαϋ νωοτ χε τετενεμ χε νιαρχων ἵτε
νιεθοο πετοι ἵσοτ ερωοτ οτοϋ νοκενιϋτἵ ετοι ἵερϋϋϋ εχωοτ.

Παρητἵ δε αν πεθαϋωπ ἵεν ἄνοτ αλλα φηεοτωϋ εερνιϋτἵ δεἱ ἄνοτ
εϋεερδιακων κωτεν : Οτοϋ φηεοτωϋ εερζογιτ ἵεν ἄνοτ εϋεερβωκ κωτεν :
Ἰφρητἵ ζωϋ ἄπωρη ἄφρωμ νεταϋ αν εθορωεμϋητεϋ αλλα εϋεμϋ οτοϋ εἵ
ἵτεϋφρϋχη ἵσωτ εχεν οτωμϋ.

Matthew 20:20-28

A chapter according to Saint Matthew, may his blessings be with us, Amen.

Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him. And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom." But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able."

So He said to them, "You will indeed

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drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father." And when the ten heard it, they were greatly displeased with the two brothers. But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.

Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave-- just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Bow down before the Holy Gospel.

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The Eleventh Hour of Palm Sunday

Glory be to God forever.

Commentary

The Commentary of The Eleventh Hour of Sunday of Holy Pascha, may its blessings be with us all. Amen.

In the minds of the antagonizing Jews, our Lord and Savior Jesus Christ was surrounded by people, troops, soldiers and warriors, similar to the kings of this world. These were the thoughts of the mother of John and Jacob, sons of Zebedee. She came to our Savior while He was surrounded by the people and His disciples. She worshipped Him with her sons and said, "Grant that my two sons may sit, one on Your right hand, and the other on Your left, in Your kingdom."

Hear then what the merciful and most compassionate Lord, who desires salvation for the whole world, said, "Are you able to drink of the cup that I shall drink of and be baptized with the baptism that I am baptized with?" They said to Him, "We are able." He answered them, "You will indeed be able to, but to sit at My right hand and at My left is not Mine to give. It shall be given to those chosen by My omnipresent Father." The two brothers were quiet when they heard these words and departed because of the magnitude of His glory.

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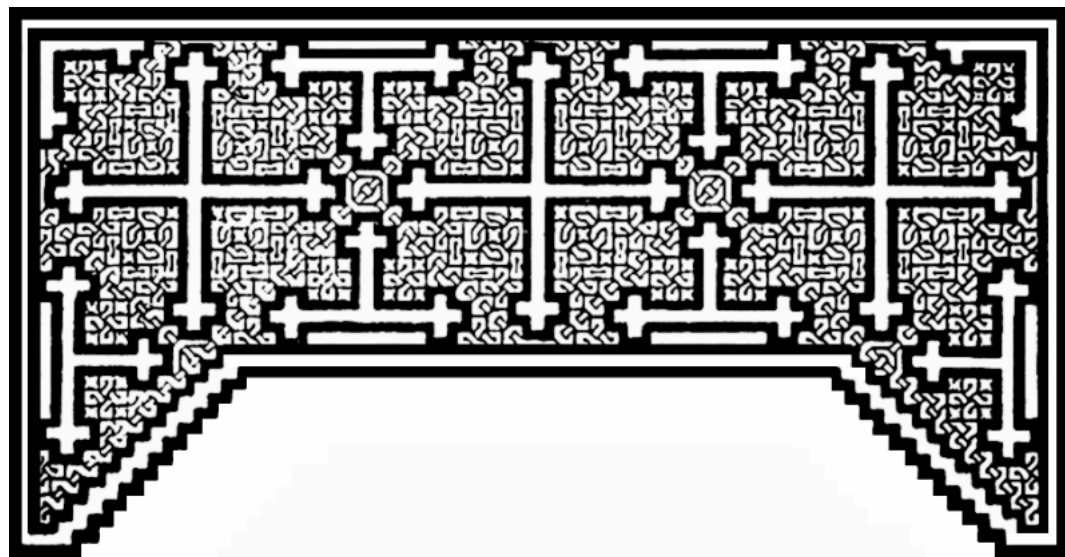
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First Hour of Eve of Monday

Софонιας Κεφ̄ ᾱ : Β̄ - ιβ̄

Ἐβόλθεν Софонιας π̄προφήτης: ἐρεπεϋ̄μον̄ ἔθογαβ̄ ὡπι νευαν̄ ἄμην̄ εϋ̄ρω ἄμος.
Βεν̄ ογμοτικ̄ μαρεμ̄οτικ̄ εβोल̄ ρ̄χεν̄ π̄ρο ἄπ̄καρῑ πεχε̄ Π̄ο̄ς : Μαρεμ̄οτικ̄ ἵχε̄
ογρωμ̄ νεῡ ογτεβ̄νη : Μαρογμοτικ̄ ἵχε̄ νιζαλᾱ† ἵτε̄ τ̄φε̄ νεῡ νιτεβ̄τ̄ ἵτε̄ φ̄ιομ̄ ογορ̄
εϋ̄ρω̄νι ἵχε̄ νιὰςβ̄ης ογορ̄ †ναω̄λι ἵνῑ ἄνομος̄ ἔβोल̄ριχεν̄ π̄ρο ἄπ̄καρῑ πεχε̄ Π̄ο̄ς :
Ογορ̄ †νασογ̄τεν̄ ταχιχ̄ εβोल̄ εχεν̄ Ιοῡδᾱ νεῡ εχεν̄ ογο̄ν̄ νιβεν̄ εγ̄ωπ̄ δ̄εν̄ Ἰλ̄ημ̄ :
ογορ̄ †ναω̄λι εβोल̄ δ̄εν̄ παιμᾱ ἵνῑραν̄ ἵτε̄ †βααλ̄ νεῡ νιραν̄ ἵτε̄ νιογ̄ηβ̄. Νεῡ
νιηθο̄ωγ̄τ̄ ἔχεν̄ νιχε̄νε̄φωρ̄ ἵ†στ̄ρᾱ τ̄ι ἵτε̄ τ̄φε̄ : νεῡ νιητωρ̄κ̄ ἔ̄ρεν̄ Μολοχ̄ π̄ογ̄ρο
: Νεῡ νιητρ̄κι ἄμω̄ν̄ ἔβολ̄ρᾱ Π̄ο̄ς : νεῡ νιη̄τε̄ ἄπογ̄κω† ἵσᾱ Π̄ο̄ς : νεῡ νιη̄τε̄
ἵςεγ̄ωπ̄ ἄΠ̄ο̄ς ἔρω̄σ̄ αν̄ : Ἀρῑσο† δ̄ᾱτην̄ ἄΠ̄ο̄ς Φ†χε̄ ογ̄νῑ ὑ̄δ̄εν̄τ̄ ἵχε̄ π̄̄ε̄ρο̄σ̄ ἄΠ̄ο̄ς
: χε̄ αϋ̄σοβ̄† ἄπεϋ̄ρωγ̄ωγ̄ωγ̄ωγ̄ι ἵχε̄ Π̄ο̄ς ογορ̄ αϋ̄τογ̄βο̄ ἵνῑη̄τε̄ᾱρ̄εμ̄ ἵταϋ̄. Ογορ̄
ε̄ε̄γ̄ωπι δ̄εν̄ π̄̄ε̄ρο̄σ̄τ̄ ἄπ̄ρωγ̄ωγ̄ωγ̄ωγ̄ι ἄΠ̄ο̄ς ε̄ῑε̄β̄ἄπ̄ωγ̄ωγ̄ εχεν̄ νιαρ̄χω̄ν̄ : νεῡ ἔχεν̄

ΠΗΙ ἄποτρο : ΝΕΜ ΕΧΕΝ ΟΥΟΝ ΝΙΒΕΝ ἔτε ΝΙΒΩΟ Νΰενεοι τοι ζωτοϋ : Ουοϋ ϋναδι ἄπΰωϋ
ΕΧΕΝ ΟΥΟΝ ΝΙΒΕΝ ΕΤΘΕΝ ΟΥΩΝϋ ἔβολ ΕΧΕΝ ΝΠΥΓΗ ΕΤΑΒΟΛ : ΘΕΝ ΠΙΕϋΟΟΥ ΕΤΕῦμαϋ
ΝΗΕΘΜΟϋ ἄΠΗ ἄΠΟϋ ποτηνοϋ ἄμετῖνϋονο ΝΕΜ χροϋ : Ουοϋ εεϋωπι ΘΕΝ ΠΙΕϋΟΟΥ
ΕΤΕῦμαϋ ΠΕΧΕ ΠΟϋ ἄΧΕ ΟΥϋΗ ἄδρωοϋ ΙΧΕΝ ϋΠΥΓΗ ἄΤΕΝΗΕΤ ΘΕΛΘΩΛ : ΝΕΜ
ΟΥἔϋΛΗΛΟῖ ἔΧΕΝ ϋμαρϋνοϋϋ : ΝΕΜ ΟΥΝΗϋϋ ἄδολθελ ΙΧΕΝ ΝΙΘΑΛ. ΔΡΙϋΗΒΙ
ΘΗΕΤϋοΠ ΘΕΝ ΝΗ ἔταϋϋεϋωϋϋ : ΧΕ Αϋβῖμοϋ ἄΧΕ Φῆλοο ΤΗΡϋ ἄΧΑΝΑΑΝ : Αϋϋωϋ
ἔΒΟΛ ἄΧΕ ΟΥΟΝ ΝΙΒΕΝ ΕΤῖΙϋ ἄμωοϋ ΘΕΝ ΠῆΑΤ : Ουοϋ εεϋωπι ΘΕΝ ΠΙΕϋΟΟΥ ΕΤΕῦμαϋ
ϋΝΑΘΟΤΘΕΤ ἄΠῆΜ ἄΝ ΟΥΘΗΒϋ : ΟΥΟϋ ΕΙἔῖ ἄπΰωϋ ΕΧΕΝ ΝΗΡΩΜΙ ἔΤΕΡΚΑ ΤΑΦΡΟΝΙΝ ἔΧΕΝ
ΟΥϋΙΝἄΡΕϋ : ΝΗΕΤΧΩ ἄΜΟϋ ΘΕΝ ΝΟΥϋΗΤ : ΧΕ ἄΝΕϋΕΡΠΕΘΑΝΕϋ ἄΧΕ ΠΟϋ ΟΥΔΕ
ἄΝΕϋϋἄΚΑϋ :

Ουῶοϋ ἄϋϋῖαϋ ἔθοϋαβ ΠΕΝΝΟϋϋ ϋἄ ἔΝΕϋ ΝΕΜ ϋἄ ἔΝΕϋ ἄΤΕ ΝΙἔΝΕϋ ΤΗΡΟϋ ἄΜΗΝ.

Zephaniah 1:2-12

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A reading from Zephaniah the Prophet may
his blessings be with us Amen.

"I will utterly consume everything From

First Hour of Eve of Monday

the face of the land," Says the LORD; "I will consume man and beast; I will consume the birds of the heavens, The fish of the sea, And the stumbling blocks along with the wicked. I will cut off man from the face of the land," Says the LORD." I will stretch out My hand against Judah, And against all the inhabitants of Jerusalem. I will cut off every trace of Baal from this place, The names of the idolatrous priests with the pagan priests Those who worship the host of heaven on the housetops; Those who worship and swear oaths by the LORD, But who also swear by Milcom; Those who have turned back from following the LORD, And have not sought the LORD, nor inquired of Him." Be silent in the presence of the Lord GOD; For the day of the LORD is at hand, For the LORD has prepared a sacrifice; He

has invited His guests." And it shall be, In the day of the LORD's sacrifice, That I will punish the princes and the king's children, And all such as are clothed with foreign apparel. In the same day I will punish All those who leap over the threshold, Who fill their masters' houses with violence and deceit." And there shall be on that day," says the LORD, "The sound of a mournful cry from the Fish Gate, A wailing from the Second Quarter, And a loud crashing from the hills. Wail, you inhabitants of Maktesh! For all the merchant people are cut down; All those who handle money are cut off." And it shall come to pass at that time That I will search Jerusalem with lamps, And punish the men Who are settled in complacency, Who say in their heart, "The LORD will not do good, Nor will He do evil.

First Hour of Eve of Monday

Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"... " :

Ψαλμος Κ : Ι Νευ Ια

Εις εως οτος ει εερψαλιν ει ποσ : ω τευ ποσ επαδρωον ετακω εβολη νδητη : Παινη
οτος ω τευ εροι : δε νθοκ πε εταπαζητ ζος νακ : αλ

Psalm 27:6,7

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A Psalm of David the Prophet.

I will sing, yes, I will sing praises to the
LORD. Hear, O Lord, when I cry with my
voice! Have mercy also upon me, and

answer me. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ $\overline{\alpha\beta} : \overline{\kappa} - \overline{\lambda\epsilon}$

Με οσον θανουεινιν δε πε εβολ θεν νησθησ ερρη επωαι θινα ντοτορωτ : Πα
οτη αν θα Φιλιππος πιρεμ Βηθαϊδα ντε τ Σαλιλα οτος ναττσο εροϋ πε ενω
υμοσ χε πενοσ τενωωυ εναν εησ : Δει νχε Φιλιππος αρχος ν Ανδρεασ :
Ανδρεασ δε οη νεμ Φιλιππος αν αρχος ηησ. Ησ δε εταφερωτ πεχαϋ νωσ χε ασι
νχε τσηνοσ θινα ντε πωρη υφρωμ βωσ : Δωην λωην τχω υμοσ νωτεν χε
αρεωτεμ τναφρι νσοτο θει θιχεν πικαθι οτος ητεσμοσ ηθος υματατς εωαϋωπι
εωωπ δε αϋωανμοσ ωασεν οτωηω νοτταθ εβολ : Φηεθμει ητεϋψυχη εφετακοσ
οτος φηεθμοσ ητεϋψυχη ηδρη θεν παι κομοσ εφεαρεθ εροσ ετωνθ ηνεθ.
Φηεθωωωυ υμοι μαρεφωταθϋ ησωι οτος φωα ετρωοπ υμοϋ εφεωωπι υματ νεμη
νχε παρεϋωυ οτος φηεθωαερρεϋωωυ μη ϋναερτωαν υμοϋ νχε παιωτ : τηνοσ
εταψυχη ωθορτερ οτος οηπετναχοϋ παωτ ναθμετ εβολθεν ταιοτηνοσ αλλα εθε
φαι αι εται οτηνοσ : Φιωτ μαωσ υπεκωρη οτωη ασι εβολ θεν τφε εσχω υμοσ χε

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αιτῶν παλιν οὐ τῆς φωτός : Πιμῆ οὐκ ἕνα φορὶ ἔρα τῆ ἕτα τω τευ ναῦ ζω ἕμος χε
οὐδαρβαί πετασῶπι θανκεχωσῆνι δε ναῦ ζω ἕμος χε οὐασσελος πετασῶπι
νεμασῶ. Δερότῶ νωσῶ ἦχε Ἰησὺς οὐτος πεσῶσῶ χε ἕτασῶπι ἀν εὐβητῆ ἦχε ταῖς μῆ
ἀλλὰ εὐβε θηνοῦ : τῆνοῦ πῆσῶπ πε ἦτε παῖ κοσμοσ τῆνοῦ παρχων ἦτε παῖ κοσμοσ
εὐεζιτῆ ἐβὼλ : Οὐτος ἀνοκ ζω ἀκῶανδῆσι ἐβὼλ θὰ πῆκασι εἰσεκ οὐτον νῖβεν θῶροι. Φαί
δε ναῦ ζωσῶ μμοσ εῦτῶμῆνι χε θεν ἀῦ ἕμοσ ἕναμοσ : Δερότῶ ναῦ ἦχε πιμῆ
εῦτῶ ἕμοσ χε ἀνοσ ἀνωσ τευ ἐβὼλ θεν πινομοσ χε Πῆσῶ γῶπ γῶ εἶνεσ : οὐτος πωσ
κῶ ζω ἕμοσ ἦθοκ χε ζωτῆ πε ἦτοσ ἔσ πῶμῆρ ἕφρωμῆ : νῆμ πε πῶμῆρ ἕφρωμῆ. Πεχε Ἰησὺς
νωσῶ χε ἐτῆ κε κοτῶ ἦσῶσῶ πῶτωμῆνι θεν θηνοῦ μμοσ οὐκ θεν πῶτωμῆνι ζωσ πῶτωμῆνι
ἦτε θηνοῦ θῶνα ἦτε ὤ τευ πῆκασι τῶθε θηνοῦ χε φηθεμοσ θεν πῆκασι ἦτῆμῆ ἀν χε
ἀμμοσ εἶσῶν : Χοσ πῶτωμῆνι ἦτε θηνοῦ νασῶ ἐπῶτωμῆνι θῶνα ἦτε τευ ἐρωμῆρ
ἕπῶτωμῆνι :

Οὐτῶτ ἕπιεσσελιον εὐτῶ.

John 12:20-36

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A reading from the Holy Gospel according to Saint John

Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus." Philip came and told Andrew, and in turn Andrew and Philip told Jesus. But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow

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First Hour of Eve of Monday

Me; and where I am, there My servant will be also.

If anyone serves Me, him My Father will honor." Now My soul is troubled, and what shall I say? "Father, save Me from this hour? But for this purpose I came to this hour. Father, glorify Your name."

Then a voice came from heaven, saying, "I have both glorified it and will glorify it again." Therefore the people who stood by and heard it said that it had thundered. Others said, "An angel has spoken to Him."

Jesus answered and said, "This voice did not come because of Me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself."

This He said, signifying by what death He

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would die. The people answered Him, "We have heard from the law that the Christ remains forever; and how can You say, "The Son of Man must be lifted up'? Who is this Son of Man?"

Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light."

**Bow down before the Holy Gospel.
Glory be to God forever.**

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Commentary

The Commentary of the First Hour of Eve of Monday of Holy Pascha, may its blessings be with us all. Amen.

People became eager to see the moon's brightness in the eve of the new month. How much more should they long to see Christ our God, the Sun of Righteousness, who shared in walking with them and was found in the likeness of a servant! The Greeks who came to the feast and saw His great glory said to Phillip who was from Bethsaida, "Sir, we would like to see Jesus." Then Phillip came and told Andrew, who in turn told Jesus. Then our Lord Jesus said, "The hour has come when the Son of man will be glorified." By these words He was signifying His life-giving death. When all the multitudes heard His

Divine prophesies, they came to Jesus our Savior. He then taught them with parables. "Believe in the light while you have the light so that you may become the children of the light." We believe that He is truly the Light of the Father whom He sent to the world. His divine glory illuminated us, who are sitting in the darkness and the shadow of death. He raised us to the original dignity from the depth of our sins.

Third Hour of Eve of Monday

Софонιας Κεφ $\bar{\alpha} : \bar{\iota}\bar{\Delta} - \bar{\iota}\bar{\eta}$ νευ κεφ $\bar{\beta} : \bar{\alpha}$ νευ $\bar{\beta}$

Ἐβωλθεν Софонιας πῖπροφητης: ἐρεπεϋςμον ἔθοταβ ὡπι νεμαν ἄμην εϋρω ἄμος.
Ϸδενττ ἵχε πῆροον ἄπῶς πικῶϷ : Ϸδεντ οῖος Ϸηс εῦαῶω : τῶη ἄπῆροον ἄπῶς
ῆενῶαῶι οῖος ῆναῶτ ἀϋαῶθ εсχор : Οῦῆροον ἵτε πῶωνт πε πῆροον ἔτεῦμαϷ
οῦῆροον ἵροϷρεϷ πε ϷἄναϷκη : οῦῆροον ἵαθηαι πε νευ οῦταко : οῦῆροον ἵχαки πε
νευ οῦτνοφос : οῦῆροον ἵδηпи νευ οῦηиϷ. Οῦῆροον ἵсаλπизтос πε νευ ῆρωон ἔчен
нибаки етχор νευ ἔчен нилакэ етбоси. Οῖος εἰεροϷρεϷ ἵниρωи οῖος εἰεῦοῶи
ἄφρηϷ ἵзанβеллер Ϸε ἀϋерновι ἄπῶς οῖος εϷεφων ἄποῦсноϷ εἶβολ ἄφρηϷ ἵогаки
οῖος ногаρз ἄφρηϷ ἵзангωири : Ποῦгат νευ ποῦгновḂ ἵноϷῶϷεϷои ἵнагмон ῆен
πῆροον ἵτε πῶωνт ἄπῶς οῖος εϷεῦοῦηк ἵχε ἑпкаки тһηϷ ῆен оῦχρωи ἵτε πεϷμοэ
Ϸе оῦи Ϸῆаири ἵогакк νευ оῦис ἔчен оῖон нивен етῶоп Ϸчен ἑпкаки. ΟωοϷῶ οῖος
ἵтоϷсенэ θηноῦ ниеθос ἵаτῆω ἵпатетенер ἄφρηϷ ἵоῦῆри еῶассини.

Ὑπατεϋταζε θηνοϋ ἵχε πῶντ ἡποσ Ὑπατεϋι ἔχει θηνοϋ ἵχε πιωβον ἵτε περοοϋ
ἡποσ : Κωϋ ἵσα ποσ νητηροϋ ετθβηνοϋτ ἵτε πκαγι : ἀριωβ ἡπαπ οροζ κωϋ ἵσα
ϋμεθμῆι : οροζ ἀρι οῶ μωοϋ : ζοπωζ ἵτοϋ ερῆβῆι ἔχωτεν ζεν περοοϋ ἡπιωβον
ἵτε ποσ :

Οῦοϋν ἵϋτῆιαζ ἔθοϋαβ πεννοϋϋ ψα ἔνεζ νεμ ψα ἔνεζ ἵτε νιένεζ τηροϋ : ἀμῆν.

Zephaniah 1:14-2:2

A reading from Zephaniah the Prophet may
his blessings be with us Amen.

The great day of the LORD is near; It is
near and hastens quickly. The noise of the
day of the LORD is bitter; There the
mighty men shall cry out. That day is a
day of wrath, A day of trouble and
distress, A day of devastation and
desolation, A day of darkness and
gloominess, A day of clouds and thick

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Third Hour of Eve of Monday

darkness, A day of trumpet and alarm
Against the fortified cities And against the
high towers." I will bring distress upon
men, And they shall walk like blind men,
Because they have sinned against the
LORD; Their blood shall be poured out
like dust, And their flesh like refuse."
Neither their silver nor their gold Shall be
able to deliver them In the day of the
LORD's wrath; But the whole land shall be
devoured By the fire of His jealousy, For
He will make speedy riddance Of all those
who dwell in the land.

Gather yourselves together, yes, gather
together, O undesirable nation, Before the
decree is issued, Or the day passes like
chaff, Before the LORD's fierce anger
comes upon you, Before the day of the
LORD's anger comes upon you!
Glory be to the Holy Trinity our God unto

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the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

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Ψαλμος κζ : ι νεμ β

Μοδεμ ἄπεκλαοὸς σου ἔτεκλήρονα : ἄμοι ἄμωσ βασοῦ γλαῆνες : σωτεμ Ἰσοῦ
ἐπὶ ῥωσ ἵτε πατωβ : δεμ πῶιντα τωβ οἴβηκ : ἀλ

Psalm 28:9 and 2 :

A Psalm of David the Prophet.

Save Your people, And bless Your inheritance; Shepherd them also, And bear them up forever. Hear the voice of my

Third Hour of Eve of Monday

supplications When I cry to You. Alleluia.

ΕΥΑΣΣΕΛΙΟΝ ΚΑΤΑ ΛΟΓΚΑΝ Κεφ θ : ιη : κβ

Οτος ασωπι εψχη σαψα υμαγατε εφερπροσευχεςθε ναρχι νεμας πε ηνε
νεψμαθητης οτος αψγενον εψχω υμος χε αρε νιωνη χω υμος χε ανοκ νιμ : Ηθωον
δε εταγερονω πεχωον χε Ιωαννης πιρεψτωις θανκεχωονη δε χε ηλιας
θανκεχωονη δε χε οπροφητης ητε νιαρχεος πε εταψτωνη. Πεχαψ δε νωον ηνε
Ιης χε ηθωτη δε αρετεψχω υμος χε ανοκ νιμ Πετρος δε εταγερονω πεχαψ χε
ηθοκ πε Πχς ητε Φψ : Ηθοψ δε εταψ ερεπιτωαν ηνωον αψγονθαι ηνωον εψτεμ χε
φαι ηθλι : Εαψχος χε θωψ πε ητε πωηρι υφρωμι βι οτυηψ ηθιςι οτος ητοψωψψ ηνε
νι περεβντερος νεμ νιαρχηερενς νεμ νιαθ οτος ητοψθοθεψ οτος ητεψ τωνη θεν
πιμαθ ψουτ ηεθου.

Οτωψτ υπιεασσελιον εστ.

Luke 9:18-22

A reading from the Holy Gospel according to Saint Luke.

And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, "Who do the crowds say that I am?" So they answered and said, "John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again." He said to them, "But who do you say that I am?" Peter answered and said, "The Christ of God." And He strictly warned and commanded them to tell this to no one, saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."

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Third Hour of Eve of Monday

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Third Hour of Eve of Monday of Holy Pascha, may its blessings be with us all. Amen.

Our Savior prayed in order to teach us to do likewise. After He finished, He asked His disciples, "Who do the crowds say that I am?" They answered, "John the Baptist, but some say Elijah; others say that one of the old prophets has risen again." At this time our omniscient Lord was testing them. He said to them, "But who do you say that I am?" But Peter answered and said, "The Christ of God."

Then Jesus said, "Blessed are you Peter the

solid rock because flesh and blood did not reveal this to you but My Father did, that you may preach it to the world. As for the cursed Jews, they are rejecting Me because of their envy and will deliver Me to death. I shall expose, defame and give them eternal disgrace and shame.”

Sixth Hour of Eve of Monday

ΙΟΥΝΗΛ ΚΕΦ̄Α : Ε - ΙΕ̄

Έβoλδεν ΙΟΥΝΗΛ ΠΠΡΟΦΗΤΗΣ: έρεπερ̄μοτ̄ έθoταβ̄ ωπι νεμαν̄ λμην̄ εφ̄ω̄ μμοc.
Αρινημφιν̄ νηετοαδ̄ι έβoλ̄ Δδ̄εν̄ Πηρη̄π : oτοz̄ ριμῑ άριζηβῑ νη̄ τηροτ̄ ετω̄ άπιηρη̄
ετθαδ̄ι : χε̄ ατ̄ωλῑ έβoλ̄ δ̄εν̄ ρωτεν̄ άπορ̄νοc̄ νεμ̄ φ̄ραω̄ι. Χε̄ αϕ̄ῑ η̄χε̄ οτ̄εθ̄νοc̄ ζ̄ιχεν̄
Πκαζ̄ι εφ̄χορ̄ οτοz̄ μμοn̄ τεφ̄ηπινεφ̄ωz̄λ̄ ζαν̄ωz̄λ̄ μμοτ̄̄ νε̄ οτοz̄ νεφ̄ναχ̄ζ̄ι ζαν̄μαc̄
μμοτ̄̄ νε̄. Δτ̄χω̄ η̄ταβ̄ω̄ η̄αλολῑ έπ̄τακο : οτοz̄ ταβ̄ω̄ η̄κεντε̄ ετ̄κωz̄ : δ̄εν̄ οη̄δ̄οτ̄δ̄ετ̄
αη̄δ̄ετ̄δ̄ωτ̄c̄ οτοz̄ αν̄βερ̄βωρ̄c̄ έβoλ̄ αν̄θ̄οροτ̄οτ̄βαω̄ η̄χε̄ νεκ̄κ̄λημᾱ. Οτοz̄ cεναερ̄ ζ̄ηβῑ
έπ̄καζ̄ι η̄χε̄ νιοτ̄ω̄ εζοτε̄ οτ̄ωz̄ελετ̄ εc̄μηρ̄ ζ̄ιχεν̄ τεᾱφε̄ εcερ̄ ζ̄ηβῑ έχεν̄ πιζ̄αῑ η̄τε
τεc̄μετ̄παρ̄θενoс̄. Χε̄ ατ̄ωλῑ έβoλδ̄εν̄ Πηῑ μ̄Ποc̄̄ η̄οτ̄ωz̄οτ̄ωz̄οτ̄ωz̄ νεμ̄ οτ̄ω̄τεν̄ έβoλ̄ :
άριζηβῑ νιοτ̄ηβ̄ νηετ̄ ω̄εμ̄ω̄ῑ άπιμᾱνερ̄ωz̄οτ̄ωz̄ῑ χε̄ αν̄ερ̄ταλεπω̄ ριν̄ οτοz̄ αν̄τακο̄ η̄χε̄
νιμ̄εωz̄ωz̄οτ̄̄ : μαρ̄εφ̄ερ̄ζ̄ηβῑ η̄χε̄ Πκαζ̄ῑ χε̄ αϕ̄ερ̄ταλεπω̄ριν̄ η̄χε̄ νιοc̄οτο̄ οτοz̄ αϕ̄ωz̄ωτ̄̄
η̄χε̄ νηηρη̄π̄ : αϕ̄ερ̄κοτ̄χῑ η̄χε̄ πινεz̄. αϕ̄ωz̄ωτ̄̄ Δριζηβῑ νιοτ̄ω̄ῑ δ̄εν̄ νικ̄τ̄ηc̄ic̄ έχεν̄ πιc̄οτο̄

νευ πιοτ χε αϋτακο ἵχε πιβωλ θει ἵκοι : αϋωονῆ ἵχε †βω ἵαλολι : οτοθ
ασερκουζι ἵχε †βω κεντε : †βω ἵερμαν νευ †βενι νευ †βω ἵχευφεθ νευ νιϋϋηη
θηροῦ ἵτε τκοι ενῆωονι : εθε χε αϋϋωϋ ἵφραϋι ἵχε νιϋηρι ἵτε νιρωι.
Περθηνου ἵθαν σοκ οτοθ νεζπι νιοῦηβ. Δριζηβι νηεϋεϋι ἵπιανουαϋενωτεν
ἕδοῦν ενκοτ θεν ζανσοκ νηεϋεϋι ἵΦ† χε αϋκην ἕβολθεν ἵηι ἵΠοτ πετεννοῦ†
ἵχε οϋωονϋωονϋι νευ οῶτεν ἕβολ Ἰατοῦβο ἵοῦηητιῶ οτοθ ζιωϋ ἵοϋεϋι.
θωοῦ† νιπρεβῦτεροσ θηροῦ εϋωοπ ζιχεν ἵκαζι ἕδοῦν εῖηι ἵΠοτ πετεννοῦ† οτοθ
ωϋ ἕρρηι ζα Ποτ πετεννοῦ† ἕμαϋω. Χε οτοι νηι οτοι νηι οτοι νηι χε ἕθεντ ἵχε
ἵεζοοῦ ἵΠοτ ἕηηοῦ ἵφρη† ἵοῦταλεπωριῶ :

Οῶοῦ ἵ†τριασ ἕοοταβ πεννοῦ† ϋα ἕνεθ νευ ϋα ἕνεθ ἵτε νιῆνεθ θηροῦ: ἄμην.

Joel 1:5-15

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A reading from Joel the Prophet may his blessings be with us Amen.

Awake, you drunkards, and weep; And wail, all you drinkers of wine, Because of the new wine, For it has been cut off from your mouth. For a nation has come up against My land, Strong, and without number; His teeth are the teeth of a lion, And he has the fangs of a fierce lion. He has laid waste My vine, And ruined My fig tree; He has stripped it bare and thrown it away; Its branches are made white. Lament like a virgin girded with sackcloth For the husband of her youth. The grain offering and the drink offering Have been cut off from the house of the LORD; The priests mourn, who minister to the LORD. The field is wasted, The land mourns; For

the grain is ruined, The new wine is dried up, The oil fails. Be ashamed, you farmers, Wail, you vinedressers, For the wheat and the barley; Because the harvest of the field has perished. The vine has dried up, And the fig tree has withered; The pomegranate tree, The palm tree also, And the apple tree All the trees of the field are withered; Surely joy has withered away from the sons of men. Gird yourselves and lament, you priests; Wail, you who minister before the altar; Come, lie all night in sackcloth, You who minister to my God; For the grain offering and the drink offering Are withheld from the house of your God. Consecrate a fast, Call a sacred assembly; Gather the elders And all the inhabitants of the land Into the house of the LORD your God, And cry out to the LORD. Alas for the day! For the day of the LORD is at

Sixth Hour of Eve of Monday

hand; It shall come as destruction from the Almighty.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

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Ψαλμος ΚΗ : ἁ νευ Β

Δ̅νιοῖ̅ ἠ̅πο̅ς̅ ν̅ι̅ω̅η̅ρι̅ ἵ̅τε̅ Ϸ̅† : ἁ̅νιοῖ̅ ἠ̅πο̅ς̅ ἵ̅ε̅α̅ν̅ω̅η̅ρι̅ ἵ̅ω̅ι̅λι̅ : ἁ̅νιοῖ̅ ἠ̅πο̅ς̅ ἵ̅ο̅ῶ̅ο̅ῦ̅
νευ̅ ο̅ῤ̅α̅ιο̅ : Δ̅νιοῖ̅ ἠ̅πο̅ς̅ ἵ̅ο̅ῶ̅ο̅ῦ̅ ἠ̅πε̅ρ̅α̅ν̅ ο̅ῤ̅ω̅ῤ̅ ἠ̅πο̅ς̅ ἵ̅ε̅ν̅ τε̅ρ̅α̅ρ̅λ̅η̅ ἕ̅θ̅ο̅ῤ̅α̅β̅ : ἁ̅λ̅.

Psalm 29:1,2

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A Psalm of David the Prophet.

Give unto the Lord, O you mighty ones,

Give unto the Lord glory and strength.
Give unto the Lord the glory due to His
name; Worship the Lord in the beauty of
holiness. Alleulia.

ΕΥΑΣΣΕΛΙΟΝ ΚΑΤΑ ΒΑΡΚΟΝ ΚΕΦΙ: 2Β - 2Δ

Πατρι φωωιτ δε πεετηνοτ Πεζρη ελνη οτοζ ναρμωγι δαχωοτ ηξε Ιης οτοζ
νατερζοτ: ηη δε ενατερ ακολοθειη νατερζοτ οτοζ παλιν αψιη υπιωητ ενατ ετοτγ
αφερητς ηξε ηηε θναωωπι ωμογ κωοτ.

Χε ρηππε τεηναωεναν εζρη ελνη οτοζ πωρηι υφρωι σεαθηγ ηηαρχηερετς
νευ νικαδ οτοζ σεατγαπ ερογ υφμοτ οτοζ σεαθηγ ηηιεθνο: Οτοζ σεασοβι
ωμογ οτοζ σεαριθαγ εδοηη εζραγ οτοζ σεαερμαστιστοιη ωμογ οτοζ σεαδοθεγ
οτοζ μεηεκα ωωμτ ηεζοοτ εηατωηγ:

Οτωωτ υπιεασσελιον εωτ.

Mark 10:32-34

A reading from the Holy Gospel according to Saint Mark.

Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him: "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again."

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**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Sixth Hour of Eve of Monday of Holy Pascha, may its blessings be with us all. Amen.

While our Lord and His disciples were on their way to Jerusalem, the twelve apostles came to Him and He started to tell them about the sufferings that will come upon him. He said, "Behold, you the chosen and pure, we are going up to Jerusalem. The chief priests, elders and scribes of the Jews will rise together against the Son of Man. They shall condemn Him to death and deliver Him to the Gentiles. They shall mock and scourge Him and on the third day He shall rise again." Poor Israel, how

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Sixth Hour of Eve of Monday

dare you do that in your ignorance and crucify Jesus Christ, Who saved you from slavery. You rewarded charity with evil. That is why your sins remain forever.

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Ninth Hour of Eve of Monday

ΝΑΨ ΑΝ ΟΥΘ ΔΥΜΩΨ ΕΥΧΟΝΤΩΝ : ΟΥΘ ΑΨΟΞΙ ΕΡΑΤΨ ΖΙΤΨΗ ΝΨΕ ΠΑΛΑΟΣ ΕΥΜΕΤΧΑΧΙ
ΟΥΒΕ ΤΕΨΞΡΗΝΗ : ΠΕΨΨΑΡΑ ΨΡΑΨΤΨ ΕΨΧΙΝΩΛΙ ΝΟΥΞΕΛΠΙΞ ΝΟΥΨΟΜΨΕΜ ΝΤΕ ΟΥΠΟΛΕΜΟΣ.
ΕΘΒΕ ΦΑΙ ΝΙΨΨΟΥΜΕΝΟΣ ΝΤΕ ΠΑΛΑΟΣ ΕΨΞΙΤΟΥ ΕΒΟΛ ΨΕΝ ΝΗΙ ΝΤΕ ΠΟΥΝΟΥ ΕΘΒΕ
ΝΟΥΞΒΗΟΥ ΕΤΨΩΟΥ ΑΨΨΙΤΟΥ ΕΒΟΛ. : ΩΝΤ ΕΞΑΝΤΩΟΥ ΝΕΝΕΞ : ΤΩΝΚ ΜΑΨΕΝΑΚ ΨΕ ΦΑΙ ΠΕ
ΠΕΚΩΤΟΝ ΑΝ ΕΡΕΤΕΝ ΕΤΑΚΟ ΨΕΝ ΟΥΤΑΚΟ ΕΘΒΕ ΟΥΨΩΨΕΜ. ΑΡΕΤΕΝ ΦΩΤ ΨΜΟΝ ΦΗΕΨΟΧΙ
ΝΨΑ ΘΗΝΟΥ.

ΟΨΩΟΥ ΝΨΨΨΡΙΑΞ ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ΕΝΕΞ ΝΕΜ ΨΑ ΕΝΕΞ ΝΤΕ ΝΙΕΝΕΞ ΤΗΡΟΥ: ΑΜΗΝ.

Micah 2:3-10

A reading from Micah the Prophet may his blessings be with us Amen.

Therefore thus says the LORD: "Behold, against this family I am devising disaster, From which you cannot remove your necks; Nor shall you walk haughtily, For this is an evil time. In that day one shall take up a proverb against you, And lament

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with a bitter lamentation, saying: "We are utterly destroyed! He has changed the heritage of my people; How He has removed it from me! To a turncoat He has divided our fields." ' 1

Therefore you will have no one to determine boundaries by lot In the assembly of the LORD." Do not prattle," you say to those who prophesy. So they shall not prophesy to you; They shall not return insult for insult. You who are named the house of Jacob: "Is the Spirit of the LORD restricted? Are these His doings? Do not My words do good To him who walks uprightly? "Lately My people have risen up as an enemy You pull off the robe with the garment From those who trust you, as they pass by, Like men returned from war. The women of My people you cast out From their pleasant

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Ninth Hour of Eve of Monday

houses; From their children You have taken away My glory forever." Arise and depart, For this is not your rest; Because it is defiled, it shall destroy, Yes, with utter destruction.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλμοσι: Νευ α

Ἄνοκ ακωϋ εβολ Χε ακωτεμ εροι: ρεκ πεκωϋϋχ εροι οτοϋ σωτεμ εναςαχι: θ'ιςμη
Φ† εταμεθμη: οτοϋ μαζθηκ επα†ϋο: αλ.

Psalm 17:6 and 1

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A Psalm of David the Prophet.

Ninth Hour of Eve of Monday

οὔτος ἔταγμα τ' ἐνεμαθητῆς ἀφ' ἐπίτιμω ἀΠέτρος οὔτος πεχαῖ νὰς χε μαῶνακ
καφαζοῦ ὡμοὶ πᾶτανας χε χ' μετ' ἀν' ἐνα Φ† ἀλλὰ ἐνα νιρωι.

Ὁρωπὶ ἀπὲρ ἀστὲλιον εἶν.

Mark 8:27-33

A reading from the Holy Gospel according to St. Mark.

Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples, saying to them, "Who do men say that I am?" So they answered, "John the Baptist; but some say, Elijah; and others, one of the prophets." He said to them, "But who do you say that I am?" Peter answered and said to Him, "You are the Christ." Then He strictly warned them that they should tell no one about Him. And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again. He spoke this word openly. Then Peter took

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Ninth Hour of Eve of Monday

Him aside and began to rebuke Him. But when He had turned around and looked at His disciples, He rebuked Peter, saying, "Get behind Me, Satan! For you are not mindful of the things of God, but the things of men."

**Bow down before the Holy Gospel.
Glory be to God forever.**

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Commentary

The Commentary of the Ninth Hour of Eve of Monday of Holy Pascha, may its blessings be with us all. Amen.

While Jesus and His disciples were on the road to Caesarea Philippi, Jesus started to talk to them openly about what will happen to Him in Jerusalem. He must fulfill what is written; the Son of Man shall suffer. The scribes and elders of the Jews will reject him. This is the stone that the builders rejected. After the sufferings, which He will endure, He will rise on the third day. The scriptures say, "He will descend with great anger upon them and His rage will destroy them. He will pour the shame upon their faces because they rewarded charity with evil. For those who obey and believe in Him, He will grant

Ninth Hour of Eve of Monday

them eternal happiness.”

Eleventh Hour of Eve of Monday

Ⲭⲓⲗⲉⲁⲥ Ⲙⲉⲫ ⲉ̅: ⲁ̅ - ⲁ̅

Ἐβόλθεν Ⲭⲓⲗⲉⲁⲥ ⲡⲓⲡⲣⲟⲑⲏⲧⲏⲥ: ἔⲣⲉⲡⲉϣ̅ⲥⲓⲙⲟⲩ ἔϑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ἁⲙⲏⲛ ⲉϣⲱ ἁⲙⲟⲥ.
Ⲡⲟ̅ϥ̅ Δⲉ ⲉϣ̅ⲉ̅ⲃ̅ⲓⲙⲱⲓⲧ ⲛⲱⲟⲩ ⲟⲩⲟⲥ ⲉϣ̅ⲉϣⲟⲥ ϣⲉ ⲥⲱⲧⲉⲙ ἔⲛⲁⲓ ⲛⲓ ⲁⲣϣⲱⲛ ⲧⲉ ⲡⲏⲏ ⲛ̅ⲗⲁⲕⲱⲃ ⲛⲉⲙ
ⲛⲓⲐⲟⲩⲡⲓ ⲛⲧⲉ ⲡⲏⲏ ἁ̅ⲓⲡ̅ⲓⲥ̅ⲗ̅ ἁ̅ⲏⲫⲱⲧⲉⲛ ⲁⲛ ⲡⲉ ἔⲉⲙⲓ ἔⲡⲓⲗⲁⲡ : Ⲡⲏⲉϑⲙⲟⲥⲓ ⲛ̅ⲛⲏⲓⲡⲉϑⲏⲁⲛⲉⲩ ⲟⲩⲟⲥ
ⲉⲧⲕⲱⲓ ⲛ̅ⲥⲁ ⲡⲓⲡⲉⲧⲗⲱⲟⲩ ⲉⲧⲗⲱⲗⲉⲙ Მ̅ⲛⲟⲩⲱⲗⲁⲣ ἔβⲟⲗ ἁⲙⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩⲥⲁⲣⲗ ἔβⲟⲗⲑⲉⲛ
ⲛⲟⲩⲕⲁⲥ. Ⲑⲟⲩⲟⲥ ἁ̅ⲫⲣⲏⲓⲧ ἔⲧⲁⲗⲟⲩⲱⲙ Მ̅ⲛⲏⲓⲥⲁⲣⲗ Მ̅ⲧⲉ ⲡⲁⲗⲁⲟⲥ ⲟⲩⲟⲥ ⲛⲟⲩⲱⲗⲁⲣ ⲁⲧⲱⲗⲁⲧⲟⲩ ἔβⲟⲗ ϣⲁ
ⲛⲟⲩⲕⲁⲥ ⲟⲩⲟⲥ ⲁⲧⲑⲉⲙⲑⲱⲙⲟⲩ ⲟⲩⲟⲥ ⲁⲧⲫⲁⲱⲟⲩ ἁ̅ⲫⲣⲏⲓⲧ Მ̅ⲗⲁⲛ ⲥⲁⲣⲗ ⲉⲧⲗⲁⲃⲏⲥ ⲛⲉⲙ ϣⲁⲛⲁϣ
ⲉⲧⲱⲗ̅. Ⲡⲁⲓⲣⲏⲓⲧ ⲉⲛ̅ⲱⲱ ἔβⲟⲗ ⲟⲩⲱⲃⲉ Ⲡⲟ̅ϥ̅ ⲟⲩⲟⲥ Მ̅ⲛⲉϣ̅ϣⲱⲧⲉⲙ ἔⲣⲱⲟⲩ. ⲟⲩⲟⲥ ⲉϣ̅ⲉ̅ⲧⲁⲥⲑⲟ
ἁ̅ⲡⲉϣ̅ⲗⲟ ἔβⲟⲗ ϣⲁⲣⲱⲟⲩ ϑⲉⲛ ⲡⲓϣⲟⲩ ἔⲧⲉⲙⲙⲁⲩ ἔϫ̅ⲓⲙⲁ ϣⲉ ⲁⲧⲉⲣ ⲡⲉⲧⲗⲱⲟⲩ ϑⲉⲛ ⲛⲟⲩϣ̅ⲃⲏⲟⲓ
ἔϣ̅ⲣⲏⲓ ἔϣⲱⲟⲩ :

Ⲑⲱⲟⲩ ⲛ̅ⲧⲓⲧⲣⲓⲁⲥ ἔϑⲟⲩⲁⲃ ⲡⲉⲛⲛⲟⲩⲓⲧ ϣⲁ ἔⲛⲉⲗ ⲛⲉⲙ ϣⲁ ἔⲛⲉⲗ Მ̅ⲧⲉ ⲛⲓⲉⲛⲉⲗ ⲧⲏⲣⲟⲩ: ἁⲙⲏⲛ.

Micah 3:1-4

A reading from Micah the Prophet may his blessings be with us Amen.

And I said: "Hear now, O heads of Jacob,
And you rulers of the house of Israel: Is it
not for you to know justice? You who hate
good and love evil; Who strip the skin
from My people, And the flesh from their
bones; Who also eat the flesh of My
people, Flay their skin from them, Break
their bones, And chop them in pieces Like
meat for the pot, Like flesh in the caldron."
Then they will cry to the LORD, But He
will not hear them; He will even hide His
face from them at that time, Because they
have been evil in their deeds.

**Glory be to the Holy Trinity our God unto
the age of all ages, Amen.**

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The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"... " :

ΨΑΛΜΟΣ ΙΖ : Ι ΝΕΜ ΙΖ

Παζμετ εβολ ητοτογ ηναχαχι ετχορ : νεμ εβολ ητοτογ ηνηθεμοσ† υμοι. Χε
αϋταχρο εσοτεροι : αϋερρωορη εροι δεη πεζοογ ητε πατρεωκο : αλ

Psalm 18:17-18

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A Psalm of David the Prophet.

He delivered me from my strong enemy,
From those who hated me, For they were
too strong for me. They confronted me in

Eleventh Hour of Eve of Monday

the day of my calamity. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ ΚΕΦΙΤΖ : ΙΘ - ΚΣ

¶ ΟΤΕ Δ' ἦ ΝῆΞΕ ΝΙΜΑΘΗΤΗΣ ΘΑ ἮΣ̄ ΣΑ Π̄ΣΑ ἄΜΑΤΑ ΤΟΥ ΟΥΟΥ ΠΕΧΟΥ ΝΑΥ ΧΕ ΕΘΒΟΥ ἄΝΟΝ
ἄΠΕΝΨΧΕΥΧΟΥ ἔΣΙΤΥ ἔΒΟΛ : ἮΘΟΥ ΔΕ ΠΕΧΑΥ ΝΟΥ ΧΕ ΕΘΒΕ ΠΕΤΕΝΚΟΥΧΙ ἸΝΝΑΣ† ἄΩΗΝ
ΣΑΡ †ΧΩ ἄΜΟΣ ΝΩΤΕΝ ΧΕ ἔΨΩΠ ἔΟΥΟΝ ΤΕΤΕΝ ΝΑΣ† ἄΜΑΥ ἄΦΡΗ† ΝΟΥΝΑΦΡΙ ΝΨΕΛΤΑΜ
ἔΡΕΤΕΝ ἔΧΟΣ ἄΠΑΙ ΤΟΥ ΧΕ ΟΥΩΤΕΒ ἔΒΟΛ ΤΑΙ ἔΜΗΝ ΟΥΟΥ ἔΨΟΥΩΤΕΒ ΟΥΟΥ ἸΝΝΕΖΛΙ
ἔΡΑΤΧΟΥ ἸΤΕΝΘΗΝΟΥ : ΟΥΟΥ ΠΑΙΣΕΝΟΣ ἄΠΑΥ ἔΒΟΛΘΕΝ ΘΛΙ ἔΒΗΛ ΝΟΥΠΡΟΣΕΥΧΗ ΝΕΜ
ΟΥΗΝΣΤΙΑ. ἘΤΑΥΚΟΥΟΥ ΔΕ ἔΨΗΙ ἔ†ΣΑΛΙΛΕἄ ΠΕΧΕ ἮΣ̄ ΝΟΥ ΧΕ ΠΨΗΡΙ ἄΦΡΩΜΙ
ΣΕΝΑΤΗΥ ἔΨΗΙ ἔΝΕΝΣΙΧ ἸΝΗΡΩΜΙ : ΟΥΟΥ ΣΕΝΑΘΟΘΕΒΥ ΟΥΟΥ ΜΕΝΕΝΣΑ ΨΟΥΤ ΝΕΖΟΥ
ἔΨΕΤΩΝΥ : ΟΥΟΥ ἄΠΟΥΣΗΤ ἄΚΑΣ ἔΜΑΨΩ :

ΟΥΩΨΤ ἄΠΙΕΥΑΥΣΤΕΛΙΟΝ ἔΟΥ.

Matthew 17:19-23

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A reading from the Holy Gospel according to
Saint Matthew.

Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, "Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting." Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

**Bow down before the Holy Gospel.
Glory be to God forever..**

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Commentary

The Commentary of the Eleventh Hour of Eve of Monday of Holy Pascha, may its blessings be with us all. Amen.

Listen to the Merciful and Beneficent who is full of goodness and compassion. He praises prayer and honors fasting because they are the foundation of all virtues. When His disciples asked Him, "Why could we not cast the demon?" He said to them, "Because of your little faith, the demon would not come out. For truly I say

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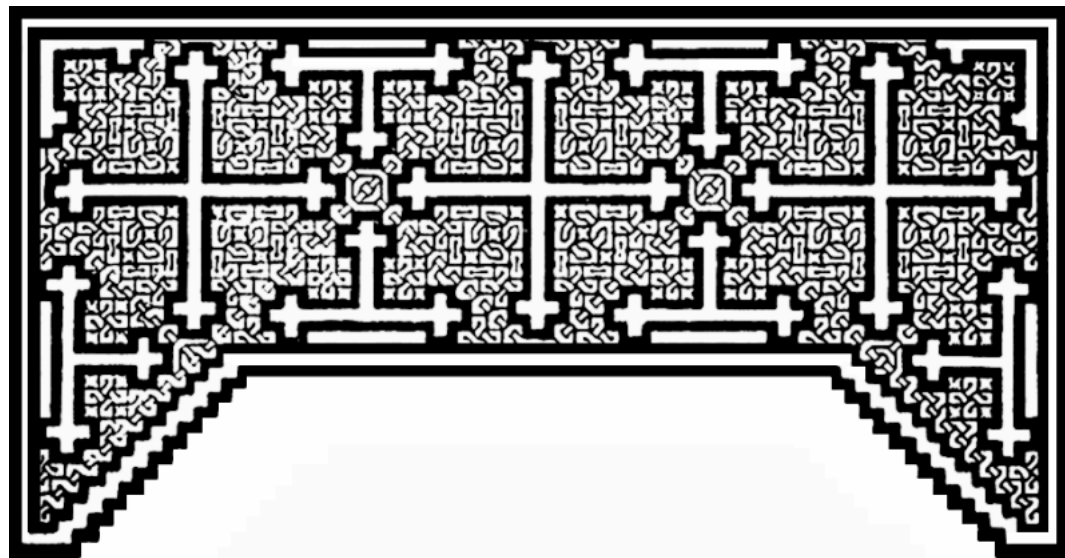
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to you, if you have faith, you will say to this mountain 'Move from here to there,' it will move, and nothing will be impossible for you" for everything is possible for the believer. Let us cherish a great hope and a true faith free of doubt. Let us be zealous in charity that surpasses everything for He who loves believes all things. Therefore, let us love fasting and pray constantly so that we may gain His promises.

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First Hour of Monday

Ἰαρχη ἡτ̄ςενεσις ἡτε Ὡω̄τ̄ςης Κεφ̄ ᾱ : ᾱ - ωβλ̄ νεμ̄ Κεφ̄ β̄ : ᾱ - ε̄

Ἐβολ̄θεν Ἰαρχη ἡτ̄ςενεσις ἡτε Ὡω̄τ̄ςης π̄προφ̄ητης: ἐρεπερ̄μοῦ ἔθο̄ταβ̄ ὡπῑ νεμ̄αν
ἀμ̄ην ερ̄χω ἄμ̄ος.

Ἦεν ο̄ταρχη ἀφ̄τ̄ θαμ̄ιο ἡτ̄φε νεμ̄ ἡκᾱσι : ἡκᾱσι Δε νε ο̄ταθ̄ναῦ ἐρο̄ϋ πε ο̄το̄ς
ἡατ̄σοβ̄τ̄. ο̄το̄ς ο̄ρχακῑ ναϋχη̄ ρ̄ιεν ἡνο̄τη. ο̄το̄ς ο̄π̄να ἡτε Φ̄τ̄ ναϋηνοῦ ρ̄ιεν
νημ̄ωοῦ. Ο̄το̄ς πεχε Φ̄τ̄ χε μαρεϋω̄πι ἡχε ο̄το̄ω̄ινη ο̄το̄ς αϋω̄πι ἡχε π̄ιο̄ω̄ινη :
Ο̄το̄ς αϋηαῦ ἡχε Φ̄τ̄ ἐπ̄ιο̄ω̄ινη χε νανεϋ : ο̄το̄ς αϋφω̄ρ̄χ εβολ̄ ἡχε Φ̄τ̄ π̄κ̄ω̄ο̄τε : Ο̄το̄ς
αϋμο̄τ̄ ἡχε Φ̄τ̄ ἐπ̄κ̄ω̄ο̄τε χε κᾱσι. ο̄το̄ς νημ̄αν̄ωο̄τ̄ ἡτε νημ̄ωοῦ αϋμο̄τ̄ ἐρω̄οῦ χε
νημ̄αιοῦ : ο̄το̄ς αϋηαῦ ἡχε Φ̄τ̄ χε νανεϋ. Ο̄το̄ς πεχε Φ̄τ̄ χε μαρε ἡκᾱσι ἡνη εβολ̄
ἡθαν̄ςμε̄ς ἡσιμ̄ ἡσιτ̄ ἡχρο̄χ κατ̄α ῥ̄ενος νεμ̄ κατ̄α ἡνη : νεμ̄ ο̄κ̄ω̄ω̄ην ἡμ̄ασοῦτᾱς :
εϋ̄ρῑ ἡνο̄τοῦτᾱς ἐρε πεϋχρο̄χ ἡδ̄ητη̄ κατ̄α ῥ̄ενος ρ̄ιεν ἡκᾱσι : ο̄το̄ς αϋω̄πι ἡπᾱιρητ̄
: Ο̄το̄ς ἀπ̄κᾱσι ἡνη εβολ̄ ἡθαν̄ςμε̄ς ἡσιμ̄ ἡσιτ̄ ἡχρο̄χ κατ̄α ῥ̄ενος νεμ̄ κατ̄α ἡνη : νεμ̄

οὐρανὸν ἠψαλοῦντας ἐπιρὶ νοτοῦντας ἐρεπερζροχ ἰζήτηγ κατα γενος ζιχεν ἴκαζι.
οὐος ἀφναγ ἴχε Φ† χε νανεγ : Οὐος ἀρορζι γωπι οὐος ἀτοοσῖ γωπι ὑπιέζοογ ἠμαζ
γμουτ. Οὐος πεχε Φ† χε μαρογγωπι ἴχε ζανρεφερογωιני ζεν πιταχρο ἴτε ἴφε
εθοροερογωιני ζιχεν ἴκαζι οὐος ἴτογ φωρζ εβολ ογτε πιέζοογ νευ ογτε πιωρζ :
οὐος μαρογγωπι ἐζανωιני νευ ζανχογ νευζανεζοογ νευ ζανρωπι :

Οὐος μαρογγωπι εερογωιני ζεν πιταχρο ἴτε ἴφε ἐπζιν τογερογωιני ζιχεν ἴκαζι.
οὐος ἀγγωπι ὑπαρη† : Οὐος ἀφθαμοσ̄ ἴχε Φ† ὑπινιγ† σναγ ἴρεφερογωιני :
πινιγ† ἴρεφ ερογωιני ἐοταρχη ἴτε πιέζοογ : οὐος πικορζι ἴρεφερογωιני ἐοταρχη
ἴτε πιέχωρζ νευ νισογ : Οὐος ἀφχαγ ἴχε Φ† ζεν πιταχρο ἴτε ἴφε ζωσ Δε
ἴτογερογωιני ζιχεν ἴκαζι : Οὐος ἴτογεραρχων ἐπιέζοογ νευ πιέχωρζ : οὐος ἴτογ
φωρζ εβολ ογτε πιογωιני νευ ογτε πιχακι : οὐος ἀφναγ ἴχε Φ† χε νανεγ : Οὐος
ἀρορζ γωπι οὐος ἀτοοσῖ γωπι ὑπιέζοογ ἠμαζ ἔτογ. Οὐος πεχε Φ† χε μαρε νιμωογ
ἴνι εβολ ἴζαν βάτγι ὑψρχη ετογζ νευ ζανζαζα† ετζηλ ζιχεν ἴκαζι κατα πιταχρο
ἴτε ἴφε οὐος ἀγγωπι ὑπαρη† : Οὐος ἀφθαμὸ ἴχε Φ† ἴνινιγ† ἴκητοσ νευψρχη
νιβεν ετογζ ἴτε νιβάτγι νηετα νιμωογ ἐ νογ ἐβολ κατα γενος : νευ ζαλητ νιβεν
ετζηλ κατα γενος : οὐος ἀφναγ ἴχε Φ† χε νανεγ Οὐος ἀφμογ ἐρωογ ἴχε Φ†

First Hour of Monday

εϋξω ἄνωγος χε αἰα οὔτος ἄνωγος οὔτος μαζ νιμωοῦ ετῆεν νιαμαιοῦ. οὔτος νιζαλαῖ
μαροῦ ἄνωγος ζιχεν ἵκαζι : Οὔτος ἄροῦζι ὡπι οὔτος ἄτοοῖ ὡπι ἄπιεζοοῦ ἄμαζ ἵοῦ.
Οὔτος πεχε Φῖ χε μαρε ἵκαζι ἴνι ἐβόλ νοῦψυχη εονῶ ζανῖτεφατ νευ ζανῖδατῖ
νευ ζανῖθριον ἴτε ἵκαζι κατὰ ζενος νευ βᾶτῖ τῖροῦ ἴτε ἵκαζι κατὰ ζενος : οὔτος
αῦωπι ἄπαρηῖ : Οὔτος αῦθαμιο ἴχε Φῖ ἴνιθριον τῖροῦ ἴτε ἵκαζι κατὰ ζενος
νευ νιτεβνωῖ κατὰ ζενος νευ νιῖδατῖ τῖροῦ ἴτε ἵκαζι κατὰ ζενος : οὔτος αῦναῖ
ἴχε Φῖ χε νανερ. Οὔτος πεχε Φῖ χε μαρεθαμιο ἴνοῦρω κατὰ τειζῖκων νευ
κατὰ πεῖνι οὔτος μαροῦεραχων ἐνιτεβτ ἴτε φῖοῦ νευ νιζαλαῖ ἴτε τῖφε νευ
νιτεβνωῖ νευ ἵκαζι τῖρη : νευ βᾶτῖ νιβεν ετκιμ ζιχεν ἵκαζι : Οὔτος ἄΦῖ θαμιο
ἄπιρω κατὰ τῖζῖκων ἴτε Φῖ αῦθαμιο : αῦθαμιοῦ ἴνοῦζωῖ νευ οὔζιμ :
Οὔτος αῦμοῦ ἴρωῦ ἴχε Φῖ εῖζω ἄνωγος χε αἰα οὔτος ἄνωγος οὔτος μαζ ἵκαζι οὔτος ἄρι
βοικ ἔζωγ οὔτος ἄριαρχων ἐνιτεβτ ἴτε φῖοῦ : νευ νιζαλαῖ ἴτε τῖφε : νευ
νιτεβνωῖ τῖροῦ νευ ἵκαζι τῖρη : νευ βᾶτῖ νιβεν ετκιμ ζιχεν ἵκαζι : Οὔτος πεχε
Φῖ χε ζῖππε αῖτῖνωῖ ἴνιμ νιβεν ἴνιτῖ ἄπῖτῖ ἴνοῦζροχ φῖετῖχη ζιχεν ἵκαζι τῖρη.
νευ ὡπῖν νιβεν ἴτε περοῦταζ ἴζῖτῖ ἴζροχ ἴνιτῖ εῖε ὡπι νωῖτεν εῖῖρε : Νευ
νιθριον τῖροῦ ἴτε ἵκαζι νευ νιζαλαῖ τῖροῦ ἴτε τῖφε νευ βᾶτῖ νιβεν ετκιμ ζιχεν

πκαρι ἔτοτον οὔψυχῆ ἠωνῶ χη ἕμοϋ νευ ciu νιβεν ἔτοτετωωτ ἔονῶρε οτοϋ
αϋωπι ἕπαιρητ : Οτοϋ αϋνατ ἠξε Φτ ἔζωβ νιβεν ἔταϋθαμῶοτ οτοϋ ζηππε νανετ
εμαϋω οτοϋ ἄροτϋ πωπι οτοϋ ἄτοοῖ πωπι ἕπιεζοοτ ἕμαζ coοτ. Οτοϋ ατζωκ ἔβολ
ἠξε τφε νευ ἕκαρι νευ ποττολσελ τηρϋ : οτοϋ ἄΦτ ζεκ ἠνεϋ ζβηοῖ ἔβολ ηηἔτ
αϋθαμῶοτ ζει πιεζοοτ ἕμαζ coοτ : Οτοϋ αϋῆτον ἕμοϋ ἕπιεζοοτ ἕμαζ πϋαϋϋ
ἔβολζα νεϋζβηοῖ τηροτ ηηἔταϋθαμῶοτ : Οτοϋ ἄΦτ ῆμοτ ἕπιεζοοτ ἕμαζ πϋαϋϋ
οτοϋ : αϋτοῖβοϋ ζε ἠῶρη ἠῶητεϋ ἄμτον ἕμοϋ ἔβολ ζα νεϋζβηοῖ τηροτ :
ηηἔταϋερζητς ἠθαμῶοτ ἠξε Φτ :

Οῦωοτ ἠττριάς ἔοοταβ πεννοττ πϋα ἔνεζ νευ πϋα ἔνεζ ἠτε νιἔνεζ τηροτ: ἄμην.

Genesis 1:1-2:3

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A reading from the book of Genesis of Moses
the Prophet may his blessings be with us
Amen.

In the beginning God created the heavens
and the earth. The earth was without form,
and void; and darkness was on the face of
the deep. And the Spirit of God was

First Hour of Monday

hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day.

Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it

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was so.

And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day.

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament

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of the heavens to give light on the earth"; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day.

Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. And

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God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." So the evening and the morning were the fifth day. Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in

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First Hour of Monday

the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

Thus the heavens and the earth, and all the

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host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἡσαῖος Κεφ ε΄ : α - θ

Ἐβόλθεν Ἡσαῖος π̄προφήτης: ἐρεπερ̄ςμοῦ ἐ̄θοσ̄αβ̄ ὡπῑ νεμ̄αν̄ λ̄μην̄ ε̄ρ̄χω̄ ἄμο̄ς.
Εἰ̄ε̄τ̄ω̄σ̄ ἄφ̄η̄ε̄τᾱ ρ̄με̄νρῑτ̄ε̄ δ̄εν̄ ο̄ρ̄χω̄ ἵ̄τε̄ π̄με̄νρῑτ̄ ἵ̄τε̄ παῑ ιᾱζ̄ᾱλο̄λῑ : Ο̄ρ̄ω̄ᾱ ἵ̄ᾱλο̄λῑ
ᾱρ̄ῶ̄πῑ ἄ̄π̄με̄νρῑτ̄ δ̄εν̄ ο̄ρ̄χω̄π̄ δ̄εν̄ ο̄ρ̄ω̄ᾱ ε̄ρ̄κε̄ν̄ῶ̄σ̄τ̄ : ο̄σ̄ο̄ς̄ ᾱῑτᾱκ̄το̄ ἵ̄νο̄ῦ̄λο̄ ἐ̄ρο̄ε̄

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οτος αιταλοϋ ε̅πκαϋ οτος α̅βο̅ νο̅νβω̅ ν̅α̅λολι̅ δ̅εν̅ Ε̅ωρη̅χ̅ οτος α̅ικωτ̅ νο̅νπ̅ρ̅ς̅
ν̅δ̅η̅τ̅ϋ̅ δ̅εν̅ τ̅ε̅ϋ̅μ̅η̅† : οτος α̅ι̅ϋ̅ω̅κ̅ νο̅ν̅ρ̅ω̅τ̅ ν̅δ̅η̅τ̅ϋ̅ οτος α̅ιο̅ζ̅ι̅ χ̅ε̅ ϋ̅να̅ε̅ρ̅α̅λο̅λι̅.
α̅ϋ̅ε̅ρ̅σ̅ο̅ν̅ρ̅ι̅ Ο̅τος̅ †̅νο̅ν̅ φ̅ρ̅ω̅μ̅ι̅ ν̅λο̅ν̅δα̅ ν̅ε̅μ̅ ν̅η̅ε̅τ̅ϋ̅ο̅π̅ δ̅εν̅ Ἰ̅λ̅η̅μ̅ μ̅α̅ζ̅α̅π̅ ο̅ν̅τ̅ω̅ι̅ ν̅ε̅μ̅ ο̅ν̅τ̅ε̅
π̅α̅ι̅α̅ζ̅ α̅λο̅λι̅ α̅ιο̅ζ̅ι̅ χ̅ε̅ ϋ̅να̅ε̅ρ̅α̅λο̅λι̅ α̅ϋ̅ε̅ρ̅σ̅ο̅ν̅ρ̅ι̅. Ο̅ν̅π̅ε̅†̅να̅αι̅ϋ̅ μ̅π̅α̅ι̅α̅ζ̅α̅λο̅λι̅ : οτος
μ̅π̅α̅ι̅ϋ̅ ε̅ρο̅ϋ̅. χ̅ε̅ α̅ιο̅ζ̅ι̅ χ̅ε̅ ϋ̅να̅ε̅ρ̅ α̅λο̅λι̅ α̅ϋ̅ε̅ρ̅σ̅ο̅ν̅ρ̅ι̅ : †̅νο̅ν̅ Δ̅ε̅ †̅να̅τ̅α̅μ̅ω̅τ̅ε̅ν̅ χ̅ε̅
ο̅ν̅π̅ε̅†̅να̅αι̅ϋ̅ μ̅π̅α̅ ι̅α̅ζ̅α̅λο̅λι̅ : †̅να̅ρ̅ω̅δ̅†̅ μ̅π̅ε̅ϋ̅δ̅λο̅ οτος ε̅ϋ̅ε̅ϋ̅ω̅π̅ι̅ ε̅π̅ζ̅ω̅λ̅ε̅μ̅ :
†̅να̅ϋ̅ο̅ρ̅ϋ̅ε̅ρ̅ ν̅τ̅ε̅ϋ̅ϋ̅ο̅ι̅ οτος ε̅ϋ̅ε̅ϋ̅ω̅π̅ι̅ ε̅π̅δ̅ο̅μ̅δ̅ε̅μ̅ : οτος ε̅ι̅ε̅σ̅ω̅χ̅π̅ μ̅π̅α̅ι̅ ι̅α̅ζ̅α̅λο̅λι̅ μ̅φ̅ρ̅η̅†̅
νο̅ν̅ε̅ϋ̅ε̅ν̅ϋ̅α̅τ̅ϋ̅ ο̅ν̅Δ̅ε̅ ν̅νο̅ν̅ δ̅ρ̅η̅ μ̅μο̅ϋ̅ : οτος ε̅ν̅ε̅ρ̅ω̅τ̅ ν̅δ̅η̅τ̅ϋ̅ ν̅χ̅ε̅ ϋ̅αν̅σ̅ο̅ν̅ρ̅ι̅ μ̅φ̅ρ̅η̅†̅ νο̅ν̅
κ̅α̅π̅ϋ̅ο̅ : ε̅ι̅ε̅ζ̅ο̅ν̅ζ̅ε̅ν̅ ε̅το̅το̅ν̅ ν̅ν̅η̅δ̅η̅π̅ι̅ ε̅ϋ̅τ̅ε̅μ̅ζ̅ω̅ο̅ν̅ νο̅ν̅μ̅ο̅ν̅ ν̅ω̅ϋ̅ι̅ ε̅ζ̅ρ̅η̅ι̅ ε̅χ̅ω̅ϋ̅.
Π̅ι̅α̅ζ̅α̅λο̅λι̅ †̅αρ̅ ν̅τ̅ε̅ Π̅ο̅ς̅ σ̅α̅β̅α̅ω̅θ̅ π̅ε̅π̅η̅ι̅ μ̅π̅ι̅ς̅ρ̅α̅ν̅η̅λ̅ : οτος φ̅ρ̅ω̅μ̅ι̅ ν̅λο̅ν̅δα̅ π̅ι̅τ̅ω̅χ̅ι̅ μ̅β̅ε̅ρ̅ι̅
π̅ε̅ε̅τ̅α̅ν̅μ̅ε̅ρ̅ι̅τ̅ϋ̅ : α̅ιο̅ζ̅ι̅ χ̅ε̅ ϋ̅ν̅α̅ι̅ρ̅ι̅ νο̅ν̅ζ̅α̅π̅ α̅ϋ̅ρ̅ι̅ νο̅ν̅α̅νο̅μ̅ια̅ : οτος νο̅ν̅μ̅ε̅θ̅υ̅μ̅η̅ι̅ α̅ν̅ α̅λ̅λ̅α̅
ο̅ν̅δ̅ρ̅ω̅ο̅ν̅ : Ο̅ν̅ο̅ι̅ ν̅ν̅η̅ε̅τ̅ε̅μ̅ η̅ι̅ ε̅η̅ι̅ ν̅ε̅μ̅ ν̅η̅ε̅τ̅δ̅ε̅ν̅τ̅ ι̅ο̅ζ̅ι̅ ε̅ιο̅ζ̅ι̅ ϋ̅ι̅ν̅α̅ ν̅ τ̅ο̅ν̅ω̅λ̅ι̅ ν̅ν̅η̅ι̅ε̅ν̅χ̅αι̅ ν̅τ̅ε̅
νο̅ν̅ϋ̅φ̅η̅ρ̅ : μ̅η̅ τ̅ε̅τ̅ε̅ι̅ ν̅α̅ϋ̅ω̅π̅ι̅ μ̅μ̅α̅ν̅α̅τ̅ε̅ν̅ θ̅η̅νο̅ν̅ ϋ̅ξ̅ε̅ν̅ π̅κ̅α̅ζ̅ι̅ : α̅ν̅ω̅τ̅ε̅μ̅ ν̅α̅ι̅ †̅αρ̅ δ̅εν̅
ν̅ε̅ν̅μ̅α̅ϋ̅χ̅ μ̅Π̅ο̅ς̅ σ̅α̅β̅α̅ω̅θ̅ :

Ο̅ν̅ω̅ο̅ν̅ ν̅†̅τ̅ρ̅ια̅ς̅ ε̅θο̅ο̅τα̅β̅ π̅ε̅ν̅ν̅ο̅ν̅†̅ ϋ̅α̅ ε̅νε̅ζ̅ ν̅ε̅μ̅ ϋ̅α̅ ε̅νε̅ζ̅ ν̅τ̅ε̅ ν̅ι̅ε̅νε̅ζ̅ τ̅η̅ρο̅ν̅: α̅μ̅η̅ν̅.

Isaiah 5:1-9

A reading from Isaiah the Prophet may his blessings be with us Amen.

Now let me sing to my Well-beloved
A song of my Beloved regarding His vineyard:
My Well-beloved has a vineyard
On a very fruitful hill. He dug it up and
cleared out its stones, And planted it with
the choicest vine. He built a tower in its
midst, And also made a winepress in it;
So He expected it to bring forth good grapes,
But it brought forth wild grapes. “And
now, O inhabitants of Jerusalem and men
of Judah, Judge, please, between Me and
My vineyard. What more could have been
done to My vineyard That I have not done
in it? Why then, when I expected it to
bring forth good grapes, Did it bring forth
wild grapes? And now, please let Me tell

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you what I will do to My vineyard: I will take away its hedge, and it shall be burned; And break down its wall, and it shall be trampled down. I will lay it waste; It shall not be pruned or dug, But there shall come up briars and thorns. I will also command the clouds That they rain no rain on it." For the vineyard of the Lord of hosts is the house of Israel, And the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; For righteousness, but behold, a cry for help. Woe to those who join house to house; They add field to field, Till there is no place Where they may dwell alone in the midst of the land! In my hearing the Lord of hosts said, "Truly, many houses shall be desolate, Great and beautiful ones, without inhabitant.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Ἰησοῦ πῶηρι Ἰσραῆλ Κεφ ᾠ : ᾠ - κΔ

Ἐβόλθεν Ἰησοῦ πῶηρι Ἰσραῆλ πῖπροφήτης: ἐρεπερῶμον ἔθοταβ ὡπι νεμάν ἄμην ερῶω
ἄμος.

Ἰσοφία τῆρσ οὔ ἔβόλ ζιτεν Ἰσοῦ : οὔορ ῶωπ νεμᾶρ ὡλ ἔνερ : νιμ εθναῶωπ ἄπκωω
ἄτε φιομ νεμ νιτελτιλι ἄμοτηρῶωπ νεμ νιερῶωπ ἄτε νιένερ : νεμ εθναῶωπ ζοτ ζετ
ἄπιβίσι ἄτε τῆρ : νεμ ἴταχρῶ ἄπικαζι νεμ πῶηκ ἄφνοτη νεμ ἴσοφία : ζαχεν ενχαλι
νιβεν ἄρῶωντ ἄἴσοφία οὔορ ἴμετσαβε νεμ πικα ἴ κχεν ἴένερ : ἴμορῶ ἄτε ἴσοφία
πε πικαχι ἄτε Φἴ ζεν νηῶοσι : οὔορ νεμῶωπ : νε νιεντολῆ ὡλένερ. Ἰνοτη
ἄἴσοφία ἔταρῶωπ ἐνιμ οὔορ νιμ πῆταρῶωπ ἔνεσκοτς : ἴκα ἴ ἄἴσοφια ἔταρῶωπ
ἐνιμ : Οὔορ περῶωπ τῆρῶ νιμ πῆταρῶωπ ῶωωνῶ ὄωωτ πε ὄωοφορ ερῶ ζοἴ ἔμαῶω
ερῶωσι ζαχεν περῶορνορ : Ἰσοῦ Δε ἄθορ φῆταρῶωπ οὔορ ἄρῶνα ἔρορ ἄρῶοπς : οὔορ
ἄρῶων ἄμος ἔρῆνι ἔχεν νερῶωπ τῆρῶν : ῶωπ νεμ καρζ νιβεν κατὰ φῆρῶ
ἔτερῶωπ. οὔορ ὡαρῶωπ ἄνηῶωπ ἄμος. ἴζοἴ ἄτε Ἰσοῦ ὄωωτ τε νεμ ὄωωπ
: νεμ ὄωωπ τε νεμ ὄωω ἄλομ ἄῶεληλ ὡαρε ἴζοἴ ἄτε Ἰσοῦ ἴρορῶωπ ἄπιρῶπ :
ὡαρῶ ἄνορῶωπ νεμ ὄωωπ νε ὄωω ἄτε ζανῶωπ : φῆτερῶωπ ζατῶωπ ἄἸσοῦ :

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πιπεθανανεν ναυωπι ναυ δει τε δαε : οτος ενεαμονι υμοι δει πιεζουοι ητε περμουο :
Παρχη ητσοφια πε εερζοτ δατη η υποσ : οτος αντοντε νεμ νπιστοσ δει τοτ :
αρχικεντ υμοσ ψαενεζ νεμ νρω οτος ενατεν ζοιτε νεμ ποτχροζ υποσ ητσοφια
πε εερζοτ δατη η υποσ : οτος οτον οτονοι ενολ δει νεκαρποσ : ψαμαζ πεχι
τηρ ηνηετωπι : οτος νε τωβι ζανεβολθεν νεσσημα νε Πχλου ητσοφια πε
τζοτ ητε Φτ εττω νοτηρη ρι νεμ οτμοτ ηταλδο : αφνατ εροσ αφοτε : αφβεβι
υπικατ νεμ πιεμ νεμ τμετσαβε : αφβι υπωοτ υφηετ αμονι υμοσ.

Οτωοτ ηττριασ εθοταβ πεννοττ ψα ενεζ νεμ ψα ενεζ ητε νιενεζ τηροτ : αμην.

Sirach 1:1-14 - :

A reading from Sirach the Prophet may his blessings be with us Amen.

All wisdom is from the Lord, and with him it remains forever. The sand of the sea, the drops of rain, and the days of eternity; who can count them? The height of heaven, the breadth of the earth, the

abyss, and wisdom; who can search them out? Wisdom was created before all other things, and prudent understanding from eternity. The root of wisdom, to whom has it been revealed? Her subtleties; who knows them? There is but one who is wise, greatly to be feared, seated upon his throne, the Lord. It is he who created her; he saw her and took her measure; he poured her out upon all his works, upon all the living according to his gift; he lavished her upon those who love him. The fear of the Lord is glory and exultation, and gladness and a crown of rejoicing. The fear of the Lord delights the heart, and gives gladness and joy and long life. Those who fear the Lord will have a happy end; on the day of their death they will be blessed. To fear the Lord is the beginning of wisdom; she is created with

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the faithful in the womb. She made among human beings an eternal foundation, and among their descendants she will abide faithfully. To fear the Lord is fullness of wisdom; she inebriates mortals with her fruits; she fills their whole house with desirable goods, and their storehouses with her produce. The fear of the Lord is the crown of wisdom, making peace and perfect health to flourish. She rained down knowledge and discerning comprehension, and she heightened the glory of those who held her fast. To fear the Lord is the root of wisdom, and her branches are long life. Unjust anger cannot be justified, for anger tips the scale to one's ruin. Those who are patient stay calm until the right moment, and then cheerfulness comes back to them. They hold back their words until the right moment; then the

lips of many tell of their good sense.
Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ΝΤΕ ΠΕΝΙΩΤ ΕΘΥ ΔΒΒΑ ΨΕΝΟΥΤ ΠΑΡΧΗ ΜΑΝΔΡΙΤΗΣ :
ΕΡΕ ΠΕΡΜΟΥ ΕΘΥ ΨΩΠΙ ΝΕΜΑΝΔΜΗΝ.

ΕΨΩΠ ΧΕ ΤΗΟΥ ΩΝΙ ΕΝΗΟΥ ΤΕΝΟΥΨΥ ΕΕΡ ΕΒΟΛ ΕΝΕΝΧΙΧ ΨΦΤ ΟΥΟΖ ΝΤΕΝΧΙΜΙ ΝΟΥΝΑΙ
ΝΑΖΡΑΥ ΜΑΡΕΝΘΕΥΣΙ ΕΔΡΗ ΗΡΟΥΖΙ ΜΜΗΝΙ ΣΑ ΠΣΑ ΜΜΑΥΑΤΕΝ : ΜΕΝΕΝΣΑ ΠΧΩΚ ΜΠΙΕΖΟΥΤ
ΝΤΕΝΔΕΤΩΤΕΝ ΜΜΙΝ ΜΜΟΝ : ΧΕ ΕΤΑΝΤ ΝΟΥ ΜΠΙΑΣΣΕΛΟΣ ΕΤΕΡΔΙΑΚΟΝΙΗ ΕΡΟΝ ΕΘΡΕΥ
ΕΝΥ ΕΨΩΠΙ ΖΑ ΠΟΣ.

ΟΥΟΖ ΟΝ ΑΡΕΨΑΝ ΠΙΕΧΩΡΣ ΧΩΚΕΒΟΛ. ΝΤΕΥΙ ΕΨΩΠΙ ΝΧΕ ΠΙΟΥΤΩΙΝΙ ΝΤΕΝΔΕΤΩΤΕΝ
ΜΜΑΥΑΤΕΝ ΟΥΟΖ ΝΤΕΝΕΜΙ ΧΕΟΥΠΕ ΕΤΕΝΝΑΤΗΥ ΜΠΙΑΣΣΕΛΟΣ ΕΤΗΨΥ ΕΡΟΝ : ΕΘΡΕΥΕΝΥ
ΕΨΩΠΙ ΖΑ ΦΤ : ΟΥΟΖ ΜΠΕΡΒΙΣΑΝΙΣ ΖΟΛΩΣ ΕΒΟΛ : ΧΕ ΡΩΜΙ ΝΙΒΕΝ ΙΤΕΖΩΟΥΤ : ΙΤΕ ΣΖΙΜΙ
ΙΤΕΚΟΥΧΙ : ΙΤΕ ΝΙΨΥΤ : ΕΑΛΦΙΩΜΣ ΕΦΡΑΝ ΜΦΙΩΤ ΝΕΜ ΠΨΗΡΙ ΝΕΜ ΠΠΠΝΑ ΕΘΥ : ΨΑΡΕ ΦΤ
ΧΩ ΝΟΥΑΣΣΕΛΟΣ ΕΨΗΨΥ ΕΡΟΥ : ΨΑΠΙΕΖΟΥΤ ΝΤΕΠΕΡΜΟΥ : ΕΨΙΝΙ Ε ΠΨΩΠΙ ΖΑΡΟΥ ΜΜΗΝΙ

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ΝΗΙΒΗΟΪ ΝΤΕ ΠΙΡΩΜ ΕΤΕΥΧΑΛΗΟΤ ΕΡΟϞ ΝΑΠΙΕΘΟΟΤ ΝΕΜ ΝΑΠΙΕΧΩΡΕ : ΕΒΟΛΧΕΝΑϞΟΙ
ΝΑΤΕΜ ΔΗ ΝΧΕΦΨ ΕΝΕΝΒΗΟΪ ΝΗΕΥΩΠΙ : ΑΛΛΑ ΞΩΟΤΗ ΰΜΩΟΤ ΝΔΟΤΟ : ΚΑΤΑ ΦΡΗΨ
ΕΤΣΔΗΟΤ : ΧΕΙC ΝΕΝΒΑΛ ΰΠΟC CΕΧΟΤΨΤ ΝΧΟΤ ΝΙΒΕΝ ΔΕΝ ΜΑΙ ΝΙΒΕΝ ΕΧΕΝ ΝΗΕΤΙΡΙ
ΜΠΙΠΕΤΕΩΟΤ ΝΕΜ ΝΗΕΤΙΡΙ ΰΠΙΠΕΘΑΝΕΥ : ΑΛΛΑ ΖΑΝΡΕΨΕΜΨΙ ΝΕ ΕΤΑϞΘΑΨΟΤ ΖΙ ΝΑΙ
ΝΧΕ ΠΙΔΨΜΙΟΤΡCΟC ΰΠΤΗΡϞ : ΕΘΒΕ ΝΗΕΘΝΑ ΕΡ ΚΛΗΡΟΝΟΜΙΗ ΝΟΤΝΟΖΕΜ.

ΠαρενεϞ σφραξιζιη ηκατηχησις ητε πενωτ εωτ αββα Ψενοτ παρχη μαηδριτης :
φηεταϞερωτιη ηπεννοτς νεμ νιβαλ ητε νενζητ ζεν φραν ηφιωτ νεμ Πωηρι νεμ
πιπνα εωτ οτνοτ ηνωτ λμην.

Homily

A homily of our Holy Father Abba Shenouda the Archimandrite may his blessings be with us. Amen.

Brethern, if we want to escape God's punishment and find mercy in his eyes, let us sit every evening alone by ourselves and search our souls for what we

presented to our guardian angel to offer to the Lord.

Again, as the night goes by and a new day dawns and light prevails, let us search ourselves to know what we presented to our companion angel to offer to the Lord. Let it be beyond doubt that everyone of us, male or female, young or old, who was baptized in the name of the Father, the Son and the Holy Spirit has been assigned to a designated angel until the day of his death to report to him every day what his assigned individual has done by day or by night. Not that God is unaware of what we have done. Heaven forbid! He is more knowledgeable about it. As is written, the eyes of the Lord are watching all the time everywhere on those who commit evil and on those who do good. Rather the angels are servants installed by the Creator of the

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universe for those who will inherit the salvation.

We conclude the homily of our Holy Father Abba Shenouda, the Archimandrite who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλμος οα : ιη

Ἰς μαρωοτ ἵχε Ποσ Φϯ ὑπις ρανλ : φηε τῖρι ἵεαν ωφηρι ὡα ρα τεϭ.

Ἰς μαρωοτ ἵχε πιραν εωρ ἵτε πεϭοοτ ωλενεε : εσεωωπι εσεωωπι: αλ.

Psalm 71:18-19

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A Psalm of David the Prophet.

Blessed be the LORD God, the God of
Israel,
Who only does wondrous things! And
blessed be His glorious name forever!
Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ἰα : ιβ - κλ

Ὁ υἱὸς ἐπεφρασῆ ἕτανος εβὼλ θεν ἐβηθὰνιὰ ἀφῆκο : Ὁ υἱὸς ἕταφναῦ εὐνβω ἵκεντε
θιφονεὶ εὐνον θανχωβι θιωτς ἀφὶ δε θαρα ἀφναξευ ἕλι θιωτς ο υἱὸς ἕταφὶ ἕως
ἕπεφξευ ἕλι ἐβηλ ἐθανχωβι : νε ἵπονοῦ θαρ ἵκεντε ἀν πε : Ὁ υἱὸς ἕταφῆρονῶ ἵχε Ἰησ
πεχαφ νας χε ἵνεῆλι χε ονευ οῦταθ θιῶτ ὑαῆνεθ ο υἱὸς ναῦωτευ ἵχε
νεφμαθητς. Ὁ υἱὸς ἀπὶ ἐλλημ ο υἱὸς ἕταφὶ ἐθονῆ ἵχε Ἰησ ἐπιερφει ἀφερθητς ἵθιοῦ
ἐβὼλ ἵνητηρον ετῆ ἐβὼλ νευ νηετωπ θεν πιερφει ο υἱὸς νιτραπεθα ἵτε
νικολιβιτς νευ νικαθεδρα ἵτε νηετῆ ἄρομπι ἐβὼλ ἀφσοσον : Ὁ υἱὸς ναφχω νελι ἀν

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πε ρινα ντεφει ουκ εκτος εβολιζιτεν πιερφει : Οτος ναϋτςβω οτος ναϋχω υμος
νωσ̄ γε εσσηνοϋτ γε πανι ενεμοϋτ̄ εροϋ γε οϋϋι ῡπροςεϋχη̄ η̄νιθενος̄ τηροϋ̄ η̄ωωτεν
δε̄ ᾱρετεναϋ̄ ῡβηβ̄ η̄σ̄ονι.

Οτος̄ λ̄ωωτεμ̄ η̄νε̄ νιαρχη̄ερεϋς̄ νεμ̄ νικαδ̄ οτος̄ ναϋκωϋ̄ γε̄ λ̄υνᾱ τακοϋ̄ ναϋ̄ η̄ρη̄ϋ̄
νᾱ νερσοϋ̄ ραρ̄ πε̄ δε̄ τεϋζη̄ πιμωϋ̄ ραρ̄ τηρεϋ̄ νᾱ νερϋ̄ φηρῑ ε̄χεν̄ τεϋςβω̄ : Οτος̄̄ εϋωπ̄
η̄τε̄ ροϋϋῑ ϋ̄ωπῑ ναϋζηλ̄ ραβολ̄ η̄τ̄ βακῑ : Οτος̄̄ εκ̄ σ̄ινιωϋ̄ η̄ζᾱ η̄ τοϋ̄̄ λ̄ϋνᾱ ϋ̄ ε̄τ̄βω̄
η̄κεντε̄ ε̄αϋωωϋ̄ ρῑ τεσ̄νοϋ̄νῑ : Οτος̄̄ ε̄εταϋερφ̄υεϋ̄ η̄νε̄ Πετρος̄ πεχαϋ̄ ναϋ̄ γε̄ ραββῑ
ις̄ τ̄βω̄ η̄κεντε̄ ε̄τακκαϋοϋ̄ ε̄ροϋ̄ αϋωωϋ̄ : Οτος̄̄ ε̄ταϋεροϋ̄ η̄νε̄ Ιη̄ς̄ πεχαϋ̄ νωωϋ̄ γε̄
χ̄λοϋναϋ̄τ̄ η̄τε̄ Φ̄τ̄ η̄τεν̄θηνοϋ̄ : Δ̄ωην̄ ραρ̄ τ̄χω̄ ῡμος̄ νωωτεν̄ γε̄ φ̄ηεθ̄ναϋος̄
ῡπαϋωωϋ̄ γε̄ ϋ̄τκ̄ οτος̄̄ ρῑτκ̄ ε̄φιομ̄ οτος̄̄ η̄τεϋ̄ϋ̄τεμ̄ β̄ιϋανις̄̄ δε̄ν̄ πεϋζητ̄ ᾱλλᾱ
η̄τεϋ̄ναϋ̄τ̄ γε̄ φ̄ηε̄τεϋ̄χω̄ ῡμοϋ̄ ϋ̄ηαϋωπῑ εϋεϋωπῑ ναϋ̄ : Ε̄θε̄ φ̄αῑ τ̄χω̄ ῡμος̄ νωωτεν̄
γε̄ ρωβ̄ η̄β̄εῑ ε̄τετεν̄ναε̄ρε̄τιν̄ ῡμοϋ̄̄ δε̄ν̄ οϋ̄προςεϋχη̄̄ ναϋ̄τ̄ γε̄ ᾱρετεν̄β̄ῑ οτος̄̄
ε̄εϋωπῑ νωωτεν̄ :

Οτωϋτ̄ ῡπιερασσελιον̄ ε̄σ̄τ̄.

Mark 11:12-24 - :

A reading from the Holy Gospel according to
St. Mark.

Now the next day, when they had come out from Bethany, He was hungry. And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard it. So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the moneychangers and the seats of those who sold doves. And He would not allow anyone to carry wares through the temple. Then He taught, saying to them, "Is it not written, "My house shall be called a house of prayer for all nations'? But you have

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made it a "den of thieves." And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching. When evening had come, He went out of the city. Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away." So Jesus answered and said to them, "Have faith in God. For assuredly, I say to you, whoever says to this mountain, "Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.

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**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of The First Hour of Monday of Holy Pascha, may its blessings be with us all. Amen.

In the beginning, God created the heavens and the earth and adorned them with His spirit. He covered darkness and unveiled the light, and distinguished between them with new names. He called the light day and the darkness night. He created all these in the same day with wisdom and prudence. On the second day, God created the firmament and separated between the water. God established the water above the firmament and called it heaven. On the

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third day, He gathered the water and made the land appear over it. On the fourth day, God created the sun, the moon, and the multitude of stars. On the fifth day, God created the birds, the whales, the farm animals and various kinds of grass, plants, and fruitful trees. On the sixth day, God created Adam, the first man, and a companion for him from his own flesh. He designated them male and female and gave them dominion over all the creatures He created. God rested on the seventh day from all the work He completed. These are the designs of the Creator and the Founder of all creation.

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Ἦσαν ἄς Κεφ ε̄ : κ - ωβλ

Ἐβόλθεν Ἦσαν ἄς π̄προφήτης:

ἐρεπεϋ̄μον ἔθοταβ ωπι νεμαν ἄμην εϋ̄χω ἄμος.

Ο̄τοι Ἰ̄νηετ̄χω ἄμος : Ἣ̄ε νᾱνε πιπετ̄ζωο̄ : ο̄το̄ζ ἔ̄ζωο̄ Ἰ̄νε πιπεθ̄νᾱνεϋ̄ : νηετ̄ ω̄πι
ἄ̄πιχᾱκι χε ο̄το̄ζω̄ῑνι : ο̄το̄ζ πῑο̄ζω̄ῑνι χε ο̄τ̄χᾱκι πε : νηετ̄χω̄ ἄ̄μος ἔ̄πετ̄ζο̄λ̄χ χε
ο̄νεϋ̄ᾱϋ̄ι ο̄το̄ζ ε̄τοῑ πῑεϋ̄ᾱϋ̄ι χε ἔ̄ζο̄λ̄χ : Ο̄τοι Ἰ̄νηε̄τοι Ἰ̄σᾱβε̄ κ̄ω̄ο̄ ἄ̄μᾱτᾱ το̄ζ : ο̄το̄ζ
Ἰ̄ρεϋ̄κᾱτ̄ ἄ̄πο̄ϋ̄θο̄ ἔ̄βōλ̄ Ο̄τοι Ἰ̄νηε̄τε̄ν̄χω̄ρῑ νᾱῑ ε̄τω̄ ἄ̄πῑη̄ρ̄π̄ ο̄το̄ζ Ἰ̄δ̄τη̄νᾱς̄τ̄η̄ς̄ νᾱῑ
ε̄τ̄ω̄δ̄ ἄ̄πῑς̄κῑρᾱ.

Π̄νηε̄τ̄ο̄μᾱιο̄ ἄ̄πῑἄ̄ς̄ε̄β̄η̄ς̄ ε̄θε̄ ο̄τ̄δ̄ω̄ρον̄ : ο̄το̄ζ ἄ̄τ̄ω̄λῑ Ἰ̄τ̄μ̄ε̄θ̄μη̄ Ἰ̄τε̄ πῑθ̄μη̄ : Ἐ̄θε̄ φᾱι
ἄ̄φ̄ρη̄τ̄ ἔ̄ϋ̄ᾱρε̄ ο̄τ̄ρω̄ο̄ ἄ̄μο̄ζ̄ ζ̄ῑτε̄ν̄ ζ̄αν̄χ̄ε̄β̄ς̄ Ἰ̄χ̄ρω̄μ̄ : ο̄το̄ζ ἔ̄ϋ̄ᾱτ̄ρω̄κ̄ς̄ ζ̄ῑτε̄ν̄ ο̄τ̄ϋ̄ᾱζ̄
ε̄ϋ̄κᾱκ̄ : ε̄ς̄ε̄ϋ̄ω̄πῑ Ἰ̄νε̄ το̄τ̄η̄νο̄ν̄η̄ ἄ̄φ̄ρη̄τ̄ Ἰ̄νο̄τ̄η̄ς̄ῑς̄ ο̄το̄ζ το̄τ̄ε̄ρ̄η̄ρῑ ε̄ς̄ε̄ϋ̄ω̄πῑ ἄ̄φ̄ρη̄τ̄
νο̄τ̄ϋ̄ᾱζ̄ : ἄ̄πο̄τ̄ω̄ϋ̄ ζ̄αρ̄ ἄ̄φ̄η̄νο̄μο̄ς̄ μ̄Φ̄τ̄ Ἰ̄σο̄ς̄̄ σᾱβᾱω̄θ̄ : ἄ̄λλᾱ ἄ̄τ̄χ̄ω̄ν̄τ̄ ἄ̄π̄σᾱχῑ

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ἄπεθοῦαβ ἄπικλ : οῦοζ Πῶσ σαβαωθ αρχωντ δει οὔβον ἔχεν πεγλαοσ : οῦοζ
αρεντοτρεῦαρι ἔρων : οῦοζ αρχῶβον ἔχεν νιτωοῦ : αῦωπι ἵχε νοῦρεμωοῦτ
ἄφρητ νηιῖτεν δειθῶμητ ἄπιωπι οῦοῦ ἔχεν ναι τηροῦ ἄπεγτασθῶ ἵχε πιωντ
ἀλλα ἔτι ἄβοσι ἵχε τχι. Εῶβε φαι χε εῦῶλι ἵνοῦηι ἐνιεθνοσ εῦαφοῦει οῦοζ
ἵτερεκοῦτ ἵχεν ἀρηχη ἄπκαρι οῦοζ θηπτε σε ἔνοῦ ἵχωλεμ εῦακῶοῦ : Ἰνοῦκο
σαρ οὔδε ἵνοῦθῖσι ἵσεναθῖηι ἀν : οῦοζ ἵσεναενκοτ ἀν : ἵνοῦβωλ ἵνοῦ μοῦαδ
ἔβολδεν νοῦτπι : ἵνερεωλπ ἔβολ ἵχε σῶμοῦρη ἵτε ποῦω οῦ : Παῖερε
νοῦσθερεῦεῦωπι : οῦοζ νοῦφῖτ σῶοκ : ἔρε νῖβαλαῦχ ἵτε νοῦθῶοι ἄφρητ
ἵνοῦπετρα ἵχοζ ἵωωπ : ἔρε νῖτροχοσ ἵτε νοῦαφρητ ἵνοῦσαραθῖοῦ.

Ἰαῦτ ἄποτοῦοι ἄφρητ ἵνημῶι : οῦοζ εῦῶμοῖ ἵτερεωῦ ἔβολ ἄφρητ ἵνοῦθηριον :
ἵτερε θῖοῦ ἔβολ ἵτερε ῦτεμωωπι ἵχε φησῖθαναθῖμοῦ : Οῦοζ εῦῶωῦ ἔβολ εῦβητοῦ
δειν πιεζοῦ ἔτεμῶαῦ : ἄφρητ ἵνοῦθῖροῦ ἵτε φῖομ εῦθῖθῖωμ : οῦοζ εῦῶοῦωῦ
ἔπωωῖ ἔτφε νεμ ἔθρη ἔπκαρι : ἵσενῖμ ἵνοῦχακι εῦναῦτ : οῦχακι δει οῦτωμ :

Οὔοῦτ ἵτῖριασ ἔθοῦαβ πεννοῦτ ῦα ἔνεζ νεμ ῦα ἔνεζ ἵτε νῖενεζ τηροῦ: ἀμην.

Isaiah 5:20-30

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A reading from Isaiah the Prophet may his blessings be with us Amen.

Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! Woe to those who are wise in their own eyes, And prudent in their own sight! Woe to men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink, Who justify the wicked for a bribe, And take away justice from the righteous man! Therefore, as the fire devours the stubble, And the flame consumes the chaff, So their root will be as rottenness, And their blossom will ascend like dust; Because they have rejected the

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law of the LORD of hosts, And despised the word of the Holy One of Israel. Therefore the anger of the LORD is aroused against His people; He has stretched out His hand against them And stricken them, And the hills trembled. Their carcasses were as refuse in the midst of the streets. For all this His anger is not turned away, But His hand is stretched out still. He will lift up a banner to the nations from afar, And will whistle to them from the end of the earth; Surely they shall come with speed, swiftly. No one will be weary or stumble among them, No one will slumber or sleep; Nor will the belt on their loins be loosed, Nor the strap of their sandals be broken; Whose arrows are sharp, And all their bows bent; Their horses' hooves will seem like flint, And their wheels like a whirlwind. Their

roaring will be like a lion, They will roar like young lions; Yes, they will roar And lay hold of the prey; They will carry it away safely, And no one will deliver. In that day they will roar against them Like the roaring of the sea. And if one looks to the land, Behold, darkness and sorrow; And the light is darkened by the clouds.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἱερεμίας Κεφ θ : ιβ - ιθ

Ἐβόλθεν Ἱερεμίας π̄προφήτης: ἐρεπερ̄ςμοῦ ἔθογαβ̄ ὡπι νεμαν̄ ἀμην̄ ερ̄χω ἄμος.
Πιμ̄ πε̄ π̄ρωμ̄ ἵσαβε̄ μαρερ̄μῑ ἔφαι : οτορ̄ φ̄ητε̄ πῑσαχῑ ἵτερωρ̄ ἰΠ̄ο̄ς̄ χ̄η̄ ναδ̄ραρ̄
μαρερ̄ ταμε̄ θ̄ηνορ̄ : χ̄ε̄ ε̄οβε̄ οῦ̄ ᾱρ̄τακο̄ ἵχε̄ ἵκαζῑ : ᾱρ̄ρωκ̄ε̄ ἰφ̄ρη†̄ ἵνοϋαρε̄ :
ἔϋτεμ̄ ἑρορ̄μοϋῑ ν̄θ̄ητ̄ι : Οτορ̄ πε̄χε̄ ἵΠ̄ο̄ς̄̄ ν̄ηῑ : χ̄ε̄ ἔβολ̄χε̄ ᾱρ̄χω̄ ἰπανομο̄ς̄ ἵνωοῦ̄ :
φ̄η̄ταῑτη̄ιϋ̄ ἰποῦ̄ῶθο̄ ἔβολ̄ : οτορ̄ ἰποῦ̄ρωτεμ̄ ἵσᾱτᾱς̄μ̄η̄ : Ἀλλ̄ᾱ ᾱνογᾱροῦ̄ ἵσᾱ

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ΝΗΘΡΑΝΑΨ ἄΠΟΥΣΗΤ ΕΤΣΩΟΥ : ΟΥΟΣ ΔΥΜΩΨΙ ΣΑΦΑΖΟΥ ἸΝΗΠΔΩΛΟΝ : ΝΑΙ ἘΤΑΝΟΥΙΟΥ
ΤΣΑΒΩΟΥ ἔρωου.

ΕΘΒΕ ΦΑΙ ΝΑΙ ΝΕ ΝΗΕΤΕΨΧΩ ἄμωου ἸΧΕ ΠΟΣ ΦΨ ἄΠΙΣΛ : ΧΕ ΖΗΠΠΕ ἄΝΟΚ ΕΙΕΤΕΜΩΟΥ
ἸΖΑΝΩΙΚ ἸἄΝΑΣΚΗ : ΟΥΟΣ ἸΤΑΤΣΩΟΥ ἸΖΑΝΧΟΛΗ : ΟΥΟΣ ΨΝΑΧΟΡΟΥ ἔΒΟΛ ΔΕΝ ΝΙΘΝΟΣ
ΝΑΙ ἘΤΕ ἸΝΕΩΟΥΝ ἄμωου ἄΝ ΝΕΜ ΝΟΥΚΕΙΟΥΨ : ΟΥΟΣ ΨΝΑΟΥΡΠ ἔΨΡΗΙ ΕΧΩΟΥ ΝΟΥΣΗΨΙ
ΨΑ ΨΜΟΥΝΚΟΥ ἸΨΡΗΙ ἸΨΗΤΣ : ΝΑΙ ΝΕ ΝΗ ἔΤΕΨΧΩ ἄμωου ἸΧΕ ΠΟΣ : ΧΕ ΜΟΥΨ ἔΝΙΖΙΟΥΜΙ
ἸΡΕΨΝΕΨΠΙ ΜΑΡΟΥΨ : ΟΥΟΣ ΟΥΩΡΠ ἸΣΑ ΝΙΣΑΒΕΨ ΜΑΡΟΥΟΥΝ ἸΡΩΟΥ ἔΣΑΧΙ ἸΝΕΧΩ
ἸΟΥΝΕΨΠΙ ἔΧΕΝ ΘΗΝΟΥ : ΟΥΟΣ ΝΕΤΕΝΒΑΛ ΜΑΡΟΥΤΑΟΥ ἔΨΡΗΙ ἸΖΑΝΕΡΜΩΟΥΨ : ΟΥΟΣ ΝΕ
ΤΕΝΒΟΥΨΙ ΜΑΡΟΥΨΟΥ ἔμωου ἔΒΟΛ : ΧΕ ΔΥΩΤΕΜ ἔΨΨΡΩΟΥ ἸΟΥΝΕΨΠΙ ΔΕΝ ΣΙΩΝ :

ΟΥΩΟΥ ἸΨΨΡΙΑΣ ἔΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ἔΝΕΨ ΝΕΜ ΨΑ ἔΝΕΨ ἸΤΕ ΝΙΕΝΕΨ ΤΗΡΟΥ : ἄΜΗΝ.

Jeremiah 9:12-19

- :

A reading from Jeremiah the Prophet may his
blessings be with us Amen.

Who is the wise man who may understand
this? And who is he to whom the mouth of

the LORD has spoken, that he may declare it? Why does the land perish and burn up like a wilderness, so that no one can pass through? And the LORD said, "Because they have forsaken My law which I set before them, and have not obeyed My voice, nor walked according to it, but they have walked according to the dictates of their own hearts and after the Baals, which their fathers taught them," therefore thus says the LORD of hosts, the God of Israel: "Behold, I will feed them, this people, with wormwood, and give them water of gall to drink. I will scatter them also among the Gentiles, whom neither they nor their fathers have known. And I will send a sword after them until I have consumed them." Thus says the LORD of hosts: "Consider and call for the mourning women, That they may come; And send

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for skillful wailing women, That they may come. Let them make haste And take up a wailing for us, That our eyes may run with tears, And our eyelids gush with water. For a voice of wailing is heard from Zion. **Glory be to the Holy Trinity our God unto the age of all ages, Amen.**

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"... " :

Ψαλμοσ ρκα : ᾱ νεμ β̄

Διοτιμοῑ ε̄χεν̄ νη̄ετᾱνχοσ νηι : χε̄τε̄ννᾱ ω̄εναν̄ ε̄π̄ηῑ ω̄π̄οσ̄. Πεν̄δ̄λᾱνχ̄ ᾱνο̄βῑ
ε̄ρᾱ το̄ν : δ̄εν̄ ν̄ᾱ ν̄λ̄ηο̄ν̄ η̄τε̄ Ιε̄ρο̄σ̄ᾱλ̄ημ̄ ᾱλ̄.

Psalm 122:1-2

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A Psalm of David the Prophet.

I was glad when they said to me, "Let us go into the house of the LORD." Our feet have been standing Within your gates, O Jerusalem! Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ̄ ιᾱ : ιᾱ - ιθ̄

Ουο̄ς̄ ε̄τᾱ ρ̄ῑ ν̄ξε̄ ῑη̄σο̄ῡς̄ ε̄̄ Ῑη̄σο̄ῡς̄ ε̄̄δο̄τη̄ν̄ ἐ̄πῑερ̄φ̄εῑ ο̄υο̄ς̄ ε̄τᾱ ρ̄ο̄ῡς̄ ἐ̄π̄η̄ρ̄η̄ : ο̄υο̄ς̄ ε̄τᾱ ρ̄ο̄ῡς̄
ζη̄λη̄ ῡω̄πῑ ν̄τε̄ τ̄ο̄ῡ ρ̄ο̄ῡς̄ ε̄̄βο̄λ̄ ε̄̄β̄η̄θ̄ᾱν̄ῑᾱ ν̄ε̄ῡ π̄ῑπ̄η̄τ̄ ε̄̄νᾱῡ : Ο̄υο̄ς̄ ε̄πε̄ρ̄ᾱς̄ τ̄ ε̄τᾱ ν̄
ε̄̄βο̄λ̄ δε̄ν̄ β̄η̄θ̄ᾱν̄ῑᾱ ᾱρ̄ε̄κο̄ : Ο̄υο̄ς̄ ε̄τᾱ ρ̄η̄νᾱῡ ε̄ο̄ῡβ̄ω̄ ν̄κε̄ν̄τε̄ ρ̄ῑφο̄ῡε̄ ε̄ο̄ῡτον̄ ρ̄ᾱν̄χω̄β̄ι
ρ̄ιω̄τ̄ς̄ ᾱρ̄ῑ δε̄ ρ̄ᾱ ρ̄η̄νᾱξ̄ε̄ῡ ε̄̄λῑ ρ̄ιω̄τ̄ς̄ ο̄υο̄ς̄ ε̄τᾱ ρ̄ῑ ε̄̄χ̄ω̄ς̄ ὑ̄πε̄ρ̄ξ̄ε̄ῡ ε̄̄λῑ ε̄β̄η̄λ̄ ε̄
ρ̄ᾱν̄χω̄β̄ι : νε̄ π̄χο̄ῡτ̄ ρ̄ᾱρ̄ ν̄κε̄ν̄τε̄ ᾱν̄ πε̄. Ο̄υο̄ς̄ ε̄τᾱ ρ̄ε̄ρο̄ῡω̄ πε̄ρᾱ ρ̄η̄νᾱς̄ χ̄ε̄ ἡ̄νε̄ε̄λῑ χ̄ε̄
ο̄ῡε̄ῡ ο̄ῡτᾱς̄ ρ̄ιω̄τ̄ ῡᾱε̄νε̄ς̄ ο̄υο̄ς̄ νᾱῡω̄τε̄ῡ ν̄ξε̄ νε̄ρ̄μᾱθη̄τ̄η̄ς̄. Ο̄υο̄ς̄ ᾱν̄ῑ ε̄̄ Ῑη̄σο̄ῡς̄ ο̄υο̄ς̄
ε̄τᾱ ρ̄ῑ ε̄̄δο̄τη̄ν̄ ἐ̄πῑερ̄φ̄εῑ ᾱρ̄ε̄ρ̄η̄τ̄ς̄ ἡ̄γ̄ιο̄ῡν̄ ε̄̄βο̄λ̄ ἡ̄ν̄η̄ τ̄η̄ρο̄ῡ ε̄τ̄ ε̄̄βο̄λ̄ ν̄ε̄ῡ ν̄η̄ε̄τ̄ ῡω̄πῑ δε̄ν̄

Third Hour of Monday

πιερφειοτοϑ νιτραπεζα ντε νικολιβιςτης νεμ νικαθεδρα ντε νηετϑ δρομπι εβολ
αφροοϑ. Οτοϑ ναφχω νελι λιπε ϑινα ντεφεν ονκενοϑ εβολιτεν πιερφει. Οτοϑ
ναφτςβω οτοϑ ναφχω υμοϑ νωοϑ ϑε ϑςϑηοϑτ ϑε πανι ενεμοϑτ εροϑ ϑε οϑι
υπροσεϑχη ηνιεθνοϑ τηροϑ νωωτεν δε αρετεναϑ υβηβ ηνοι. Οτοϑ εταρωτεμ νχε
νιαρχηερεϑ νεμ νικαϑ οτοϑ ναφκωτ ϑε αφνατακοϑ ηαϑ ηρητ ναφερϑοτ ϑαρ πε
ϑατεϑρι πιμϑ ϑαρ τηϑ ναφερ ϑφηρι εχεν τεϑςβω : Οτοϑ εϑωπ ντε ϑοϑι ϑωπι
ναϑηλ ϑαβολ ητβακι :

Οτωϑτ υπιεϑασσελιον εϑτ.

Mark 11:11-19

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A reading from the Holy Gospel according to
Saint Mark.

And Jesus went into Jerusalem and into
the temple. So when He had looked
around at all things, as the hour was
already late, He went out to Bethany with
the twelve. Now the next day, when they

had come out from Bethany, He was hungry. And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard it. So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He would not allow anyone to carry wares through the temple. Then He taught, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a 'den of thieves.'" And the scribes and

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Third Hour of Monday

chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching. When evening had come, He went out of the city.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Third Hour of Monday of Holy Pascha, may its blessings be with us all. Amen.

On the evening of Palm Sunday, our Lord and Savior Jesus Christ went with His disciples outside the city. He felt hungry and said, "I want something to eat." He saw a fig tree from a distance and sought some of its fruits. He found it fruitless. He condemned the tree and it dried from its

roots. The disciples were taken by the incident and said to the Lord, "the fig tree has withered away."

Keep faith in your hearts and you shall be granted your requests. Do not be surprised that by one single word, the fig tree dried from its roots up. If you have faith in your hearts, you can move mountains. Come all you ignorant and see what happened to the fig tree. Present the Lord with good fruits to save yourselves from the evil. Repent all you who slumber so that you may receive forgiveness. Clean your faces with tears because tears wipe out sins. Light your lamps with virtues so that their light may shine upon you in the Day of Judgment. Share the suffering with your brother and remember how the Lord suffered for our salvation.



Sixth Hour of Monday

πιδοζοδος ἔτε Ὡρῆς Κεφ λβ : ζ - ιε

Ἐβολθεν πιδοζοδος ἔτε Ὡρῆς πῖπροφῆτης: ἐρεπερῖμου ἔθοταβ ῥωπι νεμαν ἄμην
ερχω ἄμος.

Δαφαζι δε ἔτε Πστ̄ νεμ Ὡρῆς ερχω ἄμος : γε μογι ἔχωλεμ ἔβολ θεν παιμα
ἔτεκρε ἐπεσῆτ : γε ἀφερᾶνομιν ἔτε πεκλαος ναι ετακένου ἔβολ θεν ἔκαζι ἔχημι :
Δνερπαρabenin ἔχωλεμ ἔβολ θεν πιμωιτ ετακρονθεν ἄμοϋ ετοτοϋ : ἀθεμιο
νωου ἔνομασι : ἀνορωϋτ ἄμοϋ : οτοδ ἀρωετ ῥωτωωωϋι ἔνομοκ ἔνιζι : οτοδ
πεχωου γε ναι νε νεκνοϋτ̄ π̄σλ̄ ἔτανεκ ἔρρη εβολ θεν ἔκαζι ἔχημι : τνοϋ δε χατ
ἔτακωντ ἔρωου θεν οὔβον : ἔτα ροτοϋ ἔβολ : ἔταλικ νοτηϋτ̄ ἔθενοϋ : Δϋτ̄ρο δε
ἔτε Ὡρῆς ἔπεμθο ἔπστ̄ Φτ̄ ερχω ἄμος : γε εθεου Πστ̄ ἔνακωντ θεν οὔβον
εχεν πεκλαος ἔνετακένου ἔβολ θεν ἔκαζι ἔχημι ἔρρη θεν τεκνωϋτ̄ ἔχομ νεμ
πεκωωβϋ ετ̄βοσι : Ἐποτε ἔσεχοϋ ἔτε νερεμ ἔχημι : γε ετακένου ἔβολ θεν

Sixth Hour of Monday

οὐπονῆριᾶ ἐδοῦθον δὲν νιτωῦ νευ ἐφοτοῦ ἐβολὴ εἶεν πικαζι : χακέβολ Πῶς δὲν
πχωῖντ ἴτε πεκῶβον : οὐοζ χω ἐβολὴ ἵτκακιά ἴτε πεκλαος : Ἰτεκερφμεῖν ἵδβρααυ
νευ Ισαακ νευ Ιακωβ : ναι ετακωρκ ἰμοκ νωῦ ἰμιν ἰμοκ : χε εἰε εῖρε πετενχρο
ἄ ψαι εἰαψω ἰφρητ ἵνιςιοῦ ἴτε τφε δὲν ποτὰψαι : οὐοζ πακαζι τηρψ φαι ἐτακχο
ἐτηρψ ἰποτχρο : οὐοζ χε σεναερκ ληρονομιν ἐχωψ ψαένεζ. Πῶς δε αψχω ἐβολ
ἵτκακιά ἴτε πεψλαος : αψτασθο ἵχε Ὡῦσῆς αψ ἐπεσῆτ ἐβολζπιτωῦ : ἐρε νιπλάζ
ῆνοῦτ ἴτε τμετμεῖρε χη δὲν νεψζιχ : ἐνε ζαν πλάζῆκῶνινε ἐνδῆνοῦτ ἰπζο σναῦ
πακα νευ ψαι :

Οὐῶοῦ ἵττριάς ἐθοῦαβ πεννοῦτ ψα ἐνεζ νευ ψα ἐνεζ ἴτε νιένεζ τηροῦ: ἄμην.

Exodus 32:7-15

A reading from the book of Exodus of Moses the Prophet may his blessings be with us Amen.

And the Lord said to Moses, "Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, 'This is your god, O Israel, that brought you out of the land of Egypt!' " And the Lord said to Moses, "I have seen this people, and indeed it is a stiff-necked people! Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great

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Sixth Hour of Monday

nation." Then Moses pleaded with the Lord his God, and said: "Lord, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, and say, 'He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth'? Turn from Your fierce wrath, and relent from this harm to Your people. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit it forever.' " So the Lord relented from the harm which He said He would do to His people. And Moses turned and went down

from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

† ϯϭⲟⲩⲁ̀ ⲛ̀ⲧⲉ ϭⲟⲗⲟⲩⲟⲩⲛ ϭⲉⲫ ⲁ̀ : ⲁ̀ - ⲑ

Ἐβόλθεν ϯϭⲟⲩⲁ̀ ⲛ̀ⲧⲉ ϭⲟⲗⲟⲩⲟⲩⲛ πῖρⲟⲩⲟⲩⲧⲏⲥ : ἔρεπεϭⲓⲙⲟⲩ ἔϑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ἄⲙⲏⲛ
εϭⲱ ⲙ̀ⲙⲟⲥ.

Ϭⲉⲛⲣⲉ ϯⲙⲉϑⲟⲩⲏ ⲛⲏⲉⲧ ϯⲁⲡ ἔⲓⲕⲁⲗⲓ : ἄⲣⲓ ϫⲓⲙⲉⲛῖ ἕⲓⲡⲟⲥ ϫⲉⲓ ⲟⲩⲙⲉⲧⲁⲥⲁⲑⲟⲥ : ἔⲣⲉⲧⲉⲛⲕⲱⲧ
ἵⲛⲱϭ ϫⲉⲓ ϯⲙⲉⲧⲁⲡⲗⲟⲩⲥ ἵⲛⲧⲉ ⲡⲉⲧⲉⲛⲑⲏⲧ : ϫⲉ ϣⲱⲗⲱⲕⲓ ⲙ̀ⲙⲟϭ ἵⲛϫⲉ ⲛⲏⲉⲧⲉ ἵⲛⲥⲉⲣⲡⲓⲣⲁⲗⲓⲛ
Ἑⲓⲙⲟϭ Ἀⲛ : ϣⲱⲕⲣⲟⲩⲱⲛⲑ ἔβⲟⲗ ἔⲛⲏⲉⲧⲉ ἵⲛⲥⲉⲟⲓ ⲛἈⲑⲏⲁⲥ ϯ ἔⲣⲟϭ Ἀⲛ : ϣⲱⲣⲉ ⲡⲓⲙⲉⲛῖ ϫⲁⲣ ἔⲧⲱⲟⲩ
ϫⲟⲣ⫷ⲟⲩ ἔβⲟⲗⲁ ϫⲟⲧ : Ჟⲩⲟⲥ ⲧⲉϭⲱⲙ ἔϑⲟⲩⲱⲛⲑ ἔβⲟⲗ ϣⲱⲕ ϭⲟⲗⲓ ἵⲛⲏⲓⲁⲧⲑⲏⲧ : ϫⲉ ἕⲓⲡⲁⲣⲉ
ϯϭⲟⲩⲁ̀ ϣⲉ ἔϫⲟⲩⲛ ἔⲟⲩⲱⲧⲱϫⲏ ⲉϫⲱⲟⲩ : Ჟⲩⲁⲓ ἕⲓⲡⲁⲕ Ჟⲩⲱⲛⲑ ϫⲉⲓ Ჟⲩϭⲱⲙ ἵⲛⲣⲉϭⲉⲣⲛⲟⲃⲓ :
ⲡⲓⲡⲏⲁ ϫⲁⲣ ἕⲓⲡ ἵⲛⲧⲉ ϯϭⲟⲩⲁ̀ : ϣⲱⲕⲣⲱⲧ ἔβⲟⲗ ἵⲛϫⲟϭ ⲛⲓⲃⲉⲓ : Ჟⲩⲟⲥ ϣⲱⲕⲣⲟⲓ ἔβⲟⲗ
ἵⲛⲏⲓⲙⲟⲕⲙⲉⲕ ἵⲛⲧⲉ ⲛⲓⲁⲧⲑⲏⲧ : Ჟⲩⲟⲥ ϣⲱⲕⲣⲟⲓ ἕⲓⲡⲓⲃⲓⲛϫⲟⲛⲥ Ἀϭⲱⲗⲏ. Ჟⲩⲱⲗⲱⲙ ϫⲁⲣ ⲡⲉ

Sixth Hour of Monday

πῖπᾰ ἄντε ἴσοφα : οὐοὺ ἕρεῦαλιο ἀν ἕφηετχεοῦα δὲν νεϋςφοτοῦ : χε Φἴ πε πιεερε
ἄντε νεϋβλωτ : οὐοὺ πετδοτδὲτ ἕμῃ ἄντε πεϋρητ οὐοὺ εττωτεμ ἕπεϋλας : Χε
πῖπᾰ ἄντε Πῶς ἀϋμοὺ ἄἴοκοῦμεῃ οὐοὺ φηετχωπ ἕπτηρηϋ : ἕϋωοῃ ἕποῦδρωοῦ :
εῶβε φαἰ ἕμῶνεζλι ναῦζωπ ἕπεϋσαχι δὲν οῦβἰνχονς οῦδε ἄνεϋερ ἕβολ ἕἴκρικἰς
εῶνηοῦ : εῦεϋεῦἰῶῃνι ταρ ἕπιἄσεβης δὲν πεϋσοβῃ : οὐοὺ Πῶς νασωτεμ ἀν ἕνεϋσαχι
ἕφοῦωνεζ ἕβολ ἄνεϋἄνοῦα :

Οῦῶοῦ ἄἴἵτριας εῶοῦαβ πεννοῦἴ ῶα ἕνεζ νεμ ῶα ἕνεζ ἄντε νἰἕνεζ τηροῦ : ἀμῃν.

Wisdom of Solomon 1:1-9

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A reading from the Wisdom of Solomon the
Prophet may his blessings be with us Amen.

Love righteousness, you rulers of the
earth, think of the Lord with uprightness,
and seek him with sincerity of heart;
because he is found by those who do not
put him to the test, and manifests himself
to those who do not distrust him. For
perverse thoughts separate men from God,

and when his power is tested, it convicts the foolish; because wisdom will not enter a deceitful soul, nor dwell in a body enslaved to sin. For a holy and disciplined spirit will flee from deceit, and will rise and depart from foolish thoughts, and will be ashamed at the approach of unrighteousness. For wisdom is a kindly spirit and will not free a blasphemer from the guilt of his words; because God is witness of his inmost feelings, and a true observer of his heart, and a hearer of his tongue. Because the Spirit of the Lord has filled the world, and that which holds all things together knows what is said; therefore no one who utters unrighteous things will escape notice, and justice, when it punishes, will not pass him by. For inquiry will be made into the counsels of an ungodly man, and a report of his words

Sixth Hour of Monday

will come to the Lord, to convict him of his lawless deeds.

Glory be to the Holy Trinity our God unto the age of ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλμος ρκα : Δ

Ετα κτηνωσ ταρ ε̅πωι : ε̅μα τ̅ η̅χε̅ νιφ̅τ̅λη̅ : νιφ̅τ̅λη̅ η̅τε̅ Π̅σ̅ς̅ ε̅τ̅με̅τ̅ε̅ο̅ρε̅ υ̅π̅ε̅ρα̅ν̅λ̅
: ε̅ρο̅κ̅ω̅η̅ς̅ ε̅βο̅λ̅ υ̅φ̅ρα̅ν̅ υ̅π̅σ̅ς̅ α̅λ̅.

Psalm 122:4

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A Psalm of David the Prophet.

Where the tribes go up, The tribes of the Lord, To the Testimony of Israel, To give

thanks to the name of the Lord. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ ΚΕΦ Β : 15 - 17

Ὁμοῦ ἐτάξι ἡμεῖς ἰησοῦς ἐξ ῥηι εἰλημ : Ὁμοῦ ἀρχίμ δὲν πιερφει ἡνιέτ ἴεε εβὼλ νεμ
ἔσωσ νεμ ὄρωπι νεμ νικακερμα εγχευσι. Ὁμοῦ ἀρχα μὶ ἡνοφρασελλιον εβὼλ δὲν
ζαννοε ἀρξίτοῦ τηροῦ εβὼλ δὲν πιερφει ἡἔσωσ νεμ ἡἔσωσ ὁμοῦ νικερμα ἡτε
νικακερμα ἀρξίτοῦ εβὼλ ὁμοῦ ἡνοφραπεζα ἀρξίτοῦ.

Ὁμοῦ πεζαξ ἡνιέτ ἴδ ὄρωπι εβὼλ χε ἀλιον ἡναι εβὼλ ται ἡπερερ πιη μπαιωτ ἡνοη
ἡνωτ : Ἀρξίτοῦ ἡνεμ αθητῆς χε ἔσθῆνοῦτ χε ἡχοε ἡπεκῆ πεταξοῦμτ :

Ὁνωτ ἡπιερασελλιον εἶν.

John 2:13-17

A reading from the Holy Gospel according to Saint John.

Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business. When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."

**Bow down before the Holy Gospel.
Glory be to God forever.**

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Commentary

The Commentary of the Sixth Hour of Monday of Holy Pascha, may its blessings be with us all. Amen.

O Israel, God's chosen nation and first child, what transgressions did you commit and how insensitive are your priests! The place of forgiveness became a place of sin. The house of prayer and supplication became a den of thieves and a market place for cattle, sheep, and pigeon merchants and currency exchangers. What is the profit in these corrupt and unclean injustice which you have done? When the Son of God saw this done in His Father's house, He toppled the seats of pigeon

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Sixth Hour of Monday

merchants and the tables of the currency exchangers and scattered their funds. As they watched Him, His disciples realized that it was written about Him, "the Zeal for Your house has consumed me." O Lord, Your reign is forever in heaven and on earth and Your fear has shaken the mountains. But Israel has strayed and therefore was denied God's help.

Ninth Hour of Monday

† ΤΕΝΕΣΙC ΝΤΕ ΥΩΨΗC ΚΕΦ Β : ΙΕ ΨΒΛ ΝΕΜ ΚΕΦ Ξ : Δ ΨΒΛ

ΕΒΟΛΘΕΝ ΤΕΝΕΣΙC ΝΤΕ ΥΩΨΗC ΠΠΡΟΦΗΤΗC: ΕΡΕΠΕΨΜΟΝ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ ΔΜΗΝ
ΕΨΧΩ ΔΜΟC.

ΟΤΟZ ΔΠΟC Φ† ΒΙ ΔΠΙΡΩΜΙ ΕΤΑΨΘΑΜΙΟΨ : ΟΤΟZ ΑΨΧΑΨ ΘΕΝ ΠΠΑΡΑΔΙΟC ΝΤΕ ΠΟΤΗΟΨ
ΕΘΡΕΨΕΡΖΩΒ ΟΤΟZ ΝΤΕΨΑΡΕΖ ΕΡΟΨ : ΟΤΟZ ΔΠΟC Φ† ΖΟΝΨΕΙ ΕΤΟΤΨ ΝΔΔΑΜ ΕΨΧΩΔΜΟC
: ΧΕ ΕΒΟΛΘΕΙ ΨΨΗΝ ΝΙΒΕΝ ΕΤΘΕΝ ΠΠΑΡΑΔΙΟC ΕΚΕΟΨΩΜ ΕΒΟΛ ΔΜΟΝ ΕΥΘΡΕ : ΕΒΟΛ ΘΕΝ
ΠΨΨΗΝ ΝΤΕ ΠΕΜΙ ΔΨΨΒ† ΔΠΠΕΘΗΑΝΕΨ ΝΕΜ ΠΠΕΤΖΩΟΨ ΗΝΕΤΕΝΟΨΩΜ ΕΒΟΛ ΔΜΟΨ :
ΠΨΖΟΟΨ ΔΕ ΕΤΕΤΕΝΝΑΟΨΩΜ ΕΒΟΛ ΔΜΟΨ ΤΕ ΤΕΝΝΑΜΟΨ ΘΕΝΟΨΜΟΨ. ΟΤΟZ ΠΕΧΕ ΠΟC Φ†
ΧΕ ΝΑΝΕC ΔΝΗΤΕΠΙΡΩΜΙ ΨΩΠΙ ΔΜΑΨΑ ΤΨ ΜΑΡΕΘΑΜΙΟ ΝΑΨ ΝΟΨΒΟΙΘΟC ΚΑΤΑ ΡΟΨ : ΟΤΟZ
ΔΠΟC Φ† ΒΩΛΠ ΕΒΟΛ ΘΕΝ ΠΚΑΖΙ ΗΝΙΘΗΡΙΟΝ ΤΗΡΟΨ ΝΤΕ ΨΚΟΙ ΝΕΜ ΝΙΖΑΔΑ† ΤΗΡΟΨ ΝΤΕ
ΨΦΕ : ΟΤΟZ ΑΨΨΕΝΟΨ ΖΑ ΔΔΑΜ ΕΝΑΨ ΧΕ ΑΨΝΑΜΟΨ† ΕΡΩΟΨ ΧΕ ΝΙΜ : ΟΤΟZ ΖΩΒ ΝΙΒΕΝ ΕΤΕ
ΔΔΑΜ ΜΟΨ† ΕΟΨΨΥΧΗ ΕΩΝΘ ΦΑΙ ΠΕ ΠΟΨ ΡΑΝ : ΑΔΔΑΜ ΨΡΑΝ ΕΝΙΤΕΒΝΩΟΨ ΤΗΡΟΨ ΝΕΜ

Ninth Hour of Monday

νιζαλα† τηρου ἵτε ἴφε νευ νιθηριον τηρου ἵτε ἴκοι : Ἄλαυ δε ἔμπορευ
οἴνοσθεος ναϋ εϋονι ἄμοϋ : ἌΦ† ριοῖ ἵνοῦρομ ἵζηνιμ ἔχεν Ἄλαυ : αϋβι ἵνοῦβητ
ἔβολ δην νεϋσφιρωοῖ ὄροζ αϋμαζ πεσμα ἵκαρζ : ὄροζ ἄΠοσ Φ† κωτ ἵτβητ
ἔταϋβιτς ἔβολ δην Ἄλαυ εῦζιμ : ὄροζ αϋενσ θα Ἄλαυ. Ὅροζ πεχε Ἄλαυ : χε φα
†νοῦ οἴκασ πε ἔβολ δην νακασ : νευ οἴκαρζ ἔβολ δην τακαρζ : θαι εῦεμοῦ† ἐροσ χε
ςζιμ : χε ἔταῦβι θαι ἔβολ δην πεσθα : Ἐθε φα ἔρε πιρωμ χα πεϋιωτ νευ τεϋμαῦ
ἵνωϋ : ὄροζ εϋέτομϋ ἔτεϋςζιμ : ὄροζ εῦεϋωπι ἄπςναῦ εῦκαρζ ἵνοῦωτ. Ὅροζ ναῦβηϋ
ἄπςναῦ εῦκοπ ἵχε Ἄλαυ νευ τεϋςζιμ : ὄροζ ναῦϋπι αν πε : πιζοϋ δε νε οἴκαβε πε
ἔβολ οῦτε νιθηριον τηρου νηετχη ριχεν ἵκαζι νηέτα Ποσ Φ† θαμῶοῦ : Ὅροζ πεχε
πιζοϋ ἵτςζιμ : χε εθε οῦ ἄΦ† χοσ χε ἵνετενοωμ ἔβολ δην ὑϋϋην νιβεν ετδεν
πιπαραδικοσ : Πεχε τςζιμ ἄπιζοϋ χε ἔβολ δην ποῦταζ ἵτε νιϋϋην ἵτε πιπαραδικοσ
τενναοωμ : ἔβολ δε δην ποῦταζ ἄπιϋϋην ετδεν ἄμη† ἄπιπαραδικοσ αϋχοσ ἵχε
Φ† χε ἵνετεν οωμ ἔβολ ἄμοϋ : οῦδε ἵνετενδοζ ἐροϋ ρινα ἵτετενϋτεμ μοῦ.
Ὅροζ πεχε πιζοϋ ἵτςζιμ χε ναρετεν να μοῦ ζαρ αν δην οἴμοῦ : ναϋέμι ζαρ ἵχε
Φ† χε πιέζοοῦ ἔτετεν ναοωμ ἔβολ ἄμοϋ σενδοῦων ἵχε νετενβαλ : τετενναερ
ἄφρη† ἵζαννοῦ† : ἐρετενσωοῖν ἐοῦπεθαναεϋ νευ οῦπετζωοῦ : Ὅροζ αςναῦ ἵχε

ἴδριμι ἕνεκεν πύργου ἐφορευ ἕρανα ἠνθαλ ἕφναρ ἕροϋ : οὔτος ἕνεκεν ἐπιῆνιττε
ναϋ : αὐτὶ ἕβολ ἕθεν περὶ οὔταξ ἀκούωμ : οὔτος ἀϋτὶ ἕπεσκερταί νεμας οὔτος ἀκούωμ :
οὔτος ἀκούων ἕνεκεν οὔταξ ἕπῆναρ : οὔτος ἀϋτὶ ἕμι ἕνεκεν ἕροϋ : οὔτος ἀϋρωπ ἕναρκαὼβι
ἕντε οὔτω ἕκентε : ἀϋταμῖο νωοῦ ἕναρ ἕκῆς : οὔτος ἀϋωτεμ ἕτῶμ ἕποσ Φϋ
ἕμωϋ ἕθεν πῖπαρὰδῖος ἕφῆναρ ἕροϋϋ : οὔτος ἀϋρωπ ἕνεκεν ἕλλαμ νεμ ἕτεϋῆριμι
ἕβολτα ἕποσ ἕποσ Φϋ : ἕθεν ἕμηϋ ἕνιμωϋ ἕντε πῖπαρὰδῖος. Οὔτος ἀϋμωϋτὶ ἕνεκεν ἕποσ
Φϋ ἕλλαμ περαϋ ἕνεκεν ἀκφωρ ἕλλαμ : περαϋ ναϋ ἕνεκεν τεκῶμ ἕταῖκοθεμ εκ μωϋ
ἕθεν πῖπαρὰδῖος ἀερσοϋτ : ἕνεκεν ἕβῆϋ οὔτος ἀϋρωπ : περαϋ ναϋ ἕνεκεν πεταϋταμωκ ἕνεκεν
ἕβῆϋ ἕβῆλ ἕνεκεν ἀκούωμ ἕβολ ἕθεν πῖμωϋ ἕταῖενζονκ ἕροϋ ἕνεκεν ἕμαρταϋ ἕπερ
οὔωμ ἕβολ ἕμωϋ : οὔτος ἀκούωμ ἕβολ ἕμωϋ : Πεξε ἕλλαμ ἕνεκεν ἕτακῆς ἕνι
ἕθος ἀϋτῆνι ἕβολ ἕθεν πῖμωϋ ἀκούωμ. Οὔτος πεξε ἕποσ Φϋ ἕνἕριμι ἕνεκεν ἕθεβερ ἀρε
ερφαί : πεξε ἕριμι : ἕνεκεν πῖσοϋ πεῆταϋερταλ ἕμοι ἀκούωμ : Οὔτος πεξε ἕποσ Φϋ
ἕπῖσοϋ : ἕνεκεν ἀκρφαί ἕκῆροϋρτ ἕθος ἕβολ οὔτε ἕντεβῆκωσῖ τῆροϋ : νεμ ἕβολ οὔτε
ἕνἕριον τῆροϋ ἕνἕτ ἕξεν πῖκαϋ : ἕκέμωϋ ἕξεν τεκῶμ τεῆνζῆτ νεμ τεκῆς : οὔτος
ἕκέοϋτεμ καϋ ἕνἕροϋ τῆροϋ ἕντε πεωνῆ : Οὔτος εἕξῶμ ἕνεκεν μετῶμ οὔτωκ νεμ οὔτε
ἕριμι : νεμ οὔτε πεκῶροϋ : νεμ οὔτε πεκῶροϋ : οὔτος ἕθος ἕμῆρεϋ ἕτεκῶφε : οὔτος

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ἴθουκ ἐκέαρει ἐπευθοῖς : Οὔτος περαυ ἴτσειμι : χε δει οὔαυαι εἰθρε νεύκαθ ἴγητ
 ἄυαι νευ πευἰἄ θυμ : δειν θαν ἴκαθ ἴγητ ἐρεμεσ θανυηρι : οὔτος εφἑυωπι θα πεθαί
 ἴχε πεζιντασθου : οὔτος ἴθουφ εφἑερβοῖς ἐρο. Περαυ δε ἴλλδαυμ : χε ἐπίδη ακωτευ
 ἴσα τεκῆμι : οὔτος ακουωυ ἐβουλ θειν πῦυυην : φηἑται θειθονκ ἐροφ χε φαι
 ἴμαγατφ ἴνεκοωυ ἐβουλ ἴμουφ ακουωυ : πικαθι ἑζοτορτ ἐβουλ θειν νεκῆθουῖ :
 ἐκέουουφ θειν θαν ἴκαθ ἴγητ ἴνιέζουφ τηρου ἴτε πεκωνῆ : θανυοντ νευ
 θανσοφρι εφἑρωτ ἴμουφ νακ : οὔτος ἐκέουωυ νακ ἴπιςιμ ἴτε ἴκαθι : ἐκέουωυ
 ἴπεκωικθειν ἴφωφ ἴπεκθου : υἑατεκτασθουκ ἐπικαθι ἑταυθιτκ ἐβουλ ἴθητφ χε ἴθουκ
 οὔκαθιχνατασθουκ ἐπικαθι. Οὔτος ἴλλδαυμ μουφ εφἑραν ἴτεφῆσιμι χε Ζωἷ : χε θαι τε
 ἴμαυ ἴννητωνῆ τηρου.

Οὔτος ἴΠου Φφ θαμιο ἴλλδαυμ νευ τεφ ἑσιμι ἴθαν ἴθην ἴυαυ : ακτηιτου θῶτου
 Οὔτος πεχε ἴΠου Φφ χε θηπε ικ ἴλλδαυμ ακερ ἴφρητ ἴουαι ἐβουλ ἴμουφ : ἐπχινοφεν
 ου πεθαναφ νευ οὔπετθουφ. Οὔτος ἴνουφ μηπωσ ἴτεφῆσοφτων τεφχι οὔτος ἐβουλ θειν
 πῦυυην ἴτε ἴωνῆ ἴτεφῆουωυ οὔτος ἴτεφωνῆ υἑἑνεσ. Οὔτος ἴΠου Φφτοτορφφ ἐβουλ
 θειν πιπαυαδικοσ ἴτε ἴοφουφ : εφἑρεφρῶθ ἐπικαθι ἑταυθιτφ ἐβουλ ἴθητφ : Οὔτος ακθι

εβολ. αψωπι απευθο απιπαρδικοσ ντε ποτνοψ : οτοσ αψχω απιχεροσβιμ νεμ
 ψχηψι ηχωρωμ : θεψωσ φονεοσ εαρεσ επιμωιτ ντε πιψωψηη ντε πωνθ.
 Οτωοτ η ψτριασ εθοταβ πεννοτψ ψα ενεσ νεμ ψα ενεσ ντε νιενεσ τηροτ: αμην.

Genesis 2:15-3:24

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A reading from the book of Genesis of Moses the Prophet may his blessings be with us Amen.

Then the Lord God took the man and put him in the garden of Eden to tend and keep it. And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." And the Lord God said, "It is not good that man should be alone; I will make him a helper

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comparable to him." Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." Therefore a man shall leave his father and

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mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed.

Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the

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woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. Then the Lord God called to Adam and said to him, "Where are you?" So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." And He said, "Who told you that you were naked? Have you eaten from the tree of which I

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commanded you that you should not eat?" Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate." And the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." So the Lord God said to the serpent: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over

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you." Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return." And Adam called his wife's name Eve, because she was the mother of all living. Also for Adam and his wife the Lord God made tunics of skin, and clothed them. Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of

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life, and eat, and live forever"-- therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἡσαῖας Κεϛ μ : ᾱ - ε̄

Ἐβολθεν Ἡσαῖας πῖροφῆτης: ἐρεπεϛ μ ο υ ἔθοϛ α β ὡ π ι νευαν ἄμην εϛ χω ἄμοϛ.
Πεξε Φϛ χε μαϛ ρο μαϛ ρο ἐπαλαοϛ νιοϛ ηβ : σαχι ἐπην τῆ ἰ λ η μ : μαϛ ρο ἐροϛ χε
αϛ ἄωαι ἵνε πεϛ θεβιο : ἀπεϛ νοβι βωλ ἔβολ : χε αϛ βι ἔβοληι τοϛ τϛ ἄπ ο ϛ ἵνεϛ νοβι εϛ
κ η β : τ ὀ μ η ἄπετωϛ ἔβολ ἕπωαϛ ε : χε ϛ ε β τε φῶμωι τ ἄπ ο ϛ : ο ρο ϛ ϛ ο ϛ τ ω ν ν ι μ α ν μ ο υ ι
ἵνε πεϛ νοϛ ϛ : : ε λ λ ε τ ν ι β ε ν ε γ ἔμοϛ ο ρο ϛ τ ω ο ϛ ν ι β ε ν νευ καδ α μ φ ο ν ι β ε ν
ε γ ἔθεβίωοϛ : ο ρο ϛ ν η ε τ κ ω λ χ τ η ρο ϛ ν α ὡ π ι ε ϛ ϛ ο ϛ τ ω ν : ο ρο ϛ ν η ε θ ν α ὡ τ ἔδ α ν μ ω ι τ

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ΕΥΧΗΝ : ΟΥΘΕ ΠΕΘΟΟΤ ΜΠΟΣ ΝΑΟΥΝΕ ΕΒΟΛ : ΝΤΕ ΣΑΡΞ ΝΙΒΕΝ ΝΑΥ ΕΠΩΟΤ ΜΦ† : ΧΕ ΠΟΣ
ΠΕΤΑΦΑΧΙ.

ΟΥΩΟΤ Ν† ΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥ† ΨΑ ΕΝΕΣ ΝΕΜ ΨΑ ΕΝΕΣ ΝΤΕ ΝΙΕΝΕΣ ΤΗΡΟΥ: ΑΜΗΝ.

Isaiah 40:1-5

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A reading from Isaiah the Prophet may his blessings be with us Amen.

“Comfort, yes, comfort My people!” Says your God. “Speak comfort to Jerusalem, and cry out to her, That her warfare is ended, That her iniquity is pardoned; For she has received from the Lord’s hand Double for all her sins.” The voice of one crying in the wilderness: “Prepare the way of the Lord; Make straight in the desert a highway for our God. Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be

made straight And the rough places
smooth; The glory of the Lord shall be
revealed, And all flesh shall see it together;
For the mouth of the Lord has spoken.”

Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

Ύμνος ἑνὶ τῷ Σολομῶνι

Ἐβόλθεν ἕν ἑνὶ τῷ Σολομῶνι πῖπροφῆτης ἐρεπερσῖμοι ἔθοταβ ὡπι νεμὰν ἀμνη
ερχω ἕμος ερχω ἕμος.

Ἑν ἑνὶ τῷ Σολομῶνι πῖπρη ἕποτρο Δαυὶδ. Φηέταφροτρο ζεν πλσρανλ. ἔμν
ἵνοσφια νεμ ονσβω : ἐρνοιν ἵθαν σαχι ἵτε ομμετσαβε: ἔωπι ἔρωτη ἵανη φωνη
ἵτε ζανσαχι: ἔσαβο ἵνοδικεόσγη ἵταφμη: νεμ οηαπ εχοστων: ζινα ἵτεσ†
ἵνομμετσαβε ἵνιαππετρωσ: οσος ομνοησισ νεμ οκα† ἵνοδλοῦβερι: πιαβε δε
αφωανσωτεμ ἕνα: ἕναεραβεἵζονο πινεβητ δε εχεφο ἵνομμετρεφερζεμ: εφεκα†
δε ἕοσπαρβολη νεμ οσασἵνχακι: νεμ ζανσαχι ἵτεζαν σαβερ: νεμ ναζασχι ερηπ
Ἰαρχη ἵσφια† ζο† ἵτε Πσσ τε: πικα† ἵμετερσβησ δε ζα Φ† Ἰαρχη ἕπικα†

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πῆ: ἰσοφία νεμ ἰσῶ νιασβησεεγουγογο. ὦτεμ παωρηι ἐἰσῶ ἵτε πεκωτ: οἶος
ἄπερῶπῶο ἵνισοβῆνι ἵτε τεκωτ: οἴχλου ζαρ ἵτε ζανῶμοτ ἵτεθιϷ ζεωκ νεμ
οἴχλαλ ἵννοτβ ἐπεκωτ.

Ὠῶοτ ἵτῆτριας ἐοῶταδ πεννοτῆ ψα ἐνεε νεμ ψα ἐνεε ἵτε νιἐνεε τηροτ: ἀμην.

Proverbs 1:1-9

A reading from the Proverbs of Solomon the Prophet may his blessings be with us Amen.

The proverbs of Solomon the son of David, king of Israel: To know wisdom and instruction, To perceive the words of understanding, To receive the instruction of wisdom, Justice, judgment, and equity; To give prudence to the simple, To the young man knowledge and discretion-- A wise man will hear and increase learning, And a man of understanding will attain wise counsel, To understand a proverb

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and an enigma, The words of the wise and their riddles. The fear of the Lord is the beginning of knowledge, But fools despise wisdom and instruction. My son, hear the instruction of your father, And do not forsake the law of your mother; For they will be a graceful ornament on your head, And chains about your neck.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

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Ψαλλμοc ε̅Δ : Δ̅ νευ̅ ε̅

ϸωτew̅ ε̅ρον Φ† πενϸωτηρ : †ζελπιc̅ η̅τε α̅ρηηc̅ υ̅π̅καθι̅ τηρc̅.

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Ὁσὴνια τῆ ν̄ φη̄ετακσοππῆ οἴοσ ἀκωοπῆ ἐροκ : ἐφ̄εωωπι θ̄εν νεκα ῥ̄λ̄ηοῦ γ̄ᾱε̄νεε : ἀλ̄.

Psalm 65:5 and 4 :

A Psalm of David the Prophet.

You will answer us, O God of our salvation, You who are the confidence of all the ends of the earth,

Blessed is the man You choose, And cause to approach You, That he may dwell in Your courts. Alleluia.

Ἑτασσελιον κατα Πατθρον Κεφ̄ κᾱ : κ̄ς - κ̄ζ

Ὁσὸσ ετασι ε̄οσ̄η̄ ἐπιερφει ἀπ̄ θ̄αροϋ ἐφ̄τ̄εβω ἵνεκ̄ η̄ιαρχ̄η̄ερεϋς νεμ̄ η̄ιπ̄ρεσβ̄η̄τηροσ
ἵνεκ̄ π̄ιλαοσ ἐϋκω̄ωμοσ : κε ακ̄ιρι ἵνᾱι θ̄εν ἀϋ̄ ἵερ̄ω̄κ̄υι : οἴοσ̄ η̄ιμ̄ πεταϋτ̄ ἡ̄παι ἐρω̄κ̄υι
νακ̄. Δ̄ε̄ροσ̄ ἂν̄ δ̄ε ἵνεκ̄ Ἰ̄η̄σ̄ῡσ̄ πεχαϋ̄ ν̄ωοῦ : κε τ̄η̄ναϋ̄εν̄θη̄νοῦ ρ̄ω̄ ε̄οῦ σᾱχι : ἐϋω̄π
ἀρετεκ̄ω̄ανταμοι ἐροϋ : ἀνοκ̄ ρ̄ω̄ τ̄η̄ναταω̄τεν κε ἀ̄ιρι ἵνᾱιθ̄εν ἀϋ̄ ἵερ̄ω̄κ̄υι. Π̄ω̄ωσ
ἵνεκ̄ Ἰ̄ω̄αν̄νη̄σ̄ νε οῦ̄ ε̄βολ̄ θ̄ων̄ πε : οῦ̄ ε̄βολ̄ θ̄εν τ̄φε̄ πε γ̄ω̄αν̄ οῦ̄ ε̄βολ̄ θ̄εν η̄ιρω̄ωι πε :

Νῶσϑ Δε Νὰ ὑμῶν κῶκ ἰσῆρι ἰσῆτι οἱ ἐγχαῶμοι : χε εἷωπ ἀκῶαυχοι χε οἱ ἐβῶλ θῆν
 ἴφε πῆ ἱναχοι νὰν χε εῶβε οἱ ὑπτενναθῆ εροϑ. Ἐῶωπ Δε ἀκῶαυχοι χε οἱ ἐβῶλ
 θῆν νιρῶω πῆ τε νερθῶθ θὰ ἴθῆ ὑπῆ ὑμῶ Ιωαννηχοι τὰρ ἰτοτοἱ ζωοι οἱ προφῆτιχοι.
 Οἱ τοι ἀνεροῶ πεχωοἱ ἰλιχοι χε τε νεμῆ ἀν : πεχαϑ Δε νωοἱ χε οἱ Δε ἀνοκ ζω
 ἰθῆ τὰ ὑμῶ τε ἀν χε ἀῖρι ἰναι θῆν ἀῶνερωῶω.

Οἱ ῶωπ ὑπτερὰ σῆλιον εῶρ.

Matthew 21:23-27

A reading from the Holy Gospel according to Saint Matthew.

Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?" But Jesus answered and said to them, "I also will ask you one thing, which

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if you tell Me, I likewise will tell you by what authority I do these things: The baptism of John--where was it from? From heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' But if we say, 'From men,' we fear the multitude, for all count John as a prophet." So they answered Jesus and said, "We do not know." And He said to them, "Neither will I tell you by what authority I do these things.

**Bow down before the Holy Gospel.
Glory be to God forever.**

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Commentary

The Commentary of the Ninth Hour of Monday of Holy Pascha, may its blessings be with us all. Amen.

With Your flawless hands O Lord, You created, adorned and illuminated me like crimson. You bestowed on me the comforts of paradise and the fruits of the trees. You granted me authority over all creation under heaven. You did not deprive me of respect but rather put all things under me. You gave me one commandment and I disobeyed You O my Lord and God.

I ask of You O good One to have mercy upon me according to Your great mercy.

When I saw that You were alone O Adam, when everything else was paired, I created from your bones someone modeled after

Ninth Hour of Monday

you, who looks like you, and found it inappropriate to have you alone by yourself. I was concerned about you and gave you power over her and all creation. You obeyed her and disregarded My instruction. You rejected My words and commandment.

I ask of You O Good One to have mercy upon me according to Your great mercy and remember me O Lord.

From dust I was created and like the herbs of the field You gave me the prowess of Your power and diminished my humility. One tree I commanded you not to touch! Why did you disobey My commandment? You implicated the woman who I did not command as I did with you. You obeyed her, rejected My words, and then hid among the trees so that I do not see you. I

ask of You O Good One to have mercy upon me according to Your great mercy. You desired divinity and wanted to be a creator like your Lord. From the fruits of the tree you distinguished between the good and the evil to become a god. Adam, where is the glory that was bestowed on you? You lost the cloths I dressed you with. With leaves of trees you covered your own nakedness. I created you and knew you before your creation. I ask of You O Good One to have mercy upon me according to Your great mercy.

From the beginning I informed you and instructed you with my commandments. "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely

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Ninth Hour of Monday

die." I did not leave you ignorant but rather cautioned you. "You have heeded the voice of your wife," and therefore you will be punished.

I ask of You O Good One to have mercy upon me according to Your great mercy.

O Adam from dust you are and to dust you shall return to cleanse you from your transgressions. And Eve, why did you do this and disobey My commandments? Many shall be your sorrows and your weeping will be great. I will create enmity between you and the serpent and between your seed and his. "Your seed shall bruise his head and he shall bruise your heel." I ask of You O Good One to have mercy upon me according to Your great mercy. The Savior then summoned the serpent and cursed him and his nature saying,

“Because you have done this, you are cursed more than all cattle, and more than every beast of the field; and on your belly you shall go, and you shall eat dust all the days of your life.” The enemy dwelt in you and you became a shelter for the evil. Because man listened to you, cursed shall be the whole earth with him.

I ask of You O Good One to have mercy upon me according to Your great mercy.

As for Adam, the first to dwell in paradise, He told him, “Because you listened to your wife, I cursed the earth. Your heart shall be saddened and the earth will grow for you thorns and thistles.” Then He told Eve, “In pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.”

I ask of You O Good One to have mercy

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upon me according to Your great mercy.

Then God said, "Behold Adam became as one of Us, knowing good and evil. I shall not leave him in paradise in case he should reach for the tree of life and eat of it." He expelled Adam and Eve from the paradise and assigned cherubim carrying swords of fire to guard its gate.

I ask of You O Good One to have mercy upon me according to Your great mercy.

Where do I go from Your Spirit and where do I escape from Your face? If I ascended to the heights of heaven or descended to the lowest places, I find You there. Then, Adam went to a lower place across from the gate of paradise to till the land and eat of its fruits. He was in the grasp of the deceiver at that place. Adam and Eve and

their sons were condemned to the servitude of slavery forever, because he followed his whim.

Eleventh Hour of Monday

Ἡσαῖος Κεφ ν : α - ζ

Ἐβολῶεν Ἡσαῖος πῖροφητης: ἐρεπερῶμον ἔθοραβ ὡπι νεμαν ἄμην ερῶω ἄμος.
Φαι πε ἄφρητ ἔτερῶω ἄμος ἵχε Πος : χε ἄωπε πῶωμ ἵχιοτῆ ἔβολ ἵτε τενωατ ἔται
χιτς ἔβολ ἵδῆτῶ : ιε ἔταιτῆθνοτ ἔβολ ἵνιμ ἵετω : χηπε αιτῆθνοτ ἔβολ ῶεν
νετενωβι : οτορ ῶεν νετενωβι ἄλιωτῆ ἔβολ ἵτετενωατ : εθε οτ αι οτορ νε
ἄμων ρωμ : αμοτῆ οτορ νε ἄμων πετωτεμ εροι : μη ταχιχ χεωωμ αν ἐνορμ :
ιε ἔτα παμαωχ ἔρωϋ ἔσωτεμ : ἀλλα νετενωβι οβῆρα τοτ ῶεν τετενωτῆ νεμ Φτ :
οτορ εθε νετενωβι ἄγτασθω ἄπερῶο σαβολ ἄμωτεν : ἔωτεμ ναι νωτεν : μη ἔτε
ἄμων ὡωμ ἄμοι ἐναρμ θηνοτ : χηπε ἵερῆι ῶεν παωωντ ἀιναερ φιομ ἵωαγε :
οτορ εἶχω ἵγαναρωοτ ἵωαγε ἵσῶωοτ ἵχε νοττεβτ εθε χε ἄμων μωοτ : οτορ
ἵσῶοτ εθε νιιβι : οτορ εἶτῶωτς ἵτφε ἵοτῶακι : οτορ εἶχω ἵτερῶεβω ἄφρητ
ἵοτσοκ :

Οὐ̅ω̅ο̅υ̅ ἡ̅ ἱ̅ε̅ρ̅α̅ς̅ ἑ̅ο̅υ̅α̅β̅ π̅ε̅ν̅ν̅ο̅υ̅† ψ̅α̅ ἑ̅νε̅ζ̅ ν̅ε̅μ̅ ψ̅α̅ ἑ̅νε̅ζ̅ ἵ̅τ̅ε̅ ἰ̅ε̅νε̅ζ̅ τ̅η̅ρ̅ο̅υ̅: ἄ̅μ̅η̅ν̅.

Isaiah 50:1-3

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A reading from Isaiah the Prophet may his blessings be with us Amen.

Thus says the Lord: "Where is the certificate of your mother's divorce, Whom I have put away? Or which of My creditors is it to whom I have sold you? For your iniquities you have sold yourselves, And for your transgressions your mother has been put away. Why, when I came, was there no man? Why, when I called, was there none to answer? Is My hand shortened at all that it cannot redeem? Or have I no power to deliver? Indeed with My rebuke I dry up the sea, I make the rivers a wilderness; Their fish stink

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because there is no water, And die of thirst. I clothe the heavens with blackness, And I make sackcloth their covering.”
Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Ἰησοῦ ἴτε Σιραχ Κεφ α̅ : κε - ωβλ

Ἐβόλθεν Ἰησοῦ ἴτε Σιραχ π̅προφήτης: ἐρεπερ̅μοσ̅ ἐθοταβ̅ ὡπι νευαν̅ ἀμην̅ εφ̅ω
ἄμοσ̅.

Ἰνοῦνι ζαρ̅ ἴτσοφ̅ιὰ πε̅ περ̅ζοτ̅ δατ̅η μ̅ποσ̅ : ο̅οσ̅ ζαν̅μ̅ω̅ ἴεζοοῦ̅ νε̅ νεκ̅λαδ̅οσ̅ :
ἄμοσ̅ ὡ̅χομ̅ ἴνο̅ρεφ̅ω̅ντ̅ ἐθ̅ο̅αι̅ο : πιρ̅ικ̅ι ζαρ̅ ἴτε̅ πεφ̅ω̅ντ̅ πε̅ πεφ̅ει̅ : πιρεφ̅ω̅ο̅ν̅
ἴζητ̅ ὡ̅αφ̅ερ̅ἀναχ̅εθε̅ ὡ̅ἀπ̅σ̅οῦ̅ : μενε̅νω̅σ̅ ὡ̅αφ̅ὡ̅πι̅ ναφ̅ἴνο̅τοῦ̅νοφ̅ : ὡ̅αφ̅ω̅πι̅
ἴνεφ̅α̅χι̅ ὡ̅ἀπ̅σ̅οῦ̅ : ο̅οσ̅ ὡ̅αρε̅ ν̅ις̅φο̅τοῦ̅ ἴτε̅ ο̅ου̅μ̅ω̅ σα̅χι̅ ἐτεφ̅μετ̅σαβε̅. Ο̅ου̅ν̅
ζαν̅παρ̅αβο̅λη̅ ἴσ̅β̅ω̅ χ̅η̅ δ̅εν̅ ν̅ι̅α̅ζω̅ρ̅ ἴτε̅ τ̅σοφ̅ι̅α̅ : τ̅μετ̅ρεφ̅ω̅ ἄμ̅ω̅ε̅νοῦ̅τ̅ Δ̅ε̅ ο̅ου̅ρεβ̅τε̅
ἄπι̅ρεφ̅ερ̅νοβ̅ι : ἀκ̅ω̅αν̅ερ̅ ἐπι̅θ̅ω̅μ̅ιν̅ ἴτσοφ̅ι̅α̅ ἀ̅ρε̅ζ̅ ἐ̅ν̅ι̅εν̅το̅λη̅ : ο̅οσ̅ ε̅φ̅η̅α̅τ̅η̅ι̅ς̅ νακ̅ ἴ̅χε̅
ἴποσ̅ τ̅σοφ̅ι̅α̅ ζαρ̅ νεμ̅ τ̅β̅ω̅ τ̅ζο̅τ̅ ἴτε̅ ἴποσ̅ τε̅ : ο̅οσ̅ πε̅τε̅ζ̅ναφ̅ πε̅ πι̅να̅ζ̅τ̅ νεμ̅
τ̅μετ̅ρεφ̅ω̅ρα̅ϣ̅ : ἄ̅πε̅ρε̅ρα̅τ̅ω̅τεμ̅ ἐ̅τ̅ζο̅τ̅ ἴτε̅ ἴποσ̅ : ο̅οσ̅ ἄ̅πε̅ρ̅δ̅ω̅ντ̅ ἐ̅ροφ̅ δ̅εν̅

οὐμετρητῆσαν : ὑπερμετρωβι ὑπεῖθο ἐβολ ἠνιρωμ : μαζθηκ ἔρωκ νεμ
νεκςφοτοσ. Ὑπερβις ἄμοκ χε ἠνεκζει : ἠτεκ ἰνι ἠοτρωω ἔχεν τεκψυχη : οἷος ἠτε
Ποσ βωρη ἠνηετρη ἠτακ ἐβολ οἷος ἠτεγταοτοκ ἐπεσχη ἔθμητ ἠοτρωοτς : χε
ἠπεκδωντ ἐτρωτ ἠτε Ποσ : οἷος πεκρητ με ἠχροσ :

Οἷοσ ἠττριάς ἔθοταβ πεννοττ ψα ἔνεε νεμ ψα ἔνεε ἠτε νιἔνεε τηροσ: ἄμην.

Sirach 1:20-30

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A reading from Sirach the Prophet may his blessings be with us Amen.

To fear the Lord is the root of wisdom, and her branches are long life. Unjust anger cannot be justified, for anger tips the scale to one's ruin. Those who are patient stay calm until the right moment, and then cheerfulness comes back to them. They hold back their words until the right moment; then the lips of many tell of their good sense.

In the treasuries of wisdom are wise sayings, but godliness is an abomination to a sinner. If you desire wisdom, keep the commandments, and the Lord will lavish her upon you. For the fear of the Lord is wisdom and discipline, fidelity and humility are his delight. Do not disobey

the fear of the Lord; do not approach him with a divided mind. Do not be a hypocrite before others, and keep watch over your lips. Do not exalt yourself, or you may fall and bring dishonor upon yourself. The Lord will reveal your secrets and overthrow you before the whole congregation, because you did not come in the fear of the Lord, and your heart was full of deceit.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ἢ ΤΕ ΠΕΝΙΩΤ ΕΘΥ ΑΒΒΑ ΨΕΝΟΥ† ΠΑΡΧΗ ΜΑΝΔΡΙΤΗΣ: ΕΡΕ ΠΕΡΕΨΜΟΥ ΕΘΟΥΑΒ
ΨΩΠΙ ΝΕΜΑΝ ἈΜΗΝ.

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Ουοη ζανδβηση ενμενι ερωου γε ζανδσαθου νε : εζαν πετζωου νε θατεν Φ† : ετε
φαι πε γε ενφαι θα νεμερνοη ενερνοβι θεν νιτοποσ εω† : νετα Ποσ βι αν εβολ θεν
νιϋϋηην ετζωου νεμ νιϋϋηην εθαναετ αϋβο υπιπαραδικοσ : αλλα γε εταϋβι εβολ
θεν νιϋϋηην εθαναετ αϋβοϋ. Ουοη εταϋβοϋ αν θεν ζαν ϋϋηηην να τοϋταζ ιε ετζωου
νηε ποϋταζ ουοη μονοη φαι : αλλα νεμ νιρωμ ιεταϋχαϋ υμαϋα τοϋ εμαϋ : θεν πιϋη
εροϋ ερπαρabenην υπεϋεραναχεθε : αλλα αϋζιτοϋ εβολ ηθηηϋ : Δριεμ εβολ θεν
φαι ωνιςνηοϋ υμενριτ : γε ϋϋεαν εμαζ νιτοποσ εω† ητε Φ† εβολ θεν νιρωμ
ετζωου νεμ νιασαθοσ υφρη† ετεπικοσμοσ τηρη μοζ ηρεϋερνοβι νεμ ρεϋβηηχοησ :
νεμ ζανδσαθοσ νεμ ζαν δκαθαρτοσ : αλλα νηετερνοβι εϋτεϋχαϋ ηθητοϋ αλλα
εζιτοϋ εβολ.

†ϋωοηη γε πικαζι τηρη φα Ποσ πε ουοη ιεχε κατα φρη† υπεϋηη παρη† πε πικαζι
τηρη : ιεμμοη ζορο ρω ϋοη ουοη ενεροϋ ηθητοϋ. Ουοη ιεχε κατα φρη† ηναπετζωου
τηροϋ παρη† νηετερ πετζωου τηροϋ θεν ηκαζι εθεβοϋ ανοκ ενμοϋ† εροι γε οηηβ :
οϋμηϋ ζαρ ηκοη ητενεμιαη γε τεη†ζαπερον : θεν φηετεν χωμμοϋ : υπαρεζλι ζαρ
ϋερτολμιαη εμαζ πεκηη θεν ζανδωθεμ ακϋτεμ θωτ ηηηθ θεν φαι : οηδε ζαρ υπαρε

νισιοῦρ ἴτε πιοῦρο βίρωμι νιβεν ἔδοτη ἐπεϋηι : νηετὰρεθ ἔνινομοοο νεμ νηετοί
να τω τεμ ἴσωϋ : εἰρη ἴνηηετ ἴωεαν χε ἴϋερεθλί νωορ αν πε :

Царенер с̄φραχιζин ἴτκα τηχηςις ἴτε πενιωτ ε̄οτ αββα Ὡενοϋτ̄ πᾱρχη μαλδριτης:
φ̄ηεταϋεροϋωιν ἴπεννοϋοο νεμ νιβαλ ἴτε νενϋητ̄ δεν φ̄ραν ἴφ̄ιωτ νεμ Πωηρι νεμ
πιπνα ε̄οτ οϋνοϋτ̄ ἴνοϋωτ̄ αμην.

Homily

A homily of our Holy Father Abba Shenouda the Archimandrite may his blessings be with us. Amen.

Occasionally there are some deeds, which we may think are good while in God's eyes they are wicked. For example the unqualified tolerance of sinners in holy places may lead them to be indifferent to sin. The Lord did not plant good trees and bad trees in paradise but only good trees. He did not plant fruitless trees with bad fruits. Even man himself when he disobeyed the commandment, He was not indifferent about man's iniquity but expelled him from paradise. From this we can see dear beloved, that the houses of the Lord should not be filled with bad and good people -as is the case in the world

where the saints and sinners, the unjust and the impure mingle together. It is incumbent on us to remind those who come to the house of the Lord to behave appropriately. I know that the whole earth is God's, but if we make His house just like the rest of the earth what is going to distinguish the house of the Lord from the rest. If I as a servant of God commit the same bad deeds as the wicked then I do not deserve to be called a servant of God. For we often sin and are unable to judge ourselves with the same standard we judge others. You see no one can fill your place with dirt unless they notice your lack of interest in it. Just like the king's pages; they cannot let everyone in the king's house whether they honor the king's decree or whether they ignore them without the king's permission. If they

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deviate from this, they receive punishment.

We conclude the homily of our Holy Father Abba Shenouda the Archimandrite, who enlightened our minds and our hearts. In the name of the Father, the Son, and the Holy Spirit, one God. Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλλουσ̄ ιβ̄ : λ̄

Сουσ̄ с̄ωτ̄εμ̄ ε̄ροῑ Ἰ̄βο̄ις̄ πᾱνο̄υ† : μᾱφο̄τω̄ῑνῑ ἡ̄νᾱβᾱλ̄ μη̄πω̄ς̄ ἡ̄τᾱζω̄ρπ̄ δ̄εν̄ φ̄μο̄υ :
μη̄πο̄τε̄ ν̄τε̄ πᾱχᾱξῑζο̄ς̄ : ζ̄ε̄ᾱξ̄ε̄ῡζο̄ῡ ο̄ν̄β̄η̄ᾱλ̄

Psalm 13:3-4

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A Psalm of David the Prophet.

Consider and hear me, O Lord my God;
Enlighten my eyes, Lest I sleep the sleep of
death; Lest my enemy say, "I have
prevailed against him." Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ Η : να - υβλ

Δυνη ἀμην ἴχω ἕως νῦν οὐκ ἔβλεπον ὄρα ἀρετὴν ἐπασαχὶ ἠνεψιατ ἔφμοσ
ψαῆνες : Πεχε νηοῦδαὶ ναῖ ἔ τῆνοῦ ἀνεμὶ ἔ οτον οἴδεων νεμακ : Δβραα
αῖμοσ νεμ νικεῖπροφῆτης οτοσ ἠθοκ ἕχω ἕως ἔ φηθηαῶρεσ ἐπασαχὶ ἠνεψαχὶ
ἕφμοσ ψαῆνες : Οη ἠθοκ οτηκῶτ ἠθοκ ἐπενηωτ Δβραα φηταῖμοσ νεμ
νικεῖπροφῆτης ἀνοσ κηρὶ ἕμοκ ἠνημ. Δῆροτῶ ἠε ἠεσ ἕχω ἕως ἔ βλεπο
ἀνοκ ἀνοκ ἕχω ἕως ἔ βλεπο ἠνη ἕματ παωσ ἕλι ἀη πε : ἕψοπῆε παιωτ ἕθηα ἕνοσ ἠη :

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ΦΗΝΘΩΤΕΝ ΕΤΕΤΕΝ ΧΩ ΨΥΧΟΣ ΧΕΠΕΤΕΝΝΟΥΤ ΠΕ: ΟΥΟΣ ΨΠΕΤΕΝΣΟΥΩΝΟΥ ΑΝΟΚ ΔΕ ΤΩΟΥΤΗ
ΨΥΧΟΥ ΕΨΩΠ ΔΕ ΔΙΨΑΝΧΟΣ ΧΕ ΤΩΟΥΤΗ ΨΥΧΟΥ ΑΝ ΕΙΨΩΠΙ ΕΙΟΝΙ ΨΨΩΤΕΝ ΨΣΑΜΕΘΟΥΧ
ΑΛΛΑ ΤΩΟΥΤΗ ΨΥΧΟΥ ΟΥΟΣ ΠΕΨΑΧΙ ΤΑΡΕΣ ΕΡΟΥ: ΔΒΡΑΑΨ ΠΕΤΕΝΙΩΤ ΝΑΨΘΕΛΗΛ ΠΕ
ΕΨΟΥΨ ΕΝΑΨ ΕΟΥΞΟΥΨ ΨΤΗΙ ΟΥΟΣ ΑΨΝΑΨ ΑΨΡΑΨΙ. ΠΕΧΕ ΝΗΟΥΔΑΙ ΟΨΗ ΝΑΨ ΧΕ
ΨΠΑΤΕΚΕΡ ΤΕΒΙ ΨΡΟΥΠΙ ΟΥΟΣ ΑΨΝΑΨ ΕΔΒΡΑΑΨ. ΠΕΧΕ ΨΣ ΝΩΟΥ ΧΕ ΑΨΗΝ ΑΨΗΝ ΤΨΩ
ΨΨΟΣ ΝΩΤΕΝ ΧΕ ΨΠΑΤΕ ΔΒΡΑΑΨ ΨΨΩΠΙ ΑΝΟΚ ΠΕ: ΔΨΕΛΨΝΙ ΟΨΗ ΨΧΕ ΝΗΟΥΔΑΙ ΨΨΑ
ΨΣΕΨΙΟΥΨ ΕΨΩΨ: ΨΣ ΔΕ ΑΨΧΟΨΟΥΨ ΟΥΟΣ ΑΨ ΕΒΟΛ ΨΕΝ ΠΕΡΨΕΙ ΟΥΟΣ ΑΨΣΙΝΙ ΝΑΨΜΟΥΨ ΠΕ
ΨΕΝ ΤΟΥΨΗΨ ΟΥΟΣ ΝΑΨΣΙΝΨΨΟΥΨ ΨΠΑΨΡΗΨ:

ΟΨΩΨΤ ΨΠΕΨΑΣΨΕΛΨΙΟΝ ΕΨ.

John 8:51-59

A reading from the Holy Gospel according to Saint John.

Most assuredly, I say to you, if anyone keeps My word he shall never see death.” Then the Jews said to Him, “Now we know that You have a demon! Abraham is

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dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.' Are You greater than our father Abraham, who is dead? And the prophets are dead. Whom do You make Yourself out to be?" Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word. Your father Abraham rejoiced to see My day, and he saw it and was glad." Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." Then they took up stones to throw at Him; but Jesus hid Himself and

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Eleventh Hour of Monday

went out of the temple, going through the midst of them, and so passed by.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Eleventh Hour of Monday of Holy Pascha, may its blessings be with us all. Amen.

O Jesus the True Light that shines for all nations with the exception of the Jews for they strayed away from Him. When He revealed himself to them and told them that those who believe in Him shall live forever, the ignorant and trespassers of the law accused Him that with Satan He exorcises Demons. They said to Him, "Abraham died and the prophets

thereafter, how is it possible that those who believe in You never die?" He replied, "If I glorify Myself, then My glory is meaningless. I have who glorify Me." They replied, "You think you are greater than our patriarch Abraham and his descendants who all died? You are not even fifty years old. How could you have seen Abraham?" The Savior said, "Truly before Abraham was, I am."

We, God's new nation, believe in Him and observe His commandments. We confess by word and in the depth of our hearts that the True Word, the Righteous Master, is Eternal with the Holy Spirit the Comforter. Despite all what He did to teach them, the ignorant rejected this great blessing as well as the many miracles He performed among them. They did not

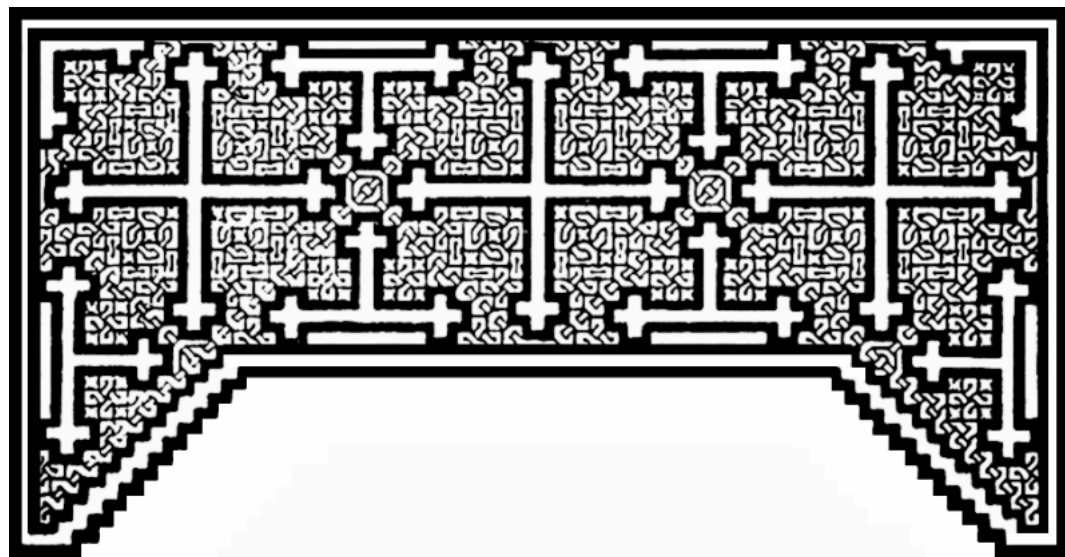
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Eleventh Hour of Monday

realize that He was their Savior according to the prophecies. They renounced, rejected, and strayed away from Him.



First Hour of Eve of Tuesday

Ζαχαρίας Κεφ $\bar{\alpha} : \bar{\alpha} - \bar{\epsilon}$

Ἐβόλθεν Ζαχαρίας π̄προφήτης: ἐρεπερ̄μοῦ ἔθοταβ ὡπι νεμαν ἄμην ερ̄ω ἄμος.
Μ̄ρηι δε δ̄ει π̄αβοτ ἄμαδ ὡμην ἵτε τ̄ροπι ἄμαδ̄σνοτ̄ ει δ̄αριος : ἀοτ̄αχι ἵτε
Φ̄τ̄ ὡπι θα Ζαχαρίας π̄ωηρι ἄΒαραχίας π̄ωηρι ἵδ̄δ̄ω π̄προφήτης ερ̄ω ἄμος :
Δ̄ερ̄ωντ̄ ἵχε Π̄οτ̄ ἔχεν νετενιοτ̄ ἐρ̄ω ἄμος χ̄ε ἐκ̄εχοσ νωοτ̄ χ̄ε ναι νε νη̄τερ̄ω
ἄμωοτ̄ ἵχε Π̄οτ̄ πι παντοκρατωρ : χ̄ε κετ̄θνοῦ γ̄αροι ο̄ροδ̄ ἄνοκ̄ ζω τ̄νακοτ̄τ
γ̄αρωτεν πεχε Π̄οτ̄ πιπαντοκρατωρ. Ο̄ροδ̄ ἄπερ̄ωπι ἄφ̄ρητ̄ ἵνετενιοτ̄
εταγ̄ερ̄καλιν νωοτ̄ ἵχε ἵπ̄ροφήτης ῑχ̄εν ὡρ̄πι ερ̄ω ἄμος : χ̄ε ναι νε
νη̄τερ̄ω ἄμωοτ̄ ἵχε Π̄οτ̄ πιπαντοκρατωρ : Χ̄ε μα τ̄αθε θ̄ηνοῦ ἔβόλθα νετενιωιτ̄
ετ̄ωοτ̄ : νεμ̄ ἔβόλθα νετεν̄β̄νοῦ ἔτ̄ωοτ̄ : ο̄ροδ̄ ἄποτ̄τ̄θ̄νοῦ ἔσωτεμ̄ ἵνωι πεχε
Π̄οτ̄ πιπαντοκρατωρ : ἀγ̄ωην νετενιοτ̄ νεμ̄ ἵπ̄ροφήτης μη ἀγ̄ων̄δ̄ ὡᾱε̄νεε.

ΠΛΗΝ ΝΑΝΟΜΟΣ ΝΕΜ ΝΑΣΑΧΙ ΨΟΠΟΥ ΕΡΩΤΕΝ : ΝΗ ΑΝΟΚ ΕΨΧΟΝΖΕΝ ΩΜΩΟΥ ΔΕΝ ΟΥΠΝΑ
ΝΤΕ ΝΑΕΒΙΑΙΚ ΝΠΡΟΦΗΤΗΣ ΝΗΕΤΑΥΤΑΖΕ ΝΕΤΕΝΙΟΥΨ : ΟΥΟΥ ΔΥΕΡΟΥΩ ΠΕΧΩΟΥ : ΧΕ ΚΑΤΑ
ΦΡΗΨ ΕΤΑΦΟΥΑΖ ΣΑΖΝΙ ΝΧΕ ΠΟΣ ΠΠΑΤΟΚΡΑΤΩΡ ΕΐΡΙ ΚΑΤΑ ΝΕΤΕΝΜΩΙΤ : ΝΕΜ ΚΑΤΑ
ΝΕΤΕΝ ΖΒΗΟΥΙ ΠΑΐΡΗΨ ΔΐΡΙ ΝΩΤΕΝ.

ΟΥΩΟΥ ΝΨΨΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ΔΜΗΝ.

Zechariah 1:1-16

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A reading from Zechariah the Prophet may
his blessings be with us Amen.

In the eighth month of the second year of
Darius, the word of the Lord came to
Zechariah the son of Berechiah, the son of
Iddo the prophet, saying, "The Lord has
been very angry with your fathers.
Therefore say to them, 'Thus says the Lord
of hosts: "Return to Me," says the Lord of
hosts, "and I will return to you," says the

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First Hour of Eve of Tuesday

Lord of hosts. Do not be like your fathers, to whom the former prophets preached, saying, 'Thus says the Lord of hosts: "Turn now from your evil ways and your evil deeds." ' But they did not hear nor heed Me," says the Lord." Your fathers, where are they? And the prophets, do they live forever? Yet surely My words and My statutes, Which I commanded My servants the prophets, Did they not overtake your fathers? "So they returned and said: 'Just as the Lord of hosts determined to do to us, According to our ways and according to our deeds, So He has dealt with us.'" **Glory be to the Holy Trinity our God unto the age of all ages, Amen.**

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

. " ... " :

Ψαλλωσ ε̄ᾱ : Δ̄ νευ ᾱ

Παοσχαλ νευ παώοτ λγδεν πανοτ† : Φ† η̄τε ταβοηθιά ονοε ταεελπιε αςδεν Φ† :
Κε ταρ η̄θοε πε πανοτ† παωτηρ : παρεε γροπτ ε̄ροε η̄νακιμ η̄εογò. ᾱλ.

Psalm 62: 7 and 2

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A Psalm of David the Prophet.

In God is my salvation and my glory; The rock of my strength, And my refuge, is in God.

He only is my rock and my salvation; He is my defense; I shall not be moved.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ ΚΕΦ 15 : ΚΣ - Λ

Περε οναι δε ναυ γε Πος γανκονχι νε νηθηνανορευ : ηθου δε περαυ κωου : Χε
αριαωνιζεθε ειδονη εβολιτεν πιρο ετχοη γε νε οτον ουνηυ τρω υμοσ κωτεν
νακωτ ηκαεδονη οτοσ ηνοσγχευχομ : Δεψαν φορ ετωνη ηχε πιηβ ηι οτοσ
ητεψωθαμ υπιρο : οτοσ ητε τενναερηητς νορι ερατεν θηνοσ σαβολ οτοσ εκωλδ
επιρο ερετενρω υμοσ : γε Πος Πδσ λορων ναν : οτοσ ητεροσ ητεψχοσ κωτεν : γε
ητρωονη υμωτεν αν γε ηωτεν γαν εβολ θων. Ποτε ερετεν ερηητς ηχοσ : γε
ανορωμ υπεκμοσ οτοσ ανω : οτοσ ακτβω δεη νεηπλατια : Οτοσ εναχοσ κωτεν

χέ ἡτρωσὴν ἡώτεν ἀν χέ ἡώτεν γὰν ἐβόλθων : μαυένωται ἐβόλθαιοι τήρον
νιερσατης ἡτε ἴαδικιά : Πια ἐτέματ ἡναυωπι ἡχε φριμι νει πιθέρτερ ἡτε
νιναχχι : εἴταν ἀρετενγαννατ ἐλβρααμ νει Ἰσαακ νει Ιακωβ νει ἡπρωφητης
τήρον δει ἡμετοτρο ἡτε Φἡ ἡώται Δε ἐνεζιοῖ ἡώται ἐβόλ. Οἱος εἶε ἐβόλ δει
νιμαῖγαι νει νιμαῖζωτπ νει πευζιτ νει σαρχς οἱος ἐτέροθβοτ δει ἡμετοτρο ἡτε
Φἡ : Οἱος εἴπτε οἱον γὰνδαετ εἴναερωορπ οἱος γὰνυορπ εἴναερ δαε :

Οἱωτ ἡπιετασσελιον εἶε

Luke 13: 23-30

A reading from the Holy Gospel according to Saint Luke.

Then one said to Him, "Lord, are there few who are saved?" And He said to them, "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,' then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.' There will be weeping and

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gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. And indeed there are last who will be first, and there are first who will be last.”

**Bow down before the Holy Gospel.
Glory be to God forever**

Commentary

The Commentary of the First Hour of Eve of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

On His way to Jerusalem with His disciples, some one remarked to our

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First Hour of Eve of Tuesday

Savior, "Few are those who will be saved." Our Savior replied saying, "Strive to enter through the narrow gate lest you should come and knock on the door and say, "O Lord open for us", and He shall answer from inside and say unto you, "I do not know you, where are you from? Go away all you wrongful, evildoers to the place of weeping and gnashing of teeth. Many of the gentiles will come from the east and the west and will lie in the bosom of Abraham, Isaac, and Jacob in the kingdom of heaven, but you will be neglected outside, dominated by your profanity. Repent and confess, that your sins may be forgiven."

Third Hour of Eve of Tuesday

Βαλαχίας Κεφ ᾠ : ᾠ - θ

Ἐβόλθεν Βαλαχίας πῖπροφητις: ἐρεπερῖμοσ ἐθοσᾶβ ὡππι νεμᾶν ἄμην ερῖω ἄμοσ.
Πλημᾶ ἄπῆασι ἄπῖβοις ἐχεν πῖτῶλ ἄεν τῖαῖ ἄπερᾶστῆλοσ : ῖαε εχεν πετενητ :
ἀμηνρε θηνοῖ περε Πῶτ ὀτοῖ περῶτεν ῖε ἄεν οῖ ἀκμηνριτεν : μῆ νε πῖσον ἀν
ἵλακῶβ πε ἵεᾶῖ περε Πῶτ : ὀτοῖ ἵκῶβ ἀμηνριτεῖ : ὀτοῖ ἵεᾶῖ ἀμῆετωῖ : ὀτοῖ
ἀιῶωῖ ἵνεεῖβῖ ἕῖτακο : ὀτοῖ τεῖκῆληρονομᾶ ἵτε ῖαντοι ἵτε πῖωᾶε : ῖε οῖη
ἕεῖεχοσ ῖε ἀσοῖωῖπ ἵεε ῖεῖῖδοῖμῆᾶ μᾶρεν τᾶεθον ὀτοῖ ἵτενκῶτ ἵνεεῖωᾶεῖ. Μᾶ
νε νῆε τεῖεῖω ἄμῶοῖ ἵεε Πῶτ πῖπαντοκρατωῖ : ῖε ἵεῖωῖ εῖεῖκῶτ : ἄνοκ εἕεῖοῖωῖπ :
ὀτοῖ εἕεῖμοῖῖ ἕῖρωῖ ῖε νῆεῖωῖ ἵτε ῖᾶνομᾶ ὀτοῖ πῖλαοσ φῆεταῖ ῖοῖνβῆῖ ἵεε Πῶτ
ῖᾶεῖεε : ὀτοῖ εῖεῖναῖ ἵτε νετενβαῖ : ὀτοῖ ἵεῖωῖτεν ἕῖτεν ἕεχοσ : ῖε ἀεῖρῆνωῖῖ ἵεε
Πῶτ εᾶῖῖωῖ ἵνεῖεῖωῖ ἵτε πῖτῶλ : ὀτοῖ ῖᾶηρι ῖᾶεῖῖωῖ ἄπεῖῖωῖ : ὀτοῖ οῖῖεῖκ ἄπεῖῖβοις :
ἵεε ἄνοκ οῖῖεῖκ ἀεῖθῶν πᾶῖοῖ ὀτοῖ ἵεε ἄνοκ οῖῖοῖς ἀεῖθῶν τᾶεοῖῖ : πε ῖε Πῶτ

Third Hour of Eve of Tuesday

πιπαντοκρατωρ. Πρωτην νιοσηβ νηετωουη μπαραν : οτοε πεχωτεν χεετανουουη
μπεκραν θεν οτ : ερετενι νι εδονη εα παυανερουουη νηανωικ ενδλθευ. Οτοε
πεχωτεν χε ετανδλθευ θεν οτ : θεν πζινερετενχοε χε ουουη νχε ττραπεζα ντε
Πβς : οτοε σεουουη νχε νιδηοη ενχη εχως : Εουωπ αρετενυανι νι εδονη νονβελλε
εουουουουουη μη εζωου αν : οτοε εουωπ αρετεν υανι νι εδονη νονδλε ιε οται
εουουη μη εζωου αν λλιτε ε δε εδονη επεκερσοουενος αν εναδιτε ντοτκ αν
εναδιμπεκτχο : πεχε Ποε πιπαντοκρατωρ :

Οτωου νττρας εουαβ πεννοτ ε υα ενεε νευ υα ενεε ντε νιενεε τηροτ: αμην.

Malachi 1:1-9

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A reading from Malachi the Prophet may his blessings be with us Amen.

The burden of the word of the Lord to Israel by Malachi." I have loved you," says the Lord." Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the Lord." Yet Jacob I have loved; But Esau I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness." Even though Edom has said, "We have been impoverished, But we will return and build the desolate places," Thus says the Lord of hosts: "They may build, but I will throw down; They shall be called the Territory of Wickedness, And the people against whom the Lord will have indignation forever. Your eyes shall see,

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Third Hour of Eve of Tuesday

And you shall say, 'The Lord is magnified beyond the border of Israel.'

“A son honors his father, And a servant his master. If then I am the Father, Where is My honor? And if I am a Master, Where is My reverence? Says the Lord of hosts To you priests who despise My name. Yet you say, 'In what way have we despised Your name?' “You offer defiled food on My altar. But say, 'In what way have we defiled You?' By saying, 'The table of the Lord is contemptible.' And when you offer the blind as a sacrifice, Is it not evil? And when you offer the lame and sick, Is it not evil? Offer it then to your governor! Would he be pleased with you? Would he accept you favorably?” Says the Lord of hosts.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλμος ιβ' : λ

Сουc cωτευ εροι Πβοιc πανογ† : μαφoρωινη ηναβαλ μηπωc ηταζωρη δεν φμοο† :
Δνοκ Δε αιεργελπιc επεκнай : παζηт να θεληηλ ερρη εχεν πεκνορευ : αλ.

Psalm 13:3 and 5 :

A Psalm of David the Prophet.

Consider and hear me, O Lord my God;
Enlighten my eyes, Lest I sleep the sleep of
death; "But I have trusted in Your mercy;
My heart shall rejoice in Your salvation.
Alleluia.

ΕΥΑΣΣΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ ΚΕΦΙΣ : λ̄α - ωβλ̄

Μὲρρι Δε δει πιεροοτ̄ ετε̄ ἄματ̄ ἀν̄δαροϋ̄ ἵχε̄ ε̄ανφαιρεος̄ εν̄χω̄ ἄμοος̄ ναϋ : χε̄
μαϋενιακ̄ ε̄βολ̄ οτοϋ̄ ε̄ωλ̄ ε̄βολ̄ ταῑ χε̄ Πρωδ̄ης̄ ε̄οτωϋ̄ ε̄δοθεκ̄. Οτοϋ̄ πεχαϋ̄ κωοϋ̄
χε̄ μαϋενωτεν̄ ἄχοϋ̄ ἵταιβαϋορ̄ : χε̄ ε̄ηππε̄ τ̄ε̄ι Δεμωη̄ ε̄βολ̄ : οτοϋ̄ τ̄χωκ̄
ἵε̄ανταλβ̄ο̄ ἄφοοτ̄ νεῡ ραϋτ̄ οτοϋ̄ δεῑν πιμαε̄ ϋομτ̄ τ̄ναχωκ̄ ε̄βολ̄.

Πλ̄ηη̄ ε̄ωτ̄ ε̄ροῑ πε̄ ἵταερφοοτ̄ νεῡ ραϋτ̄ οτοϋ̄ πεθ̄νηοτ̄ ἵταϋεν̄ηῑ : χε̄ ἵε̄χη̄ ἀν̄ ἵτε̄
οτ̄π̄ροφητ̄ης̄ τακο̄ σαβολ̄ ἵλ̄ηη̄. ἵλ̄ηη̄ ἵλ̄ηη̄ θε̄ηε̄δ̄ωτεβ̄ ἵη̄π̄ροφητ̄ης̄ οτοϋ̄ ε̄τ̄ε̄ῑων̄ι
ἵη̄η̄ε̄τατοτορποϋ̄ ε̄αρ̄οϋ̄ : οτηρ̄ ἵσοπ̄ ᾱιοτωϋ̄ ε̄θοϋητ̄ νεϋη̄ρῑ ἄφ̄ρητ̄ ἵοτ̄ε̄αλ̄ητ̄
ἄπεϋμοϋ̄ δεῑν νεϋτενε̄ οτοϋ̄ ἄπετενοϋωϋ̄. ε̄ηππε̄ ιϋ̄ πετεη̄ηῑ εϋχαϋ̄ κωτεν̄ εϋϋωϋ̄ :
τ̄χω Δε̄ ἄμοος̄ κωτεν̄ χε̄ ἵη̄ηε̄τεν̄ νατ̄ ε̄ροῑ ιϋ̄χεν̄ τ̄ηοτ̄ ϋᾱτετενε̄χοϋ̄ χε̄ ε̄ε̄μαρ̄ωοτ̄
ἵχε̄ φ̄ηε̄θηοτ̄ δεῑν φ̄ραν̄ ἄΠ̄σο̄.

Οτωϋτ̄ ἄπιετασσελιον̄ ε̄οτ̄

Luke 13: 31-35

A reading from the Holy Gospel according to Saint Luke.

On that very day some Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You." And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.' Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem." O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing! See!

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Third Hour of Eve of Tuesday

Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the Lord!' "

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Third Hour of Eve of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

On this day some people came and told Him that king Herod wants to kill him saying, "Teacher, flee from this place because Herod wants to kill You." Jesus said to them, "Go and tell this wicked fox that I will heal many today and tomorrow and in the coming days. It is written that

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no prophet shall perish outside Jerusalem.
O Jerusalem, Jerusalem, the one who kills
the prophets and stones those that are sent
to her! How often I wanted to gather your
children together but you were not
willing. Behold your house will be
desolate forever. Assuredly I say to you,
you shall not see Me until you all say in
one voice, 'Blessed is He who comes in the
name of the Lord.'"

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οτηι αφερπορνετηι τ̅νοϋ̅ ἵχε Εφρευ αϥωϥ ἵχε π̅τ̅λ̅ : οτοϩ ὑποϋτ̅ ἵνοϋμεϋ ἵζητ̅
εθοϋϋταϥωοϋ ϩα ποϋνοϋτ̅ : χε οϋπ̅να ὑπορ̅να ἔτε ἵζητοϋ : Π̅ο̅τ̅ Δε ὑποϋτοϋωϥ :
οτοϩ εϥἔθεβιο ἵχε π̅ϣωβϣ ὑπ̅τ̅λ̅ ἔχεν πεϥϩο : οτοϩ π̅τ̅λ̅ νεμ Εφρευ εϥεζ̅ι̅ω̅νι̅ ϩεν
οϋβ̅ἵ̅χ̅ο̅ν̅ς : οτοϩ πικελοϋΔαϥ εϥεζ̅ι̅ω̅νι̅ νεμωοϋ : εϥεϣ̅εν̅ωοϋ̅ νεμ ϩαν̅ε̅ϥωοϋ̅ νεμ
ϩαν̅μα̅ϥι̅ : εθοϋϋ κωτ̅ ἵσα Π̅ο̅τ̅ : οτοϩ ἵνοϋϣεμϥ : χε αϥρικι εβολϩαρωοϋ χε αϣχα Π̅ο̅τ̅
ἵνωοϋ : χε αϣωπι̅ νωοϋ ἵχε ϩαν̅μα̅ϥι̅ αϣωπι̅ νωοϋ ἵχε ϩαν̅ϣ̅η̅ρι̅ ἵϣεμμο. τ̅νοϋ̅
εϥεοτομοϋ ἵχε τ̅τ̅η̅ϣ̅ι̅ νεμ ποϋκ̅λη̅ροϥ :

Οϋ̅ωοϋ̅ ἵτ̅τ̅ρια̅ϥ̅ ε̅θοϋ̅τα̅β̅ πεννοϋτ̅ ϣ̅α̅ ἔνεϩ̅ νεμ ϣ̅α̅ ἔνεϩ̅ ἵτε νι̅ε̅νεϩ̅̅ τηροϥ: ἄμ̅η̅ν̅ι̅.

Hosea 4:15-5:7

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A reading from Hosea the Prophet may his blessings be with us Amen.

“Though you, Israel, play the harlot, Let not Judah offend. Do not come up to Gilgal, Nor go up to Beth Aven, Nor swear an oath, saying, ‘As the Lord lives’- “For Israel is stubborn Like a stubborn calf; Now the Lord will let them forage Like a lamb in open country.” Ephraim is joined to idols, Let him alone. Their drink is rebellion, They commit harlotry continually. Her rulers dearly love dishonor. The wind has wrapped her up in its wings, And they shall be ashamed because of their sacrifices.” Hear this, O priests! Take heed, O house of Israel! Give ear, O house of the king! For yours is the judgment, Because you have been a snare

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to Mizpah And a net spread on Tabor. The
revolters are deeply involved in slaughter,
Though I rebuke them all. I know
Ephraim, And Israel is not hidden from
Me; For now, O Ephraim, you commit
harlotry; Israel is defiled." They do not
direct their deeds Toward turning to their
God, For the spirit of harlotry is in their
midst, And they do not know the Lord.
The pride of Israel testifies to his face;
Therefore Israel and Ephraim stumble in
their iniquity; Judah also stumbles with
them." With their flocks and herds They
shall go to seek the Lord, But they will not
find Him; He has withdrawn Himself from
them. They have dealt treacherously with
the Lord, For they have begotten pagan
children. Now a New Moon shall devour
them and their heritage.

Glory be to the Holy Trinity our God unto

Sixth Hour of Eve of Tuesday

the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλμος ε΄ : α νευ β

Παυα υφωτ πανοττ τναερζεελπις εροϋ : χε νεοϋ εϋεναζωετ : εβολγα πιφωϋ ντε
πιρεϋχωρϋ : νευ εβολγα ογαχι νερεϋ υϋθορτερ : αλ

Psalm 91:2-3

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A Psalm of David the Prophet.

"He is my refuge and my fortress; My
God, in Him I will trust." Surely He shall
deliver you from the snare of the fowler

And from the perilous pestilence. Alleluia. |

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ Κεφ κα : λλ υβλ

Ὡραθητεν δε ερωτην μηποτε ντογερωυ ηνε νενενρητ θεν ονδωμ νευ οθιδι νευ
ζανρωωνυ υβιωτικον οτος ηονροτ θεν οροτ ητερι εχεν θηνον ηνε πιεσοον
ετευματ. αφρητ ηονφαυ ερει γαρ εχεν ορον νιβεν ετρευσι ζικεν ηρο υπκαρι τηρι :
Ρωις ονν ηχοτ νιβεν ερετενωβς ζινα ητετεν υχευχοι εερ σαβολ εναι τηροτ
εθναγωπι : οτος ητετενορι θηνον ηπεμο υπημηρι αφρωι. Ηαριρι δε ηπιεσοον
εγτβω θεν πιερφει : πιεωρς δε ναρηνοτ εβολ εμτον υμοϋ ζικεν πιτωον
φηετομοτ εροϋ χε φα νιχωι : Οτος πιλαος τηρι ναρρωρη υμοϋ γαροϋ θεν
πιερφει εωτεμ εροϋ :

Ορωγτ ηπιερασσελιον εον.

Luke 21:34-38

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A reading from the Holy Gospel according to
Saint Luke. |

Sixth Hour of Eve of Tuesday

“But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.” And in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet. Then early in the morning all the people came to Him in the temple to hear Him.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Sixth Hour of Eve of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

As an attending physician, Jesus was treating us without charge. He reminds us that gluttony burdens the heart and weakens the body. Likewise, consumption in worldly concerns could bring on us vicious passions. It can cause us to stray away from the fear of God. The wicked Satan can overwhelm us and drive us away from the path of salvation. It may also diminish the awareness of our soul's salvation and subject us to the dominion of death just as the prey falls in the trap.

Be alert and present fruits worthy of righteousness and atonement so that you may stand in front of our Judge and Savior

Sixth Hour of Eve of Tuesday

Jesus. He was teaching the public in the temple. By night, He rested on the Mount of Olives. By day, He went down to Jerusalem where people gathered early to listen to His teachings that are full of righteousness. Those who heard him, hurried to drink from the spring of His sweet water. As The Book testifies to His coming, "He is the healthy, nourishing food for those who believe in Him."

Ninth Hour of Eve of Tuesday

Ὡσιε̄ Κεφ̄ ῑ : ιβ̄ ωβλ̄ νεμ̄ Κεφ̄ ιᾱ : ᾱ νεμ̄ β̄

Ἐβολθεν Ὡσιε̄ π̄προφητης̄ : ἐρεπερ̄μοσ̄ ἔσοταβ̄ ω̄πῑ νεμ̄αν̄ ᾱμην̄ ερ̄ω μ̄μοσ̄.

σῑτ̄ νω̄ταῑ ἵο̄υμ̄ε̄θ̄μη̄ : β̄ωλ̄ ἵο̄υο̄τᾱς̄ ἵτε̄ π̄ων̄δ̄ : ἀριο̄τω̄ῑνῑ νω̄ταῑ ἵο̄ῡω̄ῑνῑ ἵτε̄
π̄έ̄μ̄ῑ : κω̄τ̄ ἵσᾱ Π̄ο̄ς̄ ω̄ᾱτο̄ῑ νω̄ταῑ ἵνε̄ νιο̄ῡτᾱς̄ ἵτε̄ τ̄μ̄ε̄θ̄μη̄ : Ἐ̄θε̄βο̄ῡτ̄ ἀ̄ρε̄τε̄ν̄
χᾱρω̄τε̄ν̄ ε̄ο̄ῡμε̄τᾱς̄β̄η̄ς̄ : ο̄το̄ς̄ νε̄τε̄ν̄δ̄ ἵν̄χο̄ν̄ς̄ ἀ̄ρε̄τε̄ν̄δ̄ο̄λο̄ῡ : ἀ̄ρε̄τε̄ν̄ο̄πω̄μ̄ ἵο̄ῡο̄τᾱς̄
ἴ̄μ̄ε̄θ̄νο̄ῡτ̄ : χ̄ε̄ ἀ̄κε̄ρ̄ε̄λ̄πῑς̄ δ̄ᾱ πε̄κ̄ρᾱμᾱ νεμ̄ δ̄εν̄ π̄ά̄ω̄γ̄αῑ ἵτε̄ τε̄κ̄χο̄μ̄ : ο̄το̄ς̄
ε̄γ̄έ̄τω̄νη̄ ἵνε̄ ο̄ῡτᾱκο̄ῡ δ̄εν̄ πε̄κ̄λᾱο̄ς̄ : ο̄το̄ς̄ σε̄νᾱω̄εν̄κο̄ῡ ἵνε̄ νη̄τη̄ρο̄ῡ ε̄τ̄τᾱκ̄τη̄ο̄ῡτ̄
ἵ̄κο̄β̄τ̄ ἵ̄τᾱκ̄ : ἴ̄φ̄ρη̄τ̄ ἵ̄ν̄ιᾱρ̄χο̄ν̄ ἵτε̄ Ἐ̄λᾱμᾱνᾱ ἔ̄βο̄λ̄ δ̄εν̄ π̄η̄ῑ ἵ̄λο̄ρ̄βο̄ᾱμ̄ ἵτε̄
πῑπο̄λε̄μο̄ς̄ : Ἀ̄ν̄ρω̄δ̄τ̄ ἵ̄γᾱν̄μᾱν̄ ἔ̄χε̄ν̄ ρ̄ᾱν̄ω̄η̄ρῑ : παῑρη̄τ̄ τ̄ν̄αῑρῑ νω̄ταῑ π̄η̄ῑ ἴ̄π̄ῑς̄λ̄
ἴ̄πε̄τε̄ν̄ἴ̄θο̄ ἔ̄βο̄λ̄ρᾱπᾱρο̄. Ν̄ε̄τε̄ν̄ β̄ἴ̄ν̄χο̄ν̄ς̄ νεμ̄ νε̄τε̄ν̄ κᾱκῑᾱ ἀ̄ν̄γ̄ισ̄ο̄ῑ ἔ̄βο̄λ̄ ἴ̄πο̄ν̄ρο̄
ἴ̄π̄ῑς̄λ̄ : χ̄ε̄ ο̄ν̄η̄ ο̄ν̄κο̄ν̄χῑ πε̄π̄ῑς̄λ̄. ο̄το̄ς̄ ἀ̄ῑμε̄ν̄ρῑτ̄η̄ : ο̄το̄ς̄ ἀ̄ῑμο̄ῡτ̄ ἔ̄πε̄ρ̄ω̄η̄ρῑ νεμ̄ πᾱω̄η̄ρῑ

Ninth Hour of Eve of Tuesday

ἔβολα δὲν χημι : κατα φρητ ἔταιμοντ ἔρων παρητ ἀκυνων ἔβολα παρο :
ἴθων δεα γερ ψον ψων ψι ἰνι Βαλλιω : οτολ να ρτς θοινο ρι ἐξ ρι ἐνι φωτλ :

Οτῶν ἡ τριὰς ἔοσταβ πεννοτ γα ἐνεζ νεμ γα ἐνεζ ἴτε νι ἐνεζ τηροτ: ἀμην.

Hosea 10:12-11:2

A reading from Hosea the Prophet may his blessings be with us Amen.

Sow for yourselves righteousness; Reap in mercy; Break up your fallow ground, For it is time to seek the Lord, Till He comes and rains righteousness on you. You have plowed wickedness; You have reaped iniquity. You have eaten the fruit of lies, Because you trusted in your own way, In the multitude of your mighty men. Therefore tumult shall arise among your people, And all your fortresses shall be plundered As Shalman plundered Beth

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Arbel in the day of battle-- A mother dashed in pieces upon her children. Thus it shall be done to you, O Bethel, Because of your great wickedness. At dawn the king of Israel Shall be cut off utterly." When Israel was a child, I loved him, And out of Egypt I called My son. As they called them, So they went from them; They sacrificed to the Baals, And burned incense to carved images.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

" ... " :

Ψαλμος λβ : ι νεω ια

Πῶ οἱς ναχερ νισοῦνι ἵτε νιεθνος ἐβολ : οτοζ ἐναυωυϥ ἵνιμοκμεκ ἵτε ζανλαο :
οτοζ ἐναυωυϥ ἁπισοῦνι ἵτε νιαρχων : ἵσοῦνι δε ἵθοϥ ἁπσοϥ υροπ υαῆνεζ : οτοζ
νιμοκμεκ ἵτε πεϥζητ ιϥεν χωοϥ υαχωοϥ : ἀλ

Psalm 33: 10-11

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A Psalm of David the Prophet.

The Lord brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. The counsel of the Lord stands forever, The plans of His heart to all generations. Alleluia.

Ευαγγελιον κατα Λοϥκαν Κεϥ ια : λζ - νβ

Εϥϥαχι δε αϥτζοεροϥ ἵχε ονϥα ριϥοοζ ζοπωο ἵτεϥοτωμ ζα τοτϥ οτοζ εταϥυε εδοτη
αϥρωτεβ. Πιϥα ριϥοοζ δε εταϥναϥ αϥερωϥηρι χε ἁπεϥρωμς ἵυροϥ ζαχεν πιοτωμ.

Περαυ Δε ναυ ηξε Πος γε τινος ηωται θανιφαιριεος τετεντονο σαβολ υπιαφοτ
νευ πιβιναχ : σαδον Δε υμωοτ μερ ηρωλεμ νευ ποιηρια. Πιατρητ μη φη αν
εταρφα μεε σαβολ ηθορ οη αρφα μεε σαδονη. Πληη ηηετωοη υηιτορ εεμετρηητ οτορ
ις ζωβ ηιβεν σετορβηοτ ηωται. Αλλα οτοι ηωται ηιφαιριεος γε τετενητ υφρηητ
υπιαβηη ηεθοι νευ πιβαυοηυ νευ οτοτ ηιβεν οτορ τετενηω ηωται υπηλαη νευ
τασαπη ητε Φτ : ηαι Δε ηασειπυα ητε ηεηαιτορ οτορ ηικεχωηηηη ητετενηυτεμ
χατ ησα θηηοτ. Οτοι ηωται ηιφαιριεος γε τετενημει ηηκωοη υμαηηεμει θεν
ηιερηαζωση νευ ηιασπασμοσ θεν ηιαζωρα. Οτοι ηωται ηιαδ νευ ηι φαιριεος ηιωβη
γε τε ηεηοι υφρηητ ηηηωζατ ετεηεσεηωηη εβολ αν οτορ ηηρωμ εηομωη ηεχωοτ
ηεεμ αν : Δεηερονω Δε ηξε οηαι ηηηηομικος περαυ ηαυ γε ηηερεηεβω ηαι εκχω
υμωοτ εκτηωυ υμωη ζωη. Ηθορ Δε περαυ ηαυ γε ηωται ζωται θανηηομικος
οτοι ηωται γε τετεη ταλο ηηηαν ετφωοη εημοκζ ηεητορ εηεν ηηρωμ εηορ ηωται
τετεηδη νευ ηηετφωοη αν ηοηαι ηηεηηηηη Οτοι ηωται γε τετεηκωτ ηηηωζατ ητε
ηηηροφηηηε ηεηηηοτ Δε αηδοεβοτ. Χαρη τετεηεημεερε οτορ τετεη ταη εηεν
ηηεβηοη ητε ηεηηηοτ : γε ηωοτ μεη αηδοεβοτ : ηωται Δε τετεηκωτ ηηηοηηατ.

Ninth Hour of Eve of Tuesday

Εθε φαι ἀτκεοφια ἴτε Φτ χος : χε τῆαοτωρπ εαρωοτ ἡεανῖπροφητης νεμ
εανἄποστολος οτοε ερεδωτεβ εβοληῖητοτ οτοε ερεβ οχι ἴνωοτ : εῖνα ἴνε βῖπῖωῖ
ἄπῖνοῖ ἡἡῖπροφητης τηροτ εταρφονῖ εβολ. ιεχεν ἴκαταβολη ἄπικοςμοε ἴτοτοε
ἴται ενεἄ : Ιεχεν ἴπῖνοῖ ἡἄβελ πῖουηι ῖαπῖνοῖ ἡεαχαριαε πῖωηρι ἡΒαραχιαε
φῖεταρ τακοῖ οῖτε πιμανερωωοῖ νεμ πιηιεε τῖω ἡμοε νεωτεν εε ενακωτ ἴνωῖ
ἴτοτε ἴται ενεἄ. Οῖοι νεωτεν νῖνομικε εε ἄτετεν ὠλι ἡἡῖωῖτ ἴτε ἴνωοῖ
ἡεωτεν ἡπετενῖ εδῖοῖ οτοε ἡἡεθῖηοτ εδῖοῖ ἄτετεν ερκωλῖν ἡμοοτ :

Οῖωῖτ ἡπῖεταεελῖοη εῖτ.

Luke 11: 37-52

- :

A reading from the Holy Gospel according to
Saint Luke.

And as He spoke, a certain Pharisee asked
Him to dine with him. So He went in and
sat down to eat. When the Pharisee saw it,
he marveled that He had not first washed
before dinner. Then the Lord said to him,
“Now you Pharisees make the outside of

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the cup and dish clean, but your inward part is full of greed and wickedness. Foolish ones! Did not He who made the outside make the inside also? But rather give alms of such things as you have; then indeed all things are clean to you. But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone. Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces. Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over them are not aware of them."

Then one of the lawyers answered and said to Him, "Teacher, by saying these things You reproach us also." And He

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» : .«

Ninth Hour of Eve of Tuesday

said, "Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. Woe to you! For you build the tombs of the prophets, and your fathers killed them. In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. Therefore the wisdom of God also said, 'I will send them prophets and apostles, and some of them they will kill and persecute,' that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation. Woe to you lawyers! For you have taken away the key of knowledge.

You did not enter in yourselves, and those who were entering in you hindered.”

Bow down before the Holy Gospel.

Glory be to God forever.

Commentary

The Commentary of the Ninth Hour of Eve of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

Listen to the compassionate and patient One, who has great mercy when He teaches us to be clean not only in our bodies but also in our hearts.

The Pharisee who invited Jesus to dinner was puzzled at Him when He ate the bread without washing His hands. The Omniscient teacher said to him, "You Pharisees cleanse the outside of the cup but inside you are full of immorality, plunder, and injustices." Give alms and just judgment and everything will be clean to you. Therefore, let us be kind to God's creations. In that we may purify ourselves,

bodies, and souls, of all the filth of sins.

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Eleventh Hour of Eve of Tuesday

Δωωσ Κεφ ε̄ : ε̄ - ιΔ

ΕΒΟΛΔΕΝ Δωωσ π̄προφητης: ε̄ρεπερ̄μογ̄ ε̄σοταβ̄ ω̄ωπῑ νευαν̄ λ̄μην̄ ε̄ρ̄χω̄ μ̄μοσ̄.
Κω†̄ η̄σᾱ Π̄ο̄σ̄ ο̄ρο̄σ̄ ε̄ρετενε̄ων̄δ̄ : ρο̄πω̄σ̄ η̄τε̄ρ̄ ω̄τε̄μ̄ω̄ω̄πῑ μ̄φ̄ρη†̄ η̄νο̄γ̄χω̄μ̄ η̄ξε̄ π̄η̄
η̄λω̄σ̄η̄φ̄ ο̄ρο̄σ̄ ε̄ρ̄ε̄ο̄το̄μ̄γ̄ : ο̄ρο̄σ̄ η̄νε̄ρ̄ω̄ω̄πῑ η̄ξε̄ φ̄η̄ε̄θᾱδ̄ε̄νο̄γ̄ μ̄π̄η̄ῑ μ̄π̄ῑσ̄λ̄ : Π̄ο̄σ̄ ε̄τ̄ῑρ̄ῑ
η̄νο̄γ̄ρᾱπ̄ ε̄π̄δ̄ῑσ̄ῑ ο̄ρο̄σ̄ ᾱρ̄χω̄ η̄†̄μ̄ε̄ω̄η̄ῑ ρ̄ξ̄ε̄ν̄ π̄κᾱρ̄ῑ : φ̄η̄ε̄το̄θᾱμ̄ο̄ η̄ξ̄ω̄β̄ η̄ῑβ̄ε̄ν̄ : ο̄ρο̄σ̄
ε̄ρ̄ο̄κ̄ω̄τε̄β̄ μ̄μ̄ω̄ο̄γ̄ : ο̄ρο̄σ̄ ε̄ρ̄η̄κ̄ῑ η̄νο̄γ̄η̄ῑβ̄ῑ η̄ξ̄ᾱη̄ᾱτο̄ο̄η̄ : ο̄ρο̄σ̄ ε̄ρ̄ο̄ μ̄π̄ῑε̄ρ̄ο̄ο̄γ̄ ε̄ρ̄χ̄ᾱκ̄ῑ
ε̄δ̄ο̄η̄η̄ ε̄π̄ῑε̄χω̄ρ̄ε̄ : φ̄η̄ε̄ω̄μ̄ο̄γ̄ ο̄η̄β̄ε̄ η̄ῑμ̄ω̄ο̄γ̄ η̄τε̄ φ̄ῑο̄μ̄ ο̄ρο̄σ̄ ε̄ρ̄χω̄ω̄ μ̄μ̄ο̄γ̄ ε̄δ̄ρ̄η̄ῑ ε̄χ̄ε̄ν̄
η̄ξ̄ο̄ μ̄π̄κᾱρ̄ῑ η̄η̄ρ̄γ̄; Π̄ο̄σ̄ φ̄η̄ π̄ῑπᾱντο̄κρᾱτω̄ρ̄ πε̄ πε̄ρ̄γ̄ᾱν̄ : φ̄η̄ε̄το̄φ̄ω̄ρ̄χ̄ ε̄βο̄λ̄ η̄νο̄γ̄δ̄ο̄μ̄δ̄ε̄μ̄
ε̄χ̄ε̄ν̄ ο̄γ̄χο̄μ̄ : ο̄ρο̄σ̄ ε̄ρ̄η̄ῑ η̄νο̄γ̄τᾱλε̄πω̄ρ̄ε̄ᾱ ε̄χ̄ε̄ν̄ ο̄γ̄ᾱ ε̄ρ̄η̄τᾱχ̄ρ̄η̄ο̄η̄ : ᾱτ̄μ̄ε̄σ̄τε̄ φ̄η̄ε̄το̄σ̄ο̄γ̄ῑ
δ̄ε̄ν̄ η̄η̄π̄η̄λ̄η̄ ο̄ρο̄σ̄ ο̄η̄ᾱχ̄ῑ ε̄ρ̄ο̄τᾱβ̄ ᾱτο̄ρ̄β̄ε̄γ̄. Ε̄ω̄β̄ε̄ φ̄ᾱῑ φ̄ᾱῑ πε̄ μ̄φ̄ρη†̄ ε̄τε̄ρ̄χω̄ μ̄μοσ̄ η̄ξε̄
Π̄ο̄σ̄ : χ̄ε̄ ε̄φ̄μᾱ χ̄ε̄ ᾱρε̄τε̄ν̄η̄κε̄σ̄ δ̄ε̄ν̄ η̄ῑᾱφ̄η̄ο̄η̄ η̄τε̄ η̄ῑξ̄η̄κ̄ῑ : ο̄ρο̄σ̄ ρ̄ᾱη̄λ̄ω̄ρ̄ο̄ν̄ ε̄γ̄ω̄ω̄π̄ῑ
ᾱρε̄τε̄ν̄δ̄ῑπο̄γ̄ η̄το̄το̄γ̄. Χ̄ᾱη̄η̄ῑ ε̄νε̄σ̄ω̄ο̄γ̄ ᾱρε̄τε̄ν̄ κ̄ο̄το̄γ̄ ο̄ρο̄σ̄ η̄νε̄τε̄ν̄ω̄ω̄πῑ η̄δ̄η̄το̄γ̄ :

ΖΑΝΙΑΖ ΑΛΟΛΙ ΕΥΩΠΠ ΕΡΕΤΕΝΕΒΩΟΥ : ΟΥΟΖ ΝΝΕΤΕΙΝΩ ΑΠΟΨΗΡΠ : ΧΕ ΟΨΗ ΔΙΕΩΙ
ΧΕΟΥΨΗΨ ΑΜΕΤΑΨΕΒΗΣ ΝΤΩΤΕΝ ΟΥΟΖ ΝΧΕΧΟΡΧ ΝΧΕ ΝΕΤΕΙΝΟΒΙ : ΟΥΟΖ ΕΡΕΤΕΝ ΕΖΩΜΙ
ΕΧΕΝ ΟΨΗΜΗ : ΟΥΟΖ ΕΡΕΤΕΝΒΙ ΝΖΑΝΨΕΒΙΩ : ΟΥΟΖ ΕΡΕΤΕΝΡΙΚΙ ΝΖΑΝΖΗΚΙ ΕΒΟΛ ΖΕΝ
ΝΙΠΨΛΗ. ΟΥΟΖ ΦΗΕΘΑΚΑΨ ΖΕΝ ΠΙΧΟΥ ΕΤΕΨΜΑΨ ΕΨΕΖΑΡΟΥ : ΧΕ ΟΨΧΟΥ ΕΨΩΟΥ ΠΕ.
ΚΩΨ ΝΨΑ ΠΠΕΘΑΝΕΨ : ΟΥΟΖ ΠΠΕΤΖΩΟΥ ΔΗ : ΖΟΨΩΣ ΝΤΕΤΕΝΩΝΨ.

ΟΨΩΟΥ ΝΨΨΤΡΙΑΨ ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ΔΜΗΗ.

Amos 5:6-14

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A reading from Amos the Prophet may his blessings be with us Amen.

Seek the Lord and live, Lest He break out like fire in the house of Joseph, And devour it, With no one to quench it in Bethel-- You who turn justice to wormwood, And lay righteousness to rest in the earth!" He made the Pleiades and Orion; He turns the shadow of death into

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Eleventh Hour of Eve of Tuesday

morning And makes the day dark as night;
He calls for the waters of the sea And
pours them out on the face of the earth;
The Lord is His name. He rains ruin upon
the strong, So that fury comes upon the
fortress. They hate the one who rebukes in
the gate, And they abhor the one who
speaks uprightly. Therefore, because you
tread down the poor And take grain taxes
from him, Though you have built houses
of hewn stone, Yet you shall not dwell in
them; You have planted pleasant
vineyards, But you shall not drink wine
from them. For I know your manifold
transgressions And your mighty sins:
Afflicting the just and taking bribes;
Diverting the poor from justice at the gate.
Therefore the prudent keep silent at that
time, For it is an evil time. Seek good and
not evil, That you may live; So the Lord

God of hosts will be with you, As you have spoken.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλμος ρκα : λ

Ἐταπηνωσὶ γὰρ ἐπιφωι ἡλιατ ἵνεκ νιφτλη : νιφτλη ἵτε Π̄σ̄ : εἰμετμεορε ἡπίσλ̄ :
εἰσῶνσ εἶβολ ἡφραν ἡΠ̄σ̄ : αλ̄.

Psalm 122:4

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A Psalm of David the Prophet.

Eleventh Hour of Eve of Tuesday

Where the tribes go up, The tribes of the
Lord, To the Testimony of Israel, To give
thanks to the name of the Lord. Alleluia.

ΕΥΑΣΤΕΛΙΟΝ ΚΑΤΑ ΒΑΡΚΟΝ

Κεφ ις : ἄβ ὠβλ̄ νεμ̄ Κεφ ιζ : ἁ̄ νεμ̄ β̄

Εὐβε πῆροον Δε ἔτε μματ̄ νεμ̄ τ̄οτ̄νοῦ μ̄μον̄ ἔλῑ ἐμ̄ ἐρωῶν οὔδε νιαστέλοσ
νηετ̄θεν τ̄φε: οὔδε π̄ωηρῑ ἐβηλ̄ ἐ̄ φ̄ιωτ̄ : Χοῦτ̄ ἐβολ̄ ρωις̄ οὔοσ̄ ἀρῑπροσερχεθε
ἤτετεν̄ σωῶτη̄ τ̄αρ̄ αν̄ χε̄ ἴνατ̄ πε̄ πῑχοῦ : Ὑφ̄ρητ̄ ἵνοτ̄ρωμ̄ ἐᾱμ̄ωμ̄ ἐπ̄ω̄εμ̄οσ̄ οὔοσ̄
ἐᾱρχω̄ ἁ̄περ̄μη̄ οὔοσ̄ ᾱτ̄ ἵνεμ̄εβ̄ιακ̄ ἁ̄πιερ̄ωμ̄ῑ φο̄ταῑ φο̄ταῑ ἁ̄περ̄ωβ̄ οὔοσ̄ ᾱτ̄ρο̄ν̄εν̄
ἔτοτ̄ ἁ̄π̄ῖνοῦτ̄ ε̄ινᾱ ἵτεμ̄ρωις̄. Ρωις̄ οὔη̄ χε̄ ἵτετεν̄σωῶτη̄ τ̄αρ̄ αν̄ χε̄ ἄρε̄ Π̄ο̄σ̄ ἁ̄πῑν̄ι
νηῶν̄ ἵνατ̄ ιε̄ ε̄αν̄ ἄρο̄ν̄ῑ ιε̄ τ̄φ̄αμ̄ῑ ἁ̄πῑε̄χωρ̄ε̄ ιε̄ ἐρε̄ π̄ῑλ̄εκ̄τωρ̄ μ̄οῦτ̄ ιε̄ ε̄αν̄ ἁ̄τοῦ̄ν̄ῑ :
Ὑη̄πωσ̄ ἵτεμ̄ῑ : ἵνοτ̄ρο̄τ̄ δ̄ενοτ̄ρο̄τ̄ ἵτεμ̄χεμ̄ ἴηνοῦ̄ ἐρετεν̄ἵκοτ̄ : Πετ̄χω̄ ἁ̄μοσ̄ κ̄ωτεν̄
τ̄χω̄ ἁ̄μοσ̄ ἵνοτον̄ ν̄ιβεν̄ ρωις̄. Νε̄ πῑΠ̄ᾱσ̄χᾱ Δε̄ πε̄ νεμ̄ ν̄ιατ̄ω̄εμ̄ηρ̄ μ̄εν̄εν̄ᾱ ἐροῶν̄
ἵνατ̄ οὔοσ̄ ν̄ᾱκ̄ωτ̄ πε̄ ἵχε̄ ν̄ιαρχ̄η̄ερε̄ν̄ς̄ νεμ̄ ν̄ικ̄ᾱδ̄ χε̄ π̄ωσ̄ ἵτοῦ̄ἁ̄μο̄ν̄ῑ ἁ̄μοσ̄ δ̄εν̄
οὔρχρο̄ ἵτοῦ̄ δ̄οθεμ̄ῑ : Π̄ᾱτ̄χω̄ τ̄αρ̄ ἁ̄μοσ̄ πε̄ χε̄ ἁ̄π̄εν̄ῶ̄ρε̄ν̄αις̄ δ̄εν̄ π̄ω̄μ̄ῑ μ̄η̄ποτε̄ ἵτε
οὔῶθορ̄τερ̄ ὠ̄ω̄πῑ δ̄εν̄ π̄ῑλαοσ̄ :

Ορωπυτ μπιερασσελιον εθγ.

Mark 13:32-14:2

A reading from the Holy Gospel according to Saint Mark.

“But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Take heed, watch and pray; for you do not know when the time is. It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. Watch therefore, for you do not know when the master of the house is coming-- in the evening, at midnight, at the crowing of the rooster, or in the morning-- lest, coming suddenly, he find you sleeping. And what I say to you, I say to all: Watch!”

After two days it was the Passover and the Feast of Unleavened Bread. And the chief

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priests and the scribes sought how they might take Him by trickery and put Him to death. But they said, "Not during the feast, lest there be an uproar of the people."

**Bow down before the Holy Gospel.
Glory be to God forever.**

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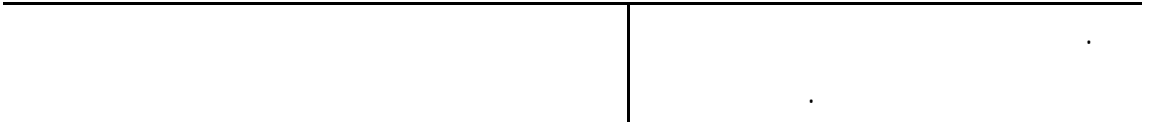
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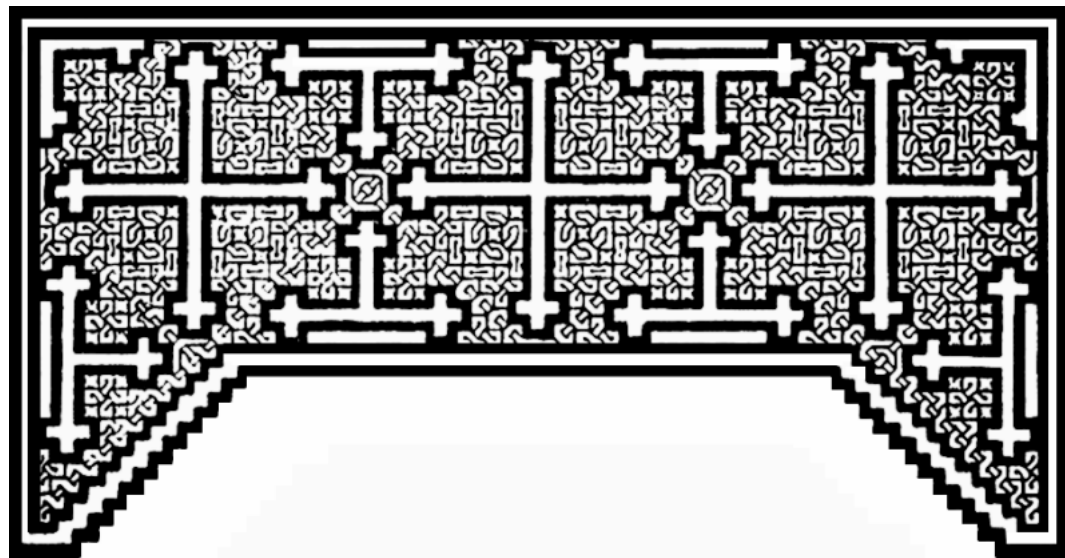
Commentary

The Commentary of the Eleventh Hour of Eve of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

You alone, the Omniscient God, have the knowledge of every thing before its being; the ages, years, times, and past generations. Listen to our Savior, who with His divine mouth proclaims, "But of that day and that hour when the Son of Man comes no one knows, not even the angels in heaven nor the Son, but only the Father."

Watch therefore, for you do not know the time, unless He comes suddenly and finds you asleep. Be careful and watch against the hidden traps.





First Hour of Tuesday

Πιδοροδος ἔτε Ὡτῆς Κεφ ἰθ' : α' - θ'

Ἐβόλθεν ἰδοροδος ἔτε Ὡτῆς πῖπροφῆτης: ἐρεπερῆμοῦ ἔθοταβ ὡπι νεμαν ἄμην
ερχω ἄμος.

Ἰέρηι δε θεῖ παβοτ ἄμαθ ὡπιτ ντε πῖχινι ἔβολ ἔνει ὡρι ἄπῖκραηλ ἔβολ θεῖ
ἰκαρι ἰχῆμι: θεῖ πῖεροῦ ἔτεῦματ: ἀτῖ ἔρρη ἔπῶαρε ἔσῖνα: οῖοθ ἀτῖαι ἔβολ θεῖ
Ραφα τῖν: οῖοθ ἀτῖέρρη ἔπῶαρε ἔσῖνα οῖοθ ἀτῖωνθ ἄματ ἄπεῦθο ἄπιτωῦ: Οῖοθ
ἀτῖ ἔτε Ὡτῆς ἔρρη ἔχεν πῖτωῦ ἔτε Φτ: οῖοθ ἀτῖμοτῖ ἔροτ ἔτε Φτ ἔβολ θεῖ
πῖτωῦ ερχω ἄμος: χε ναι νε νητέκναχοτοῦ ἄπῖη ἰλακωβ: οῖοθ ἐκέτα με νε νῶρι
ἄπῖκλ εκχω ἄμος ἔρωῦ: χε ἔνωτει ἀτετεν νατ ἔ ζωβ νῖβει ἔταιαῖτοῦ
ἔνῖρεῦἰχῆμι: οῖοθ ἀῖθῆνοῦ ἄφρητ ἔχεν ἔαντεῖς ἔτε ἔανἄδωμ: ἀῖκεθῆνοῦ
ἔαροι. Οῖοθ τῖνοῦ ἔωπι θεῖ οῖωτεμ ἔτετενῶτεμ ἔσαταῖμ: ἔτε τεῖαρεῖ
ἔταδἄθηκη: ἐρετενεῦωπι νῖη ἔνοῦλαο εχθῶητ ὡλένεθ ἔβολ οῖτε νῖεθνοθ τηροῦ:

φωι ταρ πε πκασι τηρη : ν̄ωτην δε ε̄ρετενε̄ωπι ν̄ηι ν̄ογμετογρο ε̄σοταβ : ν̄εμ
ογρεθνοσ εγτογβηογτ : ναι νε νικασι ετεκναχοτογ ὠ̄πηι ὠ̄π̄ε̄λ̄.

Δε̄φι δε̄ ν̄χε ὠ̄γ̄ησ̄ις ᾱγμογτ̄ ἐν̄π̄ρεσβ̄γτεροσ ἵτε πιλαοσ : οσοσ ᾱγχω δ̄ατοτογ
ν̄ναικασι τηρογ : ναι ε̄ταγοτασκαρ̄νι ὠ̄ωογ ν̄ωογ ἵχε Φτ̄ Δ̄ᾱφερογ ἵχε πιλαοσ
τηρη εγκοπ πεχωογ : χε ρωβ νιβεν ε̄ταγχοτογ ἵχε Φτ̄ τ̄εν̄νααιτογ : οσοσ
τεν̄νασοθμογ : οσοσ ἁ̄ ὠ̄γ̄ησ̄ις ἐν̄ νικασι ἵτε πιλαοσ ἐ̄π̄ω̄γι ρα Φτ̄.

Ογ̄ωογ ἵτ̄ τ̄ριασ ε̄σοταβ πεν̄νογτ̄ γ̄α ε̄νεσ νεμ γ̄α ε̄νεσ ἵτε ν̄ῑε̄νεσ τηρογ: ἁ̄μ̄η̄ν̄.

Exodus 19:1-9

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A reading from the book of Exodus of Moses
the Prophet may his blessings be with us
Amen.

In the third month after the children of
Israel had gone out of the land of Egypt,
on the same day, they came to the
Wilderness of Sinai. For they had departed
from Rephidim, had come to the
Wilderness of Sinai, and camped in the

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wilderness. So Israel camped there before the mountain. And Moses went up to God, and the Lord called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation. ' These are the words which you shall speak to the children of Israel.'" So Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him. Then all the people answered together and said, "All that the Lord has spoken we will

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do." So Moses brought back the words of the people to the Lord. And the Lord said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the Lord.
Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Ἰωβ πῖθ' ἡμῖν Κεφ κς : β ὤβλ' νευ κλ : α ὤβλ'

Ἐβόλ'θεν Ἰωβ πῖθ' ἡμῖν : ἐρεπερς' μου ἔθοραβ' ὡπι νευαν' ἄμην' ἐρ'ω ἄμος.

Κε ταρ' ἴεμι χε πασορ'ιοῦ ἔβόλ'ζιτοτ' πε : ο'ροζ' τερ'χιζ' ἀς'ροϋ ἔχεν παρ'ιάζου : νιμ
ταρ' ε'θαἰεμι χε ἴναχ'εμ' : ο'ροζ' χε ἀρ'ἴνευ' ἡμῖν ὡα' ἴχωκ' : ο'ροζ' ἀν' χε ἴνα χε ο'ρ'ζαπ
ναρ'αρ'. ρωῖ ἐρ'έμοζ' ἴσοζ' : εἰέμι' δε ε' νιταχ'ρο ἴνηἔτερ'ναχοτοῦ' νηῖ : εἰε'ρ
ε'σ'θανε'σ'θε ε'νηἔτερ'ναταμοῖ ἐρ'ω'οῦ. Ο'ροζ' χε ἀν' ἔναι' ἐρ'ρηῖ ἔχωῖ θ'εν' ο'νη'ἴτ' ἴχομ' :
ἔτερ'ναερ'χ'ρα'σ'θε νηῖ ἀν' θ'ενοῦ'βον' : ἴμε'θ' ἡμῖν ταρ' νευ' πι'σοζι' θ'ανέβ'ολ' ζιτοτ' πε :
ἐρ'έῖνι' δε ἔβ'ολ' ἄπαρ'απ' ὡα' ἔβ'ολ' : εἰέ'ϋεν'ηῖ δε ὡα' νι'ζ'ο'ν' ἴτ' : ο'ροζ' ἴνα'ἡ'οπ' ἀν' χε :

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οὐδὲ ἴσμι ἕροϋ δὲν νιδαεῖ. Διφθαμο ἠθανκαδὴ οὐοῦ ὑπιαμοι : εφεζωβ
ἠθανοῖναμ οὐοῦ ἠναναῦ : ὑωοῖν ταρ γηδὴ ἠθοϋ ὑπαμοιτ : αφερδιακρινιν ταρ
μοι ὑφρητ ὑπινοῖβ : εἰμοϋι δε ἠδῆριδὲν νεφρονεῖν οὐοῦ ἠναχαῦ ἠνωι : νεφρακι
εἰεχοποῦ δεικεντ : ιαε ἠθοϋ αφτγαπ ὑπαρητ. Πιμ πε φηθναεραντ λεσιν ναϋ : φη
ταρ ἕταφοταϋϋ : φαι πε ἕταφαιϋ. Εῶβε φαι λιηκ ὑμοι εῶρηι ἕχωϋ : εφετῆβω δε νηι
λιερζοτ δατεφγη : εῶρηι ἕεν φαι. εἰειηκ δατγη ὑπεφρο εἰεομο οὐοῦ ἕνοϋπ ἕβολ
ὑμοϋ. Πῶσ δε αφεν οϋωῶεεν παρητ : οὐοῦ πιπαντοκρατωρ αφηκ ἠνωι : ναἰεμ ταρ
πε χεϋναι εῶρηι ἕωι ἠχε οὔχακι : οὔσνοφοσ δε πε ἕταφζωβ ἕβολ δατγη ὑπαρο.

Εῶβε οὔ δε αῦωπ εἰΠῶσ ἠχε γανοῖνωῖ : νιασεβηκ δε αῦερκαβολ ἠνοῖρωϋ
ἕαῦωλεμ ἠνοῖρι νεμ πεφμανεῶωοῖ : οὔεῶ δε ἠτε γανορφανοσ αῦολϋ : οὐοῦ ἴεε
ἠτε οὔχηρα αῦολκ ναῖνω. Διῦρε γανατχομ ρικι ἕβολγα φμοιτ ἠτεἴμεθμοι :
αῦχοποῦ δε εῦκοπ ἠχε νιρεμραῦϋ ἠτε ἠκακι : αῦωπι δε ὑφρητ ἠγανεῖεῖ δὲν ἵκοι
ἕαῦσετ τοῖπραζικ ἕβολεζωι αῦελοα ναϋ ἠχε οὔικ ἠτε γανάλωσῆ. Οὔιοῖ ὑφωοῖ
αν πε αῦοδϋ ὑπατε τεφζοτ ϋωπ : γανατχομ δε αῦερζωβ ἕγανμα ἠάλολι ἠτε
νιασεβηκ ἠαῦβεχε οὐοῦ ἠαθοῖωμ : Οὔμωϋ εῦβηϋ αῦεροῖενκοτ ἠαῦεβωσ αῦωλι
ἠῦεβω ἠτε τοῖψῦχη : σεζωρπ δε δὲν νιτελιτιλι ἠτε νιτωοῖ : εῶβε χε ὑμοῖτοῖ

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ΜΠΟΥΚΟΥΝΗ ΟΥΔΕ ΜΠΟΥΜΟΥΨ ΘΕΝ ΝΕΜΜΙΤΩΟΥΨ : ΕΤΑΥΜΕΜ ΔΕ ΝΝΟΥΒΗΟΥΨ ΑΥΤΗΓΙΟΥΨ
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ΑΥΖΩΛΕΥ ΔΕ ΝΤΕ ΠΙΧΑΚΙ : ΘΕΝ ΠΙΕΖΟΥΨ ΑΥΖΙΤΕΒΣ ΕΡΩΟΥ ΜΜΙΝ ΜΜΩΟΥ : ΟΥΟΖ
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ΜΜΑΥΑΤΨ ΕΒΟΛ ΘΕΝ ΖΑΝΡΩΨ. ΙΨΧΕ ΨΜΟΝ ΝΙΜ ΠΕ ΕΤΑΨΧΟΨ ΝΑΨ ΧΕ ΑΨΞΕ ΜΕΘΟΥΧ :
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ΟΥΨΟΥ ΝΤΨΤΡΙΑΨ ΕΘΟΥΑΒ ΠΕΝΝΟΥΤ ΨΑ ΕΝΕΞ ΝΕΜ ΨΑ ΕΝΕΞ ΝΤΕ ΝΙΕΝΕΞ ΤΗΡΟΥ: ΑΜΗΝ.

Job 23:2-24:25

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A reading from Job the Prophet may his blessings be with us Amen.

“Even today my complaint is bitter; My hand is listless because of my groaning. Oh, that I knew where I might find Him, That I might come to His seat! I would present my case before Him, And fill my

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mouth with arguments. I would know the words which He would answer me, And understand what He would say to me. Would He contend with me in His great power? No! But He would take note of me. There the upright could reason with Him, And I would be delivered forever from my Judge." Look, I go forward, but He is not there, And backward, but I cannot perceive Him; When He works on the left hand, I cannot behold Him; When He turns to the right hand, I cannot see Him.. But He knows the way that I take; When He has tested me, I shall come forth as gold. My foot has held fast to His steps; I have kept His way and not turned aside. I have not departed from the commandment of His lips; I have treasured the words of His mouth More than my necessary food." But He is

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unique, and who can make Him change? And whatever His soul desires, that He does. For He performs what is appointed for me, And many such things are with Him. Therefore I am terrified at His presence; When I consider this, I am afraid of Him. For God made my heart weak, And the Almighty terrifies me; Because I was not cut off from the presence of darkness, And He did not hide deep darkness from my face." Since times are not hidden from the Almighty, Why do those who know Him see not His days? "Some remove landmarks; They seize flocks violently and feed on them; They drive away the donkey of the fatherless; They take the widow's ox as a pledge. They push the needy off the road; All the poor of the land are forced to hide. Indeed, like wild donkeys in the desert, They go

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out to their work, searching for food. The wilderness yields food for them and for their children. They gather their fodder in the field And glean in the vineyard of the wicked. They spend the night naked, without clothing, And have no covering in the cold. They are wet with the showers of the mountains, And huddle around the rock for want of shelter." Some snatch the fatherless from the breast, And take a pledge from the poor. They cause the poor to go naked, without clothing; And they take away the sheaves from the hungry. They press out oil within their walls, And tread winepresses, yet suffer thirst. The dying groan in the city, And the souls of the wounded cry out; Yet God does not charge them with wrong." There are those who rebel against the light; They do not know its ways Nor abide in its paths. The

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murderer rises with the light; He kills the poor and needy; And in the night he is like a thief. The eye of the adulterer waits for the twilight, Saying, 'No eye will see me'; And he disguises his face. In the dark they break into houses, which they marked for themselves in the daytime; They do not know the light. For the morning is the same to them as the shadow of death; If someone recognizes them, They are in the terrors of the shadow of death." They should be swift on the face of the waters, Their portion should be cursed in the earth, So that no one would turn into the way of their vineyards. As drought and heat consume the snow waters, So the grave consumes those who have sinned. The womb should forget him, The worm should feed sweetly on him; He should be remembered no more, And wickedness

should be broken like a tree. For he preys on the barren who do not bear, And does no good for the widow." But God draws the mighty away with His power; He rises up, but no man is sure of life. He gives them security, and they rely on it; Yet His eyes are on their ways. They are exalted for a little while, Then they are gone. They are brought low; They are taken out of the way like all others; They dry out like the heads of grain." Now if it is not so, who will prove me a liar, And make my speech worth nothing?"

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ὡς ἐκεφ ἄ : ἄ - ἡ

Ἐβόλεν Ὡς ἐ ππροφητης ἐρεπερμου ἐσοταβ ψωπι νεμλν ἄμην εφχω ἄμος.

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ὦτε ἔπασι ἄποσ νηψηρι ἄπλ̄λ : χε πιζαπ ἄποσ οἴβε νηετωοπ ριεν ἄκασι : χε
οἴνι ἄμον μεθι : οἴδε ἄμον ναι : οἴδε ἄμον σοθεν νοτ̄ ριεν ἄκασι : οἴαροῖ
νευ οἴμεθονοχ νευ οἴδωτεβ : νευ οἴδιοῖ νευ οἴμετνωικ ἀτφω νέβολ ριεν ἄκασι
: οἴορ ραν̄νοϋ σεμοϋτ ἄμωοτ ἔεν ραν̄νοϋ. Ἐβε φαι εἴεερρηβι ἄχε ἄκασι νευ
οἴον νιβει ετωοπ ἄδ̄ητϋ : οἴορ εἴεερκοϋσι νευ νιθ̄ριον ἄτε τ̄κοι : νευ νιδ̄ατϋ ἄτε
ἄκασι : νευ νιζαλα τ̄ ἄτε τ̄φε : οἴορ νικετεβτ ἄτε φ̄ιομ εἴεμοϋνκ : ροπωρ ἄνεζ̄λι
βιζαπ οἴδε ἄνεϋροσι : πιλαορ ἀϋεραντιλεσιν ναϋ ἄνομετωαμϋ εἴδ̄ωλον : ἄφρητ
ἄπιοῖνβ εϋεραν τιλεσιν ναϋ ἄνομετωαμϋ νοτ̄ : οἴορ εἴεϋωκ ἄπιεροοτ οἴορ
εἴεϋωκι ἄπιπροφ̄ητ̄ησ νεμακ. Τεκμαρ ἀιτεθωνσ ἐπιεχωρρ : παλαορ ἀϋερ ἄφρητ
ἄφ̄ητε ἄμον τεϋωοῖν ἄμαρ : χε ἄνοκ ἀκχω ἄπ̄ωοῖν ἄνωκ : ἄνοκ ρω τ̄ναχακ
ἄνωι εἴτεμ εροῖνβ ν̄ηι : Οἴορ οἴ τ̄ναεῖρωβϋ ἄφ̄νομορ ἄπ̄λ̄λ οἴορ τ̄ναεῖρωβϋ
ἄνοῖβ̄νοῖ : παρητ̄ ἀϋερνοβι : ποῖωοτ τ̄ναχαϋ ετωωϋ : νινοβι ἄτε παλαορ
ἀνοτομοτ : οἴορ ἄδ̄ρηι δ̄εν νοῖ ἄπ̄χορσ σεῶλι ἄνοτ̄ψ̄τ̄χη :

Οἴωοτ ἄτ̄τ̄ριασ ἔθοταβ πεννοτ̄τ̄ γα ἔνερ νευ γα ἔνερ ἄτε νιένερ τηροτ̄ ἄμ̄ην.

Hosea 4: 1-8

A reading from Hosea the Prophet may his blessings be with us Amen.

Hear the word of the Lord, You children of Israel, For the Lord brings a charge against the inhabitants of the land: "There is no truth or mercy Or knowledge of God in the land. By swearing and lying, Killing and stealing and committing adultery, They break all restraint, With bloodshed upon bloodshed. Therefore the land will mourn; And everyone who dwells there will waste away With the beasts of the field And the birds of the air; Even the fish of the sea will be taken away." Now let no man contend, or rebuke another; For your people are like those who contend with the

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priest. Therefore you shall stumble in the day; The prophet also shall stumble with you in the night; And I will destroy your mother. My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children." The more they increased, The more they sinned against Me; I will change their glory into shame. They eat up the sin of My people; They set their heart on their iniquity.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ΝΤΕ ΠΕΝΙΩΤ ΕΘΥ ΔΒΒΑ ΨΕΝΟΥ† ΠΑΡΧΗ ΜΑΝΔΡΙΤΗΣ: ΕΡΕ ΠΕΡΣΜΟΥ ΕΘΟΥΑΒ
ΨΩΠΙ ΝΕΜΑΝ ΔΜΗΝ.

Χωβ σναγ νηετναχοτογ : ογον νιβεν ετατραυι εχωογ δεν τφε εοβε τουμετανοια
χιχεν πκαζι : σεναναγ αν ελγη ογδε ακαζ δεν πιμα ετε υμαγ : Πηδε ετε
υποτραυι εχωογ δεν τφε εοβε πξιν τασθο ντογμετανοια χιχεν πκαζι : σεναναγ αν
εραυι ογδε αναπαγσις δεν πιμα ετευμαγ : ερε ναι ταρ ναερ ποτραυι χιχεν πκαζι :
νσεναναγ αν εραυι ογδε αναπαγσις ιχεν τνογ.

Πτετενσωτεμ αν γε ωογνια τογ ννηετερηβι γε νωογ πετογνατχο ερωογ : ογδε
νικεχωογι εοναερ ποτραυι αν χιχεν πκαζι : νσεναιτογ ον δεν νιφονη.

Πτετενσωτεμ αν γε ογοι νωτεν νηετ ωβι τνογ : γε τετεν ναερηβι : νωτεν
ντετενριμ : μη φαι αν πε πιχογ ντε νηετοι νξωβ τζωτογ νογχομ : ογοζ φηετε
υμοη υχομ υμογεθερεγχοζ γετχευχομ ανοκ δεν πξινορεγτ υπεγρητ επιχαζι ετ
σδοντ. Ογοζ κα τα πκαζι υπιπροφητης : σεογ νχε νηεταγερξωβ δεν πογρωμα :
χιτεν παυαι ντε τογπορια : σεναερξωβ δε ον δεν νογκερητ. Υφρητ ετε ττραφη χω
υμοζ νηαι υπαιρητ : γε εναογωχπ δεν τακαθαγσια ντε τεγψγχη. Ερε πιχαζι δε
ντε νηεταγερ λωονιζεθε δεν ογμετχωρι χω υμοζ : γε χωλεμ ματαζοκ ερατκ
νογωτπ υφτ : νογερσα της υπαγβιγπι : εγωωτ εβολ υπκαζι ντμεθμη.

happiness nor comfort in Heaven.

Have You not heard his saying Blessed are those who mourn because they shall be comforted. Also those who do not rejoice on earth shall rejoice in heavens or have not you read, "Woe to you who laugh now for you shall weep and mourn. "Isn't this the time when the meek is vested with power. And he who is not strong will say 'I am strong' when he yields his heart to the Written Word.

As the prophet says, "Many are those whose repeated adultery has weakened their bodies, and they shall be weakened at heart as well."

As the Book says about those, "They will be devastated by their own profanity." As for those who struggle with courage it was said about them, "Hasten and straighten yourself to be a companion of God who

First Hour of Tuesday

preaches the Word of Truth.”

We conclude the homily of our Holy Father Abba Shenouda the Archimandrite, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

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The Doxology of the Pascha Hour: “Thine is the Power...” on page A5.

“... ” :

Ψαλμος ριθ̄ : Β̄ νεῡ ε̄

Π̄βοις εκειοθ̄εῡ ἵταψ̄υχη̄ ε̄βολ̄ θ̄εν̄ θ̄αν̄σ̄φοτο̄ῡ ἵνοχι : νεῡ ε̄βολ̄ θ̄ᾱ σ̄υλας̄ ἵχ̄ροϋ.
Μᾱιοῑ ἵθ̄ιρη̄νηκος̄ πε̄ νεῡ νη̄ε̄μο̄ς† ἵθ̄ιρη̄νη : ε̄ϋω̄π̄ ᾱιϋ̄αν̄σᾱχῑ νεῡω̄ῡ ϋ̄ᾱν̄β̄ω̄τ̄ς
ε̄ροῑ ἵχ̄ιν̄σ̄χη̄ : ᾱλ̄

Psalm 120:2, 6, 7

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A Psalm of David the Prophet.

Deliver my soul, O Lord, from lying lips
And from a deceitful tongue. My soul has
dwelt too long With one who hates peace.
I am for peace; But when I speak, they are
for war. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ ΚΕΦ Η : ΚΑ - ΚΘ

ΠΑΛΙΝΟΝ ΠΕΧΕ ΙΗΣΟΥΣ ΝΩΟΥ ΧΕ ΑΝΟΚ ΤΗΝΑΥΕΝΗ ΟΥΟΖ ΤΕΤΕΝΝΑΚΩΤ ΝΩΙ ΟΥΟΖ
ΤΕΤΕΝΝΑΧΕΥΤ ΑΝ ΟΥΟΖ ΤΕΤΕΝΝΑΜΟΥ ΘΕΝ ΝΕΤΕΝΝΟΒΙ ΧΕ ΠΙΜΑ ΑΝΟΚ ΕΤΗΝΑΥΕΝΗ ΕΡΟΥ
ΪΜΟΝ ΪΧΟΜ ΪΜΩΤΕΝ ΕΙ ΕΡΟΥ. ΠΑΡΧΩ ΟΥΗ ΪΜΟC ΠΕ ΝΧΕ ΝΠΟΥΔΑΙ ΧΕ ΜΗΤΙ ΑΓΝΑ ΘΟΘΒΕΥ
ΪΜΑΡΑΤΥ : ΧΕ ΕΧΩ ΪΜΟC ΧΕ ΠΙΜΑ ΑΝΟΚ ΕΤΗΝΑΥΕΝΗ ΕΡΟΥ ΝΘΩΤΕΝ ΝΤΕΤΕΝΝΑΪ ΕΡΟΥ
ΑΝ. ΟΥΟΖ ΝΑΡΧΩ ΪΜΟC ΝΩΟΥ ΠΕ ΧΕ ΝΘΩΤΕΝ ΝΘΩΤΕΝ ΖΑΝ ΕΒΟΛΘΕΝ ΝΗΕΤΕ ΝΘΡΗΙ ΑΝΟΚ
ΔΕ ΑΝΟΚ ΟΥ ΕΒΟΛ ΜΪΨΩΙ : ΝΘΩΤΕΝ ΝΘΩΤΕΝ ΕΒΟΛΘΕΝ ΠΑΙ ΚΟCΜΟC : ΑΝΟΚ ΔΕ ΑΝΟΚ ΟΥ
ΕΒΟΛΘΕΝ ΠΑΙ ΚΟCΜΟC ΑΝ : ΔΙΧΟC ΟΥΗ ΝΩΤΕΝ ΧΕ ΤΕΤΕΝΝΑΜΟΥ ΝΘΡΗΙ ΘΕΝ ΝΕΤΕΝΝΟΒΙ :

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ἔγωπ οἱ ἀρετὴν ὡς τεύματα ἔχοντες· τὸ τεύμα μου ἵδριθεν μετεννοβί. Πάρτω
οἱ ἄνωγος ναρ περὶ ἔχοντες· περὶ Ἰησοῦ κωστὸν ἔχοντες ἡγετάρχην ἀιερέων καὶ νεωτῶν·
οἱ οὖν ὄροντες οὐκ ἔχοντες εἶπα· ἄλλα φησὶ ἑταῖροι οὐκ ἔστιν περὶ
· οἱ οὖν ἄνωγος ζωηταῖς οὐκ ἔχοντες· ναὶ ἵσασι μωστὸν δὲν πικροσμος· Ὑπομένει περὶ
ναρ καὶ νεωστὸν εἶπα φῶς. Περὶ Ἰησοῦ κωστὸν ἔγωπ ἀρετῶν ἀνδρῶν ἐς πύρην κέρωμι·
τοτε ἔρεται μὲν ἔχοντες· οἱ οὖν ἡγετάρων ἐβόλιτοτε μωστὸν· ἄλλα κατὰ
φῆρτες ἑταῖροι ἔχοντες πακωτὸν ναὶ ἵσασι μωστὸν. Οἱ οὖν φησὶ ἑταῖροι ἔχοντες νεωστί·
οἱ οὖν ἄνωγος μωστὸν· ἔχοντες ἵδριθεν ἡγετάρων κωστὸν·

Ὁρωπὸν ἄπειρα σελῖον εἶπ.

John 8:21-29

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A reading from the Holy Gospel according to Saint John.

Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come." So the Jews said, "Will He kill Himself,

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because He says, 'Where I go you cannot come?'" And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins."

Then they said to Him, "Who are You?" And Jesus said to them, "Just what I have been saying to you from the beginning. I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things, which I heard from Him." They did not understand that He spoke to them of the Father. Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things. And He who sent Me is

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with Me. The Father has not left Me alone, for I always do those things that please Him.”

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the First Hour of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

After three months in the wilderness, Israel came to Mount Rafazin. Then the Israelites came out of Egypt and Mount Sinai to this place. Moses came and stood in the presence of God. He called and spoke to him saying, “This is what you tell

to the house of Jacob and report to the sons of Israel." You have seen the many deeds I have inflicted on the Egyptians and how I carried you with My mighty power as if you were on the wings of soaring eagles. Keep My laws and commandments; pay heed to My words and carry out My will for I have chosen you from among the nations for the earth and the sea are Mine. You will be My kingdom, a chosen people and a holy nation. Moses returned and told the people all what God has said. The public cheered in one voice saying, "Whatever God wills, we will observe." Moses then told the Omniscient One that the people adhered to His orders. However, Israel turned back, Jacob retreated, and the sons of Israel strayed away. God's Commandments became as if they were

First Hour of Tuesday

nonexistent, and his instructions were ignored. Therefore God delivered them into the hands of their hateful enemies, and enslaved them. He humiliated them before the nations and they lived in eternal shame and disgrace.

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ἴχθυον ἢ τε πλεονομιον ἢ τε Ὡσῆς Κεφ ἦ : ἰα ὤβλ

Ἐβόλθεν ἴχθυον ἢ τε πλεονομιον ἢ τε Ὡσῆς πῖροφῆτης: ἐρεπερῆσιον ἔθοταβ
ὤπι νεμάν ἄμην ερῶ ἄμος.

Μαθῆκ εροκ ἔϋτεμερ ἴωβῶ ἄπῶσ πεκνοῖτ ἔϋτεμ ἄρεκὰ ρεζ ἔνερεντολῆ νεμ
νερῶπ νεμ νερμεθῶνι : ναι ἄνοκ ἔτῶονῶεν ἄμωοῦ ἔτοκ : μῆπῶς ἢ τεκοῖωμ
ἢ τεκσι ἢ τεκκῶτ ἢ ζανῆι ἔνανεῦ οῖοζ ἔνερωοῦ ἢ τεκῶπι ἢ ῶητοῦ : οῖοζ νεκῆρωοῦ
ἢ σῆῶπαι ναικ νεμ νεκερωοῦ : ἢ σῆῶπαι ναικ ἢ ζε πῆζατ νεμ πῆνοῖβ οῖοζ ἢ σῆῶπαι ναικ
ἢ ζε ἔπῆζαι νῆβεν ἔτῶοπ ναικ : ἢ τεκερ πῶβῶ ἄπῶσ πεκνοῖτ : φῆεταρῆκ ἔβόλθεν
ἢ κῆζι ἢ χῆμῆ ἔβόλ ῶεν ἢ πῆι ἢ τεκῶετῶκ. Φῆι ἔταρῆκ ἔβόλ ῶεν πῆι νῆπῶτ νῆζαρε
οῖοζ ἔτοι ἢ ζοῖτ : πῆμα ερε ζανῶοῦ ἢ ῶητεῖ νεμ ζανῶλῆ εῖνῆζαπῆιν : νεμ οῖβῆ ἄμῶον
ἄμωοῦ ὤοπ ἢ ῶητεῖ.

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Φηέταϋνι νακ έβολ νόπντη υμωορ δεν οπετρα ήκορ ήψωτ : φηέταϋτεμμοκ
υπιμανηα ρηπαϋε : φαι έτε ήσεωοτη υμοϋ αν ήξε νεκιοτ : ροπωρ εϋέτρεμοκ
υμοκ ορορ εϋέδωντ υμοκ μενερωωρ ήτεϋερπεθαναϋ νακ δεν τεκδάε.Ορορ
υπερχορ δεν πεκρητ χε τανομτ ορορ ήταχρο ήναχιχ φηέταϋρι νηι ήναι ηϋτ
υπεθαναϋ : αλλα εκέρφμενι υπότ πεκνοτ : χε φαι πετταχρο υμοκ ερε ορχομ
ϋωπι νακ : ροπωρ ήτεϋταρο ήτεϋδίαθηκη έρατς ετὰ ήτορ ωρκ εθητς ήνεκιοτ
υφρητ υφοορ ήεροορ. Δεϋαηϋωπι δε ήτεκερπωβϋ δεν ορερπωβϋ υπότ πεκνοτ :
ήτεκϋενακ ήτεκοταϋκ ησα ρανκενοτ ήϋεμο : ήτεκωεμϋ υμωορ ορορ
ήτεκορωϋτ υμωορ. ήρμεερε νωτεη υφοορ ήεροορ ήτφε ηεμ ήκαρι χε δεν ορτακο
τετενηα τακο : υφρητ ήηκεεθνορ ηηετα ήτορ να τακωορ δατρη υμωτεη : παρητ
ζωτεη έρετεητακο χε υπετεηρωτεμ έτςμη υπότ πετεηνοτ.

Ορωορ ή ήτριαρ εθοραβ πεηνοτ ϋα ένερ ηεμ ϋα ένερ ήτε ηιένερ τηρορ: άμην.

Deuteronomy 8:11-20

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A reading from the book of Deuteronomy of
Moses the Prophet may his blessings be with
us Amen.

“Beware that you do not forget the Lord your God by not keeping His commandments, His judgments, and His statutes which I command you today, lest-when you have eaten and are full, and have built beautiful houses and dwell in them; and when your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied; when your heart is lifted up, and you forget the Lord your God who brought you out of the land of Egypt, from the house of bondage; who led you through that great and terrible wilderness, in which were fiery serpents and scorpions and thirsty land where there was no water; who brought water for you out of the flinty rock; who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and that

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He might test you, to do you good in the end-- then you say in your heart, 'My power and the might of my hand have gained me this wealth. ' And you shall remember the Lord your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day. Then it shall be, if you by any means forget the Lord your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish. As the nations, which the Lord destroys before you, so you shall perish, because you would not be obedient to the voice of the Lord your God.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἰσοῦ ἵτε Σιραχ Κεφ Β : ἀ - θ

Ἐβόλθεν Ἰσοῦ ἵτε Σιραχ πῖπροφῆτης: ἐρεπερςῖμοῦ ἔθοῦταβ ὡπι νεμαν ἄμην εφχω
ἄμοσ.

Παῦρηι ιαχε ἕναϝ ἄπεκ οῖοι ἐερβωκ ἄΠοσ σεβτε τεκψυχη ἐζανπιρασμοσ : σοῖτεν
πεκρητ οῖοε ϗαι ἐροκ ἵτεκῶτεωχαπεπ θεν ἵπχοῦ ἵνεκθῖσι : Ποικ ἐροϗ
ἵτεκῶτεωθενκ ἐβόλ ἄμοϗ : χε ἐκέαιαι θεν τεκθαε : ζωβ νιβεν εθνηοῦ ἐχωκ ὡποῦ
ἐροκ ἵτεκῶπι ἵρεϗῶῖηρητ θεν πκαρι ἄπεκθεβιο : χε ἐϗαῖερ Δοκιαζιν ζαρ
ἄπινονθ ζιτεν πῑχρωμ : νισωτζωοῦ ἵτε νιρωμ θεν οῖερω ἵθεβιο : Παζϝ ἐροϗ οῖοε
ἕναῶοπκ ἐροϗ : σοῖτεν νεκμωιτ ἵτεκερθελιπ ἐροϗ : νηέτερζοϝ θάτζη ἄΠοσ
χοῖϗθ θάτζη ἄπερῖναι : ἄπερῖκικι χε ἵνετενθε : νηέτερζοϝ θάτζη ἄΠοσ ναζϝ ἐροϗ
: οῖοε νετενβεχε ἵνοῦτακο νηέτερζοϝ θάτζη ἄΠοσ ἐρθελιπ ἐζανᾶζαθον νεμ
οῖωνθ ἵνεεε νεμ οῖναι :

Οῦῶοῦ ἵϝῖτριας ἐθοῦταβ πεννοῦϝ ὡα ἐνεε νεμ ὡα ἐνεε ἵτε νιένεε θηροῦ: ἄμην.

Sirach 2: 1-9 - :

A reading from Joshua the son of Sirach the Prophet may his blessings be with us Amen.

My child, when you come to serve the Lord, prepare yourself for testing. Set your heart right and be steadfast, and do not be impetuous in time of calamity. Cling to him and do not depart, so that your last days may be prosperous. Accept whatever befalls you, and in times of humiliation be patient. For gold is tested in the fire, and those found acceptable, in the furnace of humiliation. Trust in him, and he will help you; make your ways straight, and hope in him. You who fear the Lord, wait for his mercy; do not stray, or else you may fall. You who fear the Lord, trust in him, and your reward will not be lost. You who fear the Lord, hope for good things, for lasting

joy and mercy.

Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

Ἰωβ πῖθ' ἡμῖν Κεφ' κζ : Β ὡβλ' νεὺ κη : λ - β

Ἐβόλθεν Ἰωβ πῖθ' ἡμῖν: ἔρεπερ' ἄσμοῦ ἔσοταβ ὡπι νεμὰν ἄμην ἐρ' αὖ ἄμοσ.

Πὸς οὐρ πεντακρῖνε ἄμοι ρι ναί οὔος ππαντοκρατωρ ἵτερενεβς ταψ' ρχη χε ετεί
ερε πανίβε ἵζητ' οὔος ερε ππ' ἄ μ' φ' δ' εν ναβ β' γα ἵνε νασ' φοτοῦ χε νοβι. Οὔδ' ε ἵνε
ταψ' ρχη μελεταν δ' εν οὔ' ἵν' οὔος ἵνεσ' ὡπι εῶριχ' ος χε ἵτετεν ρειδικεος ἄπα' τ' μοῦ
ἵνασι τ' αρ ἵταμ' ντβαλ' ζητ' εικω δ' ε ρ' τ' ηι ετα δ' ικεος ἵνη ἵνα ρε ἔβ' ολ. ἵτ' σωσ' η τ' αρ
ἄμοι ἄν ἀιερωσ' ωβ ἔμ' εῶγε ἄμοι ἄλλα δ' ε ἔρε ναχαχι ρ' ρε ἄπ' κ' ωρ' ωρ' ἵνασ' εβ' ης
οὔος νετ' τ' ωσ' η εχ' ωι ἵθε ἄπ' τακο ἵμ' παρ' ἀνομοσ. Δ' ω τ' αρ τε τ' ζ' ελ' π' ις ἄπ' ασεβ' ης χε
ἀρ' χ' ω ἵζητ' η εφ' να ρ' τ' ε' Πὸς μ' η ἑ' να οὔ' χαλ' εφ' νασ' ω τεμ' ε' περ' σοπ' ις ἵ ερ' ω' ἄν οὔ' ἀνασ' κ' η ἵ
εχ' ω' μ' η οὔ' ἵτε' ε' παρ' ρ' ης ἄμ' α' ἄπ' ε' μ' ἄθε ἔβ' ολ' ἀρ' ω' ἄν ω' εδ' ρ' ηι ερ' ο' μ' η εφ' νασ' ω τεμ' ε
ε' ρ' ο' μ' η. ἄλλα εἰς δ' ηιτε τ' η' να ταμ' ωτεν χε οὔ' πετ' δ' εν τ' χ' ιχ' ἄπ' ος οὔος ἵτ' δ' ιχ' ολ' ἄν.
ενετεντοτ' ε' ἄπ' παντοκρατωρ. εἰς δ' ηιτε τ' ηρ' τετ' η τετεν' σωσ' η χε ρ' επ' ετ' ωσ' ηιτ'

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ΝΗΕΘΝΗΟΥ ΕΧΕΝ ΝΗΕΤΨΟΝΙΤ. ΘΑΙ ΤΕ ΤΜΕΡΙΣ ΑΠΙΡΩΜΙ ΝΑΣΕΒΗΣ ΕΒΟΛΖΙΤΕΝ ΠΟΣ : ΠΕΤΧΠΙΟ
ΔΕ ΝΗΡΕΦΒ ΙΝΧΟΝΣ ΝΗΟΥ ΕΒΡΗΙ ΕΧΩΟΥ ΝΤΕΝ ΠΙΠΑΝΤΟΚΡΑ ΤΩΡ. ΕΨΩΠΔ Ε ΕΡΨΑΝ ΝΕΨΨΗΡΕ
ΑΨΑΙ ΕΠΚΟΝΣΟΥ ΕΨΩΠ ΔΕ ΕΡΨΑΝ ΧΕΨΧΟΜ ΣΕΝΑΤΩΒΣ. ΝΗΕΤΨΟΠ ΔΕ ΝΑΨ ΝΚΟΟΥΕ
ΣΕΝΑΜΟΥ ΘΕΝ ΟΥΜΟΥ ΜΗ ΛΑΑΥ ΔΕ ΝΑΝΑ ΝΗΕΥΧΗΡΑ : ΕΨΩΠΙ ΔΕ ΟΗ ΕΨΑΝ ΣΕΥΣ ΖΑΤ
ΕΒΟΥΝ ΕΘΕ ΝΟΥΚΑΖΙ ΟΥΟΣ ΝΕΨΣΕΒΤΕ ΝΟΥΒ ΝΘΕ ΟΥΟΜΙ ΝΑΙ ΔΕ ΤΗΡΟΥ ΝΔΙΚΕΟΣ ΝΕΤΝΑΒΓΙΟΥ
ΟΥΟΣ ΝΡΕΜΜΕ ΝΕΤΝΑΕΡΟΣ ΕΠΕΨΧΡΗΜΑ ΕΡΕ ΠΕΨΗΙ ΝΑΕΡ ΘΕ ΝΟΥΒΟΛΕΣ ΟΥΟΣ ΝΘΕ
ΝΟΥΖΑΛΟΥΣ. ΑΠΡΕΜΜΑΟ ΝΚΟΤΚ ΝΕΨΝΑΟΥΑΖΜΕΨ ΑΝ ΑΜΜΟΚΣ ΤΩΜΤ ΕΡΟΥ : ΝΘΕ ΟΥΜΟΥ :
ΑΥΧΟΣΕΜ ΔΕ ΕΨΙΤΨ ΝΤΕΥΧΩΡΣ ΠΜΑ ΣΑΡ ΑΠΑΖΑΤ ΨΟΟΠ ΕΨΑΥΤΑΜΙΟΥ ΝΘΗΤΨ ΟΥΟΣ ΠΜΑ
ΑΠΝΟΥΒ ΕΨΑΥΟΤΣΨ ΑΜΑΥ ΕΨΑΥΘΑΜΙΟ ΕΠΕΝΠΕ ΕΒΟΛ ΖΕΝ ΠΚΑΖΙ.

ΟΥΩΟΥ ΝΨΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ΕΝΕΣ ΝΕΜ ΨΑ ΕΝΕΣ ΝΤΕ ΝΙΕΝΕΣ ΤΗΡΟΥ : ΑΜΗΝ.

Job 27: 2 - 20, 28:1-2

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A reading from the book of Job may his
blessings be with us Amen.

"As God lives, who has taken away my

justice, And the Almighty, who has made my soul bitter, As long as my breath is in me, And the breath of God in my nostrils, My lips will not speak wickedness, Nor my tongue utter deceit. Far be it from me That I should say you are right; Till I die I will not put away my integrity from me. My righteousness I hold fast, and will not let it go; My heart shall not reproach me as long as I live.

“May my enemy be like the wicked, And he who rises up against me like the unrighteous. For what is the hope of the hypocrite, Though he may gain much, If God takes away his life? Will God hear his cry When trouble comes upon him? Will he delight himself in the Almighty? Will he always call on God?

“I will teach you about the hand of God; What is with the Almighty I will not

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Third Hour of Tuesday

conceal. Surely all of you have seen it; Why then do you behave with complete nonsense? "This is the portion of a wicked man with God, And the heritage of oppressors, received from the Almighty: If his children are multiplied, it is for the sword; And his offspring shall not be satisfied with bread. Those who survive him shall be buried in death, And their widows shall not weep, Though he heaps up silver like dust, And piles up clothing like clay-- He may pile it up, but the just will wear it, And the innocent will divide the silver. He builds his house like a moth, Like a booth which a watchman makes. The rich man will lie down, But not be gathered up; He opens his eyes, And he is no more. Terrors overtake him like a flood; A tempest steals him away in the night. "Surely there is a mine for silver, And a

place where gold is refined. Iron is taken from the earth, And copper is smelted from ore.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ὁμετογορὸν ἁ Κεφθα : θ - ιδ

Ἐβολθεν ὁμετογορὸν ἁ : ερεπερμιον ἔθοναβ ψωπι νεμαν ἄμην εφχω ἄμος.

Ογορ ἴσαχι ἄποσ αφπωρ ψα ἠλιασ εφχω ἄμος χε εκερ ορ ἴτοκ ἄπιμα πεχε ἠλιασ
θεν ογκωρ δικωρ. Ἰποσ Φ† ἴχομ πιπαντοκρατωρ ἔβολ χε ἴψηρι ἄπιελ ἀρχακ
ἴνωσ νεκθροιασ τηριον ἀψερψωρορ ογορ νεκπροφη της ἀμοοντορ ἔθεν τσηφι ἀνοκ
δε ματατ ἀισπι ογορ σεκω† ζω νσα ταψρχη πεχε Ἰποσ ναφ χε εκεί ἔβολ ἴρασ†
νεκαδε ερατκ ἄπεῦθο ἔβολ ἄποσ ζω ἴτοσ ειε πχοεις ναπαρσε νεμ οχομ ἄπινα
εφταχρογτ. εφναβωλ ἔβολ ἴντορειν ογορ ἴναστωψη ἴμπετρα ἄπεῦθο ἔβολ ἄποσ
νερε Ἰποσ ἀν ζω πιπινα ογορ μενενα πιπινα ογκεμτο ογορ μενενα πικεμτο ογκωρτ
νερε Ἰποσ ἀν ἔθεν πικωρτ μενενα πικωρτ ογ ἔρωσ ἴτηγ εφωμε νεμ ογκωγ†

Third Hour of Tuesday

ἵσχυροῦ ἐρεῶς Ἰῶβ ἡμῶν. Διὸ ὡπι δεῖτε ἡλίας σῶτεμ ἀφῶβς ἕπερ εὖ δὲν
περμελοτή αἰεῖ ἐβόλ ἀφῶβρατῆ ἕπεσπῆλεον ὄτορ εἰς πεδῶρον ἕπῶσ ἀφῶβ γῶρορ
εἰφῶ ἡμῶς νᾶρ χε ἀβροκ ἡθῶκ ἕπιμα ἡλίας. πεχέ ἡλίας χε δὲν ὀγκῶδ ἀικῶδ. Ἰῶσ
πιπαντοκρατῶρ Ἰῶσ νειχῶμ Φτ ἕπιςλ ἐβόλ χε ἡψῆρι ἕπιςλ ἀγκῶ ἡσῶορ
ἡτεκδιδῶκη ὄτορ νεκῶσις θῆριον ἀψεργῶρορ νεκῆροφῆθῆς ἀμῶορτορ δὲν
ὀρσῆρ ἀνοκ δεῖ ἡμῶρατ ἀισεπι ὄτορ σεκῶτ ἡσα ταψῆχῆεῖτς.

Ὁτῶορ ἡτῆριας ἐθοῦαβ πεννοῦτ γᾶ ἐνεε νεμ γᾶ ἐνεε ἡτε νιένεε θῆρορ: ἀμην.

1 Kings 19:9-14

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A reading from the book of 1 Kings may its blessings be with us Amen.

And behold, the word of the Lord came to him, and He said to him, "What are you doing here, Elijah?" So he said, "I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your

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altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life." Then He said, "Go out, and stand on the mountain before the Lord." And behold, the Lord passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice came to him, and said, "What are you doing here, Elijah?" And he said, "I have been very zealous for the Lord God of hosts; because the children of Israel

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Third Hour of Tuesday

have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλμος ριη : ριη νεω ριθ

Ψαλαπ ε̇παλαπ σ̇ροσ σοττ : ε̇βε πεκσαχι μα ριωνθ̇ : ε̇ιο̇νη̇ο̇υ̇ σαβολ̇ η̇νιρεϋ̇ ε̇ρνοβι̇ η̇χε̇
πιου̇σαι : χε̇ νεκ̇ με̇θ̇μη̇ υπο̇κω̇†̇ η̇νω̇ο̇υ̇ : α̇λ̇.

Psalm 119: 154-155

A Psalm of David the Prophet.

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Plead my cause and redeem me; Revive me according to Your word. Salvation is far from the wicked, For they do not seek Your statutes. Alleluia.

ΕΥΑΣΣΕΛΙΟΝ ΚΑΤΑ ΥΑΤΘΕΟΝ

Κεφ $\overline{\kappa\zeta}$: $\overline{\lambda\lambda}$ $\overline{\psi\beta\lambda}$ νεω Κεφ κλ : $\overline{\alpha}$ - $\overline{\beta}$

$\overline{\lambda\eta\mu}$ $\overline{\lambda\eta\mu}$ $\overline{\theta\eta\epsilon\tau\acute{\omega}\tau\epsilon\theta}$ $\overline{\eta\eta\pi\rho\phi\eta\tau\eta\varsigma}$ $\overline{\sigma\iota\omicron\varsigma}$ $\overline{\epsilon\tau\acute{\iota}\kappa\omega\eta\eta\iota}$ $\overline{\epsilon\chi\epsilon\eta}$ $\overline{\eta\eta\epsilon\tau\alpha\iota\omicron\tau\omicron\rho\iota\omicron\tau\omicron\rho\iota\omicron\tau}$ $\overline{\gamma\alpha\rho\omicron\varsigma}$:
 $\overline{\sigma\upsilon\mu\eta\psi}$ $\overline{\eta\sigma\omicron\pi}$ $\overline{\lambda\iota\omicron\tau\omega\psi}$ $\overline{\epsilon\theta\omicron\upsilon\eta\tau}$ $\overline{\nu\epsilon\psi\eta\rho\iota}$ $\overline{\upsilon\phi\eta\rho\eta\tau}$ $\overline{\eta\omicron\tau\gamma\alpha\lambda\eta\tau}$ $\overline{\epsilon\psi\alpha\chi\theta\omega\sigma\tau}$ $\overline{\eta\eta\epsilon\upsilon\mu\alpha\varsigma}$ $\overline{\epsilon\delta\omicron\upsilon\eta\eta}$
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 $\overline{\upsilon\mu\omicron\varsigma}$ $\overline{\nu\omega\tau\epsilon\eta}$ $\overline{\chi\epsilon}$ $\overline{\eta\eta\epsilon\tau\epsilon\eta\eta\alpha\tau}$ $\overline{\epsilon\rho\omicron\iota}$ $\overline{\iota\chi\epsilon\eta}$ $\overline{\tau\eta\eta\omicron\tau}$ $\overline{\psi\alpha\tau\epsilon\tau\epsilon\eta\chi\omicron\varsigma}$ $\overline{\chi\epsilon}$ $\overline{\epsilon\chi\epsilon\mu\alpha\rho\omega\sigma\tau}$ $\overline{\eta\chi\epsilon}$
 $\overline{\phi\eta\epsilon\theta\eta\eta\omicron\tau}$ $\overline{\delta\epsilon\eta}$ $\overline{\phi\eta\rho\alpha\eta}$ $\overline{\upsilon\pi\omicron\varsigma}$: $\overline{\sigma\iota\omicron\varsigma}$ $\overline{\epsilon\tau\alpha\chi\iota}$ $\overline{\sigma\iota\omicron\varsigma}$ $\overline{\alpha\eta\iota}$ $\overline{\gamma\alpha\rho\omicron\chi}$ $\overline{\eta\chi\epsilon}$ $\overline{\eta\epsilon\upsilon\mu\alpha\theta\eta\tau\eta\varsigma}$ $\overline{\epsilon\tau\tau\alpha\mu\omicron}$
 $\overline{\upsilon\mu\omicron\chi}$ $\overline{\eta\eta\eta\iota\kappa\omega\tau}$ $\overline{\eta\tau\epsilon}$ $\overline{\pi\iota\epsilon\rho\phi\epsilon\iota}$: $\overline{\mu\theta\omicron\varsigma}$ $\overline{\lambda\epsilon}$ $\overline{\alpha\chi\epsilon\rho\omicron\tau\omega}$ $\overline{\pi\epsilon\chi\alpha\chi}$ $\overline{\nu\omega\sigma\tau}$ $\overline{\chi\epsilon}$ $\overline{\tau\epsilon\tau\epsilon\eta\eta\alpha\tau}$ $\overline{\epsilon\eta\alpha\iota}$ $\overline{\tau\eta\eta\omicron\tau}$:
 $\overline{\lambda\mu\eta\eta}$ $\overline{\tau\chi\omega}$ $\overline{\upsilon\mu\omicron\varsigma}$ $\overline{\nu\omega\tau\epsilon\eta}$ $\overline{\chi\epsilon}$ $\overline{\eta\eta\eta\omicron\tau\chi\alpha}$ $\overline{\sigma\iota\omega\eta\eta\iota}$ $\overline{\epsilon\chi\epsilon\eta}$ $\overline{\sigma\iota\omega\eta\eta\iota}$ $\overline{\mu\pi\alpha\iota\mu\alpha}$ $\overline{\eta\sigma\epsilon}$ $\overline{\eta\alpha\beta\omicron\lambda\epsilon}$ $\overline{\epsilon\beta\omicron\lambda}$ $\overline{\alpha\eta\eta}$:

Οτωψτ $\overline{\upsilon\pi\epsilon\tau\alpha\varsigma\varsigma\epsilon\lambda\iota\omicron\eta\eta}$ $\overline{\epsilon\theta\tau}$.

Matthew 23:37-24:1,2

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A reading from the Holy Gospel according to Saint Matthew.

O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!' "Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another,

that shall not be thrown down.”

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Third Hour of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

Several times, the Lord said “O Jerusalem, How often I wanted to gather your children together, as the hen gathers her chicks under her wings, but you were not willing!” Behold, “Your house is left to you desolate.” When the disciples heard the prophecy of the prophet and the Savior, they showed him the temple, venerated stones, and sanctuaries. He responded to them saying, “Not one stone

Third Hour of Tuesday

shall be left here upon another that shall not be thrown down.”

Verily, this happened forty years after the ascension of our Lord. The Romans came, devastated the city and demolished the temple, which remains to this day. One million and two hundred thousand Jewish men were killed by the sword. God’s wrath descended upon them and His damnation covered their faces.

Sixth Hour of Tuesday

ὤψωπι ἑαροὶ ἐψῶ ὤμοσ ἕε πῶρηι ὠφῶμι ἄρπιπροφήτεριν ογοζ ἐκεχοσ ἕε ναινε
νηέτεφ ζωὸωωονῆε Ποσ Ποσ.

ἄχοσ ἠτσηι ἕε τσηι τσηι βιοῖ ογοζ ἕωντ ἕοπωσ ἠτε βολβελ ἠεανβολβελ ογοζ
μαρε ρω βιοῖ ἕοπωσ ἠτεψωπι ἐρε ιελελ σεβτωτ ἐβολ βουδεμ ἠεανψωψ ἕω ἐβρη
ἠψῶμην νιβεν : ἀφθις ἐσεβτωτ ἐπῆιν τε τεψῆε ἄμοι ὤμοσ : ἄρωσ βιοῖ ογχεχι
εσεβτωτ ἐπῆινηθις ἐτῆε ὠφηεβολβελ : οψ ἐβολογοζ ἄριοῖ ἠοτεψῶληλοῖ πῶρηι
ὠφῶμι ἕε ἄθαι ὤψωπι ὠπαλαοσ : ἀψωπι βεν νιεγγομενοσ τηροῖ ἠτεῖπι ὠπῆλ:
Cεναχωῖλι ἐβον ἠεογχει ἀβῶπι ὠπαλαοσ : εθε φαὶ κωλβ ἐχεν τεκῆε ἕε
ἀσῶμῖο ογοζ ἕτῆε ἕενηγιοῖ ἐβολἠοφῆλη ἠνεψωπι πεχε Ποσ.

Οῦωοῖ ἠτῆριασ ἐοθαβ πεννοῖτῆε ὠα ἐνεε νεμ ὠα ἐνεε ἠτε νιένεε τηροῖ: ἄμην.

Ezekiel 21:3-13

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A reading from Ezekiel the Prophet may his blessings be with us Amen.

And say to the land of Israel, 'Thus says the Lord: "Behold, I am against you, and I will draw My sword out of its sheath and cut off both righteous and wicked from

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you. Because I will cut off both righteous and wicked from you, therefore My sword shall go out of its sheath against all flesh from south to north, that all flesh may know that I, the Lord, have drawn My sword out of its sheath; it shall not return anymore." ' Sigh therefore, son of man, with a breaking heart, and sigh with bitterness before their eyes.

And it shall be when they say to you, 'Why are you sighing?' that you shall answer, 'Because of the news; when it comes, every heart will melt, all hands will be feeble, every spirit will faint, and all knees will be weak as water. Behold, it is coming and shall be brought to pass,' says the Lord God." Again the word of the Lord came to me, saying,

"Son of man, prophesy and say, 'Thus says the Lord!' Say: 'A sword, a sword is

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sharpened And also polished! Sharpened to make a dreadful slaughter, Polished to flash like lightning! Should we then make mirth? It despises the scepter of My Son, As it does all wood. And He has given it to be polished, That it may be handled; This sword is sharpened, and it is polished To be given into the hand of the slayer. ' "Cry and wail, son of man; For it will be against My people, Against all the princes of Israel. Terrors including the sword will be against My people; Therefore strike your thigh." Because it is a testing, And what if the sword despises even the scepter? The scepter shall be no more," says the Lord God.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἰησοῦ ἴτε Σιραχ Κεφ Δ : κτ̄ ωβλ̄ νεῡ ε̄ : ᾱ νεῡ β̄

Ἐβόλθεν Ἰησοῦ ἴτε Σιραχ π̄προφήτης ἐρεπερ̄μοῦ ἔθοταβ̄ ὡπι νεῡαν̄ ἀμην̄ εφ̄ω
ἄμος.

Ὡδ̄θηκ̄ ἐπισχοῦ ἴτεκᾱρεζ̄ ἐροκ̄ ἔβωλ̄ γα π̄πετ̄ζωοῦ : οτοζ̄ ἄπερ̄β̄ῶπι εῶβε
τεκ̄μετατ̄ςβ̄ω : οτον̄ οτω̄πι σαρ̄ ἐϋαϋ̄νι ἄφ̄νοβι : οτοζ̄ οτω̄πι ἴνοῦοῦ νεῡ οὔμοῦ
: Ἐπερ̄β̄ιζο : οπ̄ετ̄ζωοῦ πε ἴτεκ̄ψ̄γ̄χη : οτοζ̄ ἄπερ̄ῶπι δ̄εν̄ πεκ̄ζ̄ε : ἄπερ̄ἀμοῖ
ἴνοτᾱχι δ̄εν̄ οσχοῦ ἴνοτᾱχι : Ἐϋᾱνοῦεν̄ τ̄σοφ̄ῑ σαρ̄ δ̄εν̄ πῑᾱχι : οτοζ̄ τ̄μετ̄αβε̄ δ̄εν̄
ἴᾱχι ἄπιλας : Ἐπερ̄τ̄οῦβε̄ τ̄μεῶμ̄νι οτοζ̄ ἴτεκ̄β̄ιῶπι εῶβε τεκ̄μετατ̄ςβ̄ω : ἄπερ̄ῶπι
ἐρομο̄λοσ̄ιν ἴνεκ̄νοβι : ἄπερ̄ἀμοῖ ἴνοτᾱρο εφ̄δᾱ τ̄ : ἄπερ̄φορ̄κ̄ ἔβωλ̄δᾱ τ̄εν̄ οτ̄ρωμ̄
ἴσοζ̄ : ἄπερ̄β̄ι ἄπ̄ζο ἴνοτ̄χωρι : τ̄ε̄εν̄ τ̄μεῶμ̄νι ὡᾱ ἐδ̄ρη̄ ἔφ̄μοῦ : ζ̄ινα ἴτε Π̄σ̄ Φ̄
τ̄ε̄ρη̄ εχωκ̄. Ἐπερ̄ερ̄ ρεφ̄χωλεμ̄ ἐσᾱχι : εκο̄τω̄ϋϋ̄ εκ̄β̄ηλ̄ ἔβωλ̄ δ̄εν̄ νεκ̄ε̄β̄ηοῦ̄ :
ἄπερ̄ῶπι ἄφ̄ρη̄τ̄ νοῦμοῦ̄ δ̄εν̄ πεκ̄νι : εκοῑ ἴταρᾱ δ̄εν̄ νεκ̄ε̄β̄ιακ̄ : ἄπε̄νο̄ρε̄ τεκ̄χιζ̄
ὡπι ε̄σσοῦ̄των̄ ἐκ̄β̄ι : τεκ̄κοκ̄ ἐροκ̄ εκ̄νᾱ τ̄ : ἄπερ̄χᾱ ζ̄θηκ̄ ἐνῑχρη̄μᾱ : ἄπερ̄χο̄ς χ̄ε
σερω̄ϋι ἐροι δ̄εν̄ παων̄δ̄ : ἄπερο̄τᾱζ̄κ̄ ἴσᾱ πεκ̄ζ̄ητ̄ νεῡ τεκ̄χομ̄ : ε̄ορεκ̄μο̄ϋι δ̄εν̄
νιο̄τω̄ϋ ἴτε πεκ̄ζ̄ητ̄ :

Οὔοῦ ἴτ̄τ̄ριας̄ ἔθοταβ̄ πεννοῦ̄τ̄ ὡᾱ ἐνεζ̄ νεῡ ὡᾱ ἐνεζ̄ ἴτε νῑε̄νεζ̄ τηροῦ : ἀμην̄.

Sirach 4:20-5:2

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A reading from Sirach the Prophet may his blessings be with us Amen.

Watch for the opportune time, and beware of evil, and do not be ashamed to be yourself. For there is a shame that leads to sin, and there is a shame that is glory and favor. Do not show partiality, to your own harm, or deference, to your downfall. Do not refrain from speaking at the proper moment, and do not hide your wisdom. For wisdom becomes known through speech, and education through the words of the tongue. Never speak against the truth, but be ashamed of your ignorance. Do not be ashamed to confess your sins, and do not try to stop the current of a river. Do not subject yourself to a fool, or show partiality to a ruler. Fight to the

death for truth, and the Lord God will fight for you. Do not be reckless in your speech, or sluggish and remiss in your deeds. Do not be like a lion in your home, or suspicious of your servants. Do not let your hand be stretched out to receive and closed when it is time to give. Do not rely on your wealth, or say, "I have enough." Do not follow your inclination and strength in pursuing the desires of your heart.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἦσαῖος Κεφ ᾶ : ᾶ - ϑ

ΕΒΟΛΩΕΝ Ἦσαῖος πῖπροφῆτης ἐρεπερῆμοι ἐσοταβ ὡπι νεμλι ἀμην εφω ἰμος.

Sixth Hour of Tuesday

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ⲛⲉⲙ ⲃⲁ Ⲓⲛⲓ ⲃⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀Ⲑⲥⲓⲁⲥ ⲛⲉⲙ Ⲓⲱⲁⲑⲁ ⲛⲉⲙ ⲁⲗⲁⲥ ⲛⲉⲙ Ⲉⲗⲉⲕⲓⲁⲥ
ⲛⲛⲉⲧⲁⲩⲉⲣⲟⲩⲣⲟ ⲃⲉⲛ Ⲭⲓⲟⲩⲁⲗⲉⲁ.

Ϫⲱⲧⲉⲙ ⲧ̀ⲑⲉ ⲟⲩⲟⲗ ⲃ̀ⲓⲥⲙⲛ ⲛ̀ⲕⲁⲗⲓ ⲕⲉ Ⲡⲟⲥ ⲛⲉⲧⲁϥⲁⲕⲁⲓ : ⲗⲁⲛⲣⲱⲛⲣⲓ ⲁⲓⲗⲑⲱⲟⲩ ⲟⲩⲟⲗ ⲁⲓⲃⲁⲥⲟⲩ :
ⲛ̀ⲑⲱⲟⲩ ⲁⲉⲁⲩⲉⲣⲁⲑⲉⲧⲓⲛ ⲙ̀ⲱⲟⲓ.

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Ⲡⲁ ⲁⲣⲉⲧⲉⲛⲧⲱⲛⲧ ⲛⲁϥ. Ⲑⲩⲟⲛ ⲛ̀ⲛⲉⲣⲃⲟⲧ ⲉ̀ⲧⲉⲧⲉⲛⲛⲁⲃⲓⲧⲉⲩ ⲉⲣⲉⲧⲉⲛⲧⲟⲩⲗⲉ ⲁ̀ⲛⲟⲙⲓⲁ ⲉ̀ⲕⲉⲛ
ⲁ̀ⲛⲟⲙⲓⲁ ⲁ̀ⲑⲉ ⲛⲓⲃⲉⲛ ⲉ̀ⲛⲉⲙⲕⲁⲗⲁⲗⲉⲛⲧ. ⲓⲕⲕⲉⲛ ⲟⲩⲁ̀ⲑⲉ ⲱⲗⲁ ⲛⲓⲃⲁⲗⲁⲩⲗ
ⲛ̀ⲛⲟⲩⲑⲱⲗⲗ ⲁⲛ ⲛⲉ : ⲟⲩⲁⲗⲉ ⲟⲩⲁⲗⲉⲕⲛⲓⲙⲓ ⲁⲛ ⲛⲉ : ⲟⲩⲁⲗⲉ ⲟⲩⲉⲣⲃⲟⲧ ⲁⲛ ⲛⲉ : ⲉⲧⲃⲟⲙⲟⲙ ⲙ̀ⲱⲟⲛ
ⲙⲁⲗⲁⲕⲙⲁ ⲉ̀ⲧⲛⲓⲩⲉⲩ ⲉ̀ⲣⲟⲩ ⲟⲩⲁⲗⲉ ⲟⲩⲛⲉⲗ ⲟⲩⲁⲗⲉ ⲟⲩⲙⲟⲩⲣ. Ⲡⲉⲧⲉⲛⲕⲁⲗⲓ ⲉⲕⲉⲱⲱⲩ : ⲛⲉⲧⲉⲛⲗⲱⲣⲁ
ⲉ̀ⲧⲉⲟⲩⲟⲙⲟⲩ ⲙ̀ⲛⲉⲧⲉⲛⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ : ⲛⲉⲧⲉⲛⲃⲁⲕⲓ ⲉ̀ⲛⲉⲣⲟⲕⲗⲟⲩ ⲃⲉⲛ ⲛⲓⲕⲣⲱⲙ : ⲁⲕⲱⲱⲩ ⲟⲩⲟⲗ
ⲁⲥⲟⲩⲱⲗⲡ ⲛ̀ⲧⲉ ⲗⲁⲛⲗⲁⲟⲥ ⲛ̀ⲣⲱⲉⲙⲙⲟ. Ⲉⲛⲉⲥⲱⲗⲡ ⲛ̀ⲧⲱⲉⲣⲓ ⲛ̀ⲥⲓⲱⲛ ⲙ̀ⲑ̀ⲣⲛⲧⲓ ⲛ̀ⲟⲩⲙⲁⲛⲁⲣⲉⲗ ⲛ̀ⲕⲓⲗⲓ
ⲃⲉⲛ ⲟⲩⲃⲟⲛⲧⲓ ⲛⲉⲙ ⲙ̀ⲑ̀ⲣⲛⲧⲓ ⲛ̀ⲟⲩⲕⲓⲛⲛⲛⲛ ⲃⲉⲛ ⲟⲩⲁⲗⲁⲗⲟⲗⲓ ⲛⲉⲙ ⲙ̀ⲑ̀ⲣⲛⲧⲓ ⲛ̀ⲟⲩⲃⲁⲕⲓ ⲉⲧⲱⲱⲗ ⲙ̀ⲱⲟⲥ.

ΕΒΗΛ ΧΕ Α ΠΟΣ ΣΑΒΑΘΩ ΩΧΠ ΝΑΝ ΝΟΥΧΡΟΧ ΝΕΙΘΕΝΕΙ ΠΕ ΔΝΕΡ ΜΦΡΗΤ Ν ΣΟΔΟΜΑ ΟΥΟΣ
Δ ΝΙΝΙ Ν ΣΟΜΟΡΡΑ ΠΕ.

ΟΥΩΟΥ Ν Τ ΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥΤ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ΔΜΗΝ.

Isaiah 1:1-9

- :

A reading from Isaiah the Prophet may his blessings be with us Amen.

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth! For the Lord has spoken: "I have nourished and brought up children, 'And they have rebelled against Me; The ox knows its owner And the donkey its master's crib; But Israel does not know,

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Sixth Hour of Tuesday

My people do not consider." Alas, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! They have forsaken the Lord, They have provoked to anger The Holy One of Israel, They have turned away backward. Why should you be stricken again? You will revolt more and more. The whole head is sick, And the whole heart faints. From the sole of the foot even to the head, There is no soundness in it, But wounds and bruises and putrefying sores; They have not been closed or bound up, Or soothed with ointment. Your country is desolate, Your cities are burned with fire; Strangers devour your land in your presence; And it is desolate, as overthrown by strangers. So the daughter of Zion is left as a booth in a vineyard, As a hut in a garden of cucumbers, As a besieged city.

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Unless the Lord of hosts Had left to us a very small remnant, We would have become like Sodom, We would have been made like Gomorrah.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"... " :

Ψαλμος ιζ : ωη νευ ιθ

Παρεμ̄ ν̄αζμετ̄ ε̄βολ̄ ἵτοτοϋ̄ ἵναχαχῑ ἵρεψ̄ωντ̄ : νεῡ ε̄βολ̄ ἵτοτοϋ̄ ἵνηεττωσ̄ρη
ἡωω̄ον̄ ε̄ρη̄ῑ ε̄χωῑ εκε̄δοσῑ : Παζμετ̄ ε̄βολ̄ζᾱ ο̄τρωῑ ἵνοχῑ ε̄ψ̄ε̄ναζμετ̄ ε̄βολ̄ ἵτοτοϋ̄
ἵναχαχῑ ε̄τχορ̄ : νεῡ ε̄βολ̄ ἵτοτοϋ̄ ἵνηεθ̄μοσ̄ † ἡμοῑ : αλ̄

Psalm 18:48, 17

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A Psalm of David the Prophet.

He delivers me from my enemies. You also lift me up above those who rise against me;

You have delivered me from the violent man. He delivered me from my strong enemy, From those who hated me, For they were too strong for me. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ Η : ιβ - κ

ΠΑΛΙΝ ΟΝ ΑΓΓΑΧΙ ΝΕΥΩΘ' ἸΗΣΟΥΣ ΕΡΧΩΜΕΟΣ : ΧΕ ἄΝΟΚ ΠΕ ΦΩΤΩΙΝΙ ἄΠΙΚΟΜΟΣ :
ΦΗΘΝΑΜΩΪ ἸΝΩΪ ἸΝΕΨΜΩΪ ΔΕΝ ΠΙΧΑΚΙ : ΑΛΛΑ ΕΨΕΒ' ἄΦΩΤΩΙΝΙ ἸΤΕ ΠΩΝΘ : ΠΕΧΕ
ΝΙΦΑΡΙΣΕΟΣ ΝΑΨ ΧΕ ἸΘΟΚ ἄΜΑΤΑΤΚ ἘΤΕΡΜΕΘΕ ΔΑΡΟΚ : ΤΕΚΜΕΤΜΕΘΕ ΟΥΜΗ ΔΗ ΤΕ :
ΔΑΦΕΡΟῶ ἸΗΣΟΥΣ ΟΥΟΣ ΠΕΧΑΨ ΝΩΘ' : ΧΕ ΚΑΝ ἘΨΩΠ ἄΝΟΚ ΑΨΑΝ ΕΡΜΕΘΕ ΔΑΡΟΙ
ΤΑΜΕΤΜΕΘΕ ΟΥΜΗ ΤΕ : ΧΕ ΨΕΪ ΧΕ ἘΤΑΪ ἘΒΟΛΘΩΝ ΙΕ ΕΙΝΑΨΕΝΗ ΕΘΩΝ : ἸΘΩΤΕΝ ΔΕ

τετενεμι αν ξε εταυ εβολων ιε ειναι ωεινι εων. Πωτεν δε αρετεν τζαπ κατα
carz ανοκ δε τζαπ εβλι αν : Οροζ εωωπ ανοκ αιωαντζαπ παζαπ ανοκ ορωι πε :
ξε ητχη υματα αν αλλα ανοκ νευ φηεταυταοτοι φωτ : Οροζ σσδοντ δε ον δεν
πετεννομος ξε ουεμεερε ηρωι σναυ ορωιτε. Ανοκ δε τερμεερε δαροι οροζ
εερμεερε δαροι ηξε φωτ φηεταυταοτοι : Παυ ζω οτη υμοσ ναυ πε ξε αφων
πεκιωτ. αφερω ηξε ΗC ξε ογδε ανοκ ητετενεωωνη υμοι αν ογδε πακειωτ :
εναερτενωωνη υμοι πε ναρε τον νασοτεν πακειωτ : Παισαχι αφχο τον δεν
πιζαζοφγλακιον εφτβω δεν πιερφει : οροζ υπε βλι υαμονι υμου ξε νε υπατεσι
ηξε τερωοτω :

Ορωωτ υπιερασσελιον εωτ.

John 8:12-20

- :

A reading from the Holy Gospel according to
Saint John.

Then Jesus spoke to them again, saying, "I
am the light of the world. He who follows

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Sixth Hour of Tuesday

Me shall not walk in darkness, but have the light of life." The Pharisees therefore said to Him, "You bear witness of Yourself; Your witness is not true." Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going. You judge according to the flesh; I judge no one. And yet if I do judge, My judgment is true; for I am not alone, but I am with the Father who sent Me. It is also written in your law that the testimony of two men is true. I am One who bears witness of Myself, and the Father who sent Me bears witness of Me." Then they said to Him, Where is Your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My

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Father also." These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

Bow down before the Holy Gospel.

Glory be to God forever.

Commentary

The Commentary of the Sixth Hour of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

The True God who came to the world says, "I am the Light of the world" and what He says is true. He who follows Me shall not walk in the darkness, but will have the Light of life which will lead him to the way of the truth. Jesus, you are verily the Light of the Father and the person from his

Sixth Hour of Tuesday

essence, whose glory shines brightly over the creation unto eternity. He drew us, the Gentiles, to know the true Light and enlightened us with the light of His divinity, we who are sitting in the darkness and shadow of death. But the Jews who are his chosen ones, who rejected Him, were thrown into the darkness of hell forever because they refused His words and condemned Him to death. Let us glorify His Holy name and praise Him forever.

Ninth Hour of Tuesday

Ἰ̅ΧΩΜ Ἰ̅Τ̅ΣΕΝΕCIC Ἰ̅Τ̅Ε Ὡ̅Υ̅CΗC

Κ̅ε̅φ̅ : ε̅ ὤβλ̅ Ν̅ε̅μ̅ Κ̅ε̅φ̅ ζ̅ : α̅ ὤβλ̅ Ν̅ε̅μ̅ Η̅ : α̅ ὤβλ̅ Ν̅ε̅μ̅ Θ̅ : α̅ - ε̅

Ἐβόλθεν Ἰ̅ΧΩΜ Ἰ̅Τ̅ΣΕΝΕCIC Ἰ̅Τ̅Ε Ὡ̅Υ̅CΗC π̅ι̅π̅ρ̅ο̅φ̅η̅τ̅η̅C π̅ι̅π̅ρ̅ο̅φ̅η̅τ̅η̅C: ἐ̅ρ̅ε̅π̅ε̅ρ̅ς̅μ̅ο̅υ̅ ἔ̅θ̅ο̅υ̅α̅β̅
ὥ̅π̅ι̅ Ν̅ε̅μ̅α̅ν̅ ἁ̅μ̅η̅ν̅ ε̅ρ̅χ̅ω̅ ἁ̅μ̅ο̅C.

Ἐ̅τ̅α̅ρ̅η̅α̅υ̅ Δ̅ε̅ Ἰ̅Χ̅ε̅ Π̅ο̅C̅ Φ̅Ϛ̅ χ̅ε̅ ἀ̅γ̅ῶ̅ν̅ Ἰ̅Χ̅ε̅ Ν̅ι̅κ̅α̅κ̅ι̅ᾶ̅ Ἰ̅Τ̅Ε Ν̅ι̅ρ̅ω̅μ̅ ρ̅ι̅χ̅ε̅ν̅ π̅ι̅κ̅α̅ρ̅ι̅ : ο̅ν̅ο̅C̅
ο̅ν̅ο̅ν̅ Ν̅ι̅β̅ε̅ν̅ ε̅ρ̅ρα̅κ̅ι̅ δ̅ε̅ν̅ π̅ε̅ρ̅χ̅η̅τ̅ ἑ̅μ̅α̅ῶ̅ν̅ ἔ̅χ̅ε̅ν̅ π̅ι̅π̅ε̅τ̅ρ̅ω̅ν̅ ἠ̅ν̅ι̅ε̅ρ̅ο̅ν̅ τ̅η̅ρ̅ο̅ν̅ : Ὁ̅ν̅ο̅C̅
α̅ρ̅μ̅ο̅κ̅μ̅ε̅κ̅ Ἰ̅Χ̅ε̅ Π̅ο̅C̅ Φ̅Ϛ̅ χ̅ε̅ α̅ρ̅θ̅α̅μ̅ι̅ο̅ ὑ̅π̅ι̅ρ̅ω̅μ̅ ρ̅ι̅χ̅ε̅ν̅ Ἰ̅Κ̅α̅ρ̅ι̅ : ο̅ν̅ο̅C̅ α̅ρ̅μ̅ε̅ν̅ ἰ̅δ̅ε̅ν̅ π̅ε̅ρ̅χ̅η̅τ̅ :
Π̅ε̅χ̅ε̅ Π̅ο̅C̅ Φ̅Ϛ̅ χ̅ε̅ ε̅ι̅ε̅γ̅ε̅τ̅ π̅ι̅ρ̅ω̅μ̅ ἑ̅τ̅α̅ι̅θ̅α̅μ̅ι̅ο̅Ϛ̅ ἑ̅β̅ο̅λ̅θ̅α̅ Ἰ̅Π̅ο̅ ὑ̅π̅κ̅α̅ρ̅ι̅ : ἰ̅C̅χ̅ε̅ν̅ ο̅ν̅ ρ̅ω̅μ̅ ὡ̅α̅
ο̅ν̅τ̅ε̅β̅η̅ν̅ ο̅ν̅ο̅C̅ ἰ̅C̅χ̅ε̅ν̅ Ν̅ι̅δ̅ᾶ̅ τ̅ρ̅ι̅ ὡ̅α̅ν̅ι̅ζ̅α̅λ̅α̅Ϛ̅ Ἰ̅Τ̅Ε τ̅Ϛ̅ε̅ : χ̅ε̅ α̅μ̅β̅ο̅ν̅ χ̅ε̅ α̅ι̅θ̅α̅μ̅ι̅ῶ̅ν̅. Ἡ̅ὥ̅ Δ̅ε̅
α̅ρ̅χ̅ι̅μ̅ Ἰ̅ο̅ν̅ρ̅ω̅ο̅τ̅ ὑ̅π̅ε̅ μ̅θ̅ο̅ ὑ̅π̅ο̅C̅ Φ̅Ϛ̅ : Ἡ̅ι̅ Δ̅ε̅ Ν̅ε̅ Ν̅ι̅χ̅ι̅ν̅χ̅φ̅ο̅ Ἰ̅Τ̅Ε Ἡ̅ὥ̅ : Ἡ̅ὥ̅ Δ̅ε̅ Ν̅ε̅

Ninth Hour of Tuesday

οὐρωμ ἡὸμνι πε : ερχηκ ἔβολ δὲν τεγρεῖα : αγραναϋ ἠΦ† ἵξε Πωῆ : Πωῆ Δε
αρχφεϋουτ ἡὸμνι **Сη** χαμ Ιεφῶ.

Δἰκαзи сωϋ ἠπεῦθο ἠΦ† : ἀπικαзи μοz ἡδἰνζοnc : Οτοz αγραατ ἵξε Ποc Φ†
επικαзи наϋτακноуτ : χεοῖνι ἀсарз нивен сωϋ ἠπεϋμωит зιxen ἵκαзи : Πεξε Ποc
Φ† ηΠωῆ : χε ἵсноу ἡρωμ нивен αϋδωит ἠπαμθο : χε οῖνι ἀπικαзи μοz ἡδἰνζοnc
ἔβολ ἠμωοу : зηпπε ἀнок τἡατακωοу neu ἵκαзи. Уаθαμιο наκ ἡοῖκῖωτοc ἔβολ
δὲν зан уе ἡατἡτε τἡακωнон : εκῆθαμιο ἡτἡκῖωтоc ἡοῖμοz : οτοz εκῆ τἡυβρεзи
наc саδoун neu саβολ ἠμοc δὲν пиврези : Παρη† εκῆθαμιο ἡτἡκῖωтоc : ϋουτϋе
ἠμαзи εἶτἡμн ἡτε τἡκῖωтоc : οτοz теβн ἠμαзи εἶποгесθен οτοz песбici мап ἠμαзи :
Οτοz εκῆθαμιο ἡτἡκῖωтоc εсθoунτ εδoун : εκῆχοκc ἔβολ ἡοῖμαзи сапϋωи : φρο Δε
ἡτἡκῖωтоc εκῆθαμιοϋ сапсφнр ἠμοc : занзηпн нде сἡоу† neu ϋоу† ἡде
екῆθαμιοc. Δнок Δε зηпπε ἀнок τἡαἰнн ἡοῖμωοу ἡκατακλιcμoc зιxen πκαзи :
ἡтаαке сарз нивен ετεοун оу пна ἡωнδ ἡδἡтϋ сапсчнτ ἡтфе : οτοz енχαι нивен
εтχн зιxen πκαзи егῆмоу. Οτοz еи εсῆμнн ἡοῖΔιαθηкн neuак : εκῆϋенаκ εδoун
εἶτἡκῖωтоc : ἡоок neu неκωнрн neu текзиμ neu нзюμн ἡτε неκωнрн neuак. Neu
ἔβολδὲν ннθнрнон тἡоу : neu ἔβολδὲн нитῆнωоῖ тἡоу : neu ἔβολδὲн сарз нивен :

σναυ σναυ : εβολ νδητορ τηρορ εκεολορ εδορν ετκνβωτοσ : ρινα ντεκωανοτυορ
νεμακ : οτορ ενεωπι νοτυωορτ νεμ ουρζιμι. Εβολθεν νιζαλα† ετρηλ κατασενος :
νεμ εβολθεν νιτεβνωοη τηρορ κατα σενος : νεμ εβολθεν νιδα† τι ετρηεν πκαρι
κατασενος : σναυ σναυ ενει εδορν ζαροκ εωανοτυορ νεμακ οτορ ενεωπι νοτυωορτ
νεμουρζιμι νθοκ δε εκεβινακ εβολθεν νιδρηοη τηρορ : νεμ νηε τετεν ναοτομορ
οτορ εκεθοωτορ ζαροκ : ενεωπι νακ νεμ νικεχωορτι εφοτομορ. Οτορ αριρι νχε
Ηωε νρωβ νιβει ετα Ποσ Φ† ρενζωνη ερωορ : αριρι υπαρη†. Οτορ πεχε Ποσ Φ†
νΗωε : χε μαωενακ νθοκ νεμ πεκνι τηρη εδορν ετκνβωτοσ : χε νθοκ πε εταιναυ
εροκ νθυμι υπαμο νδρηι ρεν παι χωορ : Εβολθεν νιτεβνωοη εορ λλιοη εδορν
ζαροκ νωαωυ γαωυ νρωορτ νεμ ριμι : εβολθεν νιτεβνωοη ι ετε νρεοταβ αν σναυ
σναυ νρωορτ νεμ ριμι : Εβολθεν νιζαλα† ντε τφε νηεορ γαωυ γαωυ νρωορτ νεμ
ριμι : νεμ εβολθεν νιζαλα† ντε τφε ετε νρε οταβ αν : σναυ σναυ νρωοτ νεμ ριμι
εωανοτυορ νχροχ ρεν πκαρι τηρη. Επισαρ κε γαωυ νεροορ : τναινι νοτυωορ
νκα τακνυμοσ ρεν πκαρι νρμε νεροορ νεμ ρμε νεχωρρ : ειεω† εβολ υπιωντ
τηρη εταιθαμορ εβολρα προ υπκαρι : Οτορ αριρι νχε Ηωε νρωβ νιβει ετα Ποσ Φ†
ρενζωνη ερωορ : Ηωε δε ναρηη ρεν κοορ γε νρομπι : οτορ λ πιωορ

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ἸΚΑ ΤΑΚΛΥΜΟΣ Ἰ ΖΙΧΕΝ ΠΙΚΑΖΙ. Διψυεναϋ Δε Ἰξε Ηωὲ Νεμ Νεϋ Ψηρι Νεμ Τεϋζιμι :
Νεμ Νιζιομι Ἰτε Νεϋψηρι Νεμαϋ ἔδοτη ἔτκνβωτος : εθε πιμωοῦ Ἰκατακλυμος :
Οτοζ ἔβολθεν Νιτεβνωοῦ ἔθοραβ : Νεμ ἔβολθεν Νιτεβνωοῦ ἔτε Ἰνεοταβαν : Νεμ
ἔβολθεν Νιζαλα† εῶ† : Νεμ ἔβολθεν Νιζαλα† ἔτε Ἰνεοταβ αν : Νεμ ἔβολθεν βὰ τϋι
Νιβεν ετϋιχεν Πικαζι : Ἰναῦ Ἰναῦ : ἀϋϋε Νωοῦ ἔδοτη ἔτκνβωτοο Ζα Νωὲ : οτζωοῦτ
Νεμ οῦζιμι : κατα φρη† ἔτα Ἰβοις Φ† ζονζεν Ναϋ. Οτοζ ἀϋωπι μενενα ϋαϋϋ
Ἰέζοοῦ ἀ πιμωοῦ Ἰκα τακλυμος ϋωπι Ζιχεν Ἰκαζι : θεν †μαζ σοοῦ ϋε Ἰρομπι θεν
Ἰωνθ ἸΗωὲ : θεν Πιὰβοτ Ἰμαζ Ἰναῦ Ἰνοῦ μητ ϋαϋϋ Ἰπιὰβοτ : Ἰζηρι θεν Παι ἔζοοῦ :
ἀϋφωρξ Ἰξε Νιμοῦμι τηροῦ Ἰτε φνοτη εθνααϋ : οτοζ Νικαταρακτις Ἰτε Ἰφε
ἀνοτων : Διϋωπι Ἰπικα τακλυμος Ζιχεν Ἰκαζι : Ἰζμε Ἰέζοοῦ Νεμ Ἰμε Ἰέχωρξ.
Ἰζηρι Δε θεν Παι ἔζοοῦ ἀϋϋεναϋ ἔδοτη ἔτκνβωτος Ἰξε Ηωὲ Νεμ Νεϋψηρι : Ἰμυ :
χαμ : Ιαφεθ : Νιψηρι Ἰτε Ηωὲ : Νεμ Τεϋ ζιμι : Νεμ †ϋομ† Ἰζιμι Ἰτε Νεϋψηρι
Νεμαϋ ἔδοτη ἔτκνβωτος. Ἰθωοῦ Νεμ Νιθηριον κατα ζενος : Νεμ βὰ τϋι Νιβεν ετκιμ
Ζιχεν Ἰκαζι καταζενος : Νεμ Ζαλητ Νιβεν κατα Νοῦζενος. Διϋεινωοῦ ἔδοτη
ἔτκνωτος : Ἰναῦ Ἰναῦ : ἔβολθεν capz Νιβεν : ἔτε οτον οῦπνα Ἰωνθ Ἰζητοῦ. Οτοζ
Ἰηεθνα ἔδοτη οῦζωοῦτ Νεμ οῦζιμι : ἔβολθεν capz Νιβεν ἀϋϋεινωοῦ ἔδοτη κατα

φρητ ἔτα Φτ ρονεν ἔτοτq ἸΗωῆ : οτορ ἀΠβς Φτ ὡθαμ Ἰτκνβωτορ ραβολ ἡμορ :
Δμωορ Ἰκατακλκμορ ὡπι ρικεν Ἰκαρι Ἰεμε Ἰεσοορ neu ρμε Ἰεχωρρ : οτορ
αράωαι Ἰξε πιμωορ αqτωοη Ἰτκνβωτορ οτορ αβιϸι ἔβολραἸκαρι : Ηαράμαρι Ἰξε
πιμωορ οτορ ναqηνορ Ἰάωαι ἔμαωω πε εκεν πικαρι : οτορ ναqηνορ Ἰξε τκνβωτορ
ϸαἸωωι ἡπιμωορ. Πιμωορ Δε ναράμαρι ἔμαωω ρικεν πικαρι : οτορ αqρωβϸ Ἰνιτωορ
τηρορ ετβοϸι ηηεταπεϸτ Ἰτφε ἡμητ πορ ἡμαρι αβιϸι ϸαἸωωι Ἰξε πιμωορ οτορ
αqρωβϸ Ἰνιτωορτηρορ ετβοϸι ατμοηκ Ἰξε ϸαρρ ηιβεν ετκιμ ρικεν Ἰκαρι. neu
ηιραλατ neu ηιτεβνωοη neu ηιθηριον neu βἄτq ηιβεν ετκιμ ρικεν Ἰκαρι neu ρωμ
ηιβεν. Ηεμ οτορ ηιβεν ἔτε οτορ οηπἸα Ἰωνῶ Ἰδητορ οτορ ενχα ηιβεν ἔναqχη ρικεν
πωοηε ατμορ. Οτορ αqρωτ ἔβολ Ἰξε πιωορ τηρϸ φηἸαqχη ρικεν προ ἡκαρι
τηρϸ : ιϸεν φρωμ ὡα Ἰτεβνη neu ηιβατq neu ηιραλατ Ἰτε τφε ατρωτ ἔβολ
ρικεν Ἰκαρι : οτορ αqρωπ ἡμαρατq Ἰξε Ηωε neu ηηεθνεμαq ῥεν τκνβωτορ :
Οτορ αβιϸι Ἰξε πιμωορ ρικεν Ἰκαρι Ἰωε τεβι Ἰεσοορ. Οτορ ἀΦτ ερφμεἸ ἸΗωῆ :
neu ηιθηριον τηρορ : neu ηιτεβνωοη τηρορ : neu ηιραλατ τηρορ : neu ηιβατq
τηρορ : neu ηηἸατ neuμαq ῥεν τκνβωτορ : οτορ ἀΦτἸνι ἸοηπἸα ρικεν Ἰκαρι
αqρωορ Ἰξε πιμωορ : Οτορ ατρωβϸ Ἰξε ηιμωωι Ἰτε φηοηη : neu ηικαταρακτἸϸ

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ἴντε ἵφε : οὔο ἀφταζνο ἵνε πιμοῦνηζοῦ δέν ἵφε : Οὔοη ναϋϋ ἵτοτοϋ ἵνε πιμοῦ
εϋμοῦι ἐβολζα ἵκαζι ναϋϋ τοτϋπε ναϋ ηῖοῦ ἵσβοκ ἵνε πιμοῦ μενενα ῥε τεβι
ἵέζοοῦ. Οὔοη ἀσζευσι ἵνε ἵκῖβωτοσ δέν πιὰβοτ ἵμαζ ῥαῥϋϋ : ἵσοῦ μητ ῥαῥϋϋ
ἵπιὰβοτ ζῖκεν πιτωῦ ἵτε ἀραρατ : Πιμοῦ Δε ἀμμοῦι ναϋηηοῦ ἵσβοκ πε ῥα
πιὰβοτ ἵμαζ μητ : ἵῖρηι Δε δέν πιὰβοτ ἵμαζ μητ οὔαι ἵσοῦαι ἵπιὰβοτ :
ἀροῦωνζέβολ ἵνε ἵὰφηοῖ ἵτε ἵτιωῦ : Δσῥωπι μενενα ἵμε ἵέζοοῦ : ἀροῦων
ἵνε Ηῶε ἐπιῥοῦϋτ ἵτε ἵκῖβωτοσ ἵηέταϋθαμιοσ. Οὔοη ἀϋοῦωρπ ἵπιὰβωκ ἐβολ :
ἵναῦ ζε ἀη ἀπιμοῦ ἵροῦρ : οὔοη εταϋῖ ἐβολ ἵπεϋτασθο ζαροϋ ῥατεϋῥωῦ ἵνε
πιμοῦ ἐβολζαἵκαζι : Οὔοη ἀϋοῦωρπ ἵἵβροπι ἐβολ ζι φαζοῦ ἵμοϋ : ἵναῦ ζε ἀη
ἀπιμοῦ ἵροῦρ ἐβολζα ἵζο ἵἵκαζι : Οὔοη ετε ἵπεἵβροπι ζεμ μάνευτοη
ἵηεσβὰλαῦζ : ἀστασθο ἐδοῦη ζαροϋ ἐἵκῖβωτοσ : ζε νε οὔοη μωῦ πε ζῖκεν ἵζο
ἵἵκαζι τηρϋ : οὔοη ἐταϋσοῦτεη τεϋϋζ ἐβολ ἀϋἵτς ἀϋεης ἐδοῦη ζαροϋ ἐἵκῖβωτοσ.
Οὔοη ἀϋῶσηζητ ἵκε ῥαῥϋϋ ἵέζοοῦ : παλιν οη ἀϋοῦωρπ ἵἵβροπι ἐβολ δέν
ἵκῖβωτοσ : Δστασθο ἐδοῦη ζαροϋ ἐἵκῖβωτοσ ἵνε ἵβροπι ἵφῖναῦ ἵζαν ἵροῦζι :
νε οὔοη ζανζωβι ἵτε οὔλαδέν ἵζωιτ χῖ δέν ρωσ : ἀϋέμῖ ἵνε Ηῶε ζε ἀπ μωῦ
ἵροῦρ ἐβολ ζῖκεν ἵκαζι : Οὔοη ἀϋῶῦ ἵηητ ἵκε ῥαῥϋϋ ἵέζοοῦ : παλιν οη ἀϋοῦωρπ

ἡ ἴδρουμι ἐβόλ : ὅτος ἔτασθε ἐδοῖν γαροϋ. Δαῦωπι Δε ἔεν
ἴμαλ σου γρε οῖαι ἡρουμι ἔεν ἴωνθ ἡ ἡὼ ἔεν ἴαβοτ ἡ ζοῖτ ἡ σουῖαι ἡ πι ἄβοτ :
αῖμοῖνικ ἡξε πιμωῖν ἐβόλζα ἡζ ἡ πκαζι : ὅτος αῖδωρπ ἡξε ἡὼ ἡ ἴχηπι ἡ τε
ἴκῖωτοσ : ὅτος αῖναῖ γε ἄπιμωῖν μοῖνικ ἐβόλζα ἡζο ἡ πκαζι : ἔεν ἴαβοτ Δε
ἡμαλ ἄναῖ : ἡ σου ζοῖτ γῖα γῖ ἡ ἴαβοτ ἄπκαζι γῖωῖ : ὅτος πεχε ἴσῖ Φῖ ἡ ἡὼ
εῖχω ἡμοσ. Ἐε ἄμοῖ ἐβόλζεν ἴκῖωτοσ ἡθοκ νεμ νεκῖηρι νεμ τεκῖζιμ νεμ
νιζιοῖ ἡτε νεκῖηρι νεμακ : νεμ νιθῖριον τηροῖ νεμακ : ἡεμ σαρζ νιβει : ιςεν
νιζαλα ἴ γῖα νιτεβῖωῖ : νεμ βἄτῖ νιβει εῖκιμ ζιεν ἴκαζι : ἄλιτοῖ ἐβόλ νεμακ :
ὅτος αῖαι ὅτος ἄγῖα ζιεν ἴκαζι : ὅτος αῖῖ ἐβόλ ἡξε ἡὼ νεμ νεκῖηρι νεμ τεκῖζιμ
νεμ νιζιοῖ ἡτε νεκῖηρι νεμαϋ : ἡεμ νιθῖριον τηροῖ : νεμ νιτεβῖωῖ τηροῖ : νεμ
βἄτῖ νιβει εῖκιμ ζιεν ἴκαζι : νεμ ζαλητ νιβει κατὰ νοῖσενος : αῖῖ ἐβόλζεν
ἴκῖωτοσ. ὅτος ἡ ἡὼ κωτ ἡοῖμα ἡερωῖωῖ ἡ Φῖ : αῖβῖ ἐβόλζεν νιτεβῖωῖ
τηροῖ εῖῖ : νεμ ἐβόλζεν νιζαλα ἴ τηροῖ εῖῖ : αῖῖνι εῖρηι ἡζαῖδῖλιζ ἔεν
πιμα ἡερωῖωῖ : ὅτος αῖγῖωλεμ ἡξε ἴσῖ Φῖ εῖοῖθοι ἡεθοινοῖϋ : ὅτος πεχε ἴσῖ
Φῖ ἔτασμοκμεκ : γε ἡῖαοῖαζτοτ γε ἐςζοῖοῖτ πκαζι εῖθε νιζβῖωῖ ἡτε νιρωῖ : γε
ἡζητ ἡφρωῖ ἡρακι ἔεν πιπετῖωῖ ιςεν τεμμετκοῖζι : ἡῖαοῖαζτοτ εῖγῖαρι εῖσαρζ

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ΝΙΒΕΙ ΕΤΟΝΘ ΚΑΤΑ ΦΡΗΤ ΕΤΑΙΛΙΣ. ΠΙΕΣΟΥ ΤΗΡΟΥ ΝΤΕ ΠΚΑΖΙ ΟΥΧΡΟΧ ΝΕΜ ΟΥΩΣΘ :
ΟΥΑΡΩΥ ΝΕΜ ΟΥΚΑΥΑ : ΠΥΩΜ ΝΕΜ ΠΙΖΗΝΥΩΜ : ΠΙΕΣΟΥ ΝΕΜ ΠΙΕΧΩΡΕ ΝΙΝΟΥΤΟΝ
ΜΥΩΟΥ. ΟΥΟΣ ΛΥΣΜΟΥ ΝΧΕ ΦΤ ΝΗΩΕ ΝΕΜ ΝΕΥΩΗΡΙ ΕΥΧΩΜΜΟΣ ΝΩΟΥ : ΧΕ ΔΙΑΙ ΟΥΟΣ
ΑΥΑΙ ΜΑΖ ΠΚΑΖΙ : ΟΥΟΣ ΑΡΙΟΤ ΕΡΟΥ. ΠΕΤΕΝΘΟΥ ΔΕ ΝΕΜ ΠΕΤΕΝΘΕΡΤΕΡ ΕΥΕΥΩΠΙ ΖΙΧΕΝ
ΝΙΘΗΡΙΟΝ ΤΗΡΟΥ ΝΤΕ ΠΚΑΖΙ : ΝΕΜ ΖΙΧΕΝ ΝΙΖΑΛΑΤ ΤΗΡΟΥ ΝΤΕ ΤΦΕ : ΝΕΜ ΖΙΧΕΝ ΖΩΒ
ΝΙΒΕΙ ΕΤ ΚΙΜ ΖΙΧΕΙ ΠΚΑΖΙ : ΝΕΜ ΖΙΧΕΝ ΝΙΤΕΒΤ ΝΤΕ ΦΙΟΜ ΑΙΤΗΙΤΟΥ ΘΑ ΝΕΤΕΝΧΙΧ : ΟΥΟΣ
ΒΑΤΣΙ ΝΙΒΕΙ ΕΤΟΝΘ : ΕΥΕΥΩΠΙ ΝΩΤΕΝ ΕΥΡΕ : ΜΦΡΗΤ ΝΖΑΝΟΥΤ ΝΤΕ ΟΥΚΙΜ ΑΙΤΗΙΤΟΥ
ΤΗΡΟΥ ΝΩΤΕΝ. ΠΛΗΝ ΟΥΑΥ ΘΕΝ ΟΥΚΝΟΥ ΜΨΥΧΗ ΝΝΕΤΕΝΟΥΟΥ : ΚΕΣΑΡ ΠΚΝΟΥ
ΝΝΕΤΕΝΨΥΧΗ ΕΙΚΩΤ ΝΚΩΥ ΕΒΟΛΘΕΝ ΤΧΙΧ ΝΝΙΘΗΡΙΟΝ ΤΗΡΟΥ : ΝΕΜ ΕΒΟΛΘΕΝ ΤΧΙΧ
ΝΟΥΡΩΜ ΝΚΟΝΙ : ΕΙΚΩΤ ΝΚΑ ΤΨΥΧΗ ΜΠΙΡΩΜ : ΦΗΘΗΑΦΩΝ ΜΠΚΝΟΥ ΝΟΥΡΩΜ
ΕΒΟΛΘΕΝ ΟΥΡΩΜ ΝΤΥΕΒΙΩ ΜΠΕΥΚΝΟΥ ΕΥΕΦΟΝΟΥ ΕΒΟΛ ΧΕ ΕΤΑΙΘΑΜΙΟ ΜΠΙΡΩΜ ΘΕΝ
ΟΥΖΚΩΝ ΝΤΕ ΦΤ : ΗΘΩΤΕΝ ΔΕ ΔΙΑΙ ΟΥΟΣ ΜΟΥ ΜΠΚΑΖΙ ΟΥΟΣ ΑΥΑΙ ΖΙΩΤΥ :

ΟΥΩΟΥ ΝΤΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥΤ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ : ΑΜΗΝ.

Genesis 6:5-9:7 - : - :

A reading from the book of Genesis of Moses |

**the Prophet may his blessings be with us
Amen.**

Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. So the Lord said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."

But Noah found grace in the eyes of the Lord. This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. The earth also was corrupt before God, and the

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earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth." Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and outside with pitch. And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it with lower, second, and third decks. And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the

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breath of life; everything that is on the earth shall die. But I will establish My covenant with you; and you shall go into the ark--you, your sons, your wife, and your sons' wives with you. And of every living thing of all flesh you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female. Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive. And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them."

Thus Noah did; according to all that God commanded him, so he did. Then the Lord said to Noah, "Come into the ark, you and all your household, because I have seen

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that you are righteous before Me in this generation. You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female; also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made." And Noah did according to all that the Lord commanded him. Noah was six hundred years old when the floodwaters were on the earth. So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood. Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth, two by two they

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went into the ark to Noah, male and female, as God had commanded Noah. And it came to pass after seven days that the waters of the flood were on the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was on the earth forty days and forty nights. On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark-- they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. And they went into the ark to Noah, two by two, of all flesh in which is the breath of

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life. So those that entered, male and female of all flesh, went in as God had commanded him; and the Lord shut him in. Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.

The waters prevailed fifteen cubits upward, and the mountains were covered. And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. So He destroyed all

living things, which were on the face of the ground: man and cattle, creeping thing and bird of the air. They were destroyed from the earth.

Only Noah and those who were with him in the ark remained alive. And the waters prevailed on the earth one hundred and fifty days. Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided. The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased. Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. And

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the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen. So it came to pass, at the end of forty days, that Noah opened the window of the ark, which he had made. Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. He also sent out from himself a dove, to see if the waters had receded from the face of the ground. But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself. And he waited yet another seven days, and again he sent the dove out from the ark. Then the dove came to him in the evening, and behold, a freshly plucked

olive leaf was in her mouth; and Noah knew that the waters had receded from the earth. So he waited yet another seven days and sent out the dove, which did not return again to him anymore. And it came to pass in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry. And in the second month, on the twenty-seventh day of the month, the earth was dried. Then God spoke to Noah, saying, "Go out of the ark, you and your wife, and your sons and your sons' wives with you. Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be

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fruitful and multiply on the earth." So Noah went out, and his sons and his wife and his sons' wives with him. Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark. Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the Lord smelled a soothing aroma. Then the Lord said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done." While the earth remains, Seedtime and harvest, Cold and heat, winter and summer, And day and night Shall not cease." So God blessed Noah and his sons, and said to them: "Be

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fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. But you shall not eat flesh with its life, that is, its blood. Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man. And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it."

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Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

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Ήπαροιμα ἕτερολογων Κεφ̄ θ̄ : ᾱ - ιᾱ

Ἐβόλθεν ἡπαροιμα ἕτερολογων π̄προφητικῆς ἐρεπερ̄ςμοῦ ἕθοῦαβ̄ ὡπι νευαν̄ ἀμην
εἰχω̄ ἄμος.

Ἀ τ̄σοφ̄ῑ ἵνοῦη : οἶος ἀσταχρο̄ ἡγ̄αῡγ̄ ἡ̄τ̄ρ̄λλοσ̄ δ̄αρογ̄ : Ἀσ̄δ̄ολ̄δ̄ελ̄ ἡ̄νεσ̄ω̄τ̄ :
ᾱσ̄ω̄τ̄ ἡ̄πεσ̄η̄ρ̄π̄ δ̄ενο̄σ̄μο̄κι : οἶος ἀσ̄σοβ̄τ̄ ἡ̄τε̄τ̄ρᾱπε̄ζα : Ἀσ̄ο̄τω̄ρ̄π̄ ἡ̄νεσ̄ε̄β̄ιᾱικ̄

ἔωζεμ δὲν σῆνιϋ† ἡδῶσῶρ ἑοῦκράτερ εκζωῶμοσ : Χε φητοι ἡατῆτ δει θηνοῦ
 μαρεϋ ἡαροι : οτοζ ηιετῶατ ἡςβω αζοσ ηωοῦ : Χε ἄμωινη οτωμ ἔβολ δει παωικ :
 οτοζ σω ἔβολδει πιηρη ἔται θοτῶ ηωτεν : Χω ἡτμετατῆτ ἡσαθηνοῦ ζινα
 ἡτετενωῶ κω† ἡσα τμετσαβε ζινα ἡτετενερνεβᾶζι : οτοζ ματαζο ἡπετεγκα†
 ἔρατῶ δει οῦζηωσικ Φηῆ†ςβω ἡζαηπετῶοῦ εϋἔβι ἡοῦϋωϋ ηαϋ : φηετσοζι
 ἡπιδσεβησ εϋ ἔζιαδῆνι εροϋ ἡμινῡμοϋ : ἡπερσοζι ἡζαη πετῶοῦ ζινα
 ἡτοῦϋτεμμεστωκ : σοζι δε ἡοῦσαβε οτοζ εϋεμερηιτκ : σοζι δε ἡοῦατςβω οτοζ
 εϋεμεστωκ : ἡοι ἡοῦ λωξι ἡπικαβε οτοζ εϋεερσαβε ἡζοτο : ματαμε πιθμῆνι οτοζ
 ἡηαοταζτοτῶ. ἔβι Παρχη ἡτσοφᾶ τζο† ἡτε Πῶσ τε : οτοζ ἡσοβῆνι ἡτε ηηεθῶ οῦκα†
 πε. Πσοῦεν πινομοσ δε φαι οῦμεῖ ἡᾶσαθοσ πε : δει παι τῶποσ φαι εκῶνωῶ ἡοῦηκῶ†
 ἡχρονοσ : οτοζ ζαηρωπι ἡτε ἡωνῶ εῦεοῦᾶζοῦ εροκ.

Οῦωοῦ ἡτῆτριασ ἑοῦαδ πεννοῦ† ῶα ἔνεζ νεμ ῶα ἔνεζ ἡτε ηιἔνεζ τηροῦ: ἄμῆν.

Proverbs 9:1-11

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A reading from the Proverbs of Solomon the
 Prophet may his blessings be with us Amen.

Wisdom has built her house, She has hewn

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out her seven pillars; She has slaughtered her meat, She has mixed her wine, She has also furnished her table. She has sent out her maidens, She cries out from the highest places of the city, "Whoever is simple, let him turn in here!" As for him who lacks understanding, she says to him, "Come, eat of my bread And drink of the wine I have mixed. Forsake foolishness and live, And go in the way of understanding." He who corrects a scoffer gets shame for himself, And he who rebukes a wicked man only harms himself. Do not correct a scoffer, lest he hate you; Rebuke a wise man, and he will love you. Give instruction to a wise man, and he will be still wiser; Teach a just man, and he will increase in learning." The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is

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understanding. For by me your days will
be multiplied, And years of life will be
added to you.

**Glory be to the Holy Trinity our God unto
the age of all ages, Amen.**

Ἦσαῆας Κεφ μ : θ υβλ

Ἐβολθεν Ἦσαῆας ππροφητης: ἐρεπερςμοῦ ἐθοῦταβ ὡπι νεμαν λμνη ερρω ἡμος.
Παυενακ ἐπῶωι Χικεν οῦτωῦ ερβosi φηετρωθηνουϋι ἠσιων βici ἠτεκςμh δεν
οῦου φηετρωκῶ ἠλῆμ : βici ἠτεκςμh δεν ερου ἡπερερρωτ ἄχοc μνιβακι ἠτε
λοῦδα. Χε ρηππε πε τονoc ῥηνοῦ νεμ οῦου περρφοι δεν οῦμετ : ρηππε ic περβεχε
νεμαροῦc πρωβ ἡπερμῶο : Ἰφρητ ἠνοῦαῆεcωῦ εραμوني ἡπεροβ ἠεcωῦ : οῦοz
δεν περρφοι ῥηαῶοῦτ ἠζανζιηβ οῦοz μηετῆμβοκι ῥηατνομτ νωο. Μιμ αρῶι
ἡπιμωῦ δεν τερρκ : τφε δεν τερτερτω : ἡκαβι τηρρ δεν τερρορπc : μιμ αρῶι
ἠηιτωῦ δεν οῦῶι : νεμ νικαλαμφο δεν οῦαῶι : Μιμ αρῆμ ἐπρητ ἡποc : ic μιμ πε
εταρῶωπι ἠκοβῆι νεμαρ χε αρτcαβοϋ : ic μιμ πε εταρταμοϋ ερραπ : ic φμωιτ ἠτε
οῦκατ : μιμ πε εταρταμοϋ εροϋ : ic μιμ πε εταρερ ὡορπ ἠτῆαϋ οῦοz ἠτοῦεβιῶ
ναϋ. Ιcκεκ μιεθνοc τηροῦ αῦφρητ ἠοῦτελπλι ἡμωῦ εcῶι ἠca οῦκατοc : οῦοz
αῦηλοποῦ ἡφρητ ἡφρικι ἠοῦαῶι : οῦοz αῦηλοποῦ ἡφρητ ἠοῦθαϋ : Πιλιβανοc δε
οῦρικανοc αν πε ἐπcaτ : μιτεβνωῶι τηροῦ ἠζανζικανοc αν πε ἐπδλιλ : Μιεθνοc
τηροῦ αῦῶοπ ἠζλι : οῦοz αῦηπ ἠζλι : Ἐταρετετεθων ἡποc ἐνιμ : ic αῦ ἠcμοῦτ
ἀρετετετεθωνϋ εροϋ : Ἰη οῦρρκων αρῆαμοc ἠχε οῦαῶε : ic οῦραμνοῦβ πε

ἔταφρωτῶ ἡνοῦβ ἀγλαλῶν ἡνοῦβ : ἰε οὐμοτ πε ἔταφρωτῆκεν ἡνῆτη : Οὐγῆ ζαρ
ἡα τερζολι ἀρσοπιε ἡνε οἶα μῶε : οἶος ὄεν οὐμετσαβε ὡαρκωτ χε πως ῥῆα ταζοε
ἔρατη ἡοῦεγκων ζῆνα ἡτεψῶ τευκῆμ. ἡτετενεῦμι ἀν : ἡτετενεσῶ τευ ἀν : ὑποῦτα με
θῆνοῦ κχενζῆ : ὑπετενεσῶται νῆσεντ ἡτε ἡκαζι : Φῆεταῦμονι ὑπκωτ τηρε ἡτε
ἡκαζι : οἶος ἡηετῶοπ ἡνῆτη ἀνῶφρητ ἡζαν ὤχνοῦ : φῆεταρταζο ἡτφε ἔρατς
ὑφρητ ἡοῦκαμαρα : οἶος ἀρβολκος ὑφρητ ἡοῦκκῆνη ἔωοπ ἡνῆτς : Φῆετ
ἡζαναρχων ἔψτευ ἔροῦτερχωχ ἡζλι : ἡκαζι δε ἀρθαμῶε ὑφρητ ἡοῦεζλι. ἡνοῦσιτ
ζαρ οῦδε ἡνοῦβ οῦδε ἔνε τοῦνοῦνη ὡωπι ζῆεν ἡκαζι : ἀρῆιζι ζαρ ἡσῶοῦ οἶος
ἀρῶωοῦ : οἶαπαθῆοῦ ἀσολοῦ ὑφρητ ἡζανλβῶ : τῆνοῦ οῦη ἔταρετετενεθῶντ ἔνιμ
εἰβῆς πεχε φῆεθῶαβ : Χαῖ ἡηετενεβαλ ἔπβῆς : ἀναγ χε νῆμ ἀρθαμῶ ἡηαιτηροῦ :
φῆεταρῆνι ὑποῦτολσελ κα τα τεῦηπι : εῦμοῦτ ἔρωοῦ ὄεν οἶμῶ ὑμῶοῦ : οἶος ὄεν
ἡάμαζι ἡτε τεῦχομ ὑπε ζῆλι ὠβῶ ἔροε. Ὑπερχος ζαρ ἡακῶβ : οἶος οῦ πε ἔτακκαζι
ὑμῶε πῆλ : χε ῥζῆπ ἡνε παμῶπ ἔβολζα Φτ : οἶος Φτ ἀρῶλι ὑπαζαπ ἀρῶεναε :
Οἶος τῆνοῦ ὑπεκῆμ ἔβῆλ χε ἀκῶ τευ : Φτ πῆαῆεεζ : Φτ φῆεταρθαμῆ ἀρηεε
ὑπκαζι ἡνεεκιμ οῦδε ἡνεεζῆς : οῦδε ὑμῶν ἀρηεε ἡτε τεῦεβῶ : Φῆετῆ ἡοῦχομ
ὑπετζοκερ : οἶος ετῆνοῦκαζ ἡνῆτ ἡηῆτε ποῦεητ ρῶκς ἀν. Δῆτζοκερ ἡνε ζαν

Ninth Hour of Tuesday

ἀλωοῖ· : οὐοὺ ἀτθίσι ἵνε ζαν θελωρι : οὐοὺ νισωπτι ἐνερα τχομ : Πηδε ετχογυτ
 θατση ἠϕ† ἐνεπιβ† ἵνοτχομ ἐνερετ τενε ἠϕρη† ἵζαν ἀδωμ : ἐνεβοχι οὐοὺ
 ἵνοτθίσι : ἐνεμοψι οὐοὺ ἵνοτθκο :

Οἰῶοτ ἵ†τριάς ἐθοταδ πεννοτ† ψα ἐνεε νεμ ψα ἐνεε ἵτε νιένεε τηροτ: ἀμην.

Isaiah 40:9-31

:

A reading from Isaiah the Prophet may his blessings be with us Amen.

O Zion, You who bring good tidings, Get up into the high mountain; O Jerusalem, You who bring good tidings, Lift up your voice with strength, Lift it up, be not afraid; Say to the cities of Judah, "Behold your God!" Behold, the Lord God shall come with a strong hand, And His arm shall rule for Him; Behold, His reward is with Him, And His work before Him. He will feed His flock like a shepherd; He will

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gather the lambs with His arm, And carry them in His bosom, And gently lead those who are with young. Who has measured the waters in the hollow of His hand, Measured heaven with a span And calculated the dust of the earth in a measure? Weighed the mountains in scales And the hills in a balance? Who has directed the Spirit of the Lord, Or as His counselor has taught Him? With whom did He take counsel, and who instructed Him, And taught Him in the path of justice? Who taught Him knowledge, And showed Him the way of understanding? Behold, the nations are as a drop in a bucket, And are counted as the small dust on the scales; Look, He lifts up the isles as a very little thing. And Lebanon is not sufficient to burn, Nor its beasts sufficient for a burnt offering. All nations before

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Ninth Hour of Tuesday

Him are as nothing, And they are counted
by Him less than nothing and worthless.
To whom then will you liken God? Or
what likeness will you compare to Him?
The workman molds an image, The
goldsmith overspreads it with gold, And
the silversmith casts silver chains.
Whoever is too impoverished for such a
contribution Chooses a tree that will not
rot; He seeks for himself a skillful
workman To prepare a carved image that
will not totter. Have you not known? Have
you not heard? Has it not been told you
from the beginning? Have you not
understood from the foundations of the
earth? It is He who sits above the circle of
the earth, And its inhabitants are like
grasshoppers, Who stretches out the
heavens like a curtain, And spreads them
out like a tent to dwell in. He brings the

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princes to nothing; He makes the judges of the earth useless. Scarcely shall they be planted, Scarcely shall they be sown, Scarcely shall their stock take root in the earth, When He will also blow on them, And they will wither, And the whirlwind will take them away like stubble." To whom then will you liken Me, Or to whom shall I be equal?" says the Holy One. Lift up your eyes on high, And see who has created these things, Who brings out their host by number; He calls them all by name, By the greatness of His might And the strength of His power; Not one is missing. Why do you say, O Jacob, And speak, O Israel: "My way is hidden from the Lord, And my just claim is passed over by my God"? Have you not known? Have you not heard? The everlasting God, the Lord, The Creator of the ends of the earth,

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Ninth Hour of Tuesday

Neither faints nor is weary. His understanding is unsearchable. He gives power to the weak, And to those who have no might He increases strength. Even the youths shall faint and be weary, And the young men shall utterly fall. But those who wait on the Lord shall renew their strength; They shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint. Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΔΑΝΙΗΛ Κεφ ζ : θ - ιε

Ἐβόλθεν ΔΑΝΙΗΛ ΠΠΡΟΦΗΤΗΣ: ἔρεπερςμοτ ἔθοταβ ψωπι νεμαν ἄμην ερξα ἄμος.
ΔΝΟΚ ΔΑΝΙΗΛ : ΔΙΝΑΥ ΔΕΝ ΤΖΟΡΑCΙC ἄΠΙΞΩΡΞ : ΝΑΙ ΝΑΥ ΠΕ ΨΑΝΤΟΓΧΩ ΝΖΑΝΘΕΡΟΝΟC :
ΟΤΟΞ ΠΑΠΑC ἄΝΤΕ ΝΙΞΟΟΤ ΝΑΨΞΕΜCΙ ΠΕ : ΤΕΥ ΖΕΒCΩ ΝΑC ΟΥΒΨ ΠΕ ΜΦΡΗΤ ἄΝΟΥΧΩΝ :
ΟΤΟΞ ΝΙΨΩΙ ἄΝΤΕ ΤΕΨΑΦΕ ΜΦΡΗΤ ἄΝΟΥCΟΡΤ ΕΨΤΟΥΒΗΟΥΤ : ΟΤΟΞ ΠΕΨΘΕΡΟΝΟC ΟΨΨΑΞ ἄΧΡΩΜ
ΠΕ : ΝΕΨ ΤΡΟΧΟC ΟΥΧΡΩΜ ΨΟΙΝΨΑΞ ΠΕ : ΟΥΑΡΟ ἄΧΡΩΜ ΝΑΨCΩΚ ΕΨΜΟΥΨ ἄΠΕΨΜΘΟ :

ζαν ανωο νωο ναρ υωωυι υμοοι πε : οτοζ ζανθβα νθβα νατοζι ερα τορ ναζραυ :
 ααζευσι νζε οκκριτηριον οτοζ ατοων νζε ζανζωυ. Ηαι ναρ πε ντοτονορ ετεμμαρ
 εβολ ζα τςυη ννιωτ νκαχι ννηεναρε πιταπ ζω υωωορ : ναιναρ πε υαητορζωτεβ
 υπιθηρ ιον οτοζ αατακο : οτοζ πευ αωα αρτηυ επροκευ ζει πιχωυ : Οτοζ
 ατοωτεν νταρχη υπωαπ ννηθηριον οτοζ αρτηνωορ υφορει ντε πωνθ υαοιχρονοζ
 ντε οαχορ. Ηαι ναρ πε ζεν τηροακις ντε πιζωρε : οτοζ ζηππε υφρητ νοτωμηρι
 ηρωυ ευρηνορ νευ νιθηπι ντε τφε : οτοζ ααφοζ υα παπαζ ντενιεζοορ οτοζ ααειυ
 υπεαμοο : Οτοζ αατηναυ νταρχη νευ πιταιο νευ τημετορρο : οτοζ νιλαοζ τηρορ
 νιφρζη νιασπι νλαζ ερβωκ ναυ : πεερυωυι οτερυωυι νενεζ φηετε υπααεινι : οτοζ
 τημετορρο ηνεστακο. Δαυθορτερ νζε παπνα ζεν ταζεκις ανοκ Δαμηλ : οτοζ
 νιζορακις ντε τααφε ναυθορτερ υμοι :

Οτωορ ητηριαζ εθοταβ πεννορτ υα ενεζ νευ υα ενεζ ντε νιενεζ τηρορ: αμην.

Daniel 7:9-15 - :

A reading from Daniel the Prophet may his
 blessings be with us Amen.

Ninth Hour of Tuesday

"I watched till thrones were put in place,
And the Ancient of Days was seated; His
garment was white as snow, And the hair
of His head was like pure wool. His throne
was a fiery flame, Its wheels a burning fire;
A fiery stream issued And came forth from
before Him. A thousand thousands
ministered to Him; Ten thousand times ten
thousand stood before Him. The court was
seated, And the books were opened." I
watched then because of the sound of the
pompous words which the horn was
speaking; I watched till the beast was slain,
and its body destroyed and given to the
burning flame.

As for the rest of the beasts, they had their
dominion taken away, yet their lives were
prolonged for a season and a time." I was
watching in the night visions, And behold,
One like the Son of Man, Coming with the

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clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed." I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me. Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Νιπαρομιά ἔτε Σολομων Κεφ̄η : ᾠ - ἰβ̄

Ἐβoλδεν νιπαρομιά ἔτε Σολομων π̄προφητης: ἐρεπερ̄ςμοτ̄ ἔθοταβ̄ ψωπι νεμαν̄ ἀμην
ερχω ἄμος.

Μενχωρι οτορ̄ σε̄ ἄμοτ̄ ερος̄ δ̄εν ἄμ̄ανβωκ̄ ἔδοτη̄ χε̄ † παρακαλῑ ἄμωτεν̄ ὠ̄ νιρωμι
οτορ̄ †χω̄ μητεν̄ ἔτᾱςβω̄ ἔψηρῑ νενηρωμῑ ἔβαλζητ̄ νοῖν̄ οτ̄μετ̄σαβε̄ ἔαθητ̄ †

Ninth Hour of Tuesday

ἄπετενητ̄ωτ̄εμ̄ ἔροῑξε̄ εἰνᾱχω̄ τ̄αρ̄ ἡ̄θαν̄βω̄ ο̄τος̄ εἰνᾱτᾱτο̄ νετ̄κο̄ντων̄ ἔβολ̄ δ̄εν
νασ̄φοτο̄ν̄ τ̄σοφ̄ιᾱ τ̄αρ̄ σω̄τη̄ ε̄λο̄γε̄ ἡ̄ωνῑ ω̄χῑ ἡ̄νετ̄ταῑνο̄ντ̄ τηρο̄ν̄ ἄπ̄ω̄ᾱ ἄμο̄ο̄ς̄ ἀν̄.
ἀνο̄κ̄ τ̄σοφ̄ιᾱ λῑωντ̄ ἄπ̄ω̄ο̄ς̄νε̄ ἀνο̄κ̄ λῑχω̄ ναῑ ἄφ̄με̄ν̄ ἡ̄με̄ ἄμε̄τᾱινο̄ντ̄ νεμ̄
τᾱῑσ̄θ̄η̄ς̄ :

Οὐ̄ω̄ο̄ν̄ ἡ̄ τ̄ριᾱς̄ ἔ̄θο̄νᾱβ̄ πεν̄νο̄ντ̄ ὡ̄ᾱ ἔ̄νε̄ε̄ νεμ̄ ὡ̄ᾱ ἔ̄νε̄ε̄ ἡ̄τε̄ νῑἔ̄νε̄ε̄ τηρο̄ν̄: ἀμ̄ην̄.

Proverbs 8:1-8,11,12

A reading from the Proverbs of Solomon the Prophet may his blessings be with us Amen.

Does not wisdom cry out, And understanding lift up her voice? She takes her stand on the top of the high hill, Beside the way, where the paths meet. She cries out by the gates, at the entry of the city, At the entrance of the doors: "To you, O men, I call, And my voice is to the sons of men. O you simple ones, understand prudence, And you fools, be of an understanding heart. Listen, for I will speak of excellent things, And from the opening of my lips will come right things; For my mouth will speak truth; Wickedness is an abomination to my lips.

All the words of my mouth are with righteousness; Nothing crooked or

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Ninth Hour of Tuesday

perverse is in them. For wisdom is better than rubies, And all the things one may desire cannot be compared with her. "I, wisdom, dwell with prudence, And find out knowledge and discretion.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ἁΠΕΝΙΩΤ ΕΘΥ ΑΒΒΑ ΨΕΝΟΥΤ ΠΑΡΧΗ ΜΑΝΔΡΙΤΗΣ: ΕΡΕ ΠΕΥΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ
ΝΕΜΑΝ ἁΜΗΝ.

ΨΑΡΕΝΕΡ ΦΟΥΩΨ ἁΦΤ ὠ ΝΑΣΗΝΟΥ ΝΕΟΟΟΝ ΠΕΟΥΟΕΨ ΠΕ ΝΕΡΩΑΒ ἁΠΟΤ ΑΡΙΦΜΕΥΙ ΧΕ
ΦΜΟΥ ΝΑΩΟΚ ΑΝ ΟΥΟΖ ΠΙΚΟΟΜΟΟ ΖΑΠ ΟΕΤΡΕΥΠΟΝΗΕΝ ΕΒΟΛ ΝΕΗΤΨ ΕΥΘΩΝ ΝΕΝΤΑΨΩΠΙ
ΤΗΡΟΥ ΖΑΤΕΝΖΗ ΙΟ ΖΗΗΠΕ ΤΕΝΟΥ ΟΕΝΚΟΤΚ ΤΗΡΟΥ ΘΕΙ ΝΤΑΦΟΟ ΜΑΡΕΝΙΡΙ ΔΕ ΝΖΑΝΚΑΡΠΟΟ
ΚΑΤΑ ΠΕ ἁΠΨΑ ΝΤΨΑΡΙΟ ἁΦΤ ΕΤΑΨΤΑΑΟ ΝΑΝ ΟΕ ΕΡΟΝ ΑΝΟΝ ΝΕΜ ΧΡΙΟΤΙΑΝΟΟ ΝΙΒΕΝ
ΕΤΕΝΤΟΝ ΝΕ ΕΠΙΟΨΩΠΙ ἁΜΗΝ ΙΗΣ ΠΧΟ ΑΝΟΝ ΔΕ ΑΝΟΝ ΖΑΝΡΩΜΙ ΟΥΟΟ ΠΕ ΕΑΝΟΝ ΝΕΨΕΒΙΑΙΚ
ΟΥΨΩΟ ΖΑΡ ΠΕ ΑΝΟΝ ΖΑΝ ΕΨΩΟΥ ΘΑ ΤΕΨΧΙΧ ΟΥΨΦΟ ΠΕ ΘΕΝΨΙΩΤ.

ΑΝΟΝ ΖΑΝ ΔΕ ΑΝΟΙ ΠΕΨ ΠΛΑΟΜΑ ΟΥΟΥΨΩΠΙ ΠΕ ΕΒΟΛ ΘΕΙ ΠΙΟΨΩΠΙ ΑΨΜΟΥ ΘΑΡΟΝ ΑΝΟΝ
ΝΙΡΕΨΕΡΝΟΒΙ ΑΨΤΑΑΨ ΘΑΡΟΝ ΖΨΕΙ ΠΨΨΕ ἁΠΗ ΧΕ ΧΑΟ ΕΨΕΧΑΡΙΖΕ ΝΑΝ ΝΤΕΨ ΜΕΤΟΨΡΟ
ΕΨΨΕ Α ΠΟΤ ΚΑΤΑ ΦΡΟΝΙ ἁΠΨΩΠΙ ΑΨΜΟΥ ΖΑ ΝΕΨΕΒΙΑΙΚ ΕΝΕ ΠΕΤΕΨΨΕ ΝΘΟΨ ΑΝ ΠΕ ΕΘΡΕ ΝΙ
ΕΒΙΑΙΚ ΜΟΥ ΘΑ ΠΟΥΟΤ ΧΕ ΧΑΟ ΚΑΤΑ ΘΕ ΝΤΕΨΜΟΥ ΝΟΟΜΟΥ ΝΕΜΑΨ ΟΥΟΟ ΘΕ ΝΤΑΨΩΝΘ
ΟΕΝΑΩΝΘ ΟΝ ΝΕΜΑΨ.

For we are not human. He is the master and we are His slaves. He is the shepherd and we are his sheep under his guidance. He is born of the Father but we are His creation. Light of light, He died for us; we who are sinners. He gave himself up for us on the wood of the cross to grant us His kingdom. Slaves were to die for their master but the master accepted the shame and died for His slaves. That as he died, they die also with Him and as He is alive, they live with Him.

We conclude the homily of our Holy Father Abba Shenouda, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

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Ninth Hour of Tuesday

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλωσ κλ̄ : ᾱ νεω β̄

Δις τὰ ἵνα ψυχὴ ἐπὶ γὰρ οὐκ ἴσως πανοῦτ̄ : ἀρχὰ ἐπὶ ἐροκ ἵνεκ ἑρὶ β̄ κυπὶ γὰ ἐνεξ̄ :
οὔτε ὑπὲρ ἑρὶ ωβὶ ἵσως ἵνεκ νασαχὶ : Ἐροκ β̄ κυπὶ ἵσως ἵνεκ νηετὶρὶ ἵνα νομὰ
δεν πετωοῖ τὰ λ̄.

Psalm 25:1-3

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A Psalm of David the Prophet.

To You, O Lord, I lift up my soul. O my God, I trust in You; Let me not be ashamed;

Let not my enemies triumph over me. Let those be ashamed who deal treacherously without cause. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΑΤΕΡΟΝ ΚΕΦ ΚΔ : 5 - ΛΕ

Εφθρουσι δε βιβεν πιτωσιν ητε νιζωιτ : αν θαρσν ηνε νεφμαθητης σαπσα υμα τα του
ερχω υμος γε αχος παν γε αρε ναι ναυωπι ηθηνα γ : οτος αυ πε πιμηινη ητε πεκχινη
νευ τδδε ητε παι ενης : Οτος αφερονω ηνε ιης περαει κωον : γε αναν υπερχας ητε
οται σερεμ θηνος : Ερε οτυμω γαρ ι θεν παραν ερχω υμος : γε ανοκ πε Πχς : οτος
ερεσερεμ οτυμω. Ερετενεσωτεμ δε ηθανβωτος νευ θανσωη υβωτος : αναν
υπερωθορτερ ζωτ γαρ πε ητοτυωπι : αλλα υπα τε τδδε ωπι : Ερε ορεθνος γαρ

Ninth Hour of Tuesday

τωνη ἔχεν οὐθηνος οὐθ οὐμετοτρο ἔχεν οὐμετοτρο : οὐθ ἐνέωπι ἵχε θαν
μονμεν νεμ θανέκο νεμ θανμοσ καταμα : Παί δε τηροσ θη ἵνινακσι νε. Ἰοτε
ερέτθηνου εἶρηι εἶ ροχρεχ οὐθ ἐνέωτεβ θηνοσ : οὐθ ἐρετενέωπι εἶμοσ †
ἴωωτεν ἵχε νιεθνοσ τηροσ εἶβε παραν : Ἰοτε ἐρεοσμηω χατοτοσ ἐβολ : οὐθ ερετ
ἵνοσέρηοσ : οὐθ ἐνέμεστε νοσέρηοσ : Οὐθ οσμηω ἴπροφθης ἵνοσ εἶετωσποσ
οὐθ ἐνέσερεμ οσμηω. Οὐθ εἶβε πᾶωαι ἵτε †ανομῖα τᾶσαπη ἵνοσμηω εἶεσορω : Φη
δε εἶνα ἴμοσι ἵτοτ υ γαέβολ φαί πε φηεθαναοσμε : Οὐθ ἐνέωιωω ἴπαι
εἶασσελιον ἵτε † μετοτρο θεν †οικουμένη τηρσ εἶμετμεορε ἵνιεθνοσ τηροσ τοτε
εἶεἶ ἵχε †δαε. Ἐωωπ δε ἵτετεννασ ἐπιοσυ ἵτεπῶαε φηέταφροσ εἶοδθιτεν
Δανηλ πῖπροφθης εἶροθι ἐρατυ θεν πῖμα εἶοσας φηετωω μαρεκα† : Ἰοτε
νηεθεν †ιοσδα μαροσφωτ ριχεν νιτωοσ : Οὐθ φηετχη ριχεν πᾶεἶφωρ
ἴπενῶρεϋ ἴπεσθτ εἶλ νηετχη θεν πεϋθι. Οὐθ φηετχη θεν †κοι ἴπενῶρεϋκοτϋ
εἶφασοσ εἶλ πεϋθῶοσ : Οὐοι δε ἵνηετε ἴβοκι νεμ νηετθῖ θεν νιεσοοσ εἶεἴμασ :
τωβρ δε ρινα ἵτε ωτεμ πετενφωτ ωωπι θεν τῆρω οσδε θεν πᾶσβατον. Ἐρε
οσμηω† ραρ ἵροχρεχ ωωπι θεν πιχοσ εἶεἴμασ : ἴπε οσον ωωπι ἴπεϋρη† ιχενεθ
ἴπικοσμοσ ωα †νοσ : οσδε οσ ἵνε οσον ωωπι ἴπεϋρη†.

Ονοζ ἐβηλ χε ἀνιέζοοτ ἐτεῦματ ἐρκοτχι να τιανοζεμ αν πε ἵχε capz niβen : εῖβε
nicωππ δε ἐρε νιέζοοτ ἐτεῦματ ἐρκοτχι. τοτε ἀρεωαν οται χος νωτεν χε ic Πχc ται
ιε ἕτη ὑπερτενοτοτ. Εἰέτω.νοτ γαρ ἵχε ζανχc ἵνοτχ neu ζαν προφητης ἵνοτχ
οτοζ εἰέτῆζανηκωτ ἕμηνι neu ζαν ὑφρη ζωστε εἶνε ονοκωχου ἵνεωρεμ
ννικεωππ. Ιεζηππε αιερωορπ ἵχοc νωτεν. Ἐῶππ δε ατωανχοc νωτεν χε ic ζηππε
εφζι πῶαφε ὑπερὶ ἐβολ : ζηππε εφζεν νιταμιον ὑπερτενοτοτ. Ὑφρητ γαρ
ὑπικετεβρηχ ἔωαφι ἐβολ capειβτ οτοζ ἵτεφονονζφ capement φαι πε ὑφρητ ὑπζιμι
ὑπῶρη ὑφρωμ : Πια εἶτε τῶολζc ἕμοφ ῥατῶτττ ματ ἵχε νιαζωμ : Ca τοτφ
δε μενενα πιζοχζεχ ἵτε νιέζοοτ ἐτε ματ φρη εφἔερχακι : οτοζ πιοζ ἵνεφτ
ὑπεφονωμνι : οτοζ νιcioτ εἶεζει ἐπεснт ἐβολθεν τφε : οτοζ νιχομ ἵτε νιφνοῖ
εἶεκιμ. Τοτε εφἔονονζφ ἵχε πιμηνι ἵτε πῶρη ὑφρωμ ζεν τφε : τοτε εἶνεεπι ἵχε
νιφτλη τηροτ ἵτε πκαζι οτοζ εἶενατ ἐπῶρη ὑφρωμ εφνηοτ ἔχεν νιβηπι ἵτε τφε
neu οτχομ neu οτνηκωτ ἵωοτ. Οτοζ εφἔταοτ ἵνεφασσελοc neu οτνηκωτ ἵκαλιπζοc
οτοζ εἶεῶοττ ἵνεφωππ ζεν πῆτεοηοτ : icχεν ατρηχοτ ἵνιφνοῖ ῥαατρηχοτ :
Ἐβολθεν τῶω ἵκεντε ἀριέμ εἶτπαρβολη : χε ἔωππ ζηδη ντε necχαλδῶνοτν οτοζ
ἵτε necχωβι τῶωἔβολ : ῥαρετενέμ χε ἕδεντ ἵχε πῶωμ. Παρητ ἵνωτεν ζωτεν

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ἔωπι ἀρετῆς ἰσχυρῶς ἔσται τῆς ἡμέρας : ἀριεὶς γὰρ ἔσται ἡ ψυχὴ τῆς ἡμέρας : ἡ δὲ ψυχὴ τῆς ἡμέρας
ἡμέρας γὰρ ἔσται ἡ ψυχὴ τῆς ἡμέρας ἰσχυρῶς ἔσται : ἡ δὲ ψυχὴ τῆς ἡμέρας ἰσχυρῶς ἔσται
ἡ δὲ ψυχὴ τῆς ἡμέρας ἰσχυρῶς ἔσται :

Ὁ ἄγγελος ἀπεκρίθη πρὸς αὐτὸν ἔτσι.

Matthew 24:3-35

A reading from the Holy Gospel according to Saint Matthew.

Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?" And Jesus answered and said to them: "Take heed that no one deceives you. For many will come in My name, saying, 'I am the Christ,' and will deceive many. And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these

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are the beginning of sorrows. Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved. And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come." Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything

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out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. See, I have told you beforehand.

Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is

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in the inner rooms!" do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together." Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other." Now learn this parable from the fig tree: When its

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branch has already become tender and puts forth leaves, you know that summer is near. So you also, when you see all these things, know that it is near--at the doors! Assuredly, I say to you, this generation will by no means pass away till all these things take place. Heaven and earth will pass away, but My words will by no means pass away.

**Bow down before the Holy Gospel.
Glory be to God forever.**

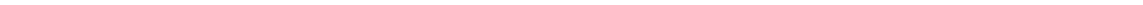
Commentary

The Commentary of the Ninth Hour of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

Come all you people of Jerusalem to the

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Mount of Olives to see Jesus of Nazareth, the Son of David and the Word of the Father, sitting there surrounded by his inquiring disciples. They spoke to Him concerning the temple, the great stones with which it was built, and how it was well decorated. Our Merciful Savior, who guides those who trust him and reassures their hearts about the future, replied peacefully and knowledgeably saying, "Do not let anyone mislead you about any matter when you face temptations. For nation shall rise against nation, and kingdom against kingdom. There will be earthquakes and troubles in diverse places, there will be great afflictions and calamities on earth. Know that you will be hated and killed by all nations for the sake of His name. Persevere so that you may be saved.



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Ἡσαῖος Κεφ λ : κε ψβλ

Ἐβόλθεν Ἡσαῖος πῖπροφῆτης: ἐρεπερῆς μὲν ἔθοσ' αὖ πῶπι νεμαν ἄμην εἰσὼ ἄμμος.
Ὅτος ἐσέωπι δει πιέροον ἔτεματ' ἔχεν τῶν νιβει ἐτῶσι: νεμ ἔχεν καλαυφο
νιβει ἐτῶλοντων: ἦξε σῆμωσ' εἰσὼκ μπιέροον ἔτε ματ': ἐώπι ἄρεψαν σῆμω
τακο: ἦτερζει ἦξε πιπρσος. Ἦτε φῶτωνι μπιος ἐρυφρητ' ἄφρη: σῆμω φῶτωνι
μφρη ἦψα ψφ ἦκωβ: μπιέροον ἔτε ματ': ἀψωνταλδο ἄπδουδεμ μπεγλαος: σῆμω
ἀψων ταλδο ἄπετκας ἦτε πεκερδῶτ: Ιε φῶραν Ἦσ' νησ' εἰπεν σῆμωτ' ἦσῆσ':
σῆμωτ' εἰμωσ' νεμ σῆμωτ' πε πῆσῆσ' ἦτενεψ ἔφῶτ: πῆσῆσ' δε εἰμωσ' ἦσῆσ': σῆμω
ἦσῆσ' ἦτε πεμῆσ' εἰσῆσ' ἄφρητ' ἦσῆσ'. Πεψῆσ' νησ' ἄφρητ' ἦσῆσ' σῆμω
εἰσὼκ: δει σῆμωσ' ψα νησ' τ': σῆμω εἰσῆσ' ψῆσ' ἦσῆσ': ἔχεν
τῆσῆσ' εἰσῆσ': σῆμω σῆμω σῆσῆσ' νησ' ἦσῆσ': σῆμω σῆσῆσ': μπισῆσ'
ἔβωλ. Ἦ σῆσ' εἰσῆσ' εἰσῆσ' ἦσῆσ' νησ': σῆμω ἔ ψε εἰσῆσ' εἰσῆσ' ἦσῆσ'

ἵσχοῦσιν βίβησι· ὡς φησὶ ἡ ἑτερολογία ὅτι· ἔσται ἐξ ὅτων νεὺ ὀχθηβὶ ἵσχω ἐπιτωοῦ
 ἵντε Φησὶ ἔρατι ὑπινούτῃ ἐτχορ· ὅτι φησὶ ἵντε ἵσχω· ὅτι Φησὶ ἐξ ἑθροῦσων τε
 ἐπώσῃ ἵντε ἑσῶν· ὅτι ἑθροῦσων ἐβόλῃ ὑπῆλθον ὑπερῶσων· ἵντε ἑσῶν
 ἵσχω ἑθροῦσων ἵσχωσιν· νεὺ ὀχθηβὶ ἵντε ὀχθηβὶ· νεὺ ὀχθηβὶ ἵντε ὀχθηβὶ ἐθροῦσων
 ὡς φησὶ ἡ ἑτερολογία νεὺ ὀχθηβὶ ἑθροῦσων ἐπῆλθον ἵσχωσιν ἐθροῦσων·

Ὅτι ἵσχω ἵντε ἑθροῦσων ἵσχωσιν ὡς ἑθροῦσων νεὺ ὀχθηβὶ ἵντε ἑθροῦσων ἵσχωσιν ἑθροῦσων· ἀμήν.

Isaiah 30: 25-30

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A reading from Isaiah the Prophet may his blessings be with us Amen.

There will be on every high mountain And
 on every high hill Rivers and streams of
 waters, In the day of the great slaughter,
 When the towers fall. Moreover the light
 of the moon will be as the light of the sun,
 And the light of the sun will be sevenfold,
 As the light of seven days, In the day that

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the Lord binds up the bruise of His people
And heals the stroke of their wound.
Behold, the name of the Lord comes from
afar, Burning with His anger, And His
burden is heavy; His lips are full of
indignation, And His tongue like a
devouring fire. His breath is like an
overflowing stream, Which reaches up to
the neck, To sift the nations with the sieve
of futility; And there shall be a bridle in
the jaws of the people, Causing them to
err. You shall have a song As in the night
when a holy festival is kept, And gladness
of heart as when one goes with a flute, To
come into the mountain of the Lord, To the
Mighty One of Israel. The Lord will cause
His glorious voice to be heard, And show
the descent of His arm, With the
indignation of His anger And the flame of
a devouring fire, With scattering, tempest,

and hailstones.

Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

Παρομιὰ ἴτε Σολομων Κεφ : κα ψβλ νεμ Κεφ ζ : α - λ

**Ἐβολθεν Παρομιὰ ἴτε Σολομων πῖπροφητης: ἐρεπερςμοτ ἔθοταβ ψωπι νεμαν ἄμην
ερω ἄμος.**

Παωρηι ἄρεζ ἔνινομος ἴτε πεκιωτ : οτοζ ἄπερχωνςωκ ἵνισοβνι ντε τεκματ :
μοροτ ἔτεκψγχη δειν οταχρο : ἵτεκαίτοτ ἵνοτχλαλ ἔπεκμοτ : ἔψωπ ακωανμοωι
ἄλιτοτ νεμακ : Οτοζ μαρεψωπι νακ ακωαν ενκοτ μαρεσἄρεζ ἔροκ : χεχας ακωαν
τωνκ ἵτεσ σαχι νεμακ. †εντολη ζαρ ἵτε Φ† οτρεπεροτωινη τε : πινομος δε
οτοτωινη πε ἵτεμωιτ νιβει. Ψαρε †εβω ζαρ χφε νικωιτ ἵτε πἄζι : χεχας εσεἄρεζ
ἔροκ εοτςζιμι ἵθοκ αν τε : νεμ ἔβολζαοτδιαβαλνἵλασσνατ : νεμ οτχροφ ἵτε
οτρωμ ἵψεμμο : Ἰπενἵρεεφρο ἔροκ ἵχε πσαι ἵτε οἵπιοτμἰα : οτοζ ἵπενἵρεσ
χωρζ ἔροκ : οτοζ ἵπενἵρεσ ζολμεκ δειν πεσνοζ : Πταῖο ζαρ ἵνοτςζιμι ἵπορνη ψα
οτωκ ἵνοτωτ : ψαρε ἵτςζιμι χωρζ ἵτψγχη ἵπρωμιετταινοτ : μη οτον οται ναμep
ζανζεβς ἵχρωμ ἔκενφ ἵτεεψτεμ ρωκζ ἵνεεφβωσ : ιε οτον οται ναμωωι ἔχεν

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θανχεβς ἡχρωμ ἡτεψυτεμ χοφχεψ νεφδᾶλατχ. Παιρητ ὄρωμμ εφναψε ἐδοτη
δαονᾶζμμ εόνονζαι ἡτας : ἡνεψυωπι εφτονβηοντ ἔνοβι : οτδε ὄτον νιβει ετδινεμας
: Ποῦφρηι αν πε αῤῥαν χεμ οται εφδισῆ : εφδισῆ ταρ χε εφᾶτσι ἡτεψψτχη εςζοκερ :
αῤῥανταζοφ δε εῖνα θηιτοτ ἡψαψφ ἡκωβ : ὄτοζ εῖνα τ ἡνεφζεπαρχοντα τηροτ ἡτεψ
τοτχοφ : πινωικ δε εθε τεψμετατζητ εφεχφο ἡοττακο ἡτεψ.κη εῖναφαι θα
ζανευκαζ ἡζητ νεμ ζανψωψ : ὄτοζ πεψφφτ ναφωτ εβολ αν ψα ἔνεζ. Πχωντ
ἡπερζαι μοζ ταρ ἡχρωμ ἡπαφτασο ταρ ζεν ὄνεζοοτ ἡτψεβιω : ὄτοζ εῖναχωπ αν
ἡτεψμετχαζι θαζλι ἡνωτ : οτδε εῖναβωλ αν θαζλι ἡλωρον. Παψηρι : ἀρεζ ε
νασαζι : ὄτοζ ἡτεκ χωπ ἡναεντολη θατοτκ : ματαιε Φτ ταρεκχευχομ : ὄτοζ
ἡπερερζοτ θα τζη ἡκεοται εβηλ εροφ : Ἀρεζ ἡναεντολη εκέωνθ : μοι ἡνασαζι
ἔνεκθηβ ἡφρητ ἡταλλοτ ἡοτβαλ εῖθητοτ ζεζεν ἡψωκ ἡπεκζητ : ἄχοζ ἡτσοφια χε
τασωνι : ὄτοζ πικα τ πε πεκρωμ :

Ὁτῶοτ ἡττριάς εῖοταβ πεννοττ ψα ἔνεζ νεμ ψα ἔνεζ ἡτε νιῖνεζ τηροτ: ἀμην.

Proverbs 6:20-7:4

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A reading from the book of Proverbs of |

Solomon the Prophet may his blessings be with us Amen.

My son, keep your father's command, And do not forsake the law of your mother. Bind them continually upon your heart; Tie them around your neck. When you roam, they will lead you; When you sleep, they will keep you; And when you awake, they will speak with you. For the commandment is a lamp, And the law a light; Reproofs of instruction are the way of life, To keep you from the evil woman, From the flattering tongue of a seductress. Do not lust after her beauty in your heart, Nor let her allure you with her eyelids. For by means of a harlot a man is reduced to a crust of bread; And an adulteress will prey upon his precious life. Can a man take fire to his bosom, And his clothes not be

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burned? Can one walk on hot coals, And his feet not be seared? So is he who goes in to his neighbor's wife; Whoever touches her shall not be innocent. People do not despise a thief If he steals to satisfy himself when he is starving. Yet when he is found, he must restore sevenfold; He may have to give up all the substance of his house. Whoever commits adultery with a woman lacks understanding; He who does so destroys his own soul. Wounds and dishonor he will get, And his reproach will not be wiped away. For jealousy is a husband's fury; Therefore he will not spare in the day of vengeance. He will accept no recompense, Nor will he be appeased though you give many gifts. My son, keep my words, And treasure my commands within you. Keep my commands and live, And my law as the

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apple of your eye. Bind them on your fingers; Write them on the tablet of your heart. Say to wisdom, "You are my sister," And call understanding your nearest kin.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ΝΤΕ ΠΕΝΙΩΤ ΕΘΥ ΔΒΒΑ ΙΩΑ ΠΙΧΡΥΟΟΤΟΜΟC: ΕΡΕ ΠΕΥΕΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ
ΝΕΜΑΝ ΑΜΗΝ.

ΪΟΥΩΨ ΔΕ ΟΥΝ ΩΝΙCΝΗΟΥ ΕΪΪΦΜΕΥΙ ΝΩΤΕΝ ΑΠΕΪΪΧΩ ΑΜΟΟΥ ΝΩΤΕΝ ΝΟΥΥΗΨ ΝCΟΠ :
ΕΤΕΦΝΑΥ ΠΕ ΕΤΕΝΒΙ ΕΒΟΛΔΕΝ ΝΙΥΥCΤΗΡΙΟΝ ΕΘΥ ΝΤΕ ΠΥC. ΔΙΨΑΜΝΑΥ ΕΡΩΤΕΝ ΔΕΝ
ΟΥΒΩΛ ΕΒΟΛ ΝΕΥ ΟΥΝΨΥΪ ΑΜΕΤΑΤΖΟΥΤ ΕCΕΨΨΥΑ ΝΗΕΖΠΙ ΕΡΟC ΝΤΑΡΙΜΙ ΕΡΟΙ ΑΜΙΝΑΜΟΙ
ΟΥΟΖΗΤΑΧΟCΔΕΝ ΠΑΜΕΥΙ : ΧΕ ΖΑΡΑ ΝΑΙ CΕ CΩΟΥΝ ΖΟΛΩC ΧΕ ΕΥΟΖΙ ΕΡΑ ΤΟΥ ΕΝΙΜ : ΙΕ ΧΕ
CΕΕΡΝΟΙΝ ΕΪΪΧΟΜ ΑΠΙΥΥCΤΗΡΙΟΝ ΧΕ ΟΥΠΕ : ΟΥΟΖ ΠΑΙΡΗΪ ΨΑΙ ΑΒΟΝ ΔΕΝΠΑΟΥΨ ΑΝ :
ΙCΧΕΚ ΝΑΙ ΟΨΩΨ ΕΙ ΕΒΟΛΔΕΝ ΤΕΤΕΝΟΥΪ ΖΙΤΕΝ ΠΙΖΟΧΖΕΧ ΝΤΕ ΤΑΨΥΧΗ : ΟΥΟΖ
ΑΨΑΝΨΩΠΙ ΝΤΑCΟΖΙ ΝΟΥΑΙ ΕΒΟΛΔΕΝ ΘΗΝΟΥ ΝΑΨΕΡ ΑCΘΑΝΕCΘΕ ΖΟΛΩC : ΑΛΛΑ ΨΑΨΕΡ

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χρευρεμ ἠνωι ζωσ ἑταβίτη ἠζονσ. Ὡτῆκωτ ἠψῆρη : νηετβίθηνοτ ἠζονσ εἰωλι
ἠνετενεῖχαι τετενχωντ ἑρωοτ αν ἠφρητ ἑτετενχωντ ἑροι ἠνοκ εθορωψ
ἠπετενοτχαι. τῆοι ἠζοτ ὀτοε τῆνεζωελετ ἑταἰεμ ἠπῆψεβκω εθναδωπι νωτεν ἑβολ
ζιτεν Φτ : εθε πιρητ ἑτε तेнерκα таφρονин ἠπαι κωτ ἠμυετῆριον Χαρα τετενεμ
χε νιμ πε φαι ἑτετενορωψ ἑβι ἑβολἠζητ : πικωμα εοτ ἠτε Φτ πλοσοσ : νεμ
πεψῆνοτ ἑταετῆιτ δαπενοτχαι. Φαι ἠρεωαν οται βι ἑβολἠζητ δεν οτμετα τεμῆψα :
εγεωωπι ναε ἠοτχριμα νεμ οτχωρ ἑβολ. Ὡφρητ ζωε ἑταωωπι ἠλοτδασ φη ἑταετ
ἠπσοσ ἑβολ δεν ἠζινορεεβι ἑβολ ἠζητ δεν οτμετα τεμῆψα :

Ἡαρεнер εῆραεζιζι ἠτκατῆχησις ἠτε πενιωτ εοτ ἠββα ἠωα πικρτωστομοσ :
φῆεταεροτωιν ἠπεννοτс : νεμ νιβαλ ἠτε νενεητ : δεν φραν ἠφιωτ νεμ Πωρη νεμ
πιπνα εοτ οτνοτ ἠνοτωτ ἠμην.

Homily

A homily of our Holy Father Abba John
Chrysostom may his blessings be with us.
Amen.

I want to remind you with what I
repeatedly reiterated to you concerning

our communion with the Holy sacraments which is of Christ.

I see you in a state of extreme looseness, permissiveness, and an alarming audacity and lamentable recklessness. I weep over my condition and ask myself; Do these people really know for whom do they stand? Or do these people realize the power of this sacrament? At this thought I become angry reluctantly. If I could go away, I would have left your community out of distraughtness. If I scold one of you, he disregards my words and resents the reprimand as if I were unfair to him. I am amazed that you do not get angry at those who violate you and plunder your possessions as much as you are angry at me; I who am keen over your salvation. I dread the thought that God's wrath may be inflicted upon you because of your

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disregard of this great sacrament.

Do you really know who is He you want to partake of? This is the Holy Body of God the Word, and His blood that he offered for our salvation.

Anyone who partakes in it undeservingly will suffer abominable punishment; as was the case with Judas who betrayed God when he had communion with him without being worthy.

We conclude the homily of our Holy Father Abba John Chrysostom, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

The Doxology of the Pascha Hour: “Thine is the Power...” on page A5, noting that at this hour, the passage “My good Savior” is added to the second verse.

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Ψαλμος μλ : θ νευ μ : α

Πεθ̄ρονος Φ† γᾱ εν̄εζ̄ η̄τε πῑενεζ̄ : οσος̄ π̄υβωτ̄ ᾱπ̄ωσ̄τεν̄ πε̄ π̄υβωτ̄ η̄τε
τεκ̄μετο̄ρο :

Ὡσ̄νιατ̄ι μ̄φ̄θε̄νακα† ε̄ξεν̄ οσ̄ηκῑ νευ οσ̄ωβ̄ : δ̄εν̄ πῑεζ̄οσ̄ῑ ετ̄ζωσ̄ῑ εφ̄ε̄ναζ̄ωεφ̄
η̄ζε̄ Π̄σ̄αλ̄.

Psalms 45:6 & 41:1 : :

Chanted in the Royal Tune

A Psalm of David the Prophet.

Your throne, O God, is forever and ever; A
scepter of righteousness is the scepter of
Your kingdom.

Eleventh Hour of Tuesday

Blessed is he who considers the poor; The Lord will deliver him in time of trouble.
Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ

Κεφ κε : ιδ ωβλ νεμ Κεφ κ : α νεμ β

Ὑψρητ̄ ζαρ̄ ἵογρωμ̄ εφ̄ναψ̄εναϑ̄ ἐπ̄ψ̄εμμο̄ αϑ̄μογ̄τ̄ ἐνεϑ̄εβιακ̄ ογοζ̄ αϑ̄τ̄ ὑπετενταϑ̄
ἐτοτογ̄ : Ογαῑ μεῑ αϑ̄τ̄ναϑ̄ ἵτιογ̄ ἵχινοβ̄ωρ̄ : κε̄ ογαῑ δε̄ αϑ̄τ̄ναϑ̄ ἵσ̄ναγ̄ κε̄ ογαῑ δε̄
αϑ̄τ̄ναϑ̄ ἵνογαῑ : πογαῑ πογαῑ κατ̄α τεϑ̄οῡ ογοζ̄ αϑ̄ψ̄εναϑ̄ ἐπ̄ψ̄εμμο̄ : αϑ̄ψ̄εναϑ̄ δε̄
ἵχε̄ φ̄ηεταϑ̄β̄ι ὑπιτιογ̄ ἵχινοβ̄ωρ̄ αϑ̄ερεωβ̄ ἵθ̄ητογ̄ ογοζ̄ αϑ̄ϑ̄φε̄ κε̄ τ̄ιογ̄ : παρητ̄ οη̄
φ̄ηεταϑ̄β̄ι ὑπισ̄ναγ̄ αϑ̄ϑ̄φε̄ κε̄ σ̄ναγ̄. Φ̄η̄ δε̄ ἐταϑ̄β̄ι ὑπιπογαῑ αϑ̄ψ̄εναϑ̄ αϑ̄ψ̄ωκ̄ ἵογ̄καζ̄ι
ογοζ̄ αϑ̄ϑ̄ωπ̄ ὑπιζ̄ατ̄ ἵτε̄ πεϑ̄οσ̄ : Μενενσᾱ ογηϑ̄τ̄ δε̄ ἵσ̄χογ̄ αϑ̄ῑ ἵχε̄ Π̄οσ̄ ἵν̄ιεβιακ̄
ἐτεῦμαγ̄ ογοζ̄ αϑ̄ϑ̄ωπ̄ νεμωογ̄ : Δ̄αϑ̄ῑ δε̄ ἵχε̄ φ̄ηεταϑ̄β̄ι ὑπιτιογ̄ ἵχινοβ̄ωρ̄ αϑ̄εῑ κε̄
τ̄ιογ̄ ἵχινοβ̄ωρ̄ εϑ̄ω ὑμοσ̄ χ̄ε̄ Πᾱοσ̄ τ̄ιογ̄ ἵχινοβ̄ωρ̄ ακ̄τητογ̄ ν̄ηῑ : ιϑ̄ κε̄ τ̄ιογ̄ ἵχινοβ̄ωρ̄
ᾱιϑ̄φ̄ωσ̄.

Πεχε̄ πεϑ̄οσ̄ δε̄ ναϑ̄ χ̄ε̄ καλωσ̄ πιβωκ̄ εθ̄αναϑ̄εϑ̄ ογοζ̄ ἐτενεζοτ̄ : ἐπιδη̄ ακ̄ενεζοτ̄ θ̄εν̄
ζ̄ανκογ̄ζ̄ῑ ε̄ῑε̄χακ̄ ζ̄ῑχ̄εν̄ ζ̄αν̄ηϑ̄τ̄ : μᾱψ̄ενακ̄ ἐθ̄ογ̄η̄ ἐφ̄ραϑ̄η̄ ἵτε̄ πεκοσ̄ : Δ̄αϑ̄ῑ δε̄ ἵχε̄

φηέταρβι ἄπεινδῶρ σναγ πεχαγ χε πα : χινδῶρ σναγ ακτητογ νηι ις κε σναγ
αἰφωσ : Πεχε πεγος δε ναγ χε καλωσ πιβωκ εθνανεγ ογοσ ἔτενζοτ : ἐπίδη
ακενζοτ δει ζανκογχι εἰεχακ ζικεν ζαννηγ† : μαυενακ ἐδογν ἐφραγυ ἵτε πεκος.
Δγι δε ζωγ ἵχε φηέταρβι ἄπεινδῶρ πεχαγ : χε πασ̄ αἰεμ χε ἵθοκ ογρωμ
εγναγτ : εκωσδ ἄφηέτε ἄπεκσατγ ογοσ εκέθωσ† ἐδογν ἄφηέτε ἄπεκ χοργ εβολ :
Ογοσ αιερω† αἰυενηι αἰχωπ ἄπεκχινδῶρ δει ἵκαζι : ις πετε φωκ ἵτοτ. Δγέροτῶ
δε ἵχε πεγσ̄ πεχαγ ναγ : χε πιβωκ ετζωσ ογοσ ἵβεννε : ιςχε ακέμ χε γακωσδ
ἄφηέτε ἄπισατγ : ογοσ γαιθωσ† ἐδογν ἄφηέτε ἄπιχοργ εβολ : Πασεμ̄πγα ογν νακ
πε ε† ἄπαζατ ἔτοτογ νηιγτραπεζιης : ογοσ ἄνοκ αἰωανι ναἰναδβι ἄπετεφωι νεμ
τεγμησι : Ἄλιση ογν ἄπεινδῶρ ἵτοτγ ἄφαι μηιγ ἄφα πιμητ ἵχινδῶρ.

Ογον ζαρ νιβεν ἔτε ογονταγ εγέ† ναγ ογοσ ερε ογον ερζογο ἐρογ : φη δε ἔτε ἄμον
ἵταγ φηέτεἵτοτγ εγέολγ ἵτοτγ :

Ογοσ πατγγαν μβωκ ἔτε ἄμαν ζιτγ εβολ ἐπιχακι ετσαβολ πιμα ἔτε φριμ ναγωπι
μμογ νεμ πιθερτερ ντε νιναχζι : Ἐγωπ δε αεγανι ἵχε ἵγρηι ἄφρωμ δει

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περὼνευ νεγαστέλος εὐτ̄ τηροῦ νεμαγ̄ τότε εἰέεμσι ζῆεν π̄ρονος ἢτε περὼον.
Οτος εἰέθωον† ναζραγ̄ ἦξε νιεθνος τηροῦ : οτος εἰέφορχοῦ εβολ̄ ννοῦερνοῦ :
ἠφρη† υπιμανέσωον̄ ἐωαφωρξ̄ ἠνιέσωον̄ ἐβολ̄θεν̄ νιβαεμπι : οτες νιέσωον̄ μεν
εἰέχατ̄ σατεροῦἡαμ̄ νιβαεμπι δε σατερχαδ̄η : Ἰοτε εἰέχος ἦξε πιοτρο
ἠνηετσατεροῦἡαμ̄ : χε ἄμωινη ζαροι νηετσαρωον̄τ̄ ἦτε παιωτ̄ ἀρικληρονομ̄ι ἦτε
†μετοτρο̄ θηετσεβτωτ̄ νωτεν̄ ιεξεν̄ τκα ταβολ̄η ἠπικοςμος.

Διέκο ζαρ οτος ἄτετεντεμμοι : λιβι οτος ἄτετεντ̄κοι : ναι οι ἠψεμμο οτος
ἄτετενψοπτ̄ ἐρωτεν̄ : Παι βηψ̄ οτος ἄτετενζοβστ̄ : νακ̄ωνι οτος ἄτετενχεμ̄ παψ̄νι
: ναι χη̄ θεν̄ π̄υτεκο οτος ἄτετενῑ ψαροι : τοτε εἰέερον̄ὸ ναγ̄ ἦξε νιθ̄μ̄νι εἰεω
ἠμος : χε πενοτ̄ ἐτανναῦ̄ ἐροκ̄ ἠἡναῦ̄ εκζοκερ̄ οτος ἀντεμμοκ̄ : ιε εκοβι οτος
ἀντ̄σοκ̄.

Ιε ἐτανναῦ̄ ἐροκ̄ ἠἡναῦ̄ εκοι ἠψεμμο οτος ἀηψοπκ̄ ἐρον̄ : ιε εκβηψ̄ οτος ἀηζοβσκ̄ : Ιε
ἐτανναῦ̄ ἐροκ̄ ἠἡναῦ̄ εκψ̄ωνι ιε εκχη̄ θεν̄ π̄υτεκο οτος ἀνῑ ψαροκ̄ : Οτος εἰέερον̄ὸ
ἦξε πιοτρο̄ εἰέχος̄ νωον̄ : χε ἄμ̄νι† χ̄ωἠμος̄ νωτεν̄ : χε ἐφοσον̄ ἀρετεναιτοῦ̄ ἠοῦαι

ἸΝΝΑΙΚΟΥΧΙ ἸΝΣΗΟΥ ἸΝΤΗ ἸΝΟΚ ΠΕ ἸΤΑΡΕΤΑΙΤΟΥ ἸΝΗ. ἸΟΤΕ ΕΥΕΧΟΣ ἸΝΗΕΤΖΩΟΥ
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ΕΥΩΝΘ ἸΝΕΝΕΖ.

ΟΥΟΣ ΔΟΥΩΠΙ ἸΤΑ ἸΝΣ ΧΕΚ ΝΑΙΣΑΧΙ ΤΗΡΟΥ ἸΒΟΛ ΠΕΧΑΥ ἸΝΗΕΥΜΑΘΗΤΗΣ : ΧΕ ΤΕΤΕΝΕΜΙ ΧΕ
ΜΕΝΕΝΣΑ ΚΕ ἸΖΟΟΥ ἸΝΑΥ ΠΙΠΑΣΧΑ ΝΑΥΩΠΙ : ΟΥΟΣ ΠΩΗΡΙ ἸΦΡΩΜΙ ΣΕΝΑΗΙΕΥ ΕΘΡΟΥΑΥΥ :

ΟΥΩΥΤ ἸΠΙΕΤΑΣΣΕΛΙΟΝ ΕΩ.

Matthew 25:14-26:2

A reading from the Holy Gospel according to Saint Matthew.

“For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who had received two gained two more also. But he who had received one went and dug in the ground, and hid his lord’s money. After a long time the lord of those servants came and settled accounts with them. So he who

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had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not

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sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.' But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give it to him who has ten talents. For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'
"When the Son of Man comes in His glory,

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and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a

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stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me. 'Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying,

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'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me. ' And these will go away into everlasting punishment, but the righteous into eternal life." Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, "You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Eleventh Hour of Tuesday of Holy Pascha, may its blessings be with us all. Amen.

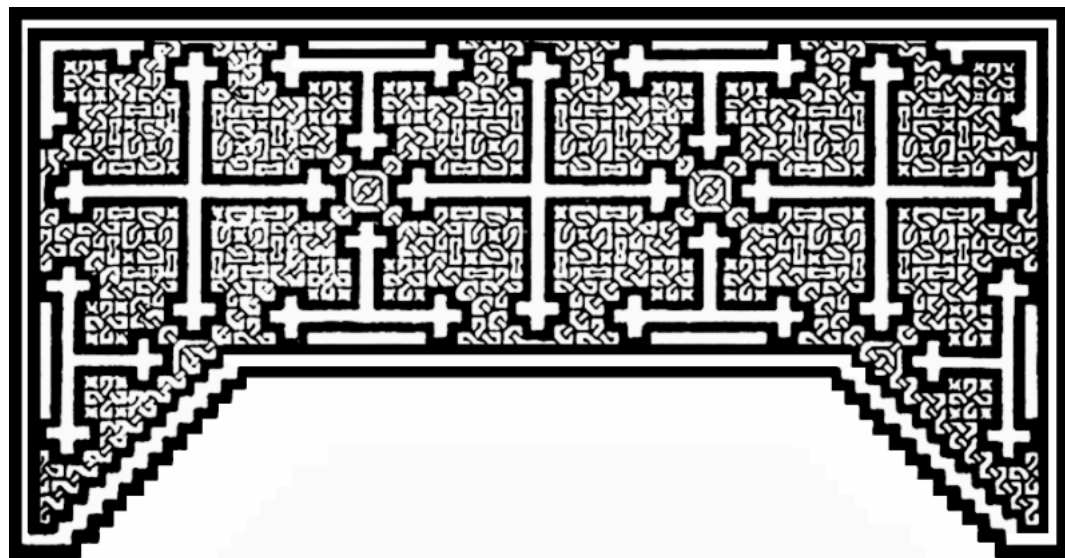
Eleventh Hour of Tuesday

Against You only have I sinned and done this evil in Your sight. I have become lazy in following your commandments. Forgive me My Lord and God. You come in the power of Your glory with hosts of angels around You. You sit on the throne of Your kingdom O Righteous Judge. All the nations from all four corners of the earth assemble in front of You. Yet with Your one word, You will separate them to Your right and left. The sheep on Your right and the goats on Your left. Those on Your right will rejoice with You along with those virtuous who sought to please You and observed Your commandments and fulfilled them all. Those who fed You in Your hunger and gave You a drink in Your thirst. Those who hosted You in their homes when You were a stranger and clothed You when You were naked. Those

who visited You when You were in prison and served You when You were in Your sickness. Then they will rejoice in their good deeds and receive their rewards. The righteous will inherit eternal life and the goats shall be punished. Listen you foolish and understand you lost, mercy is fulfilled in judgment. Have mercy before the time of judgment comes.

After our Savior concluded his speech he told His disciples that Passover will come after two days and that the son of man will fulfill the prophecies of the prophets that he is the sacrificial lamb. Christ our Lord, verily You have been the unblemished lamb sacrificed for the sake of mankind. You are the lamb of God the Father who carries the sins of the world.

Eleventh Hour of Tuesday



First Hour of Eve of Wednesday

Ιεζεκιηλ κεφ κβ : ιζ - κβ

Εβολθεν ιεζεκιηλ πιπροφητης: ερεπερςμορ εθουαβ ωπι νεμαν αμην εφχω υμοσ.
Ογοσ λοταχι ντε Πσοσ ωπι χαροι εφχωυμοσ : Χε πυηρι υφρωμι : χηπτε αρωπι
νηι νχε πηι υπςλ ερωοχτ τηροσ νορωομτ νεμ οθραν νεμ οβενπι νεμ ορτατς
ερωοχτ νεμ ορτατ : Εθε φαι λχοσ χεναι νε μητεφχω υμωορ νχε Πσοσ : χε εφμα
χε αρετεν ωπι τηροσ ερωτ νορωτ : εθε φαι λνοκ φναυεπθνορ εροι δεν Ιημ.
Κατα φρηφ εταυεπ πιχατ νεμ πιζομτ νεμ πιβενπι νεμ πιτατς νεμ πιθραν δεν
θμηφ νορωρω : ερεφνιφι νεωορ νχε ορχρωμ επχιν οροτςεφ εβολ : παρηφ ον
φναυεπθνορ εροι δεν παυβον : Ογοσ φναθορετ θνορ ογοσ φναορετς θνορ εβολ
ογοσ φνανιφι νσαθνορ δεν ορχρωμ ντε παχωντ. Ογοσ φναορετς θνορ εβολθεν
τεσμhf. Υφρηφ εωατορωτς νγατ εβολθεν θμηφ νορωρω : παρηφ σεναορετςθνορ

ἔβολθει τερωτ : ορος τετενναεμι χε ανοκ πε Πος ορος διφων υπαχωντ ειχεν
θηνου.

Ορωοτ ηττριας εθοταβ πεννοττ φα ενεε νεμ φα ενεε ντε νιενεε τηροτ: αμην.

Ezekiel 22:17-22

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A reading from Ezekiel the Prophet may his blessings be with us Amen.

The word of the Lord came to me, saying, "Son of man, the house of Israel has become dross to Me; they are all bronze, tin, iron, and lead, in the midst of a furnace; they have become dross from silver. Therefore thus says the Lord God: 'Because you have all become dross, therefore behold, I will gather you into the midst of Jerusalem. As men gather silver, bronze, iron, lead, and tin into the midst of a furnace, to blow fire on it, to melt it; so I

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First Hour of Eve of Wednesday

will gather you in My anger and in My fury, and I will leave you there and melt you. Yes, I will gather you and blow on you with the fire of My wrath, and you shall be melted in its midst. As silver is melted in the midst of a furnace, so shall you be melted in its midst; then you shall know that I, the Lord, have poured out My fury on you.' "

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ιεζεκιηλ κεφ : κς - κθ

ΕΒΟΛΘΕΝ ΙΕΖΕΚΙΗΛ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΤΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ ΔΑΜΗΝ ΕΡΧΩ ΔΜΟΣ.
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ΝΕΜ ΠΙΒΑΔΕΜ ΟΥΟΖ ΔΕΝ ΘΜΗΤ ΝΟΥΑΚΑΘΑΡΤΟΣ ΝΕΜ ΘΗΕΤΘΕΒΗΟΥΤ : ΑΥΩΒΥ ΔΕΝ ΝΟΥΒΑΛ
ΝΗΝΑΣΑΒΒΑΤΩΝ ΟΥΟΖ ΔΙΨΩΠΙ ΕΙΟΡΕΒ ΔΕΝ ΤΟΥΜΗΤ : ΝΟΥΑΡΧΩΝ ΕΥΟΙ ΝΘΕ ΝΖΑΝΟΥΩΝΥ
ΕΥΤΩΡΠ ΝΖΑΝΤΩΡΠ ΟΥΟΖ ΕΥΠΩΖΤ ΕΒΟΛ ΝΖΑΝΣΝΟΥ ΧΕ ΧΑΣ ΕΥΕΥΙ ΜΠΕΤΕΜΦΩΟΥ ΑΝ ΠΕ
ΟΥΟΖ ΝΕΣΠΡΟΦΗΤΗΣ ΕΥΘΩΖ ΜΜΩΟΥ ΣΕΝΑΖΕ ΕΔΡΗΙ ΕΥΕΝΑΥ ΔΕΝ ΠΕΤΨΟΥΤ ΕΥΨΙΝΙ
ΕΥΤΑΟΥΟ ΝΖΑΝΧΟΛ.

ΟΥΩΟΥ ΝΤΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥΤ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ΔΜΗΝ.

Ezekiel 22:23-28

A reading from Ezekiel the Prophet may his blessings be with us Amen.

And the word of the Lord came to me, saying, "Son of man, say to her: 'You are a land that is not cleansed or rained on in the day of indignation.' The conspiracy of her prophets in her midst is like a roaring lion tearing the prey; they have devoured people; they have taken treasure and precious things; they have made many widows in her midst. Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known the difference between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them. Her

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princes in her midst are like wolves tearing the prey, to shed blood, to destroy people, and to get dishonest gain. Her prophets plastered them with untempered mortar, seeing false visions, and divining lies for them.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"... " :

Ψαλμος ΝΗ : ΙΣ̅ ΝΕΜ̅ ΙΔ̅

Δικωπι νηι̅ ν̅ορ̅ ρε̅ψω̅πτ̅ ε̅ρο̅ς : νε̅μ̅ ο̅υ̅ α̅μ̅φω̅τ̅ θ̅ει̅ π̅ε̅ρ̅οο̅τ̅ ὑ̅πα̅ρ̅ο̅χ̅θ̅ε̅ς.

Π̅θ̅ο̅κ̅ π̅ε̅ πα̅βο̅η̅θ̅ο̅ς̅ δι̅να̅ ε̅ρ̅ψ̅α̅λι̅ν̅ ε̅ρο̅κ̅ πα̅νο̅τ̅† : χ̅ε̅ ἡ̅θ̅ο̅κ̅ π̅ε̅ πα̅ρ̅ε̅ψ̅ω̅πτ̅ ε̅ρο̅ς̅ πα̅νο̅τ̅†
παν̅αι̅ ἁ̅λ̅.

Psalm 59:16-17

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A Psalm of David the Prophet.

For You have been my defense And refuge
in the day of my trouble.

To You, O my Strength, I will sing praises;
For God is my defense, My God of mercy.

Alleluia.

Ε̅Υ̅Α̅Γ̅Γ̅Ε̅Λ̅Ι̅Ο̅Ν̅ Κ̅Α̅Τ̅Α̅ Ὡ̅α̅ τ̅θ̅ε̅ο̅ν̅ Κ̅ε̅φ̅ κ̅β̅ : ἁ̅ - ι̅Δ̅

Ὁ̅ρο̅ς̅ ἀ̅φ̅ε̅ρο̅ν̅ω̅ ν̅ω̅ο̅τ̅ ο̅ν̅ ἡ̅ξε̅ Ἰ̅η̅ς̅ θ̅ε̅ο̅ς̅ θ̅α̅ν̅πα̅ρ̅α̅βο̅λ̅η̅ ε̅μ̅χ̅ω̅ῶ̅μο̅ς̅ : χ̅ε̅ ἰ̅ο̅ν̅ι̅ ἡ̅ξε̅
† μ̅ε̅το̅ρ̅ο̅ ἡ̅τ̅ε̅ ν̅ι̅φ̅η̅σ̅† : ἡ̅ν̅ο̅ρ̅ω̅ι̅ ἡ̅ν̅ο̅ρ̅ο̅ ε̅ὰ̅ψ̅ι̅ρ̅ι̅ ἡ̅ν̅ο̅ρ̅θ̅ο̅π̅ ἑ̅π̅ε̅ψ̅η̅ρ̅ι̅ : Ὁ̅ρο̅ς̅ ἀ̅φ̅ο̅τ̅ω̅ρ̅π̅

ἵνηεῖβιαικ ἔμοιψ ἔνηεθαζεμ ἔδοτη ἐπιζοπ ογοζ ἕποτοπω εἶ. Παλιν οη αφοτωρη
ἵηανκεῖβιαικ εφχωῦμος : χε ἄχοζ ἵνηεθαζεμ χε ιε παῤριςτον αἰεβτωτϵ : ναμασι
νεμ νηετωλανεψ σεψατ ογοζ σεεβτωτ τηροϵ : ἄμωινη ἔδοτη ἐπιζοπ : Ἡῶωϵ Δε
ἔτα νεράμελhc : αψενωοϵ οται μεν ἐπεφιοζι : κεοται Δε ετεφιβψωτ Ἰσεπι Δε
ἔτα τὰ μωινη ἵνηεῖβιαικ αψωψοϵ ογοζ αψδοθεοϵ. Πιοτρο Δε ἔτα φωτεμ αφωντ ογοζ
αφταοτς ἵνεφστρατεμια ογοζ αφτακο ἵνηρεφδωτεβ ἔτεῦμαϵ : ογοζ τοϵβακι
αφροκςς δει πχρωμ : Ἰοτε πεχαφ ἵνεεῖβιαικ : χε πιζοπ μεν εφεβτωτ :
νηεθαζεμ Δε ναϵ ἕψα αν πε : Ἰαψενωτεν Δε ἔβολ ἕνιμανωψι ἵτε νικωιτ :
ογοζ νηετετενναχεμοϵ θαζμοϵ ἔδοτη ἐπιζοπ. Ογοζ ἔτα η ἔβολ ἵχε νιῖβιαικ
ἔτεῦμαϵ ζινιωιτ : αῤῶωϵψ ἵνοτον νιβεν ἔτα ϵχεμοϵ νηεζωοϵ νεμ νηεθνανεϵ :
ογοζ αφμοζ ἵχε πιζοπ ἔβολδεν νηεθρωτεβ : Ἐταφἱ Δε ἔδοτη ἵχε πιοτρο ἕναϵ
ἕνηεθρωτεβ : αφναϵ ἕοτρωμ ἕμαϵ ἵτρεβω ἕπιζοπ τοι ζωτϵ αν : Ογοζ πεχαφ ναφ
χε παψφηρ : πως ακι ἔδοτη ἕμναι ἵτρεβω ἕπιζοπ τοϵκωτκ αν : ἵθοφ Δε ἄρωφ
θωμ. Ἰοτε πεχε ἕποτρο ἵνιδιακων : χε κονζ ἕφαι ἵτοτϵ νεμ ρατϵ : ζωτϵ ἕπιχακι
ετςβολ : πιμα ἕτε φριμ ναψωπι μμοφ νεμ πιθερτερ ἵτε νιναχεζι : Ογον ζανμηψ
ζαρ εῤθαζεμ ζανκοϵχι Δε νε νικωππ :

Matthew 22:1-14

A reading from the Holy Gospel according to Saint Matthew.

And Jesus answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.'" ' But they made light of it and went their ways, one to his own farm, another to his business. And the rest

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seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take

First Hour of Eve of Wednesday

him away, and cast him into outer darkness; there will be weeping and gnashing of teeth. ' For many are called, but few are chosen."

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the First Hour of Eve of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

The king who held the marriage feast invited the guests to the banquet, is God the Father. His Son is Jesus Christ our Savior. The marriage feast is the world to which he came, and was incarnate in flesh through the Mother of God and lived among the people as one of them. The

servants whom He sent refer to the forerunner prophets who preached to the Gentiles saying that Lord would be coming without hesitation. However, the nations did not listen to the prophets; they went each one his own way, the one to his farm, the other to his trade, and the rest killed the servants. The king became enraged, sent his troops, disciplined these killers, and burned their town.

Who were those who were invited to the feast? None other than the Jews who broke the law, whose names were deleted from the book of life.

The King sent others and commanded them to go in the streets and to invite everyone they find, good and bad. The house was full of guests. Later, the King

First Hour of Eve of Wednesday

came in to see them. He saw a man not wearing appropriate attire and asked him, "Friend how did you get in without the wedding garment?" The man was speechless and embarrassed and the servants cast him out to the outer darkness.

This guest was none but Judas who lost his heavenly garment and was cursed with damnation. Judas and all those who are not ready will be cursed because they denied the grace of our Lord Jesus Christ.

Third Hour of Eve of Wednesday

Δμος Κεφ ε : ιη ωβλ

Εβολθεν Δμος ππροφητης: ερεπερςμοσ εθοναβ ωωπι νεμαν δμην εφω μμοσ.
Οτοι ννηητερ επιθωμιν επιεσοσν ντε Πσσ : εροσ νωτεν επαι. εσοσν ντε Πσσ : οσοσ
παι εσοσν νοσχακι οσοσ νοσωινη αν πε : ΰφρη† αφωανφωτ νχε οσρωμι εβολθα πσο
νοσμοσ οσοσ ντεσ ι εχωφ νχε οσ λαβοι : οσοσ ντεφωτ εδοσν επεφμη οσοσ ντεφραι
ντεφ χιχ εερηι εχεν †χοι ντεφ χοκρφ νχε οσροφ : ΰη οσχακι αν πε πεσοσν μΠσσ :
οσοσ οσοσωινη αν πε οσσνοφос πε μμον τεφμοσ. Δμσστε νετενωαι οσοσ αιχαρ
νσωι : οσνηαωωλεμ δεν νετεννω† νεσοσν νωαι : χε οσνη εωωπ αρετενωαν ινη νηι
νθανδ λιλ νεμ εανωστωσωωι ν†ναωωποσ αν : οσοσ †ναχοστω αν εχεν να πιοσσαι
ντε πετενοσωνε εβολ : ΰα τασθο εβολεαροι μπρρωσ ννεκρωδη : οσοσ πιψαλμοσ
ντε νεκορσανον ν†νασωτεμ εροφ αν : Οσοσ εφεκκερκερ νχε οσραπ μφρη† νοσωωσ
: οσοσ †μεθμη μφρη† νοσμοσνσωρεμ να τερχινορ μμοσ. ΰη εανδολδελ νεμ εαν

Third Hour of Eve of Wednesday

ωροϋωοϋωι ἄρετενενοῦ ἔρρη νηι ζιπωαγε νεμε ἵρομπι πηι ἁπίεζ πεχε Πος :
Ἄρετενδι ἡτσκνηη ἡτε υολοχ νεωπicioῦ ἡτε πετεννοῦτ Ρεφαν : νιτυποσ
ἔταρετενα μῶοῦ νωτεν. Οροζ εἰοῦτετεβ θηνοῦ εβολ σαμνη ἡλαμασκοσ : πεχε Πος
Φτ πιπαντοκρατωρ πεπεφραν :

Οῦοῦ ἡττριάσ εθοῦαβ πεννοῦτ ψα ἐνεζ νεμ ψα ἐνεζ ἡτε νιἐνεζ τηροσ: ἀμην.

Amos 5:18-27 :

A reading from Amos the Prophet may his blessings be with us Amen.

Woe to you who desire the day of the Lord! For what good is the day of the Lord to you? It will be darkness, and not light. It will be as though a man fled from a lion, And a bear met him! Or as though he went into the house, Leaned his hand on the wall, And a serpent bit him! Is not the day of the Lord darkness, and not light? Is it not very dark, with no brightness in it? "I

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hate, I despise your feast days, And I do not savor your sacred assemblies. Though you offer Me burnt offerings and your grain offerings, I will not accept them, Nor will I regard your fattened peace offerings. Take away from Me the noise of your songs, For I will not hear the melody of your stringed instruments. But let justice run down like water, And righteousness like a mighty stream." Did you offer Me sacrifices and offerings In the wilderness forty years, O house of Israel? You also carried Sikkuth your king And Chiun, your idols, The star of your gods, Which you made for yourselves. Therefore I will send you into captivity beyond Damascus," Says the Lord, whose name is the God of hosts.

Glory be to the Holy Trinity our God unto

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Third Hour of Eve of Wednesday

the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλλωσ ἑὺδ : ἄ νεω ε

Ὡσὶν ἰατῆ ἠφῆ ἔτακτο πῆ ὄσος ἀκῶποτῆ ἔροκ : εὐέωπι θεν νεκα ῥληοῖ ὑαἰνες.

Ὡσὶν ἰατῆ ἠφῆ ἔτακτο πῆ ὄσος ἀκῶποτῆ ἔροκ : εὐέωπι θεν νεκα ῥληοῖ ὑαἰνες.

Psalm 65:4

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A Psalm of David the Prophet.

Blessed is the man You choose, And cause
to approach You, That he may dwell in
Your courts. We shall be satisfied with the

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goodness of Your house, of Your holy
temple. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ Κεφ ΚΔ : λ υβλ

Εἶθε πιεσοῦν δε ετε ἡμαρ νευ ἴστυοῦ : ἡμον βλι εἰ ἐρωσ : οἰδε νιαστέλοσ ἵτε
νιφνοῖ : ἐβηλ ἐφίωτ ἡμαρτατῆ : ἡφρητ ταρ ἡνιέσοῦ ἵτε Πωε : παρητ εἰναῶπι
θεν ἵπαροσκα ἡπῶρη ἡφρωμ. ἡφρητ ταρ ἐναῶποπ θεν νιέσοῦ ετδασωῆ
ἡπικα τακλῆμοσ ενοσωμ οτοσ ετω : εἰδῆζμμ οτοσ εἰδῆζαι : ῥα πιεσοῦ ἐτα Πωε
ῥεναῆ ἐδοῦν ἐτκῆβωτοσ ἡμοῆ. Οτοσ ἡποῦεμ ῥα τεῆ ἵχε πικα τακλῆμοσ οτοσ
ἵτεῆλ οτον νιβεν : παρητ εἰναῶπι θεν πζιμ ἡπῶρη ἡφρωμ : Ποτε σῆαῦ εἰχη
θεν ἵκοι : οἰαι εἰεὸλῆ οτοσ οἰαι εἰεῆαῆ : οτοσ σῆοῦτῆτυοῦτ θεν οἰεῆμ : οἵ εἰεὸλῆ
οτοσ οἵ εἰεῆαῆ. Ρωιῆ οἵη χε τετεῆμ ἀν χε ἀρεπετενοσ νηοῦ θεν ἡῶ ἵνοῦοῦ : Φαι
δε ἀριεμ ἐροῆ : χε ἐναρε πινεβη εἰ χε ἀρε πιῆονη νηοῦ ναῆ θεν ἡῶ ἵνοῦοῦ :
ναῆναρωιῆ : ζινα ἵτεῆῶτεῶχαῦ ἐβῆ ἡπεῆη : Εἶθε φαι ζωτεν ῥωπι ἐρετενεβτωτ :
χε θεν ἴστυοῦ ἐτετενεσωοῦν ἡμοσ ἀν ἐρε πῶρη ἡφρωμ νηοῦ ἵδῆτς. Πιμ ζαρα πε
πιπιςτοσ ἡβωκ οτοσ ἵσαβε : φῆετε πεῆοσ ναῆαῆ ἐρῆη ἐχεν νεῆεβιαικ ἐτ νωοῦ

were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. Then two men will be in the field: one will be taken and the other left. Two women will be grinding at the mill: one will be taken and the other left. Watch therefore, for you do not know what hour your Lord is coming. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect." Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? Blessed is that servant whom

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Third Hour of Eve of Wednesday

his master, when he comes, will find so doing. Assuredly, I say to you that he will make him ruler over all his goods. But if that evil servant says in his heart, 'My master is delaying his coming,' and begins to beat his fellow servants, and to eat and drink with the drunkards, the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

**Bow down before the Holy Gospel.
Glory be to God forever.**

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Commentary

The Commentary of the Third Hour of Eve of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

Contemplate, you who exalt the Lord, the kindness of Christ our God. Observe how he calls his chosen, prudent and honest servants, who fulfill his will. In particular, those who preserve his commandments, look forward to their awards, and remain awake and alert, so that they may receive the promised rewards. As the Bible asserts, that servant, whose master makes a surprise visit and finds him awake, is blessed. Verily I say, he will commission his servant to take care of his property. As for whom he finds neglecting his duties, his master will one day make a surprise visit, cast him out, and make his lot with

Third Hour of Eve of Wednesday

the hypocrites in the place of darkness and suffering. Let us awake and be alert in anticipation of the day of the Lord, so that we may rejoice with him in his dwelling and receive his clemencies and mercies.

Sixth Hour of Eve of Wednesday

Ιερεμιας Κεφ ις : θ - ιδ

Εβωλθεν Ιερεμιας π̄προφητης : ε̄ρεπερ̄μοσ̄ ε̄θοταβ̄ ω̄πῑ νευαν̄ ᾱμην̄ ερ̄χω̄ μ̄μοσ̄.
Παῑ νε̄ νη̄τερ̄χω̄ μ̄μοσ̄̄ ν̄χε̄ Π̄ο̄ς̄̄ ν̄τε̄ νῑχομ̄ Φ̄τ̄̄ ν̄τε̄ π̄̄κ̄λ̄ : χε̄ ῑς̄η̄π̄πε̄̄ λ̄ν̄κ̄
τ̄νᾱτᾱκο̄ ε̄βωλ̄θεν̄ παῑμᾱ μ̄πε̄μο̄ ν̄νε̄τε̄ν̄βᾱλ̄ ε̄βωλ̄ : ο̄το̄ς̄̄ ν̄ρ̄η̄ῑδ̄εῑ ν̄ε̄τε̄ν̄ε̄σο̄σ̄̄ ν̄νε̄
ο̄τ̄ς̄̄μ̄η̄̄ ν̄ο̄τ̄μο̄ς̄̄ ν̄εῡ ο̄τ̄ς̄̄μ̄η̄̄ ν̄ρᾱω̄ῑ ω̄πῑ : τ̄ς̄̄μ̄η̄̄ ν̄ο̄τ̄πᾱτ̄ω̄ε̄λ̄η̄τ̄ ν̄εῡ ο̄τ̄ς̄̄μ̄η̄̄ ν̄ω̄ε̄λε̄τ̄ :
Ο̄το̄ς̄̄ ε̄ε̄ω̄πῑ̄ ᾱκ̄ω̄αν̄τᾱμ̄ε̄̄ παῑ̄ λᾱο̄ς̄̄ ε̄ν̄αῑ̄ σᾱχῑ̄ τ̄η̄ρο̄σ̄̄ ο̄το̄ς̄̄ ε̄ν̄ε̄χο̄ς̄̄ νᾱκ̄̄ χε̄̄ ε̄θ̄βε̄ο̄σ̄̄
λ̄̄Π̄ο̄ς̄̄̄ σᾱχῑ̄̄ ε̄ρ̄η̄ῑ̄ ε̄χ̄ω̄ν̄̄ ν̄ν̄αῑ̄ πε̄τ̄ω̄ο̄σ̄̄ τ̄η̄ρο̄σ̄̄ ῑε̄̄ ᾱω̄̄ πε̄̄ πῑδ̄ῑν̄χο̄ν̄ς̄̄ : ῑε̄̄ φ̄νο̄β̄ῑ̄ ε̄τᾱν̄αῑε̄
μ̄πε̄μο̄̄ ε̄βωλ̄̄ μ̄̄Π̄ο̄ς̄̄̄ π̄ε̄ν̄ῑνο̄σ̄̄τ̄̄ : ε̄κε̄χο̄ς̄̄ ν̄ω̄ο̄σ̄̄ : χε̄̄ ε̄θ̄βε̄̄ χε̄̄ λ̄νε̄τε̄ν̄ιο̄σ̄̄τ̄̄ χ̄ᾱτ̄̄ ν̄̄ω̄ο̄σ̄̄̄ πε̄χε̄̄
Π̄ο̄ς̄̄̄ : ο̄το̄ς̄̄̄ ᾱτ̄μο̄ω̄ῑ̄ σᾱφᾱρο̄σ̄̄̄ ν̄ν̄ῑνο̄σ̄̄τ̄̄̄ ν̄ω̄ε̄μ̄ω̄ο̄σ̄̄̄ ᾱτ̄ε̄ρ̄β̄ω̄κ̄̄ ν̄ω̄ο̄σ̄̄̄ ο̄το̄ς̄̄̄ ᾱτο̄σ̄ω̄π̄τ̄̄
μ̄μο̄ω̄ο̄σ̄̄̄ λ̄̄νο̄κ̄λ̄ε̄ᾱτ̄χᾱτ̄̄ν̄ω̄ο̄σ̄̄̄ : ο̄το̄ς̄̄̄ πᾱνο̄μο̄ς̄̄̄ μ̄πο̄τ̄̄ᾱρε̄ζε̄ρο̄ς̄̄̄ : ν̄θ̄ω̄τε̄ν̄̄ ρ̄ω̄τε̄ν̄̄
ᾱτε̄τε̄νε̄ρ̄πε̄τ̄ω̄ο̄σ̄̄̄ ε̄σο̄τε̄̄ ν̄ε̄τε̄ν̄ιο̄σ̄̄τ̄̄̄. Ῑς̄̄̄ ρ̄η̄π̄πε̄̄ ν̄θ̄ω̄τε̄ν̄̄ ρ̄ω̄τε̄ν̄̄ ε̄ρε̄τε̄ν̄μο̄ω̄ῑ̄̄ φ̄ο̄τᾱ̄̄ φ̄ο̄τᾱ̄̄
σᾱφᾱρο̄σ̄̄̄ ν̄ν̄ιο̄σ̄̄τ̄̄ω̄ῑ̄̄ ν̄τε̄̄ ν̄ε̄τε̄ν̄ε̄η̄τ̄̄̄ ε̄τ̄ω̄ο̄σ̄̄̄ ε̄ω̄̄τε̄μ̄ο̄ρε̄τε̄ν̄ω̄τε̄μ̄̄̄ ν̄̄ω̄ῑ̄̄ : ο̄το̄ς̄̄̄

Sixth Hour of Eve of Wednesday

†ΝΑΣΙΘΗΝΟΥ ΕΒΟΛΘΕΝ ΠΑΙ ΚΑΖΙ ΕΟΥΚΑΖΙ ΕΡΕΤΕΝΩΟΥΗ ΨΟΟΥ ΔΗ ΝΘΩΤΕΝ ΝΕΜ ΝΕΤΕΝΙΟΥ
ΟΥΟΣ ΔΕΝ ΠΙΩΑ ΕΤΕ ΨΑΥ : ΕΡΕΤΕΝΕΡΒΩΚ ΕΖΑΝΚΕΝΟΥ† : ΝΑΙ ΕΤΕ ΝΘΕΝΑΝΑΙ ΝΩΤΕΙ ΔΗ :
Οὺωου η̅†τ̅ρι̅α̅ς̅ ε̅θο̅υ̅α̅β̅ π̅εν̅νο̅υ̅† ψ̅α̅ ε̅νε̅ζ̅ ΝΕΜ ψ̅α̅ ε̅νε̅ζ̅ η̅τε̅ ν̅ι̅ε̅νε̅ζ̅ τ̅η̅ρο̅υ̅:̅ α̅μ̅η̅ν̅.

Jeremiah 13:9-14

- : :

A reading from Jeremiah the Prophet may his blessings be with us Amen.

“For thus says the Lord of hosts, the God of Israel: “Behold, I will cause to cease from this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.” And it shall be, when you show this people all these words, and they say to you, ‘Why has the Lord pronounced all this great disaster against us? Or what is our iniquity? Or

what is our sin that we have committed against the Lord our God?' then you shall say to them, 'Because your fathers have forsaken Me,' says the Lord; 'they have walked after other gods and have served them and worshiped them, and have forsaken Me and not kept My law. And you have done worse than your fathers, for behold, each one follows the dictates of his own evil heart, so that no one listens to Me. Therefore I will cast you out of this land into a land that you do not know, neither you nor your fathers; and there you shall serve other gods day and night, where I will not show you favor.'

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Sixth Hour of Eve of Wednesday

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"... " :

Ψαλμος ρα : ᾱ νευ β̄

Π̄βοις σω̄τεῡ ε̄τᾱ π̄ρο̄σεῑη : μᾱρε πᾱδ̄ρω̄ν̄ ἰ̄ ἐ̄π̄ω̄ι ἠ̄πε̄κ̄ῡθο̄.

Ἦ̄εν̄ π̄ῑε̄ρο̄ν̄ ε̄̄τ̄η̄νᾱω̄ῡ ἐ̄̄π̄ω̄ι ο̄ν̄β̄η̄κ̄ ἡ̄δ̄η̄τ̄η̄ : χ̄ω̄λε̄ῡ σω̄τεῡ ε̄̄ρο̄ι ᾱ̄λ̄

Psalm 102:1-2

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A Psalm of David the Prophet.

Hear my prayer, O Lord, And let my cry
come to You.

In the day that I call, answer me speedily.

Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΑΤΕΡΟΝ ΚΕΦΚΕ : ᾱ - ις̄

Ἰ̄ο̄τε̄ σ̄ο̄ν̄ῑ ἡ̄ξε̄ τ̄με̄το̄ν̄ρο̄ ἡ̄τε̄ ν̄ῑφ̄η̄σ̄ῑ ἠ̄μ̄η̄ τ̄ ἠ̄πᾱρ̄θ̄εν̄ο̄ς̄ ναῑ ε̄̄τᾱ ρ̄β̄ῑ ἡ̄νο̄ν̄λᾱμᾱς̄ ᾱ̄ν̄ῑ
ε̄̄βο̄λ̄ ε̄̄ρ̄εν̄ π̄πᾱ τ̄ω̄ε̄λε̄τ̄ : Ἦ̄ε̄ σ̄το̄ν̄ τ̄ιο̄ν̄ Δ̄ε̄ ἡ̄σ̄ο̄χ̄ ἡ̄δ̄η̄το̄ν̄ νεῡ τ̄ιο̄ν̄ ἡ̄σᾱβ̄η̄ : Ἦ̄ῑσ̄ο̄χ̄ τ̄αρ̄
ε̄̄τᾱ ρ̄β̄ῑ ἡ̄νο̄ν̄λᾱμᾱς̄. ὑ̄πο̄ν̄ε̄λ̄ νε̄ξ̄ νεῡω̄ν̄. Ἦ̄ῑσᾱβ̄ε̄ν̄ Δ̄ε̄ ᾱ̄ν̄ε̄λ̄ νε̄ξ̄ ἡ̄δ̄η̄ρ̄η̄ δ̄εν̄ νο̄ν̄μο̄κι

Sixth Hour of Eve of Wednesday

νευ νογλαμπας : Ἐταρωσκ δε ἴχε πιπα τρωελετ αρι νιμ τηρογ ογορ αφενκοτ : Ἐτα
τφαυι δε υπιεχωρρ ωυπι : ἀοτῶρων ωυπι χε ic πιπα τρωελετ αρι τενθηνορ ἀμωινη
ἐβολ ἐρραϋ. Ποτε αρωτογνορ ἴχε ηπαρθενος τηρογ ἐτεῦμαγ ογορ ατολσελ
ἴνογλαμπας : Πεχε νισοχ δε ἴνικαβεγ χε μοι ναν εβολθεν πετεννερ χε νενλαμπας
ναδένο : Ανερογὼ δε ἴχε νικαβεγ ενχωῦμοσ : χε μηποτε ἴτεϋτεμ ραυτεν
νεμωτεν : μαυενωτεν δε μαλλον γα νηετῆ ἐβολ ογορ ωυπ κωτεν. Ἐτα ϋενωογ
δε χε ἴτογωυπ : αρι ἴχε πιπα τρωελετ ογορ νηετσεβτωτ αρωενωογ νεμαϋ εδονη ἐ
πιροπ ογορ αρωαωθαμ ἰπιρο : Ἐπῆδε δε αρι ἴχε ἴρωχπ ἴηπαρθενος ενχωῦμοσ : χε
πενσ̄ πενσ̄ δογνη ναν : Ἡθοϋ δε αφερογὼ πεχαϋ χε ἀμην ῆχωῦμοσ κωτεν χε
ῆρωογνη ἰμωτεν αν : Ρωις ογη χε τετενωογνη αν ἰπιεροοτ ογδε ῆογνοτ :

Ορωγτ ἰπιερασσελιον εσ̄.

Matthew 25:1-13

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A reading from the Holy Gospel according to Saint Matthew.

“Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five were foolish. Those who were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. But while the bridegroom was delayed, they all slumbered and slept. And at midnight a cry was heard: ‘Behold, the bridegroom is coming; go out to meet him!’ Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise answered,

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Sixth Hour of Eve of Wednesday

saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' But he answered and said, 'Assuredly, I say to you, I do not know you.' Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Sixth Hour of Eve of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

Behold these virtues and parables that our King of Glory, Jesus, the source of every grace, good, and peace, has told us. He granted mankind to partake in His kingdom. Listen, think, understand and know His blessed parables. The prudent virgins were mentioned in the bible and were likened to His kingdom, full of joy and exultation. "There were ten virgins, five foolish and five wise," said the Lord. As He tells us, there was no distinction between them as virgins; but they differed in their deeds. Therefore, He praised and blessed the five wise virgins because they were sincere and prudent. They filled their lanterns with oil and kept the surplus in their containers. As for the foolish virgins, they were lazy and did not prepare their lanterns. When they all woke up at the given time to walk in the procession in

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Ninth Hour of Eve of Wednesday

front of the bridegroom, their lanterns became useless at the wedding time and were unable to accompany him. Those who were prepared accompanied him to the wedding and the idle ones stood outside.

Ninth Hour of Eve of Wednesday

Ὡς ἡ Κεφ θ : ιΔ ὡβλ νευ Κεφ ι : α νευ β

Ἐβολθεν Ὡς ἡ πῖροφητης : ἐρεπερῆμοσ ἔθοσ αβ ὡπι νευ αη ἀμην ερξω ἄμοσ.
Μοικωσ Ποσ οσπε τεκνα τηιρ νωσ : μοικωσ ἵθανιοτ να τῷηρι : νευ ζανῶνοτ
εργωτῶσ. Ποσ κακῖα τηροσ δεν Σαλαλα : ξε αμεστωσ δεν πιω ετεῦματ : εθε

ΝΙΚΑΚΙΑ ἸΝΤΕ ΝΟΥΒΗΟΨ : ΨΝΑΖΙΤΟΥ ΕΒΟΛΔΕΝ ΠΑΗΙ : ἸΝΝΑΟΥΑΖΤΟΥ ΕΜΕΝΡΙΤΟΥ ΝΟΥΑΡΧΩΝ
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 ΔΕΝ ΝΙΕΘΝΟΣ. ΟΥΒΩ ἸΝΑΛΟΖΙ ΕΝΕΣΕ ΝΕΚΛΑΔΟΣ ΠΕ ΠΙΣΛ : ΨΕΥΘΕΝΙΝ ἸΝΧΕ ΠΕΣΟΥΤΑΖ : ΚΑΤΑ
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 ΠΕΨΚΑΖΙ ΔΨΚΩΤ ἸΖΑΝΨΤΥΛΗ : ΔΨΨΩΔ ἸΝΝΟΥΖΗΤ : ΨΝΟΥ ΣΕΝΑΤΑΚΟ : ἸΘΟΥ ΨΝΑΨΟΥΨΥΕΡ
 ἸΝΝΟΥ ΜΑΝΕΨΥΟΥΨΥ ΣΕΝΑΕΡΤΑΛΕΨΥΡΙΝ ἸΝΧΕ ΝΟΥΨΤΥΛΗ :

ΟΥΨΟΥ ΝΨΨΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ἸΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ : ΔΜΗΝ.

Hosea 9:14-10:2

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A reading from Hosea the Prophet may his blessings be with us Amen.

Give them, O Lord-- What will You give?
 Give them a miscarrying womb And dry
 breasts! "All their wickedness is in Gilgal,

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Ninth Hour of Eve of Wednesday

For there I hated them. Because of the evil of their deeds I will drive them from My house; I will love them no more. All their princes are rebellious. Ephraim is stricken, Their root is dried up; They shall bear no fruit. Yes, were they to bear children, I would kill the darlings of their womb.”

My God will cast them away, Because they did not obey Him; And they shall be wanderers among the nations. Israel empties his vine; He brings forth fruit for himself. According to the multitude of his fruit He has increased the altars; According to the bounty of his land They have embellished his sacred pillars. Their heart is divided; Now they are held guilty. He will break down their altars; He will ruin their sacred pillars.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"... " :

Ψαλμοσ κ̄α : ιθ̄ νεμ κ̄

Μοδεμ̄ ἵταψ̄ρχη̄ ἐβολ̄ ἵτοτε ἵτχη̄ι : νεμ̄ ταμετω̄ρη̄ι ὡαγατε̄ ἐβολ̄ ἵτοτε
ἵνοτοτορο. Παζεμετ̄ ἐβολ̄δ̄ει ρω̄ι ἵνοτομο̄ι : οτοο παθεβ̄ιο̄ ἐβολ̄δᾱ πιταπ̄ ἵτε ναπιταπ̄
ἵνοτωτ̄ ἀλ̄.

Psalm 22:20-21

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A Psalm of David the Prophet.

Deliver Me from the sword, My precious
life from the power of the dog. Save Me
from the lion's mouth And from the horns
of the wild oxen! Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ Κεφ ΚΣ : ΚΘ - ΛΕ

Ουοι νωτεν νικαδ̄ νευ νιφ̄αρισεος νιϋοβι : χε τετενκωτ̄ ν̄νιμ̄ζαγ̄ ντε ν̄π̄ροφητης
ουοζ̄ ν̄τετενκοζ̄σελ̄ ν̄νιβ̄ηβ̄ ν̄τε ν̄ιϋ̄μη : Ουοζ̄ τετενχω̄μμοσ̄ χε̄ ε̄ναν̄χη πε̄ ζ̄εν
ν̄ῑε̄σοογ̄ ν̄τε ν̄ενιοτ̄ ν̄αν̄ ν̄αϋωπῑ εν̄οῑ ν̄ϋ̄φ̄ηρ̄ ε̄ρωογ̄ αν̄ πε̄ ζ̄εν̄ π̄̄сноϋ̄ ν̄τε ν̄π̄ροφητης
: Ζωστε̄ τετενερμ̄ερε̄ ζ̄αρωτεν̄ : χε̄ ν̄ϋ̄ωτεν̄ ν̄εν̄ϋ̄ηρῑ ν̄τε ν̄η̄εταγ̄ ζ̄ωτεβ̄
ν̄ν̄π̄ροφητης. Ουοζ̄ ν̄ϋ̄ωτεν̄ ζ̄ωτεν̄ χε̄κ̄ π̄ϋ̄ῑ ν̄ν̄ε̄τενιοτ̄ ε̄βολ̄ : Μιζοϋ̄ μ̄μ̄ῑσῑ ε̄βολ̄ζ̄εν̄
ν̄ιᾱχω̄ : πως̄ τετεννᾱϋ̄φωτ̄ ε̄βολ̄ζ̄εν̄ τ̄κ̄η̄σῑς̄ ν̄τε̄ τ̄ζε̄εν̄να. Ε̄θε̄ φᾱῑ ζ̄η̄π̄πε̄ αν̄οκ̄
τ̄η̄αογ̄ωρ̄π̄ ζ̄αρωτεν̄ ν̄ζ̄αν̄ π̄ροφητης̄ ν̄εῡ ζ̄αν̄σᾱβεγ̄ ν̄καδ̄ ουοζ̄̄ ε̄ρε̄τεν̄ ε̄ζ̄ωτεβ̄ ε̄βολ̄
ν̄ζ̄η̄τογ̄ ουοζ̄̄ ε̄ρε̄τεν̄εῑϋ̄ῑ ουοζ̄̄ ε̄ρε̄τεν̄ε̄ρ̄μᾱστῑσσοῑν̄ μ̄μ̄ωογ̄ ζ̄εν̄ ν̄ε̄τεν̄σ̄νᾱσ̄ω̄ση̄
ουοζ̄̄ ε̄ρε̄τεν̄ε̄β̄ο̄χῑν̄σωογ̄ ῑσ̄χ̄εν̄ βᾱκῑ ε̄βᾱκῑ. Ζο̄πω̄ς̄ ν̄τεϋ̄ῑ ε̄χ̄εν̄ θ̄η̄νογ̄ ν̄χε̄ σ̄νοϋ̄ ν̄ιβ̄εν̄
ν̄ϋ̄μη̄ ε̄τᾱφο̄νϋ̄ ε̄βολ̄ ζ̄ῑχ̄εῑ π̄κᾱζ̄ῑ : ῑσ̄χ̄εῑ π̄̄сноϋ̄ ν̄λ̄βε̄λ̄ π̄ϋ̄μη̄ ϋ̄ᾱ π̄̄сноϋ̄ ν̄Ζ̄ᾱχᾱριᾱς̄
π̄ϋ̄ηρῑ μ̄Βᾱρᾱχ̄ιᾱς̄ : φ̄η̄ε̄τᾱρε̄τεν̄ζ̄ο̄θε̄β̄εγ̄ ογ̄τε̄ π̄ιε̄ρ̄φ̄εῑ ν̄εῡ π̄ῑᾱνε̄ρ̄ϋ̄ωοσ̄ϋ̄ῑ : Δ̄ῑη̄νη̄
τ̄χ̄ω̄μμοσ̄ νωτεν̄ χε̄̄ ε̄ρε̄ ν̄αῑ τ̄η̄ρογ̄ ν̄η̄ογ̄ ε̄χ̄εν̄ τ̄αῑ ζ̄ε̄ν̄ε̄ᾱ :

Ουωϋτ̄ μ̄π̄ιε̄ρ̄ᾱσ̄σ̄ελ̄ιον̄ ε̄ογ̄.

Matthew 23:29-36

A reading from the Holy Gospel according to Saint Matthew.

Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers' guilt. Serpents, brood of vipers! How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes: some of

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Ninth Hour of Eve of Wednesday

them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation.

**Bow down before the Holy Gospel.
Glory be to God forever.**

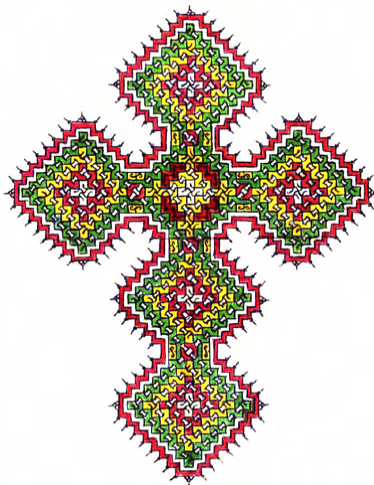
Commentary

The Commentary of the Ninth Hour of Eve of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

Christ paints a sad picture of the conduct of the Pharisees. He rebuked them in an

unmistakable way for carrying on the same questionable traditions of their predecessors and even surpassing them. The predecessors slew the prophets and saints, while the successors built the tombs for these prophets. They were the snakes born of serpents. They will not escape Hades, but will be charged with the blood of the righteous that was shed on the face of the earth; from the blood of Abel to the blood of Zechariah, whom they slew between the sanctuary and the altar. Tribulations will come upon this generation because they all had conspired to kill the Son of God. This is why God scattered them all over the earth, their enemies dominated them, their heritage was given to others, and their dwellings became desolate.

Eleventh Hour of Eve of Wednesday



Eleventh Hour of Eve of Wednesday

†σοφία ἔντε σολωων κεφῆ : κλ̄ ωβλ̄

Ἐβωλθεν †σοφία ἔντε σολωων π̄προφήτης: ἐρεπερ̄μοῦ ἔσοταβ̄ ὡπι νεμαν̄ ἀμην
ερχω ἄμος.

†σοφία γαρ̄ σ̄κιμ̄ ἔδοτη̄ ἐνηετ̄κιμ̄ τηροῦ : σ̄φορ̄ οτορ̄ σ̄νηοῦ ἔβωλ̄ζιτεν̄ π̄τηρ̄ εῶβε
πεστον̄βο : οτωαζ̄ γαρ̄ τε ἔντε ἔχοῡ ἄΦ† : οτορ̄ οτωδα† ἔβωλ̄ δ̄εν̄ π̄ωοῦ ἔσοταβ̄ ἔντε
πιπαντοκρατωρ̄ : εῶβε φαί ἄμιον̄ ἔλῑ εφ̄δ̄ᾱδ̄εμ̄ ὡδ̄ωντ̄ ἔρος : οτοτωῑνι γαρ̄ τε ἔντε
πιωτω̄νι ἔνεεζ̄ : οτορ̄ οτωαλ̄ ἔσοταβ̄ τε ἔντε ν̄ιβηοῦ ἔντε Φ† : οτορ̄ ἔτ̄ρκων̄
ἔντεμετ̄ᾱσαθ̄ος τε : Οη̄ τε εσχεῡχομ̄ ἔζωβ̄ ν̄ιβεν̄ : οτορ̄ σ̄χη̄ δ̄αριδαροσ̄ : εο̄ιρῑ
ἄπ̄τηρ̄ ἄβ̄ερι : οτορ̄ κατ̄ᾱ γε̄νεᾱ εσ̄ωε̄ ἔδοτη̄ ἔζ̄αν̄.γ̄χη̄ εοῦ̄ ε̄ο̄ιρῑ ἄμ̄ωοῦ ἔν̄ωφ̄ηρ̄ ἄΦ†
οτορ̄ ἄπ̄ροφήτης : Φ† γαρ̄ μ̄εῑ ν̄εζ̄λῑ ἀν̄ ἔβ̄ηλ̄ ἔφ̄ηετ̄ωοπ̄ δ̄εν̄ †σοφίᾱ : θᾱ γαρ̄ οτωᾱιε̄
τε ἔζ̄οτε̄ π̄ιρη̄ νεμ̄ ἔζ̄οτε̄ π̄εμ̄νι ἔν̄κ̄ιοῦ τηροῦ : Δ̄ωγ̄αντε̄νω̄ν̄ς ἔφοτω̄νι

Eleventh Hour of Eve of Wednesday

ἐναεργωορπ ἔρσϭ : φαι μεν ταρ ψαρε πιεχωρϩ ι ἔπεϭμα : τσοφια δε υπαρε χακι
ψχευχομ ερος.

Οτῶοτ ἢ ττῆιας εῶοταβ πεννοττ ψα ἐνεε νεμ ψα ἐνεε ἢτε νιἐνεε τηροτ: ἄμην.

Wisdom 7:24-30

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A reading from the Wisdom of Solomon the
Prophet may his blessings be with us Amen.

For wisdom is more mobile than any motion; because of her pureness she pervades and penetrates all things. For she is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into her. For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness. Although she is but one, she can do all things, and while remaining in herself, she

renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets; for God loves nothing so much as the person who lives with wisdom. She is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior, for it is succeeded by the night, but against wisdom evil does not prevail.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"... " :

Ψαλμος Ν : Δ

Παι νηι Φ† οροϑ ναινηι : Χε ασχα ϑηϑε ροκ ν̄νε τα ψυχη : †ναερ ϑελπιϑ δα τ̄θηβι
ν̄τενεκτενϑ : ωα τεϑϑινη̄νε †ανουιᾱ αλ.

Psalm 57:1

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A Psalm of David the Prophet.

Be merciful to me, O God, be merciful to me! For my soul trusts in You; And in the shadow of Your wings I will make my refuge, Until these calamities have passed by. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ια : νε ωβλ

Μαϑθειτ Δε πε̄νε̄ε̄ππαϑχᾱ ν̄τε̄νῑλο̄ν̄δαι : οροϑ̄ αν̄̄νε̄ε̄ο̄ῡμω̄ ε̄ρ̄ηῑ ε̄λ̄η̄μ̄ ε̄βο̄λ̄θεν̄
†χωρᾱ δᾱξεν̄ ππαϑχᾱ ϑινᾱ ν̄το̄ρ̄το̄ρ̄βωο̄ρ : Μᾱκω†̄ ο̄ρη̄ πε̄̄νε̄ᾱ̄ Ιη̄ϑ̄̄νε̄̄νῑ̄λο̄ν̄δαῑ
ε̄ρ̄χω̄μωοϑ̄̄ ν̄νο̄ε̄ρ̄ηο̄ρ̄ ε̄ροϑ̄ῑ ε̄ρᾱ το̄ρ̄ δ̄εῑ̄π̄ερ̄φ̄εῑ : χ̄ε̄ ο̄ν̄̄πε̄τε̄τε̄ν̄μ̄ε̄ν̄̄ ε̄ροϑ̄̄ χ̄ε̄̄ϑ̄η̄αῑ̄δ̄αν̄

ἔπειτα Ἡ εἰς ταύτην ἐντολήν δὲ ἵκεν ἡ ἀρχιερεὺς καὶ οἱ φαρισαῖοι ἵνα ἀρρωγάνοι εἴη ἡ
ἀσθενοῦν ἡ τετρακκοῦτον ἵνα ἴκιστασθαι :

Ὁρωπὴ ὑπεραστέλιον εἶπεν.

John 11:55-57

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A reading from the Holy Gospel according to
Saint John.

And the Passover of the Jews was near,
and many went from the country up to
Jerusalem before the Passover, to purify
themselves. Then they sought Jesus, and
spoke among themselves as they stood in
the temple, "What do you think--that He
will not come to the feast?" Now both the
chief priests and the Pharisees had given a
command, that if anyone knew where He
was, he should report it, that they might
seize Him.

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Eleventh Hour of Eve of Wednesday

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Eleventh Hour of Eve of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

It was the tradition of all Jews, that as it became near the days of the Passover, the multitudes went up the mountain from the villages to Jerusalem to purify themselves. When they ascended the mountain as usual they did not see Jesus go up. They

said to one another in the altar, "Maybe He will not come to the feast." The chief priests and Pharisees asked the people to lead them to His location, if it were known, in order to arrest Him. Woe for the ignorance of these wicked people, for they had made a trap for the Mighty Lord. Therefore, they will be chained and dragged to hell, the place of suffering, for eternal punishment.

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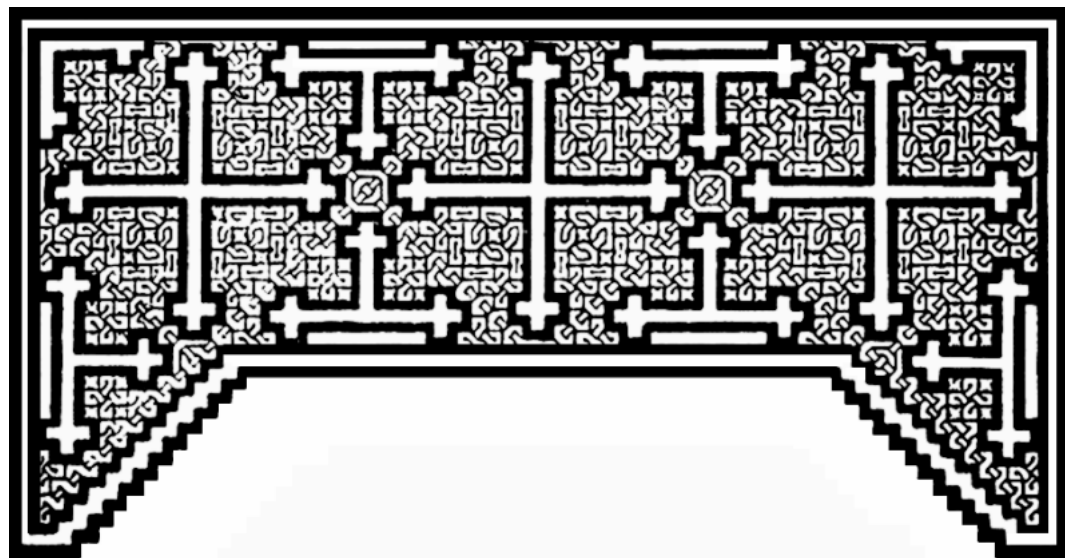
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First Hour of Wednesday

πιδοροδος ἵτε Ὡῶςης Κεφ ιζ : α - τερχω

Ἐβολθεν πιδοροδος ἵτε Ὡῶςης πῖροφης: ἔρεπερμιοῦ ἔθοταβ ὡπι νεμαν ἄμην
ἄμος.

Οῖος ἀστωνς ἵχε ἴσῖαζωσι τηρς ἵτε νενηρη ἄπῖλ ἔβολθεν ἴωαρε ἵσῖα κατὰ
νοῖαρεβολη ἐβολζητεν ἴσαχι ἄπῖσ : οῖος ἀρζικοτ ζεν Ραφα ζιν : νε ἄμον μωοῦ
ἄπιλαος ἐθορω : Παρζωοῦ ἵχε πιλαος ἔὩῶςης οῖος νατρω ἄμος ναρ χε
μαμωοῦ ναν ζινα ἵτενω : πεχε Ὡῶςης νωοῦ χε εθε οῦ τετεζωοῦ ἐροι : οῖος
εθεοῦ τετεζωοῦ ἄπῖσ. Δρῖβι δε ἵχε πιλαος οῖος ἀρχρεμε ἵσα Ὡῶςης ετρω
ἄμος : χε εθε οῦ ἀκεντεν ἔπῶι ἐβολ ζεν χῖμῖ ἐδοθεν νεμ νενηρη νεμ
νετεβνωῖ ἵτεν πιβι : Δρῶι δε ἔπῶι ζα πῖσ ἵχε Ὡῶςης ετρω ἄμος : χε οῦ πε
ἴνααι ἄπαιλαος : χε ἔτι κεκοῖχι σεναζῶνι ἔχωι. Οῖος πεχε πῖσ ἄὩῶςης : χε

μουι δαχωϋ ἄπαιλαο : ογοϋ βι νεμακ ἐβολδθει νιδελλοι ἵτε πιλαο ἵτε π̄ιϋλ̄ ογοϋ
πιϋβωτ φηέτακμεϋ φιομ ἄμοϋ βιτϋ ἐδ̄ρηι δει τεκχιϋ : ογοϋ μουι δαχωοῡ ϋεϋρηι
ἐϋπετρα ἵΧωρηβ : Δνοκ εἰδοϋ ἄμαϋ δαχωκ ἐχεν ϋπετρα δει Χωρηβ : ογοϋ
εκέμεϋ ϋπετραεϋεἰ ἐβολ ἵδ̄ητς ογμωοῡ εϋεω ἵχε πιλαο : ογοϋ αϋρι ἄπαιρηϋ ἵχε
Πω̄τςης ἄπεἰθο ἵνεκϋηρι ἄπ̄ιϋλ̄. Δϋϋρεν φ̄ραν ἄπιμα ἐτεἰμαϋ χε π̄δ̄ωντ νεμ
π̄εωοῡ ἵτε νεκϋηρι ἄπ̄ιϋλ̄ χε αν̄εντ Π̄οϋ εϋχωἰμοϋ χε αν̄ Π̄οϋ ϋοπ ἵδ̄ητεν ϋαν
μωον.

Ογ̄οῡτ ἵϋ̄τ̄ριας ἐθοταβ πεννοϋϋ ϋα ἐνεϋ νεμ ϋα ἐνεϋ ἵτε νῑενεϋ τηροϋ: ἄμην.

Exodus 17:1-7

A reading from the book of Exodus of Moses the Prophet may his blessings be with us Amen.

Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the Lord, and camped in Rephidim; but there was no water for the people to drink. Therefore the people contended with Moses, and said, "Give us water, that we may drink." And Moses said to them, "Why do you contend with me? Why do you tempt the Lord?" And the people thirsted there for water, and the people complained against Moses, and said, "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?" So Moses

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cried out to the Lord, saying, "What shall I do with this people? They are almost ready to stone me!" And the Lord said to Moses, "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the Lord, saying, "Is the Lord among us or not?"

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Παροιμία ἢτε Σολομων Κεφ ᾠ: ε - ιΔ

Ἐβόλθεν Παροιμία ἢτε Σολομων πῖπροφητης: ἐρεπερῆμον ἔθοσιν ὡπι νευαν ἄμην
ερω ἄμος.

Ὠπι ἐρε ῶοκ χη ἐφθ ῶεν περῆτ τηρῆ: οσοῦ ἄπερβίσι μμοκ ἐρῆνι ἔχεν τεκοφῆ
: Ἠρῆνι ῶεν νεκωπιτ τηροῦ οῶωνε ἔβολ ῶινα ἢτορσοῦτων ἢχε νεκωπιτ οσοῦ
ἢτορῶτευεῖβροπ ἢχε νεκβαλαῦ. Ἐπερῶπι εκοι ἢσαβε νாக ἄμαγατκ : ἀλλα
αριζοτ ῶατῆν ἄφθ οσοῦ ρικ : ἔβολ ῶαπετῶου ἢβεν : Ἦοτε οῦταλδο ναῶπι
ἄπεκῶα νευ οσοῦχαι ἢνεκκας. Ἀριτιμαν ἄφθ ἔβολ ῶεν νεκῶσι : οσοῦ μοι ναῦ
ἢθανἄπαρχη ἔβολῶεν νιοῦταῶ ἢτε τεκμεῖθι : ῶινα ἢτορῶμοῦ ἢχε νεκταμιοῦ
ἔβολῶεν πᾶῶαι ἢτε οσοῦο : οσοῦ νεκῶρωτ ἢτορῶφοῖφεν ῶεν πηρῶ. Παῶηρι
ἄπερκοῦχι ἢρῆτ ῶεν τῶβω ἢτε Ἦοσ οῦδε ἄπερβῶλ ἔβολ εῦσοῦι ἄμοκ. Φη ῶαρ ἔτε
Ἦοσ μει ἄμοῦ ῶαῦτῶβω ναῦ: ῶαῦερῶατῶισσοῖν δε ἢῶηρι ἢβεν ἔτεῦναῶποῦ ἔροῦ :
Ὠοῦνιατῶ ἄπιρωμ ἔταῦχιμ ἢορσοφῆ νευ φηετοῖ ἢαῶμοῦ ἔταῦχιμ ἢοῦμετσαβε.
Πανες ῶαρ ἔερεβῶωτ ῶεν ῶαι : ἔσοτε ῶαν ἄῶωρ ἢνοῦβ ῶιῶατ : ῶτανοῦτ ἔσοτε
ῶανῶνι ἔναῶε ἢσοῦῆνοῦ :

Οὐ̅ω̅ο̅υ̅ ἡ̅ ἴ̅τ̅ρ̅ι̅α̅ς̅ ἑ̅θ̅ο̅υ̅α̅β̅ π̅ε̅ν̅ν̅ο̅υ̅† ψ̅α̅ ἑ̅ν̅ε̅ς̅ ν̅ε̅μ̅ ψ̅α̅ ἑ̅ν̅ε̅ς̅ ἵ̅τ̅ε̅ ἰ̅ε̅ί̅ε̅ς̅ θ̅η̅ρ̅ο̅υ̅ ἁ̅μ̅η̅ν̅.

Proverbs 3:5-14

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A reading from the Proverbs of Solomon the Prophet may his blessings be with us Amen.

Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths. Do not be wise in your own eyes; Fear the Lord and depart from evil. It will be health to your flesh, And strength to your bones. Honor the Lord with your possessions, And with the first fruits of all your increase; So your barns will be filled with plenty, And your vats will overflow with new wine. My son, do not despise the chastening of the Lord, Nor detest His correction; For whom the

First Hour of Wednesday

Lord loves He corrects, Just as a father the son in whom he delights. Happy is the man who finds wisdom, And the man who gains understanding; For her proceeds are better than the profits of silver, And her gain than fine gold.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ὡς ἰε̅ Κεϕ̅ ε̅ : ι̅ ψβλ̅ νεμ̅ Κεϕ̅ : α̅ - ς̅

Ἐβoλθεν Ὡς ἰε̅ π̅π̅ροφ̅η̅τι̅ς : ἐ̅ρε̅πε̅ς̅μο̅ν̅ ἐ̅θο̅τα̅β̅ ὡ̅πι̅ νε̅μ̅α̅ν̅ ἀ̅μ̅η̅ν̅ ἐ̅ρ̅χ̅ω̅ ἡ̅μο̅ς.

Ὁ̅το̅ς̅ ἀ̅ρ̅χ̅η̅να̅ς̅ ἴ̅χε̅ ἐ̅φ̅ρε̅μ̅ νε̅μ̅ ζ̅α̅να̅ς̅ς̅τ̅ρο̅ς̅ ὁ̅το̅ς̅ ἀ̅ρ̅ο̅τ̅ω̅ρ̅π̅ ἴ̅ζ̅α̅ν̅ἰ̅π̅ρ̅ε̅ς̅β̅η̅ς̅ ζ̅α̅ ἰ̅ο̅ρ̅ρο̅ ἴ̅λ̅α̅ρι̅μ̅ : ὁ̅το̅ς̅ ἴ̅θ̅ο̅ς̅ ἡ̅π̅ε̅ρ̅χ̅ω̅χ̅ε̅υ̅χο̅μ̅ ἴ̅τ̅ο̅τ̅χε̅ ἠ̅η̅νο̅ν̅ ὁ̅το̅ς̅ ἴ̅νε̅μ̅ο̅ν̅η̅κ̅ ἴ̅χε̅ π̅ε̅μ̅κα̅ζ̅ ἴ̅ζ̅η̅τ̅ ἐ̅β̅ο̅λ̅θ̅ε̅ν̅ ἠ̅η̅νο̅ν̅ : Χ̅ε̅ ὁ̅η̅ι̅ ἀ̅νο̅κ̅ τ̅ο̅ι̅ ἡ̅φ̅η̅τ̅ ἴ̅νο̅ν̅ πα̅ν̅θ̅η̅ρ̅ ἴ̅ε̅φ̅ρε̅μ̅ : νε̅μ̅ ἡ̅φ̅η̅τ̅ ἴ̅νο̅ν̅μο̅ν̅ ἡ̅π̅η̅ι̅ ἴ̅λο̅ν̅δα̅ : τ̅η̅α̅ε̅ρα̅πα̅ν̅τα̅ν̅ ἴ̅ρ̅ω̅νο̅ν̅ δ̅ε̅ν̅ π̅ι̅μ̅ω̅ι̅τ̅ ἴ̅τε̅ ἴ̅α̅ς̅ς̅τ̅ρο̅ς̅ ἡ̅φ̅η̅τ̅ ἴ̅νο̅ν̅δα̅βο̅ι̅ ἐ̅ς̅χ̅ω̅ν̅τ̅ ἐ̅ς̅ζ̅ο̅κε̅ρ̅ : Ὁ̅το̅ς̅ ἀ̅νο̅κ̅ τ̅η̅α̅ζ̅ω̅λε̅μ̅ ὁ̅το̅ς̅ τ̅η̅α̅ϋ̅ε̅ν̅η̅ι̅ ὁ̅το̅ς̅ τ̅η̅α̅ω̅λι̅

οτος ηνευρωπι ηνε φηεθναω† οτος †ηναυνηι οτος ητατασθε υπαιμα †ατοττακο
 : οτος σθνακω† ησα παρο †εν νορσοχελ : σθαι †αροι ερω υμοσ. †ε μαρενηεναη
 οτος ητηντασθον †α †οσ πενηο† †ε ηθοϋ αϋωλεμ οτος †ηναταλδο : †ηναϋαρι
 οτος †ηναερφαδρι οη : †ηνατορϋον μενενα †εσοο† †ηνα† : †εν †ιεσοο† υμαϋ †ουη
 †ηνατωοηη : οτος †ηναωνδ †πεϋμοθ : Οτος †ηναεμ οτος †ηναδοϋι †ιπσοτην
 †οσ : υφρη† ηηαηατοοη† εϋεβτω† εηεϋεϋ : οτος εϋει ηαν υφρη† ηορμωηη †ωο†
 ηϋορη ηεμ οηδαε ηοηκαϋι :

Οτωο† η†ηριασ †θοραβ πενηο† †α †εηε ηεμ †α †εηε ητε ηιεηε †ηρο†: αμην.

Hosea 5:13-6:3

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A reading from Hosea the Prophet may his blessings be with us Amen.

“When Ephraim saw his sickness, And
 Judah saw his wound, Then Ephraim went
 to Assyria And sent to King Jareb; Yet he
 cannot cure you, Nor heal you of your

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First Hour of Wednesday

wound. For I will be like a lion to Ephraim,
And like a young lion to the house of
Judah. I, even I, will tear them and go
away; I will take them away, and no one
shall rescue. I will return again to My
place Till they acknowledge their offense.
Then they will seek My face; In their
affliction they will earnestly seek Me.”
Come, and let us return to the Lord; For
He has torn, but He will heal us; He has
stricken, but He will bind us up. After two
days He will revive us; On the third day
He will raise us up, That we may live in
His sight. Let us know, Let us pursue the
knowledge of the Lord. His going forth is
established as the morning; He will come
to us like the rain, Like the latter and
former rain to the earth.

**Glory be to the Holy Trinity our God unto
the age of all ages, Amen.**

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Ἰησοῦ ἵτε Σιραχ Κεφ ᾠ : ψα Κεφ τ̄ : κτ̄

Ἐβόλθεν Ἰησοῦ ἵτε σιραχ π̄π̄ροφ̄η̄της: ἔρεπερ̄μοῦ ἔθοῦταβ̄ ψ̄ωπῑ νεμ̄αν̄ ἄμ̄ην̄ ερ̄χω
ἄμ̄ος.

Ἰαρχ̄η ἵτ̄σοφ̄ῑα πε̄ ερ̄ζοτ̄ ἄπ̄ο̄ς ο̄νο̄ς ἄνω̄ντ̄ νεμ̄ ἄπ̄ῑςτο̄ς δ̄εν̄ το̄τε. ἄρ̄βεβ̄ι
ἵτ̄μετ̄ρεῦ̄νη̄ντ̄ ἄπ̄σω̄νη̄ νεμ̄ τ̄μετ̄σαβε̄ ἄρ̄β̄ῑσῑ ἄπ̄ιω̄ν̄ ἄπε̄ταμ̄ᾱζ̄τ̄ ἄμ̄ος ἠ̄ν̄ψ̄χομ̄
ἵνο̄ρερ̄χω̄ντ̄ ε̄τω̄αιο̄ π̄ρικ̄ῑ ζαρ̄ περ̄χω̄ντ̄ πε̄ περ̄ζε̄.π̄ζαρ̄ε̄ῡνη̄τ̄ ψ̄αϕ̄ᾱν̄ῑχη̄ ψ̄απ̄ιο̄νο̄ῑψ̄
ψ̄αϕ̄ζω̄π̄ ἵνεϕ̄σᾱχῑ ψ̄απ̄ιο̄νο̄ῑψ̄ ψ̄αρε̄ νεσπο̄το̄ν̄ ἵζᾱζ̄ σᾱχῑ ε̄τεϕ̄μ̄ντ̄σαβε̄. Ο̄νο̄ς
ἵζᾱν̄παρ̄αβο̄λη̄ ἵς̄β̄ω̄ δ̄εν̄ ἵᾱζω̄ρ̄ ἵτ̄σοφ̄ῑα τ̄βο̄τε̄ μ̄π̄ῑρεϕ̄ερ̄νοβ̄ῑ τε̄ τ̄με̄θε̄ρεϕ̄ω̄με̄νο̄τ̄
ἄκ̄ω̄αν̄ε̄πῑθ̄ω̄μῑ ε̄τ̄σοφ̄ῑα ἄρε̄ζ̄ ἔνε̄ντο̄λη̄ ο̄νο̄ς Ἰ̄ο̄ς̄ πε̄τᾱας̄ νᾱκ̄ πε̄. Ἰ̄πε̄ρᾱτω̄τεμ̄ ἵσᾱ
θο̄τε̄ ἄπ̄ο̄ς ο̄νο̄ς ἠ̄περ̄τ̄ ἠ̄πε̄κο̄νο̄ῑ ε̄ροϕ̄ δ̄εν̄ ο̄μ̄ετ̄ζ̄νη̄τ̄β̄ τ̄ζ̄ο̄η̄κ̄ ἔρο̄κ̄ δ̄εν̄ νεκ̄ς̄πο̄το̄ν̄
ἠ̄περ̄β̄ᾱς̄τ̄κ̄ ζε̄ ἵνεκ̄ζε̄ νεκ̄ῑν̄ῑ ἵνο̄τ̄ω̄ψ̄ ε̄xen̄ τεκ̄ψ̄ῡχη̄ ἵτε Ἰ̄ο̄ς̄ β̄ω̄λ̄π̄ ἔβ̄ολ̄
ἵνεκ̄πε̄θη̄π̄. Πᾱψ̄η̄ρῑ ε̄ῡζε̄ εκ̄νᾱτ̄ ἠ̄πε̄κο̄νο̄ῑ ε̄ερ̄β̄ω̄κ̄ ἄπ̄ο̄ς̄ σε̄β̄τε̄ τεκ̄ψ̄ῡχη̄ ε̄ν̄π̄ῑρᾱς̄μο̄ς.
ζε̄ ψ̄ᾱν̄δοκ̄ῑμᾱζ̄ῑν̄ ζαρ̄ ἠ̄π̄ῑνο̄ν̄β̄ ζ̄ῑτε̄ν̄ π̄κ̄ω̄ζ̄τ̄ ἵς̄ω̄π̄ῑ ζ̄ω̄ν̄ ἵρ̄ω̄μῑ δ̄εν̄ ο̄ν̄ζ̄ρω̄ ἵθε̄β̄ῑο̄.
Με̄τερ̄ζο̄τ̄ δ̄η̄τ̄ψ̄ ἄπ̄ο̄ς̄ ζ̄ο̄ν̄ψ̄τ̄ ἔβ̄ολ̄δ̄η̄τ̄ψ̄ ἠ̄περ̄φ̄ῑαῑ ἠ̄περ̄ικ̄ῑ ζε̄ ἵνε̄τε̄νη̄ζε̄ ζ̄ο̄ν̄ψ̄τ̄
ἵνε̄ς̄ε̄νε̄ᾱ ἵᾱρ̄χ̄ε̄ον̄ ἵτε̄τε̄νη̄ᾱν̄ ε̄ρω̄ν̄ ζε̄ ν̄ῑμ̄ πε̄ ε̄ταϕ̄ νᾱζ̄τ̄ ε̄π̄ο̄ς̄ ἄρ̄β̄ῑκ̄ῡπ̄ῑ. Iē ν̄ῑμ̄ πε̄

First Hour of Wednesday

εταφω θει νεφεντολη αρχαφ ηρωφ ιε νιμ πε εταφω ερηι ονβηφ αφωβω ερωφ
ενεε. Οτοι νονητ ηρωβ νιβει νεμ ρανχιε ενχη οτοε οτρεφερνοβι εμωφι θει ρη
ηενφ οτοι ηνεταγκατοτοφ εβολθει θηπομωνη οτοε τετενναροφ ερωφηη Ποε βι
μπετενωφινι. Ηετερωφ ρητη μΠοε μετρατωτεμ ενεραχι οτοε νεθωηι μωοφ
φωφειηνεφνομοε. παφρηι φεπ πεκιωτ ερωκ θει τεφμετ θελλο παφρηι οφνεε
νεκβηοη εβολ θει οφμετρεφραφφ αφρεε ερωκ ενεφμεη ραρ ενεφμεη ηρητοφ πλανα
μωωοφ. πεθμε ηοκινδινοε φναθε ηρητη ορητ εφναφωφηη ναφεπ θιχι θενεφθδε.
οτοε πιρεφερνοβι ναοφερνοβι εχεν νοβι μωοκρεε μφδφρεηηη μντοφταλδο ηρητ
μφραβε φωφμεη εφπαρβολη φωρε οφμοοφωφμε οφκωφτ εφμοε φωρε τμνηηηα ρωε
φρηνοβι νιβει εβολ.

Οτωοφ ηφφριαε εθωταβ πεννοφφ φω ενεε νεμ φω ενεε ητε νιενεε τηροε: αμην.

Sirach 3:12,17,26-30, Sirach 2:1-15

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**A reading from Joshua the son of Sirach may
his blessings be with us Amen.**

The fear of the Lord is the crown of wisdom, making peace and perfect health to flourish. He saw her and apportioned her; he rained down knowledge and discerning comprehension, and he exalted the glory of those who held her fast.

Unrighteous anger cannot be justified, for a man's anger tips the scale to his ruin. A patient man will endure until the right moment, and then joy will burst forth for him. He will hide his words until the right moment, and the lips of many will tell of his good sense. In the treasuries of wisdom are wise sayings, but godliness is an abomination to a sinner. If you desire

First Hour of Wednesday

wisdom, keep the commandments, and the Lord will supply it for you. For the fear of the Lord is wisdom and instruction, and he delights in fidelity and meekness. Do not disobey the fear of the Lord; do not approach him with a divided mind. Be not a hypocrite in men's sight, and keep watch over your lips. Do not exalt yourself lest you fall, and thus bring dishonor upon yourself. The Lord will reveal your secrets and cast you down in the midst of the congregation, because you did not come in the fear of the Lord, and your heart was full of deceit.

My son, if you come forward to serve the Lord, prepare yourself for temptation. Set your heart right and be steadfast, and do not be hasty in time of calamity. Cleave to him and do not depart, that you may be honored at the end of your life. Accept

whatever is brought upon you, and in changes that humble you be patient. For gold is tested in the fire, and acceptable men in the furnace of humiliation. Trust in him, and he will help you; make your ways straight, and hope in him. You who fear the Lord, wait for his mercy; and turn not aside, lest you fall. You who fear the Lord, trust in him, and your reward will not fail; you who fear the Lord, hope for good things, for everlasting joy and mercy. Consider the ancient generations and see: who ever trusted in the Lord and was put to shame? Or who ever persevered in the fear of the Lord and was forsaken? Or who ever called upon him and was overlooked? For the Lord is compassionate and merciful; he forgives sins and saves in time of affliction. Woe to timid hearts and to slack hands, and to the sinner who walks

First Hour of Wednesday

along two ways!

Woe to you who have lost your endurance! What will you do when the Lord punishes you? Those who fear the Lord will not disobey his words, and those who love him will keep his ways.

O son, help your father in his old age, and do not grieve him as long as he lives; My son, perform your tasks in meekness; then you will be loved by those whom God accepts

A stubborn mind will be afflicted at the end, and whoever loves danger will perish by it.

The affliction of the proud has no healing, for a plant of wickedness has taken root in him. The mind of the intelligent man will ponder a parable, and an attentive ear is the wise man's desire. Water extinguishes

a blazing fire: so almsgiving atones for sin.

Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ΗΤΕ ΠΕΝΙΩΤ ΕΘΥ ΑΒΒΑ ΨΕΝΟΥΤ ΠΑΡΧΗ ΜΑΝΔΡΙΤΗΣ: ΕΡΕ ΠΕΡΕΜΟΥΤ ΕΘΟΥΑΒ
ΨΩΠΙ ΝΕΜΑΝ ΔΜΗΝ.

†ΧΩ ΜΠΑΚΑΧΙ ΟΥΟΣ ΗΤΝΑΧΑΥ ΔΗΝ : ΕΤΕ ΦΑΙ ΠΕ : ΧΕ ΜΠΕΡΜΕΥΙ ΧΕ ΜΕΝΕΝΣΑ ΘΡΟΥΦΩΡΧ
ΕΒΟΛ ΜΠΙΤΟΣ ΕΠΙΣΟΥΟ ΟΥΟΝ ΟΥΩΤΟΝ ΝΑΤΑΖΕ ΝΙΡΕΦΕΡΝΟΒΙ : †ΧΩ ΜΜΟΣ ΝΩΤΕΝ ΚΑΤΑ

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†μετμερε νηισραφι : γε ιτε ασσελος ιτε αρχηασσελος σεναχω ηρωοτ τηροτ :
Ονοθ οη νικε εοτ σεναχαρωοτ τηροτ : ητεϋωπι ηξε πιζαπ ητε Φ† : οτσαχι εϋωκ
εβολ ονοθ εϋωτ δει πιεζοοτ ετεϋναφωρϋ εβολ ηξε νικαυπετρωοτ δει ομη†
νηιομηι : μηναϋ ετογναζιοι ηηιρεϋερνοβι εδρηι ε†ερω ηχωρω εμοθ : Ιε αρε Φ† οι
μηρη† ηηιρωι : ητεϋχω ναϋ νοτρυβωλοθ ιε οτρυγκαθεδροθ εορεϋϋενϋ : Δρε
Φ† ζαρ ηαερπωβϋ νοτ ζινα ητε οται εροτω υμοϋ : Ιε ητεϋ ϋενϋ νοτσαχι εβηλ εφαι
υμαγατϋ : εχοθ ετσοπ ζιρω νοτωτ : γε ω φηε†ζαπ υμηι : ζανυεομηι νε νεκζαπ :
φηε†μηπιοται πιοται κατα νεϋεβηοη : εανον αν πε ε† μημενι νακ εηαι : ηθοκ πε
εταμετωενζητ νιεν ωπι εβολζιτοτκ :

Παρενερ σφρακιζιν η†κατηχησις ητε πενωτ εοτ αββα Ψενοτ† παρχη μαηδριτης :
φηεταϋεροτωιηι μηπεννοτς νεμ νιβαλ ητε νενζητ δει φραν μηφιωτ νεμ Πϋηρι νεμ
πιπνα εοτ οτνοτ† νοτωτ αμηη.

Homily

A homily of our Holy Father Abba Shenouda
the Archimandrite may his blessings be with
us. Amen.

I tell you this and confirm it. Do not imagine that after cutting the wheat from the chaff that the sinners will have relief. I say to you that according to the testimony of the Books. As for the angels and archangels they will remain silent. So also will the saints be. And the judgment for God will be decisive and final in the day where they pick out the evil doers from among the righteous; the time when the sinners are thrown in to the hearth of burning fire. Does God need a counselor or a companion to advise him like us? What can God forget that someone else may remember? Or can ask God about anything else other than these words. That it may be said in one voice: "Your rules are just O Lord who rewards everyone according to his deeds." It is not us who

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would remind God of these things. It is rather He, the Father of all mercies, who remembers.

We conclude the homily of our Holy Father Abba Shenouda the Archimandrite, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλλωσ̄ν - ἄνευ ψαλλ̄ ἄβ:ι

Ὁσ̄πως ἴτεκμαῑ δ̄εν νεκσ̄αχι : οσ̄ος ἴτεκ̄ ὄρο εκ̄ναἰσαπ. Π̄σ̄ς̄ νᾱχερ̄ νῑσοβ̄νι ἴτε
νῑεθ̄νος̄ ἔβ̄ολ̄ : οσ̄ος̄ ἑ̄νᾱψ̄ω̄ῡ ἴν̄νῑω̄κ̄ω̄εκ̄ ἴτε̄ γ̄αν̄λᾱος̄ ἄλ̄.

Psalm 51:4 and 33:10

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A Psalm of David the Prophet.

That You may be found just when You speak, and blameless when You judge. The Lord brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ια : μ υβλ

ΘΑΝΟΤΟΝ ΔΕ ΕΒΟΛ ΝΩΗΤΟΥ ΑΥΓΕΝΩΟΥ ΘΑ ΝΙΦΑΡΙΕΟΣ ΑΥΤΑΜΩΟΥ ΕΦΗΕΤΑΥΑΙΤΟΥ ΝΧΕ ΙΗΣ
: ΑΥΘΟΥΤ ΟΥΗ ΝΧΕ ΝΙΑΡΧΗΕΥΕΥΣ ΝΕΜ ΝΙΦΑΡΙΕΟΣ ΝΟΥΘΟΥΤΣ : ΟΥΟΘ ΝΑΥΧΩ ΰΜΟΟ ΧΕ
ΟΥ ΠΕΤΗΝΑΙΙΥ ΝΑΥΕ ΝΙΜΗΝΙ ΝΤΕ ΠΑΙΡΩΜ ΙΡΙ ΰΜΩΟΥ : ΟΥΟΘ ΕΥΩΠ ΑΝΥΑΝΧΑΥ
ΰΠΑΙΡΗΤ ΣΕΝΑΝΑΖΤ ΕΡΟΥ ΤΗΡΟΥ : ΟΥΟΘ ΣΕΝΑΙ ΝΧΕ ΝΙΡΩΜΕΟΟ ΣΕΝΑΩΛΙ ΰΠΕΝΤΟΠΟΟ ΝΕΜ
ΠΕΝΰΛΟΛ. ΔΥΕΡΟΥΰ ΔΕ ΝΧΕ ΟΥΑΙ ΕΒΟΛ ΝΩΗΤΟΥ ΕΠΕΥΡΑΝ ΠΕ ΚΑΙ ΑΦΑ ΥΟΙ ΝΙΑΡΧΗΕΥΕΥΣ
ΝΤΕ ΤΡΟΥΠΙ ΕΤΕΰΜΑΥ : ΠΕΧΑΥ ΝΩΟΥ ΧΕ ΝΘΩΤΕΝ ΤΕΤΕΝΩΟΥΗΝ ΝΖΛΙ ΑΝ. ΟΥΟΘ

First Hour of Wednesday

ΤΕΤΕΝ ΜΟΚ ΜΕΚ ΜΩ ΤΕΝ ΔΗ ΧΕ ΕΡΝΟΥΡΙ ΝΩΤΕΝ ΖΙΝΑ ΝΤΕ ΟΥΡΩΜΙ ΝΟΨΩΤ ΜΟΥ ΕΞΡΗΙ ΕΧΕΝ ΠΙΛΑΟΣ ΟΥΟΣ ΝΤΕΨΤΕΜ ΠΙΘΝΟΣ ΤΗΡΗ ΤΑΚΟ : Μεταϋ χε φαί αν έβολ ζιτοτη ύμαγατη αλλά χε ναχοί ν αρχήρετεc ντε φρουπι έτεύματ αφερπροφητετην χε ζωτ ντε Ιηc μουc εξρηι έχεν πύλωλ. ΟΥΟΣ ΕΧΕΝ ΠΥΛΩΛ ύμαγατη αν : αλλά ζινα νικεωηρι ντε Φτ ετχηρ έβολ φλοτδεα αφυεναϋ έβολ ύματ έοτχωρ ντεφθωτοτ ενυετοται : Ιηc χεν πιεζοοτ έτεύματ ανσοβνι ζινα νσεθοθεϋ : Ιηc δε ναϋμοϋι αν χε πε νότωνεc έβολθεν φλοτδεα αφυεναϋ έβολ ύματ έοτχωρα δατεν πιϋαϋε έοτβακι ενυοττ έροc χε εφρευ ουοc αφυωπι ύματ νευ νεϋμαθητηc. Παϋθεντ δε πε νχε πιπαcχα ντε νιλοτδαι : ουοc αν νχε ουυηϋ εξρηι ειληυ έβολθεν φχωρα δαχεν πιπαcχα ζινα ντοττοτβωοτ : Πατκωτ οτην πε νσα Ιηc νχε νιλοτδαι ενχωμοοc ννοτερηοτ ενοζι έρατοτ δεν πιερφει : χε οηπε έτετενυετι έροϋ χε ϋναι αν εξρηι έπαϋαι : Μεαττ εντολη δε πε νχε νιαρχήρετεc νευ νιφαρισεοc ζινα άρεϋαν οται έμι χε αφων ντεϋταμωοτ έροϋ ζινα νσεταζοϋ :

Οτωϋτ άπιεταcτελιον εστ.

John 11:46-57

A reading from the Holy Gospel according to Saint John.

But some of them went away to the Pharisees and told them the things Jesus did. Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation." And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not

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First Hour of Wednesday

that the whole nation should perish." Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad. Then, from that day on, they plotted to put Him to death. Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples. And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. Then they sought Jesus, and spoke among themselves as they stood in the temple, "What do you think--

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that He will not come to the feast?" Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report it, that they might seize Him.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the First Hour of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

The Pharisees gathered together and said one unto one another, "What can we do? This man is performing many miracles and supernatural acts. If we leave him alone, all the people will believe in him and then the Romans will replace us." One of them who is Caiaphas, the chief priest of the Jews said, "It is necessary for you that one man should die for the people and that the whole nation should not perish." And from then on they conspired to kill Jesus. Jesus went to a place in the wilderness and stayed there with his disciples. And it was about the time of the feast of the Jews who sought to kill Him.

Truly it was a fulfillment of Isaiah's prophesy, "Wail on a nation full of evil, a brood of evildoers; children who are corrupt. For the ox knows its owner and the donkey its master, but Israel does not know that I am his creator. Therefore, they shall be with their descendants in Hell .

Third Hour of Wednesday

Πιδοροδος ἄτε Ὡτῆς Κεφ ις : ιζ ψβλ

Ἐβολθεν Πιδοροδος ἄτε Ὡτῆς πῖπροφητης: ἐρεπερῖμοῦ ἔθοῦαβ ὡπι νεμαν ἄμην
εφω μμοσ.

θεν πῖχινῶρε φαραῶ χω ἄπιλαος ἔβολ ἄπερβιωιτ θαχωῦ ἄτε Φ† ἔφωιτ
ἄΦηλιτῖν: χε ναρθεντ πε: ἔαρχος ταρ ἄτε Πστ: χε μηποτε ἄτεροτωμῆθη ἄτε
πιλαος αφωανναῦ εῶνπολεμος ἄτεροκοτῖ ἔρρη εχνημ: ἄΦ† τασθο μηλαος ἔφωιτ
ετχαχω ἔρρη ἔφιομ ἄωαρι: θεν πῖχωῦ δε μμαθ τιοῦ ἄνεωηρι ἄπῖλ ι ἔρρη
ἔβολθεν χημ. Δαῶλι δε ἄτε Ὡτῆς ἄνικας ἄτε Ιωχηφ νεμαφ: θεν οῦα ναψ ταρ
ἄιωχηφ ταρκο ἄνεωηρι ἄπῖλ εφωμμοσ: χε θεν οῦαεμ πῖωινη ἄναεμπετεπῖωινη
ἄτε Πστ ἐρετενῶλι ἄνακας νεμωτει: Δῖτωοῦνοῦ δε ἄτε νεωηρι ἄπῖλ ἔβολθεν
Coχωθ αῖωωι ἔρρη θεν ὀθου θατεν πῖαφε. Φ† δε ναρμωι θαχωῦ θεν πῖεσοῦ
θεν οῦτῖλλοσ νῶηπι ἔταμωῦ ἔφωιτ: ἄπῖχωρθ δε θεν οῦτῖλλοσ ἄχωμ:

Ἰπερμωτικ ἵχε πικτῦλλοσ ἵβῆπι δῆν πιεζοοῦ οῦοσ πικτῦλλοσ ἵχρωμ Ἰπιέχωρσ
Ἰπεῦθο ἔβολ Ἰπιλαοσ τηρῃ :

Οῦωοῦ ἵτῦτριασ ἔθοταβ πεννοῦτῦ ψα ἔνεσ νεμ ψα ἔνεσ ἵτε νίενεσ τηροῦ: Ἰμῆν.

Exodus 13:17-22

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A reading from the book of Exodus of Moses the Prophet may his blessings be with us Amen.

Then it came to pass, when Pharaoh had let the people go, that God did not lead them by way of the land of the Philistines, although that was near; for God said, "Lest perhaps the people change their minds when they see war, and return to Egypt." So God led the people around by way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt. And Moses took

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Third Hour of Wednesday

the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you." So they took their journey from Succoth and camped in Etham at the edge of the wilderness. And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Ἰησοῦ ἵτε Σιραχ Κεφ κβ : ζ - ιη

Ἐβόλεν Ἰησοῦ ἵτε Σιραχ πῖροφητις: ἐρεπερῆμοσ ἐθοταβ ωπι νεμαν ἀμην εφρω
ἡμοσ.

Φηετ Ϛεω ζαρῆνοχοζῆοι ἄφρηϚ ἄφηεττεμ φελχ ἔφελχ : νεμ ἄφρηϚ μφεττοгнос
φηετεγκот δεη ογζῆνιμ εφζορω : φηετсахи νεμ οχοζ ῆοι ἄφρηϚ ἄφηετсахи νεμ
ογαι εφζῆνιμ : ογοζ τῆδε γαφχοс ζε ογ πετγοп : Ριμ ἔχεν ογρεμωογт ζε αφχω
ἠωφ ἠπιογωιμ : ογοζ ριμ ἔχεν οχοζ ζε αφχω ἠωφ ἠϚμεтсаβε. Πανε ογριμ ἔχεν
ογρεφωογт ζε αφῆτοη ἄμωφ : πωηδ δε ἄπιοζ ῆζωογ ἔζοτεπεφμωт : γαγφ ἠέζοογ
πε πζηβι ἠογρεφ μωογт : φαπιοζ δε νεμ πιάсевнс πε πεφῆζι τηρφ ἄπερ εράγαι
ἠсахи νεμ οχοζ : ογοζ ἄπεργε εράτφ ἠογατηηт : ἀρεζ ἔοκ ἔβολζαροφ ζοπωс
ἠнеκδici ογοζ ἠнек θωλεб : αφγанаζφ ἔβολζенк сабол ἄμωφ таρεκхиμ ἠογεμтоη
ογοζ ἠнек еруказ ἠζηт δеη тефῆноμiа. Ογπετζορω πiтатз : ογοζ ογπε πεφραν ζωφ
ἔβηλ ἔπιοζ : сμοтєи ἠγαι δαογγω νεμ ογζμωт : νεμ ογтаχ ἄβєηπи ἔζοτε ογρωи
ἠаτзηт : ἄφρηϚ ἠογλαχλεχ ἠγφ εφμηρ δеη ογκωт ἠнекхиμ δеη ογμωиμєи : φαι πε
ἄφρηт ἠογζηт εφтаχρηογт ἔχεν ογсобни : νεμ ογζηт ефтаχρηογт ἔχεν ογμєи
ἠкаϚ ἠнеφερζοϚ γαἔνεζ : ἄφρηϚ ἄπсai ἠογχοи εсбєз : ἄφρηϚ ἠζаи каγ ζιχєи ογμa
εφса πῆωи ἠἠογζєри ηαζρεη θηογ ηιβєи : φαι πε ἄφρηϚ ἠογζηт ἠχωб : νεμ ογμєи
ἠсоз : ἠнеφєри ηαζρεη ζοϚ ηιβєи :

Ογωογ ἠϚτῆριас ἔθογαδ πεηηογϚ γα ἔνεζ νεμ γα ἔνεζ ἠτε ηιἔνεζ τηρογ : ἀμηη.

Sirach 22:7-18

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A reading from Joshua the son of Sirach the Prophet may his blessings be with us Amen.

Whoever teaches a fool is like one who glues potsherds together, or who rouses a sleeper from deep slumber. Whoever tells a story to a fool tells it to a drowsy man; and at the end he will say, "What is it?" Weep for the dead, for he has left the light behind; and weep for the fool, for he has left intelligence behind. Weep less bitterly for the dead, for he is at rest; but the life of the fool is worse than death. Mourning for the dead lasts seven days, but for the foolish or the ungodly it lasts all the days of their lives. Do not talk much with a senseless person or visit an unintelligent person. Stay clear of him, or you may have

trouble, and be spattered when he shakes himself off. Avoid him and you will find rest, and you will never be wearied by his lack of sense. What is heavier than lead? And what is its name except "Fool"? Sand, salt, and a piece of iron are easier to bear than a stupid person. A wooden beam firmly bonded into a building is not loosened by an earthquake; so the mind firmly resolved after due reflection will not be afraid in a crisis. A mind settled on an intelligent thought is like stucco decoration that makes a wall smooth. Fences set on a high place will not stand firm against the wind; so a timid mind with a fool's resolve will not stand firm against any fear.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ιωβ πιθ̄μη Κεφ̄ κζ̄ : ι - κ̄ νεῡ Κεφ̄ κη̄ : α - β̄

Ἐβόλθεν Ἰωβ πιθ̄μη: ἐρεπεψ̄μοῦ ἔθοταβ̄ ὡπῑ νεμαν̄ ἄμην̄ εφ̄ω ἄμοσ̄.

Ἐὡπῑ Δε ἀψ̄ανσεῖς ἄτ̄ εδοῖν̄ ἠθε̄ ἠνοκαῶ οτοῶ, νεψ̄εβ̄τε νοῖβ̄ ἠθε̄ οτοῖμ̄ ναῑ
τηροῦ ἠδικεος̄ νετ̄ναβ̄ιτοῦ οτοῶ ἠρεῦῶμε̄ εθ̄να ερος̄ ἐνεψ̄χρημᾱ ερε̄ πεψ̄η̄ Δε̄ ἠᾱ ερ̄θε̄
ἠνοῦλοῦ οτοῶ ἠθε̄ ἠνοῦαλοῦς̄ : ἀπ̄ρεῦῶμο̄ ἠκοτ̄κ̄ νεψ̄εῖ ἄμ̄εψ̄αναμμοκ̄εσ̄ τωμ̄τ̄
ἐροῦ ἠθε̄ οτυμοῦ. Δῑτ̄κοσεμ̄ Δε̄ εψ̄ιτ̄ ἠτεῦψ̄η̄ πμᾱ ταρ̄ ἠπιζ̄ατ̄ ὡπῑ ἔψ̄αῖ ἠαμμοῦ
ἠδ̄ητ̄ οτοῶ πμᾱ ἠπινοῖβ̄ εψ̄ατοτοτ̄εψ̄ ἠμαῖ :

Ὁῶοῦ ἠψ̄τ̄ριας̄ ἔθοταβ̄ πεννοῦψ̄ ψ̄ᾱ ἐνεῶ νεῡ ψ̄ᾱ ἐνεῶ ἠτε̄ νε̄νεῶ τηροῦ: ἄμην̄.

Job 27:16-20

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A reading from the book of Job may his blessings be with us Amen.

Though he heaps up silver like dust, And piles up clothing like day-- He may pile it up, but the just will wear it, And the innocent will divide the silver. He builds

his house like a moth, Like a booth which
 a watchman makes. The rich man will lie
 down, But not be gathered up; He opens
 his eyes, And he is no more. Terrors
 overtake him like a flood; A tempest steals
 him away in the night.
**Glory be to the Holy Trinity our God unto
 the age of all ages, Amen.**

Ἡπαρομια ἔτε Σολομων Κεφ Δ : κΔ ψβΔ νεμ ε : α - Δ

**Ἐβολθεν ἡπαρομια ἔτε Σολομων πῖπροφητης: ἐρεπερς̄μοτ̄ ἔθοταβ̄ ψ̄ωπι νεμαν̄ λ̄μην
 ερ̄χω ἰμοσ.**

Παωρηι ἀρεε ἡναεντολῆ ἡνεκερποτ̄ ωβ̄ω ογοε ἰπεροβ̄ω κεπσαχι νταταπρο
 ἰπερχαϋ ἡσ̄ωκ ταρεϋωοπκ ἔροϋ μενριτϋ ἡτεϋἀρεε εροκ μαχφοϋ εθρεϋβ̄ακ
 ματαιοϋϋε εϋ ἔωοπκ ϋνα † ταρ̄ ἡνοϋχ̄λομ̄ ἡζ̄μοτ̄ ἔχεν ἡτεκ̄αφε νεϋερ̄ναϋ † ἔροκ δ̄εν
 οϋχ̄λομ̄ ἡτροϋφ̄η. Σωτεῡ παωρηκ̄ωπεροκ ἡνασαχ̄εχεχ̄ασερε εαε ἡζ̄ιη ἡων̄δ̄ ψ̄ωπι
 νακ̄ ει†εβ̄ω ταρ̄ νακ̄ ἡηιζ̄ιοϋ ἡ†σοϋᾱ ειταλο̄ Δε ἰμοκ̄ ε̄ραι εχεν̄ ζ̄ειζ̄ιοϋτι

†ΖΩΝ ΕΤΟΤΚ ΕΤΑΙΘΗΧΙΣ ΕΝΑΨΟΤΟΥ. ΜΠΕΡ†ΖΘΗΚ ΕΥΨΙΜΙ ΕΖΩΟΥ ΧΕ ΟΥΒΙΩ
ΠΕΤΤΕΛΤΙΔΙ ΕΒΟΛ ΔΕΝ ΝΕΨΨΟΤΟΥ ΜΕΝΕΝΨΩΣ ΕΚΝΑΧΕΝΤΣ ΕΨΑΨΕ ΕΥΨΙ ΟΥΟΣ ΕΨΤΗΜ
ΕΖΟΥΕ ΟΥΧΗΨΙ ΝΨΟΒ ΠΑΨΗΡΙ ΟΥΕ. ΝΨΑΒΟΛ ΜΜΟΣ.

ΟΨΟΥΨ ΝΨ†ΤΡΙΑΨ ΕΘΟΥΑΒ ΠΕΝΝΟΥ† ΨΑ ΕΝΕΨ ΝΕΜ ΨΑ ΕΝΕΨ ΝΤΕ ΝΙΕΝΕΨ ΤΗΡΟΥ: ΔΜΗΝ.

Proverbs 4:4-27, 5:1-4

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A reading from the Proverbs of Solomon may
his blessings be with us Amen.

“Let your heart retain my words; Keep my
commands, and live. Get wisdom! Get
understanding! Do not forget, nor turn
away from the words of my mouth. Do not
forsake her, and she will preserve you;
Love her, and she will keep you. Wisdom
is the principal thing; Therefore get
wisdom. And in all your getting, get
understanding. Exalt her, and she will

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Third Hour of Wednesday

promote you; She will bring you honor, when you embrace her. She will place on your head an ornament of grace; A crown of glory she will deliver to you." Hear, my son, and receive my sayings, And the years of your life will be many. I have taught you in the way of wisdom; I have led you in right paths. When you walk, your steps will not be hindered, And when you run, you will not stumble. Take firm hold of instruction, do not let go; Keep her, for she is your life.

Do not enter the path of the wicked, And do not walk in the way of evil. Avoid it, do not travel on it; Turn away from it and pass on. For they do not sleep unless they have done evil; And their sleep is taken away unless they make someone fall. For they eat the bread of wickedness, And drink the wine of violence. But the path of

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the just is like the shining sun, That shines
ever brighter unto the perfect day. The
way of the wicked is like darkness; They
do not know what makes them stumble.

My son, give attention to my words;
Incline your ear to my sayings. Do not let
them depart from your eyes; Keep them in
the midst of your heart; For they are life to
those who find them, And health to all
their flesh. Keep your heart with all
diligence, For out of it spring the issues of
life. Put away from you a deceitful mouth,
And put perverse lips far from you. Let
your eyes look straight ahead, And your
eyelids look right before you. Ponder the
path of your feet, And let all your ways be
established. Do not turn to the right or the
left; Remove your foot from evil.

My son, pay attention to my wisdom;
Lend your ear to my understanding, That

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you may preserve discretion, And your lips may keep knowledge. For the lips of an immoral woman drip honey, And her mouth is smoother than oil; But in the end she is bitter as wormwood, Sharp as a two-edged sword.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"... " :

Ψαλμο̅ς υ̅ : νεμ̅ α̅

Πατρι̅νον̅ ε̅δο̅τη̅ πε̅ ε̅να̅υ̅ πα̅τρα̅ξι̅ νο̅υ̅με̅τ̅ ε̅φ̅λη̅νον̅ : ο̅υ̅ο̅ς̅ πε̅ρι̅ζη̅τ̅ α̅φ̅ω̅ου̅τ̅ πα̅τ̅
νο̅υ̅α̅ νο̅υ̅α̅. Ὡ̅σ̅τι̅α̅τ̅ι̅ υ̅φ̅η̅θ̅η̅κα̅τ̅ ε̅χ̅εν̅ ο̅υ̅ζ̅η̅κι̅ νεμ̅ ο̅υ̅ζ̅ω̅β̅ : δε̅ν̅ πι̅ε̅ζ̅ου̅τ̅ ε̅τ̅ζ̅ου̅τ̅
ε̅φ̅ε̅να̅ζ̅ω̅ε̅φ̅ η̅χ̅ε̅ Π̅ο̅ς̅ α̅λ̅.

Psalm 41:6 and 1

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A Psalm of David the Prophet.

And if he comes to see me, he speaks lies;
His heart gathers iniquity to itself; When
he goes out, he tells it.

Blessed is he who considers the poor; The
Lord will deliver him in time of trouble.

Alleluia

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ ΚΕΦ ΚΒ : α - ε̄

Μακάριον δὲ πὲρ ἵκε πῶαι ἵτε νιατρῶων φηέτομορτ̄ ἐρορ χε ππασχα : Οτορ
νακωτ̄ πὲρ ἵκε νιαρχήερετς νεμ νικαδ̄ χε ἀνατακορ ἵαω ἵρητ̄ νατερζοτ̄ ταρ πε
δατ̄η ἰπιλαοσ : Δ ἵσα τανασ δὲ ωε ἐδορτ̄ ἐπ̄ητ̄ ἵλορδασ φηέτομορτ̄ ἐρορ χε
πιικαριωτ̄ησ εορταί πε ἐβολ̄ δει πιωτ̄ σναρ. Οτορ αρωεναρ αρααζι νεμ νιαρχήερετς
νεμ νικατ̄ησοτ̄σ εοβε πιρητ̄ ἐτερματ̄ηιρ ἐτοτορ : Οτορ ἀραωι οτορ ἀρσεμνητς

Third Hour of Wednesday

ΝΕΨΑϸ ΕΨ ΝΑϸ ΝΟΥϸΑΤ ΟΥϸ ΔΕΡΕΖΟΜΟΛΟΣΙΝ ΟΥϸ ΝΑϸΚΩΨ ΠΕ ΝϸΑ ΟΥΕΨΚΕΡΙΑ ΞΙΝΑ
ΝΨΕΨΤΗΨ ΕΨΤΟΥ ΑΨ ΝΕ ΨΨ :

ΟϸΨΤ ΨΠΕΨΑΣΨΕΛΙΟΝ ΕΨ.

Luke 22:1-6 - :

A reading from the Holy Gospel according to
Saint Luke.

Now the Feast of Unleavened Bread drew near, which is called Passover. And the chief priests and the scribes sought how they might kill Him, for they feared the people. Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. So he went his way and conferred with the chief priests and captains, how he might betray Him to them. And they were glad, and agreed to give him money. So he promised and

sought opportunity to betray Him to them in the absence of the multitude.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Third Hour of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

When the feast of the unleavened bread, which is the Passover of the Jews was near, the scribes and the chief priests sought a way to kill Jesus. However, they did not know what to do because they feared the public. But Satan found himself a place in the heart of his companion Judas Iscariot who was counted among the disciples but was Satan as the Lord called

Third Hour of Wednesday

him. He went to the chief priests and the Sadducees to make a deal to deliver Jesus to them. The unclean disciple discussed with those who conspired with him how to deliver to them the Savior of the World. They were glad and paid him silver that he may deliver Him to them in absence of the people.

Sixth Hour of Wednesday

Πιδοζοδος ἴτε Ὡῶςης Κεφ ἰΔ : ἰς ὠβλ νεμ Κεφ ἰε : ἁ

Ἐβολθεν Πιδοζοδος ἴτε Ὡῶςης πῖπροφητης: ἐρεπερςμοῦ ἔθογαβ ὡπι νεμαν ἄμην
εφω ἄμοσ.

Πεξε ὠῶςης δε ναζρεν πιδαος χε χεμνοῖ : ἐρετενοῖ ἐρατει ἠηνοῦ ἐρετενναῦ
ἐπιονχα πιέβολζιτεν Πῶς : φαι ἐτεφνααιϋ νωτεν ἄφοοῦ : ἄφρη ζαρ εταρετενναῦ
ἐνιρεμῆχημ ἄφοοῦ : ἠητενογαζτενἠηνοῦ εναῦ ἔρωοῦ ὡλένεζ ἠοτχοῦ : Πῶς
φηεῖ ἔχεν ἠηνοῦ ἠῶτεν δε χαρωτεν. Πεξε Πῶς δε ἄῶῶςης χε ἄδοκ εκωϋ
ἐῖϋωι ζαροι σαχι νεμ νεϋηρι ἄπῖσλ ἐτεκοτοῦ ἐφαζοῦ : ἠτεκῶλι ἄπεκωβωτ
ἠτεκσοῦτεν τεκχιζ ἔρρη ἔχεν φιομ ἠτεκφαδϋ : ἠτε νεϋηρι ἄπῖσλ ὡε εδοῖν
ἔῶμῖ ἄφιομ κα τα πετϋοῦῶοῦ : Ις ζηππε ἄνοκ ῖναῖ ἐκϋοῦ ἄπῖητ ἄΦαραῶ νεμ
νιρεμῆχημ ἠσῖ εδοῖν σαφαζοῦ ἄμωοῦ : ἠταβῶοῦ ζεν Φαραῶ νεμ πεϋμϋηϋ τηρεϋ
οῖοζ ἠῖρηι ζεν νεϋζαρμα νεμ νεϋζῶωρ. ἠσῖεμι τηροῦ ἠχε νιρεμῆχημ χε ἄνοκ πε

Sixth Hour of Wednesday

Ποτ εἰδ' ὄντ' ἴδεν Φαραὼ νευ νεφζαρια νευ νεφζ' ἄωρ : Διγτωνη δε ἴνε παστρελοσ
ἴντε Ποτ εφμοϋι ριτ'η ἴηπαρευβολη ἴντε νειϋηρι ἠΠισλ αφμοϋι ριφαζοτ ἠμωοτ :
αφρωτεβ δε οη ἴνε πιτ'ηλλοσ ἴδ'ηπι ετδ'αχωοτ : αφγε ἔδοτη οητε ἴηπαρευβολη
ἴντε νιρευἴχημι : νευ οητε ἴηπαρευβολη ἴντεΠισλ αφωι ἔρατη οτοσ αφωπι ἴνε
οηχακι νευ οητ νοφοσ : οτοσ αφινι ἴνε πιεχωρσ οτοσ ἠποημοχτ νευ νοη'ερηοτ
ἠπιεχωρσ τηρη. Διφκοτην τεφχιχ δε ἴνε ἠωἴηησ ἔρ'ηι ἔχεν φιομ : αφινι ἴνε Ποτ
ἠπιεχωρσ τηρη ἠοη'οηησ εφηαϋτ : αφτωνοιε φιομ : ἔαφωδ ἴνε πιμωοτ : Διγγε
ἔδοτη ἴνε νειϋηρι ἠΠισλ ἔθ'ηητ ἠφιομ κατα πετωοἴωοτ : οτοσ πιμωοτ
αφωοπηωοτ ἴκοβτ σαοἴηηα νευ σαχαδ'η ἠμωοτ : Διγδοχι ἴνε νιρευἴχημι σαφαζοτ
ἴννειϋηρι ἠΠισλ οτοσ αηδ'οχι ἴνωοτ ἴνε νιζ'ωρ τηροτ ἴτε Φαραὼ νευ νεφζαρια
νευ νηετταληοητε'ερ'ηι ἔχωοτ ἔθ'ηητ ἠφιομ. Διγωπι δε ἴδεν φ'ηατ ἴηζαηατοοἴ : ἄ
Ποτ χοηϋτ ἔχεν ἴηπαρευβολη ἴντε νιρευἴχημι ἴδεν πιτ'ηλλοσ ἴχ'ρω νευ ἴδ'ηπι :
αφ'ωορτερ ἴηπαρευβολη ἴντε νιρευἴχημι : Οηοσ αφμοηρ ἴηηιατ'ζωη ἴηηοηζαρια
αφἴηηημωοτ ἔδοτη ἴηχοησ : πεχωοτ ἴνε νιρευἴχημι χε ἠαρηφωτ δ'ατ'η ἠΠισλ :
Ποτ ζαρ ἴ ἔρ'ηι ἔχωοτ οηβε νιρευἴχημι : Πεχε Ποτ δε ἠἠωἴηησ : χε κοητην
τεκχιχ ἔβολ'ε'ερ'ηι ἔχεν φιομ : ἴντε πιμωοτ ἴ ἔπερ'ηα ἴητεφζωβσ ἴννειρευἴχημι : ἔρ'ηι

ἔχεν νιζαρια νεμ νηετταλνοῦτ ἔρρη ἔχων. Δεκοῦτεν τεγχι εβολ ἵχε Ὡῦσῆς
ἔρρη ἔχεν φιομ : ἀπιωον ἰ ἔπεμα ἵκωτ ἵνοῦεσοῦ : νιρεῦῆχῆμ δε ἀπυενωῦ
δαρ τε ἵπιωον : Πῶς δε ἀβροβερ ἵνιρεῦῆχῆμ δεν ἔμῆτ ἵφιομ : Δεκοτε ἵχε
πιωον ἀφωβς ἵνιζαρια νεμ νηετταλνοῦτ ἔρρηἔχων : νεμ τχομ τηρς ἵτε
Φαραῶ : ναι ἔταρβοχι ἵκωον ἔρρη φιομ : ἵπεφωχπ ἵχε ογαι εβολ ἵδητοῦ :
Μενυηρι δε ἵΠισλ ναρμωυ ρικεν πετωῶῶον δεν ἔμῆτ ἵφιομ : πιωον δε ἀφωπι
νωῦ ἵκοβτ σαοῖναμ νεμ σαχαβῆ ἵμωον : Πῶς ἀφνορεμ ἵΠισλ δεν πιεσοῦ
ἔτεῦματ εβολδεν τχιχ ἵνιρεῦῆχῆμ : ἀφνατ ἵχε Πισλ ἐνιρεῦῆχῆμ ἐατμοῦ δατεν
πιςφοτοῦ μφιομ : Οτορ ἀφνατ ἔτῆνωτ ἵχε ἔταφαις ἵχε Πῶς ἵνιρεῦῆχῆμ :
ἀφρεσοτ ἵχε πιλαορ δατη ἵΠῶς : οτορ ἀφναρτ ἔ Φτ νεμ πεφβωκ Ὡῦσῆς. Ποτε
ἀφωρ ἵχε Ὡῦσῆς νεμ νενυηρι ἵΠισλ ἔταρβωδῆ ἵΦτ ἔαφχορ ἐθοροχορ χε
μαρενωρς ἔΠῶς χε δεν οῶῶον ταρ ἀφβῶον :

Οῶῶον ἵτῆτριάς ἐθοραβ πεννοῦτ γα ἐνερ νεμ γα ἐνερ ἵτε νιῆνερ τηροῦ : ἀμῆν.

Exodus 14:13-15:1

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A reading from the book of Exodus of Moses |
the Prophet may his blessings be with us |

Sixth Hour of Wednesday

Amen.

And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The Lord will fight for you, and you shall hold your peace." And the Lord said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward. But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea. And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. Then the Egyptians shall know that I am the Lord, when I have gained honor for Myself over

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Pharaoh, his chariots, and his horsemen." And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night. Then Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. And the Egyptians pursued and went after them into the midst of the sea, all

Sixth Hour of Wednesday

Pharaoh's horses, his chariots, and his horsemen. Now it came to pass, in the morning watch, that the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians." Then the Lord said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the Lord overthrew the Egyptians in the midst of the sea. Then the

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waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.

Then Moses and the children of Israel sang this song to the Lord, and spoke, saying: "I will sing to the Lord, For He has triumphed gloriously!

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Ἦσαῖας Κεφ ᾠη : ᾠ - ε̅

Ἐβόλθεν Ἦσαῖας π̅προφ̅η̅της: ἐ̅ρε̅πε̅ρ̅ς̅μο̅υ̅ ἐ̅θο̅υ̅α̅β̅ ὡ̅πι̅ ν̅ε̅μ̅α̅ν̅ ᾠ̅μ̅η̅ν̅ ἐ̅ρ̅χ̅ω̅ ᾠ̅μ̅ο̅ς.
Ὡ̅τ̅ε̅μ̅ ἔ̅ν̅αι̅ π̅η̅ι̅ ἡ̅λ̅α̅κ̅ω̅β̅ ν̅ε̅ν̅τ̅α̅τ̅θ̅α̅ζ̅μ̅ο̅υ̅ θ̅ε̅ν̅ φ̅ρ̅α̅ν̅ ᾠ̅Φ̅† ᾠ̅π̅ι̅ς̅λ̅ ἐ̅τ̅ι̅ρ̅ι̅ ᾠ̅π̅ε̅ρ̅μ̅ε̅ν̅† θ̅ε̅ν̅
ο̅τ̅μ̅ε̅ ἂ̅ν̅ ο̅τ̅ᾶ̅ ε̅θ̅ε̅ν̅ ο̅τ̅ᾶ̅ κ̅ε̅ο̅ς̅τ̅η̅η̅ : Ὁ̅τ̅ο̅ζ̅ ν̅ε̅τ̅κ̅ω̅ ἡ̅θ̅η̅ο̅υ̅ ἔ̅ φ̅ρ̅α̅ν̅ ἡ̅†π̅ο̅λ̅ι̅ς̅ ἐ̅θ̅ο̅υ̅α̅β̅ ο̅τ̅ο̅ζ̅
α̅ρ̅τ̅α̅χ̅ρ̅ο̅ ᾠ̅μ̅ω̅ο̅υ̅ ἔ̅χ̅ε̅ν̅ φ̅ρ̅α̅ν̅ ᾠ̅Φ̅† ᾠ̅π̅ι̅ς̅λ̅. Π̅ῶ̅ς̅ σ̅α̅β̅α̅ω̅θ̅ π̅ε̅ π̅ε̅ρ̅ρ̅α̅ν̅. α̅ἰ̅ζ̅ω̅ ἡ̅ψ̅ο̅ρ̅π̅ θ̅α̅τ̅η̅
ο̅τ̅ο̅ζ̅ ἂ̅ν̅ ἔ̅β̅ο̅λ̅ θ̅ε̅ν̅ ρ̅ω̅ι̅ ο̅τ̅ο̅ζ̅ ἂ̅ι̅σ̅θ̅ο̅ο̅υ̅ ἂ̅α̅α̅τ̅ θ̅ε̅ν̅ ο̅τ̅υ̅ς̅ν̅ι̅ ο̅τ̅ο̅ζ̅ ἂ̅ν̅. †ε̅μ̅ι̅ ἂ̅ν̅ο̅κ̅ χ̅ε̅
ἂ̅κ̅η̅α̅ψ̅τ̅ ο̅τ̅ο̅ζ̅ ο̅τ̅μ̅ο̅υ̅† μ̅π̅ε̅ν̅ι̅π̅ι̅ π̅ε̅ π̅ε̅κ̅μ̅α̅κ̅ς̅. ο̅τ̅ο̅ζ̅ ο̅τ̅ζ̅ο̅μ̅ε̅ν̅† τ̅ε̅ τ̅ε̅κ̅τ̅ε̅ζ̅ν̅ι̅ ἂ̅ι̅τ̅α̅μ̅ο̅κ̅
ἡ̅ψ̅ο̅ρ̅π̅ ᾠ̅π̅α̅τ̅ο̅ν̅† ἔ̅χ̅ω̅κ̅ ἂ̅ι̅σ̅θ̅ο̅ο̅υ̅ ᾠ̅π̅ε̅ρ̅χ̅ο̅ς̅ χ̅ε̅ ἡ̅ δ̅ω̅λ̅ο̅ν̅ ν̅ε̅ν̅τ̅α̅τ̅α̅δ̅† ἡ̅ν̅α̅ι̅ ο̅τ̅ο̅ζ̅ ᾠ̅π̅ε̅ρ̅χ̅ο̅ς̅
χ̅ε̅ ᾠ̅μ̅ο̅υ̅†κ̅ ἡ̅ξ̅ι̅χ̅ ν̅ε̅μ̅ ἡ̅ο̅υ̅τ̅η̅ ν̅ε̅ν̅τ̅α̅τ̅η̅ων̅ ἡ̅ν̅α̅ι̅ ἂ̅τ̅ε̅τ̅ε̅ν̅σ̅ω̅τ̅ε̅μ̅ ἔ̅ρ̅ω̅ο̅υ̅ ο̅τ̅ο̅ζ̅ ἡ̅θ̅ω̅τ̅ε̅ν̅
ᾠ̅π̅ε̅τ̅ε̅ν̅ ἔ̅μ̅ι̅ ἂ̅λ̅λ̅α̅ ἂ̅ι̅τ̅α̅μ̅ο̅κ̅ ᾠ̅β̅ε̅ρ̅ι̅ ἡ̅ν̅ε̅τ̅η̅α̅ψ̅ω̅π̅ι̅ β̅ι̅η̅ τ̅ε̅ν̅ο̅υ̅
Ὁ̅τ̅ω̅ο̅υ̅ ἡ̅†τ̅ρ̅ι̅α̅ς̅ ἐ̅θ̅ο̅υ̅α̅β̅ π̅ε̅ν̅ν̅ο̅υ̅† ψ̅α̅ ἔ̅νε̅ζ̅ ν̅ε̅μ̅ ψ̅α̅ ἔ̅νε̅ζ̅ ἡ̅τ̅ε̅ ἡ̅ι̅ε̅νε̅ζ̅ τ̅η̅ρ̅ο̅υ̅: ᾠ̅μ̅η̅η̅.

Isaiah 48:1-6 - :

A reading from the Isaiah the Prophet may
his blessings be with us Amen.

“Hear this, O house of Jacob, Who are

called by the name of Israel, And have
come forth from the wellsprings of Judah;
Who swear by the name of the Lord, And
make mention of the God of Israel, But not
in truth or in righteousness; For they call
themselves after the holy city, And lean on
the God of Israel; The Lord of hosts is His
name: "I have declared the former things
from the beginning; They went forth from
My mouth, and I caused them to hear it.
Suddenly I did them, and they came to
pass. Because I knew that you were
obstinate, And your neck was an iron
sinew, And your brow bronze, Even from
the beginning I have declared it to you;
Before it came to pass I proclaimed it to
you, Lest you should say, 'My idol has
done them, And my carved image and my
molded image Have commanded them.'
"You have heard; See all this. And will

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you not declare it? I have made you hear new things from this time, Even hidden things, and you did not know them.
Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἰησοῦ Ἰτε Σιραχ Κεφ κζ : ζ - ιθ

Ἐβόλθεν Ἰησοῦ Ἰτε Σιραχ πῖπροφῆτης: ἐρεπερῆμοσ ἐθοταβ ὡπι νεμαν ἀμην ερξω
ἄμοσ.

Ὡτεμ παῶρη ἐοῦβω ητερωι : οτοσ φηετὰρεσ ἐροσ ἵνεεῦτακο : οτοσ εἰεχεμσ δεν
νερεσφοτοσ : πιρεερνεοβι δε νεμ πιρεερασοῖ νεμ πιβᾶσιγητ ναερσκανδαλιζιν
ἵδητοσ : Ὑπερτσαβε ρωκ ἔωρκ : οτοσ ὑπερτσαβοκ ἔταστέ φραν ὑφνεθοταβ ὑφρητ
ζαρ ἵοῦβωκ εἰϋενεῖ ἵοῦμῃ ἵσοπ : ἵνεερεβόλ ἔαῃ : φαι πε ὑφρητ ὑφνετωρκ
ετταοτο ὑπιραν ἵοῦμῃ ἵσοπ : ἔτε ἵνεεῦτοῦτοβο αν ἐνοβι. Οἱρωμ ἵρεεαῃαι ἵωρκ :
ἵναμοσ ἵνανομια : οτοσ ἵνεοσμαστιβτοσ χα περῆι : αεῃανορωμ ἵζθηεῖ περῆοβι
ἵγητ ὡαρχω ναεῖ ἐβόλ : οτοσ αεῃανοβῃεῖ ἀπερῆοβι ἐρσναῖ : οτοσ ἐῃωπ αεῃανωρκ
ἐφληοῖ ἵνεεθῆμιο : περῆι ζαρ ναμοσ ἵτβευκο. Οἱσαχι ερξολε μφοσ : ἵνοῖτσεῖ
δεν ἵκλῆρονομια ἵλακωβ : ναι ζαρ τηροῖ ναῖει ἵνῆρεμῆνοῖτ : οτοσ ἵνοῖτσεμοσ δεν

νινοβι : Ὑπερταβε ρωκ ε̅ςβω ε̅ςζωο̅ : χε ο̅ρον σαχι ν̅νοβι ν̅ζητο̅. Ἄρι φ̅μενι
ἄπεκιωτ νεμ τεκμα̅ : ε̅χναθωο̅† ταρ ε̅δο̅τη δ̅εν ἠ̅μη† ν̅θανη̅ω† : μηποτε
ν̅τεκερ̅πωβω ἄπο̅υ̅θο ε̅βο̅λ : ν̅τεκερ̅σοχ ν̅τεκταπ̅ς : ν̅τεκ ε̅ρε̅πι̅ο̅ω̅μιν ε̅νε ἄπο̅υ̅ξ̅φοκ
: ν̅τεκ ε̅ζ̅ο̅ε̅ρ π̅ε̅ζ̅ο̅ο̅† ε̅τα̅υ̅μα̅σκ :

Ο̅ω̅ο̅† ν̅††ρι̅ας ε̅θο̅ταβ̅ πε̅ννο̅†† ψα̅ ε̅νε̅ζ̅ νεμ ψα̅ ε̅νε̅ζ̅ ν̅τε ν̅ι̅ε̅νε̅ζ̅ τη̅ρο̅: ἄμ̅ην.

Sirach 23:7-14

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A reading from Joshuan the son of Sirach the Prophet may his blessings be with us Amen.

Listen, my children, to instruction concerning the mouth; the one who observes it will never be caught. Sinners are overtaken through their lips; by them the reviler and the arrogant are tripped up. Do not accustom your mouth to oaths, nor habitually utter the name of the Holy One; for as a servant who is constantly under

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scrutiny will not lack bruises, so also the person who always swears and utters the Name will never be cleansed from sin. The one who swears many oaths is full of iniquity, and the scourge will not leave his house. If he swears in error, his sin remains on him, and if he disregards it, he sins doubly; if he swears a false oath, he will not be justified, for his house will be filled with calamities. There is a manner of speaking comparable to death; may it never be found in the inheritance of Jacob! Such conduct will be far from the godly, and they will not wallow in sins. Do not accustom your mouth to coarse, foul language, for it involves sinful speech. Remember your father and mother when you sit among the great, or you may forget yourself in their presence, and behave like a fool through bad habit; then you will

wish that you had never been born, and
you will curse the day of your birth.

**Glory be to the Holy Trinity our God unto
the age of all ages, Amen.**

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλμος πβ : β νευ δ

Θηππε ις νεκραχι αρωυ εβολ : οτοε νηεθμοε† μμοκ ατβιςι ντοταφε : Διτοβνι
ετσοπ θει οτθητ νοτωτ : ατσεινι νουδιδι αθηκη θαροκ : αλ.

Psalm 83:2 and 5 :

A Psalm of David the Prophet.

Your enemies make a tumult; And those

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who hate You have lifted up their head.
For they have consulted together with one
consent; They form a confederacy against
You. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ιβ : α - η

Ιησοῦς οὖν : ἀξεν σοῦν ἤεζοῦν ἦτε ππασχα ἀφ' ἐβθῆαγια πῶα ἔναρε λαζαρος
μμοϋ φηέταϋμοῦ φηετα Ιησ τογνοϋ ἐβoλδεν νησῶμοῦτ : Δνερ οὔλιπνον οῦν
ἐροϋ μπιμα ἔτε μμαῦ οτοϋ Παρθα νασϋεμϋ πε : οτοϋ λαζαρος νε οὔαι πε ἐβoλ δεν
νηεῶρωτεβ νεμαϋ : Παρθὰ οῦν ἀσβι ἠοὔλιτρα ἠσοξεν ἦτε οὔναρδος ἠπιςτικη
ἐναϋεῖσοῦνϋ : οτοϋ ἀσῶωϋ ἠνεῖβ ἀλαῦχ ἠΙησ μμοϋ : οτοϋ ἀσϋτοῦ ἠπιϋωι ἦτε
τεσαφε : ἠπιηι δε μοϋ ἐβoλδεν πῖσοι ἠπισοξεν. Πεξε οὔαι δε ἐβoλδεν νεϋμαθητης
ἔτε Ιοὔδαϋ πε Σιμων πικκαρῶτης φηεναϋηαθηϋ : Χε εῶθεοῦ παισοξεν
ἠποῦθηϋ ἐβoλ δα ϋμοϋϋ ἠσαῶερι οτοϋ ἠτοῦθητοῦ ἠνιζηκι : Φαι δε ἀϋροϋ οὔχοτι
ξε ἀσερμελιν ναϋ δα νιζηκι : ἀλλὰ ξε νε οὔρεϋβῖοῦ πε : οτοϋ ἐρε πῖζλοσοκομῶν
ἠτοϋη νηῶαῦηιτοῦ ἐροϋ νε ϋαϋτωοῦν ἠμοῦ. Πεξε Ιησ οῦν ξε χασ πε ϋινα

ἄντεσπερ ἐροῦ ἐπιέρου ἄπακως : Ἡὲκκι γαρ σε νεωωτεν ἄνοου νιβεν : ἀνοκ δε
ἴνεωωτεν ἀν ἄνοου νιβεν : Οὔωωτ ἄπιερασσελιον εῶτ.

John 12:1-8

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A reading from the Holy Gospel according to Saint John.

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. Then one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, "Why was this fragrant oil not

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sold for three hundred denari and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always."

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Sixth Hour of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

Christ our Lord came to Bethany six days

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before Passover. They made a feast for him at the residence of Mary and Martha her sister. Among those present was Lazarus, their brother, whom He resurrected from the dead. Martha was serving them and Lazarus was sitting with him. Mary then brought forth a pound of expensive fragrant oil and she anointed his feet and wiped them with her hair. Judas Iscariot was filled with evil envy. He asked cunningly while his heart full of bitterness, deceit and hypocrisy, "Would it not have been better if this oil would have been sold for three hundred Denarii and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the moneybox; and he used to take what was put in it. The Savior responded saying, "Let her alone; she has kept this for the day of My burial. For the poor you

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have with you always, but Me you do not have always." Let us come close to the Lord, run our tears down his feet and ask him for his forgiveness according to his abundant mercy.

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†ΣΕΝΕΣΙΣ ΝΤΕ ΥΩΨΗΣ ΚΕΦ ΚΔ : ᾶ - ᾠ

Ἐβόλθεν Ἰσραὴλ πῦροφῆτης: ἐρεπερῖμον ἔθοταβ ὡπι νεμαν ἄμην
εϋρω ἄμος.

Ὅτος Ἀβραὰμ νε σὸδελλο πέ εἰσαίαι θει νεϋεσοοῦ: οἶτος Ἀπὸς ἑμοῦ ἔδβρααμ κατὰ
σα ἦρη† νιβεν: Ὅτος πεχε Ἀβραὰμ ἔπερᾶλοῦ πιμιω† ἦτε πεϋη: πᾶρχων ἦτε
νετεῖταϋ τηροῦ: χε χα τεκχιχ θὰ παᾶλοχ: ἦτα ταρκοκ ἔπὸς Φ† ἦτε τφε: νεμ
Φ† ἦτε πκαζι: ρινα ἦτεκῶτεμδι ἑριμι ἔπαϋηρι Ἰσαακ ἔβόλθεν νικϋερι ἦτε
νιχανανεος: νηῆ†ωοπ ἦδητοῦ ἄνοκ. Ἀλλὰ ἦτεκῶεπακαζι: πωᾶ ἔταιωωπι ἦδητη
νεμ ἔδοτη ἔταφτη: ἐκεῖνι ἦνοῦριμι ἔπαϋηρι Ἰσαακ ἔβόλ ἔμαγ: Πεχε πᾶλοῦ ναϋ:
χε μηποτε ἦτεκῶτεμοσῶω ἦχε Ἰριμι ἔμοωπι νεμη ριφοει ἔπακαζι: χουωω
ἦτατασθο ἔπεκῶηρι ἔπικαζι ἔτακὶ ἔβόλ ἦδητη: Πεχε Ἀβραὰμ ναϋ χε μαῶθηκ ἔροκ
ἔπερτασθο ἔπαϋηρι ἔμαγ. Πὸς Φ† ἦτε τφε οἶτος Φ† ἦτε πκαζι: φηῆταϋεντ

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εβολθει πιη υπαιωτ : νευ εβολθει πκαρι ετα ρσφοι εβολ νζητη : φηεταρκαχι νευηι
οτος αφωρκ νηι εφχω υμος : χε ειετ υπαι καρι νακ νευ πεκχροχ : νθοφ εφεταοτο
υπεραστελοσ θαχωκ : εκεβι νοτςιμι υπαψηρισαακ εβολ υματ : Εγωπ δε
ντεωτεμορω νχε τςιμι ει νευακ επαικαρι εκεγωπι εκτοσβηοτ εβολθα πααναυ
: μονοη ρω νθοφ υπερτασθο υπαψηρι εματ : Οτος παλολ αφχω ντεφχι θαπαλοχ
νΑβρααυ πεφσ : αφωρκ ναφ εθε παι καχι :

Οτωοτ ντητριασ εθοταβ πεννοτφ γα ενεχ νευ γα ενεχ ντε νιενεχ τηροτ : αμην.

Genesis 24:1-9

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A reading from the book of Genesis of Moses
the Prophet may his blessings be with us
Amen.

Now Abraham was old, well advanced in
age; and the Lord had blessed Abraham in
all things. So Abraham said to the oldest
servant of his house, who ruled over all
that he had, "Please, put your hand under
my thigh, and I will make you swear by

the Lord, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; but you shall go to my country and to my family, and take a wife for my son Isaac." And the servant said to him, "Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?" But Abraham said to him, "Beware that you do not take my son back there. The Lord God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, 'To your descendants I give this land,' He will send His angel before you, and you shall take a wife for my son from there. And if the woman is not willing to follow you, then you will be released from this oath;

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only do not take my son back there." So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Πᾶριθμος ἴτε Ὡῶτης Κεφ κ : α - ις

Ἐβολθεν Πᾶριθμος ἴτε Ὡῶτης πῖπροφητης: ἐρεπερς μου ἔθοταβ ὡπι νεμαν ἄμην
ερχω ἄμος.

Οτοζ αἴ ἴτε νενεωηρι ἄπικλ ἴτυνασωση τηρε εἴρηι ἐπῶου ἴτυνα δει πᾶβοτ
ἴτοπι: οτοζ αἴ ὡπι ἴτε πῖλαος δει Καδης: οτοζ αἴ μου ἄμα ἴτε Ὡριαμ: οτοζ
αἴθους ἄμα: νε ἄμον μου πεδεν ἴτυνασωση: οτοζ αἴθου ἴτε ἔχεν Ὡῶτης νεμ
Ἄρων: Οτοζ ναρε πῖλαος ζωσιγ ἔὩῶτης ερχω ἄμος: κε ἄμοι ἐνεανμου πεδεν
ἴτακο ἴνεἴσνηο ἄπεμο μῖ. Οτοζ εθεοῦ ἄρετεν ἴνι ἴτυνασωση ἴτε Πῶ
ἔπαγαγε: ἐδοθεν νεμ νετεβνωσι: εθεοῦ ἐταρετεν ἴ ἐβολθεν πκαζι ἴχμη
ἔπαμα ἐζωσι: πῖμα ἔτε ἄπασι ἄμοι: οἴδε ἄμον κεντε ἴδητι: οἴδε κε αλολι
: οἴδε ερμαν: οἴδε ἄμον μου ἔσω: Οτοζ αἴ ἴτε Ὡῶτης νεμ Πῶ Ἄρων ἐβολθα
ἴτο ἴτυνασωση ζιρεν φρο ἴτκνη ἴτε ἴμετμερε: οτοζ αἴτοῦ ἔχεν ποζο:
οτοζ ἴτοῦ ἄπῶ αἴτορε εἴρηι ἔχωσι. Οτοζ ἄ Πῶ καζι νεμ Ὡῶτης νεμ Ἄρων
ερχω ἄμος: Χε δι ἄπῖβωτ: οτοζ θου ἴτε ἴτυνασωση τηρε ἴθοκ νεμ Ἄρων
πεκον: οτοζ καζι νεμ ἴπετρα ἄποῖμο: οτοζ ἐεἴ ἴνεμου: οτοζ ἐρετενε
μου νεμ ἐβολθεν ἴπετρα: οτοζ ἐρετεν ἴτε ἴτυνασωση νεμ ποῖτεβνωσι:

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Ονοζ Ἀλωῖςχς δι ἀπῶβωτ φηετχη ἀπευθο ἠΠῶς κατὰ φρητ ἔτα Πῶς οτσαζνι.
Ονοζ Ὑωῖςχς νευ Ἀαρων ἀτῶοντ ἡτςγναζωζη ἠπευθο ἡτπετρα πεχαζηνωοτ : χε
σωτευ ἔροι νιατσωτευ : υητι τενναϊνι ἡογικωοτ νωτειν ἔβολθεν ταπετρα : Ονοζ
Ἀλωῖςχς τωοτη ἡτερξκ ἐπῶωι : αζμευ τπετρα ζεν πῶβωτ ἡσοπῆνατ ονοζ αζι
ἔβολ ἡχε ογνιωτ ἠμωοτ : ονοζ αζω ἡχε τςγναζωζη νευ νογτεβνωοτ Ονοζ πεχε
Πῶς ἠλωῖςχς νευ Ἀαρων : χε εῶβεοτ ἠπετενναζτ ἔτογβοι ἠπευθο ἡνενηρι
ἠΠῶς : εῶβε φα ἡνετενῶλι ἡται σγναζωζη ἔδοτη ἐπικαζι φηῆται τηγ νωοτ. Φαι
πε πιωοτ ἡτε ταντιλοζιὰ : χε ἀγζωογῶ ἡχε νενηρι ἠπῶς ἠπευθο ἠΠῶς :
αζτογβο ἡδῆρι ἡδῆτοτ :

Οτῶοτ ἡττριάς εῶοταβ πεννοττ γα ἔνεζ νευ γα ἔνεζ ἡτε νιῆνεζ τηροτ : ἀμην.

Numbers 20:1-13

A reading from the book of Numbers of Moses the Prophet may his blessings be with us Amen.

Then the children of Israel, the whole congregation, came into the Wilderness of Zin in the first month, and the people stayed in Kadesh; and Miriam died there and was buried there. Now there was no water for the congregation; so they gathered together against Moses and Aaron. And the people contended with Moses and spoke, saying: "If only we had died when our brethren died before the Lord! Why have you brought up the assembly of the Lord into this wilderness, that we and our animals should die here? And why have you made us come up out of Egypt, to bring us to this evil place? It is

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not a place of grain or figs or vines or pomegranates; nor is there any water to drink." So Moses and Aaron went from the presence of the assembly to the door of the tabernacle of meeting, and they fell on their faces. And the glory of the Lord appeared to them. Then the Lord spoke to Moses, saying, "Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals." So Moses took the rod from before the Lord as He commanded him. And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?" Then Moses lifted his hand and

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struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank. Then the Lord spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them." This was the water of Meribah, because the children of Israel contended with the Lord, and He was hallowed among them.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Παραρῶ ἵτε Σολομων Κεφ ᾠ : ι ψβλ

Ἐβόλθεν Παραρῶ ἵτε Σολομων π̄προφῆτης: ἐρεπερ̄ςμοῦ ἕθοραβ̄ ψωπι νεμαν̄ λ̄μην
ερχω ἴμος.

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Παυρηι ὑπενηορον cormek ἵχε θαρωμι ἵααεβης : οἴδε ὑπερραοῦ Ἐωπι
αἰωαντῆρο ἐροκ εἰχωμμοσ : χε αμοσ ἀριώφηρ νεμαν εἰοῦσνοϋ : οἴοσ ἵτενχωπ ῥεν
ἵκασι ἵνοῦρωμι ἵθουι ῥεν οἴμετοσι : Ὑαρεν οοκϥ δε εἰωηδ ὑφρητ ἵάμεντ : οἴοσ
ἵτενὼλι ὑπερμεῖν ἔβολαζειν ἵκασι. Περκῆσις εἰθαυῖεσοῦεἰς : μαρενταροσ :
μαρενμαρο νενηι δε ἵνωωλ : Πω κῆηροσ ριτε ἵδῆτην : οἴαοῖν δε μαρενχφοσ ναν
τηρεν εἰσοπ : οἴοσ οἴαοῖν ἵνοῦωτ μαρεσωπι ναν : Ὑπερμωϥ ριφωιτ νεμωοῦ :
ρικι ἵτεκδᾶλοσ ἔβολαρο νοῦωιτ. Διφωρω ραρ ἵνοῦωνηοσ ἔχεν νιγαλατ ῥεν
οἴμετοσι : Ἰθωοῦ ραρ νηετοι ἵώφηρ ἔαηδωτεβ : σεῖοῖν ἵωοσ ἔδοῖν ἔαηπετρωοῦ
: φοῦωπ δε ἵτε νιρωμι ἵάνομοσ ϥρωοῦ : Ἡλι νε νιωιτ ἵοῦοῦν νιβεν εἰχωκ
ἵνιᾶνομᾶ ἔβολ ἵδῆρη ῥεν οἴμετᾶεβης σεναωλι ἵνοῦψῆχη. Ἰσοφᾶδε σεωοσ ἐροσ
ρι νιωιτ ἔβολ ῥεν νιπῆλατιᾶ ῥωοπ ῥεν οἴπαρρησιᾶ : Ἰδῆρη δε ῥεν νιλακρο ἵτε
νιςεθαῖοῦ σεῖωιϥ ἵμοσ : Δοκην δε ῥεν νιπῆλη ἵτε νιχωρι νεμ νιπῆλη ἵτε νιβακι
εἰχωμμοσ ἐρε περρητ ρορ ἵχοῦν νιβεν. Ἐρε νιαππετρωοῦ ἵμοι ἵτμεθουι
ἵνοῦωκῶπι : νιατῆητδε εἴοι ἵρεϥερεπιθωμιν ἔπωωϥ : ἔταρεῖεβης ἀμεεεπεκατ :
Οἴοσ ἀρωπι εἰραβηοῦτ ῥεν ρανσορι : ρηππε τῆαχω ῥατην θηνοῦ ἵοῦρασι ἵτε
πανιϥ : τῆατσαβωτεν ἔπαρασι : Ἐπιδη αμοστ οἴοσ ὑπετενσωτεμ : αἰφωρω ἵναχι

ἔβολ νὰρεταιτῷθῆται ἀν πε ἀλλὰ νὰρετενῖρι ἠνάσοβῆνι : ζωσ ἠσεταιχρηοῦτ ἀν :
νάσοβι Δε νὰρετεν τῷθῆται ἔρωοῦ ἀν Ἐθε φαί ἀνοκ ζω τῆνάσωβι ἔρῆνι ἔχεν
πετενᾶσω : τῆναρωι Δε ἔωωπ ἀρωανι ἔχενῆνοῦ ἠξε οὔρωτ ἔβολ νεμ ἔωωπ
ἀρωανι ἔχενῆνοῦ ἠξε οὔωθορτερ ἠοῦρωτ δῆν οῦρωτ : οὔωθ ἠτεφι ἠξε πῖοωχπ
ἠφῆρητ ἠοῦκαρθοῦ : οὔωθ ἀρωανι ἔχενῆνηῦ ἠξε πρωτ ἔβολ οὔωθ ἔωωπ ἀρωανι
ἔχωται ἠξε οὔωθω χεχ νεμ οὔωτακο.Ἐσῶωπι ταρ ἀρετεν ῥαντῷοῦροι : ἀνοκ Δε
ἠνάσωτεμ ἔρωται : ἔτεκωτ ἠσω ἠξε ῥαν σαμπετρωοῦ : οὔωθ ἠἠοῦχουτ.Ἀνμεστε
τσοφῖατάρ οὔωθ τῷθῆτ ἠτε Πῶτ ἠποῦκοτπῆ νωοῦ : οὔωθ ἠαῦοῦωω ἀν πε ἔτῷθῆνοῦ
ἔνάσοβῆνι : ἔτελκ ῥαι ἠσα νάσαχι. Ἐθε φαί οὔη ἔῶοῦωω ἠἠοῦτῶθ ἠτε ποῦωωιτ :
οὔωθ ἔτεσι ἠτοῦμετᾶσῆνῆ : ἔῥωα ταρ χε ἀῦβι ἠἠιᾶλωοῦ ἠχῶνῆ : οὔωθ ἀῦθῶοῦοῦ :
Οὔωχου ῥῖνι ἔτετακο ἠἠιᾶσῆνῆ : φῆθῆνασωτεμ ἠσω ἔῥωωπι δῆν οὔωελπῆ : οὔωθ
ἔῥῆουτον ἠμοῦ δῆν οὔωμετῶτῷ ἔβολῶα πετρωοῦ ἠβῆν :

Οὔωοῦ ἠτῆτῆριᾶσ ἔθοῦτᾶβ πεἠἠοῦτῷ ῥᾶ ἔνεθ νεμ ῥᾶ ἔνεθ ἠτε ἠῖἔνεθ τῆροῦ : ἀμῆν.

Proverbs 1:10-33

A reading from the Proverbs of Solomon the Prophet may his blessings be with us Amen.

My son, if sinners entice you, Do not consent. If they say, "Come with us, Let us lie in wait to shed blood; Let us lurk secretly for the innocent without cause; Let us swallow them alive like Sheol, And whole, like those who go down to the Pit; We shall find all kinds of precious possessions, We shall fill our houses with spoil; Cast in your lot among us, Let us all have one purse"-- My son, do not walk in the way with them, Keep your foot from their path; For their feet run to evil, And they make haste to shed blood. Surely, in vain the net is spread In the sight of any bird; But they lie in wait for their own

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blood, They lurk secretly for their own lives. So are the ways of everyone who is greedy for gain; It takes away the life of its owners. Wisdom calls aloud outside; She raises her voice in the open squares. She cries out in the chief concourses, At the openings of the gates in the city She speaks her words: "How long, you simple ones, will you love simplicity? For scorners delight in their scorning, And fools hate knowledge. Turn at my rebuke; Surely I will pour out my spirit on you; I will make my words known to you. Because I have called and you refused, I have stretched out my hand and no one regarded, because you disdained all my counsel, And would have none of my rebuke, I also will laugh at your calamity; I will mock when your terror comes, When your terror comes like a storm, And your destruction

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comes like a whirlwind, When distress and anguish come upon you. "Then they will call on me, but I will not answer; They will seek me diligently, but they will not find me. Because they hated knowledge And did not choose the fear of the Lord, They would have none of my counsel And despised my every rebuke. Therefore they shall eat the fruit of their own way, And be filled to the full with their own fancies. For the turning away of the simple will slay them, And the complacency of fools will destroy them; But whoever listens to me will dwell safely, And will be secure, without fear of evil."

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Ἡσαΐας Κεφ νθ : α - ιζ

Ἐβόλθεν Ἡσαΐας πῖπροφῆτης: ἐρεπερς̄μοῡ ἐθοταβ̄ ὡπι νευαν̄ ἄμην̄ εφ̄ω ἄμος.

Ὑτ̄χι ἄπ̄ο̄ς̄ χεῡχομ̄ ἐῡταν̄θο̄ η̄ ν̄ταπεμᾱχε̄ ε̄ρ̄ω̄ ε̄ω̄τεμ̄ ἀλλ̄ᾱ ν̄ε̄τεινοβ̄ι ἄβ̄ι
ε̄ρᾱτορ̄ δ̄εν̄ ν̄ε̄τειμη̄τ̄ ν̄εῡ Φ̄τ̄ ο̄νο̄ς̄ ε̄οβ̄ε̄ ν̄ε̄τεινοβ̄ι ἀρ̄κ̄το̄ ἄπερ̄ω̄ ἐβ̄ολ̄ ἄμ̄ω̄τεν̄
ἔτεῡμᾱ ν̄η̄τεν̄. Ν̄ε̄τειν̄χῑ τ̄αρ̄ τ̄ω̄λεμ̄ ἵκ̄νοϋ̄ ο̄νο̄ς̄ ν̄ε̄τεινη̄β̄ι δ̄εν̄ θ̄αν̄νοβ̄ι
ἄν̄ε̄τειν̄ς̄φο̄τορ̄ χ̄ω̄ ἵο̄τᾱνομ̄ιᾱ ο̄νο̄ς̄ ἄπε̄τειν̄λᾱς̄ μ̄ε̄λε̄τᾱ ἵο̄ν̄β̄ι ἵκ̄ον̄ς̄ ἄμ̄εν̄λᾱγ̄ χ̄ω̄
ἵτ̄με̄ ο̄γ̄δ̄ε̄ μ̄η̄κ̄ρῑτης̄ ἄμ̄η̄ῑ ε̄π̄η̄ᾱς̄τ̄ ἐ̄θ̄εν̄π̄ρᾱ ε̄τ̄ω̄ ἵθ̄αν̄ω̄σῑτ̄ χ̄ε̄ ε̄ρε̄τ̄ ἄπ̄δ̄ῑς̄ῑ ε̄ν̄ε̄χ̄φο̄
ἵἄπε̄τω̄σῑτ̄ : ἀ̄το̄χ̄π̄ ἵθ̄αν̄ς̄ω̄σῑτ̄ ἵθ̄οϋ̄ ο̄νο̄ς̄ ἀ̄ρ̄τᾱλο̄ ἵο̄νη̄ᾱτ̄ ἵθ̄ᾱλο̄ν̄ς̄ ο̄νο̄ς̄
π̄ε̄θ̄νᾱλο̄τω̄μ̄ ἐβ̄ολ̄δ̄εν̄ νο̄ν̄ς̄ω̄σῑτ̄ ε̄φ̄ο̄ρο̄χ̄πο̄ρ̄ ἀρ̄β̄ι ε̄ν̄θ̄η̄ρῑον̄ ο̄νο̄ς̄ ο̄ν̄ς̄ῑτ̄ ἐ̄β̄ρᾱῑ ἵθ̄η̄τ̄
π̄ε̄ρ̄η̄ᾱτ̄ ν̄ᾱε̄ρ̄σο̄ῑτ̄ ν̄ᾱγ̄ ἀν̄ ο̄νο̄ς̄ ἵν̄νε̄τ̄χο̄λο̄γ̄ ἐβ̄ολ̄δ̄εν̄ νο̄ν̄ς̄β̄η̄ο̄ν̄. Μ̄ο̄ν̄ς̄β̄η̄ο̄ν̄ τ̄αρ̄
θ̄αν̄ς̄β̄η̄ο̄ν̄ ἵθ̄ᾱνομ̄ιᾱ ν̄ε̄ ο̄νο̄ς̄ ε̄ρε̄ νο̄νο̄ν̄ε̄ρ̄η̄τ̄ φ̄η̄τ̄ ε̄π̄ο̄νη̄ρ̄ιᾱ ἀ̄ν̄χ̄ε̄π̄η̄ ἔπε̄ν̄ σ̄νοϋ̄ ἐβ̄ολ̄
ο̄νο̄ς̄ ν̄ε̄ν̄μο̄κ̄μ̄ε̄κ̄ ε̄θ̄αν̄ μ̄ο̄κ̄μ̄ε̄κ̄ ἵθ̄ᾱθ̄η̄τ̄ ο̄νο̄ν̄ω̄ϋ̄ μ̄η̄ ο̄ν̄τᾱλᾱπ̄ω̄ρ̄ιᾱ ν̄ε̄τ̄δ̄εν̄ ν̄ε̄ν̄ς̄ιο̄ν̄ :
τ̄ε̄β̄η̄ ἵτ̄θ̄η̄ρ̄η̄η̄ ἄπ̄ο̄ρ̄ο̄ν̄ω̄ν̄ς̄ : ἵθ̄ο̄τε̄ ἄΦ̄τ̄ δ̄εν̄ νο̄ν̄ς̄ιο̄ν̄ ἄν̄ ν̄ε̄ν̄ς̄ιο̄ν̄ τ̄αρ̄ χ̄ω̄μ̄ῑ
ἔτο̄ν̄μ̄ω̄ϋ̄ ἵθ̄η̄το̄ρ̄ ο̄νο̄ς̄ ἵκ̄ε̄ω̄σῑτ̄ ἀν̄ ἵτ̄θ̄η̄ρ̄η̄η̄ : ε̄οβ̄ε̄ φ̄αῑ ἄπ̄θ̄ᾱπ̄ σᾱθ̄ω̄ϋ̄ ἐβ̄ολ̄ ἄμ̄ω̄ν̄
ο̄νο̄ς̄ ἵνε̄ τ̄δ̄ικ̄ε̄ο̄ς̄τ̄η̄η̄ τ̄ᾱθ̄ω̄ν̄ ἔᾱτ̄ω̄ ἔ̄πο̄ν̄ω̄ν̄ῑ ἄπ̄κᾱκε̄ ὡ̄πῑ ν̄ᾱγ̄ ἀ̄ν̄θ̄πο̄μ̄ο̄νη̄

Isaiah 59:1-17

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**A reading from the Isaiah the Prophet may
his blessings be with us Amen.**

Behold, the Lord's hand is not shortened,
That it cannot save; Nor His ear heavy,
That it cannot hear. But your iniquities
have separated you from your God; And
your sins have hidden His face from you,
So that He will not hear. For your hands
are defiled with blood, And your fingers
with iniquity; Your lips have spoken lies,
Your tongue has muttered perversity. No
one calls for justice, Nor does any plead
for truth. They trust in empty words and
speak lies; They conceive evil and bring
forth iniquity. They hatch vipers' eggs and
weave the spider's web; He who eats of
their eggs dies, And from that which is
crushed a viper breaks out. Their webs

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will not become garments, Nor will they cover themselves with their works; Their works are works of iniquity, And the act of violence is in their hands. Their feet run to evil, And they make haste to shed innocent blood; Their thoughts are thoughts of iniquity; Wasting and destruction are in their paths. The way of peace they have not known, And there is no justice in their ways; They have made themselves crooked paths; Whoever takes that way shall not know peace.

Therefore justice is far from us, Nor does righteousness overtake us; We look for light, but there is darkness! For brightness, but we walk in blackness! We grope for the wall like the blind, And we grope as if we had no eyes; We stumble at noonday as at twilight; We are as dead men in desolate places. We all growl like bears, And moan

sadly like doves; We look for justice, but there is none; For salvation, but it is far from us. For our transgressions are multiplied before You, And our sins testify against us; For our transgressions are with us, And as for our iniquities, we know them: In transgressing and lying against the Lord, And departing from our God, Speaking oppression and revolt, Conceiving and uttering from the heart words of falsehood. Justice is turned back, And righteousness stands afar off; For truth is fallen in the street, And equity cannot enter. So truth fails, And he who departs from evil makes himself a prey. Then the Lord saw it, and it displeased Him That there was no justice.

He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation

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for Him; And His own righteousness, it sustained Him. For He put on righteousness as a breastplate, And a helmet of salvation on His head. Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ζαχαρίας Κεφ ἰα' : ἰα' - ἰδ'

Ἐβόλθεν Ζαχαρίας πῖπροφήτης: ἐρεπερῆμοῦ ἔθοῦαβ ὡπι νευαν ἄμην ερζω ἄμοσ.
Ἐνεμῖνε νιχλάνανεοσ νιεωοῦ ετοῦαρεσ, ερωοῦ ζε οῦαζι ἵντε Πῶσ πε οῦοσ ἴναχοσ
νωοῦ ζε εῡζε νανεσ ἄπετενῖθο μα ναι ἄπαβεχε ἵντε τεπτασοῦ ἐρατῦ ἰε ἄμοι
ἵντετεναποτασσε οῦοσ ἀρτασο ἐρατῦ ἄπαβεχε μαβ ἵνατ. Οῦοσ πεχε Πῶσ ναι ζε
νοῦαῦ εἶρηι εἴμαῖνοῦατῦ ἵναχοῦαῦ ἄμαῦ ζενεῦ σωπ ἄπερμοῦ ἵναῦχοῦαῦ ερζω
οῦοσ ἀῖβι ἄπιμααβ ἵνατ ἀνοχοῦ εἴμαῖνοῦαῦ ἐπιηι μῖπῶσ οῦοσ ἀίναῦ ζε ἐβόλ
μπιμασ β ἵχερωῦ περχοῖνιμα εῡωρ ἐβόλ ἵναδίαθηκη ετῶεῖμῖ ἵνοῦδα οῦοσ
ετῶμῖ μπιλ :

Οὔοῦ ἵτῖριασ ἔθοῦαβ πεπνοῦῖ ὡα ἐνεσ, νευ ὡα ἐνεσ ἵντε νιένεσ τηροῦ: ἄμην.

Zechariah 11:11-14

A reading from the Zechariah the Prophet
may his blessings be with us Amen.

So it was broken on that day. Thus the poor of the flock, who were watching me, knew that it was the word of the Lord. Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out for my wages thirty pieces of silver. And the Lord said to me, "Throw it to the potter"--that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the Lord for the potter. Then I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel.

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Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

Οἴκα τηχσις

Οἴκα τηχσις ἡ τε πενωτ εἶτ ἄββα ὤνονοϋ παρχη μανδριτης: ἐρε περςμοϋ εἶσοϋαβ
ῶπι νεμαν ἄμην.

Χωβ β̄ ϋναχωϋ ερωτεν χε ογον νιβεν ἔτατραϋι εχωϋ δει τφε εἶβε τοϋμετανοια
εργιζειν ἡκαζι ἡσεναναϋ εἶλρηπη αν δει πιμα ετεμμαϋ οἶδε μεκρς νετεμ πιραϋι δε
εχωϋ δει τφε εἶβε τοϋμετανοια εργιζειν ἡκαζι ἡσεναναϋ αν εραϋι οἶδε
αναπαϋσις δειν πιμα ετεμμαϋ ῶαθηναϋ εκο ἡαμελις ωπιρωμι ϋσοπς μμοκ ϋμι νακ
ἡζωσον σεβριμειν ἡτοτκ μαλιςτα ἔῶπι ακερζανζβηνοϋ εἶῶπῶ ωπιρμι ϋμι εροκ
μματακ ἡζοσσν ερε ηἡεθοϋαβ τηροϋ ϋμι νεμακ εἶβε πιουζαι ντεκψρηχη ναιατϋ
ἡπενταϋσι ἡρμι εροϋ μματατϋ χιν ἡμα χε εϋναερβολ επρμι νεμ ἡβαζβεζ ἡοβζε
ἔομην εβολ ογοζ νεϋραϋι δειν φραϋι ἡποϋρανιον μαρενηηφε ὡ ναμενραϋ
ἡποϋραϋταμ ερον ἡπιμανῶελητ ογοζ προ ἡνετμετανοια ογοζ ἡτεντωβζε εμμε προ

ἵπτερω τευ χε ἵψωσῶν ἡώωτεν ἀν ναι τηροῦ νεμ νετοῖζσοῦ ερωῦ τεναςω τευ
ερωῦ ἡωανχω ενυην ἐβολῆεν νεννοβι.

Παρενερ σφραξιζιν ἵψκα τηχησις ἵτε πενωτ εῶν ἀββα Ψενουτ παρχη μαλδριθις :
φῆετασεροτωιν ἡπεννοϋς νεμ νιβαλ ἵτε νενζητ δεν φῆραν ἡφιωτ νεμ Πωηρι νεμ
πιπνα εῶν ορνουτ ἵνωτωτ ἀμην.

Homily

A homily of our Holy Father Abba Shenouda the Archimandrite may his blessings be with us. Amen.

I will tell you two things. Those who repented on earth and had the heaven rejoice for their repentance, will have everlasting joy in heaven. But those who did not repent on earth will neither have joy nor rest in that place.

Till when will you be lazy? I implore you,

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have tears while you still can and especially if you have works that are deserve tearing for. The saints are praying for you and your salvation. Blessed is he who is full of tears for himself here for he will be saved from the crying and gnashing of teeth and instead will have heavenly joy.

My bretheren, let us awake before the door of repentance is closed and then we ask and hear "I do not know you" and worst things if we keep our sinful path.

We conclude the homily of our Holy Father Abba Shenouda, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλλουσ̄ : ε̄νεῡ ζ̄νεῡ ε̄

Ψαλλουσῑ αρχω̄ ν̄θαν̄ πετρω̄ν̄ ν̄ηῑ : αρχο̄β̄ν̄ῑ δ̄αροῑ ν̄θαν̄ πετρω̄ν̄. Πατρῑνο̄ν̄ ε̄δο̄ν̄ῑ πε̄
ε̄νᾱν̄ πατρῑνο̄ν̄ μετ̄ ε̄φ̄λη̄νο̄ν̄ : ο̄νο̄ς̄ περ̄ῑ η̄τ̄ αρχ̄ω̄ν̄† πατρῑνο̄ν̄ ᾱνο̄μ̄ιᾱ : ᾱλ̄.

Psalm 41:5,7,6 :

A Psalm of David the Prophet.

My enemies speak evil of me. Against me
they devise my hurt. And if he comes to
see me, he speaks lies; His heart gathers
iniquity to itself. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ Κεφ κ' ε' : ε - ιε'

¶ Τότε ἀθωοῦντ' ἦντε νιαρχήερεῦς νεμ νῆρεσβντερος ντε πιλαοσ ἐδοῦν ἐταγλῆ ντε
νιαρχήερεῦς φηέωαυμοῦτ' ἐροῦν τε Καϊαφα Ουοσ ἀτερογοβνι ρινα νεάμοσι ἡἰσ
θεν οὔχροῦ ουοσ νεεδοθεῖ : Ματτωῦμοσ δε πε τε ὑπενῆρεναϊσ θεν πῦαι τε ἦνε
οὔψορτερ ὡπι θεν πιλαοσ. ἡσ δε εἰχη θεν Βηθάνια θεν πῆι ἡσιμων πικακσετ :
Δσι γαροῦ ἦνε οὔεζιμ ἐρε οὔον οὔμοκι ἡσοxen ἡτοτς ἐναῦεϊσοτενϋ οὔοσ ἀχοῦϋ
ἐζρηι ἐxen τεγὰφε εἰρωτεβ : Ἐταγναῦ δε ἦνε νιμαθητῆσ ἀρχρεῦρεμ εὔτωῦμοσ τε
παιτακο οὔ πε. ἡε οὔον ὡχομ γαρ πε ἐτ' ὑφαι ἐβολ θα οὔμῶ οὔοσ ἐθητοῦ ἡνιζηκι :
Ἐταγεῖμ δε ἦνε ἡσ πεγαῦ νωοῦ : τε εῖθεοῦ τετενογαθ θῆσι ἐτ'εζιμ : οὔωβ γαρ
ἐνανεῖ πετασαιϋ ἐροι : ἡζηκι γαρ σενεωτεν ἡχοῦ νιβεν ἀνοκ δε τνεωτεν ἀν
ἡχοῦ νιβεν. Δεζιοῦτ' γαρ ἦνε θαῖ ὑπαι σοxen ἐxen πασωα ἐπχινκοστ : Δμῆν τχω
ῦμοσ νωτεν : τε φῶα ἐτοὔναζιωῦ ὑπαι εὔαγγελιον ῦμοῦ θεν πικομοσ τηρεῖ
εὔεσαχι ζωῦ ὑφῆετα ται εζιμ αιϋ εὔμεῖ ἡασ : ¶ Τότε ἀϋῦεναῦ ἦνε οὔαι ἐβολθεν
πιμῆτ εῖναῦ φηέωαυ μοῦτ' ἐροῦν τε Ιουδασ πικκαρικῶτῆσ θα νιαρχῆ ἐρεῦς. Πεγαῦ
νωοῦ τε οὔ πε ἐτετενναθηῖ νῆι οὔοσ ἀνοκ ζω ἡτα τηῖ ἐτενῆνοῦ ἡωοῦδε

ἀρχιερεῖς καὶ γραμματεῖς καὶ ἄρχοντες τῆς συναγωγῆς ἐβουλεύθησαν ἵνα ἀποκτείνωσιν αὐτόν· ὅτι οὐκ ἔβουλεύθησαν αὐτὸν ἀποκτείνωσιν ἐν τῇ συναγωγῇ·

ὅτι φοβούμενοι τοὺς Ἰουδαίους·

Matthew 26:3-16

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A reading from the Holy Gospel according to Saint Matthew.

Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill Him. But they said, "Not during the feast, lest there be an uproar among the people." And when Jesus was in Bethany at the house of Simon the leper, a woman came to Him having an alabaster flask of very costly fragrant oil, and she

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Ninth Hour of Wednesday

poured it on His head as He sat at the table. But when His disciples saw it, they were indignant, saying, "Why this waste? For this fragrant oil might have been sold for much and given to the poor." But when Jesus was aware of it, He said to them, "Why do you trouble the woman? For she has done a good work for Me. For you have the poor with you always, but Me you do not have always. For in pouring this fragrant oil on My body, she did it for My burial. Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." Then one of the twelve, called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. So from

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that time he sought opportunity to betray Him.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Ninth Hour of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

O Christ our God, the mystery of your incarnation you have concealed in our flesh, O Christ our God. For Abraham the great patriarch the father of all nations fathomed in great faith that God the Word shall be incarnated from his seed. When he saw that his days on earth were decreasing and that God had blessed him, he

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summoned his honest and loyal head servant and said to him, "Put your hand under my thigh because I will ask you to swear by the Lord of heavens that you will not betroth for my son Isaac a wife from this land on which I dwell. But go to the land of my fathers and take for him a wife from there, from my tribe and from my father's race. Be diligent regarding this matter." The servant asked prudently, Master what if the woman refused to come with me to this land? Would you rather see me come back with your son Isaac and serve him until I can bring her back? Abraham said, "be careful not to do that, if she does not come with you then you are innocent." The servant put his hand (under his master's thigh) and swore to him to keep his promise. At the fullness of time, God fulfilled this covenant that He

pledged to our father Abraham, through
Christ by whom all nations are blessed
came from his descendants.

Eleventh Hour of Wednesday

Ἡσαῖας Κεφ κη : ιϛ - κ

Ἐβoλθεν Ἡσαῖας πῖροφητης: ἐρεπερςμοῦ ἔθοραβ ὡπι νεμαν ἄμην ερζω ἄμος.
Ἐθε φαί παρητ ἔτερ ζω ἄμωοῦ ἵχε Ἰσο : χε ρηππε ἄνοκ εἰεριοῖ ἵνικεντ ἵτε
Ἐωων ἵνοῶνι ἐναυενκοῦεντ ἵνωπι ἵκορ σαβoλ ερταμοῦτ ἐνεccεντ : ορορ
φθεορατ ἔρορ ἵνευδιωπι : Ορορ εἰεχω ἵνοκρηcis ἐορζελπic : πιορζαι δε ἔχεν
ταμεοραнт : ναῶπι ἐραμιανοῶρ : ορορ ηηετερζελπic ἐφληοῦ ἔχεν τμεοροῦχ :
χε ἵνευ cενηνοῦ ἵχε οῦαραθοῦ : Ἰηπωρ ἵνεερ ἵκῶλι ἵτε τεηδίαθηκη ετοι νεμ
ῖμοῦ : νεμ τετεηζελπic ετῶοπ νεμ ἄμεητ ἵνεckηη. Ἀρῶαν τcαραθοῦ ετcωκ ἵ
ἔχωτει : ἐρετεη ἔῶπι ναc ετζωμ. Ἀρῶαν ἔβoλζιτεη οηνοῦ ἐεβῖθηνοῦ : πιεροοῦ
ναcιη ἵραηάτοοῖ : ορορ οροη οῦζελπic ερζωοῦ ναῶπι ἄπιεχωρρ : βῖcβω ἔωτεμ
ηηετρεχωρ : ἄμωῶχομ ἄμωη ἐερπολεμῖη : ἄνοη δε εηοἱ ἵχωβ εορεηωοῦτ
ἔδοῦη : Ἐρῆτωη μφρητ ἄπιτωοῦ ἵηἰαcεβηc : ἵτερῶπι ζεν τζελλοτ ητε Ἐαβαωη

: δέν οὐρανῶν ἐφεῖρι ἠνευζέβη οἴη : δέν οὐρανῶν ἐφοί ἠγυαυῖ : περὶωντ Δε ἐφεερζωβ
δέν οὐμετῶεμο : οὐοζ οὐγέμομο περὶμβον. Ἡθωται Δε ζωται ὑπεροῦνοϋ : οὐοζ
ὑπενῶροῦδ ρο ἦξε νετενῆναῦε : χε λανωτεμ ἐζανῆβηοῖ ἐρζηκοῦ εβολ οὐοζ ἐρωτ
ἐβολζιτεν Ἰποῦ σαβαωθ ναι ἔτεϋ ναλιτοῦ ζξεκ ἦκαζι τηρϋ. βῖςμῆ οὐοζ ἐρε
τενσωτεμ ἐπαδῶροῦ : μαδ. θηται οὐοζ ἐρετενσωτεμ ἐνασαζι : Ὑη φηῆτερῶχα ἰ
ναερῶχα ὑπιέζοοῦ τηρϋ : ἰε φηασοβῖ ὑπιζροχ ὑπατεφερζωβ ἐῖκαζι : Δεφωανϋεϋ
περζο αν τοτε ἐφεῖϋῖ ἠοῦκοῦζι ἠῆτρῶεμ οὐοζ ἠθαπει : οὐοζ ἐφεῖϋῖ ἠοῦκοῦο νεμ
οῖωτ νεμ ἐζεὰ δέν νεκβῖη τηροῦ : Οῦοζ ἐκεῖβι ῶβω δέν οῦζαπ ἠτε πεκνοῦῖ οὐοζ
ἐκεῖοῖνοϋ. Οῦ ζαρ δέν οῦγῶτ αν ἐζαῖτοῦ ὑπιῆτρῶεμ : οῦδε ὑπαρε τροχοο νεμ
βρεζι κωῖ ἔχεν πιθαπεν : ἀλλὰ δέν οῦγῶτ γῶηνοζ ὑπιῆτρῶεμ : πιθαπεν Δε
ἐζαῖτοῦμϋ ζιωικ : Οῦ ζαρ ἀνοκ ἶναζωντ ἐρωτεν αν γῶἄνεζ οῦδε ἠνεεζωμῖ ἔχεν
θῆνοῦ ἠξε ἶςμῆ ἠτε παγῶμῖ : Οῦοζ ναῖϋφῆρι ἐταῖ ἐβολζιτεν Ἰποῦ σα βαωθ σοβῖη
οὐοζ βῖκι ἠοῖνομῖ ἠεῖλῆνοῦ.

Οῦῶοῦ ἠῖ ἶτριαο ἐθοῦαβ πεννοῦῖ γῶ ἄνεζ νεμ γῶ ἄνεζ ἠτε νῖενεζ τηροῦ: ἀμῆη.

Isaiah 28:16-29

A reading from Isaiah the Prophet may his blessings be with us Amen.

Therefore thus says the Lord God:
"Behold, I lay in Zion a stone for a
foundation, A tried stone, a precious
cornerstone, a sure foundation; Whoever
believes will not act hastily. Also I will
make justice the measuring line, And
righteousness the plummet; The hail will
sweep away the refuge of lies, And the
waters will overflow the hiding place.
Your covenant with death will be
annulled, And your agreement with Sheol
will not stand; When the overflowing
scourge passes through, Then you will be
trampled down by it. As often as it goes
out it will take you; For morning by
morning it will pass over, And by day and

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by night; It will be a terror just to understand the report." For the bed is too short to stretch out on, And the covering so narrow that one cannot wrap himself in it. For the Lord will rise up as at Mount Perazim, He will be angry as in the Valley of Gibeon-- That He may do His work, His awesome work, And bring to pass His act, His unusual act. Now therefore, do not be mockers, Lest your bonds be made strong; For I have heard from the Lord God of hosts, A destruction determined even upon the whole earth. Give ear and hear my voice, Listen and hear my speech. Does the plowman keep plowing all day to sow? Does he keep turning his soil and breaking the clods? When he has leveled its surface, Does he not sow the black cummin And scatter the cummin, Plant the wheat in rows, The barley in the appointed place,

Eleventh Hour of Wednesday

And the spelt in its place? For He instructs him in right judgment, His God teaches him. For the black cummin is not threshed with a threshing sledge, Nor is a cartwheel rolled over the cummin; But the black cummin is beaten out with a stick, And the cummin with a rod. Bread flour must be ground; Therefore he does not thresh it forever, Break it with his cartwheel, Or crush it with his horsemen. This also comes from the Lord of hosts, Who is wonderful in counsel and excellent in guidance.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΟἴΚΑ ΤΗΚΗΣΙΣ

ΟἴΚΑ ΤΗΚΗΣΙΣ ἸΤΕ ΠΕΝΙΩΤ ΕΘΥ ΑΒΒΑ Σενηρος: ἐρε περὶ μου εἶσαβ ψωπι νεμαν ἄμην.

Ις ζηπτε γε ον τνον ωνι σνηοτ τεννατ μφμενι νωτεν εοβε τεμη εθναωπι εχεν
νιρεφερνοβι : νευ νηετχωλ υπινομοσ εβολ νευ νιεντολη ντε πων : Πεχαφ σαρ γε
γεν θηνοτ σαβολ υμοι νηετςζοτορτ επιχρω νενεζ : ερε ναι σαρ ναχοτυτ δαχωφ
ναυ ηκολσελ ηκεσοπ : θαι τε δεν ογμεθμη πετδελλοτ ητε φριμ πιμα ετε
ζανερμωσ η ναωπι υμοφ : ναι νε νιερμωσ η ετε υμον ελι ηκολσελ ναωπι
μενεσων : ερε νιμ ναυτσο εχεν νιρεφερνοβι υπιεζοοτ ετεμματ : Ενεχαρων σαρ
ηχε νιασσελοσ : νευ νιΧεροσβιμ νευ νιCεραφιμ : νευ νιθμη νευ νηεοτ τηροτ :
υμον ογαι ηοτωτ ναυτσο εχεν τμετρωμ υπιεζοοτ ετεμματ : νιθαμιο τηροτ
εγεοζι ερατοτ δεν ογχαρωφ : ητε πικοσμοσ τηρεφ ωπι δα πιζαπ υμη ητε Φτ. Φαι
πε ησνοτ υπωσδ : φαι πε ησνοτ ετε ωγανωκ μπικωνε επιχρο : ησε φωρχ ηνιτεβτ
ετζωοτ εβολδεν νιεθαναεν : φαι πε πιεζοοτ ετογναχοσ ηνιρεφερνοβι ηδητεφ
ησεκοτοτ εαμεντ πογη ωλενεζ :

Παρενερ σφραγιζιν ητκατηχσις ητε πενιωτ εοτ αββα Cετηροσ: φηεταφεροτωιμ
υπεννοσ νευ νιβαλ ητε νενεητ δεν φραν υφιωτ νευ Πωηρι νευ πιπνα εοτ ογνοτ
ηοτωτ αμην.

Homily

A homily of our Holy Father Abba Severus may his blessings be with us. Amen.

Brethren, I remind you the admonishment concerning the sinner, and those who reject the law and the commandments of life. Because our Lord warned them saying: Stay away from me and into eternal fire. What comfort do they expect? There is the valley of tears; the tears that can bring no comfort. Who can intercede for the sinners in that day when all the angels; Cherubim, and Seraphim keep quiet and neither the righteous nor the saints can mediate for mankind? The whole creation will be silent and the whole world will be under the Divine judgment. This is the time of harvest. This is the time

to pull the net ashore to sort the good fish from the bad ones. This is the day when the sinners will be told 'Go dwell in Hell forever'.

We conclude the homily of our Holy Father Abba Severus, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"... " :

ψαλλωσ ε̄ : β̄ νευ ε̄η̄ : ῑλ̄

Ὡταλβοι Ἰβ̄οις χε να κας αἰψορτερ : οἱος ἅ ταψυχη ψορτερ ἐμαψω.
Ὑπερφωνε ὑπεκρο σαβολ ὑπεκάλου : ωτευ ἐροι ἵχωλευ χε τρεχωα ᾱλ̄.

Psalm 6:2,3 and 69:17

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A Psalm of David the Prophet.

Have mercy on me, O Lord, for my bones are troubled. My soul also is greatly troubled.

And do not hide Your face from Your servant, For I am in trouble; Hear me speedily. Alleluia.

ε̄τασσελιον κατα Ιωαννην Κεφ̄ ιβ̄ : κζ - λ̄ ε̄

τ̄νοτ̄ ἅ ταψυχη ψορτερ οἱος οἱ πετ̄ναχοϋ : παιωτ̄ ναζμετ̄ ε̄βολθεν̄ ταιοτ̄νοτ̄ :
ᾱλλα ε̄σβε φαῑ αῑ ε̄ταιοτ̄νοτ̄ : φ̄ιωτ̄ μαωοτ̄ ὑπεκωηρι : οἱομη̄ ᾱσῑ ε̄βολθεν̄ τ̄φε

εσχωμμοc : χε αιτωοτ παλιν τνατωοτ : Πιωη οτι εναγοσι ερατγ ετατωτεμ
νατωω μμοc χε οτ δαραβαι πετατωπι : εανκεχωοτινι δε νατωω μμοc χε
οτασσελοc πετατωπι νεμαε Δεφεροτω ηχε Ιηc εσχωμμοc χε ετατωπι αν εθβητ
ηχε ταϊωη : αλλα εθβε θηνοτ : τνοτ πελαπ υπαικομοc : τνοτ παρχων ητε
παικομοc ενεζιτγ εβολ : Οτοε ανοκω ακωανδισι εβολεα πεκαε ειεσεκ οτον νιβεν
εαροι : Φαι δε ετωω μμοε εφερωμενιν χε δεν ατωμοτ εναμοτ. Δεφεροτω ηχε
πιωη εσχωμμοc χε ανον ανωτεμεβολδενπινομοc χε Πεχc ωοπ ωλενεε οτοε πωc
ηθοκ κχω μμοc : χε εωτ πε ητοσδ εc πεωηρι μφρωμ : νιμ πε πεωηρι μφρωμ : Πεχε
Ιηc νωοτ : χε ετι κεκοτω ηχοοτ πιωωινι δεν θηνοτ : μωι οτιν δεν πιωωινι εοc
πιωωινι ητεν θηνοτ : εινα ητεωτεμ πεχακι ταεε θηνοτ : χε φηεωμωι δεν πεχακι
ηεμ αν χε ατωμωι εθων : εωc πιωωινι ητεν θηνοτ ναετ επιωωινι εινα ητε
τενερωηρι μπιωωινι :

Οτωωτ μπιετασσελιον εωτ.

John 12:27-36

A reading from the Holy Gospel according to Saint John.

“Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Your name.” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.” Therefore the people who stood by and heard it said that it had thundered. Others said, “An angel has spoken to Him.” Jesus answered and said, “This voice did not come because of Me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will

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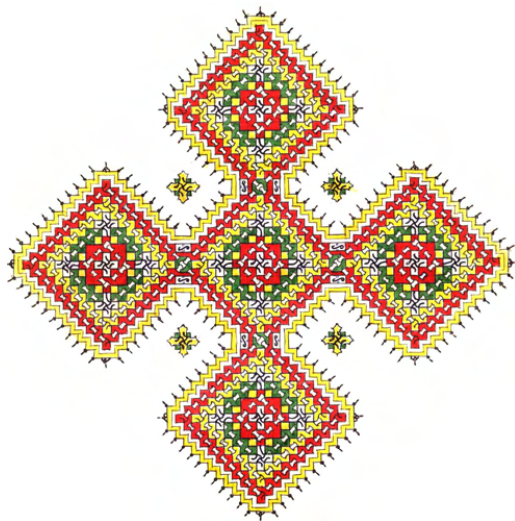
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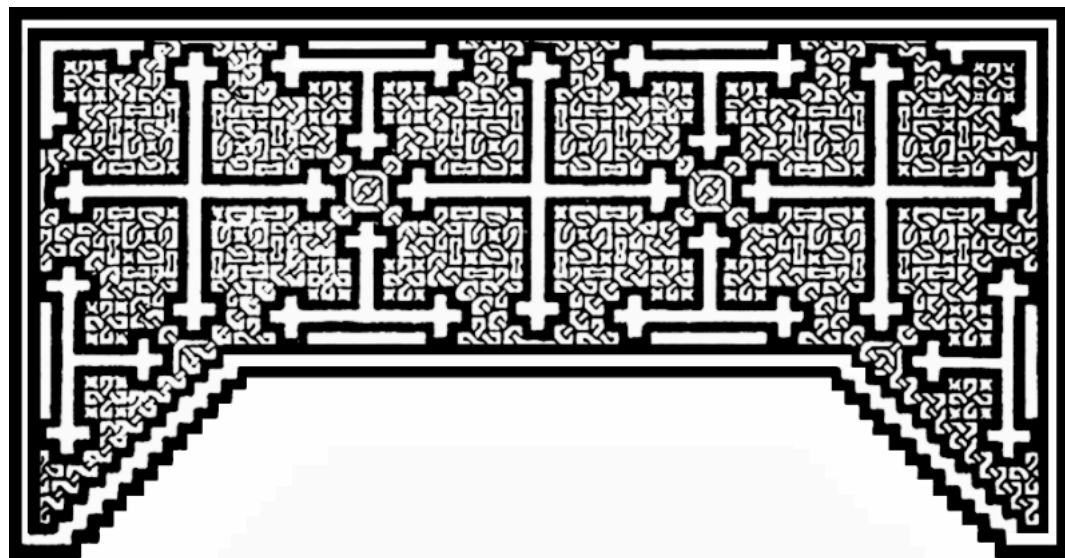
Commentary

The Commentary of the Eleventh Hour of Wednesday of Holy Pascha, may its blessings be with us all. Amen.

Let us contemplate on the plans of God the Word who has the power over death and gives life to every one. Through his incarnation in a human form, he showed concern and weakness. The Savior said, "Now my soul troubled, and what shall I say? 'Father, save me from this hour'? But for this purpose I came to this hour." Truly, He came to the world so that He may suffer for our salvation. He came to save the first man from Hades and to restore him again to his heavenly status, according to His great mercy. Let us cry to Him incessantly and ask of Him to make

us partners in the glory of His kingdom
and confirm us in the faith of His Holy
Name.





First Hour of Eve of Thursday

Ιεζεκιηλ Κεφ $\overline{\alpha\tau} : \overline{\epsilon} - \overline{\iota\alpha}$

Ἐβoλθεν ιεζεκιηλ πιπροφητης: ἐρεπερςμορ ἔθοταβ ωπι νεμαν ἀμην εφρω ἄμοσ.
Οτορ αρολτ ἵχε οππνα οτορ αρεντ ἔδοτη ἔτατλη ετσαδοτη : οτορ ρηπτε ις πιη
ἔαμορ εβoλθεν ἴωορ ἵτε Πoσ : Οτορ λιοζιέρα τ οτορ ρηπτε ις οτςμν ἵτε φηετσαζι
νεμη ἔβoλθεν πιη : οτορ ναρε πιρωμ οζι ἔρατγ πε δα θοτωι : Οτορ πεχαρ νηι χε
ἴωρηι ἄφρωμ : ακνατ ἔφμα ἄπαθρονος : νεμ φμα ἵτγ εντατς ἵτεναβὰλατχ : να
ἔτεγ ναωπι ἵδητορ ἵχε παραν δειθμητ ἄπηι ἄΠιςλ γαένεε : οτορ ἵνε πιη ἄΠιςλ
ωρεβ ἄπαραν ἔωτ : χε ἵθωορ νεμ νοτρτορμενος ἵδρηι δει οτπονηριὰ : νεμ
νιδωτεβ ἵτε νοτρτορμενος δει τορμητ. δει ἴζιηοροτχω ἄπαρο δατεν νοτρωορ
οτορ ναοτεχρωορ δατεν νοτεχρωορ : οτορ ατχω ἵταχοι ἄφρητ ἔνασαμοι ἄμοι
νεμωορ : οτορ ατωρεβ ἄπαραν ἔωτ δει νοτὰνομια ἔνατρηι ἄμωορ : οτορ
αδευδωμορ δει παυβον νεμ δει οτδωτεβ : Οτορ τνοτ μαροτχω ἵνοτπονηριὰ :

νευ νιζωτεβ̄ ντε νογζγτογμενος̄ εβολ̄ ζαροι : ογοζ †ναγωπι ζεν τογμη† γλᾱνεζ :
Ογοζ ν̄θοκ ζωκ̄ π̄ωρῑ μ̄φρωμι : ματαμε̄ π̄νῑ μ̄Πιςλ̄ ἐπῑνῑ νευ τεγχορασις : νευ
πεφωγ̄ ογοζ σεναζερῑ εβολ̄ζα νογνοβι : ογοζ ναῑ σεναβῑ ν̄τογκογλασις : εθβε̄ ζωβ̄
νιβεῑ ἐταγαιτογ̄ ογοζ εκ̄ε̄ζ̄αῑ μ̄π̄νῑ νευ πεφσοβ† : νευ πεφμωιτ̄ εβολ̄ : νευ πεφμωιτ̄
ε̄ζογν̄ : νευ τεγχοποστασις : νευ πεγογαζαζνῑ τηρογ̄ : εκ̄ε̄ταμωογ̄ ερωογ̄ ογοζ
εκ̄ε̄ζ̄ητογ̄ μ̄πογ̄μ̄θο̄ εβολ̄ : ογοζ σενᾱᾱρεζ̄ ε̄ναμ̄ε̄μ̄νῑ τηρογ̄ νευ ναογαζαζνῑ
τηρογ̄ ν̄σεαιτογ̄ :

Ογ̄ωογ̄ ν̄†τριας̄ ε̄θογαβ̄ πεννογ† γλᾱ ε̄νεζ̄ νευ γλᾱ ε̄νεζ̄ ν̄τε νῑε̄νεζ̄ τηρογ̄: ἀμ̄νῑ.

Ezekiel 43:5-11

- :

A reading from Ezekiel the Prophet may his blessings be with us Amen.

The Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the temple. Then I heard Him speaking to me from the temple, while a man stood beside me.

And He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places. When they set their threshold by My threshold, and their doorpost by My doorpost, with a wall between them and Me, they defiled My

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holy name by the abominations which they committed; therefore I have consumed them in My anger. Now let them put their harlotry and the carcasses of their kings far away from Me, and I will dwell in their midst forever." Son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they are ashamed of all that they have done, make known to them the design of the temple and its arrangement, its exits and its entrances, its entire design and all its ordinances, all its forms and all its laws. Write it down in their sight, so that they may keep its whole design and all its ordinances, and perform them.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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First Hour of Eve of Thursday

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλλωσ ἔη : ἅ νεω ἰσ

Ὡα τανθοὶ Φ† γε ἀθανάτων : ὡε ἐδούνη ὡα ταψυχῆ : κατα πάσαι ἵτε
νεκμετῶνεσθι : χουγτ ἐδρη ἐζωι. ἅλ.

Psalm 69:1 and 16

:

A Psalm of David the Prophet.

Save me, O God! For the waters have come
up to my neck. Turn to me according to
the multitude of Your tender mercies.
Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφί : ιζ - κβ

Εθε φαι ρμει υμοι ηνε παιωτ : κε ανοκ ηναχω ητα ψυχη ειη οη ηταβιτς : υμον
ειλι ωλι υμοσ ητοτ αλλα ανοκ ετχω υμοσ εδρηι εβολ ειτο υματα τ : οτον η ερωϋι
υματ εχασ οτον ερωϋι υματ οη εβιτς : θα τε ηεντολη εταβιτς εβολ ειτεη παιωτ.
Ουχιμα οη αρωπι θεν ηιουδαι εθε παιαχι : Χανηϋ δε εβολ ηδητοη
νατχω υμοσ κε οτον ουδε υων ηευαη οτοη ελοβι : εθεοη τετενωτεμ εροη.
Χανκεωοηηι δε νατχω υμοσ κε ηαιαχι να οηρωμια ηπε εοτον οη δευων ηευαη
μη οτοηϋχομ ηουδε υων εαοτων ηηιβαλ ηηανβελλεη :
Οτωητ υπιεαγγελιον εση.

John 10:17-21

- :

A reading from the Holy Gospel according to Saint John.

Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down,

First Hour of Eve of Thursday

and I have power to take it again. This command I have received from My Father.” Therefore there was a division again among the Jews because of these sayings. And many of them said, “He has a demon and is mad. Why do you listen to Him?”

Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

**Bow down before the Holy Gospel.
Glory be to God forever.**

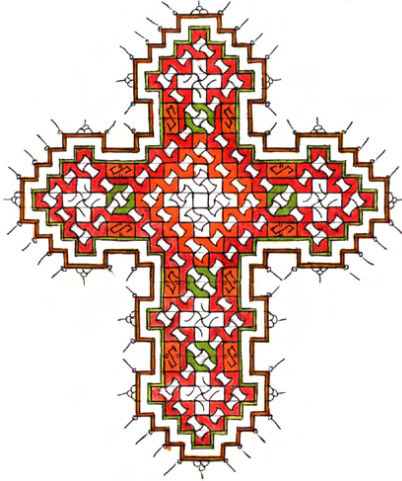
Commentary

The Commentary of the First Hour of Eve of Thursday of Holy Pascha, may its blessings be with us all. Amen.

Christ our Lord, Master and King reveals His divinity and dominion; the God who prevails over all thrones and authorities in heaven and on earth. He tells us, "My Father loves Me because I lay down My life that I may take it again. No one takes it away from Me, but I lay down of Myself. I have power to lay down, and I have power to take it again." There was a division among the Jews, because of these sayings. Many of them said, "He has a demon and is mad. Why do you listen to Him?" Others said, "These are not the words of one who has a man. Can a demon open the eyes of the blind?" Truly He enlightens the hearts of the believers. But as for the opposing Jews, He blinded their hearts and eyes so that they may not see with their eyes and that they may not understand with their hearts. And that

First Hour of Eve of Thursday

they may return to Him with true love, great hope, and total honesty that He may forgive them so that they may be saved from their transgressions.



Third Hour of Eve of Thursday

Δυως Κεφ Δ : Δ υβλ

Εβολθεν Δυως π̄προφητης: ε̄ρεπερ̄μοϋ ε̄θοταβ̄ ρωπῑ νευαν̄ ᾱμην̄ ε̄ρξω̄ ῡμοϋ.
Μαῑ νε̄ νηετ̄ρξω̄ ῡωϋ̄ ν̄χε̄ Π̄ο̄ς Φ̄ϋ̄ : ᾱρετεν̄ ρ̄ενωτεν̄ ε̄δοϋ̄νη̄ ε̄β̄νη̄η̄λ̄ ο̄τοϋ̄ ᾱρετεν̄
ε̄ρᾱνομ̄ιν̄ : ο̄τοϋ̄ ν̄δ̄ρη̄ δ̄εν̄ Σᾱλαᾱδ̄ Σᾱλᾱᾱλ̄ ᾱρετεν̄ᾱϋ̄αῑ ε̄̄π̄χ̄ιν̄ε̄ρ̄με̄τᾱσε̄β̄η̄ς : ο̄τοϋ̄
ᾱρετεν̄ῑν̄ῑ ν̄ζᾱνᾱ το̄οϋ̄ ν̄ηετεν̄ϋ̄οϋ̄ϋ̄οϋ̄ϋ̄ : νεῡ νετεν̄ρεμᾱ ϋ̄φ̄μᾱϋ̄ ρ̄ομ̄τ̄ ν̄ε̄ζοοϋ̄ :
Ο̄τοϋ̄ ᾱρετεν̄κ̄ω̄ϋ̄ νο̄η̄νομ̄οϋ̄ σᾱβ̄ : ο̄τοϋ̄ ᾱρ̄τωβ̄ε̄ ν̄ζᾱνομ̄ολο̄γιᾱ ϋ̄ιω̄κ̄ω̄ : χε̄ ναῑ
ᾱρ̄ῡεν̄ρῑτο̄ν̄χε̄ νε̄η̄ϋ̄ρη̄ ῡΠ̄ῑςλ̄ : πε̄χε̄ Π̄ο̄ς Φ̄ϋ̄. Ο̄τοϋ̄ ᾱνοκ̄ ϋ̄νᾱ ϋ̄ νω̄τεν̄ νο̄ν̄δ̄λῑχ̄
ν̄νᾱχ̄ῑ δ̄εν̄ νετεν̄βᾱκῑ τη̄ροϋ̄ : νεῡ ο̄ν̄με̄τ̄ρε̄ϋ̄ε̄ρ̄δ̄ε̄ ν̄ω̄ικ̄ δ̄εν̄ νετεν̄βᾱκῑ τη̄ροϋ̄ δ̄ ο̄τοϋ̄
ῡπετεν̄κε̄τ̄η̄νοϋ̄ ϋ̄ᾱροῑ πε̄ χε̄ Π̄ο̄ς : ο̄τοϋ̄ ᾱνοκ̄ αῑτᾱζ̄η̄ο̄ ῡπῑμο̄νη̄ζω̄οϋ̄ ε̄βο̄λ̄ζᾱρω̄τεν̄
δ̄ᾱχεν̄ ρ̄ομ̄τ̄ ν̄ᾱβο̄τ̄ ν̄τε̄π̄δ̄ω̄λ̄ : ο̄τοϋ̄ εῑε̄ζω̄οϋ̄ ϋ̄ῑχεν̄ ο̄ν̄βᾱκῑ νο̄ν̄ω̄τ̄ : κε̄βᾱκῑ Δε̄
ϋ̄νᾱζω̄οϋ̄ ε̄χ̄ω̄ς ᾱν̄ : ο̄ρ̄τοῑ νο̄ν̄ω̄τ̄ ε̄ε̄β̄ῑμω̄οϋ̄ ο̄τοϋ̄ ϋ̄κε̄τοῑ ϋ̄νᾱζω̄οϋ̄ ε̄χ̄ω̄ς ᾱν̄
ε̄ε̄ϋ̄ω̄οϋ̄. Ο̄τοϋ̄ εν̄ε̄θω̄οϋ̄ ϋ̄ ν̄χε̄ βᾱκῑ ϋ̄νοϋ̄ ϋ̄ ιε̄ ρ̄ομ̄τ̄ ε̄ο̄ν̄βᾱκῑ νο̄ν̄ω̄τ̄ ε̄ρο̄ο̄ρ̄ε̄μω̄οϋ̄

οτος ἴνοτσι : οτος παρητ̄ οη ἕπετεν κεθηνοῡ γαροι πεχε Π̄οσ̄ : Οτος ακαρι
ἔρωτεν θεν οτ̄μοῡ νεμ οτ̄ρω̄ : ἀρετεν̄ορε πετενδ̄ω̄θεμ̄ ἄωαι : νεμ
νετενιᾱζ̄λολῑ νεμ νετενιᾱζ̄ κεντε̄ νεμ νετενιᾱζ̄χωιτ̄ ακοτ̄οῡ ἴχε τ̄ετη̄ωι : οτος
παρητ̄ οη ἕπετεν κετ̄ θηνοῡ γαροι πεχε Π̄οσ̄. Διοτωρπ̄ ἴοῡοῡ ἔδονη̄ ἔρωτεν θεν
φ̄ωιτ̄ ν̄χη̄ωι : οτος αιδωτεβ̄ ἴνετεν̄ θελω̄ρῑ θεν̄ τ̄χη̄ῑ νεμ̄ οτεχ̄ωαλω̄σῑ
ἴνετεν̄ε̄ωρ̄ : οτος αἰ̄ ἔρ̄ηῑ θεν̄ οτ̄χω̄ωῑ ἔχεν̄ νετεν̄παρεμβολ̄η̄ θεν̄ οτ̄χω̄ντ̄ : οτος
παρητ̄ οη ἕπετενκετ̄ θηνοῡ γαροι πεχε Π̄οσ̄ : Διφεν̄χ̄ θηνοῡ ἕφρη̄τ̄ ἔταϋφεν̄χ̄ ἴχε
Φ̄τ̄ Κοδομᾱ νεμ̄ Σομορρᾱ οτος ἀρετεν̄ω̄πῑ ἕφρη̄τ̄ ἴοῡλαο̄ ε̄ᾱτ̄δ̄ᾱδ̄ω̄εϋ̄ ἔβολ̄θεν̄
οτ̄χω̄ωῑ οτος ἕπετενκετ̄ θηνοῡ γαροι πεχε Π̄οσ̄. Ε̄θε̄ φᾱῑ τ̄η̄αῑρῑ νακ̄ Π̄ισ̄λ̄ : ἴλην̄
τ̄η̄αῑρῑ νακ̄ ἕπαρη̄τ̄ : σε̄τω̄τ̄κ̄ Π̄ισ̄λ̄ ἔτω̄βε̄ ἕπεκ̄νον̄τ̄ : Χ̄ε̄ ζ̄η̄π̄πε̄ ἀνοκ̄ ε̄τ̄τᾱχρο̄
ἴοῡδ̄αρᾱβαῑ : οτος ε̄τ̄χω̄ντ̄ ἴοῡπ̄νᾱ : οτος ε̄ϋ̄κ̄ω̄ῑ ἕπεϋ̄χ̄ρ̄ε̄ θεν̄ η̄ῑρω̄ωῑ : φ̄η̄ε̄θᾱμῑο̄
ἴζ̄ᾱν̄ᾱτο̄οῡῑ νεμ̄ ο̄η̄η̄ῑ : οτος ε̄ϋ̄λ̄η̄ῑ ἔχεν̄ η̄ῑβ̄ῑσῑ ἴτε̄ ἴκᾱζ̄ῑ : Π̄οσ̄ Φ̄τ̄
πῑπαν̄το̄κρᾱτω̄ρ̄ πε̄πεϋ̄ραν̄ :

Ο̄τω̄οῡ ἴτ̄τ̄ριᾱς̄ ἔθ̄οῡᾱβ̄ πε̄ν̄νον̄τ̄ ῥ̄ᾱ ἔνε̄ε̄ νεμ̄ ῥ̄ᾱ ἔνε̄ε̄ ἴτε̄ η̄ῑε̄νε̄ε̄ τη̄ρο̄ῡ : ἀμ̄η̄η̄.

Amos 4:4-13

A reading from Amos the Prophet may his blessings be with us Amen.

[This is what the Lord God says,] "Come to Bethel and transgress, At Gilgal multiply transgression; Bring your sacrifices every morning, Your tithes every three days. Offer a sacrifice of thanksgiving with leaven, Proclaim and announce the freewill offerings; For this you love, You children of Israel!" Says the Lord God." Also I gave you cleanness of teeth in all your cities. And lack of bread in all your places; Yet you have not returned to Me," Says the Lord." I also withheld rain from you, When there were still three months to the harvest. I made it rain on one city, I withheld rain from another city. One part was rained upon, And where it

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did not rain the part withered. So two or three cities wandered to another city to drink water, But they were not satisfied; Yet you have not returned to Me," Says the Lord." I blasted you with blight and mildew. When your gardens increased, Your vineyards, Your fig trees, And your olive trees, The locust devoured them; Yet you have not returned to Me," Says the Lord." I sent among you a plague after the manner of Egypt; Your young men I killed with a sword, Along with your captive horses; I made the stench of your camps come up into your nostrils; Yet you have not returned to Me," Says the Lord." I overthrew some of you, As God overthrew Sodom and Gomorrah, And you were like a firebrand plucked from the burning; Yet you have not returned to Me," Says the Lord." Therefore thus will I do to you, O

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Third Hour of Eve of Thursday

Israel; Because I will do this to you, Prepare to meet your God, O Israel!" For behold, He who forms mountains, And creates the wind, Who declares to man what his thought is, And makes the morning darkness, Who treads the high places of the earth- The Lord God of hosts is His name.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"... " :

Ψαλλωσιν ἡ : ἰη νεω ἄ

Δὸν non ἵχε νεψαχι ἐβοτε οἱνεσ : οἱοσ ἡθωον εἰαν σοθνεψ νε : βίση Φ† ἐτα
προερχη : οἱοσ ὑπερβι πῆρο ὑπα τωβε : ἄλ.

Psalm 55:21 and 1

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Chanted in the Royal Tune

A Psalm of David the Prophet.

His words were softer than oil, Yet they
were drawn swords. Give ear to my
prayer, O God, And do not hide Yourself
from my supplication. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιδ' : ς - ια

Ὁνοσ εϋχη θεν βηθάνια θεν πηι ἰσχυων πικακσετ εϋρωτεβ ασι ἵνε οὐσβιω ἐρε
ορον οὐμοκι ἵσοθεν ἵτοτε ναρδος ὑπιστικη ἐναϋενσοτενϋ : εασθουθεμ ὑπιμοκι
ασχοϋϋ εχεν τεϋαφε. Παρε θανορον χρεμεν νευ νοϋερνοϋ : χε εθεοϋ ἄπαγτακο
ἵτε πασοθεν ϋωπι. Μεσρον ϋχομ γαρ ἐϋφαι ἐβολ σαπϋωι ἵϋουτ ϋε ἵσαθερι οροσ
ἐθητοϋ ἵνιθκη : οροσ ναϋβον ἐροσ πε. Πεχε ἵσ νωοϋ χε χασ : ἄθωτεν τετενϋθικι
νας : ορρωβ ἐνανεϋ πετασερρωβ ἐροϋ ἵθητ. Ἰσχοϋ ἵβεν ἵθκη σε νεωωτεν : οροσ
ἐϋωπ ἵτετενοϋϋ οροϋχομ ἡωωτεν ἐερ πεθἵανεϋ νεωωοϋ ἵσχοϋ ἵβεν : ἄνοκ Δε

Third Hour of Eve of Thursday

†νεωπτεν αν ηχογ ριβεν. Φηετασβιτγ ασαιγ ασερωορι ταρ ηθαεσ υπασωμα
υπαισοχεν επχινκοστ. Δωην †χωωμοσ κωπεν : χε πια ετογναριωκω
υπαιετασσελιον υμογ δεν πικοσμοσ τηργ : φηεωγ εταθαυ αιγ ενεσαχι υμογ ενμεη
νασ. Οτοε Ιουδαε πιικαριωθεσ πιοται ητε πιμητςναγ αεφωεναε γα νιαρχηερεγσ εινα
ητεγτηγ κωογ. Ηθωογ δε εταγωπτεμ αγραυι οτοε αγτηναε ηογθατ : οτοε ναεκω†
χε πωε εηατηγ δεν ορεηκερια :

Ορωπ† υπιετασσελιον εογ.

Mark 14:3-11

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A reading from the Holy Gospel according to
Saint Mark.

And being in Bethany at the house of
Simon the leper, as He sat at the table, a
woman came having an alabaster flask of
very costly oil of spikenard. Then she
broke the flask and poured it on His head.
But there were some who were indignant

among themselves, and said, "Why was this fragrant oil wasted? For it might have been sold for more than three hundred denarii and given to the poor." And they criticized her sharply. But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me. For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. She has done what she could. She has come beforehand to anoint My body for burial. Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. And when they heard it, they were glad, and promised to give him money. So he sought

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Third Hour of Eve of Thursday

how he might conveniently betray Him.

Bow down before the Holy Gospel.

Glory be to God forever.

Commentary

The Commentary of the Third Hour of Eve of Thursday of Holy Pascha, may its blessings be with us all. Amen.

The woman poured the precious oil over the Lord's feet and wiped them with her hair because of her great love. Therefore, she had done a good deed that would be told and remembered throughout the world. She is still remembered by all believers. Behold these spiritual gifts and the high esteem she gained. Let us be zealous, over her virtues and love the Lord with all our hearts and not be like Judas who mocked her good deed. His evil thought led him to betray his Master. The silver he received for the betrayal Christ will go with him to Hell. His name will be erased in one generation and he will be

Third Hour of Eve of Thursday

denied descendants on earth.

Sixth Hour of Eve of Thursday

Ἄνωσ Κεφ ᾠ : ᾠ - ἰᾶ

Ἐβόλθεν Ἄνωσ πῖπροφήτης: ἐρεπερῖμον ἔθοταβ ῥωπι νευαν ἄμην ερρω ἄμος.
Cωτεμ ἔπαϊαζι φαί ἔταϊαζι ἄμοϋ ἔχεν ἠηνοῦ πῖη ἰΠισᾶ : νευ δᾶ φῖλῆ νιβεν
ἔταϊενοῦ ἔβόλθεν πῖκαζι ἵχημῖ ερρωῖμος. Χε ἴλην ἵθωπεν δικοπεν ἠηνοῦ ἔβόλ
θεν νιφῖλῆ τηροῦ ἵτε πῖκαζι : εῖβε φαί εἰῖβῖ ἰπῥωϋ ἔχεν ἠηνοῦ τηροῦ ἵηητεπῖνοβῖ
τηροῦ. Ἄν εῖεμοϋ ἵχε ῖναῦ ερκοπ ἵτοϋϋτεμ κοπεν ποῖερῖμοῦ ἔπῖτηρϋ. Ἄν
ερρεεμϋεμ ἵχε οῖμοῖ ἔβόλθεν οῖαζῥωϋην ἄμον τερρῥορϋ : ἄν ἐρε οῖμας ἄμοῖ ἴ
ἵτερῖμῖ βόλθεν περβῖβῖ ἔπῖτηρϋ αρῥτεμζωλεμ ἵοῖζῖλι. Ἄν ερρεῖ ἵχε οῖαζῖητ
ζῖχεν πῖκαζι ἄμον φῖηετῥορϋ ἔροϋ : ἄν ἐρε οῖτῥορϋς ῥωπι ζῖχεν πῖκαζι ἵοῖεϋεν
ταζε ζῖλι. Ἄν ἐρε οῖαζῖπῖσζ μοῖἴ ζεν οῖβακῖ οῖοζ ἵτε ῥπεν οῖλαος ποῖϋπ : ἄν ἐρε
οῖκακῖᾶ ῥωπι ζεν οῖβακῖ ἰπεῖΠος θαμῖος. Χε οῖηῖ ἵηηεϋῖρῖ ἵοῖεζωβ ἵχε ἵΠος Φἴ
αρῥτεμ ῖωρῖ ἔβόλ ἵτερῖῖβω ἵηηεῖβῖαῖκ ἰπῖροφήτης : Οῖμοῖ αρῥωϋ ἔβόλ νῖμ πε

Sixth Hour of Eve of Thursday

ἔτευνα ἐρσοῦ ἄν : Πῶς Φῦ ἀφραχι νιμ πε ἔτευνα ἐρ προφητεῖν ἄν : Ὡτα με νιχωρα
εἰδεν Πιαστυριος νευ εἰχεν νιχωρα ἵ τεχνιμι ογο εἶχος : χε θωοῦῦ εἰχεν ἵ τωοῦ
ἵ τῆσ αμαρια : ογο εἶχεν ἔξ ἀνὸ φηρι εἰσω εἶχεν τεσμηῖ : νευ ἵ μετρεῖ ἡ ἐπχωρι ἔτε
ἵ δητς. Ογο εἶχεν ἵ ἐνεθναῶπι ἵ πεσῖμο πεχε Πῶς : νηετγιωῖ ἔδοῦν ἵ νοῦβι
ἵ χονς νευ οῦτα λεπωρεᾶ εἶχεν νοῦχωρα : Ἐθε φαί ναινε νηετεῖχω ἡ μωοῦ ἵ χε Πῶς
Φῦ : χε Ἰγρος πεκαεῖ ἔτε ἡ πεκωῦ εἰεῖωῦ : ογο εἶχεν ἵ ἐπεσῖτ ἵ χε τεχοῦ ἔβολ
ἵ δηῦ :

Ὁ ἄνω ἵ τῆσ τριας ἔθοῦτα β πεννοῦῦ ἡ εἶνε νευ ἡ εἶνε ἵ τε νιένε τηροῦ : ἄμην.

Amos 3:1-11

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A reading from Amos the Prophet may his blessings be with us Amen.

Hear this word that the Lord has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying: "You only have I known of all the families of the earth; Therefore I will punish you for all your iniquities." Can two walk together, unless they are agreed? Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has caught nothing? Will a bird fall into a snare on the earth, where there is no trap for it? Will a snare spring up from the earth, if it has caught nothing at all? If a trumpet is blown in a city, will not the people be afraid? If there is calamity in a city, will

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Sixth Hour of Eve of Thursday

not the Lord have done it? Surely the Lord God does nothing, Unless He reveals His secret to His servants the prophets. A lion has roared! Who will not fear? The Lord God has spoken! Who can but prophesy?

“Proclaim in the palaces at Ashdod, And in the palaces in the land of Egypt, and say: ‘Assemble on the mountains of Samaria; See great tumults in her midst, And the oppressed within her. For they do not know to do right,’ Says the Lord, ‘Who store up violence and robbery in their palaces.’ “Therefore thus says the Lord God: “An adversary shall be all around the land; He shall sap your strength from you, And your palaces shall be plundered.”

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλμος ρλθ : α νεμ β

Παζμετ Ἰβοις σαβολ ἵνορωμι εφωον : ἐβολγα ογρωμι ἵρεφῖ ἵνζονς μα τογχοι.
Μηῆτα ρκοβ̄ νι ἵνζαν β̄ ἵνζονς δ̄ εν πογζητ : ἠπιέζοορ τηρεϛ ρκοβ̄ † ἵνζανβωτς. ἁλ̄.

Psalm 140:1-2

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A Psalm of David the Prophet.

Deliver me, O Lord, from evil men;
Preserve me from violent men, who plan
evil things in their hearts; They continually
gather together for war. Alleluia.

ΕΥΑΣΤΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ Ἰβ : λ - υς

Παι ἔταρχοτος ἦχε Ἰησ ἀφθναρ ἀρχοπῆ ἐβολ θάρωσ. Παιωνῶ δε ἕωηνη ἀγαπτοῦ
μποῦμθο ἐβολ ἕποηναρτῆ ἔρορ : θινα ἠτερχωκ ἐβολ ἦχε ἔσαχι ἠησαιὰς πῆπροφητης
φῆεταρχορ χε Πος νιμ πε ἔταρναρτῆ ἔτενςωη : οτορ πῶωβῶ ἕΠοσ ἔταρβωρπ ἐνιμ.
Εθε φαι νε ἕωονῶχου ἕωωοῦ ἔναρτῆ : χε ἀρχοσ οη ἦχε Ἠσαῆας : Χε ἀφθωμ
ἠνωῖβαλ : οτορ ἀφθωμ ἕπορρητ : θινα ἠτοῦῶτεμναῦ ἠνωῖβαλ : οτορ ἠτοῦῶτεμ
κατ θεν πορρητ : οτορ ἠτοῦκοτοῦ θαρὸι ἠτα τοῦχωσ : Παι ἀρχοτοῦ ἦχε Ἠσαῆας χε
ἀρναρ ἔῶωοῦ ἕΦτῆ οτορ ἀρφαχι εῶβητῆ. Ὅωωσ μεντῶι οῦωηῶ ἐβολθεν νικεαρχωη
ἀρναρτῆ ἔρορ : ἀλλα ναῦοῦωηε ἕωωοῦ ἐβολαν πε εθε νιφαιριεοσ : χε ἠνωῖαιτοῦ
ἠἀπορνασωσ : Ἀρθερε πῶωσ θαρ ἠνιρωμ μαλλον ἐροτε πῶωοῦ ἕΦτῆ :

Οῦωῶτ ἕπιεῦαστελιον εῶῦ.

John 12:36-43

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A reading from the Holy Gospel according to
Saint John.

These things Jesus spoke, and departed,

and was hidden from them. But although He had done so many signs before them, they did not believe in Him, that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?" Therefore they could not believe, because Isaiah said again: "He has blinded their eyes and hardened their hearts, Lest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them." These things Isaiah said when he saw His glory and spoke of Him.

Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than

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Sixth Hour of Eve of Thursday

the praise of God.

Bow down before the Holy Gospel.

Glory be to God forever.

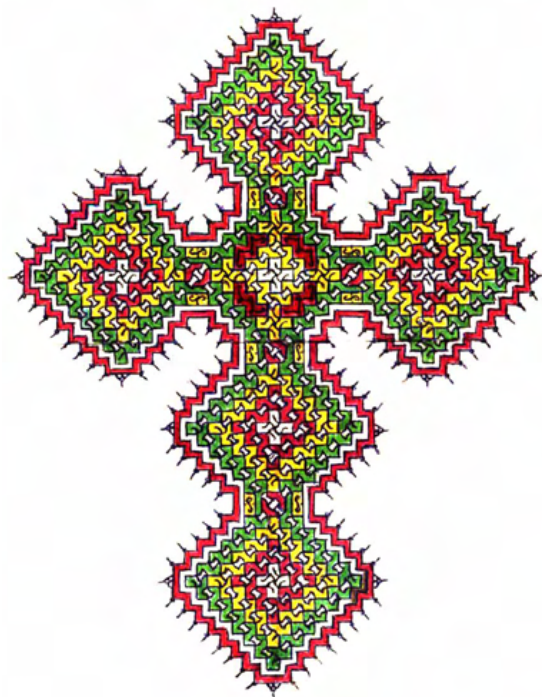
Commentary

The Commentary of the Sixth Hour of Eve of Thursday of Holy Pascha, may its blessings be with us all. Amen.

Isaiah the prophet cries unto the sons of Israel, by the spirit, for their foolishness. He rebuked them because of the vileness of their deeds and their sins when Emmanuel performed His miracles. They rejected His words full of grace and leaned towards myths and deceit, and rejected the glory of His divinity. O great prophet, condemn these disobedient children for they have followed in the steps of their fathers. They have completed their evil

deed to fulfill the prophesy which said "Lord, who could believe what we have heard and to whom has the power of the Lord revealed!" The voice of the Lord is His Only Begotten Son who appeared in the flesh to the sons of Israel. He showed them His justice and His mercy. Nevertheless, they did not obey Him nor believe in Him. How could they believe when Isaiah prophesized about them and said, "He has blinded their eyes, He has harden their hearts." Listen O Israel, no one else will save you from God's wrath other than Jesus the Savior of the world who made the two into one through His incarnation. The Light has come to His own and His own loved the darkness. The gentiles accepted His commandments and became His nation everywhere. They experienced His mercy and His abundant

grace, which He bestowed on them.



Ninth Hour of Eve of Thursday

Ιεζεκιηλ Κεφ κ : κζ - λδ

Εβολθεν Ιεζεκιηλ πιπροφητης: ερεπερςμορ εθοταβ ωπι νεμαν λμην ερρω μμοσ.
Εθε φαι σαχι νεμ πιμπ πιβλ πιρηι μφρωμιο οροσ εκεχοσ νωορ : κε ναι νε
νηετερρωμμορ ηχε λλωμαι Ποσ : κε γρα εδορν εταιορνορ αρτρωοτ νηη ηχε
νετενιοτ ηδρηι δεη νοηπαρπ τωμ νηεταρζει ηδρητορ εδορν εροι : Οροσ λιβιορ
εδορν επκαρι φηεται σορτεη ταριχ εβολριχωρ : οροσ αρναρ εθαλ νιβει ετβοσι : νεμ
σαπεсηт ηωρηη νιβει ετοι ηλαχωβι : οροσ αρηετρωορρωορηι μμαρ ηηηνορτ : οροσ
αρωω ηςθοιορρηι ηπιμα ετε μμαρ οροσ αρ οωτεη μμαρ ηοωτεη εβολ. Οροσ
λιχοσ νωορ : κε οηπε αββανα κε ηωτεη τετενναωρ εδορν εμαρ : οροσ αρμορτ
επερραν κε αββανα γρα εδορν εφοορ ηεσοορ : Εθε φαι λχοσ ηπηη ηπιβλ : κε ναι νε
νηετερρω μμορ ηχε Ποσ Ποσ : κε ιςχε λρετενναδωδεμ ηωτεη δεη νιανομια ητε
ηηοτ οροσ τετενναμωι σαμενη ηηηοωρεβ : Μεμ δεη ηιαρχη ητε νετενταιο δεη

πῆρινον ἄφ' ἐβολῆς ἠνετεν ψηρι δῆεν πιχρωμ : ἠωπτεν τετεν δαδῆμ δῆεν νετεν μενί
τηροῦ γὰ ἐδοῦν ἐφοῦν ἠέροον : ἄνοκ ζω ἴνα ἔροῦω ἠωπτεν ἠη ἠΠισλ : ἴωνδ ἄνοκ
πε γε Ἰλωναῖος Πος : γε ἄν ἴνα ἔροῦω ἠωπτεν. Ἰε ἄν φαί ναι ἔχεν πετεππνα οῖοδ
ἠνεε γωπῶπαιρητ : οῖοδ ἄρετεν ζω ἠμοε ἠῶπτεν γε τετεππνα γωπῶπῖ ἠφρητ
ἠνιεθνοε : νεμ ἠφρητ ἠνι. γχη ἠτε νιρωμ : ἐπῆιν γε μωπῖ ἠεαν γε νεμ εαν ὠνι : Ἐθε
φαί ἴωνδ ἄνοκ : πε γε Ἰλωναῖ Πος : γε ἠδῆρι δῆεν οῖοδ εαμαρι : νεμ οῖοδ βω
εγβοε νεμ οῖοδ βον εγφεν ἐβολῆ : ἴνα ἔροῦρο ἔχεν θηνοῦ :

Οῦωοῦ ἠ ἴτριαε ἔθοῦαβ πεπνοῦτ γὰ ἐνεε νεμ γὰ ἐνεε ἠτε νι ἐνεε τηροῦ : ἄμην.

yourselves in the manner of your fathers, and committing harlotry according to their abominations? For when you offer your gifts and make your sons pass through the fire, you defile yourselves with all your idols, even to this day. So shall I be inquired of by you, O house of Israel? As I live," says the Lord God, "I will not be inquired of by you. What you have in your mind shall never be, when you say, 'We will be like the Gentiles, like the families in other countries, serving wood and stone.'"

"As I live," says the Lord God, "surely with a mighty hand, with an outstretched arm, and with fury poured out, I will rule over you."

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλλουσ̄ ζ̄ : ἀνευ β̄

Π̄ος̄ πανο̄ϛ̄ αιχᾱθ̄η̄ ἐροκ̄ νᾱζ̄μετ̄ ο̄νο̄ς̄ μᾱτο̄ϛ̄ο̄ι : ἐβο̄λ̄ ἔ̄ντο̄το̄ϛ̄ ἔ̄νη̄η̄ετ̄βο̄σῑ ἔ̄νω̄ι :
μη̄πο̄τε̄ ἔ̄ντο̄ϛ̄ω̄λε̄ῡ : ἔ̄ντᾱ ψ̄ρ̄χη̄ ἔ̄φρη̄ϛ̄ ἔ̄νο̄ϛ̄ο̄ϛ̄ : ἀλ̄.

Psalm 7:1-2

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A Psalm of David the Prophet.

O Lord my God, in You I put my trust;
Save me from all those who persecute me;
And deliver me, Lest they tear me like a
lion. Alleluia

ΕΓΓΑΣΤΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ι : κθ ω λη

Φηετα παιωτ πικη νηι ονηω† πε εοτον νιβεν : οτοϛ υμον ελι ναυρολιωτ εβολθεν
ιχε υπαιωτ : Δνοκ νεμ παιωτ ανον οται : Δτελ ωνι οτη νχε νιλονδαι εινα
νσεριοι εχωϛ. Δχεροτω νωοτ νχε Ιηϛ εϛω υμοϛ : χε ονηω νρωβ ενανευ
αιταμωτεν ερωοτ εβολεπτεν παιωτ : εθε αϛ οτη νρωβ τετενναζωνι εχωι :
Δχεροτω ναϛ νχε νιλονδαι οτοϛ πεχωοτ χε : εθε ορωβ ενανευ τετνναζωνι εχωκ
αν αλλα εθε ορχεοτα : χε νθοκ ορωμ ρωκ κίρι υμοκ ννοτ† : Δχεροτω νωοτ νχε
Ιηϛ οτοϛ πεχαϛ : χε μη εδδονοτ αν θεν πετεννομοϛ χε ανοκ αιχοϛ χε νθωτεν
εαννοτ†. Ιεχε αιχοϛ ννη χε νοτ† ηηετα πκαχι υΦ† ωπι ραρωοτ οτοϛ υμον
ωχομ ντε ιτραφη βωλ εβολ : Φηετα φιωτ τεβοϛ οτοϛ αφοροπη επικομοϛ
νθωτεν τετεννωμοϛ χε ακχε οταχε αιχοϛ χε ανοκ πε πωηρι υΦ† Ιεχε ιρι αν
ννιεβηοι ντε παιωτ υπερναζ† εροι : Ιεχε δε ιρι υμοοτ καν εωπι
αρετενωτενναζ† εροι ναζ† ενιεβηοι : εινα ντετενεμι οτοϛ ντετεννωτη χε ανοκ
†θεν παιωτ οτοϛ παιωτ νθητ :

Ορωπυτ υπιεγαστελιον εοτ.

John 10:29-38

A reading from the Holy Gospel according to Saint John.

“My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand. I and My Father are one.” Then the Jews took up stones again to stone Him. Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?” The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.” Jesus answered them, “Is it not written in your law, ‘I said, “You are gods” ’? If He called them gods, to whom the word of God came (and the Scripture

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cannot be broken), do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him."

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Ninth Hour of Eve of Thursday of Holy Pascha, may its blessings be with us all. Amen.

Ninth Hour of Eve of Thursday

O you ignorant, stubborn, corrupt and disobedient people, listen to the Merciful and Divine praising the believers saying, "What the Father has given Me is greater than all the things on earth, and no one can take them away from My Father's hand. The Father and I are one with the Holy Spirit without separation."

When the Jews in their envy took up rocks to stone Him, He responded to them in meekness saying, "I showed you good deeds from My Father. For what reason do you stone Me? I seek your salvation. Know and be certain you foolish Jews that I am in My Father and My Father is in Me."

Eleventh Hour of Eve of Thursday

Ιερεμίας Κεφ η : Δ - ι

Ἐβόλθεν Ιερεμίας π̄προφήτης: ἔρεπερ̄ςμοῦ ἔθοταβ̄ ὡπι νεμαν̄ ἀμην̄ εφ̄χω ἕμος.

Παῑ νε̄ετεφ̄ χω ἕμουῦ ἵχε Π̄ο̄ς̄ χε̄ μη̄ φ̄νε̄ωαφ̄ζεῑ μη̄ ἑ̄νατων̄φ̄ αν̄ χε̄ : ιε̄
φ̄νεταφ̄τας̄θο̄ ἔβoλ̄ μη̄ ἕπαφ̄τας̄θο̄ ἔδο̄τη̄ χε̄ : ε̄θεβοῦ̄ αφ̄τας̄θο̄ ἔβoλ̄ ἵχε̄ παῑδαο̄ς̄ δ̄εν̄
οῦ̄τας̄θο̄ ἔβoλ̄ ἵνᾱ τ̄ωπῑ : οῦ̄ο̄ς̄ ἀ̄νᾱμο̄νῑ ἕμουῦ̄ ἵδ̄ρη̄ῑ δ̄εν̄ πο̄νο̄τω̄ω̄ ἕπο̄νο̄τω̄ω̄ ἵθωῦ̄
ἔτας̄θωῦ̄. θ̄̄ῑς̄μη̄ χε̄ ἵνοῦ̄ ἔρε̄τεν̄ ἔ̄ω̄τεμ̄ ἵνο̄τᾱχῑ τ̄αρ̄ ἕπᾱιρη̄† : ἕμον̄ ἔ̄λῑ τ̄αρ̄
ἵρω̄ω̄ῑ νᾱερ̄με̄τᾱνο̄ιν̄ δ̄εν̄ τε̄φ̄κᾱκ̄ῑ ἑ̄χ̄ω̄ἕμο̄ς̄ : χε̄ οῦ̄ πε̄τᾱιᾱῑ : φ̄νε̄τ̄ο̄χῑ αφ̄χᾱτο̄τ̄φ̄
ἔβoλ̄ δ̄εν̄ πε̄φ̄μαν̄θ̄ο̄χῑ : ἕφ̄ρη̄† ἵνο̄τ̄̄θο̄ ἔρε̄ πε̄φ̄φ̄ω̄† ρ̄ω̄τ̄φ̄ ἔβoλ̄δ̄εν̄ πε̄φ̄ρ̄ε̄μ̄ε̄μ̄
†ᾱσῑδᾱ ἵτε̄ τ̄φε̄ ᾱccoῦ̄θεν̄ πε̄cc̄hoῦ̄ : οῦ̄τ̄ρο̄μ̄ π̄ω̄ᾱλ̄ νεμ̄ β̄εν̄ῑ οῦ̄ο̄ς̄ οῦ̄δᾱχ̄ ἵτε̄ τ̄κο̄ῑ
ἀ̄νᾱρε̄ς̄ ἑ̄νο̄τ̄ω̄ω̄ ἑ̄ω̄ᾱτ̄ ὡ̄ε̄ δ̄ο̄τη̄ ἵδ̄η̄τοῦ̄ : πᾱδαο̄ς̄ Δ̄ε̄ ἵθο̄φ̄ ἕπε̄φ̄ε̄μ̄ ἑ̄π̄ρᾱπ̄ ἕΠ̄ο̄ς̄ :
π̄ω̄ς̄ ἔρε̄τεν̄ χ̄ω̄ἕμο̄ς̄ χε̄ ἄ̄νο̄ν̄ ρ̄ᾱnc̄ᾱβ̄ε̄τ̄ ἄ̄νο̄ν̄ οῦ̄ο̄ς̄ χε̄ φ̄νο̄μο̄ς̄ ἕΠ̄ο̄ς̄ ὡ̄ο̄π̄ νᾱν̄ :
π̄ῑθω̄ω̄ ἑ̄τη̄π̄ ἑ̄ν̄ῑσ̄ρᾱμᾱτε̄rc̄ αφ̄ω̄ω̄πῑ ἵε̄φ̄λ̄hoῦ̄ ἵνο̄τ̄με̄θ̄ω̄μη̄ αν̄ πε̄. Δ̄η̄β̄ῑω̄πῑ ἵχε̄ ν̄icoφ̄oc̄

Eleventh Hour of Eve of Thursday

οὐτος οὐκ ἔσται ἀρβίτου : καὶ ἀνταθεὶ ἐβόλῃ ὑπὸ καὶ ὑπὸ : ἰσοφία οὐνοῦ τε καὶ γῆς
ἰσότητος.

Ὁ ὁὐτος ἰσότητος ἐσθλαβ πέννοῦ ἰσότητος ἐνεῖς νεμ ἰσότητος ἐνεῖς ἰσότητος ἐνεῖς τήρου: ἀμην.

Jeremiah 8:4-9

A reading from Jeremiah the Prophet may his blessings be with us Amen.

“Thus says the Lord: “Will they fall and not rise? Will one turn away and not return? Why has this people slidden back, Jerusalem, in a perpetual backsliding? They hold fast to deceit, They refuse to return. I listened and heard, But they do not speak aright. No man repented of his wickedness, Saying, 'What have I done?' Everyone turned to his own course, As the horse rushes into the battle.” Even the stork in the heavens Knows her appointed

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times; And the turtledove, the swift, and the swallow observe the time of their coming. But My people do not know the judgment of the Lord." How can you say, 'We are wise, And the law of the Lord is with us'? Look, the false pen of the scribe certainly works falsehood. The wise men are ashamed, They are dismayed and taken. Behold, they have rejected the word of the Lord; So what wisdom do they have?

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλμος ΕΨΔ : Δ ΝΕΥ Δ

Παοιχαλ νευ παωοι α ιδεν πανοι ι : Φ ι η τε τα βοηθια οιοι τα εελπις αςδεν Φ ι : κε
σαρ ηθοι πε πανοι ι παωωτηρ : παρεγωπτ εροι ηηακιω ηηοιο : α λ.

Psalm 62: 7 and 2 :

A Psalm of David the Prophet.

In God is my salvation and my glory; And
my refuge, is in God.
He is my defense; I shall not be greatly
moved. Alleluia.

Εραστειλιον κατα Ιωαννην Κεφ ιβ : μ Δ - η

Ιης Δε αγωι εβολ οιοι περαι : κε φηεοια ι εροι αφια ι εροι αν : αλλα αφια ι
εφηεταιταοιοι. Οιοι φηεοια ι εροι αφια ι εφηεταιταοιοι. Διοκ αι εοτωιμι
υπικοςμοι : εια οιοι ηιβει εοια ι εροι ητερω τεμοι δειν περακι Οιοι
φηεοια ι εοια ι οιοι ητερω τεμαρε ερωι ανοκ εοια ι εραπ εροι αν : ηετα ι

γαρ αν θινα ντα τζαπ επικοςμος αλλα θινα ντανορευι μπικοςμος. Φηετωλ υμοι
 εβολ οροε ετε νεναδι ννασαχι αν : ορον νταε υφθεθνα τζαπ εροε : πιαχι ετακαχι
 υμοε φηεε υμαρ εθνα τζαπ εροε δεν πιεροορ νδαε. Χε ανοκ μπικαχι εβολθιτοτ
 υμαγαε : αλλα φωτ φηεταετασοι νθοε πε εταετ εντολη νηι : ορ πετναχοε ιε ορ
 πε τνασαχι υμοε. Οροε τειμ χε τερεντολι οωνοδ νενεε τε : νη οτη ανοκ εττω
 υμοορ κατα φρητ εταεχοε νηι νχε παωτ παρητ τσαχι :
Ορωπυτ μπιερασσελιον εσρ.

John 12:44-50

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A reading from the Holy Gospel according to Saint John.

Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me. I have come as a light into the world, that whoever believes in Me should not abide in darkness. And if

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Eleventh Hour of Eve of Thursday

anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. He who rejects Me, and does not receive My words, has that which judges him--the word that I have spoken will judge him in the last day. For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak."

**Bow down before the Holy Gospel.
Glory be to God forever.**

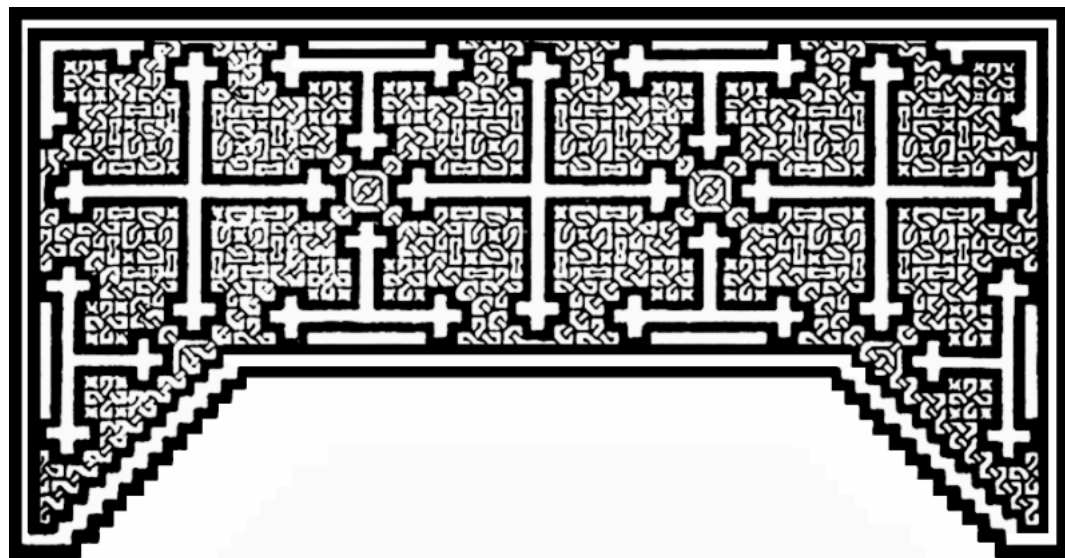
Commentary

The Commentary of the Eleventh Hour of

Eve of Thursday of Holy Pascha, may its blessings be with us all. Amen.

Our Savior the Son of the living God said, "I am the Light of the world. He who believes in Me and accepts My word will not be in the darkness. He who denies Me and does not listen nor obey My words, I will not judge Him, but the words I said shall judge him. What I have said is not from Me but from the Father who sent Me. He gave Me the commandment of what to say and what to tell."

We believe that You are the truly the Word of God the Father and that You have power over all and nothing is impossible with You.



εἰταχρηοῦτ ὡα τε φρηζωπι : Οὔοδ ἀλῆσοῦ ζωτεβ ὑπιδῶαλῆκ δέν οἰζωτεβ ἵτσηϋ
νεμ περμῆϋ τηρϋ Οὔοδ πεχε Πῶτ ὑῶωῖς : χε ἄδῆ φαι ριογωμ ἐφμεῖ ἐροϋ οὔοδ
μῆϋ ἐδρη ἐνεσζιζ ἵλῆσοῦ : χε δέν οὔωϋ ϋναϋϋ ὑφμεῖ ὑπιδῶαλῆκ εβδ σα
πεσῆτ ἵτφε. Οὔοδ αϋκωτ ἵχε Ὑῶῖς ἵνοῦαῖερϋωσϋ : αϋτρεῖ περραν χε Πῶτ πε
παῶαῖφωτ : Χε δέν οὔαϋ εσρηπ Πῶτ να ϋοῖβε πῶαλῆκ ιςεν ζωοῦ ὡαχωοῦ :
Οὔωοῦ ἵτῖριας ἐσοῦαβ πεννοῦϋ ὡα ἐνεζ νεμ ὡα ἐνεζ ἵτε ἵένεζ τηροῦ : ἀμῆν.

Exodus 17:8-16

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A reading from Moses the Prophet may his blessings be with us Amen.

Now Amalek came and fought with Israel in Rephidim. And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand." So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill. And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were

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steady until the going down of the sun. So Joshua defeated Amalek and his people with the edge of the sword. Then the Lord said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven." And Moses built an altar and called its name, The-Lord-Is-My-Banner; for he said, "Because the Lord has sworn: the Lord will have war with Amalek from generation to generation."
Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Ἦσαις Κεφ νη : ᾶ - θ

Ἐβολθεν Ἦσαις π̄προφ̄ητης: ἐρεπερ̄μ̄ον̄ ἔθοταβ̄ ω̄πῑ νεμαν̄ ἄμ̄ην̄ ερ̄χω̄ ᾰμος.

Ω̄ω̄ ἔβολ̄ δ̄εν̄ ο̄ρχ̄οῡ Ἰ̄κ̄τ̄ω̄τ̄σο̄ ὅ̄ισ̄ῑ ν̄τεκ̄ς̄μ̄η̄ ἵ̄θε̄ ἵ̄νο̄τ̄ᾱλ̄π̄ῑς̄ζ̄ ν̄κ̄ζ̄ω̄ ἔ̄πᾱλᾱο̄ς̄ ἵ̄ν̄νο̄τ̄νο̄β̄ῑ ο̄το̄ζ̄ π̄η̄ ἵ̄ᾱκ̄ω̄β̄ ἵ̄ν̄νο̄τ̄ᾱνο̄μ̄ᾱ ζ̄ε̄ ἄ̄νο̄κ̄ σε̄ω̄ῑν̄ῑ ἵ̄νω̄ῑ ἵ̄νο̄τ̄ζ̄ο̄ο̄τ̄ ο̄το̄ζ̄ σε̄ε̄πῑθ̄ῡμ̄εῑ

First Hour of Thursday

ε̅σ̅ο̅ν̅ η̅ ν̅α̅ζ̅ι̅ο̅ν̅ι̅ ἡ̅ θ̅ε̅ ἡ̅ ν̅ο̅ν̅τ̅α̅λ̅α̅ο̅ς̅ ε̅φ̅ε̅ρ̅ι̅ ἡ̅ ν̅ο̅ν̅τ̅α̅λ̅κ̅α̅ι̅ο̅ς̅ ρ̅η̅ν̅η̅. ο̅ν̅ο̅ς̅ ὑ̅π̅ε̅ρ̅β̅α̅ρ̅ω̅ ἡ̅ ν̅ω̅ν̅ ὑ̅π̅ε̅ρ̅β̅α̅ρ̅ω̅
ὑ̅π̅ε̅ρ̅β̅α̅ρ̅ω̅ν̅τ̅. ρ̅ε̅α̅ι̅τ̅ ὑ̅μ̅ο̅ι̅ τ̅ε̅ν̅ο̅ν̅τ̅η̅ς̅ α̅π̅ὸ̅ ὁ̅ν̅ο̅ς̅ ρ̅ε̅π̅ι̅θ̅ρ̅ω̅ν̅ ε̅ζ̅ω̅ν̅ ε̅ϕ̅τ̅ ε̅ν̅τ̅ω̅ν̅ ἡ̅ μ̅ο̅ς̅ χ̅ε̅
ε̅θ̅ε̅ ο̅ν̅ ἁ̅ν̅η̅σ̅τ̅ε̅ν̅ ὑ̅π̅ε̅κ̅ν̅α̅ν̅ ε̅ρ̅ο̅ν̅. Ο̅ν̅ο̅ς̅ ἁ̅ν̅θ̅ε̅β̅ι̅ο̅ ἡ̅ν̅ε̅ν̅ψ̅υ̅χ̅η̅ ὑ̅π̅ε̅κ̅ε̅μ̅ι̅ ε̅ξ̅ρ̅η̅ ἡ̅δ̅ε̅ν̅
ἡ̅ ν̅ε̅ζ̅ο̅ο̅ν̅ ἡ̅ν̅ε̅τ̅ε̅ν̅η̅σ̅τ̅α̅ ν̅ε̅τ̅ε̅τ̅ε̅ν̅ ἡ̅ν̅ ε̅ν̅ε̅τ̅ε̅ν̅ο̅ν̅ω̅ν̅ π̅ε̅ ο̅ν̅ο̅ς̅ τ̅ε̅τ̅ε̅ν̅μ̅ο̅κ̅ς̅ ἡ̅ν̅ε̅τ̅θ̅ε̅β̅ι̅ο̅ν̅τ̅
ε̅ρ̅ω̅τ̅ε̅ν̅ ε̅τ̅ε̅τ̅ε̅ν̅η̅σ̅τ̅ε̅ν̅ ἡ̅δ̅ε̅ν̅ ἡ̅ν̅ε̅τ̅ε̅ν̅η̅σ̅τ̅ε̅ν̅ ν̅ε̅μ̅ ἡ̅δ̅ε̅ν̅ ἡ̅ν̅ε̅τ̅ε̅ν̅η̅σ̅τ̅ε̅ν̅. Ο̅ν̅ο̅ς̅ ε̅τ̅ε̅τ̅ε̅ν̅θ̅ο̅ξ̅ι̅
ἡ̅ν̅η̅ε̅τ̅θ̅ε̅β̅ι̅ο̅ν̅τ̅ ε̅ρ̅ω̅τ̅ε̅ν̅ ε̅θ̅ε̅β̅ο̅ν̅ τ̅ε̅τ̅ε̅ν̅η̅σ̅τ̅ε̅ν̅ ε̅ν̅α̅ι̅ ἡ̅θ̅ε̅ ὑ̅φ̅ο̅ο̅ν̅ ε̅τ̅ρ̅α̅σ̅ω̅τ̅ε̅μ̅
ε̅ν̅ε̅τ̅ε̅ν̅ε̅μ̅ ἡ̅δ̅ε̅ν̅ ο̅ν̅α̅ν̅τ̅α̅κ̅ ἡ̅ν̅τ̅α̅ι̅ ἁ̅ν̅ τ̅ε̅τ̅ε̅ν̅η̅σ̅τ̅α̅ ἡ̅ν̅τ̅α̅ι̅ο̅τ̅π̅ι̅ς̅ ο̅ν̅τ̅ε̅ ἡ̅ν̅ο̅ν̅τ̅ο̅ο̅ν̅ ἁ̅ν̅ π̅ε̅ ε̅ρ̅ε̅
φ̅ρ̅ω̅μ̅ι̅ θ̅ε̅β̅ι̅ε̅ τ̅ε̅φ̅υ̅χ̅η̅ ο̅ν̅ο̅ς̅ ε̅κ̅ω̅ν̅κ̅ε̅λ̅α̅ π̅ε̅κ̅μ̅ο̅κ̅ς̅ ἡ̅θ̅ε̅ ἡ̅ν̅ο̅ν̅κ̅ρ̅ι̅κ̅ο̅ς̅ ο̅ν̅ο̅ς̅ ἡ̅ν̅κ̅π̅ε̅ρ̅ω̅ν̅ ο̅ν̅τ̅ο̅ο̅ν̅ε̅
ν̅ε̅μ̅ ο̅ν̅κ̅ε̅ρ̅μ̅ε̅ς̅ ἡ̅ν̅ε̅τ̅ε̅ν̅η̅σ̅τ̅ε̅ν̅ ε̅ρ̅ο̅ς̅ ἡ̅ν̅τ̅ε̅χ̅ε̅ τ̅η̅σ̅τ̅α̅ ε̅τ̅ω̅ν̅π̅ ἡ̅θ̅α̅ι̅ ἁ̅ν̅ τ̅ε̅ τ̅η̅σ̅τ̅α̅
ἡ̅ν̅τ̅α̅ι̅ ο̅ν̅τ̅π̅ι̅ς̅ ε̅ν̅α̅ι̅ π̅ε̅χ̅ε̅ Ἰ̅π̅ο̅ς̅ ἁ̅λ̅λ̅α̅ β̅ω̅λ̅ ε̅β̅ο̅λ̅ ὑ̅μ̅ε̅ρ̅ι̅ ν̅ι̅β̅ε̅ν̅ ἡ̅δ̅ι̅ν̅τ̅ο̅ν̅ς̅ ο̅ν̅ο̅ς̅ ν̅ι̅β̅ε̅λ̅κ̅ο̅τ̅ς̅
ν̅ι̅β̅ε̅ν̅ ἡ̅δ̅ι̅ε̅ο̅ν̅ω̅ χ̅ω̅ο̅ν̅ ἡ̅ν̅ε̅τ̅ο̅ν̅ω̅ν̅τ̅ ἡ̅δ̅ε̅ν̅ ο̅ν̅τ̅ω̅ ε̅β̅ο̅λ̅ ο̅ν̅ο̅ς̅ ἡ̅ν̅κ̅π̅ω̅ς̅ ἡ̅ν̅ε̅δ̅α̅ι̅ ν̅ι̅β̅ε̅ν̅ ἡ̅δ̅ι̅ν̅τ̅ο̅ν̅ς̅
φ̅ω̅ν̅ ὑ̅π̅ε̅κ̅ω̅ι̅κ̅ ὑ̅π̅ε̅τ̅ε̅κ̅α̅ι̅τ̅ ο̅ν̅ο̅ς̅ ἡ̅ν̅κ̅β̅ι̅ ἡ̅ν̅ε̅ξ̅η̅κ̅ι̅ ε̅ξ̅ο̅ν̅τ̅ ε̅π̅ε̅κ̅η̅ι̅ ε̅τ̅ε̅μ̅ἡ̅ν̅τ̅ο̅ν̅η̅ ε̅κ̅ω̅ν̅
ν̅α̅ν̅θ̅ω̅ν̅α̅ ε̅φ̅η̅ χ̅α̅ξ̅η̅ο̅ν̅ τ̅ε̅λ̅ω̅τ̅ε̅ ο̅ν̅ο̅ς̅ ἡ̅ν̅ε̅κ̅ω̅β̅η̅ ἡ̅ν̅ρ̅ε̅μ̅η̅ ὑ̅π̅ε̅κ̅σ̅π̅ε̅ρ̅μ̅α̅. Ἰ̅π̅ο̅τε̅ π̅ε̅κ̅ο̅ν̅ω̅ν̅ι̅
α̅ν̅τ̅α̅ι̅ ὑ̅π̅ἡ̅ν̅α̅ν̅ ἡ̅ν̅ω̅ρ̅π̅ ο̅ν̅ο̅ς̅ ν̅ε̅κ̅τ̅α̅λ̅β̅ο̅ ν̅α̅ν̅τ̅ο̅ν̅ω̅ ἡ̅δ̅ε̅ν̅ ο̅ν̅τ̅η̅π̅ε̅ ο̅ν̅ο̅ς̅ τ̅ε̅κ̅λ̅ε̅ο̅ς̅ τ̅η̅ν̅ ἡ̅ν̅α̅μ̅ω̅ν̅
ἡ̅δ̅ε̅τ̅ε̅ξ̅η̅ ο̅ν̅ο̅ς̅ π̅ι̅ω̅ν̅ ὑ̅π̅ε̅ρ̅ ν̅α̅ο̅λ̅κ̅ τ̅ο̅τ̅ε̅ χ̅ἡ̅ν̅α̅δ̅ι̅ω̅ν̅τ̅α̅κ̅ ο̅ν̅ο̅ς̅ ϕ̅τ̅ε̅ω̅τ̅ε̅μ̅ ε̅ρ̅ο̅κ̅ ε̅τ̅ι̅ ε̅κ̅α̅ξ̅ι̅
ἡ̅ν̅α̅ξ̅ο̅ς̅ χ̅ε̅ ι̅ς̅η̅π̅π̅ε̅ ἁ̅ν̅ο̅κ̅ ε̅μ̅ω̅π̅ι̅ ε̅κ̅ω̅ν̅τ̅ε̅ν̅ ε̅β̅ο̅λ̅ ὑ̅μ̅ο̅κ̅ ἡ̅ν̅τ̅ε̅ρ̅ι̅ ν̅ε̅μ̅ ο̅ν̅τ̅ο̅ν̅τ̅ε̅ν̅τ̅ε̅ω̅ν̅ ν̅ε̅μ̅

οὔσασι ἄχροσιν ἄκ' ἄπεκωικ ἄπετῶκαγι ἐβόλ θενπεκρητ τηρῶ οὔοσ ἄκ'να ἄνοψ'ρχη
εσθεβινοῦτ τοτε πεκοῦωινη ναῶαι θεν πῆχακι. Οὔοσ πεκκακε ναῦθε ἄποῦ ἄμερι οὔοσ
πεκνοῦτ' ναῶωπι νεμακ ἄσχοῦ νιβεν οὔοσ κ'νασι ἄθε ετερε τεκψ'ρχη οὔαῶσ :

Οὔωοῦ ἄτ' τριας ἐθοῦαβ πεννοῦτ' ῶα ἐνεε νεμ ῶα ἐνεε ἄτε νιἐνεε τηροῦ: ἄμην.

Isaiah 58:1-11

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A reading from Isaiah the Prophet may his blessings be with us Amen.

“Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression, And the house of Jacob their sins. Yet they seek Me daily, And delight to know My ways, As a nation that did righteousness, And did not forsake the ordinance of their God. They ask of Me the ordinances of justice; They take delight in approaching God.

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'Why have we fasted,' they say, 'and You have not seen? Why have we afflicted our souls, and You take no notice?' “In fact, in the day of your fast you find pleasure, And exploit all your laborers. Indeed you fast for strife and debate, And to strike

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with the fist of wickedness. You will not fast as you do this day, To make your voice heard on high. Is it a fast that I have chosen, A day for a man to afflict his soul? Is it to bow down his head like a bulrush, And to spread out sackcloth and ashes? Would you call this a fast, And an acceptable day to the Lord? "Is this not the fast that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke? Is it not to share your bread with the hungry, And that you bring to your house the poor who are cast out; When you see the naked, that you cover him, And not hide yourself from your own flesh?

Then your light shall break forth like the morning, Your healing shall spring forth speedily, And your righteousness shall go

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First Hour of Thursday

before you; The glory of the Lord shall be your rear guard.

Then you shall call, and the Lord will answer; You shall cry, and He will say, 'Here I am.' "If you take away the yoke from your midst, The pointing of the finger, and speaking wickedness, If you extend your soul to the hungry And satisfy the afflicted soul, Then your light shall dawn in the darkness, And your darkness shall be as the noonday. The Lord will guide you continually, And satisfy your soul in drought.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ιεζεκιηλ Κεφ ιη : κ - λβ

Ἐβολθεν Ιεζεκιηλ πῖπροφητης: ἐρεπερς μου ἐθοταβ ψωπι νεμαν ἀμην ερρω ἰμος.

Μαι νε νηετα Π̄ο̄ς̄ χω̄ ὠ̄ω̄ο̄ν̄ χε̄ τεψ̄ρχ̄η̄ ε̄νᾱερ̄νο̄β̄ῑ ἦ̄το̄ς̄ τε̄τ̄νᾱμο̄ν̄ ἄ̄π̄ω̄η̄ρ̄ῑ νᾱβ̄ῑ
αν̄ ἄ̄π̄β̄ῑν̄χο̄ν̄ς̄ ἄ̄πε̄ψ̄ιω̄τ̄ ο̄ν̄δε̄ ἄ̄πῑω̄τ̄ νᾱβ̄ῑ αν̄ ἄ̄π̄β̄ῑν̄χο̄ν̄ς̄ μ̄πε̄ψ̄ω̄η̄ρ̄ῑ ο̄ν̄δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄
ἄ̄π̄δ̄ικ̄ε̄ο̄ς̄ νᾱω̄ω̄π̄ῑ ἔ̄ρ̄η̄ῑ ἔ̄χω̄ψ̄ ο̄το̄ς̄ τᾱνο̄μ̄ῑ ἄ̄πᾱνο̄μο̄ς̄ ν̄η̄ο̄ν̄ ἔ̄ρ̄η̄ῑ ε̄χω̄ψ̄. Ἐ̄ρε̄
ψ̄αν̄πᾱνο̄μο̄ς̄ δε̄ κ̄το̄ψ̄ ε̄βο̄λ̄θεν̄ νε̄ψ̄πο̄νη̄ρ̄ιᾱ τ̄η̄ρο̄ν̄ νε̄ψ̄ᾱρε̄ς̄ ε̄νᾱεν̄το̄λη̄ τ̄η̄ρο̄ν̄ ο̄το̄ς̄
νε̄ψ̄ῑρ̄ῑ ἠ̄τ̄δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄ νε̄μ̄ πῑναῑ θε̄ν̄ ο̄ω̄ν̄θ̄ ε̄ψ̄νᾱω̄ν̄θ̄ ο̄το̄ς̄ νε̄ψ̄νᾱμο̄ν̄ αν̄ νε̄ψ̄νο̄β̄ῑ τ̄η̄ρο̄ν̄
ε̄νᾱερ̄πο̄ν̄με̄ν̄ῑ αν̄ τ̄δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄ ἠ̄τᾱψ̄ᾱς̄ ἔ̄νᾱω̄ν̄θ̄ ἠ̄δ̄η̄τ̄ς̄ χε̄ ἠ̄τ̄ο̄τε̄ψ̄ φ̄μο̄ν̄ αν̄
ἄ̄πᾱνο̄μο̄ς̄ πε̄χε̄ Π̄ο̄ς̄ ἠ̄θε̄ ε̄τ̄ρε̄ψ̄κ̄το̄ψ̄ ε̄βο̄λ̄ θε̄ν̄ τε̄ψ̄ρ̄η̄η̄ ἄ̄πο̄νη̄ρο̄ν̄ νε̄ψ̄ω̄ν̄θ̄ Ἐ̄ψ̄ω̄π̄ῑ δε̄
ε̄ρ̄ψ̄αν̄ ἠ̄δ̄ικ̄ε̄ο̄ς̄ ε̄ᾱζ̄ω̄ψ̄ ε̄βο̄λ̄ ἠ̄τε̄ψ̄ δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄η̄ νε̄ψ̄ῑρ̄ῑ ἠ̄νο̄τ̄ᾱδ̄ικ̄ιᾱ κᾱτᾱ ἠ̄ᾱνο̄μ̄ιᾱ τ̄η̄ρο̄ν̄
ἔ̄τᾱψ̄ᾱς̄ ἠ̄χε̄ πᾱνο̄μο̄ς̄.νε̄ψ̄ δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄η̄ τ̄η̄ρο̄ν̄ ἠ̄τᾱψ̄ᾱς̄ θε̄ν̄ ν̄πᾱρᾱπ̄τω̄μᾱ ἠ̄τᾱψ̄
ἠ̄ν̄νο̄τε̄ρ̄ψ̄με̄ν̄ῑ ε̄ρω̄ο̄ν̄ ᾱλλ̄ᾱ ε̄ψ̄νᾱμο̄ν̄ θε̄ν̄ φ̄νο̄β̄ῑ ἠ̄τᾱψ̄. Ἐ̄ω̄τε̄μ̄ δε̄τε̄νο̄ν̄ π̄η̄ῑ ἄ̄π̄ῑς̄λ̄ χε̄
τε̄τε̄ν̄χω̄ ὠ̄μο̄ς̄ χε̄ τᾱρ̄η̄η̄ ε̄ο̄ν̄τ̄ω̄ν̄ αν̄ ο̄το̄ς̄ τε̄ν̄ρ̄η̄η̄ ο̄ν̄τ̄ω̄ν̄ τε̄τε̄ν̄ ρ̄η̄ δε̄ ἠ̄θ̄ω̄ τε̄ν̄ τε̄τε̄
ν̄ε̄ο̄ν̄τ̄ω̄ν̄ αν̄ θε̄ν̄ π̄ε̄ρε̄ ἠ̄δ̄ικ̄ε̄ο̄ς̄ δε̄ κ̄το̄ψ̄ ε̄βο̄λ̄θεν̄ τε̄ψ̄δ̄ικ̄αῑο̄ς̄ τ̄η̄η̄η̄ ο̄το̄ς̄ νε̄ψ̄ῑρ̄ῑ
ἠ̄νο̄τ̄ᾱρᾱπ̄τω̄μᾱ ἠ̄τᾱψ̄ᾱς̄ ε̄ψ̄νᾱμο̄ν̄ ἔ̄ρ̄η̄ῑ ἠ̄δ̄η̄τ̄η̄. Ἐ̄μ̄π̄τ̄ρε̄ πᾱνο̄μο̄ς̄ δε̄ κ̄το̄ψ̄
θε̄ν̄τ̄η̄η̄η̄ ἠ̄τε̄ψ̄ᾱνο̄μ̄ιᾱ ἠ̄τᾱψ̄ᾱς̄ νε̄ψ̄ῑρ̄ῑ ἠ̄νο̄τ̄ᾱπ̄ νε̄μ̄ ο̄ν̄δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄η̄ φ̄αῑ ᾱψ̄ᾱρε̄ς̄
ἔ̄τε̄ψ̄ψ̄ρχ̄η̄ ο̄το̄ς̄ ᾱψ̄κ̄το̄ψ̄ ε̄βο̄λ̄θεν̄ νε̄ψ̄μ̄ε̄τ̄ω̄ᾱψ̄τε̄ τ̄η̄ρο̄ν̄ ἠ̄τᾱψ̄ᾱς̄ θε̄ν̄ ο̄ω̄ν̄θ̄
ε̄ψ̄νᾱω̄ν̄θ̄ ο̄το̄ς̄ νε̄ψ̄νᾱμο̄ν̄ αν̄ π̄η̄ῑ γ̄αρ̄ ἄ̄π̄ῑς̄λ̄ χω̄ ὠ̄μο̄ς̄ χε̄ ἠ̄ε̄ε̄ο̄ν̄τ̄ω̄ν̄ αν̄ ἠ̄χε̄ τᾱρ̄η̄η̄.

First Hour of Thursday

ΝῶΤΕΝ ΔΕ ΕΡΕ ΤΕΤΕΝΣΗ ΣΟΥΤΩΝ ΔΗ. ΕΘΒΕ ΦΑΙ ΤΗΝΑ ΤΖΑΠ ΕΠΙΟΥΑΙ ΠΙΟΥΑΙ ὤΜΩΤΕΝ
ΚΑΤΑ ΤΕΥΣΗ ΠΗ ὀΠΙΣΛ ΠΕΧΕ ΠῶΣ ΤΗΝΟΥ ΔΕ ΚΤΕΤΗΥΤΕΝ ἸΤΕΤΕΝΣΑΖΕΤΗΥΤΕΝ ΕΒΟΛ
ἸΝΕΤΕΝ ΜΕΤΩΑΥΤΕ ΤΗΡΟΥ ΟΥΟΥ ἸΣΕΝΑΥΩΠΙ ΔΗ ΕΥΚΟΛΑΣΙΣ ἸΒῖΝΣΟΝΣ ΝΟΥΣΕ ΕΒΟΛ
ὤΜΩΤΕΝ ἸΝΕΤΕΝ ΜΕΤΩΑΥΤΕ ΤΗΡΟΥ ἸΤΑ ΝΕΝΑΔΥ ΕΒΟΥΝ ΕΡΟΙ ἸΤΕΤΕΝ ΣΦΟ ΝΗΤΕΝ ἸΟΥΣΗΤ
ὤΒΕΡΙ ΟΥΟΥ ΕΘΒΕ ΟΥ ΤΕ ΤΕΝΝΑΜΟΥ ΠΗ ὀΠΙΣΛ ΧΕ ἸΤΟΥΕΥ ΦΜΟΥ ΔΗ ὀΠΕΤΝΑΜΟΥ ΠΕΧΕ
ΠῶΣ ΠΠΑΝΤΟΚΡΑΤΩΡ

Οὐὼου Ἰ Τῆ τριας εἶοταβ πεννουτ Ἰ γα ἐνεε νεμ γα ἐνεε Ἰ τε νι ἐνεε τηρου: ἀμην.

Ezekiel 18:20-32

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A reading from Ezekiel the Prophet may his blessings be with us Amen.

[The Lord says,] The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

“But if a wicked man turns from all his

sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live. Do I have any pleasure at all that the wicked should die?" says the Lord God, "and not that he should turn from his ways and live? "But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die. "Yet you say, 'The way of the Lord is not fair.' Hear now, O

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First Hour of Thursday

house of Israel, is it not My way which is fair, and your ways which are not fair? When a righteous man turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies. Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die. Yet the house of Israel says, 'The way of the Lord is not fair.' O house of Israel, is it not My ways which are fair, and your ways which are not fair? "Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord God. "Repent, and turn from all your transgressions, so that iniquity

will not be your ruin. Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? For I have no pleasure in the death of one who dies," says the Lord God. "Therefore turn and live!

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Οὐκα τικησις ἴτε πενωτ εὐτ ἄββα ἰωᾶ πῶχρτοστομος: ἔρε περὶ μου εἶσοταβ ὡπι νεμαν
ἄμην.

Πιοροεῖω χε ἴνοτ πε εἶρεντ ἄπενοτοῖ ἐδοτη ετα τραπεζα ετοι ἴνοτ μαρεντοῖοι
χε ἔρος τηρεν δεν οὔτοσβο ἄπερῶρελαδτ ὡπι ἄματ εἶρο ἄπονηρον ἴθε ἴνοτδασ
εἶρεσ ταρ χε ἴτε ρεῖβι ἄπικικ ἄ ἴκατανασ βωκ ἐδοτη ἔροτ ἀφαραδιδοτ ἄποσ
ἄπιωοτ μαρε πιοται πιοται ἄμιοι μοῦτ ἄμινμοτ ἄπατετ ἄπεροτοῖ ἐδοτη ἔπωμα
νεμ ἴσνοτ ἄπῶχ χε ἴνερωπι νατ εἶεκριμα ἴοαν πεττ ἄπικικ νεμ ἴσνοτ ἀλλα

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Πῶς φαί ἵστα ἡ οὐ ἄμοσ δᾶρον φητοσ ερα τῆ εἰσεν ται τραπεζα δὲν οὐ μνησθῆναι
φαί ετε θωσ τε τῶσ νεμ ἵχαρις εἰσῶ ἄμοσ χε φαί πε πασῶα ἵθοσ γαρ ἄπικασι ἵ
τασ τῶσ ἵνοσπ ἵνοσπ τῆν ἵθωσ ἵχε ἄσῶαί τε τεν αἰα ἵτε τεν αἰα πκασι εἰμην ἕβολ
ἵσχοσ νιβεν εἰ τῶσ ἵτῆσ πικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι
πενσῶτηρ τῶσ ἵνοσπ εἰσεν τετραπεζα ετε ἄμοσ εἰμην ἕβολ δὲν νικκλῆσια ἵπικασι
εἰσῶ οὐσ οὐσ ἵπικασι ετε παροσ εἰσῶ ἕβολ ἵτῆσ πικασι ἵπικασι :

Παρενερ σῶρασιζιν ἵτῆσ κτησῆσ ἵτε πενωτ ἕσῶ αββα ἵπικασι πῶσπικαστομοσ:
φῆετασ ερωσιν ἵπικασι νεμ νιβαλ ἵτε νενεσῆτ δὲν φῆρα ἵπικασι νεμ Πῶσπικαστομοσ
πῶσπικαστομοσ ἵπικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι ἵπικασι

Homily

A homily of our Holy Father St. John Chrysostom the Patriarch, may his blessings be with us. Amen.

This is the day when we approach the Holy Communion. Let us all proceed with purity and let each one examine himself before partaking of the body and blood of

Christ that he may not condemnation. For it is not man that gives the body and the blood but Christ who was crucified for us and is with us on this table in a mystery. This is he who has the power and the grace says, this is my body. And as the Word that proceeded from his mouth once since the beginning that said, be fruitful, multiply and fill all the earth. As His words were in the beginning and did not pass away so are His words on that table. It is existing in churches on this day and until the second coming completing the work of every oblation.

We conclude the homily of our Holy Father St. John Chrysostom, who enlightened our minds and our hearts. In the name of the Father, the Son, and the Holy Spirit, one God. Amen.

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The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

.A5 " ... " :

The Prayer of Raising of the Morning Incense

- Our Father... ... •
- The Thanksgiving Prayer. •
- Verses of the Cymbals. •
- Psalm 51. Have mercy upon me. •
- Litany of the Sick •
- Litany of the Oblations •
- Let us praise with the angels •
saying... •
- Holy God, Holy Mighty... who •
was born ... •
- Holy God... who was •
... .. •
crucified... •
- Holy God... who was crucified •
- Our Father... ...
- The Doxologies ... ,

First Hour of Thursday

- Introduction to the Creed
- The Creed is recited.
- ☩ ΝΑΙ ΝΑΝ... (O God have mercy on us)
- Lord have mercy (3 times) in the long tune.

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☩ ΝΑΙ ΝΑΝ

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ΚΕ. ΚΕ. ΚΕ.

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Φαίεταφενγ

This is He who presented himself on the cross; an acceptable sacrifice for the salvation of our race.

Φαίεταφενγ έ πύωι : νόθησϊά
εσψηπ : εχεν πιστάτρος : δα
πόρχει άπενσενος.

His good Father inhaled His sweet aroma in the evening on Golgotha.

Δεψωλεμ έρογ : ήξε πεψιωτ
ήάσαθος : άφηατ ήτε θανάρογχι
εχεν τζολγοθα.

Truly You are blessed with Your good Father and the Holy Spirit; for You were crucified for us and saved us.

Κεαρωοτ άληθως νεμ
πεκιωτ ήάσαθος νεμ πίπνεγμα
εθογαβ χε αναγκ ακωτ ήμωη
ναιναν.

Ἰραξις Κεφ̄ ᾱ : ιε̄ - κ̄

Ἰραξεων των ἀσιων ἡ ἀποστολων τοῦ ἀναστρωμα : Ἰραξις ἡ τε νενοιοῦ ἡ ἀποστολος ἐρε
ποῦςμοῦ εἶπ̄ ὡπι νεμᾶν ἀμην.

Οτοῦ ἡ ῥηι δε δει ναι ἐξοοῦ ἀφτωνη ἡχε Πετρος δει ἠμῆ ἡ νικηνοῦ : νε οτον
οτυμῶ δε εἰθοῦητ ριφαι εἶφαι ἐνα τερ ὡε χοῦτ ἡραν οτοῦ πεχαφ. Πιρωμι νενοῖνοῦ :
ζωῆ ἡ τεσχωκ ἐβολ ἡχε ἡσραφι : φηεταφ ερυορι ἡχος ἡχε πιπνα εἶθοταβ ἐβολδεν
ρωφ ἡ Δαριδ : εἶθε Ιουδας φηεταφερβ̄ αῦμοιτ ἡ νηεταῦ αῦμοι ἡ ἡς. Χε ναρηπ ἡ ῥηι
ἡ δητεν πε οτοῦ ἀπιωπ ἡ ἐροφ ἡ πικληρος ἡ τε ται δι. ἀκονιᾶ. Φαι μεν οτη ἀφωπι
ἡ νοιοσι ἐβολδεν φβεχε ἡ τε ἡ δ κια : οτοῦ ἀφρει ριχεν περσο : ἀφκωῶ δεν τεμῆτ :
νηετ σαδοῦη ἡμοφ τηροῦ ἀφων ἐβολ. Οτοῦ ἀφωπνε ἐβολ νοτον νιβεν ετῶοπ δεν
ἡ λημ : ζωστε ἡ σεμοῦτ εἶφραν ἡ πιοσι ἐτε ἡμαρ δεν τοτασι χε δ̄ χελδμας : ἐτε
πιοσι ἡ τε πικνοφ πε. ἡ δ̄ ῥηοῦτ ραρ ρι ἡ χωμ ἡ τε νηψαλωσοφ : χε τεφερβι μαρεσῶωφ
οτοῦ ἡ πενορεφωπι ἡχε φηετῶοπ ἡ δητς : ἡ τεφμετεπισκοπος μαρε κεοῖαι βιτς.

Πισαχι δε ἡ τε ἡσ̄ εφῆαιαι οτοῦ εφῆλωαι εφῆλωαι οτοῦ εφῆταχρο δεν ἡσ̄ τια νεκκλησια
ἡ τε Φῆ.

Acts 1:15 - 20

DEACON [IN PASCHAL TONE]

A reading from the Acts of our holy fathers, the apostles, may their holy blessings be with us all. Amen.

And in those days Peter stood up in the midst of the disciples altogether the number of names was about a hundred and twenty, and said, "Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; for he was numbered with us and obtained a part in this ministry." (Now this man purchased a field with the wages of iniquity; and falling headlong, he burst

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open in the middle and all his entrails gushed out. And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.) "For it is written in the book of Psalms: 'Let his dwelling place be desolate³, And let no one live in it'; and 'Let another take his office.'

The word of the Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.

ΙΟΥΔΑΣ ὀΠΑΡΑΝΟΥΟΣ.

Chanting while proceeding in the church in the opposite direction (starting towards the South).

Judas [six times] breaker
of the law. | ΙΟΥΔΑΣ (ϛ) ὀΠΑΡΑΝΟΥΟΣ.

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With silver you have sold Christ to the Jews, who have broken the law. But those who have broken the law took Christ. They nailed Him on the Cross in kranion.

Judas [six times] breaker of the law.

Barabas, the thief, and the condemned, was set free and the master, the judge, they crucified. They pierced a spear in Your side; and as a thief they nailed You on the

Ἀργυρίῳ παραθεσας Χριστον
τις Ιουδαῖς παρανομῖς: Ἰδὲ
παρανομίᾳ ἐπιλαβοῦς μεντιον
Χριστον: ἐσταυρω πρὸς ἠλώσαν
ἐν τῷ κρανίῳ τοῦ πω.

Ιουδαῖς (ϛ) ὁ παρανομος.

Βαραββαν τον κατακριτον:
ἀπελευθεραν τον τον κριτην:
κελευσποτην εσταυρωσαν.

Ις την ἡλετραν λονχην
ἐπιθεντης: κωσθησθησ: ζυλω
πρὸς ἠλωνας ἐθηκαν: ἐν

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First Hour of Thursday

cross. And they laid you in a tomb. O You who raised Lazarus from the tomb.

Judas [six times] breaker of the law.

Because as Jonah stayed three days in the belly of the whale; likewise, our Savior stayed three days. And after he died, they sealed the tomb.

Judas [six times] breaker of the law.

Truly He rose, but the soldiers were not aware; that truly, the Savior of

ἄνθρωπῳ ἑκ τοῦ τάφου
ἔστραστον λαζαρον.

Ἰουδας (Ἑ) ὀπαρανομος.

Ὡσπερ γαρ ἰωνας τρις ἡμερας
ἔμεινεν: ἐν κελύβι τοῦ κη-
τοῦ ὄντως κε σωτηρ ἡμῶν: τρις
ἡμερας ἔμεινεν: μετα τοῦ
τεθνηκοτοῦτον τάφου:
ἐσφασκαντο.

Ἰουδας (Ἑ) ὀπαρανομος.

Ὅντως ἀνέστη κε ὀγκέσνωσ
ἀνστραπιάωτε ὀντως ερεθις

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the world has risen, He who suffered and died for our sake O Lord, glory be to You. Amen.

ὄσωτηρ τῶκοσμου· ὀπαθων κε
ἀναστασδιὰ τοῦ· γενος ἡμῶν
Κυριε Δοξασι· αμην.

[In Paschal Tune]

Holy God, Holy Mighty,
Holy Immortal, who
was born of the Virgin,
have mercy on us.

Δσιος ὀθεος : ασιος ισχυρος : χε
ασιος αθανατος : ὀ εκπαρθενου
γεννηθης ἐλεησον ἡμας.

Holy God, Holy Mighty,
Holy Immortal, who
was crucified for us,
have mercy on us.

Χε Δσιος ὀθεος : ασιος ισχυρος
: ασιος αθανατος : ὀ εταρωθις
δι ἡμας ἐλεησον ἡμας.

Holy God, Holy Mighty,
Holy Immortal, who
was crucified for us,
have mercy on us.

Χε Δσιος ὀθεος : ασιος ισχυρος
: ασιος αθανατος : ὀ εταρωθις
δι ἡμας ἐλεησον ἡμας.

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Glory be to the Father, to the Son and to the Holy Spirit, both now, and ever, and unto the age of all ages. Amen.

O Holy Trinity, have mercy on us.

Δοξα Πατρι κε Υἱὸ κε ἁγίῳ
Πνεύματι : κε νῦν κε αἰ κε κ
τοῦς ἔωνας τῶν ἔωνων ἀμήν.

Δια τριάς ἐλέησον ἡμας.

The priest prays the litany of the Gospel.

Ψαλμοσ ΝΔ : ΙΗ ΝΕΜ Ι

Δὴ ἄνθρον ἵχε νεφχαχι ἐσοτε οἴνηε : ἠθωοῦ θανκοθνεφ νε : Χε ἐνε οἴχαχι πε ταφ
† ψωψ νηι ναι ναφαι ἐροφ πε : οἴοε ἐνε πεθμοσ† ἄμοι αφχω ἠθανηκῶ† ἵσαχι ἐρρη
ἐχωι ναι ναχοπτ ἐβολ θαροφ : ἀλ.

Psalm 55:21 and 1

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Chanted in the Royal Tune

A Psalm of David the Prophet.

His words were softer than oil, Yet they
were drawn swords. Give ear to my
prayer, O God, And do not hide Yourself
from my supplication. Alleluia.

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ ΚΕΦ ΚΒ : Ζ - ΙΣ

Δεξῑ δε̄ η̄χε̄ πιε̄ροῡ η̄τε̄ φ̄νιᾱ τ̄ω̄ρη̄ φ̄η̄τε̄ σ̄ω̄ε̄ ε̄ω̄ᾱτ̄ ῡπ̄π̄ᾱσ̄χᾱ η̄δ̄η̄τε̄. Ο̄ρο̄ς
ᾱφ̄ο̄ρω̄ρη̄ ῡπ̄ε̄τ̄ρο̄ς̄ η̄μ̄ Ῑω̄ᾱν̄νη̄ς̄ ε̄ᾱφ̄ρο̄ς̄ : χ̄ε̄ ῡᾱω̄η̄σω̄τε̄ν̄ σ̄ε̄β̄τε̄ π̄π̄ᾱσ̄χᾱ η̄ᾱν̄ θ̄ῑνᾱ
η̄τε̄νο̄σο̄με̄. Η̄θ̄ω̄ς̄ δε̄ πε̄χω̄ς̄ η̄ᾱφ̄ χ̄ε̄ χ̄ο̄σω̄ η̄τε̄ν̄σε̄β̄τω̄τε̄ θ̄ω̄ν̄. Η̄θ̄ο̄ς̄ δε̄ πε̄χᾱφ̄
νω̄ς̄ : χ̄ε̄ θ̄η̄π̄τε̄ ε̄ρε̄τε̄ν̄νᾱω̄η̄σω̄τε̄ν̄ ε̄δ̄ο̄τη̄ ε̄φ̄βᾱκῑ : σ̄η̄ν̄αῑ ε̄βο̄λ̄ ε̄ρ̄ε̄ν̄ θ̄η̄νο̄ς̄ η̄χε̄
ο̄ρ̄ω̄μ̄ ε̄φ̄η̄λ̄η̄νο̄ς̄ω̄ω̄ς̄ ῡμ̄ω̄ς̄ : ῡω̄η̄ η̄σ̄ω̄φ̄ ε̄π̄η̄ῑ : ε̄τε̄φ̄η̄ᾱω̄ε̄ ε̄δ̄ο̄τη̄ ε̄ρο̄ς̄. Ο̄ρο̄ς̄ λ̄ᾱο̄ς̄

First Hour of Thursday

ἄπινεθι ἵτε πιη : χε πεχε πιρεψτὸ βω νακ χε λυπε παμα νευτον : φῶα ἐτῆνασωμ
ἄπαπασχα ἄμοσ νευ ναμαθητς. Οτοσ φηέτε ἄματ ἵνα - ταωωτεν εσθνηψτ ἄμα
εψαπῶωι εψφωρω : σεβτωτ ἄματ. Ετατυενωσ Δε ατχιωι κατα φρητ ἕταφχοσ
νωσ : οτοσ ατσεβτε πιπασχα :

Οτωψτ ἄπιετασσελιον εσθ.

Luke 22:7 - 13

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A reading from the Holy Gospel according to
Saint Luke.

Then came the Day of Unleavened Bread,
when the Passover must be killed. And He
sent Peter and John, saying, "Go and
prepare the Passover for us, that we may
eat." So they said to Him, "Where do You
want us to prepare?" And He said to them,
"Behold, when you have entered the city, a
man will meet you carrying a pitcher of

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water; follow him into the house which he enters. Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?"' 'Then he will show you a large, furnished upper room; there make ready.' So they went and found it just as He had said to them, and they prepared the Passover.

Bow down before the Holy Gospel.

Glory be to God forever.

Commentary

The Commentary of matins of Thursday of Holy Pascha, may its blessings be with us all. Amen.

The disciples said, "The day of Passover is drawing near, O Lord. Tell us where to

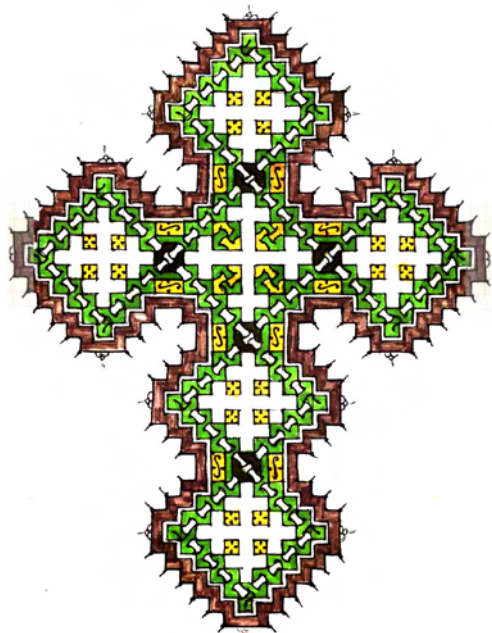
First Hour of Thursday

prepare for You. You are our Passover, O Jesus Christ." He sent two of His disciples, Peter and John, and told them, "Go to this town and You will find a man carrying a jar of water. Follow his footsteps to the place where he goes in. Go see the owner of the house and tell him, "The Lord says, 'where is the place where I may celebrate Passover.'" He will show you a vacant, furnished upper room. Make preparation for Passover there. They did as the Lord said.

Come all you nations and rejoice for God the Word has become your Passover. The first Passover lamb delivered the people from the servitude of Pharaoh. The new Passover is the Son of God who saves the world from corruption. He prepared salvation for the world from sunrise to sunset. He lifted us to the heights of His

mercy and compassion. He showed forth the greatness of His grace that he bestowed on all the creation. He took what is ours and gave us what is His and granted us His righteousness.





Third Hour of Thursday

πιδοζοδος ἵτε Ὡῶςης Κεφ λβ : κ - ὠβλ neu Κεφ λγ : α - ε

Ἐβoλθεν πιδοζοδος ἵτε Ὡῶςης πῖπροφητης: ἐρεπερῖμοῦ ἔθοῦαβ ὠπι νεμαν ἄμην
εφχω ἄμμοc.

Δωπι δε μενεσα πεφρατ : πεχε Ὡῶςης ναβρεν πιλαοc : χε ἵθωτεν ἄτετενῖρι
ἵνοῦ νιῶτ ἵνοβι : τῖνοῦ δε ἀινῶφεινι ὠα Φτ : χε χας εἶετσο δα πετεννοβι : Δφκοτφ
δε ἵχε Ὡῶςης γα Ποc εφχωἄμμοc : χε τῖωβε ἄμμοκ Ποc αφερνοβι ἵχε πιλαοc :
ἵνοῦνιῶτ ἵνοβι : ἀτθαμῖο κῶοῦ ἵγανῖνοῦτ ἵνοῦβ : τῖνοῦ ιχε δε χῖναχω κῶοῦ ἔβoλ
ἄποῖνοβι ιεχαε ἔ - ὠπι ἄμμοῖ : ιεφοττ ἔβoλθεν πεκχωμ ἔτακ ἄδῖητ ἵδῖητφ. Πεχαε
δε ἵχε Ποc ἄὩῶςης : χε φῖεταφερνοβι ἄπαμθο ἔβoλ πε τῖναφοτφ ἔβoλθεν παχωμ
: τῖνοῦ δε μῶῖ ἵτεκῶε ἐπεσῖητ ἵτεκῖῶωιτ δαχωε ἄπαιλαοc : ἔρῖη εφμα ἔταιζοc
νακ : δῖηπ πε ιc πααζτελοc ναμῶῖ δαχωκ : οῖοε δῖη πιεζοοῦ ἔτῖναχεμ πῶῖνι :
τῖναῖνι ἄποῖνοβι ἔρῖη ἔχωοῦ : Ποc δε αφῶαρι ἄπιλαοc : εῖβε πῖθαμῖο ἄπιμαci ἔταoῖ

Δάρων θαμιοϋ. Ονοζ πεξε Π̄σ̄κ ναζρει Ὑω̄τ̄ης : χε μοϋι ἵτεκϋε ἐβολ̄θ̄ει παιμα :
ἵθοκ νεμ πεκλαοσ ναὶ ἐτακένοῡ ἐβολ̄θ̄ει π̄καζι ἵν̄χημ : ἐδο̄τη επικαζι ἐτακωρκ ἕμοϋ
ἵΑβρααμ νεμ Ἰσαακ νεμ Ἰακωβ εἰχω ἕμοσ : χε εἰε̄τ̄ ἕμοϋ ἕπετενερωσ : τ̄ναοτωρη
ἕπααστελοσ θ̄αχωκ : ἵτεϋζιο̄ ἕβολ̄ ἕπιΔμορρεοσ νεμ πιΧαλλεοσ νεμ
πιΦερεζεοσ νεμ πιἘβο̄τ̄εοσ νεμ πιΧαλαναεοσ : ονοζ εἰε̄ολκ ἐδο̄τη ἐο̄τκαζι εϋϋο̄ν̄ε
ἐρωτ̄ ἐβολ̄ ζι ἐβῶ : ἵναι τ̄αρ ἐζ̄ρη νεμακ : χε ἵθοκ ο̄τ̄λαοσ ἵναϋτ̄ναζβι πε ζινα
ἵταϋτεκωτκ ἐβολ̄ ζι πιμωιτ. Δϋρωτεμ δε ἵχε πιλαοσ ἐπαἰκαζι χε ϋναϋτ
αϋερ̄ηβι : Πεχαϋ δε ἵχε Π̄σ̄κ ἵν̄εν̄ηρη ἕπῑσ̄λ̄ : χε ἵθωτεν ο̄τ̄λαοσ ἵναϋτ̄ναζβι :
χοϋϋτ ἕηπωσ ἵτ̄αἵνι ἵκεερ̄δο̄τ̄ ἐχ̄εν̄θ̄ηνο̄τ̄ ἵταϋετ̄ θ̄ηνο̄τ̄ ἐβολ̄ :

Ο̄τω̄οτ̄ ἵτ̄τ̄ριασ ἐθο̄ταβ πεννο̄τ̄ τ̄α ἐνεζ νεμ τ̄α ἐνεζ ἵτε νῆε̄νεζ τηρο̄τ̄: ἄμην.

Exodus 32:30-33:5

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A reading from Moses the Prophet may his blessings be with us Amen.

Now it came to pass on the next day that Moses said to the people, "You have committed a great sin. So now I will go up to the Lord; perhaps I can make atonement for your sin." Then Moses returned to the Lord and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! Yet now, if You will forgive their sin--but if not, I pray, blot me out of Your book which You have written." And the Lord said to Moses, "Whoever has sinned against Me, I will blot him out of My book. Now therefore, go, lead the people to the place of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the

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day when I visit for punishment, I will visit punishment upon them for their sin." So the Lord plagued the people because of what they did with the calf which Aaron made.

Then the Lord said to Moses, "Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.' And I will send My Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite. Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people." And when the people heard this bad news, they mourned, and no one put

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on his ornaments.

For the Lord had said to Moses, "Say to the children of Israel, 'You are a stiff-necked people. I could come up into your midst in one moment and consume you.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Ἰησοῦ ἵτε Σιραχ Κεφ κλ : α - ιε

Ἐβόλθεν Ἰησοῦ ἵτε Σιραχ πῖπροφητης: ἐρεπερῆμοσ ἐθοταβ ὡπι νεμαν ἀμην ερρω
ἡμοσ.

†σοφῖα Δε ἐέμοσ ἐτεσψρρη: οσοσ σναῶππεροσ ἵνηετκω† ἵνωσ: σναῶσῶπῶσ ἡμοσ
δεν ἠμη† ἵνορρηῶ: σναοῶων ἵρρωσ δεν τεκκλῆσῖα ἡφῆετῶσοι: ἵτεσῶσῶπῶσ ἡμοσ
ἡπεῦθο ἐβόλ ἵτερρω: χε ἀνοκ εταῖῖ ἐβόλδεν ρωῶ ἡφῆετῶσοι: οσοσ αἰρωβσ
ἡπκαζῖ ἡφῆ† ἵνορρηῶ Δνοκ αῶπῶπῖ δεν ἵηετῶσοι: οσοσ ἐρε παῶρονοσ δεν
οῶσῶρῶλλοσ ἵῶῆπῖ: αῖκω† ἡπκω† ἵῶφε ἡμαῶατ: αῖμοῶπῖ δεν πῶπῖκ ἵῶῆῖνοῶρῖ: δεν
ἵρρωῶπῖ ἵτε φῖομ: νεμ ἡπκαζῖ τηρῶ: αῖρω ἵηῖ δεν λαοσ ἵβεν νεμ ἐθνοσ ἵβεν:
αῖκω† ἵσα ὡπῖ νεμ ἵαι τηροῶ: οσοσ αῖναῶπῖ δεν τῶκλῆρονομῖ ἵῶῆμ. Ἰοτε

αϕϑονϑεν ἔτοτ ἵχε πιρεϕωντ ἵτε ενχαλ νιβεν : οτοϑ φηῆταϕωντ αϕϑεμνι
ἠπαμηνωπι αϕϑοϑ νηι : χε οτωϑ θεν Ιακωβ : οτοϑ ἀρικλῆρονομν θεν πῆϑλ :
θαζωοτ ἡνιῆνεϑ αϕωντ ἠμοι ιϑχεν ϑη : οτοϑ ἡναμωτνκ ψα ἔνεϑ : αἰψευψι θεν
ϑῆκνῆνῆ εῶτ ἠπεϕμῶθο ἔβολ : οτοϑ παρηϑ αϕταϑροι θεν ϑωων : ἔπχιν ταψωπι θεν
τεϕπολιϑ ἠμενριτ : οτοϑ ἔρε παερψιψι θεν Ἰλῆμ.

Οτωοτ ἡϑῆτριαϑ εῶοταβ πεννοτϑ ψα ἔνεϑ νεμ ψα ἔνεϑ ἡτε νιῆνεϑ τηροτ: ἄμην.

Sirach 24:1-11

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A reading from Sirach the Prophet may his blessings be with us Amen.

Wisdom praises herself, and tells of her glory in the midst of her people. In the assembly of the Most High she opens her mouth, and in the presence of his hosts she tells of her glory: "I came forth from the mouth of the Most High, and covered the earth like a mist. I dwelt in the highest heavens, and my throne was in a pillar of

Third Hour of Thursday

cloud. Alone I compassed the vault of heaven and traversed the depths of the abyss. Over waves of the sea, over all the earth, and over every people and nation I have held sway. Among all these I sought a resting place; in whose territory should I abide? "Then the Creator of all things gave me a command, and my Creator chose the place for my tent. He said, "Make your dwelling in Jacob, and in Israel receive your inheritance.' Before the ages, in the beginning, he created me, and for all the ages I shall not cease to be. In the holy tent I ministered before him, and so I was established in Zion. Thus in the beloved city he gave me a resting place, and in Jerusalem was my domain.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ζαχαρίας Κεφ θ : ια - ιδ

Ἐβόλθεν Ζαχαρίας π̄προφήτης: ἐρεπερ̄μοῦ ἔθοταβ̄ ὡπι νευαν̄ ἄμην̄ ερ̄χω ἄμος.
Οτοζ̄ ἵθοκ̄ δ̄ει π̄̄νοϋ ἵτεκ̄λια θ̄ηκη̄ ακ̄χοορ̄ ἔβoλ̄ ἵνηετ̄ωνε̄ ἵτακ̄ ἔβoλ̄ δ̄ενορ̄ϋη
εἰ̄μ̄ωορ̄ ἵδ̄ητη̄. Κ̄τετη̄γτεν̄ ετωρ̄χ̄ νετ̄ωνε̄ ἵτ̄ζελ̄πιε̄ οτοζ̄ επ̄μᾱ ἵοῦε̄σοορ̄ ἵοῦωτ̄
ἄπεκ̄ χω̄λι. τ̄νατο̄νιο̄ νακ̄ ἄπ̄κωβ̄ εβoλ̄ χ̄ε̄ ιορ̄δᾱ ᾱβ̄oλ̄κε̄ ναῑ ἵοῦ̄ φ̄ιτ̄ ᾱῑ μoῦρ̄ε̄
εφ̄ραῖμ̄ οτοζ̄ τ̄νατο̄νιε̄ς̄ νοῦ̄ ϋ̄ηρῑ ἵκ̄ων̄ ἔχ̄εν̄ ἵϋ̄ηρῑ ἵνοῦ̄θ̄ηνη̄ν̄ τᾱχεῡχομ̄ ἵθε̄
ἵνοῦ̄τ̄ηϋ̄ ἵρεϋ̄μ̄ω̄ι οτοζ̄ Π̄ōc̄ ναῑ ἔρ̄ηῑ ἔχωορ̄ οτοζ̄ περ̄σοτε̄ ναῑ ἔβoλ̄ ἵθε̄ νοῦ̄ρ̄η̄δ̄ε̄
οτοζ̄ Π̄ōc̄ Φ̄τ̄ ερ̄νασᾱλ̄πιζ̄ιν̄ δ̄ενορ̄ν̄ιϋ̄τ̄ ἵσᾱλ̄πιζ̄ε̄:

Οῦωορ̄ ἵτ̄τ̄ριᾱς̄ ἔθοταβ̄ πεννοῦτ̄ ὡᾱ ἔνεε̄ νεμ̄ ὡᾱ ἔνεε̄ ἵτε̄ ν̄ῑε̄νε̄ τ̄ηρο̄: ἄμην̄.

Zechariah 9:11-14

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A reading from Zechariah the Prophet may
his blessings be with us Amen.

As for you also, Because of the blood of
your covenant, I will set your prisoners
free from the waterless pit.

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Return to the stronghold, You prisoners of hope. Even today I declare That I will restore double to you. For I have bent Judah, My bow, Fitted the bow with Ephraim, And raised up your sons, O Zion, Against your sons, O Greece, And made you like the sword of a mighty man." Then the Lord will be seen over them, And His arrow will go forth like lightning. The Lord God will blow the trumpet, And go with whirlwinds from the south.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Παρομια ἴτε Σολομων Κεφ κθ : κζ ψβλ νεω λ : α

Ἐβoλθεν Παρομια ἴτε Σολομων πῖπροφῆτης:: ἐρεπερςμοτ ἐθοταβ ψωπι νεωλν ἄμην
ερχω ἴμος.

Παῦληρι ἀρι σοῖ δατῆν ἵνασᾶχι ὑποποῖ ἐροκ ἵκμετανοι ναί ετε ὡρε φρωμι χοοῖ
ἵνετῆαζῖ ἐφῖ ζε ἵναλο ἀνσ οῦαβε ζαρ εζοῖε ερωμι νιβει οροζ ἵνομετῆαβε
ἵρωμι ἀν τετενεῖτ φῖ ζαρ πενταϋ ετῆαβοι εἵσοφια οροζ ἀνοκ ἀκωοῖν ἐῖσοῖεν
ἵνηῆοῦαβ νιμ πεταϋ βωκ ἐρῆνι ἐτφε ἀϋ ἐπεχῖτ νιμ πενταϋ σεῖζ ἵτην ἐδοῖν δειν
κοῖνϋ. νιμ πενταϋ σεῖζ ἐμῶοῖ ἐδοῖν δειν τεϋ ὡτην. νιμ πεταϋααζῖ ἵαῖρηζϋ
ἵπκαζι νιμ πε πεϋραν νεμ φραν ἵπεϋῶηρι ἵσᾶχι τηροῖ ἵφῖ σωτπ οροζ σεποσε
πιμε δε ἵπινουοσ πε οῦμεῖ ἵνανοῖνϋ πε. ὡαϋερῆαϋῖ δε ἵθοϋ ἐνηῆτερζοῖ ἵδῆτηϋ
ἵπεροῖωζ ἐνεϋῆσᾶχι ζε νεϋζπιοκ ἵτρρεϋ ζιβοζ :

Οὔοῖ ἵῖτῖριας ἐθοῦαβ πεννοῖῖ ὡα ἐνεζ νεμ ὡα ἐνεζ ἵτε νιῆνεζ τηροῖ: ἀμην.

Proverbs 30:2-6

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A reading from the Proverbs of Solomon the
Prophet may his blessings be with us Amen.

Surely I am more stupid than any man,
And do not have the understanding of a
man. I neither learned wisdom Nor have

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knowledge of the Holy One. Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know? Every word of God is pure; He is a shield to those who put their trust in Him. Do not add to His words, Lest He rebuke you, and you be found a liar.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

" ... " :

Ψαλμος ϷϚ : ιϚ νεμ ιε

ϸεναχωρϷ εϷεν τϷψϷχη νοϷουηι : οϷος οϷϷνοϷ η̄α θηοβι ϸεναϷιτϷ ε̄πϷαπ :

ΟϷος εϷε̄τωβ νωοϷ η̄τοϷᾱνομιᾱ νεμ ποϷπετϷωοϷ : οϷος εϷε̄τακωοϷ η̄Ϸε ΠοϷ
πανοϷ† : ᾱλ.

Psalm 94:21 and 23

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A Psalm of David the Prophet.

They gather together against the life of the
righteous, And condemn innocent blood.
He has brought on them their own
iniquity, And shall cut them off in their
own wickedness; The Lord our God shall
cut them off. Alleluia.

ΕϷαστελιον κατα Βατθεον Κεφ κ : ιϚ - ιθ

Η̄ερηι δε δ̄εν πιεϷοοϷ η̄Ϸοητ η̄τε η̄ιατκωβ : ᾱη̄ η̄Ϸε η̄ιμαθητϷ Ϸα Ῑη̄Ϸ εϷϷω̄ιμοϷ :
Ϸε ακοϷωϷ ε̄σεβτε πιπασϷα η̄ακ θωη̄ ε̄οϷομϷ. Η̄θοϷ δε πεϷαϷ νωοϷ : Ϸε μαϷϷενωτεν

Third Hour of Thursday

ΕΤΑΙΒΑΚΙ ΖΑ ΠΑΦΟΥΑΝ ΗΡΩΜ ΟΥΟΣ ΔΧΟΣ ΝΑΥ : ΧΕ ΠΕΧΕ ΠΙΡΕΥΤΣΒΩ ΧΕ ΠΑΧΟΥ ΔΥΖΩΝΤ :
ΛΙΝΑΙΡΙ ΰΠΑΠΑΣΧΑ ΖΑΤΟΤΚ ΝΕΜ ΝΑΜΑΘΗΤΗΣ : ΟΥΟΣ ΑΥΙΡΙ ΝΧΕ ΝΙΜΑΘΗΤΗΣ ΰΦΡΗΤ ΕΤΑ
ΙΗΣ ΧΟΣ ΝΩΟΥ ΟΥΟΣ ΔΥΣΕΒΤΕ ΠΠΑΣΧΑ :

Ορωψτ ΰπιερασσελιον εστ.

Matthew 26:17-19

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A reading from the Holy Gospel according to
St. Matthew.

Now on the first day of the Feast of the
Unleavened Bread the disciples came to
Jesus, saying to Him, "Where do You want
us to prepare for You to eat the Passover?"
And He said, "Go into the city to a certain
man, and say to him, 'The Teacher says,
"My time is at hand; I will keep the
Passover at your house with My
disciples.'" So the disciples did as Jesus had
directed them; and they prepared the
Passover.

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**Bow down before the Holy Gospel.
Glory be to God forever.**

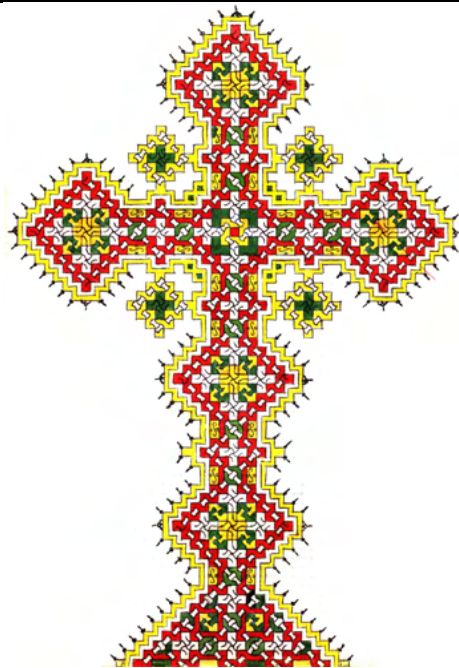
Commentary

The Commentary of the Third Hour of Thursday of Holy Pascha, may its blessings be with us all. Amen.

In the morning, Moses said to the Israelites, "You have sinned in front of the Lord and made an ox to worship. Now I will go and mediate for you that He may have mercy and forgive your sins." The prophet went back to God and bowed down in front of him saying, "O merciful and patient Lord, forgive Your people's sins. If You elect not to forgive them, please wipe my name from the Book of Life." The Lord said to him, "In contrast, I

Third Hour of Thursday

will remove the names of those who have sinned from the Book of Life." When the people heard the punishment, they mourned. Then the Lord said, "You are a ruthless and stubborn nation. I will surely strike you with severe inflictions and annihilate you.



ἔθεθνον ἔχεν θανσαχι μωθνον : ναι εἰς ἄρετες χευθνον ἠδῆτον ἀν. Οὔτος ἔρετες
ἄωτεβ ἔρετεννωικ ἔρετενωρκ ἠνονχ ἔχεν πῖβῖνχονε ἔρετενταλε ἔθοννονχι ἐπῶνι
ἠτβαλ οὔτος ἄρετενμωχι σαφασον ἠθαννοντ ἠνεμωσ ναι ἔρετενσωσῖν μωσ
ἀν : χε εἰεῶπι νωτεν ἠθανπετρωσ. Οὔτος ἄρετεν ἄρετενοσι ἔρατεθνον
ἠπαῦθο ἔβολ ἄεν πῖνι ἔταρτασὸ ἠπαρᾶν ἔρῖνι ἔχωχ : οὔτος ἄρετενχος χε ἀνην
ἐνῖρι ἠνῖνοβι τηροσ. Ὑῖ οὔθῖβ ἠσονι πε παῖνι : φαι ἔταρτασὸ παρᾶν ἔρῖνι ἔχωχ
ἠπετενμωσ ἔβολ : οὔτος θῖππε ἀνοκ ἀναρ πεχε Πσ : Χε ἄτετενχε ἔπαμα ἄεν Ἐλω
: πῖμα ἔται ἔρε παρᾶν ῶπι ἠμαρ ἠῶορπ : οὔτος ἄρετενναρ ἠνηταῖτοσ ναι :
ἠπεῦθο ἔβολ ἠτκακῖ ἠτε παλαος πῖλ : τῖνον χε εῶβε χε ἄρετενῖρι ἠναι ἔβῖνοῖ
τηροσ : οὔτος ἀισαχι νεωτεν ἠπετενσωτεμ ἔροι : ἀμωτ ἔρωτεν ἠπετενερωσ νῖνι.
τῖνον τῖνῖρι ἠπαῖνι : φαι ἔταρτασὸ παρᾶν ἔρῖνι ἔχωχ : φαι ἠῶωτεν ἔτετενερθελπῖ
ἔροχ : οὔτος πκε μα ἔταιτῖνιχ νωτεν νεμ νετενῖοτ : κατὰ φῖρητ ἔται ἖ρι ἠἘλω :
Οὔτος τῖναθῖθνον ἔβολ ἠφῖρητ ἔταρτωῖ ἠνετενσῖθνον ἔβολετε πῖροχτηρχ ἠἘφρεμ
πε.

Οὔωσ ἠτῖτῖας ἔθωταβ πεννοντ ῶα ἔνεσ νεμ ῶα ἔνεσ ἠτε νῖνεσ τηροσ: ἀμῖν.

Jeremiah 7:2-15

**A reading from Jeremiah the Prophet may
his blessings be with us Amen.**

'Hear the word of the Lord, all you of Judah who enter in at these gates to worship the Lord!' Thus says the Lord of hosts, the God of Israel: "Amend your ways and your doings, and I will cause you to dwell in this place. Do not trust in these lying words, saying, 'The temple of the Lord, the temple of the Lord, the temple of the Lord are these.' For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor, if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this

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place, or walk after other gods to your hurt, then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever. "Behold, you trust in lying words that cannot profit. Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know, and then come and stand before Me in this house which is called by My name, and say, 'We are delivered to do all these abominations'? Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen it," says the Lord. "But go now to My place which was in Shiloh, where I set My name at the first, and see what I did to it because of the wickedness of My people Israel. And now, because you have done all these works," says the Lord, "and

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I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer, therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to Shiloh. And I will cast you out of My sight, as I have cast out all your brethren--the whole posterity of Ephraim.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ιεζεκιηλ κεφ κ : λθ : ωλ

Εβολθεν Ιεζεκιηλ ππροφητης: ερεπερςμογ εθογαβ ωπι νεμαν λμην ερχω μμοσ.
Ογοσ ηωπτεν ηηι μπισλ : σωτεμ επσαχι μπoc : ηαι νε ηηετερ χωμωογ ηχε
λδωναι : Πoc χε μαρε φοραι φοραι μωπτεν φω† ηνερεπερζωογ εβολ : ογοσ μενεσα

ναι ἠῶτεν ἠτετενωτεμ ἠῶι : οὔοζ παραν ἠῶν ἠτετενωτεμορβεϋ ἕεν
νετενιδῶλον : νεμ ἕεν νετενεβηοῖ : Χε οὔηι λι ἔχεν πατωοῦ ἠῶν : ζιχεν οὔτωοῦ
εϋβοσι ἠτε Πικλ : πεχε Ποσ σεναερβοκ νηι ἠπιμα ἔτε ἠμαγ ἠχε ἠηι τηρεϋ ἠπικλ :
Οὔοζ ἠναϋεπῆνοῦ ἔροι ἠπιμα ἔτεἠμαγ : οὔηιναχεῖπῶνι ἠνετεναπαρχη ἠπιμα
ἔτεἠμαγ : νεμ νιαταρχια ἠτε νετενεκινοῦῶῥ ἔβολῆει νετεντοῦβο τηροῦ : ἕεν
οὔῆοι ἠῆοινοῦρι ἠναϋεπῆνοῦ ἔροι : ἕεν ἠκινῆριεν ῆνοῦ ἔβολ ἕεν νιλαοσ : νεμ
ῆριϋεπ ῆνοῦ ἔροι ἕεν νιχωρα ἔταρετενχωρ ἔβολ ἠῆητοῦ. Οὔοζ ἠνατοῦβο ἕεν
ῆνοῦ ναζρεν νιβαλ ἠτε νιλαοσ : οὔοζ ἔρετενεῖμ χε ἠνοκ πεΠοσ : ἕεν ἠκινῆριδι
ῆνοῦ ἔῆοῦη ἔπκαζι ἠπικλ ἔῆοῦη ἔπκαζι φῆεταισοῦτεν ταχιχ ἔρρη ἔχωϋ ἔθηϋ
ἠνετενιοῦῥ : οὔοζ ἠτετενναερῆμενι ἠπετενμωιτ ετσωϋ ἕεν πιμα ἔτεἠμαγ : νεμ
νετενεβηοῖ ετσωοῦ νηῆταρετενδῶῆεμ ἠῆητοῦ : οὔοζ τετενναναγ ἔνετενεο ἕεν
νετεναδικια τηροῦ : οὔοζ ἔρετενεῖμ δε ἠνοκ πεΠοσ. ἕεν ἠκινῆριρι νωτεν ἠπαιρηῦ :
ζοπωσ παραν ἠτεϋῶτεμῶρεβ κατα νετενμωιτ ετσωοῦ : νεμ κατα νετενεβηοῖ
εττακνοῦῥ : πεχε ἠῶωναι Ποσ :

Οὔῶοῦ ἠῦῥιασ ἔσοῦαβ πεννοῦῦ ῶα ἔνεε νεμ ῶα ἔνεε ἠτε νιῆνεε τηροῦ: ἠμην.

Ezekiel 20:39-44

A reading from Ezekiel the Prophet may his blessings be with us Amen.

“As for you, O house of Israel,” thus says the Lord God: “Go, serve every one of you his idols--and hereafter--if you will not obey me; but profane My holy name no more with your gifts and your idols. For on My holy mountain, on the mountain height of Israel,” says the Lord God, “there all the house of Israel, all of them in the land, shall serve Me; there I will accept them, and there I will require your offerings and the first fruits of your sacrifices, together with all your holy things. I will accept you as a sweet aroma when I bring you out from the peoples and gather you out of the countries where you

have been scattered; and I will be hallowed in you before the Gentiles. Then you shall know that I am the Lord, when I bring you into the land of Israel, into the country for which I raised My hand in an oath to give to your fathers. And there you shall remember your ways and all your doings with which you were defiled; and you shall loathe yourselves in your own sight because of all the evils that you have committed. Then you shall know that I am the Lord, when I have dealt with you for My name's sake, not according to your wicked ways nor according to your corrupt doings, O house of Israel," says the Lord God.' "

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἰησοῦς ἵτε Σιραχ Κεφ ἰβ : ις ὡβλ νεμ Κεφ ιδ : α

Ἐβόλθεν Ἰησοῦς ἵτε Σιραχ πῖπροφητης: ἐρεπερῆμοσ ἐθοταβ ὡπι νεμαν ἀμην ερρω
ἄμοσ.

Πιμ πεθαναι ἵνορεμωρτ ἀρεψαν πιζοϋ λοζϋ : νεμ οτοσ νιβεν εθμοϋι ἐδοτη
ἐνιθηριον : φαι ζωϋ πε πιρητ ἄφθεθμοϋι νεμ ορωμι ἵρεϋερνοβι : οτοσ θαδι δεν
νεϋνοβι ῥηαοσι ἵνοτοτοσ νεμακ : εϋωπ δε ακωανρικι ἄπαροσι. Ὡρε πιχαχι κωρω
δεν νεϋρφοτοσ : ῥμερι δε δεν περρητ εριτκ ἐδρηι ἐοτωικ. Ὡρε πιχαχι ριμι δεν
νεϋβαλ ἀϋωανξεμ ορχοσ δε ῥηασιαν ἄπεκςνοϋ : ἀϋωανι ἐχωκ ἵξε γανπετρωσ :
ῥηαξεμϋ δα τοτκ ἵδητοσ ῥηαερῦφρητ ἄφθι εθναερβοθθιν ἐροκ : ἵτεϋτ ενϋωϋι νακ
: ῥηακιμ ἵτεϋαφε : ἵτεϋρισθῆνεϋριϋ : ἵτεϋ ϋεμϋηχι ἐμαϋω : ἵτεϋωκεμ ἄπερσο :
φθετβοσ ἄορλαμχαπτ ῥηαθαλεβ : οτοσ φθεθναμωϋι νεμ οτδᾶσιρητ ῥηαοσι ἄμοϋ :

Οτωσ ἵττριάσ ἐθοταβ πεννοττ ὡα ἐνεσ νεμ ὡα ἐνεσ ἵτε νιἐνεσ τηροσ: ἀμην.

Sirach 12:13-13:1 : - :

A reading from Sirach the Prophet may his blessings be with us Amen.

Who pities a snake charmer when he is

bitten, or all those who go near wild animals? So no one pities a person who associates with a sinner and becomes involved in the other's sins. He stands by you for a while, but if you falter, he will not be there. An enemy speaks sweetly with his lips, but in his heart he plans to throw you into a pit; an enemy may have tears in his eyes, but if he finds an opportunity he will never have enough of your blood. If evil comes upon you, you will find him there ahead of you; pretending to help, he will trip you up. Then he will shake his head, and clap his hands, and whisper much, and show his true face. Whoever touches pitch gets dirty, and whoever associates with a proud person becomes like him.

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Glory be to the Holy Trinity our God unto

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the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

" ... " :

Ψαλμος λ̄ : ιη̄ νεω̄ ιβ̄

Ὡροῦ ερατσαχι ἵχε νισφοτοῦ νοχι : μηετσαχι νοῦανομιά θαπιῶμη. Χε δικωτεμ
ἐπῶωῶ νοῦωῶ εῦωῶπ ἄπακω† : θεν π̄χιν ἑροῦθωο† εῦωῶπ ἐρ̄ρη ἐχω λ̄νοβ̄νι ἐβ̄ι
ἵταψ̄ρχ̄ηᾱλ̄.

Psalm 31:18, 13

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A Psalm of David the Prophet.

Let the lying lips be put to silence, Which
speak insolent things proudly and
contemptuously against the righteous. For
I hear the slander of many; While they take
counsel together against me, They scheme
to take away my life. Alleluia.

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιβ' : ιβ' - ι

Οτος δει πιεζουοι νιζουιτ νιτε νια τυειρη : ζοτε εγωωτ υπιασχα : πεζωοι ναυ νιχε
νευμαθητις : χε ακοωωυ νιτενυειαν εθων νιτενοβιτ ζινα νιτεκοωωυ υπιασχα.
Οτος λεγοωωρπ νιςναυ νιτε νευμαθητις οτος πεχαυ νωοι : χε μαυεινωται ειβακι
οτος εναεραπανταν ερωται νιχε οηρωμι εφραι νοωωωοι μωοι : μωυι νισωι. Οτος
πια ετεφναυειναυ εδουηι ερωι λχοι υπινεινι χε πεχε περευ ιβω χε λεθων πια
νευτον πια εφναοωωυ υπιασχα νιζητι νευ ναμαθητις. Οτος νιθοι εναταωωται
εοτηιυιτ μωα εφδοι εφωρω εφσειτωτ : σετωτ ναν μωαυ. Οτος ανι εβολ νιχε
πιαθητις σναυ ανι ειβακι οτος αυχιωυ κα τα φρηιτ εταυχοι νωοι : οτος αυσειτε
πιασχα :

Οτωωτ υπιεραγγελιον εωυ.

Mark 14:12-16

A reading from the Holy Gospel according to St. Mark.

Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?" And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him. Wherever he goes in, say to the master of the house, "The Teacher says, "Where is the guest room in which I may eat the Passover with My disciples?" ' Then he will show you a large upper room, furnished and prepared; there make ready for us." So His disciples went out, and came into the city, and found it just as He had said to them;

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and they prepared the Passover.

Bow down before the Holy Gospel.

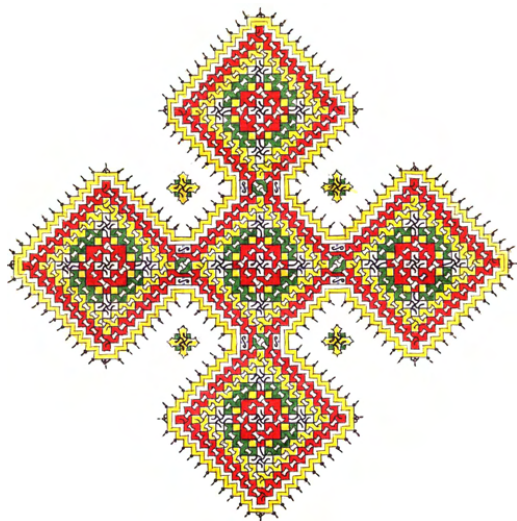
Glory be to God forever.

Commentary

The Commentary of the Sixth Hour of Thursday of Holy Pascha, may its blessings be with us all. Amen.

O Israel, listen to the voice of Adonai, the Lord Almighty. "Let everyone purge himself of his sins and iniquities, for you have defiled My Holy Name with your idols and your evil deeds. Then I will accept you on My holy mountain and you shall worship Me in that place. I will be sanctified in you and raise you above all

nations. You will know that I am the Lord God and that there is no other god other than Me. The heavenly and the earthly, the sea and all that is therein, worship Me. It is all under My dominion and seeks My mercy.



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†ΣΕΝΕΣΙΣ ΝΤΕ ΟΩΨΗΣ ΚΕΦ ΚΒ : Α - ΙΘ

ΕΒΟΛΘΕΝ †ΣΕΝΕΣΙΣ ΝΤΕ ΟΩΨΗΣ ΠΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΨΜΟΝ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ
ΕΨΩ ΑΜΟΣ.

ΑΨΩΠΙ ΔΕ ΜΕΝΕΝΣΑ ΝΑΙΣΑΖΙ ΝΑΡΕ Φ† ΒΩΝΤ ΝΑΒΡΑΑΜ ΠΕ ΟΥΟΣ ΠΕΧΑΨ ΝΑΨ : ΧΕ
ΑΒΡΑΑΜ ΑΒΡΑΑΜ : ΝΘΟΥ ΔΕ ΠΕΧΑΨ ΧΕ ΖΗΠΠΕ ΑΝΟΚ : ΠΕΧΑΨ ΝΑΨ ΧΕ ΒΙ ΑΠΕΚΨΗΡΙ
ΑΜΕΝΡΙΤ ΦΗΕΤΑΚΜΕΝΡΙΤΨ ΙΣΑΑΚ : ΑΜΟΝ ΕΧΕΝ ΠΙΚΑΖΙ ΕΤΒΟΣΙ ΟΥΟΣ ΑΝΙΤΨ ΝΗΙ ΑΜΑΨ
ΝΟΥΒΛΙΖ : ΖΕΧΕΝ ΟΥΑΙ ΝΗΙΤΨΟΨ ΕΨΝΑΤΑΜΟΚ ΕΡΟΥ : ΑΨΤΩΝΨ ΝΧΕ ΑΒΡΑΑΜ ΝΖΑΝΑΤΟΨ
: ΟΥΟΣ ΑΨΨΩΚ ΝΤΕΨΕΨ : ΑΨΒΙ ΔΕ ΝΑΛΟΥ ΣΝΑΨ ΝΕΜΑΨ : ΝΕΜ ΙΣΑΑΚ ΠΕΨΨΗΡΙ : ΑΨΦΕΨ
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ΑΒΡΑΑΜ ΝΝΕΨΑΛΨΨΗ : ΧΕ ΖΕΨΣΙ ΑΠΑΨΜΑ ΝΕΜ ΨΕΨ ΑΝΟΚ ΔΕ ΝΕΜ ΠΑΛΟΥ ΤΕΝΝΑΨΕΝΑΝ
ΨΑ ΑΝΑΙ : ΟΥΟΣ ΑΝΨΑΝ ΟΨΨΨΤ ΤΕΝΝΑΤΑΣΘΟΝ ΖΑΡΨΤΕΙ : ΑΨΒΙ ΔΕ ΝΧΕ ΑΒΡΑΑΜ

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νήνιρωκz ήτε πιδλίλ : αφταλωσ ενεν Ισαακ περψηρι : αφβι δε υπιχρωμ δεν τερχιx
νευ ψμαχερα : ακυενωσ υπσναγ ενσοπ. Πεξε Ισαακ ηδβρααμ περψωτ : xε παωτ :
ηθοσ δε πεχασ xε ογ πε παωηρι : πεχασ xε zηππε ιc πιχρωμ νευ νιρωκz : αφθων
πιεσωσ ενον ναενσ επδλιλ. Πεξε δβρααμ δε : xε ερε φψ ηνωσ νασ ηονεσωσ
επδλιλ παωηρι : νατωμυ δε υπσναγ ενσοπ. Δη επιμα ετα φψ χοc νασ : οσοz
αφκωτ υμαγ ηξε δβρααμ ηοτωαηερψωσψυ : αφταλο ηνιρωκz ερηι εχοσ : οσοz
αφσωνz ηισαακ περψηρι : αφταλοσ ενεν πιωαηερψωσψυ σαψωμ ηνιρωκz. Οσοz
αφσοντεν τερχιx εβολ ηξε δβρααμ : εβι ηψχορψ ηψμαχεραθ εβολδελ ηισαακ
περψηρι. Οσοz αφμονψ εροσ ηξε οταzσελοc ητε Πσοc εβολ δεν τφε : πεχασ νασ : xε
δβρααμ δβρααμ ηθοσ δε πεχασ : xε zηππε ανοκ. Πεχασ νασ xε υπερεν τεκχιx
ενεν παλοσ : ογδε υπερερ ζλι νασ : ψνωσ ζαραιεμ xε ακερζοψ ζατzh υφψ ηθοκ :
οσοz υπεκψασο επεκψηρι υμενριτ εθβητ. Οσοz αφχοσψτ ηξε δβρααμ ηνεψβαλ
αφναγ : zηππε ιc ονεσωσ ενταzηνο υμοσ δεν νεψταπ : δεν οψωμην xε σαβεκ :
αφψενασ ηξε δβρααμ αφβι υπιεσωσ : οσοz αφενσ ερηι ηοτδλιλ : εψμα Ισαακ
περψηρι. Οσοz δδβααμ ψρεν φραν υπιμα ετε υμαγ : xε Πσοc αφσονεσψ ζαροι zιxεν
παγωσ. Οσοz λοταzσελοc ητε Πσοc μονψ εδβρααμ υψμαz σοπ σναγ : εβολδεν τφε

Εφωύμος χε αιωρκ υμοι πεχε Πος : χε εφμα χε ακιρι υπασαχι : υπεκτασο
επεκωηρι υμενριτ εθβητ. δεν ουτμου ειεσμου εροκ οτοε δεν οταψαι ειεερε πεκχροχ
αψαι : υφρητ ηνικιοτ ητε τφε : νευ πιωω ετδατεν νενεσφοτοτ υφιομ : οτοε ερε
πεκχροχ ναερκληρονομη ηνιβακι ητε ηηετ τονβηκ. Ενεβισμου ηδρη ηδητκ ηχε
ηψλολ τηροη ητε ηκαχι : εφμα χε ακωτεμ ετασων. Δυκοτε ηχε Αβρααμ εα
νεφαλωοη : αττωοητοτ ατγενωοτ ερσοπ εχεν τωωτ υπιαναψ.

Οτωοτ ηττριάσ εθοταβ πεννοητ ψα ενεε νευ ψα ενεε ητε ηιενεε τηροη: αμην.

Genesis 22:1-19

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A reading from the book of Genesis of Moses
the Prophet may his blessings be with us
Amen.

Now it came to pass after these things that
God tested Abraham, and said to him,
"Abraham!" And he said, "Here I am."
Then He said, "Take now your son, your
only son Isaac, whom you love, and go to

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the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. Then on the third day Abraham lifted his eyes and saw the place afar off. And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then

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he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together. Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched out his hand and took the knife to slay his son. But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." Then Abraham lifted his eyes and looked, and there

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behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. And Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, "In the Mount of the LORD it shall be provided." Then the Angel of the LORD called to Abraham a second time out of heaven, and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son--blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My

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voice. "So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἡσαΐας Κεφ ζα : α - ε̅

Ἐβολθεν Ἡσαΐας π̅προφητης: ε̅ρεπερ̅μο̅ν̅ ε̅θο̅ταβ̅ ω̅πι̅ νε̅μαν̅ λ̅μ̅η̅ν̅ ε̅ρ̅ω̅ μ̅μο̅ς.

Ο̅π̅ι̅να̅ ἵ̅τε̅ Π̅ο̅ς̅ ε̅τ̅χ̅η̅ ρ̅ε̅ω̅ι̅ : Ε̅θ̅ε̅ φ̅αι̅ α̅ρ̅θ̅α̅ρ̅ς̅τ̅ ε̅ζ̅ι̅ω̅θ̅ι̅ν̅ο̅ρ̅ϕ̅ι̅ ἵ̅ν̅ι̅ζ̅η̅κ̅ι̅ α̅ρ̅ο̅ρ̅ο̅π̅ι̅τ̅
ε̅τ̅α̅λ̅δ̅ο̅ ἵ̅ν̅η̅ε̅τ̅δ̅ο̅υ̅δ̅ε̅μ̅ δ̅ε̅ι̅ πο̅τ̅ρ̅η̅τ̅ : ε̅ζ̅ι̅ω̅ι̅ω̅ ἵ̅ν̅ι̅ε̅χ̅μ̅α̅λ̅ω̅τ̅ο̅ς̅ ἵ̅ν̅ο̅τ̅χ̅ω̅ ε̅β̅ο̅λ̅ : νε̅μ̅ο̅τ̅η̅α̅ν̅
μ̅β̅ο̅λ̅ ἵ̅ν̅ι̅β̅ε̅λ̅λ̅ε̅ν̅. Ἐ̅μ̅ο̅ν̅τ̅ ἵ̅ν̅ο̅τ̅ρ̅ο̅μ̅π̅ι̅ ε̅ω̅π̅ι̅ μ̅π̅ο̅ς̅ : νε̅μ̅ο̅τ̅ε̅ζ̅ο̅ο̅ν̅ ἵ̅τ̅ω̅θ̅ι̅ω̅ : ε̅τ̅η̅μ̅ο̅ν̅τ̅
ἵ̅ν̅ο̅τ̅ο̅ν̅ ν̅ι̅β̅ε̅ν̅ ε̅τε̅ρ̅η̅β̅ι̅. Ἐ̅τ̅ω̅ν̅ ἵ̅ν̅η̅ε̅τε̅ρ̅η̅β̅ι̅ ε̅ς̅ι̅ω̅ν̅ ἵ̅τ̅ω̅θ̅ε̅β̅ι̅ω̅ ἵ̅ν̅ι̅κ̅ε̅ρ̅μ̅ι̅ : ο̅τ̅θ̅ω̅ρ̅ς̅ ἵ̅τε̅
ο̅τ̅ο̅τ̅η̅μ̅ο̅ν̅τ̅ ἵ̅ν̅η̅ε̅τε̅ρ̅η̅β̅ι̅ : νε̅μ̅ο̅τ̅ο̅κ̅α̅τ̅α̅ς̅τ̅ο̅λ̅η̅ ἵ̅τε̅ ο̅τ̅ω̅ν̅ : ἵ̅τ̅ω̅θ̅ε̅β̅ι̅ω̅ ἵ̅ν̅ο̅π̅ι̅να̅ ἵ̅ν̅η̅κ̅α̅ρ̅ἵ̅ν̅η̅τ̅ :
ε̅ν̅ε̅μ̅ο̅ν̅τ̅ ε̅ρ̅ω̅ν̅ χ̅ε̅ τ̅ρ̅ε̅ν̅ε̅α̅ ἵ̅τε̅ ν̅ι̅θ̅μ̅η̅ι̅ : ο̅τ̅θ̅ο̅ ἵ̅τε̅ Π̅ο̅ς̅ ο̅τ̅ω̅ν̅. Ο̅τ̅ο̅ρ̅ ε̅τ̅ε̅κ̅ω̅τ̅ ἵ̅ζ̅α̅ν̅
ω̅α̅ρ̅η̅τ̅ ἵ̅ν̅ε̅ν̅ε̅ζ̅ ἵ̅ν̅η̅ε̅τ̅α̅ν̅ω̅ω̅ ἵ̅ν̅ω̅ρ̅π̅ι̅ ε̅τ̅ε̅τ̅ο̅τ̅η̅μ̅ο̅ν̅τ̅ο̅ν̅ : ζ̅α̅ν̅β̅α̅κ̅ι̅ ἵ̅ν̅ω̅α̅ρ̅η̅τ̅ ε̅τ̅ε̅α̅ι̅τ̅ο̅ν̅ μ̅β̅ε̅ρ̅ι̅ :
ε̅α̅ν̅ω̅ω̅ ι̅ς̅χ̅ε̅ν̅ ν̅ι̅ς̅ε̅ν̅ε̅α̅. Ο̅τ̅ο̅ρ̅ ε̅ν̅ε̅ι̅ ἵ̅ν̅χ̅ε̅ ν̅ι̅α̅λ̅λ̅ο̅ς̅ε̅ν̅η̅ς̅ ε̅ν̅ε̅α̅μ̅ο̅ν̅ι̅ ἵ̅ν̅ο̅ν̅ ε̅ς̅ω̅ν̅ :

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νιαλλοφρυλος ενεωπι νωοτ ηρεξχαλ οτοζ ηδμη. Ηωτεν δε ενεμοτ ερωτεν χε
νιοτηβ ητε Ποτ : νευ ηρεξωωπι ητε Φτ : τχομ ηηιεθνοσ ερετεν οτομοσ : οτοζ ζεν
οτυετραμο ενεερωφηρι μωωτεν. Ενεθεβιο ηξε νετενηεπι νευ πετεν ωωω :
ερετεν εκκληρονομην εκμην εβολθεν πογκαζι : ερετενδι υποτυεροσ : εκεωωπι
νωτεν ηξε οτραωι :

Οτωοτ ητ ηριασ εθοταβ πεννοτ η ωα ενεε νευ ωα ενεε ητε νιενεε τηροσ : αμην.

Isaiah 61:1-6

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A reading from Isaiah the Prophet may his blessings be with us Amen.

“The Spirit of the Lord GOD is upon Me,
Because the LORD has anointed Me To
preach good tidings to the poor; He has
sent Me to heal the brokenhearted, To
proclaim liberty to the captives, And the
opening of the prison to those who are
bound; To proclaim the acceptable year of

the LORD, And the day of vengeance of our God; To comfort all who mourn, To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of the LORD, that He may be glorified." And they shall rebuild the old ruins, They shall raise up the former desolations, And they shall repair the ruined cities, The desolations of many generations. Strangers shall stand and feed your flocks, and the sons of the foreigner shall be your plowmen and your vinedressers. But you shall be named the priests of the LORD, They shall call you the servants of our God. You shall eat the riches of the Gentiles, and in their glory you shall boast. **Glory be to the Holy Trinity our God unto**

† ΓΕΝΕΣΙΣ ἸΤΕ ὩΨΗΣ ΚΕΦ ἸΔ : ΙΖ - Κ

ἘΒΟΛΘΕΝ ΓΕΝΕΣΙΣ ἸΤΕ ὩΨΗΣ ΠΠΡΟΦΗΤΗΣ: ἘΡΕΠΕΨΜΟΤ ἘΘΟΤΑΒ ΨΩΠΙ ΝΕΜΑΝ ἌΜΗΝ
ΕΨΩ ἸΜΟC.

ἈΠΟΤΡΟ ΔΕΙCΟΔΟΜΑ ΕΙΒΟΛ ἘΤΩΜΤ ἘΔΒΡΑΑ ΜΕΝΕΝCΑ ΕΤΡΕΨΚΟΤΨ ἘΒΟΛΘΕΝ
ΠΒΟΧΒ ΕΧ ἸΧΟΔΟΛΟCΟΜΟΡ ΝΕΜ ΝΙΟΤΡΩΟΤ ἘΘΝΕΜΑΨ ἘΒΡΗΙ ΘΕΝ ΠΙΔ Ν CΑΨΗ ΘΑΙ ΤΕ ΤCΩΨΙ
ἸΠΙΟΤΡΟ Δ ΜΕΛΧΙCΕΔΕΚ ΠΟΤΡΟ ἸCΑΛΗΜ ΕΙΝΙ ἘΒΟΛ ΘΕΝΩΙΚ ΝΕΜ ΟΨΗΡΠ ΝΕΨ Ο ΔΕ ἸΝΟΨΒ
ΠΕ ἸΦΨ ΕΤΒΟCΙ. ΔΨCΜΟΤ ἘΔΒΡΑΑ ΕΨΩ ἸΜΟC ΧΕ ΨCΜΑΡΩΟΤ ἸΧΕ ΔΒΡΑΑ ἸΦΨ
ΕΤΒΟCΙ ΦΑΙ ἸΤΑΨCΕΝΤ ΤΨΕ ΝΕΜ ΠΚΑΨΙ ΟΝΟC ΨCΜΑΡΩΟΤ ἸΧΕ ΦΨ ΕΤΒΟCΙ ΦΑΙ ἸΤΑΨ
ΝΝΕΚΧΙΞΕΕΤ ΘΕΝ ΝΕΟΤΟC ΑΨΨΝΑΨ ἸΖΑΝΡΕΜΗΤ ἘΒΟΛΘΕΝ ἸΧΑΙ ΝΙΒΕΙ :

ΟΤΩΟΤ ἸΨΨΡΙΑC ἘΘΟΤΑΒ ΠΕΝΝΟΤΨ ΨΑ ἘΝΕC ΝΕΜ ΨΑ ἘΝΕC ἸΤΕ ΝΙΕΝΕC ΤΗΡΟΤ: ἌΜΗΝ.

Genesis 14:17-20

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A reading from the book of Genesis of
Moses the Prophet may his blessings be with
us Amen.

And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all. **Glory be to the Holy Trinity our God unto the age of all ages, Amen.**

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Ιωβ πιδικεος Κεφ κζ : α ψβλ νεω Κεφ κη : α - ις

Ἐβoλθεν Ιωβ πιδικεος: ἐρεπερ̄ςμον̄ ἐθοταβ̄ ωπῑ νεωπῑ νεωδ̄νη̄ λ̄μνη̄ ερ̄χω̄ ἄμος.

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ϸονδ̄ ἵχε Π̄σ̄ φηέταϸ Ἰζαπ̄ εροι ἡπαρηϸ̄ : νεμ̄ πιπαντοκρατωρ φηέταϸϸ̄μκαϸ
ἵταψ̄ρ̄χη : χε ϸος̄ οη̄ ἐρε̄ πανιϸ̄ι ὡπ̄ ἵδη̄τ̄ : οτοϸ̄ οπ̄νᾱ ἐϸοταβ̄ ἐτῑ εϸ̄χη̄ δ̄εν̄ παϸ̄αι.
Ἦνε̄ νὰς̄φοτοϸ̄ χε̄ οϸ̄αϸ̄ι ἵἀνομοη̄ : οἴδε̄ τᾱψ̄ρ̄χη̄ ἵνεσερ̄μελεταν̄ ἵζανδ̄ἵν̄χοη̄ς.
Ἦνεϸ̄ωπ̄ῑ νη̄ι : ἐοριϸ̄ος̄ χε̄ ἵθωτη̄ ϸανθ̄ομη̄ ὡᾱϸ̄νοϸ̄ : ἵναχ̄ω̄ ϸαρ̄ ἵκω̄ι
ἵταμετατ̄κακ̄ῑ. Ἐῑε̄ϸ̄οη̄ῑ δε̄ ἐϸ̄μεθ̄ομη̄ οτοϸ̄ ἵναχαρω̄ι : Ἰκωο̄τη̄ ϸαρ̄ ἡμο̄ῑ ἀη̄ ἐερ̄
ἕλῑ ἡπετ̄ϸωο̄ῑ ἱε̄ δ̄ἵν̄χοη̄ς : ἡμοη̄ν̄ δε̄. Ἀλλ̄ᾱ ναϸ̄αϸ̄ῑ ἐνε̄ερ̄ ἡφ̄ρηϸ̄ ἡφοτωϸ̄π̄
ἵνη̄ῑᾱσεβ̄η̄ς : οτοϸ̄ νη̄ετ̄τωο̄τη̄ ἡμωο̄ϸ̄ ἐϸ̄ρη̄ῑ ἐχω̄ῑ ἡφ̄ρηϸ̄ ἡπ̄τακο̄ ἵνη̄παρ̄ανομο̄ς. Ἀϸ̄
ϸαρ̄ τε̄ Ἰζε̄λῑς̄ ἡπ̄ῑᾱσεβ̄η̄ς χε̄ ἀϸ̄ᾱμοη̄ῑ ἵτοτοϸ̄ : ἀϸ̄ω̄αν̄ χᾱḡ̄θη̄ϸ̄ ἐΠ̄σ̄. Χαρᾱ
ḡ̄νανοϸ̄εμ̄ : ἱε̄ ḡ̄νασ̄ωτεμ̄ ἐπεϸ̄τωβ̄ε̄ ἵχε̄ Π̄σ̄ : ἱε̄ ἀϸ̄ω̄αν̄ῑ ἐχω̄ϸ̄ ἵχε̄ οἴἀ̄ναϸ̄κη̄ : μη̄
ḡ̄ναϸ̄εμ̄ ἕλῑ ἡπαρ̄ρη̄ς̄ῑᾱ ἡπεϸ̄μ̄θο̄ ἐβο̄λ̄ : ἱε̄ ἀϸ̄ω̄αν̄ω̄ϸ̄ οἴβ̄η̄ϸ̄ : μη̄ ḡ̄νασ̄ωτεμ̄ ἐροϸ̄
Ἀλλ̄ᾱ ἀνοκ̄ Ἰνᾱταμω̄τη̄ν̄ : χε̄ οἴπετ̄ δ̄εν̄ νεν̄ε̄ιϸ̄ ἡΠ̄σ̄ : οτοϸ̄ ἵναϸ̄ε̄ μεθ̄οη̄ϸ̄
ἵνη̄ε̄τε̄ ἵτοτοϸ̄ ἡπῑπαντοκρατωρ̄ : ϸη̄π̄πε̄ τετενε̄μ̄ῑ τηρο̄ϸ̄ : χε̄ ϸαν̄πετ̄ωο̄η̄ῑτ̄. Φαῑ πε̄
φ̄μερο̄ς̄ ἡπ̄ιρ̄ω̄μ̄ῑ ἵᾱσεβ̄η̄ς̄ ἐβο̄λ̄ ϸῑτεη̄ Π̄σ̄ : π̄ε̄φ̄ῑο̄ δε̄ ἵτε̄ νιϸ̄ω̄ρη̄ῑ εϸ̄ε̄ῑ ἐϸ̄ρη̄ῑ ἐχω̄ϸ̄
ἐβο̄λ̄ ϸῑτοτοϸ̄ ἡπῑπαντοκρατωρ̄. Ἀϸ̄ω̄αν̄ ἀϸ̄ω̄αῑ δε̄ ἵχε̄ νεϸ̄ϸ̄ω̄ρη̄ῑ : ἐνε̄ϸ̄ω̄π̄ῑ ἐπ̄δ̄ο̄λ̄δ̄ε̄λ̄ :
οτοϸ̄ ἐϸ̄ω̄π̄ῑ ἀϸ̄ω̄αν̄ϸ̄εμ̄νομ̄ϸ̄ : ἐνε̄ϸ̄ω̄ᾱτ̄ μεθ̄οη̄ῑ. Ἦη̄ δε̄ ἐτ̄ω̄π̄ῑ ναϸ̄ ἐνε̄μοϸ̄ ἐφ̄μοϸ̄ :
νοϸ̄χη̄ρᾱ δε̄ ἵνε̄ἕλῑ νᾱιν̄ωο̄ϸ̄. Ἀϸ̄ο̄ο̄ε̄τ̄ ϸᾱτ̄ ἡφ̄ρηϸ̄ ἵνο̄καϸ̄ῑ : ἀϸ̄ο̄β̄ϸ̄ δε̄ ἡφ̄νο̄ϸ̄β̄

ἄφρητ ἵνοῦμι. Χαί τηροῦν νιῶμι εἰσαδῖτοῦ : περὶχρημα δε γανρεῦνι εἰσαῶμι
ἄμωοῦ. Πεφνι δε αἰψωπι ἄφρητ ἵγανηολι νεμ ἄφρητ ἵνοῦταχονλ. Εἰσένκοτ δε
ἵνε οἰραμο : οἶος ἵνεοῖταχτοτῆ εἰοῖων ἵνεοῖβαλ οἶος ψωπ αν. Ἄτι εἶοῖν
εἶραϑ ἵνε νῖκαζῆζητ ἄφρητ ἵνοῦωοῦ θει οἶεωρῆ : χε αἰολῆ ἵνε οἶνοφοc.
Εἰσῶλῆ ἵνε οἶκαῦ con οἶος εἰεῖναϑ εἰεῖαῖαϑ ἔβολ θει περτοποc : οἶος
εἰεῖορβερ εἶρῆι εἶωϑ ἵνεοῖταχοαν : θει οἶφωτ εἰεῖφωτ ἔβολθδει περξιχ. Εἰσέν
περξιχ εἶρῆι εἶωϑ : οἶος εἰεῖωτ ἔβολ ἄμοϑ ἔβολθδει περμα. Ψωπ γαρ αν ἵνε
οἶμαῖπιζατ : φῆταῖθαμο ἔβολ ἵζητῆ. Πῖβενπι μεν γαρ αῖθαμο ἄμοϑ ἔβολθδει
ἵκαζι : πιρωτ δε αῖερζωβ ἔροϑ ἄφρητ ἄπιωῆι. Ἄρκω ἵνοῖταχic ἄπιχακι : οἶος
θαιν νῖβει ἵθοϑ εἶθῶτθειτ ἄμωοῦ : Οἶωῆι νεμ οἶχακι εἶθει τῆνῖβι ἄφμοῦ. Οἶωῖωτ
ἔβολ ἵτε οἶχιαροc ἔβολθδει οἶκωνἶ : νῆ δε ἔτερπωβῶ ἵτμεθῆι αῖωῆι ἔβολ
θει πιρωμι. Πῖκαζι οἶωικ εἰεῖ ἔβολ ἄμοϑ : σαπεσῆτ ἄμοϑ αἰφωῆθ ἄφρητ
ἵνοῖχρωμ. Οἶμαῖοαφροc πε πεῖωῆι οἶος Περκαζι οἶνοῖβ πε. Οἶωῖωτ ἄπεζαῖζητ
coῖωῆϑ : οἶος ἄπερῆαῦ ἔροϑ ἵνε φῖβαλ ἵνοῖωῖερ. Οἶος ἄποῖζωμι ζῖωτῆ ἵνε
ζανῖρηι ἵτε ζανμετῖαcι ζῆτ : ἄπερῆῆι ἵζητῆ ἵνε οἶμοῖ. Ἄρκοῖτεν τερξιχ
ἔβολθδει οἶλακῆ : αἰοῖωχπ δε ἵγαντωοῦ ἔβολθδει ἵνοῖεῖτῆ. Ἄρφωῆχ δε ἵτχομ

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ἸΝΤΕ ΖΑΝΙΑΡΩΟΥ : ΖΩΒ ΔΕ ΝΙΒΕΝ ΕΤΤΑΙΗΟΥΤ ΔΥΝΑΥ ΕΡΟΥ ΑΥΘΟΡΠΟΥ : ΑΥΘΩΝΕΣ ΔΕ
ἸΝΤΕΥΧΟΥ ΕΥΘΩΝΙ. Ἰσοφία ΔΕ ΕΤΑΥΧΕΥΘΩΝ : ΑΥΠΕ ΦΥΑ ἸΤΕ ΠΙΣΤΙΩΝ : ὡΜΟΝ ΡΩΜΙ
CΩΟΥΝ ὡΠΙΩΟΥΤ : ΟΥΔΕ ἸΝΟΥΧΕΥC ΔΕΝ ΝΙΡΩΜΙ.

Οὐὼου ἸΤΤΡΙΑC ΕΘΟΥΑΒ ΠΕΝΝΟΥΤ ἸΥΑ ΕΝΕC ΝΕΜ ἸΥΑ ΕΝΕC ἸΤΕ ΝΙΕΝΕC ΤΗΡΟΥ: ΔΑΜΗΝ.

Job 27:2-28:13

A reading from the book of Job may his blessings be with us Amen.

As God lives, who has taken away my justice, And the Almighty, who has made my soul bitter, As long as my breath is in me, And the breath of God in my nostrils, My lips will not speak wickedness, Nor my tongue utter deceit. Far be it from me That I should say you are right; Till I die I will not put away my integrity from me. My righteousness I hold fast, and will not

let it go; My heart shall not reproach me as long as I live.

“May my enemy be like the wicked, And he who rises up against me like the unrighteous. For what is the hope of the hypocrite, Though he may gain much, If God takes away his life? Will God hear his cry When trouble comes upon him? Will he delight himself in the Almighty? Will he always call on God?

“I will teach you about the hand of God; What is with the Almighty I will not conceal. Surely all of you have seen it; Why then do you behave with complete nonsense? “This is the portion of a wicked man with God, And the heritage of oppressors, received from the Almighty: If his children are multiplied, it is for the sword; And his offspring shall not be satisfied with bread. Those who survive

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him shall be buried in death, And their widows shall not weep, Though he heaps up silver like dust, And piles up clothing like clay-- He may pile it up, but the just will wear it, And the innocent will divide the silver. He builds his house like a moth, Like a booth which a watchman makes. The rich man will lie down, But not be gathered up; He opens his eyes, And he is no more. Terrors overtake him like a flood; A tempest steals him away in the night. The east wind carries him away, and he is gone; It sweeps him out of his place. It hurls against him and does not spare; He flees desperately from its power. Men shall clap their hands at him, And shall hiss him out of his place.

"Surely there is a mine for silver, And a place where gold is refined. Iron is taken from the earth, And copper is smelted

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from ore. Man puts an end to darkness,
And searches every recess For ore in the
darkness and the shadow of death. He
breaks open a shaft away from people; In
places forgotten by feet They hang far
away from men; They swing to and fro. As
for the earth, from it comes bread, But
underneath it is turned up as by fire; Its
stones are the source of sapphires, And it
contains gold dust. That path no bird
knows, Nor has the falcon's eye seen it.
The proud lions have not trodden it, Nor
has the fierce lion passed over it. He puts
his hand on the flint; He overturns the
mountains at the roots. He cuts out
channels in the rocks, And his eye sees
every precious thing. He dams up the
streams from trickling; What is hidden he
brings forth to light. "But where can
wisdom be found? And where is the place

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of understanding? Man does not know its value, Nor is it found in the land of the living.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ΝΤΕ ΠΕΝΙΩΤ ΕΘΟΥΑΒ ΑΒΒΑ ΞΕΝΟΥΤ ΠΑΡΧΗ ΜΑΝΔΡΙΤΗΣ: ΕΡΕ ΠΕΥΣΜΟΥ ΕΘΟΥΑΒ
ΨΩΠΙ ΝΕΜΑΝ ΔΑΜΗΝ.

ΟΥΟΝ ΖΑΝΘΒΗΟΤ ΕΝΜΕΓΙ ΕΡΩΟΥ ΧΕ ΖΑΝ ΑΣΑΘΟΝ ΝΕ: ΕΖΑΝ ΠΕΤΖΩΟΥ ΝΕ ΔΑΤΕΝ Φ†: ΕΤΕ
ΦΑΙ ΠΕ ΧΕ ΘΙΥΑΙ ΔΑ ΝΕΝΕΡΗΟΥ ΕΝΕΡΗΟΒΙ ΔΕΝ ΝΙΤΟΠΟC ΕΘΥ: ΝΕΤΑ ΠΟΣ ΒΙ ΑΝ ΕΒΟΛΔΕΝ
ΝΙΨΩΗΝ ΕΤΖΩΟΥ ΝΕΜ ΝΙΨΩΗΝ ΕΘΑΝΕΥ ΑΥΒΟ ΜΠΙΠΑΡΔΙΟC: ΑΛΛΑ ΧΕ ΕΤΑΥΒΙ ΕΒΟΛΔΕΝ
ΝΙΨΩΗΝ ΕΘΑΝΕΥ ΑΥΒΟΥ. ΟΥΟZ ΕΤΑΥΒΟΥ ΑΝ ΔΕΝ ΖΑΝ ΨΩΗΝ ΝΑ ΤΟΥΤΑΖ ΙΕ ΕΥΖΩΟΥ ΝΧΕ
ΠΟΥΤΑΖ ΟΥΟZ ΜΟΝΟΝ ΦΑΙ ΑΛΛΑ ΝΕΜ ΝΙΡΩΩ ΕΤΑΥΧΑΥ ΜΑΥΑ ΤΟΥ ΕΜΑΥ: ΔΕΝ ΠΧΙΝ ΘΡΟΥ

ερπαρabenin ὑπερεράναχεσθε : ἀλλὰ αἰζιτοῦ ἐβολῆθητε : Ἄριεμι ἐβολῆθεν φαί
ὠνικνηοῦ ὑμενριτ : καὶ ὡεαν ἕμαζ νιτοπος εἶν ἵτε Φ† ἐβολῆθεν νιρωμι ετρωοῦ
νευ νιάσαθος : ὑφρη† ἐτεπικοςμος τηρεῖ μοζ ηρεφερνοβι νευ ρεφδίνζονς : νευ ζαν
ἄσαθος νευ ζαν ἀκαθαρτος : ἀλλὰ νηετ ερνοβι ἐϋτευχατ ἵθητοῦ ἀλλὰ ἐζιτοῦ
ἐβολῆ τρωοῦν καὶ πικαζι τηρεῖ φα Π̄σ̄ πε οτοζ εϋζε κατὰ θεῦπερμι θαι τε ἵκαζι τηρεῖ
ετονηζ ἵθητεῖ ὡπ ἐδοῦν ἐροῦ εἶθε φαί ὡε ναν ἵτεν ερζο† δα τεγζη οτοζ τεναρεζ
ενεῖ ἐντολῆ εϋωπ ἵψανζε δέν θει ἐβολῆ ἵθητοῦ μαρενριμι οτοζ ἵτεννεζπι ἐρον
ὑμιν ὑμον ὑπερῦθο ἐβολῆ χεχας αἰψανναῦ επευκαζ ἵνενψιχη νευ τεσποτε ἵθε
ἵτεζζιμι ἵτασζωρπι ἵνεῖ στερη† δέν νεσριμι τενερευπζα Δε ἵτεσζμη ετρωλζ καὶ
νεκ νοβι χη νாக ἐβολῆ βωκ νாக δέν στζιρηνη τεκναζ† τεῖτασ ναζμεκ ἀτετεν ναν
ὠνασνηοῦ καὶ †ναζ† ασερζωβ ὑπιονζαι οτοζ ασοτωνζ ἐβολῆ ἵτεσπολῆ ἵθητεῖ εἶθε
φαί νιβεν ετευνευτεῖ σπολῆ ὑμαῦ δέν παρεζ ἐνι ἐντολῆ ἵτε Φ† οτοζ αἰβι
ὑψωοῦ νινενσabhοῦ δέν πιπνα εταγερμεερε δαρωοῦ βινηοῦ σωοῦν ἵτμε νεφβι
ὑπερσοβνι ζι νεφζβηοῦν καὶ νευτεῖ ναζ† ὑμαῦ οτοζ φαί ψαφζι δειζωβ νιβεν
ετρωοῦ εῖτακε τεψιχη κατὰ οεετσεζ καὶ πσοφος ψαφβισοβνι οτοζ νεῖ ερζωβ οτοζ
παθητ ψαφπωτ ἔχεν περζο.

Ninth Hour of Thursday

Παρενεϋ ς̄φραχιζιν ἡ̄κα τηχηςις ἡ̄τε πενωτ ε̄σ̄τ̄ αββα Ω̄ενοϋ̄τ̄ πᾱρχη μᾱνδριτης:
φ̄η̄ετᾱγεροτωιν ἡ̄πεννοϋ̄ς̄ νεμ̄ νιβαλ̄ ἡ̄τε̄ νενζητ̄ ζ̄εν̄ φ̄ραν̄ ἡ̄φ̄ιωτ̄ νεμ̄ Π̄ω̄ηρῑ νεμ̄
πῑπ̄νᾱ ε̄σ̄τ̄ ο̄ννοϋ̄τ̄ ἡ̄νοτωτ̄ ἁ̄μ̄ην̄.

Homily

A homily of our Holy Father Abba Shenouda the Archimandrite may his blessings be with us. Amen.

There may be works that we think are right while they are evil in God's sight. That is we do keep evil amongst us, and therefore sinning in the holy places. For God did not plant fruitful and unfruitful trees in the paradise. Those whom He had put in the paradise were driven out when they disobeyed Him. Dear bretheren, from this, know that God's places should not be full of faithful believers and unfaithful ones. The world is full of sinners, the unjust, saints, and the unclean; those that sin, he does not leave but takes away. I know that the entire earth is of the Lord, but if this is His house along with the

Ninth Hour of Thursday

earth, then those who live in it shall live with Him. For this, we should fear him and keep his commandments.

If once we fall in one of these, let us cry and mourn before Him that when he sees us as the woman who washed his feet with her tears, He may call to us saying, "your sins are forgiven, your faith has healed you, go in peace."

My bretheren, you have seen that faith leads to salvation. Those who do not have the desire to keep God's commandment and do not have fervor in filling their mind with the Spirit; those whom he witnessed before but yet did not know the truth; those with no faith shall fall in every awful deed and shall destroy their souls. As it is written that the wise hear advice

but the foolish shall fall on their faces.

We conclude the homily of our Holy Father Abba Shenouda the Archimandrite, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

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The Doxology of the Pascha Hour: “Thine is the Power...” on

Ψαλμοσ κβ : α

Πῶ οἱς πεθῆνα ἄμοσι ἄμοι : ἠνεψὸρι ἐρῶ ἐν ἠὲ λῖ : ἀψὸρι ψωπι δὲ οὐα ἐφορετοσῶτ :
ἀψωνοσῶτ εἰ ἐν φῶσῶν τε πέμτον. ἀλ.

Psalm 23:1

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A Psalm of David the Prophet.

The LORD is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ ΚΕΦ ΚΕ : ΙΖ - ΙΘ

Μὲρρι Δε θεν πῖροσ ἵροσιτ ἵτε νιατκωβ : ἀτ̄ δα Ἰη̄ς ἵξε νεμαθητῆς εἴτω ἄμοσ :
ξε ακοτωϋ ἔσεβτε πιπασχα νακ ἔων ἔοτωοϋ : Μθοϋ Δε πεχαϋ νωοϋ : ξε μαϋενωτεν
ἔταιβακι δα παφ̄μαν ἵρωω ογοσ ἄχοσ ναϋ ξε : πεξε πιρεϋτ̄εβω ξε παχοϋ αϋδ̄ωντ :
αιναῖρι ἄπαπασχα δα τοτκ νεμ ναμαθητῆς. Ογοσ ἀτ̄ρι ἵξε νιμαθητῆς ἄφρητ̄ ἔτα
Ἰη̄ς χοσ νωοϋ ογοσ ἀτ̄σεβτε πιπασχα :

Οτωϋτ̄ ἄπιεαγγελιον εἶσ̄.

Matthew 26:17-19

A reading from the Holy Gospel according to St. Matthew.

Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?" And He said, "Go into the city to a certain man, and say to him, "The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples." ' So the disciples did as Jesus had directed them; and they prepared the Passover.

**Bow down before the Holy Gospel..
Glory be to God forever.**

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Commentary

The Commentary of the Ninth Hour of Thursday of Holy Pascha, may its blessings be with us all. Amen.

When Abraham rose above all people in the Lord's eyes, the Lord spoke to him and said, "Abraham, Abraham whom I love, obey My words and do My will. Take your beloved son Isaac and offer him to Me as a sacrifice on a mountain." Abraham did as the Lord commanded. He took his beloved son, two of his servants, a donkey, and went forth. When he saw the mountain, he left the two servants and the donkey with them and said, "I shall go there with my son to worship and come back." He gave the firewood to his only son and took with him the knife and the fire. They went up the mountain to the place that the Lord

Ninth Hour of Thursday

Almighty designated. Then Isaac said to his father Abraham, "Here is the fire where is the lamb?" Abraham said to him, "My son, the Lord will provide a lamb to be sacrificed as an offering." Then he gathered stones, built an altar, and stacked the firewood on the altar. Before he lit it, he tied Isaac's hands and feet and put him on the wood. When Abraham reached out and took the knife to fulfill God's command, he heard the voice of the Lord saying, "Abraham, do not lay your hand on your son, for now I know that you fear God, since you have not withheld your only son from Me. Isaac, your beloved son, shall grow and multiply. As you did not hesitate to offer your first born, I shall bless you and your descendants. Your sons shall be like the stars of heaven and will be as numerous as the sand of sea."

Abraham looked behind him and saw a ram tied with its horns to a bush. He loosened Isaac and offered the ram instead of him. The Lord Almighty blessed Abraham because he was pleased with all his deeds. Abraham returned and went back with the two servants and his son.

The litany is prayed followed by the maimar and then the prayer is continued as usual and is concluded with the blessing.





Liturgy of Blessing the Water

Liturgy of Blessing the Water

A basin full of water is prepared and beside it is put a pitcher also full of water. The priests and deacons wear their service vestments.

DEACONS

Truly You are blessed with Your good Father and the Holy Spirit; for You were crucified for us and saved us.

Ἰς αρωοῦτ ἀληθως νεμ
πεκωτ ἠαγαθος νεμ πῖνευα
εθοραβ γε αραυκ ακω† ὡων
ναιναν.

Have mercy upon us O God the Father, the Pantocrator. O Holy Trinity, have mercy

ΕΛΗΣΟΝ ΗΜΑΣ ΟΘΕΟΣ Ο ΠΑΤΗΡ Ο
ΠΑΝΤΟΚΡΑΤΩΡ : ΠΑΝΑΞΙΑ ΤΡΙΑΣ
ΕΛΗΣΟΝ ΗΜΑΣ.

Liturgy of Blessing the Water

upon us.

O Lord, God of hosts, be with us, for we have no helper in our tribulations and adversities but you.

Πῶοις Φνοῦτ ἵτε νιχοῦ ὡπι
νεμάν: χε ὡμον ἵταν
ἵνοῦβοῦθός δέν νενῶλιψις νεμ
νενῶσῶεχ ἔβηλ ἔροκ.

- Our Father... .. •
- The Thanksgiving Prayer. •
- Verses of the Cymbals as follows: •
 - Τενοῦωπτ ὡφίωτ...
 - Χερε τεκκλησια...
 - Χερε ναῶς ἵνοῦτ ἵἀποστολος...
 - Ἰης Πχς νσαϗ νεμ φοοῦ ἵθοϗ ἵθοϗ πε νεμ ὡλ ἔνεε :
δέν σῶεπποστασις ἵνοῦτ : τενοῦωπτ ὡμοϗ τενηῦοῦτ ναϗ.
 - Ποῦρο ἵτε τζιρηνη...
 - Δοζα πατρι κε Ἰῶ κε ἄσῶ πνεῦματικε νῆν κε ἄ κε ιϗ τοῦε ἔῶνας των

ΕΩΝΩΝ ΔΑΜΗΝ.

Our Father...

- Psalm 51. Have mercy upon me.

Alleluia. Glory be to you | ΔΑ. ΔΟΞΑΙ ΟΘΕΟΣ ΗΜΩΝ.
O Lord.

Genesis 18:1-23

A reading from the book of Genesis of Moses
the Prophet may his blessings be with us
Amen.

Then the LORD appeared to him by the
terebinth trees of Mamre, as he was sitting
in the tent door in the heat of the day. So he
lifted his eyes and looked, and behold,
three men were standing by him; and when
he saw them, he ran from the tent door to

Liturgy of Blessing the Water

meet them, and bowed himself to the ground, and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said. "So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes. "And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. So he took butter and milk and the calf, which he had prepared, and set it before them; and he stood by them under the tree as they ate. Then they said to him, "Where is Sarah

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your wife?" So he said, "Here, in the tent." And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door, which was behind him.) Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?" And the LORD said to Abraham, "Why did Sarah laugh, saying, "Shall I surely bear a child, since I am old? 'Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son." But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"

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Liturgy of Blessing the Water

Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way. And the LORD said, "Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him. "And the LORD said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know." Then the men turned away from

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there and went toward Sodom, but Abraham still stood before the LORD. And Abraham came near and said, "Would You also destroy the righteous with the wicked? **Glory be to the Holy Trinity our God unto the age of all ages, Amen.**

Proverbs 9:1-11

A reading from the Proverbs of Solomon may his blessings be with us Amen.

Wisdom has built her house, She has hewn out her seven pillars; She has slaughtered her meat, She has mixed her wine, She has also furnished her table. She has sent out her maidens, She cries out from the highest places of the city, "Whoever is simple, let him turn in here!" As for him who lacks understanding, she says to him, "Come, eat of my bread and drink of the wine I have

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Liturgy of Blessing the Water

mixed. Forsake foolishness and live, and go in the way of understanding. "He who corrects a scoffer gets shame for himself, and he who rebukes a wicked man only harms himself. Do not correct a scoffer, lest he hate you; Rebuke a wise man, and he will love you. Give instruction to a wise man, and he will be still wiser; Teach a just man, and he will increase in learning. "The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding. For by me your days will be multiplied, and years of life will be added to you.

Glory be to the Holy Trinity our God unto the age of ages, Amen.

From Exodus 14, 15

A reading from the book of Exodus of Moses
the prophet may his blessings be with us

Amen.

When Israel crossed the Red Sea, they walked through dry land in the midst of the sea, and their enemies went into the sea and the LORD brought upon them the water of the sea. Israel and all the house of Jacob were saved. They danced and sang this song: Let us sing to the Lord, for He has triumphed gloriously.

Glory be to the Holy Trinity our God unto the age of ages Amen.

From Joshua 1, 2

**A reading from book of Joshua the prophet
may his blessings be with us Amen.**

Liturgy of Blessing the Water

Then the priests who bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan; and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan.

Glory be to the Holy Trinity our God unto the age of ages Amen.

Isaiah 4:2-4

A reading from Isaiah the prophet may his blessings be with us Amen.

In that day the Branch of the LORD shall be beautiful and glorious; and the fruit of the earth shall be excellent and appealing for those of Israel who have escaped.

And it shall come to pass that he who is left in Zion and remains in Jerusalem will be

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called holy--everyone who is recorded among the living in Jerusalem. When the Lord has washed away the filth of the daughters of Zion.

Glory be to the Holy Trinity our God unto the age of ages, Amen.

Isaiah 55:1-13; 56:1

A reading from the book of Isaiah the prophet may his blessings be with us Amen.

“Ho! Everyone who thirsts, Come to the waters; and you who have no money, Come, buy and eat. Yes, come, buy wine and milk without money and without price. Why do you spend money for what is not bread, and your wages for what does

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Liturgy of Blessing the Water

not satisfy? Listen carefully to Me, and eat what is good, and let your soul delight itself in abundance. Incline your ear, and come to Me. Hear, and your soul shall live; and I will make an everlasting covenant with you--The sure mercies of David. Indeed I have given him as a witness to the people, a leader and commander for the people. Surely you shall call a nation you do not know, and nations who do not know you shall run to you, Because of the LORD your God, and the Holy One of Israel; For He has glorified you." Seek the LORD while He may be found, Call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; Let him return to the LORD, and He will have mercy on him; and to our God, For He will abundantly pardon. "For My thoughts are not your thoughts, nor are

your ways My ways," says the LORD. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. "For as the rain comes down, and the snow from heaven, and do not return there, But water the earth, and make it bring forth and bud, That it may give seed to the sower And bread to the eater, So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, and it shall prosper in the thing for which I sent it. "For you shall go out with joy, and be led out with peace; The mountains and the hills Shall break forth into singing before you, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress tree, and instead of the brier shall come up the myrtle tree; and it shall be to the LORD for

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Liturgy of Blessing the Water

a name, For an everlasting sign that shall not be cut off." Thus says the LORD: "Keep justice, and do righteousness, For My salvation is about to come, and My righteousness to be revealed.

Glory be to the Holy Trinity our God unto the age of ages, Amen.

Ezekiel 36:25-29

A reading from the book of Ezekiel the prophet may his blessings be with us Amen.

Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes,

and you will keep My judgments and do them. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. I will deliver you from all your uncleanness.

Glory be to the Holy Trinity our God unto the age of ages, Amen.

Ezekiel 47:1-9 :

Also from the book of Ezekiel the prophet may his blessings be with us Amen.

Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced

Liturgy of Blessing the Water

east; the water was flowing from under the right side of the temple, south of the altar. He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces east; and there was water, running out on the right side. And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water came up to my ankles. Again he measured one thousand and brought me through the waters; the water came up to my knees. Again he measured one thousand and brought me through; the water came up to my waist. Again he measured one thousand, and it was a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed. He said to me, "Son of man,

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have you seen this?" Then he brought me and returned me to the bank of the river. When I returned, there, along the bank of the river, were very many trees on one side and the other. Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. When it reaches the sea, its waters are healed. And it shall be that every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes.

Glory be to the Holy Trinity our God unto the age of ages, Amen.

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Homily

A homily of our Holy Father Abba Shenouda the Archimandrite may his blessings be with us. Amen.

Brethren, we must humble ourselves in front of He who suffered on our behalf. We must fear Him who poured the water in a bowl and washed the feet of His disciples with his flawless hands. Let us perform deeds that deserve this great humility that He carried out for our sake. Let us repent for our sins that we committed. Because if we do not repent, they will speak of us in heaven as those who love sin. For what else do we gain if we are cast out of heaven, forced to face the judgment and are rejected for our sins. We will be judged twice; not because we have sinned without knowledge but because of what we did

with knowledge was worse than what we did without knowledge. Not only because we have sinned, but also because we did not repent.

Why can't the sheep know the voice of the real shepherd the giver of life and take refuge in Him? He who purchased it with His blood, took care of it, and gave Himself up for it. He who gave us His Body to eat and His Blood to drink; Jesus Christ our Lord and Savior, the Son of God, who dwells in the highest forever.

We conclude the homily of our Holy Father Abba Shenouda the Archimandrite, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

Liturgy of Blessing the Water

We worship you O
Christ with your good
Father and the Holy
Spirit for You were
crucified and saved us.

Ἰενοῦωϋτ ὡμοκ ὦ Πχϋς νεμ
πεκιωτ ἰαζαθοϋ νεμ ππνεϋμα
εθοϋαβ ζε λταϋκ ακω† ὡμον
ναι ναη.

The presbyter offers incense and inaudibly reads the litany of the Pauline epistle without kisses. Then one of the deacons reads the Pauline Epistle in the annual tune.

1 Timothy 4:9-16; 5:1-10

From the Epistle of St. Paul to his disciple
Timothy, may his blessings be with us all.
Amen.

This is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

Do not rebuke an older man, but exhort

Liturgy of Blessing the Water

him as a father, younger men as brothers, older women as mothers, younger women as sisters, with all purity. Honor widows who are really widows. But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God. Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. But she who lives in pleasure is dead while she lives. And these things command, that they may be blameless. But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, well reported for good

works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

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

Annual Tune

Holy God, Holy Mighty,
Holy Immortal, who
was born of the Virgin,
have mercy on us.

Ἄγιος ὁ Θεός : ἄγιος ἰσχυρός :
ἄγιος ἀθάνατος : ὁ ἐκπαρθένου
γεννηθεὶς ἐλέησον ἡμᾶς.

Holy God, Holy Mighty,
Holy Immortal, who

Ἄγιος ὁ Θεός : ἄγιος ἰσχυρός :
ἄγιος ἀθάνατος : ὁ ἑταρωθεὶς δι

Liturgy of Blessing the Water

was crucified for us,
have mercy on us.

ἡμᾶς ἐλῆσον ἡμᾶς.

Holy God, Holy Mighty,
Holy Immortal, who
was crucified for us,
have mercy on us.

Ἄγιος ὁθεός : ἄγιος ἰσχυρός :
ἄγιος ἀθάνατος : ὁ ἑταρωθῆς δι
ἡμᾶς ἐλῆσον ἡμᾶς.

Glory be to the Father, to
the Son and to the Holy
Spirit, both now, and
ever, and unto the age of
all ages. Amen.

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ
Πνεύματι : καὶ νῦν καὶ ἀεὶ καὶ ἰ
σοῦς ἑῶνας τῶν ἑῶνων ἀμήν.

The priest prays the litany of the Gospel and the Psalm and Gospel are read in annual tune.

Psalm 51:7,10 - John 13:1-17

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DEACON

Stand up in the fear of God and listen to the Holy Gospel. A chapter according to St. John may his blessing be with us all amen.

From the Psalms and Hymns of David the Prophet and King may his blessings be with us all amen.

Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a steadfast spirit within me.

Blessed is He who comes in the name of

Liturgy of Blessing the Water

the Lord. Our Lord, God and Savior Jesus Christ, Son of the living God to whom is glory forever and ever Amen.

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which

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He was girded. Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?" Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you. "For He knew who would betray Him; therefore He said, "You are not all clean." So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to

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Liturgy of Blessing the Water

you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.

Glory be to God forever

" .. " :

Κυριε ελεησον :

The priest raises the cross along with lit candles and prays:

Φ† ΝΑΙ ΝΑΝ ΘΕΩ ΟΥΝΑΙ ΕΡΟΝ... (O God have mercy upon us,
grant us your mercy).

The congregation responds with Κυριε ελεησον in the long
tune with the cymbals for 10 times.

RESPONSE OF THE GOSPEL:

Jesus Christ is the same
yesterday, today, and
forever. In one
hypostasis, we worship
and glorify Him.

ΙΗΣΟΥ ΧΡΙΣΤΟΥ
ΝΗΘΟΥ ΠΕ ΝΕΜ ΨΑ ΕΝΕΣ : ΔΕΝ
ΟΥΣΥΠΟΤΑΣΙΣ ΝΟΥΩΤ :
ΤΕΝΟΥΩΤ ΜΜΟΥ ΤΕΝΤΩΟΥ ΝΑΟΥ.

Liturgy of Blessing the Water

The priest then recites the following
Litanies:

- Litany of the Sick
- Litany of the Travelers
- Litany of the air of heaven
- Litany of the Ruler as follows:

PRIEST

Remember O Lord, the ruler of our
Land your servant(...).

DEACON

Pray that Christ our God, grant us
mercy and compassion before the
mighty rulers and incline their hearts,
with goodness towards us at all time,
and that He may forgive us our sins.

CONGREGATION

Lord Have mercy.

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(...)

PRIEST

Keep him in peace, justice, and might. Let all his enemies and all nations who wish to be in war. Speak in his heart for the peace of the one Holy Catholic and Apostolic Church. Give him that he may have think of peace towards us and towards Your Holy Name, so that we may live in peace, chastity and purity.

CONGREGATION

Lord Have mercy.

- Litany of the Departed.
- Litany of the Oblations.
- Litany of the Catechumen:



Liturgy of Blessing the Water

PRIEST

Remember O Lord the catechumens of
Your people, have mercy on them and
confirm them in the faith through You.

DEACON

Pray for the catechumens of our
congregation.

CONGREGATION

Lord Have mercy.

PRIEST

Uproot from their hearts all remains of
idolatry. Your law, fear,
commandments and Holy orders
confirm in their hearts. Grant them to
be established in the words that were
ministered unto them. Grant them in
due time that they may be worthy of

the new birth for the forgiveness of their sins, as you prepare them to be the temple of Your Holy Spirit.

CONGREGATION

Lord have mercy

PRIEST [INAUDIBLY]

By the grace, compassion and philanthropy, of Your Only-begotten Son, our Lord, God, and Savior, Jesus Christ. Through Whom the glory, the honor, the dominion, and the adoration are due unto You, with Him, and the Holy Spirit, the Life-Giver, Who is of one essence with You, now, and at all times, and unto the age of all ages Amen.

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Liturgy of Blessing the Water

PRIEST

O You who girded Himself with a towel and covered up Adam's nakedness. You who gave us the garment of Divine sonship, we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

O You who for the love of mankind became man; You girded Yourself with a towel to cleanse us from the stains of our sins; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

O You who prepared for us the way of life through the washing of the chosen holy disciples' feet; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

O Christ our God who walked on the waters and through Your love for man washed the disciples' feet; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

Liturgy of Blessing the Water

PRIEST

O You who clothed Himself in light like a garment, girded Himself and washed the disciples' feet and wiped them; we ask You hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

O Christ our God, the Pantocrator, giver of divine gifts to those who serve Your Holy Name, who sustains and supports all. You who feeds them with His love; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

O You who gathers together the waters above the heavens and sets the boundaries thereof, we ask You O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

O You who measured the waters and the heaven with His Hands and held all the earth with the palm of His Hand; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

Liturgy of Blessing the Water

PRIEST

O You who through His will made the springs into rivers and through Your overwhelming love to man have prepared all things and created everything out of nothing for our service; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

Again, O You the Giver of Truth and infinite richness, lover of man, O Lord of mercy, visit the earth and water her by the rising of the river to bring forth fruits; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

May its furrows be watered and its fruits made plentiful through Your Goodness; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

Make glad the face of the earth and renew her. Raise the waters of the river according to its measure; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

Liturgy of Blessing the Water

PRIEST

Bless the crown of the year with Your Goodness. Fill the land of Egypt with fatness to increase its furrows and bless its fruits; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

Make glad the land of Egypt, and its hills rejoice with gladness, through Your Goodness; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

PRIEST

O Lord, save Your people, bless mine inheritance and visit the whole world with Your loving kindness and mercy. Exalt the horn of the Christians with the power of Your life-giving Cross; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

Liturgy of Blessing the Water

PRIEST

Grant security, confirmation, and peace to the provinces through Your Goodness. Grant Your mercy and abundance to all the poor of Your people and make glad our heart, through the intercession of Your Holy Mother, the Virgin Mary, and St. John the Baptist, and all our fathers the Apostles; we ask You, O Christ God, hear us and have mercy.

CONGREGATION

Lord have mercy.

The Priest holds up the cross and lit candles

Liturgy of Blessing the Water

Father and the Holy Spirit, for you were crucified and saved us. The mercy of peace is the sacrifice of praise.

ΕΘΟΥΑΒ: ΧΕ ΑΥΑΩΚ ΑΚΩΤ ΨΩΝ.
ΕΛΕΟΣ ΙΡΗΝΗΣ ΘΥΣΙΑ ΕΝΕΣΕΩΣ.

PRIEST

The love of God the Father, the grace of the only begotten Son, our Lord, God, and Savior Jesus Christ, and the communion and the gift of the Holy Spirit be with you all.

Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΚΕ ΠΑΤΡΟΣ: ΚΕ
Η ΧΑΡΙΣ ΤΟΥ ΜΟΝΟΓΕΝΟΥΣ ΥΙΟΥ
ΚΥΡΙΟΥ ΔΕ ΚΕ ΘΕΟΥ ΚΕ ΣΩΤΗΡΟΣ
ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ: ΚΕ Η
ΚΟΙΝΩΝΙΑ ΚΕ Η ΔΩΡΕΑ ΤΟΥ ΑΓΙΟΥ
ΠΝΕΥΜΑΤΟΣ ΗΜΕΤΑΠΑΝΤΩΝ
ΥΜΩΝ.

CONGREGATION

And with your spirit.

Κε μετα του πνευμα το σου.

PRIEST

Lift up your hearts

Ἀνώγει τὰς καρδίας

CONGREGATION

We have them with the
Lord.

Κε μετὰ τοῦ πνεύματος.

PRIEST

Let us give thanks to the
Lord.

Εὐχαριστοῦμεν τῷ Κυρίῳ.

CONGREGATION

It is meet and right.

Ἄξιόν ἐστιν.

PRIEST

Worthy and just, worthy and just,
worthy and just, truly You are worthy

Liturgy of Blessing the Water

and Just, I honor You, exalt You, bless You, glorify You, worship You, and thank You at all times, for all your works you have done for us. You alone are the true God, existing from the beginning, who formed water from His heights. Who made the water in the firmament that blesses Your holy name. O King of all creation, Lord Jesus Christ, we worship You. You who sits on the throne of Your glory and are worship by all the holy powers.

DEACON

You who are seated, stand.

PRIEST

For the angels, the archangels, the principalities, the authorities, the thrones, the dominions, all the serving spirits, and all the innumerable hosts

of angels, stand before You in fear and trembling, praising Your majesty.

DEACON

Look towards the east.

PRIEST

You are He around whom stand the righteous powers, the Cherubim and the Seraphim, glorifying you three times at all times. And we also make use worthy to praise You with them and bless you with the voices of glory saying:

CONGREGATION

The Cherubim worship You, and the Seraphim glorify You, proclaiming and saying:

Holy, Holy, Holy, Lord of hosts.

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Liturgy of Blessing the Water

Heaven and earth are full of Your holy glory.

The hegumen blesses the water with the cross three times and during each, he says:

:

Holy.

ΔσΙΟC.

PRIEST

Holy, Holy, are You O Lord and Holy in all things. For You are the True Holy God, Jesus Christ, the First-born of all creation; Who dwells in the glory of His majesty, in Him the fullness of the Divinity dwells bodily. You did not consider it robbery to be equal to God, Your Father, but with Your good will You came to earth taking the form

of a servant becoming man in truth;
You were incarnate in the undefiled
womb of the Holy Theotokos, Saint
Mary.

You who was clothed in purity and
never sinned, offered Yourself up to
the holy cross for our salvation. You
gave us this example, for after supper
You arose, took a towel and girded
Yourself and poured water into a
basin, and began to wash Your
disciples' feet; and wiped them with
the towel with which You were
girded, You have given them the
ordinance of love and humility and
the remembrance of Your love for man
for You said to them, "If I, your Lord
and Master have washed your feet,
then you also ought to wash one

Liturgy of Blessing the Water

another's feet. As much as I have done it unto you so you ought to do to one another."

You have ordered them to follow Your commandments and statutes for You have said, "love one another; by this shall all men know you are my disciples because you love one another." You also have taught us love and unity; and You has reconciled us with Your Father. Through Your love and compassion for mankind, You have crowned our freedom by the example of washing the disciples' feet. When Peter exalted Your Divinity and refused saying, "You shall never wash my feet," he heard Your answer, "If I do not wash you, You have no part with me," but he cried sincerely saying, "Lord, not my feet only, but

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also my hands and my head!" and he also heard Your divine voice which is full of truth saying, "He who is bathed needs only to wash his feet, but is completely clean."

Therefore, we ask of You our Lord Jesus Christ to make us worthy and present in our midst as You were with Your disciples, the holy apostles.

The priest blesses the water with the cross saying:

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PRIEST

As You blessed at that time, now also bless,
Amen.

The congregation responds with: Amen.

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Liturgy of Blessing the Water

+ Bless this water for healing, Amen.

+ Holy water, Amen.

+ Water for the remission of sins, Amen.

+ Water for purification, Amen.

+ Water for salvation and health of our spirits, bodies and souls, Amen.

+ A gift of purity, Amen.

+ Love for one another and purity of the senses, Amen.

+ That we may be worthy of Your Holy Virtue, which You have taught us through Your love of man, Amen.

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+ When we wash one another's feet, May we become worthy of the inheritance of Your holy disciples, Amen.

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+ Purify our inner man with the fruits of this mystery, Amen.

+

+ Grant us the forgiveness of our sins through the dwelling of Your Holy Spirit to purify our spirits, bodies and souls from all defilement, unrighteousness and sin, Amen.

+

+ Grant us the authority to trample on serpents and scorpions upon all the power of the enemy, and do not permit any evil to overpower us but grant us wise senses and

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Liturgy of Blessing the Water

righteousness; so that we may come before
You to find compassion and mercy.

+ We ask You O True God, to send Your
Holy Spirit the Paraclete, upon us and these
waters, O You who shaped the waters. O
Jesus Christ our Lord, Creator of all, who
was crucified for us before Pontius Pilate
and confessed saying, "I am the Son of
God."

+ We believe that You are truly the Son of
God. Purify this water by the power of
Your Holy Spirit to annul the deadly
powers of the adversary against us and to
rebuke all evil spirits, all sorcery, and all
idol worshipping.

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+ May the power of the adversary flee from this water by the sign of Your Holy cross, O our Lord Jesus Christ.

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Here the Priest blesses the water with the sign of the cross.

- + Bring forth water for healing, Amen.
- + Water for purification, Amen.
- + Water for the remission of sins, Amen.
- + Water for salvation, Amen.

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Make us worthy of your sonship, that we may cry out towards Your good Father and the Holy Spirit saying:

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Liturgy of Blessing the Water

<p>CONGREGATION</p> <p>Our Father who art in heaven... In Christ Jesus Our Lord.</p>	<p>Χε Πενιωτ ετ δεν νιφουσι... θεν Πιχριστος Ιησουσ Πενδ οικ.</p>	<p>...</p>
<p>DEACON</p> <p>Bow your heads to the Lord.</p>	<p>Ίας κεφαλας υμων τω κυρω κλινατε.</p>	
<p>CONGREGATION</p> <p>Before You, O Lord.</p>	<p>Ενωπιον σου κυριε.</p>	
<p>DEACON</p> <p>Let us attend in the fear of God, Amen.</p>	<p>Προχωμεν Θεου μετα φοβου : αμην.</p>	

DEACON

Saved, Amen. And with your spirit. In the fear of God, let us attend.

ΩΘΙΣ ἈΜΗΝ: ΚΕ ΤΩ ΝΕΥΜΑΤΙ
CΟΥ: ΜΕΤΑ ΦΟΒΟΥ ΘΕΟΥ
ΠΡΟΣΧΩΜΕΝ.

PRIEST

Blessed be the Lord Jesus Christ the Son of God, the sanctification of the Holy Spirit. Amen.

ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΙΗΣΟΥC
ΧΡΙCΤΟC ΥΙΟC ΘΕΟΥ ἈΓΙΑCΜΟC
ΠΝΕΥΜΑ ἈΓΙΟΝ: ἈΜΗΝ.

CONGREGATION

One is the All Holy Father. One is the All Holy Son. One is the All Holy Spirit. Amen.

ΙC Ο ΠΑΝΑCΙΟC ΠΑΤΗΡ:
ΙC Ο ΠΑΝΑCΙΟC ΥΙΟC:
ΕΝ ΤΟ ΠΑΝΑCΙΟΝ ΠΝΕΥΜΑ: ἈΜΗΝ.

Liturgy of Blessing the Water

CONGREGATION

Amen. I believe.

Ἀμὴν ἰναῶτ.

The priest wets a veil from the blessed water and washes the feet of the elder priest and then dries them with another veil. The elder priest then takes the veil, wets it and washes and dries the feet of the priests first, then the deacons, and then the congregation one by one. This is a symbol of what the Lord of Glory did with his disciples. The priest then gives the blessing with his hands.

Liturgy of Blessing the Water

During this, the deacons sing psalm 150 in the annual
tune.

Psalm 150

Praise God, in all His saints. Alleluia.

Ὕμνον ἐν ὄνοματι κυρίου θεοῦ παντοκράτορος
ἐν ἅσασιν ἁλλήλουια

Praise Him, in the firmament of His power. Alleluia.

Ὕμνον ἐν ἰσχύϊ κυρίου θεοῦ παντοκράτορος
ἐν οὐρανοῖς ἁλλήλουια

Praise Him, for His mighty acts. Alleluia.

Ὕμνον ἐν ἰσχύϊ κυρίου θεοῦ ἡρώδης
ἐν ἰσχυροῖς ἁλλήλουια

Praise Him, according to the multitudes of His greatness. Alleluia.

Ὕμνον ἐν ἰσχύϊ κυρίου θεοῦ παντοκράτορος
ἐν ἰσχυροῖς ἁλλήλουια

Praise Him, with the sound of the trumpet. Alleluia.

Ὕμνον ἐν ἰσχύϊ κυρίου θεοῦ παντοκράτορος
ἐν ἰσχυροῖς ἁλλήλουια

Liturgy of Blessing the Water

Praise Him, with psaltery and harp. Alleluia.

ὕμνον ἔροϋ θέν σψαλτηρίον
νευ οἰκθαρα ᾠ

Praise Him, with timbrel and chorus. Alleluia.

ὕμνον ἔροϋ θέν θανκευκευ νευ
θανχορος ᾠ

Praise Him, with strings and organs. Alleluia.

ὕμνον ἔροϋ θέν θανκαπ νευ
οἰορσανον ᾠ

Praise Him, with pleasant sounding cymbals. Alleluia.

ὕμνον ἔροϋ θέν θανκυβαλον
ἐνεσε τοῦ μῆ ᾠ

Praise Him, upon the cymbals of joy. Alleluia.

ὕμνον ἔροϋ θέν θανκυβαλον
ἢ τε οἰ ἔϋληλοῦ ᾠ

Let everything that has breath praise the name of the Lord our God. Alleluia.

Πῶς νῖβεν μαροῦ ἕμνον θηροῦ
ἐφραν ἕπoc Πεννοῦ ᾠ

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

Δοξα Πατρι κε Υιω κε αςκω
Πνα τι αλ

Now and forever and
unto the age of ages.
Amen. Alleluia.

Κε νην κε αι κε ις τοτς εωνας
των εωνων αμην αλ

Glory be to You our
God. Alleluia.

Δοξα ci οθεος ημων. αλ

Glory be to our God.
Alleluia.

Πκωοφ Πεννοοφ πε αλ

Jesus Christ, the Son of
God, hear us and have
mercy upon us.

Ιης Χς Πωηρι υφφω τευ
ερον οτοζ ναιναν.

They then sing the following Psali according to the
tune of Πικεβερνιτης, the annual tune.

Liturgy of Blessing the Water

ΠΙΚΕΒΕΡΝΙΤΗΣ

+ Our Lord laid aside His garments,
took a towel and girded Himself,
poured water into a basin and washed
the disciples' feet.

+ Then He came to Simon to wash his
feet, and Peter said to Him, "You shall
never wash my feet."

+ Our Savior answered Simon Peter,
"If I do not wash you, you have no
part with Me."

+ Simon Peter said to Him, "Lord, not
my feet only, but also my hands and
my head!"

+ And He taught them saying, "If I
have washed your feet, you also ought
to wash one another's feet."

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+ Pray to the Lord on our behalf our fathers the apostles and the seventy two disciples, that He may forgive us our sins.

+

Χε ἱςμαρωοῦτ ἵχε Φῶτ νευ Πωηρι νευ Πῖνεωα εῶβ ἴτριάς ετσηκ ἐβόλ
τενοωωῡτ ἠωοc τεηῴοῡτ νᾶc.

Thanksgiving Prayer after blessing of the Water

We give thanks unto You, O Master, Lord, God Almighty, upon every condition, for any condition and in whatever condition, for You have made us worthy to complete Yours Holy Example of the washing of feet at this hour. This You; Your Only-Begotten Son, our Lord, God,

Liturgy of Blessing the Water

Teacher and Savior Jesus Christ,
anointed and taught Your disciples.
We ask and entreat Your goodness O
Lover of man, forgive our sins and
have compassion on us, according to
Your great mercy and grant peace on
Your Holy Church. Keep us in peace
and love with Your fear, alert us to all
Your commandments in this
generation and forever. Make us all
partakers of Your eternal blessings
through Yours Only Begotten Son
Jesus Christ our God, through whom
glory, honor, dominion, and worship
befit You with Him and the Holy
Spirit both now and ever and unto the
ages of ages, Amen.

ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ΗΤΕ ΠΕΝΙΩΤ ΕΘΟΥΑΒ ΔΑΒΒΑ ΙΩΑΝΝΗΣ ΠΡΩΤΟΣΤΟΜΟΣ: ΕΡΕ ΠΕΡΕΜΟΥ ΕΘΟΥΑΒ
ΩΩΠΙ ΝΕΜΑΝ ΔΑΜΗΝ.

¶ Να γαρ εορμηω ἠπιστος ἠφοοῦ εἴης ἠμωοῦ ἐερκοινωνιν ἐπαμνηστηριον εομεε
νηοτ εἰνεεωελε : κε χας εφεωωπι ἠχε οἴηνοῦ κατα πῖωβ σναῦ : ἀιναβιωιτ
δαζωτεν ἠωορπ ἐβολεἰται νασαχι : εορετενωωπι δειν οἴηοτ νεμ οἴεορτερ νεμ
οἴνεεωελε : κατα πετῶε ἐδοῖη ἐτκοινωνιὰ ἠτε ναμνηστηριον εοθαβ. Κεσαρ
ἐταῖτ ἠΠοτ ἠφοοῦ ἠναμεπρατ : ἀλλα ἀρετενωωπωτεμ κε αῖτ ἠΠχς ἠπενῆρε
πετενεο ἠκεμ : μαλλον δε μαρεωκεμ ἐπιεοῦ : οἴοε ριμῖ ἐμαωω ἔχεν
φῆεταῖτηιγ ἀη : ἀλλα ἔχεν φῆεταῖτηιγ ἐτε Ιοῦδαε πε : φῆεταῖτηιγ μεη ἀφρεωσι
σαοῖηαμ ἠΦτ φῖωτ δειν νῖφηοῖ : οἴοε ῥοι ἠοῖρο ἔχεν ἠτηρη δειν οἴμετοῖρο
ἠαοιοηκ : φη ζωε ἐταῖτηιγ ἀφω ἐδρη ἐάμεητ : οἴοε ῥμην ἠνοῦ δειν ἀμεητ
εφχοῖωτ ἐβολδατῆη ἠοῖκολαεε εοω. Ῥιὰεομ κε εοβε φαι ἠτετεηριμῖ : εοβε κε ἐτα
Ποτ ερεωκαεἰηητ εοβε φαι εφταμο ἠμωη κε εῶε πε ἐνεεπι ἔχεν φῆεταῖ εῖκαε ἀη
: ἀλλα ἔχεν φῆετερπετρωοῦ : οἴεκεον πε ἐνεε πι ἐροε δειν μαιηβεν : φῆετερ

Liturgy of Blessing the Water

πετρῶν τὰρ ἐγὼ εἶπεν ἐξ ὅτε φησὶ Ἰάκωβ. Κεσαρ ἀληθῶς ἔγνωσεν ἂν ἴχε φησὶ Ἰάκωβ : ἀλλὰ φησὶ πετρῶν δεῖ οὐ μὲν ἰσοῦ εἶπω. Ἰμετρεῖ ἐπιῖκαρ τὰρ εἰς τὸν δάκτων ἐξ ὅτι ἐμμετοτρο ἰνιφῶν : Ἰμετρεῖ πετρῶν Δε ἰσοῦ ἡσῶπι ναν ἰλωχι ἐξ ὅτι ἐτρεννα νεμ νικολασίς Ὡσὶν τὸν πελαγ ἰνητά τῶσχι ἰσωσ ἐβε Ἰμεῖνι : χε ἴωσ τε Ἰμετοτρο ἰτε νιφῶν : Ἰμετρεῖ πετρῶν Δε ἰσοῦ ὅσον ἰτὰς ἰματ ἰνοκολασίς νεμ ὀλιωρία :

Παρενερ σφραγιστὶν ἰκατηχίς ἰτε πενιῶτ εἶτ ἄββα Ἰωάννης πῦρτοστομος :
φησὶ ταφροτῶν ἰπεννοτς νεμ νιβαλ ἰτε νενετ : δεν φραν ἰφῶτ νεμ Πωρη νεμ
πιπνα εἶτ ὀνοτ ἰνοτ ἰμην.

Homily

A homily of our holy father saint John Chrysostom may his blessings be with us. Amen.

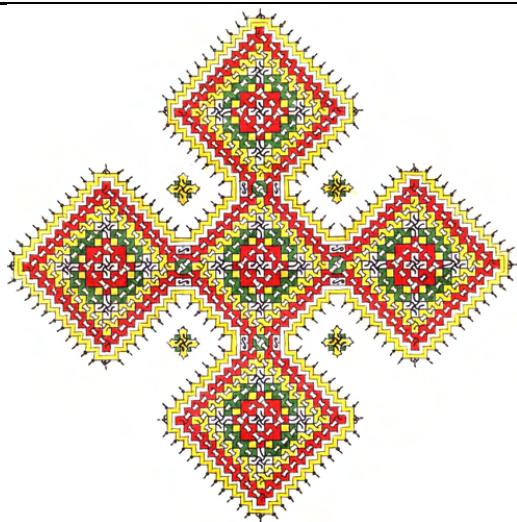
Today, I behold many believers rushing to partake of the awesome mysteries that they may exceedingly benefit. Let me first

advise you that you must walk in fear and righteousness as befitting these holy mysteries. My beloved, in this day our Lord Jesus was betrayed; if you then hear that He was betrayed, do not be disappointed. Let me tell you about whom you shall be disappointed in. Lament and cry over Judas who gave Him up. For He who was betrayed, sits on the right hand of the Father in heaven; and He is also King over all, in an everlasting kingdom. But he who gave Him up, descended into the depths of Hades; there he shall remain unto the end in anticipation of great grief and lament. It is over him you should say moan and lament. For our Lord taught us not to grieve over him who endures suffering, but rather to grieve over the evildoer. It is fit to bewail him who does evil more than he who accepts sufferings.

Liturgy of Blessing the Water

Indeed, he who accepts sufferings is not evil, but rather he who does evil is wicked. For, being in sufferings leads us to the heavenly kingdom. But evil doing leads us to hell and into punishment. For it is said: "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." But he who does evil, is worthy of punishment and sufferings.

We conclude the homily of our holy father saint John Chrysostom, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.



The Liturgy of the Eucharist



St. Paul the Apostle to the Corinthians, may his blessings be with us all Amen.

For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and

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The Liturgy of the Eucharist

blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

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

The Catholic epistle and the Acts are not read. The trisagion is said, the first for the nativity and the second and third for the crucifixion, and then the priest prays the litany of the Gospel. The Psalm is chanted in the joyful tune and concluded in the annual tune. Then the Gospel is then prayed in annual tune.

Ψαλμος κβ : Δ̄ ΝΕῩ Ε̄ ΝΕῩ ΨΑΛ̄ Η̄ : Η̄

Δκσβϛ̅ ἵνοῦτραπεζα ὑπαμ̅θο̅ ἐβ̅ολ̅ : ὑπεμ̅θο̅ ἵνηετ̅ροχ̅εχ̅ ὑμοι. Φη̅θο̅ρωμ̅
ὑπαωκ̅ : αϛ̅τωσ̅τη̅ ὑπεϛ̅θειβ̅ς̅ ἐ̅ρ̅η̅ι̅ ἐ̅χ̅ω̅ι̅ : ἀ̅λ̅.

Psalms 23:5; 41:9 : - :

From the Psalms of David the prophet
You prepare a table before me in the

The Liturgy of the Eucharist

presence of my enemies;

Who ate my bread, has lifted up his heel against me. Alleluia.

Blessed is He who comes in the Name of the Lord, our Lord, God and Savior, Jesus Christ, son of the living God, to whom is glory forever. Amen.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ Κεφ κ : κ - κθ

Ἐταροῦσι δε ὡπι ναφρωτεβ πε νεπιμητςνατ ὠμαθητς : Οτοζ ετοπωμ πεχαα
νωσ : χε ἄμην Ἰχωῶμοσ νωτεν : χε οταί ἐβολ ζεν θηνοτ πεθνατητ : Οτοζ
ἐρεποῦρητ μοκζ εἰαῶω ἀρερητς ἵχεφοναφοναί μωων ἔχοσ χε μητ ἄνοκ πε
Παῶσ. Πθοσ δε ἀφερονῶ πεχαα : χε φηέταφσεπ τεφριζ νεωμη ζι πιβιναζ φαι
πεθνατητ Πῶμηρι μεν ὠφρωμ φηαῶεναα κατα φρητ ετςζηοντ ἐθβητγ : οτοι δε
ὠπιρωμ φηέτοῦνατ ὠπῶμηρι ὠφρωμ ἐβολζιτοτγ : νε νανεσ ναα πε ὠποῦωαα

πιρωμι ετεωματ : Δυερωτω δε ναυ ηνε Ιουδας φηεναγμα τηυ περαυ ναυ : χε μη τ
 ανοκ πε ραββι : περαυ ναυ χε ηθοκ πε ετακχος. Ετορωμ δε αριβι νοτωικ ηνε Ιης
 οτος εταρςμοτ εροϋ αρφαυϋ : αρτηυ ηνευμαθητης περαυ : χε βι οτωμ φαι ζαρ πε
 παωμα : Οτος εταριβι νοταφοτ οτος εταρϋεπεμοτ αρτηυ νωοτ ερϋωμοο : χε βι
 σω εβολθεν φαι τηροτ : Φαι ζαρ πε παςνοϋ ητε τδιαθηκη υβερι : ετορναφοϋ εβολ
 εχεν οτωμϋ : επχιρχα νοτωοβι νωοτ εβολ. τρω δε μμοο νωτεν χε ηναςω ιχεν
 τνοτ εβολθεν πορταζ ητε ταβω ηαλολι ϋα πιεροοτ εττη : ζοταν αιϋανσοϋ
 νεωωτεν εροι υβερι δεν τμετορρο ητε παωτ : Πωοτ.

Matthew 26:20-29

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When evening had come, He sat down
 with the twelve. Now as they were eating,
 He said, "Assuredly, I say to you, one of
 you will betray Me." And they were
 exceedingly sorrowful, and each of them
 began to say to Him, "Lord, is it I?" He
 answered and said, "He who dipped his
 hand with Me in the dish will betray Me.

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The Liturgy of the Eucharist

The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it." And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Glory be to God forever

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RESPONSE OF THE GOSPEL

Your body and Your blood ; are for the forgiveness of sins ; and a new covenant ; that you have given to your disciples.

We have been made worthy; to partake of the tree of life; the true body ; and blood of God.

For blessed...

ΠΙCΩΑ ΝΕΥ ΠΙCΝΟϚ ἸΤΑΚ : ΠΕ
ΠΧΩ ΕΒΟΛ ἸΤΕ ΝΕΙΝΟΒΙ : ΝΕΥ
†ΔΙΑΘΙΚΗ ὠΒΕΡΙ : ΕΤΑΚΤΗC
ἸΝΝΕΚΩΘΗΤΗC.

ΔΝΕΡ ΠΕΥΠΩΑ ὠΠΙΩΩΗΝ ἸΤΕ
ΠΩΝΔ : ΕΘΡΕΝΟΤΩΑ ΕΒΟΛ ἸΔΗΤϚ :
ΕΤΕ ΦΑΙ ΠΕ ΠCΩΑ ὠΦ† : ΝΕΥ
ΠΕϚCΝΟϚ ἸἈΛΗΘΙΝΟC.

Χε ὠCμαροϚ...

The Liturgy of the Eucharist

The priest continues with the three long litanies. The deacon says “**ΕΝ ΣΟΦΙΑ**” Then the Creed is recited.

ΕΝ ΣΟΦΙΑ

The prayer of reconciliation is not prayed. The deacon says “Offer offer...” and the congregation continues with **ΖΗΤΕΝ ΝΗΡΕΣΒΙΑ** (Through the intercessions).

“... ”

.() **ΖΗΤΕΝ ΝΗΡΕΣΒΙΑ**

The Liturgy is continued as usual until the priest prays the Litany of the oblations. After the deacon's reponse, the Commemoration of the Saints is not prayed and the congregation continues with **Всперни** (As it was).
The liturgy is continued as usual until the end.

.() **Всперни**

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The Liturgy of the Eucharist

During partaking of the holy communion, psalm 150 is not chanted but the readings of the eleventh hour are started. When communion has finished, the priest gives the final blessing without laying of the hands and concludes the prayers.

Eleventh Hour of Thursday

Ἡσαῖας Κεφ νβ : ις ὡβλ νευ νς : α ὡβλ

Ἐβολθεν Ἡσαῖας πῖπροφητης: ἐρεπερςμοῦ ἔθοταβ ὡπι νευαν ἄμην εφτω ἄμος.

Θηπτε εφεκα τ̄ ἵχε παῶλον : εφεβ̄ ισι οτοζ εφεβ̄ κωσ̄ ἔμα ὡω : Ἰφρη τ̄ ἔτε οτον οτυμῶ
να τωμτ ἔρηνι ἔχωκ : παρη τ̄ εφεῶωω ἵχε πεκςμοτ νευ πεκωσ̄ ἔβολζανιρωμ :
Παρη τ̄ σ̄εεπ̄ωφρη ἵχε οτυμῶ ἵεθνος ἔρηνιἔχωλ : οτοζ ζανοτρωσ̄ ετεῶθαμ
ἵρωσ̄ : χε νηετε ἄπορσχι ζατοτοσ̄ εθβητϋ εβ̄νατ̄ : οτοζ νηετε ἄπορσωτεμ
εφεκα τ̄. Π̄σ̄ νιμ πεταφναζ τ̄ ἔτενςμν οτοζ π̄ωωβϋ ἄΠ̄σ̄ εταφωρπ̄ ἔνιμ.

Δ̄νσχι ἄπερςμο Ἰφρη τ̄ ἵνοῶλον Ἰφρη τ̄ ἵνοτυοτι ζεν σκαζι εφ̄βι ἄμοντεφ̄ σ̄μοτ
ἄματ̄ οῦδ̄ ἔωσ̄ ἀννατ̄ ἔροφ̄ οτοζ νε ἄμοντεφ̄ σ̄μοτ ἄματ̄ οῦδ̄ εαι. Δ̄λλα περςμοτ
ἔφωμῶ οτοζ ἔμονκ̄ ἔβολ̄ οντε νικηρι ἵτε νιρωμ : οτρωμ εφ̄βεν οτερζοτ̄ οτοζ
εφωσ̄οπ̄ι ἵφι ὡωνι ἔροφ̄ χε αφ̄τασ̄θο ἄπερζο αφ̄ωωω οτοζ ἄποροφ̄. Φαι ετφ̄αι ζα
νεννοβι οτοζ ἔφο ἵνεκαζ̄νητ̄ ἔρηνι ἔχων οτοζ ἀμμοκ̄μεκ̄ ἔροφ̄ χε ἔβεν σ̄καζ̄

Eleventh Hour of Thursday

ΝΕΥ ΟΥΕΡΔΟΤ ΝΕΥ ΟΥΤΖΕΥΚΟ. ἮΘΟΥ ΔΕ ΑΥΘΙΕΡΔΟΤ ΕΘΒΕ ΝΕΝΝΟΒΙ ΟΥΟΖ ΑΥΨΩΝΙ ΕΘΒΕ ΝΕΝΑΝΟΜΙΑ : ΤΩΒΩ ἸΝΤΕ ΤΕΝΖΙΡΗΝΗ ἘΖΡΗΙ ἘΧΩΨ ΔΕΝ ΝΕΥΛΕΛΕΧΗΜΙ ἌΝΟΝ ΑΝΟΥΧΑΙ. ΔΝΩΡΕΥ ΤΗΡΟΥ ἸΦΗΡΗΤ ἸΖΑΝΕΣΩΟΥ : ΟΥΡΩΜΙ ΑΥΨΩΡΕΥ ΖΙ ΠΕΥΜΩΙΤ ΟΥΟΖ ΠΩΣ ΑΥΤΗΙΥ ΔΑ ΝΕΝΝΟΒΙ.

ΟΥΟΖ ἸΘΟΥ ΕΘΒΕ ΧΕ ΑΥΤΖΕΥΚΟΥ ἸΨΟΥΩΝ ἸΡΩΨ ΑΝ ἸΦΗΡΗΤ ἸΝΟΥΕΣΩΟΥ ἘΑΥΕΝΨ ἘΠΔΟΛΔΕΛ ΟΥΟΖ ἸΦΗΡΗΤ ἸΝΟΥΩΒ ἸΠΕΨΘΟ ἸΦΗΕΤΔΩΚ ἸΜΟΥ ΕΨΟΙ ΝΑ ΤΩΜΗ ΠΑΙΡΗΤ ἸΨΟΥΩΝ ἸΡΩΨ ΑΝ. ΔΥΩΛΙ ἸΠΕΨΔΑΠ ΔΕΝ ΠΕΨΘΕΒΙΟ ΤΕΨΣΕΝἘ ΔΕ ΝΙΜ ΕΘΝΑΨΨΙΡΙ ἘΡΟΣ ΧΕ ΣΕΝΑΩΛΙ ἸΠΕΨΩΝΔ ἘΒΟΛΖΞΕΝ ἸΚΑΖΙ ΕΘΒΕ ΝΙΑΝΟΜΙΑ ἸΝΤΕ ΠΙΛΑΟΣ ΑΨΙ ἘΨΜΟΥ. ΣΙΕΤ ἸΝΗΠΟΝΗΡΟΣ ἸΤΨΕΒΙΩ ἸΤΕΨΚΑΙΣΙ ΝΕΥ ΝΙΡΑΜΑΟΙ ἸΤΨΕΒΙΩ ἸΠΕΨΜΟΥ ΧΕ ἸΠΕΨΙΡΙ ἸΝΟΥΑΝΟΜΙΑ ΟΥΔΕ ἸΠΟΥΧΕΥ ΟΥΧΡΟΥ ΔΕΝ ΡΩΨ.

ΟΥΟΖ Ἄ ΠΩΣ ΟΥΩΨ ἘΤΟΥΧΟΦ ἘΒΟΛΔΕΝ ΠΙΕΡΔΟΤ : ΕΨΩΠ ἌΠΡΕΤΕΝ ΒΑΝ Τ ἘΧΕΝ ΦΗΟΒΙ ΤΕΤΕΨΨΥΧΗ ΝΑΝΑΥ ἘΟΥΧΡΟΧ ἘΝΑΨΠΕΦΑΜΑΧΙ. ΠΩΣ ΟΥΩΨ ἘΩΛΙ ΕΒΟΛ ΔΕΝ ΠΙΕΥΚΑΖ ἸΝΤΕ ΤΕΨΨΥΧΗ ἘΤΑΜΟΥ ἘΟΥΩΙΝΙ : ΟΥΟΖ ἘΕΡΠΛΑΖΙΝ ἸΝΟΥΚΑΤ : ἘΘΑΜΙΟ ἸΝΟΥΜΕΘΜΗ : ΕΨΟΙ ἸΒΩΚ ἸΝΟΥΗΨ ἸΚΑΛΩΣ : ΟΥΟΖ ΝΟΥΝΟΒΙ ἸΘΟΥ ΑΥΕΝΟΥ ἘΨΩΠΙ. ΕΘΒΕ ΦΑΙ ἸΘΟΥ ΕΨΕΕΡΚΛΗΡΟΝΟΜΙΝ ἸΝΟΥΗΨ : ΟΥΟΖ ΕΨΕΨΩΨ ἸΝΗΨΩΛ ἸΝΤΕ ΝΙΧΩΡΙ : ἘΨΜΑ ΧΕ ΑΨΤ

ἸΝΤΕΨΥΤΥΧΗ ΕΦΜΟΥ ΟΥΟΣ ΔΥΟΠΥ ΝΕΜ ΝΙΑΝΟΜΟΣ : ἸΘΟΥ ΔΥΕΙ ΝΙΝΟΒΙ ἸΝΤΕ ΟΥΜΗΥ ΕΠΥΩΙ :
ΟΥΟΣ ΕΘΒΕ ΝΟΥΑΝΟΜΙΑ ΔΥΤΗΥ :

ΟΥΩΟΥ ἸΨΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ἸΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ΔΜΗΝ.

Isaiah 52:13-53: 12

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A reading from Isaiah the Prophet may his blessings be with us Amen.

Behold, My Servant shall deal prudently;
He shall be exalted and extolled and be very high. Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; So shall He sprinkle many nations. Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider.

Who has believed our report? And to

Eleventh Hour of Thursday

whom has the arm of the LORD been revealed? For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. 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; The chastisement for our peace was upon Him, And by 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; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken. And they made His grave with the wicked-- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.

Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My

Eleventh Hour of Thursday

righteous Servant shall justify many, For 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 unto death, and He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἡσαΐας Κεφ ἰθ' : ἰθ' - κε

Ἐβόλθεν Ἡσαΐας ππρόφητης: ἐρεπερςμοῦ ἐθοῦαβ ὡπι νεμαν λμνη ερρω ἕμος.
θεν πιεροῦ ἔτε ἕματ οῦν οὔθιας θηριον ναῶπι ἕμος δεν χημι οῦοσ οὔτ ηλλη
δατ ἄπεστοῦ ἕπoc οῦοσ ρηαῶπι εἰωηινιῶα ενεε ἕπoc δεν τχωρα ἵχημι χε σενα
βιωκακεβόλ ἐδῆρι ἐπoc Φτ εθε νετθλιβι ἕμωοῦ οῦοσ πoc ναχοοῦ νατ ἵοῦρωμι φα
εθνα ναζμοῦ οῦοσ ερνα ναζμοῦ νεκρῖνι οῦοσ πoc ναοῦωνε ἵρεμ ἵχημι ναερεοτ
ζητη ἕπoc δεν πιεροῦ ἔτε ἕματ ἵσειρι ἵζαν θῦα ἵσε ερητῦματ ἵζαν ερητ ἕπoc

Eleventh Hour of Thursday

Lord of hosts in the land of Egypt; for they will cry to the Lord because of the oppressors, and He will send them a Savior and a Mighty One, and He will deliver them. Then the Lord will be known to Egypt, and the Egyptians will know the Lord in that day, and will make sacrifice and offering; yes, they will make a vow to the Lord and perform it. And the Lord will strike Egypt, He will strike and heal it; they will return to the Lord, and He will be entreated by them and heal them. In that day there will be a highway from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians. In that day Israel will be one of three with Egypt and Assyria--a blessing in the midst of the land, whom the Lord of hosts shall bless, saying,

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“Blessed is Egypt My people, and Assyria
the work of My hands, and Israel My
inheritance.”

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Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

Ζαχαρίας Κεφ ιβ : ια υβλ νεμ Κεφ ις : α

Ἐβόλθεν Ζαχαρίας π̄προφήτης: ἐρεπερ̄μοῦ ἔθοταβ̄ ὡπι νεμ̄αν̄ λ̄μην̄ ερ̄χω ἕμοσ.
Ἦεν̄ πῑε̄ροῦ ε̄τεῦμᾱ ῥ̄νᾱ ὡαῑ ἵχε̄ π̄νε̄πῑ ἵλ̄ημ̄ ο̄ρο̄ ἵε̄ ὑ̄πῑκ̄ωρῑ ἵνο̄μᾱ ἵε̄ρ̄μᾱν̄
ε̄ρκ̄ωρῑ ἕμοσ̄ ἵεν̄ τ̄ω̄π̄ ο̄ρο̄ π̄κᾱρῑ ε̄ρ̄νᾱνε̄πῑ κᾱτᾱ φ̄τ̄λ̄η̄ το̄ρε̄ίτο̄π̄μ̄ε̄τιω̄τ̄
ζᾱρῑ ζᾱρο̄ς ἵφ̄τ̄λ̄η̄ ὑ̄πῑ ἵλ̄ᾱδ̄ ο̄τᾱσ̄ ο̄ρο̄ς̄ νο̄τ̄ρῑο̄μ̄ο̄ν̄ ο̄τᾱᾱ ἵφ̄τ̄λ̄η̄ ὑ̄πῑ ἵΠ̄ᾱθ̄αν̄
ο̄τᾱσ̄ ο̄ρο̄ς̄ νο̄τ̄ρῑο̄μ̄ο̄ν̄ ο̄τᾱᾱ ἵφ̄τ̄λ̄η̄ ὑ̄πῑ ἵλ̄ε̄τῑμᾱτᾱσ̄ ο̄ρο̄ς̄ νο̄τ̄ρῑο̄μ̄ο̄ν̄
ο̄τᾱᾱ το̄τ̄ ἵφ̄τ̄λ̄η̄ ὑ̄πῑ ἵσ̄ῡε̄ων̄ ο̄τᾱσ̄ ο̄ρο̄ς̄ νο̄τ̄ρῑο̄μ̄ο̄ν̄ ο̄τᾱᾱ το̄τ̄
ἵφ̄τ̄λ̄ω̄ν̄ῑ τ̄η̄ρο̄ ἵτᾱρ̄σε̄πῑ ἵθο̄ν̄ ἵθο̄ν̄ῑ
ζᾱρῑ ζᾱρο̄ς̄ ο̄ρο̄ς̄ νο̄τ̄ρῑο̄μ̄ο̄ν̄ ζᾱρῑ ζᾱρω̄ς̄ ο̄ρο̄ς̄ ε̄ρ̄νᾱῶπῑ ἵεν̄
πῑε̄ροῦ ε̄τεῦμᾱ ἵχε̄ μ̄αῑ ἵβ̄εν̄ ε̄το̄τ̄ ἵνᾱο̄των̄ ἕμοσ̄ ῥ̄νᾱ ὡπῑ ἵνο̄ν̄ῑ
ἵλ̄ᾱτῑδ̄ ο̄ρο̄ς̄ σ̄ε̄νᾱο̄των̄ ἵνο̄π̄ρ̄τ̄η̄ ἵλ̄ᾱτῑδ̄ νεμ̄
νε̄το̄ν̄η̄ς̄ ἵεν̄ ἵλ̄ημ̄ ο̄ρο̄ς̄ σ̄ε̄νᾱῶπῑ ἵεν̄ πῑε̄ροῦ ε̄τεῦμᾱ
πε̄χε̄ ἵπο̄τ̄

Eleventh Hour of Thursday

ΝΕΝΧΟΜ ΧΕ ΤΗΝΑΨΩΤ ΕΒΟΛ ΜΦΡΑΝ ΝΗΝΓΔΩΛΟΝ ΖΙΧΕΝ ΠΚΑΖΙ ΝΣΕΤΕΜΚΟΤΟΥ ΕΡΠΟΥΜΕΝΙ
ΧΕ ΟΥΟΖ ΝΠΡΟΦΗΤΗΣ ΝΝΟΥΧ ΝΕΜ ΝΠΠΝΑ ΝΑΚΑΘΑΡΤΟΝ ΤΗΝΑΨΟΤΟΥ ΕΒΟΛΖΙΧΕΝ ΠΚΑΖΙ ΟΥΟΖ
ΕΨΩΠ ΕΡΕΨΑΝΟΥΡΩΜ ΠΡΟΦΗΤΕΙΝ ΝΟΥΖΕΜ ΝΣΕΧΟΣ ΝΑΨ ΝΧΕ ΠΕΨΩΤ ΝΕΜ ΤΕΨΜΑΥ
ΕΤΑΥΧΦΟΥ ΧΕ ΝΕΚΝΑΩΝΘ ΑΝ ΧΕ ΑΚΧΩ ΝΖΑΝΜΕΤΝΟΥΧ ΘΕΝ ΦΡΑΝ ΜΠΟΣ ΟΥΟΖ ΕΤΕΣΟΝΖΥ
ΝΧΕ ΠΕΨΩΤ ΝΕΜ ΤΕΨΜΑΥ ΝΤΑΥΧΦΟΥ ΘΕΝ ΠΤΡΕΨΠΡΟΦΗΤΕΙΝ ΟΥΟΖ ΕΝΑΨΩΠΙ ΘΕΝ
ΠΙΕΖΟΥ ΕΤΕΨΜΑΥ ΣΕΝΑΒΙ ΨΠΙ ΝΧΕ ΝΠΡΟΦΗΤΗΣ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΘΕΝ ΤΕΨΖΟΡΑCΙC ΘΕΝ
ΠΤΡΕΨ ΠΡΟΦΗΤΕΙΝ ΟΥΟΖ ΕΤΕΨ ΖΙΩΟΥ ΝΖΕΝ ΧΩΟΥΗ ΕΒΟΛ ΧΕ ΑΥΤΙΧΟΛ ΟΥΟΖ ΕΨΝΑΧΟΣ ΧΕ
ΑΝΟΚ ΟΥΠΡΟΦΗΤΗΣ ΑΝ ΑΝΟΚ ΕΒΟΛ ΧΕ ΟΥΡΩΜ ΠΕΝΤΑΨΧΦΟΙ ΟΥΟΖ ΑΨΤCΑΒΟΙ ΧΙΝ
ΤΑΜΕΨΗΡΙ ΨΗΜ ΟΥΟΖ ΤΗΝΑΧΟΣ ΝΑΨ ΧΕ ΟΥ ΝΕ ΝΑΙ ΣΗΨΕ ΕΤΘΕΝ ΘΟΥΗ ΤΗ ΝΝΕΚΧΙΤ ΟΥΟΖ
ΕΨΝΑΧΟΣΝΗ ΧΕ ΝΑΙ ΝΕ ΝΤΑΥΑΔΥ ΝΗΙ ΘΕΝ ΠΗΙ ΜΠΑΜΕΝΡΙΤ. ΤΗΧΨΙ ΤΩΟΥΗ ΕΧΕΝ ΠΨΩC ΟΥΟΖ
ΕΧΕΝ ΠΡΩΜ ΜΠΕΨ ΡΕΜ ΝΨΜ ΠΕΧΕ ΠΧΟΕΙC ΠΠΑΝΤΟΚΡΑΤΩΡ ΡΩΘ ΜΨΨΩC ΟΥΟΖ ΜΑΡΟΥ
ΧΩΡ ΕΒΟΛ ΝΧΕ ΝΙΕCΩΟΥ ΟΥΟΖ ΤΗΝΑΙΝΙ ΝΤΑΧΙΧ ΕΧΕΝ ΝΙΚΟΥΧΙ ΝΨΩC ΟΥΟΖ ΕΨΝΑΨΩΠΙ
ΜΠΚΑΖΙ ΤΗΡΨ. ΠΕΧΕ ΠΟΣ ΧΕ ΟΥΩΗ CΝΑΥ CΕΝΑΤΑΚΟ ΝCΕΩ ΧΕΙ ΠΟΥΝΕC ΔΕ ΕΨΝΑΨΧΠ
ΝΘΗΤΨ ΟΥΟΖ ΠΝΨΨ ΤΗΝΑΝΤΨ ΕΒΟΛΖΙΤΕΝ ΟΥΚΩCΤ ΝΘΕ ΣΑΡ ΕΨΑΥΠΙCΕ ΜΠΙΖΑΤ ΟΥΟΖ
ΤΗΝΑΔΟΚΙΜΑ ΖΙΝ ΜΨΩΟΥ ΝΘΕ ΠΙΝΟΥΒ ΕΨΑΥΔΟΚΙΜΑ ΖΙΝ ΜΨΟΥ ΝΘΟΥ ΕΨΝΑΕΠΙΚΑΖΙ ΜΠΑΡΑΝ.
ΟΥΟΖ ΑΝΟΚ ΤΗΝΑCΩΤΕΜ ΕΡΟΥ ΤΑΧΟC. ΧΕ ΦΑΙ ΠΕ ΠΑΔΑΟC ΟΥΟΖ ΝΘΟΥ ΕΨΝΑΧΟC ΧΕ ΝΘΟΚ ΠΕ

Πῶς πανοῦτ' εἰς ἡμῖν πε δε εφρηνοῦ ἵχε οὔεζοοῦ ἵτε Πῶς ογοζ σενα φωῦ ἵνοσῶωλ
 ἵζρηι ἵζήτ' ογοζ τῆναθωοῦτ' ἵνιεθνοζ θηροῦ εἰλῆμ εῖπολεμοζ ἵσεβῖ εῖπολιζ
 ἵσεῶωλ ἵνῆι ογοζ νιζιομι σεναζαζμοῦ ἵτε ταφῶι ἵπιλαοζ εἴ ἐβολ εῖχμαλωζια
 ἵκκοοῖ δε ἵπιλαοζ ἵσε τῶ τακοοῦ ἐβολ ζεν ἵπολιζ ογοζ Πῶς φῆαι ἐβολ εἰμῶι νεμ
 νιεθνοζ ἐτε ἵμαῦ κα τα νιέζοοῦ ἵπερμῶι ζεν πιέζοοῦ μπιπολεμοζ ογοζ νεζοῦερητ'
 σεναζε ερατοῦ ζεζεν πιτωοῦ νεν ζοεῖτ πετε ἵπεμθε ἐβολ ἵλῆμ ζεν ἵμακῶα
 ογοζ εφῆαι ἵχε Πῶς πανοῦτ' νεμ ἵηέθοταβ θηροῦ νεμαζ ογοζ ζεν πιέζοοῦ ἐτε ἵμαῦ
 ἵνοῶωι νιζωπι ογοζ οἴνεζεν ωζεβ νεμ οῖαζ νιζωπι ζεν οῦ ἐζοοῦ ἵνοῶωτ ογοζ
 ἵοῶωνεζ ἐβολ εἰ Πῶς ἵχε πιέζοοῦ ἐτε ἵμαῦ οὔεζοοῦ δε αν πε οῖδε οῖζωρε αν πε ογοζ
 ζεν φῆαῦ ἵροῦζι ἵναῶαἱ ἵχε οῶωι νιζωπι ζεν πιέζοοῦ ἐτε ἵμαῦ εφῆαι ἐβολ ζεν ἵλῆμ
 ἵχε οῖμωοῦ εφῶῖδ τερφαῶι ἐνιαρῶοῦ ἵζωρπ ογοζ τερκε φαῶι ἐ νιαρῶοῦ ἵδαε. ογοζ
 ζεν πῶωμ νεμ πεαρ θαἱ τεθε ἐτερναῶωπι ογοζ Πῶς να εροῦρο ζεζεν ἵκαζι θηρη.
 Οὔωοῦ ἵτ' τῖριαζ ἐθοταβ πεννοῦτ' ῶα ἐνεζ νεμ ῶα ἐνεζ ἵτε νιένεζ θηροῦ: ἄμῆν.

Zechariah 12:11 - 14:3,6-9

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A reading from Zechariah the Prophet may |

Eleventh Hour of Thursday

his blessings be with us Amen.

In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; all the families that remain, every family by itself, and their wives by themselves.

“In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. “It shall be in that day,” says the Lord of hosts, “that I will cut off the names of the idols from the land, and they shall no

longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land. It shall come to pass that if anyone still prophesies, then his father and mother who begot him will say to him, 'You shall not live, because you have spoken lies in the name of the Lord.' And his father and mother who begot him shall thrust him through when he prophesies. "And it shall be in that day that every prophet will be ashamed of his vision when he prophesies; they will not wear a robe of coarse hair to deceive. But he will say, 'I am no prophet, I am a farmer; for a man taught me to keep cattle from my youth.' And one will say to him, 'What are these wounds between your arms?*' Then he will answer, 'Those with which I was wounded in the house of my friends.' "Awake, O sword, against My

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Eleventh Hour of Thursday

Shepherd, Against the Man who is My Companion," Says the Lord of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. And it shall come to pass in all the land," Says the Lord, "That two-thirds in it shall be cut off and die, But one-third shall be left in it: I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, 'This is My people'; And each one will say, 'The Lord is my God.' "

Behold, the day of the Lord is coming, And your spoil will be divided in your midst. For I will gather all the nations to battle against Jerusalem; The city shall be taken, The houses rifled, And the women ravished. Half of the city

shall go into captivity, But the remnant of the people shall not be cut off from the city. Then the Lord will go forth And fight against those nations, As He fights in the day of battle. It shall come to pass in that day That there will be no light; The lights will diminish. It shall be one day Which is known to the Lord-- Neither day nor night. But at evening time it shall happen That it will be light. And in that day it shall be That living waters shall flow from Jerusalem, Half of them toward the eastern sea And half of them toward the western sea; In both summer and winter it shall occur. And the Lord shall be King over all the earth.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"... " :

Ψαλμοσ υθ : ιΔ

Ἰθουκ δε ακυετε ταβω : οτου ακριουη̄ η̄νακαχι σαφαζοῡ υμουκ : ακυαηναῡ
εογρεβιοη̄ η̄ακβ οχι η̄ευαῡ : ακχω η̄τεκτοι η̄ευ η̄ιηωικ : αλ̄.

Eleventh Hour of Thursday

ε̅ροϋ̅ η̅χε̅ π̅σα̅τα̅να̅ς : πε̅χε̅ Ι̅η̅ς̅ ο̅ν̅η̅ να̅ϋ̅ η̅χε̅ φ̅η̅τε̅κ̅να̅αι̅ϋ̅ α̅ρι̅τη̅ η̅χω̅λει̅. Πα̅ι̅σα̅χι̅ χ̅ε̅
υ̅πε̅ ρ̅λι̅ ε̅μι̅ ε̅ροϋ̅ θ̅εν̅ η̅η̅ε̅ρω̅τε̅β̅ χ̅ε̅ ε̅τα̅ρ̅χο̅ς̅ να̅ϋ̅ ε̅θε̅ο̅υ̅ : Χ̅αν̅ ο̅τον̅ λ̅ε̅ να̅γ̅μ̅ε̅η̅ πε̅
χ̅ε̅ ε̅πι̅δ̅η̅ ε̅ρε̅ πι̅ς̅λο̅κο̅μο̅ων̅ η̅το̅τη̅ η̅Ι̅ου̅δ̅α̅ς̅ : χ̅ε̅ α̅ρ̅η̅ο̅υ̅ ε̅ρε̅ Ι̅η̅ς̅ χ̅ω̅ υ̅μο̅ς̅ να̅ϋ̅ χ̅ε̅ ω̅π̅
υ̅φ̅η̅τε̅νε̅ρ̅χ̅ρι̅α̅ υ̅μο̅ϋ̅ ε̅π̅ω̅αι̅ : ι̅ε̅ χ̅ε̅ ρ̅ι̅να̅ η̅τε̅ϋ̅† η̅ο̅τε̅ν̅χ̅αι̅ η̅ν̅ι̅ζη̅κι̅. Ο̅το̅ς̅ ε̅τα̅ρ̅β̅ι̅
υ̅πι̅ω̅ικ̅ η̅χε̅ φ̅η̅τε̅υ̅μα̅γ̅α̅ϋ̅ ε̅βο̅λ̅α̅ το̅τη̅ η̅ε̅ πι̅ε̅χω̅ρ̅ς̅ λ̅ε̅ πε̅ :

Ο̅τω̅ϋ̅τ̅ υ̅πι̅ε̅ρα̅ς̅τ̅ε̅λι̅ον̅ ε̅σ̅τ̅.

John 13:21-30

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A reading from the Holy Gospel according to Saint John.

When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me." Then the disciples looked at one another, perplexed about whom He spoke. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus

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loved. Simon Peter therefore motioned to him to ask who it was of whom He spoke. Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?" Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it. " And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly. "But no one at the table knew for what reason He said this to him. For some thought, because Judas had the moneybox, that Jesus had said to him, "Buy those things we need for the feast," or that he should give something to the poor. Having received the piece of bread, he then went out immediately. And it was night.

Bow down before the Holy Gospel.

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Eleventh Hour of Thursday

Glory be to God forever.

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Commentary

The Commentary of the Eleventh Hour of Thursday of Holy Pascha, may its blessings be with us all. Amen.

The Sun of Righteousness shined upon us. That is Jesus Christ, the true light, who gives light to everyone in the world. The life-giving Bread came from heaven and nourished all creation. From the beginning of time, He prepared a table in the wilderness and nourished the people with manna for forty years, "They ate and died," as the Lord said. On the eve of that day in which they ate the unleavened bread of Passover, our Lord and Savior Jesus Christ sat there in the upper room of Zion with His disciples to celebrate the new Passover. On that evening He offered to them His true body, that he gave them

Eleventh Hour of Thursday

as a sacrament, and the precious blood, which is better than the blood offerings. Our Savior took the bread, blessed, broke, and gave it to His disciples saying, "Take eat of it all of you for this is My body which is broken for you and for many to be given for the remission of sins." After that He took the cup, mixed the wine with water, and handed it to them saying, "Drink of it all of you for this is My blood of the new covenant which is shed for you and for many to be given for the remission of sins. Every time you eat of this bread and drink of this cup you preach My death, confess My resurrection, and remember Me till I come." The True Lamb, Christ our Savior, is the Passover of our salvation. He said, "I say to you I will not drink of the fruit of this vine until the day when I drink it with you in kingdom

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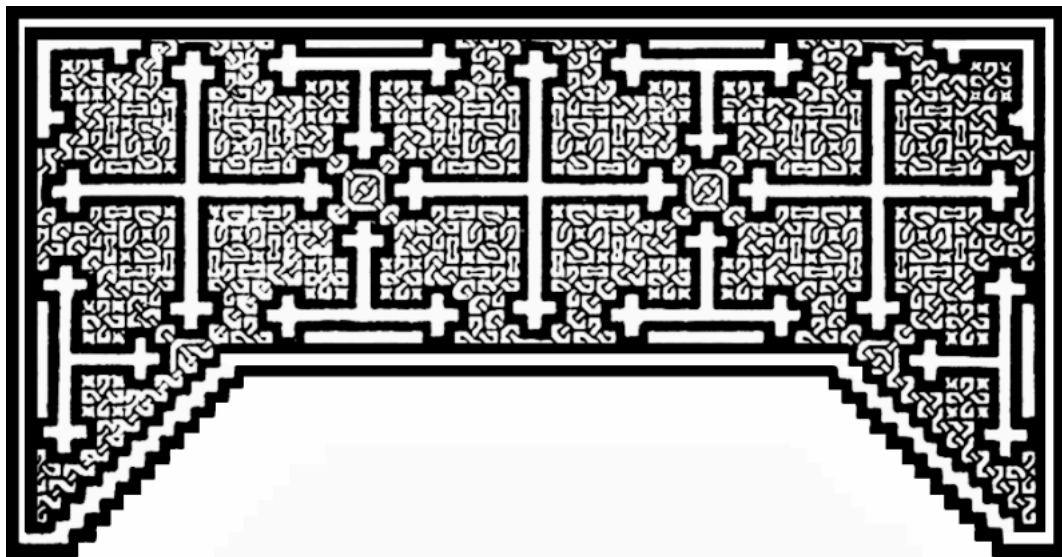
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of My Father." The Lord said, "I say to you, one of you will betray Me, and deliver Me to the hands of the enemies." They began to think, one among the other, saying, "Who dares do that?" He answered and said, "He who dips his hand in the dish with Me will betray Me." Then Judas, one of those present, said, "Is it I?" He said to him, "You have said it. You have intended evil in your defiance and dared to commit a grave transgression, for the Son of God came to save the first man from corruption."

Eleventh Hour of Thursday

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First Hour of Eve of Good Friday

Ιερεμιας Κεφ Η : ιζ υβλ νεμ θ : α - ε̄

Εβολθεν Ιερεμιας π̄προφητης: ε̄ρεπερ̄ςμοϋ ε̄θογαβ̄ ωπι νεμαν̄ ᾱμην̄ ερ̄χω̄ μ̄μοσ.
Εθε̄ φαῑ ρ̄ηππε̄ ανοκ̄ τ̄ναο̄κωρπ̄ ω̄ρωτεν̄ η̄γαν̄ροϋ̄ η̄ρεϋδ̄ωτεβ̄ : ναῑ ε̄τε̄ μ̄μο̄ν
ω̄χομ̄ ε̄μοϋ̄τ̄ ε̄ρωϋ̄: ο̄τοϋ̄ σ̄εναβ̄ιλᾱ.ιν̄ μ̄μο̄τεν̄ πεχε̄ Π̄ο̄ς̄ μ̄μο̄ν̄ ταλ̄βο̄ νᾱ τᾱθε̄ηνοϋ̄
: ε̄ρε̄ νε̄τεν̄ρη̄τ̄ νᾱτομ̄τ̄ δ̄εν̄ ο̄ῡκᾱρ̄ η̄ρη̄τ̄ : ρ̄ηππε̄ ῑς̄ τ̄ςμ̄η̄ μ̄πω̄ω̄ ε̄βολ̄ η̄τε̄ τ̄ω̄ρι
μ̄παλᾱο̄ς̄ ε̄βολ̄ δ̄εν̄ ο̄ῡκᾱρῑ ε̄ρο̄ηνοϋ̄ : μη̄ η̄τε̄ Π̄ο̄ς̄̄ ω̄ο̄π̄ αν̄ δ̄εν̄ σ̄ιων̄ : ῑε̄ μ̄μο̄ν̄ ο̄τρο̄
ω̄ο̄π̄ μ̄μᾱρ̄ ε̄θε̄ ο̄τᾱρ̄τ̄χω̄ντ̄ η̄η̄ῑ δ̄εν̄ νο̄ῡκλ̄η̄πτο̄ν̄ νεμ̄ η̄ῑπε̄τω̄ο̄ντ̄ η̄ω̄εμ̄μο̄. Δ̄ῑς̄ῑνῑ
η̄ξε̄ π̄κω̄ω̄ ᾱρο̄τω̄ η̄ξε̄ π̄ω̄σ̄δ̄ : ᾱνο̄ν̄ Δ̄ε̄ μ̄πε̄νη̄νο̄ρη̄μ̄ : Δ̄ῑς̄ρο̄μ̄ρη̄μ̄ ε̄χεν̄ φ̄ο̄ρω̄ω̄π̄
η̄τ̄ω̄ρῑ μ̄παλᾱο̄ς̄ δ̄εν̄ το̄τω̄μ̄τ̄ : ᾱγᾱμᾱρῑ ε̄χω̄ῑ η̄ξε̄ ρ̄αν̄νᾱκ̄ρῑ μ̄φ̄ρη̄τ̄ η̄θη̄ε̄θη̄ᾱμ̄ῑς̄ι. Ω̄η̄
μ̄μο̄ν̄ σ̄ο̄η̄τ̄ ω̄ο̄π̄ δ̄εν̄ Σ̄ᾱλᾱᾱΔ̄ : ῑε̄ μ̄μο̄ν̄ σ̄η̄ῑνῑ δ̄εν̄ π̄ιμᾱ ε̄τε̄μ̄μᾱρ̄ : ε̄θε̄βοϋ̄ μ̄πε̄ϋ̄ ε̄ρ̄η̄ῑ
η̄ξε̄ π̄ταλ̄βο̄ η̄τ̄ω̄ρῑ μ̄παλᾱο̄ς̄. Η̄ῑμ̄ ε̄θη̄ᾱτ̄ η̄ο̄τω̄μοϋ̄ ε̄χεν̄ τᾱᾱφε̄ : νεμ̄ ο̄το̄μο̄τω̄ῑ
η̄ερ̄μω̄ο̄η̄ ε̄χεν̄ νᾱβαλ̄ : η̄τᾱρῑμ̄ῑ ε̄χεν̄ παῑλᾱο̄ς̄ μ̄πῑε̄ρο̄οϋ̄ νεμ̄ π̄ῑε̄χω̄ρη̄ ναῑ ε̄τᾱω̄χο̄οϋ̄

ἴτε ἄγερ ἄπαλαος. Πιμ εἶνα† νηι δει πῶλαγε ἴνοῦμανῶπι εἶοῖνοῦ ἴταχῶ ἴνωι
ἄπαλαος : ἴταοῖει σαβολ ἄμωοῦ : χε ἴθωοῦ τηροῦ σεοι ἴνωικ : †θωοῦτς ἴτενηετοι
ἴα τωτεμ νε. Δῖβωλκ ἴνοῦλας ἄφρη† ἴνοφι† : α† μεθνοῦχ χεουου ρεν πκαζι
οῦο ρῖναρ† αν : χε ἴταῖ ἴβολθεν ραν πετρωοῦ ἴαν πετρωοῦ : ἄνοκ Δε
ἄποκοῶντ πεχε Π̄ο̄ς. Πιοῖαι πιοῖαι μαρεῖαρεῖ ἴροϋ ἴβολρα περῶφρη : οῦο
ἄπερχαῖθε ἴηνοῦ ηνετεῖςῖηνοῦ : χε οῦον ηιβεν δει οῦμετρεῖβῖθβς ρηαβῖθβς : οῦο
ῶφρη ηιβεν ναμῶι δει οῦχροϋ. Πιοῖαιπιοῖαι ηαωβι ἄπερῶφρη : ἴεῶτεμ χε
μεῶηι : χε αῖτσαβο ἴχε ποῖλας ἴεαχι δει ραν μεθνοῦχ : ἀτερβῖῖχονς οῦο
ἄποῦχατοτοῦ ἴβολ εῖροῦ ταςῶοῦ. Ἰησι ἴχεν ηησι : οῦο οῦχροϋ ἴχεν οῦχροϋ :
οῦο ἄποῦοῦωῖεοῶντ πεχε Π̄ο̄ς.

Οῦοῦ ἴ†τριάς ἴοῦταβ πεννοῦ† ῶα ἴνεῖ νεμ ῶα ἴνεῖ ἴτε ηῖνεῖ τηροῦ : ἄμηη.

Jeremiah 8:17-9:6

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A reading from the book of Jeremiah the Prophet may his blessings be with us Amen.

“For behold, I will send serpents among you, Vipers which cannot be charmed, And they shall bite you,” says the Lord. I would comfort myself in sorrow; My heart is faint in me. Listen! The voice, The cry of the daughter of my people From a far country: “Is not the Lord in Zion? Is not her King in her?” “Why have they provoked Me to anger With their carved images-- With foreign idols?” “The harvest is past, The summer is ended, And we are not saved!” For the hurt of the daughter of my people I am hurt. I am mourning; Astonishment has taken hold of me. Is there no balm in Gilead, Is there no physician there? Why then is there no

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recovery For the health of the daughter of my people?

Oh, that my head were waters, And my eyes a fountain of tears, That I might weep day and night For the slain of the daughter of my people! Oh, that I had in the wilderness A lodging place for travelers; That I might leave my people, And go from them! For they are all adulterers, An assembly of treacherous men. "And like their bow they have bent their tongues for lies. They are not valiant for the truth on the earth. For they proceed from evil to evil, And they do not know Me," says the Lord. "Everyone take heed to his neighbor, And do not trust any brother; For every brother will utterly supplant, And every neighbor will walk with slanderers. Everyone will deceive his neighbor, And will not speak the truth; They have taught

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their tongue to speak lies; They weary themselves to commit iniquity. Your dwelling place is in the midst of deceit; Through deceit they refuse to know Me," says the Lord.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλμος ρᾱ : ᾱ νεμ ζ̄

Π̄βοις σω̄τεμ̄ ε̄τᾱ προς̄ ε̄ρχη : μᾱρε πᾱδρω̄σ̄ ῑ ε̄πω̄ι μ̄πεκ̄υθο. Ὑ̄πιε̄σο̄σ̄ τη̄ρη
νᾱ ρ̄τω̄ω̄ ν̄η̄ῑ ν̄ξε̄ νᾱ σᾱχι : ο̄το̄ζ̄ ν̄η̄ε̄τω̄ω̄σ̄ω̄ν̄ ε̄χω̄ι νᾱ ρω̄ρκ̄ ε̄̄ραῑ πε. ᾱλ̄

Psalm 102:1,8

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A Psalm of David the Prophet.

Hear my prayer, O LORD, and let my cry
come to You.

My enemies reproach me all day long;
Those who deride me swear an oath
against me. Alleluia.

Πισοῦτ ἄπαρὰ κλητον

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ

Κεφ ις : λς ωβλ νεμ ιδ : α - κε

Μαθηρι ἐτι κε κορσι ἴσχοῦ τῆχη νεωτεν : οτοζ τετεννακωτ ἴσχωι : κατα φῆρητ
ἐταίχοζ ἡνιουδαί χε φῶμα ἄνοκ ἐτῆναῤῥενη ἐροϋ ἴθωτεν τετενναῤῥι ἐροϋ αν : οτοζ
τῆνοῦ ζωτεν τῆχω ἄμοζ κωτεν. Ουτενολῆ ἄβερι τῆτ ἄμοζ κωτεν ζινα ἴτετενμενε
νετενεῤῥηνοῦ : κατα φῆρητ ἐταίμενε ἠηνοῦ : ζινα ἴθωτεν ζωτεν ἴτετενμενε
νετενεῤῥηνοῦ. Ἡζῆρη δει φαί σεναῤῥεμ ἴχε οτονηιβεν χε ἴθωτεν ναμαθητῆζ :
ἀρετενῤῥαῤῥενε νετενεῤῥηνε. Πεχε Σιωῶν Πετροζ ναϋ χε Ποζ ἀκναῤῥενακ ἐθωι :
ἀϋεροῦῶ ἴχε Ἦζ χε πιμα ἄνοκ ἐτῆναῤῥενη ἐροϋ : ἄμοῤῥου ἄμοκ ἐμοῤῥι ἴσχωι τῆνοῦ
: ἐπῆδᾶ δε ἐκεμοῤῥι. Πεχε Πετροζ ναϋ χε εῶβεοῦ ἄμοῤῥου ἄμοι ἐμοῤῥι ἴσχωκ τῆνοῦ
: ταψῆχη τῆναχᾶς ἐζῆρη ἐχωκ. Ἀϋεροῦῶ ναϋ ἴχε Ἦζ : χε τεκψῆχη χῆναχᾶς ἐζῆρη
ἐχωι : ἀμῆν ἄμῆν τῆχωἄμοζ νακ χε ἴνε οῦαλεκτωρ μοῦτ : ῥαῖτεκχολτ ἐβολ
ἴῥομτ ἴσοπ. Ὑπεῤῥε πετενζητ ῥῥορτερ : ναζτ ἐφῆνοῦτ οτοζ ναζτ ἐροι ζω. Οτοῦ
οῦμῥ ἄμοῤῥη δει πῆι ἄπακωτ : ἐνε ἄμοῤῥη ναίναχοζ κωτεν πε : χε τῆναῤῥενη
ἴτασεβτε οῦμα κωτεν. Οτοζ αῤῥαῤῥενη ἴτασεβτε οῦμα κωτεν : παλινον εἰῖ

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οτος εφετηνωτεν ηκεπαρακλητον : ρινα ητερωωπι νεωωτεν ωα ενης : Πιπνα ητε
τηεωμη φη ετε υμονωχου υπικοςμος ερωπη γε ρινα εροφ αν : οτδε ηερωωτη
υμοφ αν : ηωωτεν δε τετενωωτη υμοφ γε αρωωπ νεωωτεν οτος εφερωωπι ρεν
θηνοφ : Πιναχα θηνοφ ερετενοι ηορφανος : τηνοφ ραρωτεν. Ετικεκοφχι πικοςμος
ναναφ εροι αν γε ηωωτει δε τετενναναφ εροι : γε ανοκ τωηδ οτος ηωωτεν ρωωτεν
ερετεν εωηδ : ρεν πιερωωφ ετεωωαφ ερετενεεωι ηωωτεν γε ανοκ τρην παωτ : οτος
ηωωτεν ηδρη ηδητ : οτος ανοκρω ρεν θηνοφ : Φηετε ναεντολη ητοτφ οτος
εταρεφ ερωωφ : φηετωωαφ εωει υμοι : φη δε εωει υμοι εφεμεριτφ ηγε παωτ :
οτος ανοκ ρω εεμεριτφ : οτος εεωτονωτ εροφ. Πεχε Ιουδαφ ναφ πιεκαριωτης αν :
γε Πωσ οφ πεταρωωπι γε χηαοτονωκ ερον ανον : οτος πικοςμος ηθοφ αν : Δεερωω
ηγε Ιησ ερωω υμοφ ναφ : γε φηεωει υμοι εφεαρεφ επαααχι : οτος εφεμεριτφ ηγε
παωτ : οτος ενει ραρωφ οτος ενεθαωιο υπενωωωωωπι ηδητφ. Φηετε ηεωει υμοι αν
ρηααρεφ αν επαααχι : οτος πιαααχι ετε τενωωτεμ εροφ φωι αν πε : αλλα φα φιωτ
εταααοιοι. Ηαι δε αιχοτοφ ηωωτεν ερωωπ ρατεν θηνοφ :

Ορωωτ υπιερααατελιον εωφ.

John 13:33-14:25

- : :

A reading from the Holy Gospel according to Saint John.

Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all 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 him, "Where I am going you cannot follow Me now, but you shall follow Me afterward." Peter said to Him, "Lord, why can I not follow You now? I will lay down my life for Your sake." Jesus answered him, "Will you lay

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down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times. "Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know." Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?" Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."

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Philip said to Him, "Lord, show us the Father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so 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 speak to you I do not speak on My own authority; but the Father who dwells in Me does the 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. "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in

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My name, I will do it. "If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever-- the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you. "A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. At 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, it is he 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

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us, and not to the world?" Jesus answered and said to him, "If anyone 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 being present with you.

**Bow down before the Holy Gospel.
Glory be to God forever.**

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ΠΙΝΑΞ Β' ὑΠΑΡΑΚΛΗΤΟΝ

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ

Κεφ ἰΔ : κ ωβλ νεω ιε : α - κε

Εγωπ δε αςϋανι ἵξε ππαρακλητος ππνα εον : φηετε παιωτ ναογορϋ ζεν παραν :
ἵθοϋ εονατσαβε θηνορ εζωβ νιβεν : ογορ ϋνα ϯ ὑφμενἵ νωτεν εζωβ νιβεν εταξοτορ

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νωτες : τῆναχω ταζιρηνη νωτες : ταζιρηνη ἀνοκ τῆναθις νωτες : ὑφρητ ἀν ἔτε
πικοςμοσ τῆμοσ ἐτῆνατ ὑπενῶρεϋϋθορτερ ἵχε πετενητ οὔδε ὑπερεϋλασ ἵζητ.
Ἀρετενωτεμ χε αἰχοσ νωτες : χε τῆναϋενη ογοσ τῆνοσ χαρωτες : ἐναρετεμει
μμοι ναρετεμ ναραϋι πε : χε τῆναϋενη θαφῶτ : χε πακωτ οὔκωτ ἔροι πε. Ογοσ
τῆνοσ αἰχοσ νωτες ὑπατεϋωπι : εἰνα αϋακωωπι ἵτετεμναστ : Ητῆναχε οὔκωτ
ἵκαχι νωτες ἀν : χε ϋνηοσ χαρ ἵχε παρχων ἵτε παικοςμοσ ογοσ ὑμον εἰλῆταϋ
ἵζητ : Ἀλλα εἰνα ἵτεϋέμῃ ἵχε πικοςμοσ χε τῆρασαπαν ὑπαιωτ : ογοσ κα τα φρητ
ἔταϋρονενη ἵχε πακωτ τῆρι ὑπαρητ : τεθῆνοσ μαρον ἐβολται. Ἀνοκ πε τῆω
ἵαλολι ἵταφῶμη ογοσ πακωτ πε ποτωι : Κλημα νιβεν ἔτε ἵζητ ἔτε ἵκηαεν οὔτασ
ἐβολ ἀν ὑνακορχϋ : ογοσφῆ νιβεν εῶναεν οὔτασ ἐβολ ὑνατοῦβοϋ : εἰνα ἵτεϋεν
εοῦο ἵνοὔτασ ἐβολ : Χηδη ἵνωτες ἀτε τεν τοῦβο εῶβε πικαχι ἔτακαχι ὑμοϋ
νεμωτες. Ὡωπι ἵδῆρη ἵζητ ογοσ ἀνοκ εῶ δει ῶηνοσ : ὑφρητ ὑπῆκλῆμα ἔτε ὑμον
ὑχομ ὑμοϋ ἵτεϋεν οὔτασ ἐβολ εἰτοτϋ ὑμαῖατϋ : αϋϋτεμωωπι δει τῆω ἵαλολι :
παρητ ἵνωτες εῶτες ὑμον ὑχομ ὑμωτες ἀρετεϋτεμωωπι ἵδῆρη ἵζητ Ἀνοκ πε
τῆω ἵαλολι ογοσ ἵνωτες νε νῆκλῆμα : φῆεῶναϋωπι ἵζητ ογοσ ἀνοκ εῶ ἵζητϋ :
φαι εϋέεν οὔκωτ νοὔτασ ἐβολ : χε ατῆνοῦ ὑμον ὑχομ ὑμωτες ἐερεῶλι : Ἀρεϋτεμ

οραϋωπι ν̄δ̄ητ̄ ςεναζιτϋ ε̄βολ̄ : μ̄φρη†̄ μ̄πικ̄λημᾱ οροζ̄ ϋαϋϋωοῖ̄ οροζ̄
ϋαϋϋοῦ̄τωρ̄ ἵςεζιτωρ̄ ἐπιχρωμ̄ οροζ̄ ϋαϋρωκζ̄. Ἐϋωπ̄ δε̄ ἀρετενϋανϋπῑ ἵδ̄ρη
ν̄δ̄ητ̄ οροζ̄ ἵτε̄ ναϋαζῑ ϋωπῑ δ̄εν̄ ἠνοῦρ̄ : φ̄η̄ε̄τε̄τε̄νοῦ̄αϋϋ ἀρῑε̄τιν̄ ἠμοϋ̄ οροζ̄
ϋ̄ναϋωπῑ νω̄τεν̄ : δ̄εν̄ φ̄αῑ αϋβ̄ῖωοῖ̄ ἵξε̄ παιωτ̄ : ζ̄ινᾱ ἵτε̄τε̄ν̄η̄εν̄ οῦ̄αϋϋ̄ νοῦ̄ταζ̄ ε̄βολ̄
: οροζ̄ ἵτε̄τε̄ν̄ϋωπῑ ν̄η̄ι ἠμᾱθη̄τς̄ : Ἐ̄φρη†̄ ἕ̄ταϋ̄με̄ν̄ριτ̄ ἵξε̄ πακωτ̄ ἄνοκ̄ ζω̄ αῑμε̄ν̄ρε
ἠνοῦρ̄ : ϋωπῑ ἵδ̄ρη̄ δ̄εν̄ τᾱδ̄ᾱπη̄. Ἐϋωπ̄ ἵτε̄τε̄ν̄ἀ̄ρεζ̄ ἐ̄νᾱε̄ντο̄λη̄ τε̄τε̄ν̄αϋωπῑ δ̄εν̄
τᾱδ̄ᾱπη̄ : μ̄φρη†̄ ζω̄ ἕ̄τᾱἀ̄ρεζ̄ ἐ̄ν̄ῑε̄ντο̄λη̄ ἵτε̄ παιωτ̄ : οροζ̄ †̄ϋωπ̄ δ̄εν̄ τεϋ̄ἀ̄σᾱπη̄ :
Π̄αῑαῑζοτοῦρ̄ νω̄τεν̄ ζ̄ινᾱ ἵτε̄ παραϋ̄ι ϋωπῑ δ̄εν̄ ἠνοῦρ̄ : οροζ̄ ν̄τε̄ πε̄τε̄ν̄ ραϋ̄ι ζω̄τεν̄
ἵτε̄τε̄ρ̄ακ̄ ε̄βολ̄ : Θ̄αῑ ἄνοκ̄ τε̄ τᾱε̄ντο̄λη̄ ζ̄ινᾱ ἵθω̄τεν̄ ἵτε̄τε̄ν̄ με̄ν̄ρε̄ νε̄τε̄ν̄ε̄ρ̄η̄νοῦρ̄
μ̄φρη†̄ ἕ̄τᾱῑμε̄ν̄ρε̄ ἠνοῦρ̄. ἠ̄μο̄ν̄ πε̄θη̄νᾱᾱς̄ ἕ̄τᾱῑ ἀ̄σᾱπη̄ ν̄τε̄ν̄ ὀ̄λῑ : ζ̄ινᾱ ἵτε̄ οῦ̄αῑ χ̄ω
ἵτε̄τε̄ρ̄ψ̄ρ̄χη̄ ἕ̄ρ̄η̄ῑ ε̄χ̄εῑ νεϋ̄ϋ̄φ̄η̄ρ̄ : ἠ̄θω̄τεν̄ ἵθω̄τεν̄ ναϋ̄ϋ̄φ̄η̄ρ̄ : ἕ̄ϋωπ̄ ἀ̄ρε̄τε̄νᾱν̄ῑρῑ
ἵ̄νη̄ε̄†̄ζ̄ον̄ζ̄εν̄ ἠ̄μω̄τεν̄ ἕ̄ρωοῦρ̄ : ἵ†̄νᾱμοῦρ̄†̄ ἕ̄ρω̄τεν̄ ἀν̄ χ̄ε̄ β̄ωκ̄ : χ̄ε̄ ἠ̄πᾱρε̄ π̄ῑβ̄ωκ̄ ἕ̄μι
χ̄ε̄ οῦ̄ πε̄τε̄ πεϋ̄ϋ̄ ρ̄α ἠ̄μοϋ̄ : ἵ̄ θω̄τεν̄ δε̄ αῑμοῦρ̄†̄ ἕ̄ρω̄τεν̄ χ̄ε̄ ναϋ̄ϋ̄φ̄η̄ρ̄ : χ̄ε̄ ζω̄β̄ ν̄ῑβ̄εν̄
ἕ̄τᾱῑς̄ο̄θ̄μοῦρ̄ ἵ̄το̄τϋ̄ ἠ̄παιωτ̄ αῑτᾱμω̄τεν̄ ἕ̄. ἠ̄θω̄τεν̄ ἀν̄ ἠ̄τε̄τε̄ν̄ς̄ο̄π̄ιτ̄ ἀλλ̄ᾱ ἄνοκ̄
αῑς̄ε̄π̄ ἠ̄νοῦρ̄ : οροζ̄ αῑχᾱ ἠ̄νοῦρ̄ ζ̄ινᾱ ἵτε̄τε̄ν̄ϋ̄εν̄ω̄τεν̄ οροζ̄ ἵτε̄τε̄ν̄ε̄ν̄ οῦ̄ταζ̄ ε̄βολ̄
οροζ̄ πε̄τε̄νοῦ̄ταζ̄ ἵτε̄τε̄ρ̄ο̄ζ̄ῑ : ζ̄ινᾱ φ̄η̄ε̄τε̄τε̄νε̄ρε̄τιν̄ ἠ̄μοϋ̄ ἵ̄το̄τϋ̄ ἠ̄φ̄ιωτ̄ δ̄εν̄ πᾱρᾱν

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ΝΤΕΥΤΗΥ ΝΩΤΕΙ : ΗΑΙ ΔΕ ΨΟΝΘΕΝ ΰΜΩΤΕΝ ΕΡΩΟΥ : ΣΙΝΑ ΝΤΕΤΕΝΜΕΝΡΕ ΝΕΤΕΝΕΡΗΟΥ :
ΙCΧΕ ΠΙΚΟCΜΟC ΜΟCΨ ΰΜΩΤΕΝ : ΑΡΙΕΜΙ ΧΕ ΑΝΟΚ ΝΨΟΡΠ ΑΥΜΕCΤΩΙ. ΕΝΕ ΝΘΩΤΕΝ
ΕΒΟΛΘΕΝ ΠΙΚΟCΜΟC : ΝΑΡΕ ΠΙΚΟCΜΟC ΝΑΜΕΝΡΕ ΦΗΕΤΕ ΦΩΥ : ΟΤΙ ΔΕ ΝΘΩΤΕΝ ΖΑΝΕΒΟΛΘΕΝ
ΠΙΚΟCΜΟC ΑΝ : ΑΛΛΑ ΑΝΟΚ ΔΙCΕΤΠ ΘΗΝΟΥ ΕΒΟΛΘΕΝ ΠΙΚΟCΜΟC : ΕΘΒΕ ΦΑΙ ΠΙΚΟCΜΟC ΜΟCΨ
ΰΜΩΤΕΝ : ΑΡΙΦΜΕΝΙ ΰΠΙCΑΧΙ ΕΤΑΙΧΟΥ ΝΩΤΕΝ : ΧΕ ΰΜΟΝ ΒΟΚ ΕΝΑΑΥ ΕΠΕΥ : ΙCΧΕ ΑΥΘΟΧΙ
ΝΨΩΙ ΝΘΩΤΕΝ ΖΩΤΕΝ ΕΥΕΒΟΧΙ ΝΨΑΘΗΝΟΥ : ΙCΧΕ ΑΥΑΡΕΥ ΕΠΑCΑΧΙ ΕΥΑΡΕΥ ΕΦΩΤΕΝ ΖΩΤΕΝ
: ΑΛΛΑ ΝΑΙ ΤΗΡΟΥ CΕΝΑΔΙΤΟΥ ΝΩΤΕΝ ΕΘΒΕ ΠΑΡΑΝ : ΧΕ CΕΩΟΥΝ ΑΝ
ΰΦΗΕΤΑΥΤΑΟΥΟΙ. ΕΝΕ ΰΠΙ ΠΕ ΟΥΟΖ ΝΤΑCΑΧΙ ΝΕΜΩΟΥ : ΝΕ ΰΜΟΝ ΤΟΥΝΟΒΙ ΰΜΑΥ ΠΕ :
ΨΝΟΥ ΔΕ ΰΜΟΝΤΟΥ ΔΩΧΙ ΰΜΑΥ ΕΘΒΕ ΝΟΥΝΟΒΙ : ΦΗΕΘΟCΨ ΰΜΟΙ ΨΜΟCΨ ΰΠΑΚΕΙΩΤ :
ΕΝΕ ΰΠΙΡΙ ΠΕ ΝΗΘΒΗΟΥ ΝΨΡΗΙ ΝΨΗΤΟΥ ΝΗΕΤΕ ΰΠΙΚΕCΤΑΔΙΤΟΥ : ΝΕ ΜΜΟΝΤΟΥ ΝΟΒΙ
ΜΜΑΥ ΠΕ : ΨΝΟΥ ΔΕ ΑΥΝΑΥ ΟΥΟΖ ΑΥΜΕCΤΩΙ ΝΕΜ ΠΑΚΕΙΩΤ. ΑΛΛΑ ΣΙΝΑ ΝΤΕΥΨΧΟΚ ΕΒΟΛ
ΝΨΕ ΠΙCΑΧΙ ΕΤCΨΗΟΥΤ ΖΙΠΟΥΝΟΜΟC : ΧΕ ΑΥΜΕCΤΩΙ ΝΨΧΙΝΨΗ :

Ουωψτ μπιερασσελιον εω.

John 14:26-15:25 - :

According to Saint John.

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But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I 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 heart be troubled, neither let it be afraid. You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I.

And now I have told you before it comes, that when it does come to pass, you may believe. I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment,

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so I do. Arise, let us go from here.

“I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you.

Abide in Me, and I in you. As the branch cannot bear fruit of 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, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you

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will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples. "As the Father loved Me, I also have 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 remain 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 one than this, than to lay down one's life for his friends. You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known

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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 remain, that whatever you ask the Father in My name He may give you. These things I command you, that you love one another. "If the world hates you, you know that it hated Me before it hated you.

If you were of the world, the world would love its own. Yet 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 also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know Him who sent

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Me.

If I had not come and spoken to them, they would have no sin, 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 have no sin; but now they have seen and also hated both Me and My Father. But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.

Bow down before the Holy Gospel.

Glory be to God forever.

Πῶμα τὸ ὑπαρκλήτων

ΕΥΑΣΣΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ

Κεφ ἰε : κ ωβλ νεμ ι : α - λς

Ἐὼπ δε ἀϋανὶ ἵχε πιπαρκλήτος φῆανοκ ἔτῆναοτορπε νωτεν ἔβοληιτοτε
ἕπαωτ : Πῖνα ἵτε τμεθμῆ φηθῆνοῦ ἔβολα φῖωτ : ἵθοϋ εθναερμεερε εθβητ.
Οῖος νωτεν ζωτεν τετενερμεερε χε τετενχη νεμῆ ιχεν ὡορπ. Ναι ἀχοτοῦ
νωτεν ρῖνα ἵτε τεῖωτεμ ερσκανδαλιζεσθε. Ἀπυανερῆνοῦ ἵάποοτῆνασωςος :
ἀλλα ἴνηοῦ ἵχε οῖοτῆνοῦ ρῖνα φη ἵβεν εθναδωτεβ ἕωωτεν : ἵτεϋμεῖν χε ἀϋῖνι
ἵνοῦτοῦτοῦωῦ ὡι ἐρῆρῖ γα Φτ. Οῖος ναι ἐνέαιτοῦ νωτεν χε οῖηι ἕποοτοῦ φῖωτ
οῖδε ἄνοκ ἕποοτοῦωτ. Ἀλλα ναι ἀχοτοῦ νωτεν ρῖνα ἀϋανὶ ἵχε τῆοῦνοῦ
ἵτετενερῖμεῖν ἵχε ἵοισῶ ἄνοκ εἰχω ἕωωτοῦ νωτεν : ναι δε ἕπιχοτοῦ νωτεν ιχεν ρῖ
χε ναιχῆ νεμωτεν πε. τῆνοῦ δε τῆναϋενη γα φῆεταϋταοῖοι : οῖος ἕμοῖν ἔλι ἔβολ
δεν θῆνοῦ ὡῖνι ἕμοι χε ἀκναϋενακ ἔθων : Ἀλλα χε ἀιχε ναι νωτεν ἄ πεμκαρ ἵηητ
μαρ πετενρῆητ. Ἀλλα ἄνοκ ἕμῆ πετῆω ἕμοο νωτεν : ἴερνοϋρῖ νωτεν ρῖνα ἄνοκ
ἵταϋενη : ἔὼπ ταρ ἀϋτεμϋενη πιπαρκλήτος ναι γαρωτεν ἀη : ὡπ ταρ
ἀϋανϋενη τῆναοτορπε νωτεν : Οῖος ἀϋανὶ ἵχε φῆετῆμαῦ εϋέσορῖ ἕπῖκοομοο

ε̅θε̅ φ̅νο̅βι̅ : νε̅υ̅ ε̅θε̅ ο̅υ̅μ̅ε̅θ̅υ̅η̅ι̅ : νε̅υ̅ ε̅θε̅ ο̅υ̅ζ̅α̅π̅ : ε̅θε̅ φ̅νο̅βι̅ μ̅ε̅ν̅ χ̅ε̅ σ̅ε̅να̅ζ̅†̅ ε̅ροι̅
α̅ν̅. ε̅θε̅ †̅μ̅ε̅θ̅υ̅η̅ι̅ Δ̅ε̅ χ̅ε̅ †̅να̅ϋ̅ε̅νη̅ι̅ ζ̅α̅φ̅ι̅ω̅†̅ ο̅υ̅ο̅ζ̅ τ̅ε̅τ̅ε̅ν̅να̅†̅ ε̅ροι̅ α̅ν̅ χ̅ε̅ : ε̅θε̅ ο̅υ̅ζ̅α̅π̅
Δ̅ε̅ χ̅ε̅ π̅α̅ρ̅χ̅ω̅ν̅ ἴ̅ν̅τ̅ε̅ π̅α̅ι̅κ̅ο̅ς̅ μ̅ο̅ς̅ α̅†̅ο̅ῶ̅ ε̅†̅ζ̅α̅π̅ ε̅ρο̅ς̅ : Ο̅υ̅ο̅ν̅ἴ̅θ̅η̅ι̅ ἴ̅ν̅ζ̅α̅ν̅κ̅ε̅μ̅η̅ϋ̅ ε̅ξ̅ο̅τ̅ο̅ϋ̅
ν̅ω̅τ̅ε̅ι̅ α̅λ̅λ̅α̅ τ̅ε̅τ̅ε̅ν̅να̅ϋ̅ϋ̅ϋ̅αι̅ θ̅α̅ρ̅ω̅ο̅†̅ α̅ν̅ †̅νο̅†̅. ε̅ϋ̅ω̅π̅ Δ̅ε̅ α̅ϋ̅ϋ̅α̅ν̅ἴ̅ ἴ̅ν̅χ̅ε̅ φ̅η̅ε̅ῶ̅μ̅α̅†̅
π̅ι̅π̅να̅ ἴ̅ν̅τ̅ε̅ †̅μ̅ε̅θ̅υ̅η̅ι̅ : ε̅ϋ̅ε̅β̅ι̅μ̅ω̅ι̅†̅ ν̅ω̅τ̅ε̅ν̅ θ̅ε̅ν̅ μ̅ε̅θ̅υ̅η̅ι̅ ν̅ι̅β̅ε̅ν̅ : ϋ̅η̅α̅σ̅α̅χ̅ι̅ ζ̅α̅ρ̅ α̅ν̅
ε̅β̅ο̅λ̅ζ̅ι̅τ̅ο̅†̅ ἴ̅μ̅α̅†̅α̅†̅α̅ϋ̅ : α̅λ̅λ̅α̅ ν̅η̅ε̅†̅α̅ϋ̅ϋ̅σ̅θ̅ο̅μ̅ο̅†̅ ε̅†̅ε̅ϋ̅η̅α̅σ̅α̅χ̅ι̅ ἴ̅μ̅ω̅ο̅†̅ : ο̅υ̅ο̅ζ̅ ν̅η̅ε̅θ̅η̅νο̅†̅
ε̅ϋ̅ε̅†̅α̅μ̅ω̅τ̅ε̅ν̅ ε̅ρ̅ω̅ο̅†̅ : φ̅η̅ε̅ῶ̅μ̅α̅†̅ ϋ̅η̅α̅†̅ω̅ο̅†̅ ν̅η̅ι̅ : χ̅ε̅ ϋ̅η̅α̅β̅ι̅ ε̅β̅ο̅λ̅ θ̅ε̅ν̅ φ̅η̅ε̅†̅ε̅ φ̅ω̅ι̅ ο̅υ̅ο̅ζ̅
ϋ̅η̅α̅†̅α̅μ̅ε̅ θ̅η̅νο̅†̅ : Χ̅ω̅β̅ ν̅ι̅β̅ε̅ν̅ ε̅†̅ε̅ ἴ̅ν̅τ̅ε̅ π̅α̅ι̅ω̅†̅ ν̅ο̅ῆ̅†̅ ν̅ε̅ : ε̅θε̅ φ̅α̅ι̅ α̅ι̅ζ̅ο̅ς̅ ν̅ω̅τ̅ε̅ν̅ χ̅ε̅ ϋ̅η̅α̅β̅ι̅
ε̅β̅ο̅λ̅θ̅ε̅ν̅ φ̅η̅ε̅†̅ε̅φ̅ω̅ι̅ ο̅υ̅ο̅ζ̅ἴ̅ν̅τ̅ε̅ϋ̅†̅α̅μ̅ε̅ θ̅η̅νο̅†̅. Κ̅ε̅κο̅υ̅ζ̅ι̅ τ̅ε̅τ̅ε̅ν̅ ν̅α̅ν̅α̅†̅ ε̅ροι̅ χ̅ε̅ ἄ̅ν̅κ̅
†̅να̅ϋ̅ε̅νη̅ι̅ ζ̅α̅φ̅ι̅ω̅†̅ : Π̅ε̅ζ̅ε̅ ζ̅α̅ν̅ο̅υ̅ο̅†̅ν̅ ε̅β̅ο̅λ̅θ̅ε̅ν̅ ν̅ε̅ϋ̅μ̅α̅θ̅η̅†̅η̅ς̅ ἴ̅ν̅νο̅†̅ε̅ρ̅η̅ο̅†̅ : ε̅ π̅α̅ι̅σ̅α̅χ̅ι̅ ο̅υ̅ π̅ε̅
ε̅†̅ε̅ϋ̅ϋ̅ω̅ ἴ̅μ̅ο̅ϋ̅ ν̅α̅ν̅ : χ̅ε̅ κ̅ε̅κο̅υ̅ζ̅ι̅ τ̅ε̅τ̅ε̅ν̅να̅ν̅α̅†̅ ε̅ροι̅ α̅ν̅ : ο̅υ̅ο̅ζ̅ π̅α̅λ̅ι̅ν̅ κ̅ε̅κο̅υ̅ζ̅ι̅ τ̅ε̅τ̅ε̅ν̅να̅†̅
ε̅ροι̅ ο̅υ̅ο̅ζ̅ χ̅ε̅ ἄ̅ν̅ο̅κ̅ †̅να̅ϋ̅ε̅νη̅ι̅ ζ̅α̅φ̅ι̅ω̅†̅ : Π̅α̅†̅χ̅ω̅ο̅†̅ἴ̅ ἴ̅μ̅ο̅ς̅ π̅ε̅ χ̅ε̅ ο̅υ̅ π̅ε̅ φ̅α̅ι̅ ε̅†̅ε̅ϋ̅ϋ̅ω̅ ἴ̅μ̅ο̅ϋ̅
χ̅ε̅ κ̅ε̅κο̅υ̅ζ̅ι̅ : ἴ̅ν̅τ̅ε̅ν̅ε̅μ̅ι̅ α̅ν̅ χ̅ε̅ α̅ϋ̅ϋ̅ω̅ ἴ̅μ̅ο̅ς̅ χ̅ε̅ ο̅υ̅. Δ̅ϋ̅ε̅μ̅ι̅ Δ̅ε̅ ἴ̅ν̅χ̅ε̅ ἴ̅ν̅σ̅ χ̅ε̅ ν̅α̅†̅ο̅υ̅ϋ̅ϋ̅ ε̅ϋ̅ε̅ν̅ϋ̅
π̅ε̅ : ο̅υ̅ο̅ζ̅ π̅ε̅ζ̅α̅ϋ̅ ν̅ω̅ο̅†̅ χ̅ε̅ τ̅ε̅τ̅ε̅ν̅κ̅ω̅†̅ ἴ̅ν̅σ̅α̅ π̅α̅ι̅σ̅α̅χ̅ι̅ ν̅ε̅μ̅ ν̅ε̅τ̅ε̅ν̅ε̅ρ̅η̅ο̅†̅ : χ̅ε̅ α̅ι̅ζ̅ο̅ς̅ ν̅ω̅τ̅ε̅ν̅
χ̅ε̅ κ̅ε̅κο̅υ̅ζ̅ι̅ τ̅ε̅τ̅ε̅ν̅να̅ν̅α̅†̅ ε̅ροι̅ α̅ν̅ : ο̅υ̅ο̅ζ̅ π̅α̅λ̅ι̅ν̅ κ̅ε̅κο̅υ̅ζ̅ι̅ τ̅ε̅τ̅ε̅ν̅να̅ν̅α̅†̅ ε̅ροι̅. Δ̅ι̅μ̅η̅ν̅ ἄ̅μ̅η̅ν̅
†̅χ̅ω̅ἴ̅μ̅ο̅ς̅ ν̅ω̅τ̅ε̅ν̅ χ̅ε̅ τ̅ε̅τ̅ε̅ν̅να̅ρ̅ι̅μ̅ι̅ ἴ̅θ̅ω̅τ̅ε̅ν̅ ἴ̅ν̅τ̅ε̅τ̅ε̅ν̅ε̅ρ̅η̅μ̅β̅ι̅ : π̅ι̅κ̅ο̅ς̅ μ̅ο̅ς̅ ἴ̅θ̅ε̅ο̅ϋ̅ ν̅α̅ρ̅α̅ϋ̅ι̅ :

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Ἰθώτεν τετενναερούκαζήζητ : ἀλλὰ πετενευκαζήζητ ἕνα ὡπι νώτεν εἴραυι.
† ἔβωι ἀσῶαννοῖ ἕμισι ὡσερούκαζήζητ χε ἀσί ἵχε τεοῖνον : ἐὼπι Δε ἀσῶανμισι
ἕπιωηρι ἕπασεφῶεῖ χε ἕπιζοχζεχ εῶβε πῖραυι : χε ἀμεσ οἴρωμι ἐπικοςμος. Οἴοζ
Ἰθώτεν ζωτεν ἴνον μεν ἐρετέβι νόυκαζήζητ : παλιν οἴ ἴναναῦ. ἐρωτεν οἴοζ
τετενναραυι : οἴοζ πετενραυι ἕμον ἕλι ναολεῖ ἵτενηνον. ἕεν πιέζοοῦ ἐτεῦμαῦ
τετενναῶεντ ἐἕλι ναι : ἕωην ἴχω ἕμος νώτεν χε φηέτετενναερετ ἕμοϋ ἵτοτεϋ
ἕφῖωτ ἕεν παρὰν εἴεθικῖ νώτεν Ὡα ἴνον ἕπατε तेनेρέτιν ἵἕλι ἕεν παρὰν :
ἀριέτιν οἴοζ τετενναβι : ἕινα ἵτε πετενραυι ὡπι εἴχηκ εῶβλ. Παῖ Δε ἀχοτοῦ
νώτεν ἕεν ἕαν παροιμῖα : ἕνηοῦ Δε ἵχε οἴοῖνον ἕοτε εἵνασαχι νεμώτεν ἀν χε ἕεν
ἕαν παροιμῖα : ἀλλὰ ἕεν οἴπαρρησιὰ ἀιναταμώτεν εῶβε φῖωτ : ἕεν πιέζοοῦ
ἐτεῦμαῦ ἐρετενερέτιν ἕεν παρὰν : οἴοζ ἴναχοκ νώτεν ἀνχε ἀνοκ εῶναἴζο
ἐφῖωτ εῶβε ἕηνον : Ἰθού ταρ ζωϋ φῖωτ ἕμει ἕμώτεν χε ἵθώτεν ἀρετεμενριτ :
οἴοζ ἀρετενναἕτ χε ἀἵ ἐβόλζα φῖωτ. Ἀἵ ἐβόλζα φῖωτ οἴοζ ἀἵ ἐπικοςμος : παλιν
οἴ ἴναχω ἵνωι ἕπικοςμος ἵταῶενηι ἕαφῖωτ : Πεχε νεϋμαῶητης ναϋ : χε ἕηππε
ἴνον ἵκαχι ἕεν οἴπαρρησιὰ : οἴοζ ἵκχε ἕλι ἀν ἕπαροιμῖα : ἴνον तेνεμι χε ἵκωοῖν
ἵζωβ ἵβεν οἴοζ ἵκέρχηρι ἀν ἵτε οἴαι ὡενκ : ἕεν φαι तेннаἕτ χε ἐτακῖ ἐβόκ ἕτεν

Φτ. Δυερωτῶ νωτῶ ἵχε ἱε̄ χε τῆνοῦ τετενναετ. εἴπιπε ἄνηοῦ ἵχε οὔοῦνοῦ οὔοε
αὶ εἴ εἴνα ἵτετενεχωρ ἐβολ φῶται φῶται επεμα : οὔοε τῆη ἡμαρτα ἀη : χε ἑχηνεμη
ἵχε παιωτ. Παι ἀεοτοῦ νωτεν εἴνα ἵτε οὔεῖρηνη ὡπι νωτεν ἵδρη ἵδρητ :
οὔοῖνωτεν ἡμαρ ἵνοὔοεχ ἡπικοςμοε : ἀλλα χενομητ ἀνοκ ἀῖρο ἐπικοςμοε :
Οὔωτ ἡπιασσελιον εῶτ.

John 15:26-16:33

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According to Saint John.

“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning.

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“These things I have spoken to you, that you should not be made to stumble. They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. And these things they will do to you because they have not known the Father nor Me. But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did

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not say to you at the beginning, because I was with you. "But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now.

However, when He, the Spirit of truth, has come, He will guide you into all truth; for

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He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you. "A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father." Then some of His disciples said among themselves, "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 therefore, "What is this that He says, 'A little while'? We do not know what He is saying."

Now Jesus knew that they desired to ask Him, and He said to them, "Are you

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inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'? Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.

Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you. And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. Until now you have asked nothing in

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My name. Ask, and you will receive, that your joy may be full. "These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. I came forth from the Father and have come into the world. Again, I leave the world and go to the Father." His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God." Jesus answered them, "Do you now

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believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΠΙΝΑΣ Δ' ὑΠΑΡΑΚΛΗΤΟΝ

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ιζ : α ωβλ

Παι εταρσαχι ἕμωορ ἵνε Ιησ̄ : οτορ εταρσαι ἵνεεβαλ ἐπωι ετφε : πεσαq χε παωτασι ἵνε τ̄οτοορ μαωορ ὑπεκωρηι εἰνα ἵτε πεκωρηι τ̄ωορ νακ. Ὑφρητ̄ ετακτερωιωι ναq εχεν σαρξ̄ νιβεν : εἰνα φη νιβεν ετακτηιc ναq ἵτεετ̄ νωορ ἵνοωωωδ̄ ἵνεεε. Φαι δε πε πωωωδ̄ ἵνεεεε εἰνα ἵτοωωωωωωκ̄ πωωωαι ἕμωωωωωωωω Φτ̄

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ἵνα φωνή : νεὺ φηέτακ ὀρορηϋ Ἰησ Πχς. Ἄνοκ αἰψωσὸρ νακ εἰξεν πικαζι : ἔταξωκ
ὑπιζωβ ἔβολ ἔτακθηϋ νηι χε ἵτααιϋ. Ὅτοζ ἵνωρ μαωσὸρ νηι ἵθοκ παιωτ δατοτκ
δεν πῶωρ ἕναϋ ἵθηι ἵγορη ὑπατεπικοςμο σῶωπι δατοτκ. Διοτωνε ὑπεκραν ἔβολ
ἵνιρωι ἔτακθητορ νηι ἔβολθεν πικοςμοσ : νογκ νε ὀτοζ ακθητορ νηι ὀτοζ
πεκσαζι ἀἶρεε εροϋ. Ὅτοζ ἵνωρ ἀνευι χε ζωβ νιβεν ἔτακθητορ νηι ζαν ἔβολ
ζιτοτκ νε. Χε νικαζι ἔτακθητορ νηι αἰθητορ νωωρ. ὀτοζ ἵθωωρ ζωωρ ἀῶῖτορ ὀτοζ
ἀνευι ταφῶνι χε ἔται ἔβολ ζιτοτκ : ὀτοζ ἀῶναεϋ χε ἵθοκ πε ἔτακταοῖοι. Ἄνοκ
ἵτωβε εἶρηι ἕχωσὸρ : ναι τωβε αν εῶβε πικοςμοσ : ἀλλα εῶβε νηετακθητορ νηι χε
νογκ νε. Ὅτοζ νηέτενοῖοι νογκ νε : ὀτοζ νηέτενοῖοι νοῖοι νε : ὀτοζ αἰδῖωωρ ἵδῖρηι
ἵδῖτορ. Ὅτοζ ἵχη αν χε δεν πικοςμοσ : ναι δε ἵθωωρ σεχη δεν πικοςμοσ : ὀτοζ
ἄνοκ ἵνηωρ ζαροκ : παιωτ πᾶσῖοσ ἀρεε ερωωρ ἵδῖρηι δεν πεκραν νηέτακ ἵθητορ νηι
: ζῖνα ἵτοῖωωπι δεν ὀῖμετοῖοι ὑπενηϋ. Ζοτε ἄνοκ εἰχη νεωωρ ναιἶρεε ερωωρ
ἵδῖρηι δεν πεκραν νηέτακθητορ νηι : ἀἶρεε ερωωρ ὀτοζ ὑπε ζλι ἵδῖτορ τακο :
ἔβηλ εἶπωρη ὑπτακο : ζῖνα ἵτεσεχωκ ἔβολ ἵχε ἵτραφῖ. ἵνωρ δε εἰνηωρ ζαροκ ὀτοζ
ναι ἵσαζι ὑωωρ δεν πικοςμοσ : ζῖνα ἵτε παραῶπι ῶωπι εῖχηκ ἔβολ ἵδῖρηι ἵδῖτορ.
Ἄνοκ αἰψνωωρ ὑπεκσαζι : ὀτοζ ἄπικοςμοσ μεστωρ : χε ζαν ἔβολ δεν πικοςμοσ αν

νε : ἄπαρη† ζω ἔτε ἄνοκ οὐβολῶθεν πικοςμος αν. Πα† ζω αν ρινα ἵτεκολον
ἔβολῶθεν πικοςμος : ἀλλὰ ρινα ἵτεκᾶρεζ ἔρωοῦ ἔβολ ζα ππετζωοῦ. Χε
ζανέβολῶθεν πικοςμος αν νε ἄπαρη† ζω ἔτε ἄνοκ οῦ ἔβολῶθεν πικοςμος αν.
Πατοῖβωοῦ ἵῶρη ρει τεκμεῶμη : φηῆτεφωκ ἵσαχι πε† μεῶμη. Κατα φῆ†
ἔτακοτορπ† ἐπικοςμος : ανοκ ζω αιοτορποῦ ἐπικοςμος. Οτοζ† τοῖβο ἴμοι ἄνοκ
ἔῶρη ἔχωοῦ : ρινα ἵτοῖωπι ζωοῦ εῖτοῖβηοῦ† ρει οῦ μεῶμη. Πα† ζω Δε εῶβε πα
ἴμαῖατοῦ αν : ἀλλὰ νευ ἔῶρη ἔχει νηῆθναζ† εροι ἔβολζιτεν ποτσαχι. ρινα
ἵτοῖωπι τηροῦ ρει οῦμετοῖαι καταφῆ† ἵθοκφῶιω† ἔτεκωπι ἵῶρη ἵῶη† : οτοζ
ἄνοκ ζω ἵῶρη ἵῶη† : ρινα ἵῶοῦ ζωοῦ ἵτοῖωπι ἵῶη† ρει οῦμετοῖαι : ρινα
ἵτε πικοςμος ναζ† χε ἵθοκ πετακταοῖοι. Οτοζ ἄνοκ πῶοῦ ἔτακτηιϗ νηι αἱηιϗ
νωοῦ : ρινα ἵτοῖωπι ζωοῦ ρει οῦμετοῖαι ἴπερη† ζωῖν ἔτενωπι ρει οῦμετοῖαι.
ἄνοκ ἵῶρη ἵῶη† οτοζ ἵθοκ ἵῶη† : οτοζ ἵτοῖωπι ζωοῦ εῖχῆκ ἔβοκῶθεν
οῦμετοῖαι : οτοζ ἵτεϗῆμῖ ἵχε πικοςμος χε ἵθοκ πε ἔτακταοῖοι : οτοζ αἰμερητοῦ
ἴφῆ† ἔτακμερη†. Πακω† νηῆτακτηιτοῦ νηι† τοῖω ρινα ἴφῆ ἔ†ωπι ἴμοϗ ἄνοκ
ἵτοῖωπι ἴμαῖα ζωοῦ νευῖ ρινα ἵτοῖναῖ ἔπαῶοῦ ἔτακτηιϗ νηι : χε ακμερη†
ῶαχεν† κταβολη ἴπικοςμος. Πακω† πῶμη ἴπε πικοςμος σοῖωνκ ανοκ Δε

First Hour of Eve of Good Friday

ΔΙΣΚΟΥΝΚ : ΟΥΘ ΝΑΙ ΚΕΧΩΟΥΝΙ ΔΥΕΜΙ ΧΕ ΝΘΟΚ ΠΕ ΕΤΑΚΤΑΟΥΟΙ. ΟΥΘ ΔΙΤΑΜΟΥΘ
ΕΠΕΚΡΑΝ ΟΥΘ ΤΗΝΑΤΑΜΟΥΘ ΟΝ : ΖΙΝΑ ΤΑΣΑΠΗ ΕΤΑΚΜΕΝΡΗΝΘΗΤΣ ΝΤΕΣΥΩΠΙ ΝΘΡΗ
ΝΘΗΤΟΥ : ΟΥΘ ΔΝΟΚΖΩ ΝΘΡΗ ΝΘΗΤΟΥ :

Ουωψτ μπιερασσελιον εθρ.

John 17:1-26

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According to Saint John.

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given

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Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I

First Hour of Eve of Good Friday

am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

But now I come 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, just 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, just as I am not of the world. Sanctify them by Your truth. Your word is

truth. As You sent Me into the world, I also have sent them into the world.

And for their sakes I sanctify Myself, that they also may be sanctified by the truth. "I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You

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First Hour of Eve of Good Friday

loved Me before the foundation of the world. O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.”

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the First Hour of Eve of Good Friday of Holy Pascha, may its blessings be with us all. Amen.

When He said this, Our Lord Jesus Christ raised His eyes towards heaven and said, “Father, the hour has come, glorify Your

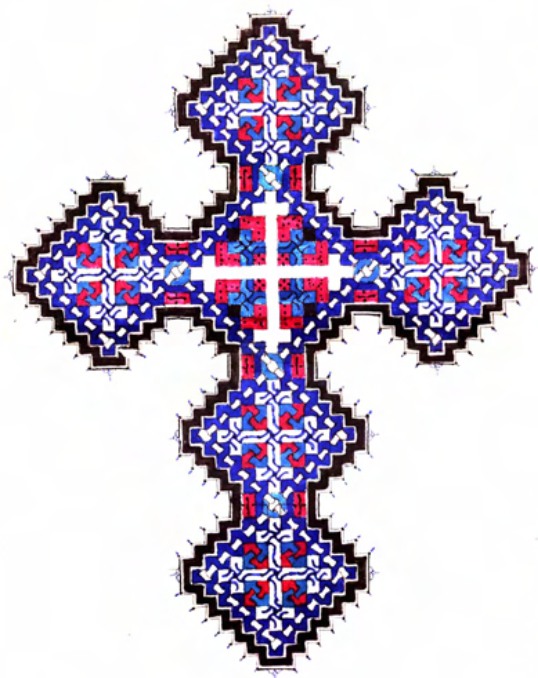
Son... I have glorified You on the earth. I have finished the work that You have given Me to do."

"What You gave Me Father, I gave to them because I selected them from the world. For I have given to them the words, which You have given Me; they accepted them and knew that I came forth from You. I pray for their sake and for the sake of all those who believe in Me through their word. I have chosen them from the world and I am coming to You and will leave them in the world. When I was with them, I taught them and delivered Your words to them.

Father the world did not know You and I knew You. Those who are with Me knew that You sent Me, that is why I taught them Your name O Father. The love You bestowed on Me O Father, let it be always

First Hour of Eve of Good Friday

on them so that they may proclaim Your grace among the nations for I shall be in them. Those are the commandments that our Savior gave to His disciples, whom He chose and sent to the world, to bring forth plenty of fruits. These are the shining stars that gave light to the world.



Third Hour of Eve of Good Friday

Ιεζεκιηλ Κεφ λ : ι - κ

Εβoλδεν Ιεζεκιηλ πιπροφητης: ερεπερςμοσ εσοταβ ωπι νεμαν αμην ερω μμοσ.
Οτοσ λοτκαζι ντε Πoσ ωπι γαροι ερω μμοσ γε Πωρηι μφρωμι πηι μπlσλ αρωπι
ειζει ποτκαζι οτοσ ανδδμερ δει πορωιτ νεμ νοηδωλον νεμ δει νοηδωδεμ
αρωπι γαρ ηξε πορωιτ μφρητ μπδωδεμ ηθητοι ηκαμα υπαμθο εβoλ : Οτοσ
αιφων υπαμβον ερηι εχωσ εθε πcνορ εταρφονρ εβoλ ειζει πικαζι οτοσ ανδδμε
ηρηι δει νοηδωλον. Οτοσ αιχοροτ εβoλδεν ηιεθνοσ οτοσ αιχοροτ εβoλδεν ηιχωρα
καταπορωιτ νεμ κατα νοηνοβι αιτγαπ ερωσ. Οτοσ εταρφωσων εδοτη ενιεθνοσ
πιμαεταρφωσων εδοτη εροφατορεβ υπαραν εω δει πκινεροσχοσ γε φλαοσ μπoσ
νε ναι οτοσ εταη εβoλδεν περκαζι. Οτοσ αιτασο ερωσ εθε παραν εω
φηετατορβερ ηξεπηι μπlσλ δει ηι εθνοσ. Εθε φαι λχοσ ηνενηρηι μπlσλ : γε ναι νε
ηηετερω μμοσ ηξε Πoσ: ναιρι κωτει αν πηι μπlσλ : αλλα εθε παραν εω

ΦΗΕΤΑΡΕΤΕΝ ΟΡΒΕΥ ΘΕΝ ΝΙΕΘΟΣ : ΠΙΩ ΕΤΑΡΕΤΕΝ ΨΕ ΕΘΟΥΝ ΕΡΟΥ. ΔΙΡΕΤΕΝ ΤΟΥΘΟ ΕΘΟΥΝ
ΕΡΟΥ ΜΠΑΝΙΟΥΤ ΝΡΑΝ ΦΗΕΤΑΤΟΡΒΕΥ ΘΕΝ ΝΙΕΘΟΣ : ΦΗΕΤΑΡΕΤΕΝ ΟΡΒΕΥ ΘΕΝ ΤΟΥΜΗΤ :
ΟΥΘΟ ΣΕΝΔΕΜΙ ΝΧΕ ΝΙΕΘΟΣ ΤΗΡΟΥ ΧΕ ΔΝΟΚ ΠΕ ΠΟΣ : ΠΕΧΕ ΔΔΩΝΑΙ ΠΟΣ :

ΟΥΩΟΥ ΝΗΤΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥΤ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ΔΜΗΝ.

Ezekiel 36:16 - 23

A reading from Ezekiel the Prophet may his blessings be with us Amen.

Moreover the word of the Lord came to me, saying: "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity. Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols with which they had

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Third Hour of Eve of Good Friday

defiled it. So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. When they came to the nations, wherever they went, they profaned My holy name--when they said of them, 'These are the people of the Lord, and yet they have gone out of His land.' But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went. "Therefore say to the house of Israel, 'Thus says the Lord God: "I do not do this for your sake, O house of Israel, but for My holy name's sake, which you have profaned among the nations wherever you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations

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shall know that I am the Lord.”

Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

The Doxology of the Pascha Hour: “Thine is the Power...” on
page A5.

“... ” :

Ψαλμος ρη : ᾱ νεμ β̄

Φ† ὑπερχαρωκ̄ ἐπᾱς μοῡ γε̄ ᾱφο̄των̄ ἐροῑ ἡ̄νε̄ ρω̄ϗ̄ ἡ̄νο̄ν̄ρε̄ϗ̄ερ̄νο̄βι : νεμ̄ ρω̄ϗ̄
ἡ̄νο̄ν̄ρε̄ϗ̄ερ̄χ̄ρο̄ϗ̄. Ο̄νο̄ε̄ ᾱν̄κω̄† ἐροῑ δ̄εν̄ ζ̄αν̄σᾱχῑ ὡ̄μο̄ς† : ᾱν̄βω̄τς̄ ἐροῑ ἡ̄ν̄ῑν̄ζ̄η̄ : ᾱλ̄.

Psalm 109:1 - 3

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A Psalm of David the prophet.

Do not keep silent, O God of my praise!

Third Hour of Eve of Good Friday

For the mouth of the wicked and the mouth of the deceitful have opened against me; They have also surrounded me with words of hatred, and fought against me without a cause. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΚΑΤΘΕΟΝ Κεφ κ : λ - λε

Ονοσ εεταρεσμουσ αη εβολ επιτωου ντε νιχωιτ. Ίοτε πεχε Ιης κωου γε νωωτεν τηρου τετειναερσκανδαλιζεσθε νδρηι νδητ θει παιεχωρσ : εδνουτ γαρ γε ειεινι νογερδοτ εχεν πιμανεσωου οροσ ενεχωρ εβολ νχε νιεσωου ντε πιουι. Οενεκα οριτωντ δε τναεργωορι ερωτει ετ Σαλιλεα. Δεφερονω νχε Πετροσ πεχαγ ναγ γε ιεχε σεναερσκανδαλιζεσθε τηρου νδρηι νδητκ ανοκ δε νναερσκανδαλιζεσθε. Πεχε Ιης ναγ γε λυην τχω υμοσ νακ : γε νδρηι θει παι εχωρσ υπατε οταλεκτωρ μουτ χναχολτ εβολ νωουτ ησοπ. Πεχε Πετροσ ναγ γε καν ασωανφοσ ηταμου νευακ ηναχολκ εβολ : παιρητ δε νατχω υμοσ νχε νιμαθητис τηρου :

Ορωυτ υπιερασσελιον εωτ.

Matthew 26:30-35

A reading from the Holy Gospel according to St. Matthew.

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered. But after I have been raised, I will go before you to Galilee.'" Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble." Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times." Peter said to Him, "Even if I have to die with You, I will not deny You!" And so said all the disciples.

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Third Hour of Eve of Good Friday

Bow down before the Holy Gospel.
Glory be to God forever.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ἰδ' : κ - λα

Ὅτοϑ ἐταῦτοϑ ἀπὲ ἐβολῆ ἐπιτωϑ ἵτε νεκρωιτ. Ὅτοϑ περαϑ κωϑ ἵχε Ἰηϑ χε τετενηαερὲ κανδαλιζεθε τηροϑ ἵδρη ἵδρη δὲν παι ἐχωρϑ χε οἴη ἵδρηϑ χε ἵνα ψαρι ἐπιμανέϑωϑ οἴτοϑ σεναχωρ ἐβολῆ ἵχε ἵεϑωϑ. Ἀλλα μενενα ἵριτωιτ ἵνα ἐρωρπ ἐρωτεν ἐϿδαλιεῶ. Πετροϑ δε περαϑ ναϑ χε καν ἀγωαερὲ κανδαλιζεθε τηροϑ ἀλλα ἀνοκ ἀν. Ὅτοϑ περαϑ ναϑ ἵχε Ἰηϑ χε ἀμην ἵχωμωϑοϑ : χε ἵθοκ ἵφοϑ δὲν παι ἐχωρϑ ἵπατε οἴαλετωρ μωϿ ἵκοπ ἵναϑ : χναχολτ ἐβολῆ ἵγωμτ ἵκοπ. ἵθοϑ δε ναϑαχι δὲν οἴμετϑοτο χε καν ἀψαηφοϑ ἵτα μωϑ νεμακ ἵναχολκ ἐβολῆ : παρηϿ δε οἴναϑωμωϑοϑ τηροϑ :

Ὅτωϑτ ἵπιεϑασσελιον ἐϑτ.

Mark 14:26-31

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: "I will strike the Shepherd, and the sheep will be scattered." "But after I have been raised, I will go before you to Galilee." Peter said to Him, "Even if all are made to stumble, yet I will not be." Jesus said to him, "Assuredly, I say to you that today, even this night, before the rooster crows twice, you will deny Me three times." But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise.

**Bow down before the Holy Gospel.
Glory be to God forever.**

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ΕΥΑΣΣΕΛΙΟΝ ΚΑΤΑ ΛΟΓΚΑΝ Κεφ κβ : λλ - λθ

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: ΚΕ ΖΑΡ ΠΕΤCΰΗΟΥ† ΕΘΗΤ ΔΕ ΟΥΟΝ ΤΕΨΨΩΚ. ΰΘΩΟΥ ΔΕ ΠΕΧΩΟΥ ΝΑΨ ΧΕ ΠCΨ ΙC CΗΨΙ
CΗΟΥ† ΰΠΑΙΜΑ : ΰΘΟΥ ΔΕ ΠΕΧΑΨ ΝΩΟΥ ΧΕ CΕΡΩΰΙ. ΟΤΟZ ΕΤΑΨΙ ΕΒΟΛ ΑΨΰΕΝΑΨ ΚΑΤΑ
†ΚΑΖC ΕΠΙΤΩΟΥ ΰΤΕ ΝΙΧΩΙΤ ΑΨΜΟΥΰ ΔΕ ΰCΩΨ ΰΧΕ ΝΕΨΜΑΘΗΤΗC :

ΟΥΩΨΤ ΰΠΙΕΥΑΣΣΕΛΙΟΝ ΕΨ.

Luke 22:31-39

And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren." But he said to Him, "Lord, I am ready to go with You, both to prison and to death." Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me." And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?" So they said, "Nothing." Then He said to them, "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one. For I say to you that

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John 18:1-2

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When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Third Hour of Eve of Friday of Holy Pascha, may its blessings be with us all. Amen.

After they sang a hymn, they went out of Zion and went out to the Mount of Olives. Our Savior started to tell His disciples openly, tonight all of you will doubt Me. All that was written will be fulfilled in this generation as well as all prophecies which said, "I will strike the Shepherd, and the sheep will be scattered." Peter said in front of his brethren, "If they deny You, I shall not." The Lord said to him, "Assuredly, I say to you that today, even this night, before the rooster crows twice, you will deny me three times." "If I was on the brink of death, I shall not deny You my Lord and God," said Peter and the rest of

the disciples likewise. This all occurred so as to fulfill the prophecy of the prophet in the Psalms saying, "Do not keep silent O God of my praise, for the mouth of the wicked and the mouth of the deceitful have opened against me." Who is the wicked other than Judas, the son of sin and iniquity, who betrayed His Lord, sold his Master to the Gentiles, rejected grace and gained sin.

Sixth Hour of Eve of Good Friday

Ιεζεκιηλ Κεφ $\overline{\kappa\beta}$: $\overline{\kappa\zeta}$ - $\overline{\kappa\eta}$

Εβωλθεν Ιεζεκιηλ πῖπροφητης: ἐρεπεϋμοϋ εἶθοταβ ὡπι νευαν ἀμην εϋχω ἡμοσ.
Ογοσ λονταχι ἦτε Ποσ ὡπι γαροι εϋχωμοσ : χε πῶηρι ἡφρωι ἀχοσ ρασ : χε ἦθο
πε πικαγι ἔτε ἡεϋδιμοσ : οὔε ἡπεμοϋνηωσ ἰ εἶχω δεν πεζοσϋ ἡπαχωντ. Θηετε
νεσγῆστοϋμενοσ δεν τεσμητ ἡφρητ ἡγανμοϋι εϋωλεμ εϋωλεμ ἡγανλεωμ :
ετονωμ ἡνι.ηη δεν σῶμετχωρι : ενδι ἡοῦταιο : ογοσ νε χηρα ἀγαῶαι ἡδητ. Ογοσ
νεοηηβ ἀρτῶωϋ ἡπανομοσ : ογοσ ἀῶρεβ ἡνηεσϋ ἡτηι : ναῦκωτ εβωλ αν πε οὔτε
φηεσϋ νευ φηετῶρεβ : νευ οὔτε φηετῶδεμ νευ φηεττοῦηβοῦτ : ογοσ ναῦγωβσ
ἡνοῦβαλ εβωλγα ρασαββατον : ογοσ ναῦρεβ ἡμοι πε δεν τεμητ. Μεσρχων εϋχη
δεν τεσμητ ἡφρητ ἡγανοϋωηϋ εϋωλεμ ἡγανεωλεμ : ἐπχινφωη ἡγαν ἡνοϋ εβωλ
: ροπωσ ἡτοῦβῆοῦ δεν οὔγοτο. Ογοσ νεσῖπροφητης εἶθωγσ ἡμοσϋ σεναγει : εἶναῦ
εἶγαν μετεφληοῦ ογοσ εἶεϋϋενηηη ἡγαν μεθονηχ :

Οὐ̅ω̅ο̅υ̅ ἡ̅ ἱ̅ε̅ρ̅α̅ς̅ ἑ̅ο̅υ̅α̅β̅ π̅ε̅ν̅ν̅ο̅υ̅† ψ̅α̅ ἑ̅ν̅ε̅ς̅ ν̅ε̅μ̅ ψ̅α̅ ἑ̅ν̅ε̅ς̅ ἵ̅τ̅ε̅ ἰ̅ε̅ῖ̅ε̅ς̅ θ̅η̅ρ̅ο̅υ̅: ἄ̅μ̅η̅ν̅.

Ezekiel 22:23-28

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A reading from Ezekiel the Prophet may his blessings be with us Amen.

And the word of the Lord came to me, saying, "Son of man, say to her: 'You are a land that is not cleansed or rained on in the day of indignation.' The conspiracy of her prophets in her midst is like a roaring lion tearing the prey; they have devoured people; they have taken treasure and precious things; they have made many widows in her midst. Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known the difference between

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Sixth Hour of Eve of Good Friday

the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them. Her princes in her midst are like wolves tearing the prey, to shed blood, to destroy people, and to get dishonest gain. Her prophets plastered them with untempered mortar, seeing false visions, and divining lies for them, saying, 'Thus says the Lord God,' when the Lord had not spoken.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"... " :

Ψαλλωσ ΝΗ : ἄ Νευ ψαλ ζη : ιη

Παζμετ Φ† εβολ ἵτοτοῦ ἵναχαχι : οτοζ σοττ εβολ ἵτοτοῦ ἵνηεττωοῦν εἶρηι
εἶωι. Διοζι ἠφθεῖναερ ἠκαζ ἵζητ νεμη οτοζ ναρϷοπ αν πε : οτοζ φθεῖνα† νομ†
νη οτοζ ἠπιχευ† : ἄλ.

Psalms 59:1, 69:20

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A Psalm of David the Prophet.

Deliver me from my enemies, O my God;
Defend me from those who rise up against
me.

I looked for someone to take pity, but
there was none; And for comforters, but I
found none. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ Κεφ κ : λ - μϛ

¶ ΟΤΕ ΔΕ ΑΡΧΗ ΝΕΥΟΥ ΝΧΕ ΙΗΣΟΥΣ ΕΟΙΟΖΙ ΕΥΜΟΥΤ ΕΡΟΥ ΧΕ ΣΗΘΕΜΑΝΙ : ΟΤΟΣ ΠΕΧΑΥ
ΝΗΝΕΥΜΑΘΗΤΗΣ ΧΕ ΖΕΥΣΙ ΜΠΑΙΜΑ ΥΑ ΤΥΕΝΗ ΥΑΛΥΝΑΙ ΝΤΑ ΤΩΒΣ. ΟΤΟΣ ΔΕΥΩΛΙ ΜΠΕΤΡΟΣ
ΝΕΥΑΥ ΝΕΥ ΝΕΝΩΗΡΙ ΝΖΕΒΕΔΕΟΣ : ΟΤΟΣ ΔΕΥΕΡΩΗΤΣ ΝΕΡΜΚΑΖΝΩΗΤ ΝΕΥ ΕΕΡΩΛΑΣ ΝΩΗΤ.
¶ ΟΤΕ ΠΕΧΑΥ ΝΟΥ ΧΕ ΤΑΨΥΧΗ ΜΟΚΩΝΩΗΤ ΥΑ ΕΩΡΗ ΕΦΜΟΥ : ΟΖΙ ΜΠΑΙΜΑ ΟΤΟΣ ΡΩΙΚ
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ΠΑΥΤ ΙΧΕ ΟΤΟΥΧΟΥ ΜΑΡΕ ΠΑΙΦΟΥΣ ΣΕΝΤ : ΠΛΗΝ ΜΦΡΗΤ ΕΤΕΩΝΗ ΑΝΟΚ ΑΝ : ΑΛΛΑ
ΜΦΡΗΤ ΕΤΕΩΝΑΚ ΝΘΟΚ. ΟΤΟΣ ΔΕΥ ΖΑ ΝΕΥΜΑΘΗΤΗΣ ΔΕΥΧΕΜΟΥ ΕΥΕΝΚΟΥ : ΟΤΟΣ ΠΕΧΑΥ

ἌΠετρος χε παρητ ἄπετενῶχευχομ ἠρωις νευηι ἠοτοτηοῦ : Ρωις οῦη οτοῦ
ἄρῖπροςετρεθε θινα ἠτετενῶτεμῖ ἔδοῦη ἔπιρασμοῦ : πιπνα μενερωοῦτ : †carz δε
οῦασθενης τε. Παλιν αἰψεναἰ αἰτωβῆ ἄφμαῶ σοπ ἄναῦ εἰχωμοῦο : χε παωτ ιχε
ἄωοηῶχομ ἠτε παῖφοτ cent ἔβηλ ἠτασοἰ : μαρε πετεβνακ ῶωπι. Οτοῦ αἰῖ οη
θανεμαθητης αἰχευοῦ εἰενκοτ : μαρε νοῦβαλ ταρ ῶορω πε. Οτοῦ αἰχαῦ οη
αἰψεναἰ αἰτωβῆ ἄφμαῶ ῶουτ ἠσοπ : εἰχω ἄπαικαχι ρω οη. Ἰοτε αἰῖ θα
νεμαθητης πεχαἰ κωοῦ : χε ενκοτ χε οῦεῶ μτοη μωωτεη : ιε θηππε αἰῶωητ ἠχε
†οῦηοῦ : οτοῦ ἠῶηρη ἄφρωμι σενατηἰ ἔῶρη ἔνεηεε ἠηηρεἰερνοβι. Ἰενηηοῦ
μαροη : θηππε αἰῶωητ ἠχε φηθηατηητ :

Οτωῶτ ἄπιερασσελιον εῶῦ.

Matthew 26:36-46

A reading from the Holy Gospel according to St. Matthew.

Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me." He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." Then He came to the disciples and found them asleep, and said to Peter, "What? Could you not watch with Me one

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hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." And He came and found them asleep again, for their eyes were heavy. So He left them, went away again, and prayed the third time, saying the same words. Then He came to His disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, My betrayer is at hand."

**Bow down before the Holy Gospel.
Glory be to God forever.**

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιΔ : λβ - μβ

Ουοζ αη̄̄ εο̄νιοζῑ επ̄ευραν̄ πε̄ θ̄η̄σε̄μανῑ : ουοζ̄ πε̄χαζ̄ ν̄νεζ̄μᾱθη̄τη̄ς̄ ζ̄ε̄ ζ̄ε̄υσῑ ζ̄ᾱμ̄ναῑ
ζ̄ω̄ς̄ τ̄ε̄ρ̄π̄ρο̄ς̄ ε̄ρχ̄ε̄θε̄. Ουοζ̄ ᾱζ̄ω̄λῑ νε̄μᾱζ̄ ὕ̄Πε̄τρο̄ς̄ νε̄μ̄ Ῑᾱκω̄βο̄ς̄ νε̄μ̄ Ῑω̄αν̄νη̄ς̄ :
ουοζ̄ ᾱζ̄ε̄ρ̄ζ̄η̄τ̄ς̄ ἡ̄ψ̄θο̄ρ̄τε̄ρ̄ νε̄μ̄ε̄ε̄ρ̄ῦ̄κᾱζ̄η̄ζ̄η̄τ̄ : Ουοζ̄ πε̄χαζ̄ ν̄ω̄ο̄ζ̄ ζ̄ε̄ τᾱψ̄ῡχη̄ μο̄κ̄ε̄
ῡζ̄ᾱ ε̄δ̄ρη̄ῑ ε̄φ̄μο̄ν̄ : ο̄ζ̄ῑ ὕ̄πᾱῑμᾱ ουοζ̄ ρ̄ω̄ῑς̄. Ουοζ̄ ε̄τᾱζ̄ϋ̄νῑνῑ ε̄τ̄ζη̄ ἡ̄νο̄κο̄ν̄ζ̄ῑ νᾱζ̄ῑ ὕ̄μο̄ζ̄
ε̄δ̄ρη̄ῑ ζ̄ῑζ̄εῑ πῑκᾱζ̄ῑ : ουοζ̄ νᾱζ̄ε̄ρ̄π̄ρο̄ς̄ε̄ρχ̄ε̄θε̄ ζ̄ῑνᾱ ῑς̄ζ̄ε̄ ο̄νο̄ν̄ζ̄οῡ ἡ̄τε̄ τ̄ο̄ν̄ο̄ζ̄ σ̄ῑνῑ
ε̄βο̄λ̄ ζ̄ᾱρο̄ζ̄. Ουοζ̄ νᾱζ̄ω̄ῦ̄μο̄ς̄ ζ̄ε̄ ᾱβ̄βᾱ φ̄ῑω̄τ̄ : ο̄νο̄ν̄ζ̄οῡ ἡ̄ζ̄ω̄β̄ ν̄ῑβ̄εῑν̄ ζ̄ᾱτο̄τ̄κ̄ : μᾱρε̄
πᾱῑᾱφο̄τ̄ σ̄ῑνῑ ε̄βο̄λ̄ζ̄ᾱρο̄ῑ : ᾱλ̄λᾱ μ̄φ̄ρη̄τ̄ ε̄τε̄ζη̄νη̄ ἄ̄νο̄κ̄ ᾱη̄ : ᾱλ̄λᾱ ὕ̄φ̄ρη̄τ̄ ε̄τε̄ζη̄νᾱκ̄
ἡ̄θο̄κ̄. Ουοζ̄ ᾱζ̄ῑ ᾱζ̄ε̄μο̄ν̄ ε̄τε̄ν̄κο̄τ̄ : ουοζ̄ πε̄χαζ̄ ὕ̄Πε̄τρο̄ς̄ ζ̄ε̄ Σ̄ῑμων̄ κ̄ε̄ν̄κο̄τ̄ :
ὕ̄πε̄κ̄ῶ̄ζ̄ε̄ῡζ̄οῡ ἡ̄ρ̄ω̄ῑς̄ νε̄μ̄η̄ ἡ̄νο̄το̄ν̄ο̄ζ̄. Ρ̄ω̄ῑς̄ ο̄η̄ ἡ̄τε̄τε̄νε̄ρ̄π̄ρο̄ς̄ε̄ρχ̄ε̄θε̄ ζ̄ῑνᾱ ἡ̄τε̄τε̄ν̄
ῶ̄τε̄μ̄ ε̄δ̄ο̄ν̄η̄ ε̄πῑρᾱς̄μο̄ς̄ : πῑπῑνᾱ μ̄ε̄ν̄ ε̄ρ̄ω̄ο̄ν̄τ̄ : τ̄ζ̄ᾱρ̄ζ̄ Δ̄ε̄ ο̄τᾱς̄θε̄νη̄ς̄τε̄. Ουοζ̄ πᾱλῑν
ε̄τᾱζ̄ϋ̄νε̄νᾱζ̄ νᾱζ̄ε̄ρ̄π̄ρο̄ς̄ε̄ρχ̄ε̄θε̄ ᾱζ̄ε̄ πᾱῑκᾱζ̄ῑ ρ̄ω̄ ο̄η̄. Ουοζ̄ ᾱζ̄ῑ ο̄η̄ ᾱζ̄ε̄μο̄ν̄ ε̄τε̄ν̄κο̄τ̄ :
νᾱρε̄ νο̄ν̄βᾱλ̄ ζ̄αρ̄ ζ̄ο̄ρ̄ῡ πε̄ : ουοζ̄ νᾱν̄ε̄μ̄ῑ ᾱη̄ ζ̄ε̄ ο̄τ̄ πε̄ ε̄το̄ν̄ᾱε̄ρο̄ν̄ ὡ̄ ὕ̄μο̄ζ̄ νᾱζ̄. Δ̄ε̄ϋ̄ ο̄η̄
ὕ̄φ̄μᾱζ̄ ῡμο̄μ̄τ̄ ἡ̄κο̄π̄ ουοζ̄ πε̄χαζ̄ ν̄ω̄ο̄ζ̄ : ζ̄ε̄ ε̄ν̄κο̄τ̄ ζ̄ε̄ ουοζ̄ ὕ̄το̄ν̄ ὕ̄μ̄ω̄τε̄ν̄ : ᾱσο̄ν̄ ἄ̄ς̄ῑ
ἡ̄ζ̄ε̄ τ̄ο̄ν̄ο̄ζ̄ : ζ̄η̄π̄τε̄ σ̄ε̄νᾱ τ̄ ὕ̄π̄ω̄η̄ρ̄ῑ ὕ̄φ̄ρω̄μ̄ῑ ε̄νε̄ν̄ζ̄ῑζ̄ ἡ̄ν̄ῑρε̄ζ̄ε̄ρ̄νο̄β̄ῑ. Τ̄ε̄νη̄νο̄ζ̄ μᾱρο̄ν̄
: ζ̄η̄π̄τε̄ ᾱζ̄δ̄ω̄ν̄τ̄ ἡ̄ζ̄ε̄ φ̄η̄ε̄θᾱ τ̄η̄ῑτ̄ :

Mark 14:32-42

Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me." He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." Then He came to the disciples and found them asleep, and said to Peter, "What? Could you not watch with Me one

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Sixth Hour of Eve of Good Friday

hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." And He came and found them asleep again, for their eyes were heavy. So He left them, went away again, and prayed the third time, saying the same words. Then He came to His disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, My betrayer is at hand."

**Bow down before the Holy Gospel.
Glory be to God forever.**

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Sixth Hour of Eve of Good Friday

them about a stone's throw, and He knelt down and prayed, saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow. Then He said to them, "Why do you sleep? Rise and pray, lest you enter into temptation."

**Bow down before the Holy Gospel.
Glory be to God forever.**

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ιη : 3 - 9

Ιουδας ο υιου εταρβι υπιωνη νευ νιζ υπερετης εβολ θεν νιαρχηερετς νευ νιφαριεος :
αχι εματ νευ θανφανος νευ θανλαυτας νευ θανθοπλον. Ιης δε υρωστη νεωβ
νιβεν εθνηοτ εθρηι εχωγ : αχι εβολ πεχαγ νωοτ : χε αρτενκωτ νικανιμ. Α νεροτ
πεχωοτ ναγ χε Ιης πιναζωρεος : πεχε Ιης νωοτ χε ανοκ πε : ναγοθι δε ερατη
νευωοτ νχε Ιουδας φηεναφναθηγ. Θοτε οτη εταρχοτ νωοτ χε ανοκ πε : αρωτ
εφαροτ οτοθ αρωει επεχτ : Παλιν οη αρωενωοτ χε αρτενκωτ νικανιμ : νεωοτ δε
πεχωοτ χε Ιης πιναζωρεος. Α νεροτ νχε Ιης χε αχκοτ νωτεν χε ανοκ πε : ιχε
αρτενκωτ νικωι χα ναι εβολ μαρωενωοτ : θινα ντε πιχαχι χωκ εβολ εταρχογ :
χε νηετακτηποτ νηι υπιτακε θλι εβολ νθητοτ :

Ορωτ υπιεραγγελιον εοτ.

John 18:3-9

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Then Judas, having received a detachment
of troops, and officers from the chief
priests and Pharisees, came there with

Sixth Hour of Eve of Good Friday

lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?" They answered Him, "Jesus of Nazareth." Jesus said to them, "I am He." And Judas, who betrayed Him, also stood with them. Now when He said to them, "I am He," they drew back and fell to the ground. Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am He. Therefore, if you seek Me, let these go their way," that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."

**Bow down before the Holy Gospel.
Glory be to God forever.**

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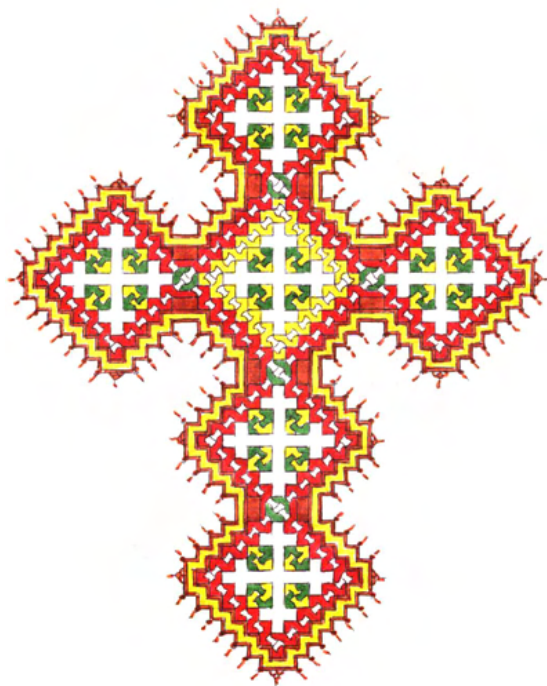
Commentary

The Commentary of the Sixth Hour of Eve of Good Friday of Holy Pascha, may its blessings be with us all. Amen.

Our Savior departed from the Mount of Olives and went to Gethsemane with His disciples. Then He told His disciples to wait there and took Peter together with the two brothers, the sons of Zebedee. Then He started to pray for the sufferings that He would endure. He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me." He went a little farther and fell on His face and prayed saying, "O My Father, if it is possible, let this cup pass from Me, nevertheless, not as I will but as You will." Then He came back to His disciples and found them asleep in great sadness. He

Sixth Hour of Eve of Good Friday

awoke Peter and said to His disciples, "Could you not watch with Me one hour? Watch and pray lest you enter into temptation." The second time, He prayed again that if it is at all possible to let the cup pass from Him. In the third time, He prayed again. Then He came to His disciples and said to them, "Are you still sleeping and resting? Behold the hour is at hand and the Son of Man is being betrayed into the hands of sinners. Rise, let us be going. See, My betrayer is at hand. Woe to you Judas, more than anyone else, because your sins have multiplied as those of your parents. You have rejected the blessing and loved damnation. It will be with you unto the age of ages.



Ninth Hour of Eve of Good Friday

Ιερεμιας Κεφ θ : ζ - ιε

Εβoλθεν Ιερεμιας π̄προφητης: ε̄ρεπερ̄ςμοϋ ε̄θοϋαβ̄ ω̄πι νεμαν̄ ᾱμην̄ ε̄ρω̄ ᾱμοϋ.
Ε̄θε̄ φαῑ ναῑ νε̄ νη̄ε̄τερω̄ ᾱμω̄ν̄ ἵνε̄ Π̄ο̄ς : χε̄ ρ̄η̄πε̄ ανοκ̄ τ̄νᾱφαστο̄ ο̄ρο̄
τ̄νᾱερ̄δοκίμᾱζιν̄ ᾱμω̄ν̄ : χε̄ τ̄νᾱῑρῑ ἠ̄πε̄ῡθο̄ ε̄βoλ̄ ἠ̄τ̄με̄τ̄πε̄τ̄ω̄ν̄ ἠ̄τε̄ τ̄ω̄ρῑ
ἠ̄πᾱλᾱο̄ς. Ο̄ν̄ο̄ο̄νεϋ̄ ε̄ρ̄βῑ πε̄ πο̄ν̄τᾱς : ρ̄αν̄χ̄ροϋ̄ νε̄ νικ̄ᾱζῑ ἠ̄τε̄ ρ̄ω̄ν̄ : ε̄φ̄ᾱζῑ νε̄μ
πε̄ρ̄ω̄φ̄η̄ρ̄ ἠ̄ρ̄αν̄σᾱζῑ ἠ̄ρ̄η̄νικον̄ : ε̄ρε̄ τ̄με̄τ̄χᾱζῑ χ̄η̄ δ̄εν̄ πε̄ρ̄ζη̄τ̄. Ὑ̄η̄ ἠ̄ρ̄η̄ῑ αν̄ ε̄χ̄εν̄
ναῑ ε̄ῑε̄χ̄ε̄μ̄ π̄ω̄νῑ πε̄χε̄ Π̄ο̄ς : ιε̄ δ̄εν̄ ο̄ν̄τᾱο̄ς αν̄ ἠ̄πᾱρη̄τ̄ ε̄ρε̄ τᾱψ̄ῡχη̄ ἰ̄ρῑ ἠ̄νο̄ν̄ ἠ̄π̄ω̄κ̄ῡ.
Χ̄ω̄ ἠ̄ο̄ν̄νε̄πῑ ε̄χ̄εν̄ νῑτω̄ν̄ : ο̄ρο̄ς ρ̄ῑμῑ ε̄ρ̄η̄ῑ ε̄χ̄εν̄ νῑμω̄ῑτ̄ ἠ̄τε̄ π̄ω̄ᾱε̄ : χε̄ ᾱρ̄χω̄ ε̄βoλ̄
ε̄θε̄ χε̄ ᾱμ̄ον̄ ρ̄ω̄μῑ ω̄ρ̄π̄ ἠ̄δ̄η̄το̄ν̄ : ἠ̄πο̄ν̄ω̄τε̄μ̄ ε̄τ̄ς̄μ̄η̄ ἠ̄νη̄ε̄τ̄ω̄π̄ ῑχ̄εν̄ νῑρ̄ᾱλᾱ τ̄ ω̄ᾱ
νῑτε̄β̄νω̄ν̄ : ᾱρ̄τω̄μ̄τ̄ ο̄ρο̄ς ᾱρ̄τᾱκο̄ : ε̄ῑε̄τ̄ ἠ̄λ̄η̄μ̄ ἠ̄νο̄ν̄τ̄ε̄β̄ ε̄βoλ̄ ο̄ρο̄ς ε̄ο̄ν̄μᾱν̄ω̄πῑ
ἠ̄δ̄ρᾱκων̄ : ο̄ρο̄ς νῑβᾱκῑ ἠ̄τε̄ Ιο̄ν̄δᾱ ε̄ῑε̄χᾱρ̄ ε̄ο̄ν̄τᾱκο̄ : ε̄ω̄τε̄μ̄ ἠ̄ρο̄ν̄ω̄πῑ ἠ̄δ̄η̄το̄ν̄ :
Ο̄τ̄ω̄ν̄ ἠ̄τ̄τ̄ριᾱς ε̄θο̄ῡᾱβ̄ πε̄ν̄νο̄ν̄τ̄ ω̄ᾱ ε̄νε̄ρ̄ νε̄μ̄ ω̄ᾱ ε̄νε̄ρ̄ ἠ̄τε̄ νῑε̄νε̄ρ̄ τ̄η̄ρο̄ς: ᾱμ̄ην̄.

Jeremiah 9: 7-11

A reading from Jeremiah the Prophet may his blessings be with us Amen.

Therefore thus says the Lord of hosts: "Behold, I will refine them and try them; For how shall I deal with the daughter of My people? Their tongue is an arrow shot out; It speaks deceit; One speaks peaceably to his neighbor with his mouth, But in his heart he lies in wait. Shall I not punish them for these things?" says the Lord. "Shall I not avenge Myself on such a nation as this?" I will take up a weeping and wailing for the mountains, And for the dwelling places of the wilderness a lamentation, Because they are burned up, So that no one can pass through; Nor can men hear the voice of the cattle. Both the

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birds of the heavens and the beasts have fled; They are gone. "I will make Jerusalem a heap of ruins, a den of jackals. I will make the cities of Judah desolate, without an inhabitant."

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ιεζεκιηλ Κεφ κα : κη - λβ

Εβολθεν Ιεζεκιηλ πῖπροφητης: ἐρεπερς μου εἶθοταβ ὡπι νεμαν ἀμην εφρω ἄμος.
Οτος ἵθοκ ζωκ πῖψηρι ἄφρωμι ἄρῖπροφητηριν οτος εκέχοc : χε ναι νε νηέτεφρω
ἄμωοτ ἵχε Ποc ἵνενψηρι ἵλμωων νευ πορωω : οτος εκέχοc ἵτχηφι : τχηφι
ἐταρθοκμεc ἐδολδέλ : οτος εταρθοκμεc εοτθάε. Χε τωνι ροπωc ἵτε ιεληλ δεν
τεροραcιc ἄμετεφληοτ νευ ἐπχινωενζιν δεν ρανμεθνοτχ : ἐπχιν τητ ἵεεν ἵναρβι
νηανδωτεβ ἵτε νιάνομοc νηετ ἄν ονεροοτ ἵ δεν πχοτ ἄπιβι ἵχοnc ἵτε οτχωκ.
Ὑαταcθο ἄπεριτον ἄμο δεν παιμα ἐταρωαcτ ἵνδητεφ τῖνατῖαπ ἐρο δεν πεκαρι.
Οτος τῖναφων ἄπαύβον ἐρῖνι ἵχω : οτος δεν οτχρωμ ἵτε παύβον τῖναιφι ἵνωι

οτος τῆα τῆιτ ἠνιβαρβαρος ενσφο ἠοῦτακο. δει οτχρωμ ἐρεωπι ετοωμ
ἠμοπῆνοσ ερεωπι δει ἠμητ ἠπεκαλι : οτος ἠνεερῆμεῖτ ῶπι νε : χε ἠνοκ Ποτ
δισαλι.

Οῦωοτ ἠτῆτριας ἐθοταβ πεννοττ ῶα ἐνεε νεμ ῶα ἐνεε ἠτε νιῆνεε τηροτ: ἠμην.

Ezekiel 21:28-32

A reading from Ezekiel the Prophet may his blessings be with us Amen.

“And you, son of man, prophesy and say, 'Thus says the Lord God concerning the Ammonites and concerning their reproach,' and say: 'A sword, a sword is drawn, Polished for slaughter, For consuming, for flashing--While they see false visions for you, While they divine a lie to you, To bring you on the necks of the wicked, the slain Whose day has come, Whose iniquity shall end. 'Return it to its sheath. I will judge you In the place where you were created, In the land of your nativity. I will pour out My indignation on you; I will blow against you with the fire of My wrath, And deliver you into the hands of brutal men who are skillful to

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΑΤΕΡΟΝ ΚΕΦΚ : ΩΖ - ΝΗ

Οτος ετι ερχασι : ις ιουδας οται εβολθεν πιμητςναυ : αρι νεμ οτηνωτ υμνω νεμ
ζανσηρι νεμ ζανωβοτ : εβολθα νιαρχερετε νεμ νιπρεσβυτεροσ ντε πιλαοσ. Φη δε
εναρ μαθηρ αριτ νουμνι νωοσ ερω υμοσ : κε φηετνατ νουφι ερωρ νθοσ πε
αμοι υμοσ. Οτος σατοττ αρι ζα Ιησ πεχαρ ναρ κε χερε ραββι : οτος αριτ νουφι
ερωρ. Ιησ δε πεχαρ ναρ κε παωφηρ : φαι ετακι εοβητη : τοτε ατεν νουχιζ εχεν Ιησ
αγαμοι υμοσ. Οτος ις οται εβολθεν νηετχη νεμ Ιησ : αριουτεν τεχιζ εβολ
αριωλεμ τερσηρι οτος αριουτ νσα φβωκ υπιαρχερετε αριεχ περωμωχ νοηναμ
εβολ. Τοτε πεχε Ιησ ναρ κε ματασθο ντσηρι επεμα : οτον ζαρ νιβεν εοβαδισηρι
σενατακωοσ ντσηρι. Ιε ακμενι κε ετε υμονωχομ υμοι ετωβζ υπαιωτ : οτος
ντεφερεζοτο εμητςναυ νλιεζων ναστελοσ ι νηι υναι τιοσ. Πωσ οτη ντε νιγραφι
χωκ εβολ : κε παρητ πετςωε ντεσωπι. Ήεν τιοτοσ ετευμαυ πεχε Ιησ ννιμω :
χεεταρετεν ι εβολ υφρητ ερετεν νηοσ νσα οτομοι : νεμ ζανσηρι νεμ ζανωβοτ
εαμοι υμοι : μη ναιζεωσι αν πεθεν πιερφει υμνηι ετςβω οτος υπετεν αμοι.υμοι.
Φαι δε τηρ αριωπι ζινα ντοσχωκ εβολ νχε νιγραφι ντε νιπροφητησ : τοτε
νιμαθητησ τηροσ αρχαρ αριωτ : Νεωοσ δε αγαμοι νησ : αριερ ζα Καιαφα

Ninth Hour of Eve of Good Friday

παρχήρευσ : πια ἐταῦωντ̄ ἐροϋ ἡχενικαδ̄ νεμ̄ νη̄περβη̄τερος : Πητρος Δε
ναϋμοϋ ἡνωϋ πε ρη̄φονεῑ ψᾱτᾱϋλη̄ ἡτε̄ παρχήρευσ : οτοϋ ἐταϋϋθεναϋ ἐδοϋη̄
αϋρεϋσῑ νεμ̄ νη̄περη̄της̄ ἕναϋ ἐπιϋωκ :

Ορωϋτ̄ ἡπιαρ̄ᾱς̄ελιον̄ ε̄οϋ.

Matthew 26: 47-58

A reading from the Holy Gospel according to
Saint Matthew.

And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people. Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him." Immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him. But Jesus said to him, "Friend, why have you come?" Then they

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came and laid hands on Jesus and took Him. And suddenly, one of those who were with Jesus stretched out his hand and drew his sword, struck the servant of the high priest, and cut off his ear. But Jesus said to him, "Put your sword in its place, for all who take the sword will perish by the sword. Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? How then could the Scriptures be fulfilled, that it must happen thus?" In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled. And those who had

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laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιβ : μτ - νλ

Ουοs σα τοτqετι εφcaχι : αqι ηνε ιουδαc οqαι εβολθει πιωητ cνατ : ερε ουον ουμηq
νεμαq νεμzανχηqι νεμ zανqε εβολzα νιαρχηερετc νεμ νιπρεcβιτροc νεμ νικαδ :
Με αqτ δε νουμηνι νωοτ ηνε φηεθατηqι εφzω υμοc : zε φηετνατ νοτφι ερωq :
ηθοq πε λμονι υμοq ουοz βιτη ασφαλωc. Ουοz εταqι σα τοτq αqι zαρoq πεzαq zα
ραββι : ουοz αqτφι ερωq. Μωοτ δε ατεν νοτqιz εzωq ουοz ατλμονι υμοq. Οqαι δε
ητε νηετοzι ερατοτ : αqθεκεμ τεqχηqι ουοz αqτ νοτqαq υφβωκ υπιαρχηερετc :

οτος αρωλι υπεμαωχ εβολ. Οτος αεροτω ηχε Ιης πεχαυ κωοτ : χε εταρετεν ι
εβολ ζωσ ερετεννηοτ ησαοτconi : νεμ ζανχηφι νεμ ζανυε εταζοι. Παρχη ζαρωτεν
πε μμηνη ειτςβω ζει πιερφει οτος υπετεναμονι μμοι : αλλα ζινα ητοτρωκ εβολ
ηχε νισραφη. Οτος ετατρωαυ ατρωτ τηροτ. Οτος ναρε οτδελωρι μογι ησωε : εφχηλ
ηοτςτηδονιον εζει πεφωω : οτος αταμονι μμοε. Ηθοε δε αρωαπ ητςτηδονιον
αρωωτ εφβηω. Οτος ατβι ηης ζα παρχηερετς Κααφα : οτος ατωοττ ζαροε ηχε
νιαρχηερετς νεμ νιπρεβντεροε νεμ νισαδ. Οτος Πετροε ναεμογι ησωε πε ζφοτει
ωαεδοτη ετατλη ητε παρχηερετς : οτος ναερωφηρ ηζεμσι νεμ νιζηπερετς :
ετδμο μμοε ζατεν πιστωινη :

Οτωωτ υπιετασσελιον εοτ.

Mark 14: 43-54

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And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders. Now His betrayer had

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given them a signal, saying, "Whomever I kiss, He is the One; seize Him and lead Him away safely." As soon as He had come, immediately he went up to Him and said to Him, "Rabbi, Rabbi!" and kissed Him. Then they laid their hands on Him and took Him. And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear. Then Jesus answered and said to them, "Have you come out, as against a robber, with swords and clubs to take Me? I was daily with you in the temple teaching, and you did not seize Me. But the Scriptures must be fulfilled." Then they all forsook Him and fled. Now a certain young man followed Him, having a linen cloth thrown around his naked body. And the young men laid hold of him, and he left the linen doth and fled

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from them naked. And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes. But Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ Κεφ κβ : αζ - νε

Ουοζ ετι εφσαχι ζηππε ις ουρωυ νευ φηετοϋτ εροϋ γε Ιουδαϋ ουαι εβολθεν πιωητ
εναϋ ναϋμοϋι θαλωοϋ πε : ουοζ αϋζωντ εΙηϋ αϋτϋϋχι ερωϋ. Ιηϋ δε πεχαϋ ναϋ : γε
Ιουδαϋ ακναϋτ ὑπῶηρηι ὑφρωι θεη ουϋ. Εταμαϋ δε ηνε νηητκωϋτ εροϋ
ὑφηεταϋωπι : πεχωοϋ γε Ιηϋς ητεηζιοϋτ ητχηϋ. Ουοζ λ ουαι εβολ ηζητοϋτ αϋζιοϋ
ησα φβωκ ὑπιαρχηερεϋϋ : ουοζ αϋελ πεϋμαϋϋχ ηοϋηναυ εβολ. Δϋεροϋω δε ηνε Ιηϋ
πεχαϋ γε κηη ϋα ὑηαι : ουοζ εταϋϋοζ επεϋμαϋϋχ αϋταλδου. Πεχε Ιηϋ δε ηνηεταϋ

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Ἰ̅νωϥ ἔ̅βο̅λ̅θ̅ει̅ ν̅ι̅α̅ρ̅χ̅ι̅ε̅ρ̅ε̅υ̅ς̅ ν̅ε̅μ̅ ν̅ι̅α̅τ̅η̅ζ̅ο̅υ̅ς̅ ἵ̅τ̅ε̅ π̅ι̅ε̅ρ̅φ̅ε̅ι̅ ν̅ε̅μ̅ ἔ̅τ̅α̅ρ̅ε̅τ̅ε̅ν̅ ἰ̅ ἔ̅βο̅λ̅ ἄ̅φ̅η̅τ̅
ἔ̅ρ̅ε̅τ̅ε̅ν̅η̅η̅ο̅υ̅ ἵ̅σ̅α̅ ο̅υ̅σ̅ο̅ν̅ι̅ : ν̅ε̅μ̅ ζ̅α̅ν̅η̅ϥ̅ι̅ ν̅ε̅μ̅ ζ̅α̅ν̅ῶ̅β̅ο̅τ̅. Ἐ̅γ̅χ̅η̅ θ̅ε̅ν̅ π̅ι̅ε̅ρ̅φ̅ε̅ι̅ ν̅ε̅μ̅ ὠ̅τ̅ε̅ν̅
ἄ̅μ̅η̅ν̅ι̅ : ἄ̅π̅ε̅τ̅ε̅ν̅σ̅ο̅υ̅τ̅ε̅ν̅ ν̅ε̅τ̅ε̅ν̅ζ̅ι̅ ἔ̅βο̅λ̅ ἔ̅ρ̅η̅ι̅ ἔ̅χ̅ω̅ι̅ : ἀ̅λ̅λ̅α̅ θ̅α̅ι̅ τ̅ε̅ τ̅ε̅τ̅ε̅ν̅ο̅υ̅η̅ο̅υ̅ ν̅ε̅μ̅
π̅ι̅ε̅ρ̅ῶ̅ϥ̅ι̅ ἵ̅τ̅ε̅ π̅ῶ̅κ̅α̅κ̅ι̅ : Ἐ̅τ̅α̅τ̅ὰ̅μ̅ο̅ν̅ι̅ Δ̅ε̅ ἄ̅μ̅ο̅ϥ̅ ἀ̅ν̅ε̅ϥ̅ ο̅υ̅ο̅ζ̅ ἀ̅ν̅θ̅ι̅τ̅ϥ̅ ἔ̅δ̅ο̅υ̅η̅ ἔ̅π̅η̅ι̅
ἄ̅π̅ι̅α̅ρ̅χ̅η̅ε̅ρ̅ε̅υ̅ς̅ : Π̅ε̅τ̅ρ̅ο̅ς̅ Δ̅ε̅ ν̅α̅ϥ̅μ̅ο̅ϥ̅ι̅ Ἰ̅νωϥ̅ ζ̅η̅φ̅ο̅υ̅ε̅ι̅ : Ἐ̅τ̅α̅ῦ̅θ̅ε̅ρ̅ε̅ ο̅υ̅γ̅χ̅ρ̅ω̅μ̅ Δ̅ε̅ θ̅ε̅ν̅ ἠ̅μ̅η̅τ̅
ἵ̅τ̅α̅ν̅λ̅η̅ : ο̅υ̅ο̅ζ̅ ἔ̅τ̅α̅ρ̅ε̅υ̅σ̅ι̅ ν̅α̅ρ̅ε̅ Π̅ε̅τ̅ρ̅ο̅ς̅ ζ̅ω̅ϥ̅ ζ̅ε̅υ̅σ̅ι̅ τ̅ο̅υ̅μ̅η̅τ̅ :

Ο̅υ̅ῶ̅ϥ̅τ̅ ἄ̅π̅ι̅ε̅ρ̅α̅ς̅τ̅ε̅λ̅ι̅ο̅ν̅ ἑ̅ῶ̅ν̅.

Luke 22:47-55

And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?" And one of them struck the servant of the high priest and cut off his right ear. But Jesus answered and said, "Permit even this." And He touched his ear and healed him. Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a robber, with swords and clubs? When I was with you daily in the temple, you did

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not try to seize Me. But this is your hour, and the power of darkness." Having arrested Him, they led Him and brought Him into the high priest's house. But Peter followed at a distance. Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ ΚΕΦΗΝ : Ι - ΙΔ

Σιμων ουν Πετρος νε οσον οσχησι ἔτοτε: αρχομεσ αρχισι ἡσα φβωκ ὑπιαρχηερετс : οσοσ αρχωχι ὑπερμαχνηονηαμ εβολ : νε φραν ὑπιβωκ πε Βαλχοσ. Πεξε Ἰησ ουν ὑΠετροс : χε ρισι ἡτσησι ετεσθηκη : παφοτ ετακτητη μη ἡχε παωτ αν ἡτнасοη αν. Πιωη ουν νεμ πχιλιαρχοс νεμ νιζηπερεтс ἡτε νιλογδαι : αγαμονι ἡἸηс οσοσ αρχонηη. Διτηη ἡωορη εα Διηηα : νεπωου εαρ πε ἡΚαδφα : φηεηαχοι ἡαρχηερεтс ἡτε τρουπι ετεωωατ. Не φαι δε πε Καδφα

ΦΗΕΤΑΥΤΟΒ ΝΙ ΝΗΙΟΥΔΑΙ ΕΡΧΩΜΟΣ : ΧΕ ΣΕΡΝΟΥΡΙ ΝΤΕ ΟΥΩΜ ΝΟΥΩΤ ΜΟΥ ΕΞΡΗΙ ΕΧΕΝ ΠΙΛΑΟΣ :

ΟΥΩΨΤ ΜΠΙΕΑΣΤΕΛΙΟΝ ΕΘΥ.

John 18: 10-14

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Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?" Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the

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Ninth Hour of Eve of Good Friday

people.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Ninth Hour of Eve of Friday of Holy Pascha, may its blessings be with us all. Amen.

And while He was speaking with His disciples concerning His suffering, one of the twelve, Judas, came accompanied with soldiers from the chief priests and the scribes and a great multitude armed with swords and clubs. His betrayer had given them a sign saying, "Whomever I kiss, He is the one. Seize Him." He immediately went up to Jesus and said to Him, "Peace Lord," and kissed Him. Then, Jesus said to him, "How could you have the boldness to

deliver Me with a kiss?" And suddenly, one of those who were with Jesus, stretched out his hand, drew his sword, and struck the servant of the high priest and cut off his ear. Then Jesus said to him, "Put your sword in its sheath, for all who take the sword, by the sword shall perish. I could, if I want to, bring in hosts of angels to fight for Me." When the disciples saw this, they escaped and left Him alone with the multitudes. Then they led Him away to Caiaphas, the high priest, where the scribes and the elders were assembled. Peter followed Him, at a distance, to the high priest's courtyard.

Woe to you Judas, for you have met a punishment without parallel and brought damnation on yourself. Your lot will be with the corrupt.

Ninth Hour of Eve of Good Friday

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Eleventh Hour of Eve of Good Friday

Ἡσαῖος Κεφ κζ : ια υβλ νεμ κη : α - ιε

Ἐβόλθεν Ἡσαῖος πῖπροφητης: ἐρεπερςμοῦ ἔθοταβ ῥωπι νεμαν ἄμην ερξω ἄμος.

Ἄμωινι νιζιὼμι εθνηοῦ θεν οτια γ : νοῦλαος ζαραν πε ἔοτονῆταϋ ἄπικα ϯ : εθε φαί
ἵνεϋενεζητ θαρωοῦ ἵνε φηῆταϋαμῶοῦ : οτοζ ἵνεϋμαι ἵωοῦ ἵνε
φηῆταϋερῖλαζιν ἄμωοῦ : Οτοζ εἰῥωπι θεν πιεζοοῦ ἔτεῦμα γ : Πῶς να ϯ ῥθορτερ
ιςεν ἵχινιορ ἄφιαρο ῥα ἔρρη ἔρρι Ποκοροῦρα : ἵθωτῆν δε θωοῦ ϯ ἵνιϋηρι ἵτε
πῖεῶ οται οται : Οτοζ εἰῥωπι θεν πιεζοοῦ σεναερκαλπιζιν ἵϯνικϯ ἵκαλπις ζ : οτοζ
σενηοῦ ἵθαν λαος ετοϋ : νηῆταϋωρεμ θεν ἵχωρα ἵνιαςςῆριος : νεμ νηῆταϋωρεμ
θεν Χημι : οτοζ εἰῥοῦωϋτ ἄπῶς ἔχεν πιτωοῦ ἵτε Σκων : πεθοταβ θεν Ἰλνμ. Οτοι
ἄπιχλῶμ ἵϋωϋ ἵνρεμβεχε ἵεφρεμ : ϯῆρρη εθνεσως : θῆε ταςζει ἔβόλθεν πκωοῦ
ἔχεν τὰφε ἄπιτωοῦ εθοοῦμτ : νηεθαδι ατῖνε ηρπ : ζηππε ις ἵχωντ ἄπῶς ϋχορ
οτοζ ἕναϋτ : ἄφρη ϯ ἵοταλ ερνηοῦ ἐπεσῆτ : ἄμων θηιβι θαροϋ : εἴνι ἄμοϋἵξοης :

Eleventh Hour of Eve of Good Friday

ἡφρητ̄ ἵνοῦωοῦ εἰωῶ : εἰωωκ̄ δ̄εν οὔχωρα : εἰεροῦῶτον ἡπικαζι : εἰεἰαῖ ἵνοῦαῖα
νεῦ νοῦδ̄αλαγ̄. Οῦοῦ σεναζωμ.ἡπῖχ̄λου ἵπῶωῶ ἵρεῦβεχε ἵτε εἴφρευ. Οῦοῦ
εἰεῶωπι ἵχε τ̄ρηρι εἰτασζει εἰβολ̄θεν τ̄ζελιπ̄ ἵτεῖωοῦ : δ̄αθοῦωῶ ἡπιτωοῦ εἰτ̄οσι :
ἡφρητ̄ ἵνοῦεντ̄ ἵκεντε εἰφθεῖναῦ εἰροῶ : ἡπατεῶ ἅπτεῶ δ̄εν τοτ̄ε ἵροῦωῶ εἰομκ̄. δ̄εν
πιεζοῦῦ εἰεῶωαῦ Ποῦ σαβαθ̄ εἰεῶωπι ἵνοῦχ̄λου ἵτ̄ζελιπ̄ ἵτε ἵωοῦ :
φἡεταῶωοντ̄ε ἡπ̄ωωπ̄ ἡπαλαο. Οῦοῦ σενασ̄ωπ̄ εἰεν οῦ π̄να ἵθαπ̄ εἰεν θαπ̄ :
οῦοῦ εἰρκωλῖν ἵτ̄χοῦ εἰτακο. Π̄αι τ̄αρ εἰωρεῦ δ̄εν πιηρπ̄ : εἰωρεῦ εἰβε πιεκιρᾱ
πιονηβ̄ νεῦ πιπροφητ̄ις τ̄ωωτ̄ εἰβε πιηρπ̄ : αῦκιῦ εἰβολ̄θεν ἵθαδ̄ι ἡπιεκιρα : αῦωρεῦ
εἰεῶωαι πε οῦρασοῦῖ : ἵσαζοῦῖ εἰεῶωωῦ ἡποῦκοῦβ̄νι Ποῦκοῦβ̄νι τ̄αρ εἰτε οῦεῶωι πε :
εἰαρετεν̄χε πετ̄ωωοῦ εἰνι : εἰαρετεν̄ χ̄εοῦᾱ εἰνι : ἡἡεταῦτοῦωοῦ εἰτοῦεῶωτ̄ :
ἡἡεταῦτιτοῦ εἰβολ̄θεν νοῦῶνοτ̄. Χ̄οῦωτ̄ εἰβολ̄ δ̄ατ̄η ἵνοῦθ̄λι.ῖε εἰεν οῦθ̄λι.ῖε :
εἰτικεκοῦαῖ εἰτικεκοῦαῖ πε : σοῦε εἰβολ̄δα τ̄η ἵνοῦζελιπ̄ εἰεν οῦζελιπ̄ : εἰτικεκοῦαῖ
εἰτικεκοῦαῖ. Εἰβε ἵπῶωῶ ἵνιεφοτοῦ : εἰσενασαῖ νεῦ παῖλαο δ̄εν φ̄λας ἵχ̄ροῶ : ἵχε
ἡἡετ̄ω ἡῶοο ἡαῶ : χ̄ε φ̄αι π̄εῖεῦτοῦ ἵἡἡετ̄ζοκερ : οῦοῦ φ̄αι οῦδ̄εμ̄δ̄εῦ πε : οῦοῦ
ἡποῦοῦωῶ εἰωτεῦ.Οῦοῦ π̄σαῖ ἡΠ̄ε εἰεῶωπι ἡωοῦ ἵνοῦοαῖεἰε εἰεν οῦοαῖεἰε :
οῦοῦ οῦζελιπ̄ εἰεν οῦζελιπ̄ : εἰτικεκοῦαῖ εἰτικεκοῦαῖ πε εἰεῶωεῦωοῦ ἵτε οῦῶἡῶ

ἠΰθητοῦ θει ἐφάσοῦ : οὔτος σενάερκὴν ἄινεῖν ἠσεῖδουδεμ ἠσετακο : Ἐθε φαί σωτεμ
ἐπσαζι ὠπποσ νηρωμ εθλοσθ : οὔτος νηαρχων ἠτε πιλαοσ ετθει Ἰλμη. Χε ἄρετειχοσ
χε ἀνσεμνε οὔτἰ ἀθηκη νεμ ἄμεν† : οὔτος θαναοὔω νεμ φμοῦ : ἀρεωαν οὔταραθνοῦ
εσσωκ σινι ἐβολ θιτοτεν ἠνεσὶ ἔχων : χε ἀνηχω ἠ†μεθνοῦχ ναν ἠθελπισ : οὔτος
ἐνεθοβστεν ἠ†μεθνοῦχ.

Οὔωοῦ ἠ†τριασ ἐθοταβ πεννοῦ† ψα ἐνεθ νεμ ψα ἐνεθ ἠτε νιἐνεθ τηροῦ : ἀμην.

Isaiah 27:11-28:15

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A reading from Isaiah the Prophet may his blessings be with us Amen.

When its boughs are withered, they will be broken off; The women come and set them on fire. For it is a people of no understanding; Therefore He who made them will not have mercy on them, And He who formed them will show them no

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favor. And it shall come to pass in that day That the Lord will thresh, From the channel of the River to the Brook of Egypt; And you will be gathered one by one, O you children of Israel. So it shall be in that day: The great trumpet will be blown; They will come, who are about to perish in the land of Assyria, And they who are outcasts in the land of Egypt, And shall worship the Lord in the holy mount at Jerusalem. Woe to the crown of pride, to the drunkards of Ephraim, Whose glorious beauty is a fading flower Which is at the head of the verdant valleys, To those who are overcome with wine! Behold, the Lord has a mighty and strong one, Like a tempest of hail and a destroying storm, Like a flood of mighty waters overflowing, Who will bring them down to the earth with His hand. The crown of pride, the

drunkards of Ephraim, Will be trampled underfoot; And the glorious beauty is a fading flower Which is at the head of the verdant valley, Like the first fruit before the summer, Which an observer sees; He eats it up while it is still in his hand. In that day the Lord of hosts will be For a crown of glory and a diadem of beauty To the remnant of His people, For a spirit of justice to him who sits in judgment, And for strength to those who turn back the battle at the gate. But they also have erred through wine, And through intoxicating drink are out of the way; The priest and the prophet have erred through intoxicating drink, They are swallowed up by wine, They are out of the way through intoxicating drink; They err in vision, they stumble in judgment. For all tables are full of vomit and filth; No place is clean.

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“Whom will he teach knowledge? And whom will he make to understand the message? Those just weaned from milk? Those just drawn from the breasts? For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little.” For with stammering lips and another tongue He will speak to this people, To whom He said, “This is the rest with which You may cause the weary to rest,” And, “This is the refreshing”; Yet they would not hear. But the word of the Lord was to them, “Precept upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little,” That they might go and fall backward, and be broken And snared and caught. Therefore hear the word of the Lord, you scornful men, Who rule this people who are in Jerusalem,

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Because you have said, "We have made a covenant with death, And with Sheol we are in agreement. When the overflowing scourge passes through, It will not come to us, For we have made lies our refuge, And under falsehood we have hidden ourselves.

Glory be to the Holy Trinity our God unto the age of ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

" ... " :

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Ψαλμος Β : ᾱ νεμ̄ σ̄

Ε̄θεβο̄ν̄ ρ̄αν̄ε̄νο̄ς̄ ᾱνω̄ν̄ ε̄βο̄λ̄ : ο̄νο̄ς̄ ρ̄αν̄λᾱο̄ς̄ ᾱνε̄ρ̄με̄λε̄ταν̄ ρ̄εν̄ ρ̄αν̄ πε̄τω̄σῑτ̄.
Ᾱνο̄σῑ ε̄ρᾱτο̄ν̄ ἵ̄χε̄ ν̄ιο̄τρ̄ω̄ν̄ ἵ̄τε̄ ἵ̄κᾱσῑ : ο̄νο̄ς̄ ρ̄ιᾱρ̄χω̄ν̄ ᾱνε̄ω̄ν̄† ε̄νω̄ ε̄το̄ν̄βε̄ Ἰ̄σο̄ς̄
νεμ̄ ε̄το̄ν̄βε̄ πε̄ψ̄χ̄ς̄ : ᾱλ̄.

Πε̄τω̄σῑ ρ̄εν̄ ν̄ῑφ̄η̄ο̄ν̄ ε̄γε̄νω̄β̄ῑ ὠ̄νω̄ν̄ : ο̄νο̄ς̄ Ἰ̄σο̄ς̄ ε̄φε̄ε̄λ̄κ̄ω̄σῑ ἵ̄νω̄ν̄ : Ἰ̄σο̄τε̄ ε̄γε̄νω̄
νεμ̄ω̄ν̄ ἵ̄ρ̄η̄ῑ ρ̄εν̄ πε̄ψ̄ω̄ν̄τ̄ : ο̄νο̄ς̄ ἵ̄ρ̄η̄ῑ ρ̄εν̄ πε̄ψ̄ω̄β̄ον̄ ε̄γε̄ω̄τε̄ρ̄ω̄ρο̄ν̄ ᾱλ̄.

Psalm 2:1-2 and 4-5

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A Psalm of David the Prophet.

Why do the nations rage, And the people
plot a vain thing? The kings of the earth
set themselves, And the rulers take
counsel together, Against the Lord and
against His Anointed: Alleluia.

He who sits in the heavens shall laugh; :

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: οτος αὐτοῦρ ναϋ οτος αὐτισιῶ ἔροϋ. Ἐγὼ ἄμωοο ρε ἀρῖπροφητεῖνι ναν Πῆρς ρε
νιμ πεῖταϋτισιῶ ἔροκ. Περτοοο Δε ναϋρϋεισι ραβολ πε θει τᾶνλη : οτος ασι ραροϋ
ἵνε οἴβωκι εϋϋωῶμοο : ρε ἵθοοκ ρωκ νακ ρη νεμ Ἰηϋ πιθαλιεοο : Πθοϋ Δε αϋϋωλ
ἐβολ ἄπεῦθο ἵνοτον νιβεν εϋϋωῶμοο : ρε τῆμ ρε ἀρε ϋωῶμοο ρε οἴ. Ἐταϋ Δε
ἐβολ ἐπιϋθαμ αϋναῦ ἔροϋ ἵνε κωῖ : οτος πεϋασ ἵνηητηϋ ἄμαῦ : ρε φαι ρωϋ
ναϋϋη νεμ Ἰηϋ πιναϋρϋοο. Παλιν ον αϋϋωλ ἐβολθεν οἴαναϋ : ρε τϋωοῖν
ἄπαρϋωμ αν. Ἐνενεϋα κεκοῦϋι Δε αῖ ἵνε νηετοοι ἔρατοῦ πεϋωοῦ ἄΠερτοοο : ρε
ταφῦνι ἵθοοκ ρωκ οἴ ἐβολ ἄμωοῦ κε ραρ τεκϋινϋαϋ οὔωνε ἄμοοκ ἐβολ. Ἰοτε
αϋερϋητεοο ἵερκαταθῦματιζιν νεμ ἔωρκ : ρε ἵτϋωοῖν αν ἄπαρϋωμ : οτοοϋατοτεϋ
ἀοἴαλεκτωρ μοῦτ : Οτοοο ἄΠερτοοο ερφῦειῖ ἄπιϋαϋι ετα Ἰηϋ ϋοο ναϋ : ρε ἄπατε
οἴαλεκτωρ μοῦτ ἄναϋολτ ἐβολ ἵϋομτ ἵϋοπ : οτος ἔταϋ ἐβολ αϋρῖμ θεν οἴρῖμ
εϋενϋαϋι :

Οὔωϋτ ἄπιεραϋϋελῖον ἔοῦ.

Matthew 26:59-75

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A reading from the Holy Gospel according to
St. Matthew.

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clouds of heaven." Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think?" They answered and said, "He is deserving of death." Then they spat in His face and beat Him; and others struck Him with the palms of their hands, saying, "Prophecy to us, Christ! Who is the one who struck You?"

Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee." But he denied it before them all, saying, "I do not know what you are saying." And when he had gone out to the gateway, another girl saw him and said to those who were there, "This fellow also was with Jesus of Nazareth." But again he

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denied with an oath, "I do not know the Man!" And a little later those who stood by came up and said to Peter, "Surely you also are one of them, for your speech betrays you." Then he began to curse and swear, saying, "I do not know the Man!" Immediately a rooster crowed. And Peter remembered the word of Jesus who had said to him, "Before the rooster crows, you will deny Me three times." So he went out and wept bitterly.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιδ' : νε υβλ

Μαρχη νερετс δε νευ πιωαντсап τηρεγ : ναγκωτ̄ νса σμετμεορε δα Ἰηс
 επ̄χινδοοβεγ οροσ ναγκωι αν πε. Παρε οτυηγ сар еρμεορε ἠνογх δαρογ πε : οροσ
 ναγοι ἠεγсос αν πε ἠξε νογμετμεορε : Οροσ ε̄ταγτωοгнοг ἠξε гανοгнοг :
 аγερμεορε ἠногх δαρογ егхω̄μμοс. Хе̄ а̄нон а̄нсωт̄еμ̄ е̄ρογ егхω̄ μμοс хе̄ а̄ноκ

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†ναβελ πατερφει εβολ παιμονηκ ηχιχ : οτος εβολζιτεν υμουτ νεζοοτ κεοται
ηαθυμονηκ ηχιχ †νακοτη. Οτδε παρη† οη νασοι ηζυκος αν ηχε τουμετμεορε. Οτος
αϋτωνη ηχε παρχηερετς ζεν θυη† : αϋθεν Ιης εϋχωμιος : χε ηκεροτω ηζλι αν χε
ναι ερμεορε ζαροκ. Ηθοϋ δε ναϋχω ηρωϋ πε : οτος υπερερω ηζλι : παλιν α
παρχηερετς υενη οτος πεχαϋ ναϋ : χε ηθοκ πε Πχο πωηρι υφηητς μαρωντ. Ης δε
πεχαϋ ναϋ χε ανοκ πε : οτος ερετενενατ επωηρι υφρωμι εϋεμσι σα οηναμ η†χομ
: οτος εϋηνοτ νεμ νιδηπι ητε τφε. Παρχηερετς αϋφεδ νεϋζβωσ πεχαϋ : χε οτ οη
ετετενερχια υμοϋ υμεορε. Ατετενεωτεμ ε πεξεοτα οτ εθοπωνη κωτεν : ηθωοτ
δε τηροτ ατερκα τακρινιη υμοϋ : χε ϋοι ηενοχοσ εϋμοτ. Οτος ετατερηητς ηχε
ζανοτον εζηθαϋδεν ζραϋ : οτος εζωβς υπερζο οτος ε†κεζ ναϋ : οτος εχοσ ναϋ χε
αρπροφητενιη ναν χε νιμ πε εταϋζιοη εροκ†ηνοτ Πχς οτος ηιζυπερεητς αϋγιηϋ
ηζαναλωχ. Οτος ερε Πετροσ ηζρηι ζεν †αηλη : ασι ηχε οη ηνιβωκι ητε
παρχηερετς. Οτος ετασνατ εΠετροσ εϋτδμο υμοϋ : οτος ετασχοηϋτ εροϋ πεχαϋ
ναϋ : χε ηθοκ ζωκ νακχη νεμ Ης πιναζωρεοσ. Ηθοϋ δε αϋχωλ εβολ εϋχωμιος :
χε οτδε †εμ αν οτδε †ωοτη αν χε οτ ηθο πε ετεχωμιος : οτος αϋ εβολ επιμα
ετσαβολ η†αηλη οτος αϋμοη† ηχε παλεκτωρ. Οτος ετασνατ εροϋ ηχε †κεβωκι

περασ ἠνῆτοσι ἔρατον : κε φαί οὔ ἐβολ ἠῆτον πε. Ἡθοῦ δε οἱ ἀφωλ ἐβολ
μενεσα οἰκοῦσι παλιν ἠητοσι ἔρατον παρχωῦμος ὁΠετρος : κε ἄληθως ἠθοῦ οὔ
εβολ ἠῆτον κε ταρ ἠθοῦ οὔ Σαλιλεο : οἰος πεκσαχι εφῶνι ὁποῦσαχι. Ἡθοῦ δε
ἀφρητς ἠεράναθεματιζιν νεμ ἔωρκ κε ἴωοτη ὁπαιρωμ ἀν ἔτετενω ὁμοϋ.
Οἰος ἄ οὔ ἀλεκτωρ μοῦτ ὁφμαθ σοπ ἄνατ : οἰος ἀφρημεῖ ἠξε Πετρος ὁπιαχι
ὁφρητ ἔταφρος παϋ ἠξε Ἦς : κε ὁπατε οὔ ἀλεκτωρ μοῦτ ἠσοπ ἄνατ ἠναχολτ
ἐβολ ἠῶομτ ἠσοπ : οἰος ἔταφριτοϋ ἀφριμ :

Οἰωπτ ὁπιερασσελιον ἔθ.

Mark 14:55-72

Now the chief priests and all the council
sought testimony against Jesus to put Him
to death, but found none. For many bore
false witness against Him, but their
testimonies did not agree. Then some rose
up and bore false witness against Him,
saying, "We heard Him say, 'I will

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destroy this temple made with hands, and within three days I will build another made without hands.' " But not even then did their testimony agree. And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What is it these men testify against You?" But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?" Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven." Then the high priest tore his clothes and said, "What further need do we have of witnesses? You have heard the blasphemy! What do you think?" And they all condemned Him to be deserving of death. Then some began to spit on Him, and to blindfold Him, and to beat Him,

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and to say to Him, "Prophecy!" And the officers struck Him with the palms of their hands.

Now as Peter was below in the courtyard, one of the servant girls of the high priest came. And when she saw Peter warming himself, she looked at him and said, "You also were with Jesus of Nazareth." But he denied it, saying, "I neither know nor understand what you are saying." And he went out on the porch, and a rooster crowed. And the servant girl saw him again, and began to say to those who stood by, "This is one of them." But he denied it again. And a little later those who stood by said to Peter again, "Surely you are one of them; for you are a Galilean, and your speech shows it." Then he began to curse and swear, "I do not know this Man of whom you speak!" A second time the

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rooster crowed. Then Peter called to mind the word that Jesus had said to him, "Before the rooster crows twice, you will deny Me three times." And when he thought about it, he wept.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ ΚΕΦ ΚΒ : Ν - ΖΕ

Σεταςναγ̅ ε̅Πετρος̅ η̅χε̅ ο̅γα̅ λ̅ου̅ υ̅β̅ω̅κι̅ ε̅ρ̅θ̅ε̅υ̅σι̅ δ̅α̅ τ̅ει̅ π̅ι̅ο̅τ̅ω̅ι̅ν̅ι̅ : ο̅τ̅ος̅ ε̅τ̅α̅σ̅σ̅ο̅υ̅ς̅ ε̅ρ̅ο̅ϋ̅
πε̅χ̅α̅ς̅ : χ̅ε̅ ν̅α̅ρ̅ε̅ φ̅αι̅ ζ̅ω̅ϋ̅ χ̅η̅ ν̅ε̅μ̅α̅ϋ̅ πε̅. Η̅θ̅ο̅ϋ̅ δ̅ε̅ λ̅α̅ϋ̅ω̅λ̅ ε̅β̅ο̅λ̅ υ̅μ̅ο̅ς̅ : χ̅ε̅ τ̅ς̅ω̅ο̅τ̅η̅
υ̅μ̅ο̅ϋ̅ α̅ν̅ τ̅ς̅ζ̅ι̅μ̅ι̅. Ο̅τ̅ος̅ μ̅ε̅ν̅ε̅ν̅σ̅α̅ κ̅ε̅κο̅υ̅χι̅ ε̅τ̅α̅ϋ̅η̅α̅γ̅ ε̅ρ̅ο̅ϋ̅ η̅χε̅ κ̅ε̅ ο̅τ̅αι̅ : πε̅χ̅α̅ϋ̅ χ̅ε̅ η̅θ̅ο̅κ̅
ο̅γ̅ ε̅β̅ο̅λ̅ υ̅μ̅ω̅ο̅γ̅ ζ̅ω̅κ̅ : Πε̅τ̅ρ̅ο̅ς̅ δ̅ε̅ πε̅χ̅α̅ϋ̅ χ̅ε̅ φ̅ρ̅ω̅μ̅ι̅ λ̅η̅νο̅κ̅ λ̅η̅π̅ε̅ Ο̅τ̅ος̅ ε̅τ̅α̅φ̅ο̅υ̅ω̅ϋ̅
η̅ο̅γ̅η̅ο̅υ̅ γ̅ω̅π̅ι̅ : ν̅α̅ρ̅ε̅ κ̅ε̅ο̅υ̅α̅ι̅ τ̅α̅χ̅ρ̅ο̅ η̅τ̅ο̅τ̅η̅ πε̅ ε̅ρ̅θ̅ω̅υ̅μ̅ο̅ς̅ : χ̅ε̅ δ̅ε̅ν̅ ο̅γ̅μ̅ε̅θ̅η̅μ̅η̅ ν̅α̅ρ̅ε̅ φ̅αι̅
ζ̅ω̅ϋ̅ χ̅η̅ ν̅ε̅μ̅α̅ϋ̅ πε̅ : κ̅ε̅ τ̅α̅ρ̅ ο̅γ̅δ̅α̅λ̅ι̅λ̅ε̅ο̅ς̅ πε̅. Πε̅χ̅α̅ϋ̅ δ̅ε̅ η̅χε̅ Πε̅τ̅ρ̅ο̅ς̅ χ̅ε̅ φ̅ρ̅ω̅μ̅ι̅ τ̅ε̅μ̅ι̅ α̅ν̅
ε̅φ̅η̅ε̅τ̅ε̅κ̅χ̅ω̅ υ̅μ̅ο̅ϋ̅ : ο̅τ̅ος̅ σ̅α̅ τ̅ο̅τ̅η̅ ε̅τ̅ι̅ε̅ϋ̅σ̅α̅ζ̅ι̅ λ̅ο̅γ̅α̅ λ̅ε̅κ̅τ̅ω̅ρ̅ μ̅ο̅υ̅τ̅. Ο̅τ̅ος̅ ε̅τ̅α̅ϋ̅φ̅ο̅ν̅ε̅ϋ̅ η̅χε̅
Π̅ο̅τ̅ λ̅α̅ϋ̅ο̅υ̅ς̅ ε̅Πε̅τ̅ρ̅ο̅ς̅ : ο̅τ̅ος̅ λ̅η̅ Πε̅τ̅ρ̅ο̅ς̅ ε̅ρ̅φ̅η̅ε̅ν̅ι̅ υ̅π̅ε̅α̅χ̅ι̅ υ̅Π̅ο̅τ̅ κ̅α̅τ̅α̅ φ̅ρ̅η̅τ̅ ε̅τ̅α̅ϋ̅ϋ̅ο̅ς̅

ναϛ : χε ἄπατε οἰαλεκτωρ μου† χιναχολτ ἔβολ ἠγωμτ ἵκοπ : Οἷος ἔταϛ ἔβολ
 ἵχε Πετροϛ αϛριμ δεν οἰενϛαϛι. Οἷος ἠρωμιέναρ ἄμοἵ ἄμοϛ ναϛωβι ἄμοϛ πε
 ενϛιοῖ ἔροϛ. Οἷος ἔταϛϛοβϛ ναϛϛιἵ ἄμοϛ χε ἄρἵπροφἵτεἵνι ναἵ : χε ἵμ
 πεταϛϛιοἵ ἔροκ. Οἷος ζαν κε οἵϛ ναϛωἄἄωοἵ ἔροϛτε ενϛεοἵ :

Οἷωϛτ ἄπιεταϛϛελιοἵ εν̄.

Luke 22:56-65

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And a certain servant girl, seeing him as
 he sat by the fire, looked intently at him
 and said, "This man was also with Him."
 But he denied Him, saying, "Woman, I do
 not know Him." And after a little while
 another saw him and said, "You also are of
 them." But Peter said, "Man, I am not!"
 Then after about an hour had passed,
 another confidently affirmed, saying,
 "Surely this fellow also was with Him, for
 he is a Galilean." But Peter said, "Man, I

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Eleventh Hour of Eve of Good Friday

do not know what you are saying!" Immediately, while he was still speaking, the rooster crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times." So Peter went out and wept bitterly.

Now the men who held Jesus mocked Him and beat Him. And having blindfolded Him, they struck Him on the face and asked Him, saying, "Prophecy! Who is the one who struck You?" And many other things they blasphemously spoke against Him.

**Bow down before the Holy Gospel.
Glory be to God forever.**

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Eleventh Hour of Eve of Good Friday

καλωσ εθεοῦ κειουῖ εροι. Ἰοτε αφογορη ἦχε ἄννα εφωνη εα Καίαφα
πιαρχηερενσ. Παφ οει δε ερατη πε ἦχε Σιωων Πετροσ εφτῶμο μμοφ : πεχωοῦ ναφ
χε μη ἦθοκ οῦ εβολ δεν νεφμαθητησ εωκ : ἦθοφ δε αφρωλ εβολ οτοε πεφαφ χε
ἄμμοον. Πεχε οταφ ναφ εβολ δεν νεβιαικ ἦτε πιαρχηερενσ εοῦεῖεεηησ πε ἦτε φηετα
Πετροσ χωχι ἄπεφμαφφ εβολ : χε μη ἄνοκ αν ἀναῦ εροκ νεμαφ δεν πῶωμ. Παλιν
οη αφρωλ εβολ ἦχε Πετροσ Οτοε σα τοτη ἀοῦαλεκτωρ μοῖφ :

Οτωφτ ἄπιαεασελιον εφ.

John 18:15-27

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And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. Then the servant girl who kept the door said to Peter, "You are not also one of

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this Man's disciples, are you?" He said, "I am not." Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself. The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said." And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?" Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you

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strike Me?" Then Annas sent Him bound to Caiaphas the high priest. Now Simon Peter stood and warmed himself. Therefore they said to him, "You are not also one of His disciples, are you?" He denied it and said, "I am not!" One of the servants of the high priest, a relative of him whose ear Peter cut off, said, "Did I not see you in the garden with Him?" Peter then denied again; and immediately a rooster crowed.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Eleventh Hour of Eve of Good Friday of Holy Pascha, may its blessings be with us all. Amen.

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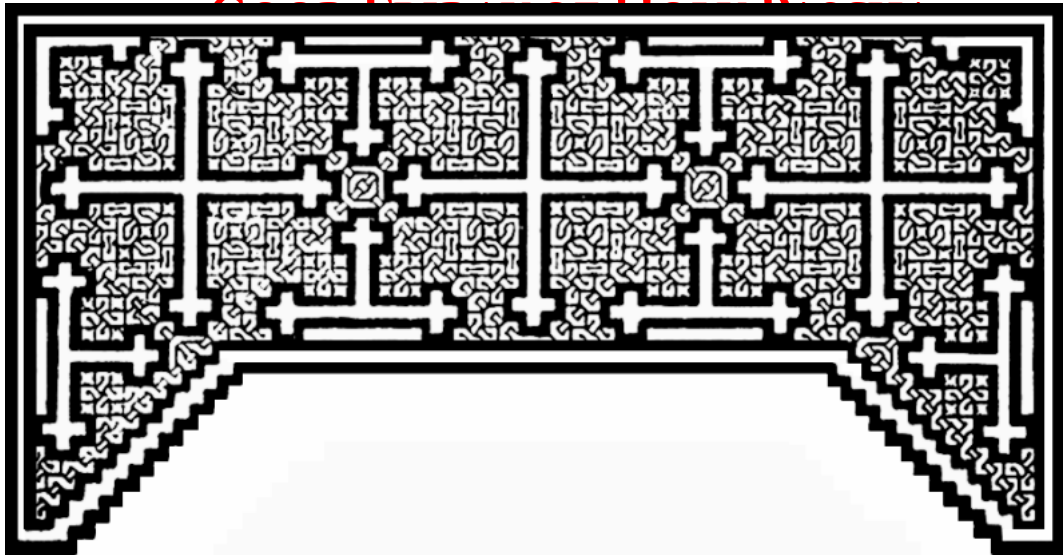
Listen to David, the king of Jerusalem, rebuke its dwellers saying, "Why do the nations conspire, and the peoples plot in vain? The kings of the earth set themselves and the rulers take counsel together against the Lord and His Christ." David knew by inspiration of the Holy Spirit what would happen to Jerusalem, which become a corrupt council under the control of the high priest. They sought a false testimony against Jesus so that they may condemn Him to death. Many testified against Him but their testimonies were not in accord. But at last, two false witnesses came forward and testified that He said, "Destroy the temple and I will rebuild it in three days." The high priest asked Him, "Why don't You reply. If You are the Son of God, tell the truth." Jesus replied, "It is as you said." Then the high

Eleventh Hour of Eve of Good Friday

priest rent his robe and said, "We don't need any testimony. He has uttered blasphemy and we heard it." During all this, Simon Peter was standing outside. A maid came up to him and said, "You also were with Jesus of Galilee," and he denied it. Then another saw him and said to him, "You are also a Galilean," Peter replied, "Not I." Then the third time, another said to him, "I saw you with Him in the garden." This time, Peter said, "I don't know what you are talking about." When the cock crew, Peter became aware of what he had done, left and wept bitterly.



Q E T H D



Eleventh Hour of Eve of Good Friday



First Hour of Good Friday

πιδεϋτερονομιον ἵτε Ὡω̄ς̄η̄ς̄ Κεφ̄ η̄ : ιθ̄ ωβλ̄ νεμ̄ Κεφ̄ θ̄ : ᾱ - κλ̄
Έβολθεν πιδεϋτερονομιον ἵτε Ὡω̄ς̄η̄ς̄ πιπροφητης : ε̄ρεπεϋς̄μοϋ̄ ε̄θοϋαβ̄ ω̄πῑ νεμ̄αν̄
λ̄μην̄ εϋϋω̄ ἡ̄μοϋ̄.

Πεξε Ὡω̄ς̄η̄ς̄ ἵνεκω̄πρῑ ἡ̄π̄ῑς̄λ̄ : ξε̄ τ̄ερμε̄ορε̄ νω̄τεν̄ ἡ̄φοο̄ν̄ ἵτ̄φε̄ νεμ̄̄ π̄κᾱζι : ξε̄ δ̄εν̄
ο̄ρ̄τακο̄ ε̄ρετε̄νε̄τακο̄. Ὡ̄φ̄ρη̄τ̄ ἡ̄π̄ς̄ω̄χ̄π̄ ἵν̄ιε̄θ̄νοϋ̄ : νη̄ε̄τᾱ Π̄ο̄ς̄ Φ̄τ̄ τακω̄ο̄ν̄ δ̄ᾱτ̄ζη̄
ἡ̄πετε̄ν̄ζο̄ : πᾱρη̄τ̄ τε̄τε̄νη̄ᾱτακο̄ ε̄̄μ̄ᾱ ξε̄ ἡ̄πετε̄ν̄ς̄ω̄τεμ̄ ἵσᾱτ̄ς̄μ̄η̄ ἡ̄Π̄ο̄ς̄
πετε̄ν̄νο̄ν̄τ̄. Σ̄ω̄τεμ̄ π̄ῑς̄λ̄ ἵθο̄κ̄ χ̄νᾱερ̄χ̄ῑν̄ιο̄ρ̄ ἡ̄πῑλο̄ρ̄δᾱνη̄ς̄ ἡ̄φοο̄ν̄ : ε̄ϋ̄ε̄ ε̄δ̄ο̄ν̄η̄
ε̄ερ̄κ̄λ̄η̄ρο̄νο̄μ̄ῑν̄ ἵζ̄ᾱν̄η̄ω̄τ̄ ἵνε̄θ̄νοϋ̄ : νεμ̄̄ ζ̄ᾱν̄βᾱκῑ ε̄τ̄τακ̄τη̄ο̄ν̄τ̄ ἵσο̄β̄τ̄ ω̄ᾱ ε̄̄ρη̄ῑ ε̄τ̄φε̄.
Ο̄ν̄η̄ω̄τ̄ ἵλᾱοϋ̄ ε̄νᾱω̄ω̄ϋ̄ : νῑω̄η̄ρῑ ἵτε̄ νῑᾱφ̄ω̄φ̄ : νη̄ε̄τε̄κ̄ς̄ω̄ο̄ν̄η̄ ἡ̄μ̄ω̄ο̄ν̄ ἵθο̄κ̄ :
ε̄ᾱκ̄ς̄ω̄τεμ̄ ε̄ο̄β̄η̄το̄ν̄ : νῑμ̄ ε̄ο̄νᾱω̄ο̄ζῑ ε̄ρᾱτ̄ϋ̄ ἡ̄πε̄μ̄ε̄ο̄ ἵν̄η̄ω̄η̄ρῑ ἵτε̄ Ε̄νᾱκ̄ : Ε̄κ̄ε̄μ̄ ἡ̄φοο̄ν̄
ξε̄ Π̄ο̄ς̄ πεκ̄νο̄ν̄τ̄ ε̄τε̄ρ̄ω̄ρο̄π̄ ἡ̄μ̄ω̄ϋ̄ δ̄ᾱτ̄ζη̄ ἡ̄πε̄κ̄ζο̄ : ο̄ν̄χ̄ρω̄μ̄ ε̄ιο̄ν̄ω̄μ̄ πε̄ : ε̄ϋ̄ε̄ϋ̄ο̄το̄ν̄
ε̄βο̄λ̄ ε̄ϋ̄ε̄τακω̄ο̄ν̄ ἵχ̄ω̄λ̄εμ̄ : κᾱτᾱφ̄ρη̄τ̄ ε̄τᾱϋ̄ς̄ᾱχῑ ἵξε̄ Π̄ο̄ς̄. Ο̄νο̄ζ̄ ἡ̄πε̄χ̄οϋ̄ δ̄εν̄ πεκ̄ζ̄η̄τ̄

First Hour of Good Friday

ζε εσβε τα μεσσηι αχεντ εβολ ηξε Πσc εερκληρονομιν υπικαρι να σαθος : αλλα
εσβε νιμετα σεβης ητε ναιεθνος : Πσc ναχοτορ εβολ θατη ηπεκρο. Εσβε τεκ μεσσηι
αν : ογδε εσβε πτορβο αν ητε πεκρητ ηθοκ χνα ψενακ ητεκ ερκληρονομιν υπικαρι :
αλλα ρινα ητε ρταρε ϒ διαθηκη ερα τς : θηετα ρωρκ υμοc ηνεκιοϒ Δβρααμ νευ
Ισαακ νευ Ιακωβ. Εκεεμι υφοορ γε εσβε τεκ μεσσηι αν : Πσc να ϒ υπικαρι νακ
εερκληρονομιν υμοc : γε ηθοκ ογλαοc ηνα ρτ να ρβι. Δρ ρμερι γε ακ ϒ οτηρ ηχωντ
υΠσc ρι πωαρε : ιcχεν πιεροορ εταρετενι εβολθεν ηκαρι ηΧημ ρατετενι επαμα :
ερετενοι να τωτ ηρητ ορβε Πσc : Οτορ ρεν Χωρε αρετεν ϒωντ υΠσc : αμυβον
ηξε Πσc εχεν θηνορ ερετηνορ εβολ. Δινα ρενη ανοκ ερηι επιτωορ εβι ηνηπλα ρ
cνορ ϒ ητε ϒ διαθηκη : ηηετα ρ σεμητορ νευωτεν ηξε Πσc : ναιχη ερηι επιτωορ
ηρμε ηεροορ νευ ρμε ηεχωρρ : ωικ υπιστωμοτορ κωορ υπιω. Οτορ αϒ ϒ ηη ηξε
Πσc ηϒπλα ρ cνορ ϒ ηωνι ενcδνορτ υπιτηβ ητε Φϒ : ενcδνορτ ριωτορ ηξε νικαρι
τηρορ ηηετα Φϒ cαρι υμωορ νευωτεν ρπιτωορ υπιεροορ ητε πιωορ ϒ. Οτορ
αϒωπι ριτεν ρμε ηεροορ νευ ρμε ηεχωρρ : α Πσc ϒ ηη ηϒπλα ρ cνορ ϒ
ητε ϒ διαθηκη. οτορ πεχε Πσc ηηι : γε τωνκ μα ρενακ επεχητ εβολ ται ηχωλεμ : γε
αϒερ ανομιν ηξε πεκλαοc ηηετα κενορ εβολθεν ηκαρι ηΧημ : αϒερ παραβενιν

ἰχθυῶν ἑπιπύων ἑτακζενζωνοῦ ἔροϋ : ἀθάμι κωοῦ ἵοῦωτς. Πεχε Ἰσοκ νηι χε
αἰαχι ἵοῦκοπ νεμ ἰναῦ εἰχῶμοσ : χε παιλαοσ ζανναῦτ ναζβι νε : Χατ ἵταϋτοῦ
ἔβολ σαπεχτ ἵτφε : ἵταδικ ἵοῦνηῦτ ἵεθνοσ εϋῶ ἑναῶῶϋ ἑζοτε φαι : ἑται κοττ
αἰ ἑπεχτ ἔβολ ἑπιπῶοῦ : οῦοσ πιτῶοῦ ναϋμοσ ἰχρωμ : ἵπλαζ ἰνοῦτ ἵωνι ναῦχη
ἑεν ταχιζ ἰνοῦτ. ἑταιναῦ χε ἀρετενερνοβι ἕπεῦθο ἕποσ : ἀρετεθαμι κωτεν
ἵοῦασι ἵοῦωτς : ἀρετενερπαραβενιν ἔβολ ἑπιπῶοῦ ἑτα Ἰσοκ ζενζεν θηνοῦ ἔροϋ.
Διβορβερ ἵἵπλαζ ἰνοῦτ ἔβολἑεν ναχιζ : αἰεῦδωμοῦ ἕπετενῦθο ἔβολ. Διτσο
ἕποσ ἕφμαζ σοπ ἰναῦ : κατα φρηῦ ἵῶορπ : ἵεμε ἵεζοοῦ νεῦεμε ἵεχωρς : ωικ
ἕπιπῶοῦ : οῦοσ μωοῦ ἕπιπῶοῦ : εῦβε νετεννοβι τηροῦ νηετἀρετενῶῶϋτ ἕμωοῦ : εἶρι
ἕπιπετῶοῦ ἕπεῦθο ἕποσ ἑῦχωντ ναϋ. Οῦοσ αἰερσοῦ χε αϋχωντ ἵχε Ἰσοκ ἑχεν
θηνοῦ : ἑϋεθθηνοῦ ἔβολ : Δϋρωτεμ ἑροῖ ἵχε ἕποσ ἑεν πιχοῦ ἑτεῦμαῦ : ΔἸσοκ χωντ
ἑἀρων ἑμαῶῶ ἑϋοτϋ ἔβολ : αἵτωβε ἑχεν Δἀρων ἑεν πιχοῦ ἑτεῦμαῦ. Οῦοσ
πινοβι ετἀρετεναιϋ : πιμασι αι βιτϋ αἰροκζϋ ἑεν οῦχρωμ αἰετῶωτϋ : αἰμονκεϋ
ῶατεϋῶωπι εϋῶομ : αϋεῦφρηῦ ἵοῦῶωῶϋ : αἰζοῦ ἕπιπῶοῦ ἑπεχτ ἑπιμοῦνωρεμ
εθνηοῦ ἑπεχτ ἔβολἑεν πιτῶοῦ. ἑεν πιρωκζ ἑεν πιπρασμοσ ἑεν πῶεαῦ
ἵτεῦεπιθῶα : ναρετει ῦχωντ ἕποσ πετει νοῦτ. ἑοτε ετἀ Ἰσοκ οῦερπθηνοῦ ἔβολ

First Hour of Good Friday

Ἰ̅ΕΝ Κ̅ΑΔΗ̅C Β̅ΑΡΗ̅Η Ε̅ΥΧ̅Ω̅Μ̅ΟC : Χ̅Ε Μ̅ΑΩ̅ΕΝ̅ΩΤ̅ΕΝ Ἐ̅Ρ̅Η̅ Ἀ̅ΡΙ̅Κ̅Λ̅Η̅Ρ̅ΟΝ̅ΟΜ̅ΙΝ Ἐ̅Π̅Ι̅Κ̅Α̅Σ̅Ι Φ̅Η
Ἀ̅Ν̅Ο̅Κ Ἐ̅Τ̅Η̅Ν̅Α̅Τ̅Η̅Υ Ν̅Ω̅Τ̅ΕΝ : Ο̅Υ̅Ο̅Z Ἀ̅Ρ̅Ε̅Τ̅Ε̅Ν̅Ε̅Ρ̅Α Τ̅Ω̅Τ̅ΕΜ Ἰ̅C̅Α Ἰ̅C̅Α Χ̅Ι Ἰ̅Π̅Ο̅C : Ἐ̅Π̅Ε̅Τ̅Ε̅Ν̅Ν̅Α̅Z Ἐ̅Ρ̅Ο̅Υ
Ο̅Υ̅Δ̅Ε Ἐ̅Π̅Ε̅Τ̅Ε̅Ν̅Ω̅Τ̅ΕΜ Ἰ̅C̅Α Τ̅Ε̅Υ̅C̅Μ̅Η. Π̅Α̅Ρ̅Ε̅Τ̅Ε̅Ν̅Ο̅Ι Z̅Α̅Ρ Ἰ̅Α̅Τ̅Ω̅Τ̅ΕΜ Ἰ̅C̅Α Ἰ̅Π̅Ο̅C Ἰ̅C̅Χ̅ΕΝ Π̅Ι̅Ε̅Z̅Ο̅Υ
Ἐ̅Τ̅Α̅Υ̅Ο̅Υ̅Ν̅Z̅Υ Ἐ̅Ρ̅Ω̅Τ̅ΕΝ.

Ο̅Υ̅Ω̅Υ Ἰ̅Τ̅Η̅Τ̅Ρ̅ΙΑ̅C Ἐ̅Θ̅Υ̅Α̅Β Π̅Ε̅Ν̅Ν̅Ο̅Υ Ἐ̅Υ̅Α Ἐ̅Ν̅Ε̅Z Ν̅Ε̅Μ Ἐ̅Υ̅Α Ἐ̅Ν̅Ε̅Z Ἰ̅Τ̅Ε Ν̅Ι̅Ε̅Ν̅Ε̅Z Τ̅Η̅Ρ̅Ο̅Υ: Ἀ̅Μ̅Η̅Ν.

Deuteronomy 8:19-9:24

A reading from the book of Deuteronomy of
Moses the Prophet may his blessings be with
us Amen.

[Moses said to the Israelites,] I testify
against you this day that you shall surely
perish. As the nations which the Lord
destroys before you, so you shall perish,
because you would not be obedient to the
voice of the Lord your God. "Hear, O

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Israel: You are to cross over the Jordan today, and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven, a people great and tall, the descendants of the Anakim, whom you know, and of whom you heard it said, 'Who can stand before the descendants of Anak?' Therefore understand today that the Lord your God is He who goes over before you as a consuming fire. He will destroy them and bring them down before you; so you shall drive them out and destroy them quickly, as the Lord has said to you. Do not think in your heart, after the Lord your God has cast them out before you, saying, 'Because of my righteousness the Lord has brought me in to possess this land'; but it is because of the wickedness of these nations that the Lord is driving them out from before you.

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First Hour of Good Friday

It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wickedness of these nations that the Lord your God drives them out from before you, and that He may fulfill the word which the Lord swore to your fathers, to Abraham, Isaac, and Jacob. Therefore understand that the Lord your God is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people. "Remember. Do not forget how you provoked the Lord your God to wrath in the wilderness. From the day that you departed from the land of Egypt until you came to this place, you have been rebellious against the Lord. Also in Horeb you provoked the Lord to wrath, so that the Lord was angry enough with you to have destroyed you. When I

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went up into the mountain to receive the tablets of stone, the tablets of the covenant which the Lord made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water. Then the Lord delivered to me two tablets of stone written with the finger of God, and on them were all the words which the Lord had spoken to you on the mountain from the midst of the fire in the day of the assembly. And it came to pass, at the end of forty days and forty nights, that the Lord gave me the two tablets of stone, the tablets of the covenant. Then the Lord said to me, 'Arise, go down quickly from here, for your people whom you brought out of Egypt have acted corruptly; they have quickly turned aside from the way which I commanded them; they have made themselves a molded image.'

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First Hour of Good Friday

"Furthermore the Lord spoke to me, saying, 'I have seen this people, and indeed they are a stiff-necked people. Let Me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.' So I turned and came down from the mountain, and the mountain burned with fire; and the two tablets of the covenant were in my two hands. And I looked, and behold, you had sinned against the Lord your God--had made for yourselves a molded calf! You had turned aside quickly from the way which the Lord had commanded you. Then I took the two tablets and threw them out of my two hands and broke them before your eyes. And I fell down before the Lord, as at the first, forty days and forty nights; I neither ate bread nor drank

water, because of all your sin which you committed in doing wickedly in the sight of the Lord, to provoke Him to anger. For I was afraid of the anger and hot displeasure with which the Lord was angry with you, to destroy you. But the Lord listened to me at that time also. And the Lord was very angry with Aaron and would have destroyed him; so I prayed for Aaron also at the same time. Then I took your sin, the calf which you had made, and burned it with fire and crushed it and ground it very small, until it was as fine as dust; and I threw its dust into the brook that descended from the mountain. "Also at Taberah and Massah and Kibroth Hattaavah you provoked the Lord to wrath. Likewise, when the Lord sent you from Kadesh Barnea, saying, 'Go up and possess the land which I have given you,'

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First Hour of Good Friday

then you rebelled against the commandment of the Lord your God, and you did not believe Him nor obey His voice. You have been rebellious against the Lord from the day that I knew you.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἦσαῆας Κεφ ᾶ : Β - Θ

Ἐβόλθεν Ἦσαῆας πῖπροφῆτης: ἐρεπερῆμοῦ ἔθοῦαβ ὡπι νεμαν ἄμην ερῶ ἄμος.

Ὡτεμ ἴφε οῦοῦ δὶς μὴ ἴκασι : χε Ἰὸς πεταρῆασι : ἁνωηρι ἀξῆφοῦ οῦοῦ ἀβᾶσοῦ :
ἴθωοῦ δε ἀτεράθετιν ἄμοι. Ἄ οὔεε σοῦεν φηῆταρῶπις : οῦοῦ οὔεῶ ἀρῆοῦεν
φοροῦνη ἴτε περῶς : ἴπῆλ δε ἄπερῆσοῦωντ : οῦοῦ παλαος ἄπερῆκα ἴ ἐροι : Οῦοι
ἄπῆλοῦ ἴρερῆρνοβι : πῆλαος εῶμερ ἴἄμαρτῆα : ἴῆροχ ἄπῆπονηρον νῆωηρι ἴἄνομος
: ἀρετενχα Ἰβ οῖς ἴσαῆηνοῦ : πεῦοῦαβ ἄπῆλ ἀρετεν ἴχωντ ναρ. Οῦοῦ ἁνερῶοτ
ἐρετεν ναβῆτοῦ : αρτεν τοῦοῦ ἄνοῦῆα : ἄφε νῆβεν ἐπῆκασι : οῦοῦ ἁητ νῆβεν ἐπῆκα
ἴηητ. Ἰσῆεν οῦφα τ ὡα οὔαφε : ἴοῦφωλῆ αν πε : οὔδε ἴοῦλελεχῆμ αν πε : οὔδε

ἵνοτεροῦτ ἀν πε εἴτῳμοῦ ἕμον ἵνομαλασῶα ἔθιη ἔροη : οὔδε οἴνεθ οὔδε
 θανμοῦρ. Πετει καθι εἴεωωη : νετενβακι ἐνέροκροῦ θεν πῆρωμ : νετενχωρα
 ἔοῖομοῦ ἕπετενῦθε ἔβολ : ἀσωωη οῖοθ ἀσωωπ ἵτεν θανλαοθ ἵεωμο. Ἐνέωωπ
 ἵτῶρι ἵθωων ἕφρητ ἵνοκκητη θεν οἴαθ ἀλολι : νεμ ἕφρητ ἵνομαἵαρεθ ἵκωχι
 θεν οἴβοντ : νεμ ἕφρητ ἵνοβακι ἐνωωλ ἕμοθ : οῖοθ ἔβηλ χε ἅ Πῶθ σαβαωθ σοωπ
 ἵνοῖροχ νἱαν : νεῖθῶνει ἀνερ ἕφρητ ἵκοδῶα οῖοθ ἀνῖνι ἵθωμορα :

Οὔωοῦτ ἵτῆριαθ ἔοῖαθβ πεννοῦτ ῶα ἔνεθ νεμ ῶα ἔνεθ ἵτε νεῖνεθ τηροῦτ ἀμην.

Isaiah 1:2-9

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A reading from Isaiah the Prophet may his blessings be with us Amen.

Hear, O heavens, and give ear, O earth!
 For the Lord has spoken: " I have
 nourished and brought up children, And
 they have rebelled against Me; The ox
 knows its owner And the donkey its
 master's crib; But Israel does not know,
 My people do not consider." Alas, sinful
 nation, A people laden with iniquity, A

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First Hour of Good Friday

brood of evildoers, Children who are corrupters! They have forsaken the Lord, They have provoked to anger The Holy One of Israel, They have turned away backward. Why should you be stricken again? You will revolt more and more. The whole head is sick, And the whole heart faints. From the sole of the foot even to the head, There is no soundness in it, But wounds and bruises and putrefying sores; They have not been closed or bound up, Or soothed with ointment. Your country is desolate, Your cities are burned with fire; Strangers devour your land in your presence; And it is desolate, as overthrown by strangers. So the daughter of Zion is left as a booth in a vineyard, As a hut in a garden of cucumbers, As a besieged city. Unless the Lord of hosts Had left to us a very small remnant, We would have

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become like Sodom, We would have been made like Gomorrah.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἦσαῆας Κεφ Β: ια - κα

Ἐβoλθεν Ἦσαῆας πῆροφητης: ἐρεπερςμον ἐθοταβ ὡπι νεμαν ἄμην ερρω ἄμος.
Μαι νε ετερε Πoςχ ω ἄμων χε βoκ ἐδoγν ρα πετρα ἵτετενηηπ τηγτεν δεν ἵκαρι
ἄπεῦθο ἐβoλ ἄπωο ἵτερρομ ρoταν ερwan τωoτη ἐoρωρ ἄἵκαρι. ἵβαλ ραρ
ἄΠoς ρoσι πρωμ δε θεβιορτ oτορ ἵβoσι νερωμ ναθεβιο ἵτε Πoς μαγαρ ἵoσι δεν
πiεροορ ἐτεῦμαρ πiεροορ ραρ ἄΠoς ραβαωθ νηορ ἔχεν ρερρωρ νιβεν ριδριγητ
νιβεν oτορ ἔχεν oτορ νιβεν ετῶoσι oτορ ετῶλορλωορ oτορ ρεθεβιο oτορ ἔχεν ὡρην
νιβεν ἵλιβανoς oτορ ετῶλορλωορ oτορ ἔχεν ὡρην νιβεν ἵλιβανoς ἵτε τῶααν oτορ
ἔχεν τωορ νιβεν νεμ ριβτ νιβεν ετῶoσι oτορ ἔχεν πρρoς νιβεν ετῶoσι oτορ ἔχεν
ρoβτ νιβεν ετῶoσι oτορ ἔχεν ρoι νιβεν ἵτε ιαρωορ oτορ ἔχεν πιναρ ἵρoι νιβεν ἵτε
πας ἵτε ρωμ νιβεν θεβιο ἵτε ἵβoσι νερ ρωμ ρε ἵτε Πoς ἵoσι ἄμαγαρ τη δεν πiεροορ
ἔτε ἄμαρ ρεναρωπ ἵνερωορνηκ ἵρiχ τηρορ εαῖοιτορ ἐδoγν ἵ ἄμαρ νεμ ἄπωρ

come upon everything proud and lofty,
Upon everything lifted up-- And it shall be
brought low--Upon all the cedars of
Lebanon that are high and lifted up, And
upon all the oaks of Bashan; Upon all the
high mountains, And upon all the hills
that are lifted up; Upon every high tower,
And upon every fortified wall; Upon all the
ships of Tarshish, And upon all the
beautiful sloops. The loftiness of man shall
be bowed down, And the haughtiness of
men shall be brought low; The Lord alone
will be exalted in that day, But the idols He
shall utterly abolish. They shall go into the
holes of the rocks, And into the caves of
the earth, From the terror of the Lord And
the glory of His majesty, When He arises
to shake the earth mightily. In that day a
man will cast away his idols of silver And
his idols of gold, Which they made, each

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for himself to worship, To the moles and
bats, To go into the clefts of the rocks, And
into the crags of the rugged rocks, From
the terror of the Lord And the glory of His
majesty, When He arises to shake the earth
mightily.

Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

Ἰερμιας Κεφ κβ : κθ - ψβλ νεμ κς : α - ε

Ἐβόλθεν Ἰερμιας πῖπροφῆτης: ἐρεπερῆμον ἔθοταβ ὡπι νεμὰν ἀμην ερῶ ἄμος.
Πκαρι πκαρι σωτεμ ἔπκαρι ἰΠσ̄ : Ὑδαὶ ἰπιρωμι χε ορωμι πε ἀρῆτεγ : χε
ἔναερνιωτ ἀν δέν νερεζοοτ : οὔδε ἠνερωμι αἰα δέν περῆπερμα : εορερῆεμσι ριχεν
πῖρονος ἠλατιδ εφοὶ ἠαρῆων ιχεν τῆνοτ δέν πηι ἠλονδα. Ὡ νιμανῆσωτ εττακο
οτοζ ετχωρ ἔβολ δέν πορμανμονι : Εθε φαὶ ναι νε νητερῆχω ἄμωτ ἠχε Πσ̄ ἔχεν
νιμανῆσωτ εθμονι ἰπαλαος : χε ἠωπτεν ἄτετενχωρ ἔβολ ἠναῆσωτ : οτοζ
ἄτετεννωπποτ οτοζ ἰπετενχεμ πορῶνι : ρηπτε ἀνοκ εἰδ ἰπῶπῶ δέν θηνοτ κατα

ΝΕΤΕΝΒΗΟΉ ΕΤΖΩΟΥ ΠΕΧΕ Π̄ΟC. Δ̄ΝΟΚ ΖΩ ΉΝΑΨΩΠ ΕΡΟΙ ὤΠCΕΠΙ ὤΠΑΛΑΟC Δ̄ΘΕΝ Π̄ΚΑΖΙ
 ΤΗΡΨ ΕΤΑΙ ΧΟΡΟΥ ΕΒΟΛ Ν̄ΔΗΤΨ : ΟΥΟΖ ΝΤΑ ΕΝΟΥ ΕΔΟΥΨ ΕΠΟΥΜΑΝ̄ΜΟΝΙ Ν̄ΤΟΥΑΙΑΙ ΟΥΟΖ
 Ν̄ΤΟΥΑΨΑΙ. ΟΥΟΖ ΕΙΕΤΟΥΝΟC ΖΑΝΜΑΝ̄ΕCΩΟΥ ΝΑΙ ΕΘΝΑΔ̄ΜΟΝΙ ὤΜΩΟΥ : ΟΥΟΖ CΕΝΑΕΡΕΟΥΨ
 ΑΝ ΙCΧΕΙ ΤΠΟΥ : ΟΥ ΔΕ CΕΝΑΨΘΟΥΡΤΕΡ ΑΝ ΠΕΧΕ Π̄ΟC ΙC ΖΑΝΕΖΟΥC CΕΝΗΟΥ ΠΕΧΕ Π̄ΟC :
 Ν̄ΤΑΤΑΖΟ ΕΡΑ ΤΨ ὤΠΙCΑΧΙ ΕΤΑΙ CΕΨΗΗΤΨ ΕΧΕΝ Π̄ΙCΛ̄ ΝΕΜ Π̄ΗΙ Ν̄ΙΟΥΔΑ : Ν̄ΖΡΗΙ Δ̄ΘΕΝ ΝΙΕΖΟΥC
 ΕΤΕῤΜΑΥ ΉΝΑΨΟΥ ὤΝΟΥΑΝΑ ΤΟΛΗ ὤΜΕΘΗΙ Ν̄ΔΑΨΔ : ΟΥΟΖ Ν̄ΤΕΨΕΡΟΥΡΟ Ν̄ΧΕ ΟΥΟΥΡΟ
 Ν̄ΔΙΚΕΟC ΕΨΚΑΨ : ΟΥΟΖ ΕΨΡΙ ΝΟΥΖΑΠ ΝΕΜ ΟΥΔΙΚΕΟCΥΝΗ ΖΧΕΝ Π̄ΚΑΖΙ. ΟΥΟΖ Ν̄ΖΡΗΙ Δ̄ΘΕΝ
 ΝΕΨΕΖΟΥC ὤΝΑΟΥΧΑΙ Ν̄ΧΕ ΙΟΥΔΑ ΟΥΟΖ Π̄ΙCΛ̄ ΝΑΨΩΠΙ Δ̄ΘΕΝ ΟΥΤΑΧΡΟ :

ΟΥῶΟΥ Ν̄ΨΤΡΙΑC ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ Ν̄ΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ : ἈΜΗΝ.

Jeremiah 22:29-23:6

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A reading from Jeremiah the Prophet may his blessings be with us Amen.

O earth, earth, earth, Hear the word of the Lord! Thus says the Lord: 'Write this man down as childless, A man who shall not

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prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.' " "Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the Lord. Therefore thus says the Lord God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the Lord. "But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the Lord. "Behold, the days are coming,"

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says the Lord, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. In His days Judah will be saved, And Israel will dwell safely.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ιερμιας

ΠΑΛΙΝ ΕΒΟΛΩΘΕΝ ΙΕΡΕΜΙΑΣ ΠΡΟΦΗΤΗΣ:
ΕΡΕΠΕΥΣΜΟΝ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ ΛΑΜΗΝ ΕΡΧΩ ΔΕΜΟΣ.

ΠΑΛΙΝ ΛΑΧΟΣ ΗΧΕ ΙΕΡΕΜΙΑΣ ΗΛΑΧΑΔΩΟΥΡ ΧΕ ΕΡΕΤΕΝ ΕΨΩΠΙ ΔΕΝ ΟΥΧΟΥ ΝΕΜ ΝΕΤΕΝΙΟΥΤ
ΤΕΤΕΝΤ ΕΨΡΕΝ ΤΜΕΘΗΝΙ : ΝΕΜ ΝΕΤΕΝΨΗΡΙ ΕΘΗΑΙ ΜΕΝΕΝΣΑ ΘΗΝΟΥ : ΝΑΙ ΕΘΗΑΙΡΙ
ΝΟΥΑΝΟΜΑ ΕΩΡΕΒ ΕΖΟΤΕ ΘΗΝΟΥ : ΧΕ ΗΘΩΟΥ ΕΘΗΑ ΤΤΙΩΗ ΔΑΦΗ ΕΤΕΜΜΟΝ ΤΙΩΗ ΗΤΑΥ :
ΟΥΟΖ ΕΥΕΡ ΒΛΑΠΤΙΝ ΔΦΗΕΤΤΑΛΒΟ ΗΝΙΨΩΝΙ : ΟΥΟΖ ΕΧΑΝΟΒΙ ΕΒΟΛ : ΟΥΟΖ ΕΒΙΝΤΜΑΠ
ΗΖΑΤ ΤΤΙΩΗ ΔΦΗΕΤΟΥΝΑ ΤΗΥ ΗΧΕ ΝΕΝΨΗΡΙ ΔΠΙΣΛ : ΟΥΟΖ ΕΤΗΙΣ ΔΑΠΠΟΖΙ ΗΤΕ

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πικεραμενς : ἄφρητ ἔταϋ οταρσαρνη ἵχε Πῶς : οτος παρητ ἴνασασι. Cεναῖ ἔρηι
ἔχωσῖ ἵχε οταρπ ἵτε ἵτακο ἠλαῖνεζ : νεμ ἔχεν νοῦρηι : εθε γε αῖριον ἵνοῖνοϋ
ἵλαθνοβι ἕπταπ:

Οῦωοτ ἵτῖτριας ἔοταβ πεννοῦτ ἠα ἕνεζ νεμ ἠα ἕνεζ ἵτε νιῖνεζ τηροῖ: ἄμην.

Jeremiah 18:2-6, 20:3,6, 21:1, 38:1

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Also from Jeremiah the Prophet may his blessings be with us Amen.

And Jeremiah said to Pashur, "You were resisting the truth for sometime with your father and your children who did sin worse than you. For they set a price to him who has no price, and grieved him who heals sickness and forgives sins. They took the price upon which the sons of Israel agreed, thirty pieces of silver. And gave it to the potter's house. As the Lord commanded me, so I say. The judgment of perdition will be upon them and their children forever, for they judged innocent blood.

Glory be to the Holy Trinity our God unto

Ἡσαῖος Κεφ κλ : α - ις

Ἐβολθεν Ἡσαῖος ππρόφητης: ἐρεπερςμοῦ ἔθοραβ ὡπι νεμαν λμην ερρω ἕμος.
Εἰς θηπε δε Π̄σ̄ να τακο ἡτοκοῦμενη οτος ἕνααις ἡκαίε οτος ερναδὼλπ ἐβολ
ἕπερσο οτος ερναχωρ ἐβολ ἡνετοῦηθ ερρη ἡθης οτος πλαος ναερθε ἕπισθηβ
οτος πιβωκ ἡθε ἕπερ. Φητωπ ἡθε ἕπεττ ἐβολ πεττ ἕμης ἡθε ἕπεττἑ ἕχωρ
πετε οτον ἐρορ ἡθε ἕπετε οῦταρ ἐρορ ἡκαζι να να τακο θενοῦτακο θεν οῦβα
ἡκαζι ναερῶβα. θεν οῦωλ σενα ὡελ ἡκαζι ἡταπρο ταρ ἕΠ̄σ̄ πεντας χε να ἡκαζι
ερρηβι οτος ἡ τοκοῦμενη τηρς τακο. Δ ηηετῶσι ἕἡκαζι. Οτος ἡκαζι ἀρεῶνομιν
εθε ηηετῶπ θιωτῆ χε ἀρχω ἡνωτ ἕπινωμος οτος ἀρῶιβτ ἡνιοταρσαζι
τ̄ Διαθηκη ἡνεε. Εθε φαι οταροῦ ερεονωμ ἕἡκαζι χε ἀρεῶνομιν ἡχε ηηετῶπ
θιωτῆ εθε φαι ερεῶπι ετοι ἡηκη ἡχε ηηετῶπ θεν ἡκαζι οτος ερεῶσπ ἡχε
θανμηῶ ἡρωμ ετοι ἡκοῦσι.

Εξέρξηβι ἵχε πιηρι εἰέρξηβι ἵχε πάλολι εἰεῖαζου ἵχε νηθηροῦ ετοπιου ὄεν
τοῦψυχη. Δροῦ ἵχε ποπιου ἵτε νικευκει ασοῦ ἵχε ἴμεταγαδης νευ
ἴμετραυαῶ ἵτε νιάσεβης ασοῦ ἵχε ἴση ἵτκταρα. Δῦφιτ ἵποτσε ηρι
αφρυαυι ἵχε πιικιρα ἵτοτοῦ ἵνηετω ἵμοι. Δῦωυ ἵχε βακι νιβει εἰεῖθαμ
ἵνιηι εἰτεμῶρε ἕλι ψε εἰοῦν ἕρωοῦ. Εῦληλοῦ ἕβολ εῖβε πιηρι ὄεν ναι νιβεν
αροῦ ἵχε οῦνοῦ νιβεν ἵτε ἵκαζι. Οῦοῦ εἰεῖωπ ἵχε ζανβακι εῖωηυ οῦοῦ ζανηι
εἰεῖοχποῦ εἰεῖτακο. Ναι τηροῦ εἰεῖωπι ἵπικαζι ὄεν ἵμηῖ ἵνιεθνοῦ ἵφρηῖ ἀρεγαν
οῦαι ἵριτ ἵοῦβωῖζωιτ παρηῖ εἰεῖριτ ἵμωτεν οῦοῦ εῖωπ αῖωανκηη ἵχε πῖωλ ναι
εἰεῖωυ ἕβολ ὄεν οῦῖρωοῦ:

Οῦωοῦ ἵτῖριας εἰοῦαβ πεννοῦῖ ψα ἕνεῦ νευ ψα ἕνεῦ ἵτε νιῖνεῦ τηροῦ: ἀμην.

Isaiah 24:1-13

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A reading from Isaiah the Prophet may his
blessings be with us Amen.

Behold, the Lord makes the earth empty
and makes it waste, Distorts its surface
And scatters abroad its inhabitants. And it

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shall be: As with the people, so with the priest; As with the servant, so with his master; As with the maid, so with her mistress; As with the buyer, so with the seller; As with the lender, so with the borrower; As with the creditor, so with the debtor. The land shall be entirely emptied and utterly plundered, For the Lord has spoken this word. The earth mourns and fades away, The world languishes and fades away; The haughty people of the earth languish. The earth is also defiled under its inhabitants, Because they have transgressed the laws, Changed the ordinance, Broken the everlasting covenant. Therefore the curse has devoured the earth, And those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, And few men are left. The new wine fails, the vine

languishes, All the merry-hearted sigh.
The mirth of the tambourine ceases, The
noise of the jubilant ends, The joy of the
harp ceases. They shall not drink wine
with a song; Strong drink is bitter to those
who drink it. The city of confusion is
broken down; Every house is shut up, so
that none may go in. There is a cry for
wine in the streets, All joy is darkened,
The mirth of the land is gone. In the city
desolation is left, And the gate is stricken
with destruction. When it shall be thus in
the midst of the land among the people, It
shall be like the shaking of an olive tree.

**Glory be to the Holy Trinity our God unto
the age of all ages, Amen.**

† σοφία ἴτε Σολομων Κεφ Β : ιβ - κβ

Ἐβόλθεν ἴσοφία ἴτε Σολομων π̄προφήτης: ἐρεπερ̄μοῦ ἔσοταβ ὡπι νεμαν ἄμην
ερχω ἄμοσ.

Εἰς ἐχορξυ ἴνοῦ ἄρωμ εἴθε χε ἄπερ† ἄλοχ ἔπενζητ : οῦοε εἴ† ἔρην νενῶβνοῖ
οῦοε εἴ†ερῶωυ ναν ἔχεν νενῶωγ† ἔχεν πινομοσ. Εἰσοῦωε ἔρρη ἔχων ἔχεν
νινοβι ἴτε †μετατῶτ ἴζητ : οῦοε εἴοτον εἴμ νεμαγ ἐβόλζιται Φ† : ἐνέμο†† ἔροϋ
χε π̄ωηρι ἄΦ†. Εἰς ἔωπι ναν ἴνοῦρερσοι ἔχεν νενῶωωυ : εἴσοῦωε ἔρρη ἔχων
ἔπ̄ξιννα† ἔροϋ : εἴθε χε περζλοσ ὄνι ἴκεοτον ἄη : οῦοε νεμῶωιτ σεφωε ἴτοτεν :
οῦοε εἴηπ ἴτοτῆ χε δα ε. Εἴσοῦε ἴνενεμῶωιτ ἄφρη† ἔτεροῦε ἄμοϋ ἴνιθηριον :
εἴεἴμβον ἔχενζαν οῦοη ἴτε νιέλεεθεροσ : οῦοε εἴωῦῶωῦῶ ἄμοϋ χε Φ† περζωτ.
†πενχ χε ἄρηοῦ νερζαζι ζανμεῶωηι νε : εἴερδοκίμαζιν ἄφθεῶωαῶωπι μενεκα
περζωκ ἐβόλ : χε ἴνε οῦῶηρι ἄΦ† ζεν οῦμεῶωηι : ἴηανοεεἴ ἴτερψῶηχ εἴεσοτς
ζεν νενζιχ ἴνιαν τικιμενοσ. Ἄηερπιραζιν ἄμοϋ ἐβόλζιται οῦῶωωυ : νεμ οῦβασανοσ
: ἐνέμ ζεν φαἴ ἄπερθεβιο : ἐνέμ ἔτερμετρεμραῶωυ νεμ τερζῶπομοηη : ἐνέ†ζαπ
ἔροϋ ζει οῦμοσ εἴωηῶυ : ζινα ἴτε †λωιζι ὡπι ἔχωϋ ἐβόλζεν περζαζι. Εἴεἴρωῶωωυ
ζεν φαἴ οῦοε εἴεῶωρεμ : ἄφῶωμ ἄποῦ - ὡῶωῶωῶ οῦοε ἄποῦεἴμ ἔνιμῶτθηριον ἴτε Φ†

: οὗτος ἄπο τερνοῖν ἄφβεχε ἵτε νιθῶνι : οὗτος ἄπο τερφμενὶ ἵνιθικὸτ ἵνι. ῥχη ἔτε
ἄμων ἄβνι ἵδῆτοῦ:

Οὐῶοτ ἵτῆτριάς ἐθοῦαβ πεννοῦτ ῥα ἐνεε, νεμ ῥα ἐνεε, ἵτε νιένεε, τηροῦ: ἄμην.

Wisdom of Solomon 2: 12-22

- :

A reading from the Wisdom of Solomon the Prophet may his blessings be with us Amen.

“Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange. We are considered by him as

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something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father. Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God's child, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected." Thus they reasoned, but they were led astray, for their wickedness blinded them, and they did not know the secret purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls.

Glory be to the Holy Trinity our God unto

the age of all ages, Amen.

ΙΩΒ ΠΙΘΜΗ ΚΕΦ ΙΒ : ΙΖ ΨΒΛ ΝΕΜ ΚΕΦ ΙΣ : Δ - ΨΒΛ

ΕΒΟΛΘΕΝ ΙΩΒ ΠΙΘΜΗ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ ΔΜΗΝ ΕΡΧΩ ΔΜΟΣ.

Διπλωσ πειρεψταπ άπκαρι πεθεμω νηιορωοτ εχει νιθρονος πετχοοτ νηιοτηβ
ναιχμαλωτος αψωρωερ νενδ τιασ της άπκαρι φηεψιβι νηαοποτοτ νηπιστος
αχειμι δε ετμετσαβε νενδελλο αψταλδο δε νηεθεβινοτ φηετδωλπ εβολ
νηετχηκ άπιχακι αχεινι εβολ άπισωινι νει και πεε νηετπλανα φηεψιβι νενητ
νηιαρχων άπκαρι αντορωοτ δεθεν οτρη νηε σωτην ΔΜΟΣ ΔΝ. ΕΥΧΕΥΟΜ ΘΕΝ ΠΧΑΚΙ
θεν ποωινι ΔΝ. ΕΥΩΡΕΜ ΔΕ ΝΘΕ ΝΗΕΤΤΑΞΕ Ιε ρηππε απαβαλ να νηνα ι οτοε α
παμαψχ σοτωοτ :

Οτωοτ η ττριαε εθοταβ πεννοτ ψα ενεε νεμ ψα ενεε ντε νιενεε τηροτ: ΔΜΗΝ.

Job 12:17-13:1 : :

A reading from the book of Job may his
blessings be with us Amen.

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He leads counselors away plundered, And makes fools of the judges. He loosens the bonds of kings, And binds their waist with a belt. He leads princes away plundered, And overthrows the mighty. He deprives the trusted ones of speech, And takes away the discernment of the elders. He pours contempt on princes, And disarms the mighty. He uncovers deep things out of darkness, And brings the shadow of death to light. He makes nations great, and destroys them; He enlarges nations, and guides them. He takes away the understanding of the chiefs of the people of the earth, And makes them wander in a pathless wilderness. They grope in the dark without light, And He makes them stagger like a drunken man. "Behold, my eye has seen all this, My ear has heard and understood it.

**Glory be to the Holy Trinity our God unto
the age of all ages, Amen.**

Ζαχαρίας

Ἐβόλθεν Ζαχαρίας π̄προφήτης: ἔρεπερ̄μοῦ ἔθοταβ̄ ὡπι νεμ̄αν̄ ἀμ̄ην̄ ερ̄χω ἄμ̄ος.
Οῦοζ ἀνεῖ ἵχε̄ νιχ̄ανᾱνεος̄ νιεσ̄ωῦ ἔτοτ̄αρεζ̄ ἔρωσ̄ χε̄ σ̄οσ̄αχῑ ἵτε̄ Π̄ο̄ς̄ πε̄. Ἐῑε̄χο̄ς̄
νωσ̄ χε̄ ῑκε̄ νᾱ νε̄ε̄ ἄπετεν̄ ἄθο̄ : μοῑ ν̄η̄ ἔρετεν̄σεμ̄νε̄ παβεχε̄ : ιε̄ ἄμ̄ον̄ ἀρῑ
ποταζεσ̄θε̄ : οῦοζ̄ ἀνεμ̄νῑ μαβεχε̄ μαπ̄ ἵθατ̄. Οῦοζ̄ πεχε̄ Π̄ο̄ς̄ ν̄η̄ ζιτοῦ
ἐπιμ̄ανοῦτ̄ε̄ : οῦοζ̄ χε̄πῑῶνῑ χε̄ ἀν̄ ἔσωτ̄π̄ ἄφ̄ρη̄† ἔτᾱτερ̄δοκ̄ιμᾱζιν̄ ἄμοῑ ἔρ̄η̄
ἔχωσ̄ : οῦοζ̄ ἀβ̄ῑ ἵ†μαπ̄ ἵθατ̄ ἀζιτοῦ ἔδοῦν̄ ἐπ̄η̄ ἄΠ̄ο̄ς̄ ἐπιμ̄ανοῦτ̄ε̄. Οῦοζ̄
ἀιβορ̄βερ̄ ἄπῑῶβωτ̄ ἄμαζ̄ σ̄ναγ̄ ἔτε̄ πινοζ̄ ἵρωχ̄ πε̄ : ἐπ̄χῑν̄χωρ̄ ἔβoλ̄ ἄπῑὰμαζῑ δ̄εν̄
ἔμ̄η† ν̄λοῦδᾱ νεμ̄ δ̄εν̄ἔμ̄η† ἄπ̄κ̄λ̄:

Οῦῶοῦ ἵ†τ̄ριας̄ ἔθοταβ̄ πεννοῦ† ὡᾱ ἔνεζ̄ νεμ̄ ὡᾱ ἔνεζ̄ ἵτε̄ ν̄ῑε̄νεζ̄ τηροῦ: ἀμ̄ην̄.

Zechariah 11: 11-14

- :

A reading from Zechariah the Prophet may
his blessings be with us Amen.

So it was broken on that day. Thus the
poor of the flock, who were watching me,

knew that it was the word of the Lord. Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out for my wages thirty pieces of silver. And the Lord said to me, "Throw it to the potter"--that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the Lord for the potter. Then I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ⲡⲓⲅⲉⲟⲥ Ⲁⲉⲫ ⲁ : ⲓⲉ ⲱⲃⲗ ⲛⲉⲙ Ⲁⲉⲫ ⲃ : ⲁ - ⲥ

Ἐβόλαθεν Ὀυγέος ππρόφητης: ἐρέπερμῶν ἐθοταβ ὡπι νεμλν ἄμην ερζω ἰμος.

Woe to those who devise iniquity, And work out evil on their beds! At morning light they practice it, Because it is in the power of their hand. They covet fields and take them by violence, Also houses, and seize them. So they oppress a man and his house, A man and his inheritance. Therefore thus says the Lord: "Behold, against this family I am devising disaster, From which you cannot remove your necks; Nor shall you walk haughtily, For this is an evil time.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἦχος Κεφ ζ' : ᾠδ - Η

Ἐβόλεν Ἦχος π̄ροφητικῆς: ἔρετες μου ἔσοταβ ὡπι νευαν ἄμην ερτω ἄμος.

blessings be with us Amen.

Woe is me! For I am like those who gather summer fruits, Like those who glean vintage grapes; There is no cluster to eat Of the first-ripe fruit which my soul desires. The faithful man has perished from the earth, And there is no one upright among men. They all lie in wait for blood; Every man hunts his brother with a net. That they may successfully do evil with both hands-- The prince asks for gifts, The judge seeks a bribe, And the great man utters his evil desire; So they scheme together. The best of them is like a brier; The most upright is sharper than a thorn hedge; The day of your watchman and your punishment comes; Now shall be their perplexity. Do not trust in a friend; Do not put your confidence in a

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companion; Guard the doors of your mouth From her who lies in your bosom. For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household. Therefore I will look to the Lord; I will wait for the God of my salvation; My God will hear me. Do not rejoice over me, my enemy; When I fall, I will arise; When I sit in darkness, The Lord will be a light to me.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ΝΤΕ ΠΕΝΙΩΤ ΕΘΥ ΔΒΒΑ ΙΩΑΝΝΗΣ ΠΥΧΡΥΣΟΣΤΟΜΟΣ: ΕΡΕ ΠΕΡΙΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ
ΝΕΜΑΝ ΔΜΗΝ.

Οὐ πετενναῶχος ὠνεὶ σῆνοῦ ἕμεριτ : εἴθε ἴ παραβασὶς ἴτε ἰοῦδας φέταϋ ἕποσ.
Πεχαϋ γαρ χε οὔαι ἐβολῆει πιμντснаγ : ἔτε ἰοῦδας πε πιλκαρωτης : ἀϋϋθναϋ θα
νιαρχηέρετς οὔος πεχαϋ κωοῦ. Χε οὔ πε ἔτετενοτω ἔθιϋνηνι οὔος ἀνοκ ἴναθιϋ
νωτει : οὔος ἀνεμνητς νεωαϋ ἕμαπ ἴθατ. Ὡται νιϋϋ ἕμετατθητ ἴται μαἴ
μαλλον δε ταινιϋϋ ἕμετμιαζατ : ἴθοσ γαρ εἴμισι ἕπετθωοῦ νιβεν : ἐτὰφαι γαρ
ἐρέπιθωμιν ἐρος ἀϋϋ ἕπεϋαδ : οὔνομη γαρ εθωοῦ τε ἴμετ μαἴ θατ : εθωοῦ
ἐδεωων νιβεν : οὔος νι.ϋχη ἔτεсна ταθωοῦ ϋαϋ ἔρονλιβι ἴσεθαδ : ἴσερα τεμἴ ἐρωοῦ
ἕμιν ἕμωοῦ : οὔος οἴ ϋαϋϋωπι εὔοι ἴατσωοῦν ἴνοτον νιβεν : ϋαϋ χω ἴκωοῦ
ἕφνομοσ ἴϋϋτς : ϋαϋκην ἴχε ποτθητ ἕμαϋ οὔος ϋαϋτωμτ. Ἄναϋ χε : χε
ἀϋμετμιαζατ θισἴ ἐβολ ἴνοτηρ ἕπεθνανεϋ ἐβολῆει τϋϋχη ἴιοῦδας. Λοιπον
ναϋχω ἐρωοῦ ἴνοτωϋ ἴσαζι θεν οὔωνθ ἐβολ ἴχε ποσ ἴησ Πῆσ Πῆσ : εἴθε ἴεεenna νεμ
εἴθε ἴμετοὔρο ἴτε νιϋθἴ : εϋταμε οὔον νιβεν εἴμαἴν ἴϋκολαςις ἴτε νιρεϋερνοβι :
οὔος εϋϋ ταἴο ἴνοτον νιβεν εἴνακα ἔαρτοῦ ἕπταθ οἴρα τϋ ἴτε νοϋϋχη.

Царенер сѣрагизин ἴϋκατθηςις ἴτε πενιωτ εἴθ αββα ἴωαννης πῆϋτςοστομοσ:
φἴεταϋεροτωμιν ἕπεννοτς : νεμ νιβαλ ἴτε νενθητ : θεν φἴραν ἕφἴωτ νεμ Πῆρη νεμ
πιπνα εἴθ οὔνοϋϋ ἴνοτωτ ἕμην.

Homily

A homily of our Holy Father Abba John Chrysostom may his blessings be with us. Amen.

Beloved brethren, what can we say about the transgression of Judas who has delivered his Master. It was said that one of the twelve, who is Judas Iscariot went to the chief priests and said to them; "How much do you want to pay and I will deliver Him to you? They bargained to pay him thirty pieces of silver." What great foolishness; rather, what a great infatuation with silver, which is the source of all evil. For when he desired it, he sold his good teacher and righteous master, thus, bringing destruction upon himself. How awful is the love of money. It invited

every evil and is worse than Satan's manipulation. If the love of money possesses someone, it renders him captivated by it. They can no longer fathom themselves nor others. They will reject nature's laws and become anxious at heart. See how many blessings the love of silver took away from Judas, yet Christ was talking to them openly about the comforts of the kingdom of heaven and the horrors of hell. Everyone of them knew how terrible it would be, the sufferings of sinners would be. Christ also honored all those who strived for their soul's salvation.

We conclude the homily of our Holy Father Abba John Chrysostom, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God Amen.

Ἀποστολος π̄ρος Κορινθ̄ιος ᾠ
Κεφ̄ ᾠ : κτ̄ ὡβλ̄ νεῡ Κεφ̄ Β̄ : ᾠ - ε̄

Ἄνον δε τειριωϋ ἄπ̄χ̄ς ἐὰ τ̄αϋϋ ν̄ιοῑδᾱι μεν ο̄τ̄κανδαλον νεω̄τ̄ πε νεθ̄νος δε ο̄μετοϋ πε ν̄αν δε ἄνον δε ν̄ηθ̄νανοϋεμ̄ ν̄ιοῑδᾱι νεῡ ν̄ιοϋειν̄ιν Π̄χ̄ς ο̄τ̄χομ̄ ἵτε Φ̄τ̄ πε νεῡ ο̄κοφ̄ια ἵτε Φ̄τ̄. Χ̄ε τ̄μετοϋ ἵτε Φ̄τ̄ ε̄οῑ ἵσαβε ἐζ̄οτε ν̄ιρω̄ι ο̄οϋ τ̄μετασ̄θεν̄ις ἵτε Φ̄τ̄ ε̄οῑ ἵχω̄ρι ἐζ̄οτε ν̄ιρω̄ι ἀνᾱτ̄ γαρ̄ ἐπετε̄νω̄ζεμ̄ ν̄ᾱς̄νηο̄τ̄ χ̄ε ἄμ̄ον ο̄ῡηϋ ἵσαβε κατ̄α σᾱρξ̄ ἄμ̄ον ο̄ῡηϋ ἵχω̄ρι ἄμ̄ον ο̄ῡηϋ ν̄ετ̄θεν̄ις ἀλλ̄α ν̄ιϋοϋ ἵτε π̄κοϋμοϋ ἀϋοτ̄πο̄τ̄ ἵχε Φ̄τ̄ ζ̄ινα ἵτεϋ τ̄ϋπι ἵν̄ῑσαβε̄ ο̄οϋ ν̄ιμετ̄χω̄β̄ ἵτε π̄κοϋμοϋ ἀϋοτ̄πο̄τ̄ ἵχε Φ̄τ̄ ζ̄ινα ἵτεϋ τ̄ϋπι ἵν̄ῑχω̄ρι. ο̄οϋ ν̄ιμετασ̄θεν̄ις ἵτε π̄κοϋμοϋ νεῡ ν̄ηετ̄ω̄ϋϋ ἀϋοτ̄πο̄τ̄ ἵχε Φ̄τ̄ νεῡ ν̄η̄ε̄τε ἵνεϋο̄π̄ ἀν̄ ζ̄ινα ν̄τεϋκ̄ω̄ρεϋ ἵν̄η̄ε̄τ̄ω̄π̄ ζ̄ο̄πωϋ ἵτεϋ τεῡ σᾱρξ̄ ν̄ιβ̄εν̄ ὡ̄ο̄ϋο̄τ̄ ἄμ̄ω̄ο̄τ̄ ἄπε̄μ̄θο̄ ἄΦ̄τ̄. Ἡ̄ω̄τεν̄ ἐβ̄ολ̄ δε ἄμ̄οϋ ζ̄ω̄τεν̄ δε̄ν Π̄χ̄ς Ἰ̄η̄ς φ̄η̄ε̄ταϋϋπι ν̄αν ἵνο̄τ̄κοφ̄ιᾶ ἐβ̄ολ̄ ζ̄ιτεν̄ Φ̄τ̄ ο̄ῡμεθ̄ω̄ν̄ι νεῡ ο̄τ̄ο̄τ̄βο̄ νεῡ ο̄τ̄ω̄τ̄. ζ̄ινα κατ̄α φ̄ρη̄τ̄ ε̄τ̄ς̄θ̄ηο̄τ̄ χ̄ε πετ̄ω̄ϋο̄τ̄ ἄμ̄οϋ μᾱρεϋϋο̄ϋο̄τ̄ ἄμ̄οϋ δε̄ν Π̄ο̄ς ο̄οϋ ἀνο̄κ̄ ζ̄ω̄ ἐτᾱῑι γαρ̄ω̄τεν̄ ν̄ᾱς̄νηο̄τ̄ νετᾱῑι ἀν̄ κατ̄α ο̄τ̄β̄ῑς ἵτε ο̄τ̄ᾱξῑ ῑε ο̄τ̄κοφ̄ιᾶ ε̄ιτᾱμο̄ ἄμ̄ω̄τεν̄ ἐπῑμ̄ε̄τ̄η̄ριον ἵτε Φ̄τ̄ ἄπῑτ̄ζ̄απ̄ γαρ̄

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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

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God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God.

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

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

First Hour of Good Friday

Ψαλμοσ κ : ιε Ψαλμοσ λλ : ις νεμ ιδ νεμ ιθ

Χε αϱτωγογοϱ εϱρη εχωι ηχε ζανμετμεθερεν ηρεϱβι ηχοοοι : οοοϱ αϱμετβι ηχοοοι

χε μεθοοοϱ εροο υυοο υυοο :

Αϱτωγογοϱ εϱρη εχωι ηχε ζανμεθερεν ηοοι : ηα ηυοοι υυοοι εηηετε ηϱωοοη υυοοοϱ
αη :

Αϱϱηηη ηζαν πετζοοϱ ηϱυβιω ηζαν πεθονεϱ : εα ϱραχεϱ ηηοοηαχεη εϱρη
εχωι : αλ.

Psalm 27:12, 35:11, 12, 16

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A Psalm of David the Prophet.

For false witnesses have risen against me,
And such as breathe out violence.

Fierce witnesses rise up; They ask me
things that I do not know.

They reward me evil for good; They gnashed at me with their teeth. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΑΤΘΕΟΝ ΚΕΦ ΚΖ : Α - ΙΔ

ἘΤΑ ΤΟΥΤΗ ΔΕ ΨΩΠΙ ΑΓΕΡΟΥΟΒΝΙ ΤΗΡΟΥ ἦΞΕ ΝΙΑΡΧΗΕΡΕΥΣ ΝΕΥ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ἸΤΕ ΠΙΛΑΟΣ ΔΑ ΙΗΣ : ΖΩΣΤΕ ἸΝΣΕ ΔΟΘΕΥ : ΟΥΟΣ ἘΤΑΥΟΝΣΥ ΑΥΟΛΥ ΟΥΟΣ ΑΥΤΗΙΥ ἸΠΙΛΑΤΟΣ ΠΙΣΗΣΕΜΩΝ. ἸΟΥΤΕ ἘΤΑΥΝΑΥ ἦΞΕ ΙΟΥΔΑΣ ΦΗΕΤΑΥ ΤΗΙΥ ΧΕ ΑΥΕΡ ΚΑΤΑΚΡΙΝΗΝ ἸΜΟΥ ἘΤΑΥΟΥΤΕΥ ἸΘΗΙΥ : ΑΥΤΑΘΟ Ἰ΄ΤΜΑΠ ἸΣΑΤ ΖΑ ΝΙΑΡΧΗΕΡΕΥΣ ΝΕΥ ΝΙΠΡΕΣΒΥΤΕΡΟΣ. ΕΥΧΩ ἸΜΟΥ ΧΩ ΑΙΕΡΝΟΒΙ ΧΕ ΑΙ΄ ΝΟΥΣΝΟΥ ἸΘΩΜΗ : ἸΘΩΟΥ ΔΕ ΠΕΧΩΟΥ ΝΑΥ : ΧΕ ἸΔΟΝ ἸΝΟΝ ἸΘΟΚ ΕΚΕΡΩΨΙ : ΟΥΟΣ ΑΥΒΟΡΒΕΡ ἸΝΗΙΖΑΤ ἘΔΟΥΗ ἘΠΙΕΡΦΕΙ : ΟΥΟΣ ΑΥΨΕΝΑΥ ΑΥΟΧΖΥ : ΝΙΑΡΧΗΕΡΕΥΣ ΔΕ ΕΤΑΥΒΙ ἸΝΗΙΖΑΤ : ΠΕΧΩΟΥ ΧΕ ἸΨΕ ΝΑΝ ΑΝ ἘΣΙΤΟΥ ἘΠΙΚΟΡΒΑΝΟΝ : ΧΕ ἸΤΤΙΜΗ ἸΝΟΥΣΝΟΥ ΠΕ. ΕΤΑΥΕΡ ΟΥΟΒΝΙ ΔΕ ΑΥΨΩΠ ἘΒΟΛ ἸΔΗΤΟΥ ἸΠΙΟΥΣΙ ἸΤΕ ΠΙΚΕΡΑΜΕΥΣ ΕΥΜΑ ἸΘΩΜΣ ἸΝΗΨΥΕΜΩΟΥ : ΕΘΒΕ ΦΑΙ ΑΥΜΟΥ΄ Ἐ΄ΦΡΑΝ ἸΠΙΟΥΣΙ ἘΤΕΨΜΑΥ : ΧΕ ΠΙΟΥΣΙ ἸΠΙΣΝΟΥ ΨΑ ἘΔΟΥΗ ΕΦΟΥ : ἸΟΥΤΕ ΑΥΧΩΚΟ΄ ΕΒΟΛ ἸΞΕ ΦΗΕΤΑΥΧΟΥ ἘΒΟΛΣΙΤΟΥΤΥ ἸΠΕΡΕΜΑΣ ΠΙΠΡΟΦΗΤΗΣ ΕΥΧΩ ἸΜΟΥ ΧΕ ΑΥΒΙ Ἰ΄ΤΜΑΠ ἸΣΑΤ ἸΤΤΙΜΗ ἸΤΕ ΦΗΕΤΑΥΕΡΤΙΜΗ ἘΡΟΥ ἸΞΕ ΝΕΝΨΗΡΙ ἸΠΚΛ. ΟΥΟΣ ΑΥΤΗΙΤΟΥ ΔΑ ΠΙΟΥΣΙ ἸΠΙΚΕΡΑΜΕΥΣ : ΚΑΤΑΦΡΗ΄

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 by 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

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First Hour of Good Friday

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?" So Jesus said to him, "It is as you say." And while He was being accused by the chief priests and elders, He answered 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.

**Bow down before the Holy Gospel.
Glory be to God forever.**

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιε α - ε

ΝΕΥ ΝΙΚΑΔΝΕΥ ΠΙΩΑΝ ΤΖΑΠ ΤΗΡΥ : ΕΛΥΩΝΘ ΝΙΗΣ ΑΝΘΙΤΥ ΑΥΤΗΙΥ ΕΠΙΛΑΤΟΣ : ΟΥΘ
ΑΥΥΕΝΥ ΝΧΕ ΠΙΛΑΤΟΣ : ΧΕ ΝΘΟΚ ΠΕ ΠΟΥΡΟ ΝΤΕ ΝΙΛΟΥΔΑΙ : ΝΘΟΥ ΔΕ ΑΥΕΡΟΥΩ ΝΑΥ ΠΕΧΑΥ
ΧΕ ΝΘΟΚ ΠΕΤΧΩ ΎΜΟΣ. ΟΥΘ ΝΑΥΕΡΚΑΤΗΣΟΥΡΙΝ ΝΣΑΝΟΥΗΥ ΣΑΡΟΥ ΝΧΕ ΝΙΑΡΧΗΕΡΕΥΣ :

Πιλατος Δε ΟΝ ΑΓΩΓΗΝΙ ἄμοσφ εφωμοσ : χε ἠκερονῶ ἠβλι αν : ανατ χε
σεερκατησοριν ἐροκ ἠοτηρ : ἠς Δε ἠπεφερονῶ ἠβλι : ζωστε ἠτεφερῶφηρι ἠχε
Πιλατος :

Οτωψτ ἠπιερασσελιον εστ.

Mark 15:1-5 - :

Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate. Then Pilate asked Him, "Are You the King of the Jews?" He answered and said to him, "It is as you say." And the chief priests accused Him of many things, but He answered nothing. Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!" But Jesus still answered nothing, so that Pilate marveled.

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Bow down before the Holy Gospel.
Glory be to God forever.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ ΚΕΦ ΚΒ : Ι ΨΒΛ ΝΚΣ : Α - ΙΒ

Ουοζ ετα πιβοοτ ωωπι αρωοττ̄ ἵνε νη̄ρεσβν̄τεροσ ἵτε πιλαοσ : νεμ νιαρχη̄ερετσ
νεμ νικαδ̄ : ουοζ ᾱτενη̄ ε̄δοτη̄ ε̄πομᾱνη̄τᾱ πα : Εῡχω ἕμοσ χε ῑσχε̄ ἵθοκ πε Π̄χσ̄ ἄχοσ
ναν πεχᾱρξε̄ νωοτ̄ χε̄ ᾱιωαν̄χοσ νω̄τεν̄ τε̄τε̄ν̄νᾱνᾱζ̄τ̄ αν̄ : Ε̄ωωπ̄ δε̄ ο̄ν̄ ᾱιωαν̄ ω̄εν̄
θη̄νοτ̄ τε̄τε̄ν̄ νᾱε̄ρο̄ν̄ ἄν̄ Ῑσχε̄ν̄ τ̄νοτ̄ δε̄ ε̄ε̄ω̄ωπ̄ῑ ἵνε̄ π̄ω̄η̄ρῑ ἕ̄φ̄ρω̄μῑ ε̄ε̄ρε̄ῡσῑ
σᾱο̄η̄νᾱμ̄ ἵτ̄χομ̄ ἵτε̄ Φ̄τ̄ : Πε̄χω̄οτ̄ δε̄ τη̄ροτ̄ χε̄ ἵθοκ̄ ο̄τη̄ πε̄ π̄ω̄η̄ρῑ ἕ̄Φ̄τ̄ : ἵθο̄ε̄ δε̄
πε̄χᾱρ̄ νωοτ̄ χε̄ ἵθω̄τε̄ν̄ ε̄τ̄χω̄ ἕμοσ̄ χε̄ ἄνοκ̄ πε̄ : Ἡ̄θω̄οτ̄ δε̄ πε̄χω̄οτ̄ χε̄ ἵτε̄νε̄ρ̄χ̄ρῑ
αν̄ χε̄ ἵνο̄με̄τ̄με̄ο̄ρε̄ : ἄ̄νο̄ν̄ τ̄αρ̄ αν̄σω̄τε̄μ̄ ε̄βο̄λ̄δε̄ν̄ ρω̄ε̄. Ουοζ̄ ᾱε̄τ̄ω̄νη̄ ἵνε̄ πο̄ρ̄ῡνη̄
τη̄ρη̄ ᾱτε̄νη̄ ζᾱΠ̄ῑλᾱτοσ̄ : Δ̄ῡερ̄ζη̄τ̄ε̄ δε̄ ἵνε̄ρ̄κᾱτη̄σο̄ρῑν̄ ε̄ρο̄ε̄ εν̄χω̄ἕμοσ̄ : χε̄ φ̄αῑ αν̄
χε̄μ̄ε̄ρ̄ ᾱε̄φ̄ω̄νη̄ μ̄πε̄νε̄θ̄νοσ̄ ε̄βο̄λ̄ : ουοζ̄ ε̄ε̄τᾱζ̄νο̄ ε̄ω̄τε̄μ̄τ̄ζω̄τ̄ ἕ̄πο̄τρο̄ ε̄ε̄χω̄ ἕμοσ̄
ε̄ρο̄ε̄ χε̄ ἄνοκ̄ πε̄ Π̄χσ̄̄ πο̄τρο̄ : Π̄ῑλᾱτοσ̄ δε̄ ᾱε̄φ̄ω̄νη̄ ε̄ε̄χω̄ ἕμοσ̄ : χε̄ ἵθο̄ε̄κ̄ Πε̄̄ πο̄τρο̄
ἵτε̄ ν̄ῑλο̄ν̄δ̄αῑ : ἵθο̄ε̄ δε̄ ᾱε̄ρο̄ν̄ χε̄ ἵθο̄ε̄κ̄ πε̄τ̄χω̄ ἕμοσ̄ Π̄ῑλᾱτοσ̄ δε̄ πε̄χᾱρ̄
ἵν̄ιᾱρ̄χη̄ε̄ρε̄τ̄ε̄ νεμ̄ ν̄ῑω̄νη̄ : χε̄ ἵτ̄χε̄μ̄ ζ̄λῑ ἵ̄ε̄τῑἄ̄ αν̄ δ̄ε̄ν̄ πᾱῑρω̄μῑ : Ἡ̄θω̄οτ̄ δε̄

να̅ν̅κ̅ευ̅χο̅υ̅ εν̅χω̅μο̅ς̅ χ̅ε̅ ὑ̅ψ̅ο̅ρ̅τ̅ε̅ρ̅ ὑ̅πι̅λ̅α̅ο̅ς̅ : ἐ̅φ̅᾽̅ἑ̅β̅ω̅ θ̅ει̅ Ἰ̅σ̅τ̅α̅ῖ̅ ἑ̅λ̅θ̅η̅ς̅ : ο̅τ̅ο̅ς̅
 ἀ̅φ̅ε̅ρ̅η̅τ̅ε̅ς̅ ἰ̅κ̅κ̅ε̅ν̅ Ἰ̅σ̅α̅λ̅η̅λ̅ᾶ̅ ὡ̅ς̅ πα̅ι̅ς̅ : Π̅ι̅λ̅α̅τ̅ο̅ς̅ δ̅ε̅ ἑ̅τ̅α̅φ̅ω̅τ̅ε̅υ̅ ἀ̅φ̅ῶ̅ν̅ι̅ χ̅ε̅ ἀ̅ν̅ ο̅ῦ̅
 Ἰ̅σ̅α̅λ̅η̅λ̅ο̅ς̅ π̅ε̅ πα̅ρ̅ω̅μ̅ι̅. Ο̅τ̅ο̅ς̅ ἑ̅τ̅α̅φ̅έ̅μ̅ι̅ χ̅ε̅ ο̅ῦ̅β̅ο̅λ̅ π̅ε̅ θ̅ει̅ Ἰ̅ε̅ρ̅ου̅σ̅α̅ι̅μ̅ ἢ̅ τ̅ε̅ ἡ̅ρ̅ω̅δ̅η̅ς̅ π̅ε̅ :
 ἀ̅φ̅ο̅ρ̅ο̅ρ̅φ̅ε̅ γ̅α̅ Ἰ̅ρ̅ω̅δ̅η̅ς̅ : ἐ̅φ̅᾽̅ἑ̅ν̅ ἑ̅ν̅ Ἰ̅η̅σο̅ῦ̅ θ̅ει̅ Ἰ̅η̅σο̅ῦ̅ θ̅ει̅ Ἰ̅η̅σο̅ῦ̅ ἑ̅τ̅ε̅μ̅α̅ρ̅ : ἡ̅ρ̅ω̅δ̅η̅ς̅ δ̅ε̅
 ἑ̅τ̅α̅φ̅η̅ν̅ ἑ̅ἴ̅η̅ς̅ ἀ̅φ̅ρα̅ψ̅ι̅ ἑ̅μ̅α̅ψ̅ω̅ : να̅φ̅ο̅σ̅ω̅ψ̅ τ̅α̅ρ̅ ἑ̅ν̅α̅ ἑ̅ρ̅ο̅ς̅ ἰ̅ς̅ ο̅ῦ̅μ̅η̅ψ̅ ἡ̅χ̅ρ̅ο̅ν̅ο̅ς̅ : Ἐ̅θ̅ε̅ χ̅ε̅
 να̅φ̅ω̅τ̅ε̅υ̅ ε̅θ̅η̅τ̅ε̅ : ο̅τ̅ο̅ς̅ να̅φ̅ ε̅ρ̅ε̅λ̅π̅ι̅ς̅ ἑ̅ν̅α̅ ἑ̅ο̅ῦ̅μ̅η̅ν̅ι̅ ἢ̅ τ̅ο̅τ̅ε̅ ε̅φ̅ι̅ρ̅ι̅ ὑ̅μ̅ο̅ς̅. Ἡ̅α̅φ̅ῶ̅ν̅ι̅ δ̅ε̅
 ὑ̅μ̅ο̅ς̅ θ̅ει̅ γ̅α̅ν̅η̅ψ̅ ἡ̅σα̅χι̅ : ἡ̅θ̅ο̅ς̅ δ̅ε̅ ὑ̅π̅ε̅φ̅ε̅ρ̅ο̅ῦ̅ ἡ̅β̅η̅λ̅ι̅ : Ἡ̅α̅τ̅ο̅ς̅ι̅ δ̅ε̅ ἑ̅ρ̅α̅τ̅ο̅ς̅ π̅ε̅ ἢ̅ χ̅ε̅
 ἡ̅ρ̅ω̅δ̅η̅ς̅ ἢ̅ ε̅ρ̅ε̅λ̅π̅ι̅ς̅ : ἐ̅ν̅ε̅ρ̅κ̅α̅τ̅η̅σ̅ο̅ρ̅ι̅ν̅ ἑ̅ρ̅ο̅ς̅ ἑ̅μ̅α̅ψ̅ω̅. Ἐ̅τ̅α̅φ̅ῶ̅ψ̅ε̅ δ̅ε̅ ἢ̅ χ̅ε̅ ἢ̅ κ̅ε̅
 ἡ̅ρ̅ω̅δ̅η̅ς̅ ἢ̅ ε̅ρ̅ε̅λ̅π̅ι̅ς̅ : ο̅τ̅ο̅ς̅ ἑ̅τ̅α̅φ̅ω̅β̅ι̅ ὑ̅μ̅ο̅ς̅ ἀ̅φ̅ο̅λ̅θ̅ε̅ν̅ ἡ̅ν̅ο̅ς̅ε̅β̅ω̅ ε̅σ̅φ̅ε̅ρ̅ί̅κ̅ω̅ν̅ :
 ἀ̅φ̅ο̅ρ̅ο̅ρ̅φ̅ε̅ ἑ̅Π̅ι̅λ̅α̅τ̅ο̅ς̅. Ἀ̅ν̅ε̅ρ̅ῶ̅φ̅η̅ρ̅ δ̅ε̅ ἑ̅ἰ̅ν̅ο̅ν̅ε̅ρ̅η̅ν̅ο̅ῦ̅ ἡ̅ρ̅ω̅δ̅η̅ς̅ ἢ̅ ε̅ρ̅ε̅λ̅π̅ι̅ς̅ θ̅ει̅ Ἰ̅η̅σο̅ῦ̅
 ἑ̅τ̅ε̅μ̅α̅ρ̅ : να̅ψ̅ο̅ψ̅ τ̅α̅ρ̅ ἡ̅ψ̅ο̅ρ̅φ̅ι̅ π̅ε̅ θ̅ει̅ ο̅ῦ̅μ̅ε̅τ̅α̅χ̅ι̅ ἢ̅ ε̅ἰ̅ν̅ο̅ν̅ε̅ρ̅η̅ν̅ο̅ῦ̅ :

Ο̅ῦ̅ψ̅ω̅τ̅ ὑ̅π̅ι̅ε̅ρ̅α̅σ̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅σ̅θ̅.

Luke 22:66-23:12

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As soon as it was day, the elders of the
 people, both chief priests and scribes,

First Hour of Good Friday

came together and led Him into their council, saying, "If You are the Christ, tell us." But He said to them, "If I tell you, you will by no means believe. And if I also ask you, you will by no means answer Me or let Me go. Hereafter the Son of Man will sit on the right hand of the power of God." Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am." And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth." Then the whole multitude of them arose and led Him to Pilate. And they began to accuse Him, saying, "We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King." Then Pilate asked Him, saying, "Are You the King of the Jews?" He answered him

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and said, "It is as you say." So Pilate said to the chief priests and the crowd, "I find no fault in this Man." But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place." When Pilate heard of Galilee, he asked if the Man were a Galilean. And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time. Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. Then he questioned Him with many words, but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. Then Herod,

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with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

Bow down before the Holy Gospel.

Glory be to God forever.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ιη : κη - υβλ

Ανι ονι νησου εβολ Χακααφα εδουν επιπρετωριον : νε ωωρη δε πε : οου
νηου υπον εδουν επιπρετωριον : ρινα γε νησουω γα τοουτω υππασχα. Δει
ουν εβολγαρων ηξε Πιλατοσ πεχαυ νου : γε ου ηκα τησρια ετετενινη υμοσ ερηι
εχεν παιρωι Δυρονω πεχων ναυ : γε ενε φαι οκαμπετων αν πε : νανηαθηυ
νακ αν πε. Πεχε Πιλατοσ νου γε βιτε νουθεν ουσ μαγαπ ερογ κατα πετενημοσ
: πεχων ναυηνε νιλονδαι : γε ανον ησυνε ναν αν εδωτεβ ηβλι : ρινα ητε πεαχι ηησ
ζωκ εβολ φηεταυχογ : εφερτωμενην γε δεν αυ υμου ρηναμου Παλινον αυ ηξε

Πιλατος ἔδωκεν ἐπιπρετωριον οὐτος ἀκουσθε εἰς τὸν πελαγίαν : καὶ ἦτοκ πε ποτρο ἴτε
νιλονδαί. Δερότω ἴαν ἴχε Ιησ οὐτος πελαγί : καὶ ἦτοκ ετρω ἴφαι ἔβολ ζιτοτκ
ψανζαν κεχωρῆνι πεταγος νாக εσβητ Δερότω ἴχε Πιλατος ετρωῖμος : καὶ μη
ἀνοκ οὐλολαί ζω : πεκεθνος ἴμιν ἴμοκ νεμ νιαρχήρενς ἴθωστ πεταγικ : οὐ πε
ἔτακαί : Δερότω ἴχε Ιησ κα ταμετοτρο ἀνοκ θα πακομος ἀν τε : ἐνε
ταμετοτρο οὐεβολθεν πακομος τε : ναρε ναρῆπερετης νὰτ ἐρῆνι ἔχωι πε : ζινα
ἴτωττω τῆτ ἴνιλονδαί : τῆστ δε τα μετοτρο θα πακομος ἀν τε. Πιλατος οὐν
πελαγί κα μη οὐν ἦτοκ οὐοτρο : ἀρότω ἴχε Ιησ κα ἦτοκ πετρω ἴμος κα ἀνοκ
οὐοτρο : κε ταρ ἔταγαστ ἀνοκ ἐπαίρωβ : οὐτος εσβε φαί ἀί ἐπικομος ἐπ
ζιπταερμετμερε ἴτμεθῆνι : οὐον νίβει ἔτε ζαν ἔβολ ζεν τμεθῆνι γρωττω
ἔτασῆνι : Πχε Πιλατος ἴαν κα οὐ πε τμεθῆνι : οὐτος φαί ἔταγχογ παλιν οὐ
ἀεβολζα νιλονδαί πελαγί κωστ : κα ἀνοκ ἴτχεν ἔλι ἴετῆ ἀν ζεν παίρωι :
ττεπενσῆνῆιὰ δε ζινα ἴταχα οὐαι κωτῆν ἔβολ ζεν ππασχα τετενοτρω οὐν ἴταχω
κωτῆν ἔβολ ἴποτρο ἴτε νιλονδαί ἀτρω δε ἔβολ τῆροτ ετρωῖμος : κα ἴπερχα φαί
ἔβολ : ἀλλὰ χα Βαραββας ἔβολ : παί Βαραββας δε νεοτκονι πε :

Οὐτωτ ἴπιετασσελιον εστ.

John 18:28-40

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Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you." Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?"

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Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?" Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in

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Him at all. "But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the First Hour of Good Friday of Holy Pascha, may its blessings be with us all. Amen.

Early on Friday, the chief priests convened together and condemned the Savior so that they may deliver Him to Pilate to kill Him. When he saw this, Judas regretted what he

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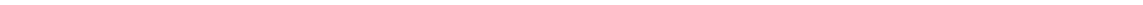
did and returned the silver to the chief priests saying, "I have sinned in betraying innocent blood." He went and hung himself adding to his transgressions. The chief priests took the silver and bought with it a potter's field to bury strangers in. This was done so that it may be fulfilled what had been spoken by the prophet Jeremiah. Then they stood Jesus before Pilate, who asked Him, "Are you a king?" Jesus replied, "You have said so." They accused Him but He made no answer. "Do you hear all these testimonies?" Pilate asked. He did not open His mouth to utter a word. The governor wondered greatly at His calmness and silence. How can the Lamb who came to take away the sins of the world open His mouth? This was to fulfill Isaiah's prophecy, which said, "He never opened His mouth like a lamb that

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is led to the slaughterhouse." Today the prophecy has been fulfilled in Jerusalem in the midst of Israel. O Jerusalem, today your son will cry for you, O killer of prophets. He is not a prophet but God, and His blood redeems sins.

The daytime Litanies are prayed.

The hour is concluded with the Litany and **Κυριε ελεησον** is chanted 12 times. After an icon of the crucifix is placed and it is decorated with flowers and candles.



Third Hour of Good Friday

Third Hour of Good Friday



Ἰ̅χ̅ω̅ι̅ ἡ̅ΐ̅ς̅ε̅ν̅ε̅ς̅ ἡ̅τε̅ Ὡ̅ν̅ς̅ Κ̅ε̅φ̅ ᾠ̅η̅ : ᾠ̅ - ἰ̅θ̅

Ἐ̅β̅ο̅λ̅δ̅ε̅ν̅ Ἰ̅χ̅ω̅ι̅ ἡ̅ΐ̅ς̅ε̅ν̅ε̅ς̅ ἡ̅τε̅ Ὡ̅ν̅ς̅ π̅ι̅ρ̅ο̅φ̅η̅τ̅η̅ς̅: ἔ̅ρ̅ε̅π̅ε̅ξ̅ι̅μ̅ο̅υ̅ ἔ̅θ̅ο̅τ̅α̅β̅ ὡ̅π̅ι̅ ν̅ε̅μ̅α̅ν̅
 ἁ̅μ̅η̅ν̅ ε̅ρ̅χ̅ω̅ ἡ̅μ̅ο̅ς̅.

Ἀ̅ς̅ὡ̅π̅ι̅ Δ̅ε̅ μ̅ε̅ν̅ε̅ς̅α̅ ν̅αι̅ σ̅α̅χ̅ι̅ ἁ̅ρ̅τ̅α̅μ̅ε̅ ἰ̅ω̅σ̅η̅φ̅ ε̅ν̅τ̅ω̅ἡ̅μ̅ο̅ς̅ : χ̅ε̅ π̅ε̅κ̅ι̅ω̅τ̅ ὤ̅θ̅ο̅ρ̅τ̅ε̅ρ̅ : σ̅τ̅ο̅ς̅
 α̅ρ̅χ̅ι̅ ἡ̅π̅ε̅ρ̅ϗ̅η̅ρ̅ι̅ σ̅ἡ̅ν̅ Ὡ̅α̅ν̅α̅σ̅σ̅η̅ ν̅ε̅μ̅ Ἐ̅φ̅ρ̅ε̅μ̅ α̅ρ̅χ̅ι̅ γ̅α̅ Ἰ̅α̅κ̅ω̅β̅ : Ἀ̅ρ̅τ̅α̅μ̅ε̅ Ἰ̅α̅κ̅ω̅β̅ Δ̅ε̅

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εργωμιος ναϋ : χε ρηπ πεις πεκωρη ιωχηφ ρηνοϋ ραροκ : αφρευνομϋ νχε π̄κλ
αφρευσι ριχεν π̄λοχ : Οτοϋ πεχε Ιακωβ ν̄ιωχηφ χε πανοϋϋ αφονοηϋ εροι ρεν
λοϋϋα : ρεν π̄καρι ν̄Χανααν αφϋμοϋ εροι. Οτοϋ πεχαϋ ηηι χε ρηππε εῑεσρεκ ᾱωαι
εῑαικ ν̄θανωοϋϋς ν̄ωλολ : οτοϋ εῑϋ̄ ὑπαικαρι νακ : νεμ πεκχροϋ μενεσωκ
εϋαμαρι ωᾱενεϋ : ϋνοϋ οη πεκωρη ϋναϋ ε̄τακωπι νακ ρεν Χημ ὑπαϋ ραροκ
ε̄Χημ νοϋ̄ νε : Εφρευ νεμ Ιανασχη : ὑφρηϋ̄ ν̄Ροϋβηη. νεμ ὑφρηϋ̄ ν̄ϋμεων :
Πιχφο δε ε̄τεκ ναϋφωοϋ μενεσα ναι εϋεωπι νακ : εϋεμοϋϋ ε̄ρωοϋ ε̄φραν
ν̄νοϋϋνηοϋ ν̄ρηι ρεν τοϋκληρονομ̄α. Δνοκ δε ειηνοϋ ε̄βολϋεν ϋμεσοϋδιᾱ ν̄τε
ϋϋϋρια : αϋμοϋ νχε Ραχηλ τεκμαϋ ρεν π̄καρι ν̄Χανααν : ειναϋωνϋ ε̄πιπροδρομοϋ
ν̄τε Χαβραοα : οτοϋ αιοοϋϋ ριπιμωιϋ ν̄τε πιπροδρομοϋ ν̄τε Βηθελεμ. Ε̄ταϋναϋ δε
νχε π̄κλ ε̄νενηρηι ν̄ιωχηφ πεχαϋχε ηηι ν̄τακ νε ναι. Πεχε ιωχηφ δε ὑπεϋιωϋ : χε
ναωρηι ηηε̄τα Φνοϋϋϋ ϋηιτοϋ ηηι ὑπαμα : οτοϋ πεχε Ιακωβ χε ανιτοϋ ραροι ρινα
ν̄ταϋμοϋ ερωοϋ. Ηε αϋερωϋ δε πε νχε νεηβαλ ν̄Ιακωβ ε̄βολϋεν ϋμεϋελλο : οτοϋ
ναϋωϋχευχομ̄ ηηναϋ ὑβολ̄ αν̄ πε : αφερονϋωνϋ ε̄ροϋ αφϋϋφι ε̄ρωοϋ οτοϋ αφ̄αμαλεϋ
ε̄ρωοϋ. Πεχε π̄κλ ν̄ιωχηφ : χε ρηππε ὑποϋωονϋε̄τ̄ ε̄ναϋ ε̄πεκϋο : ρηππε ᾱΦνοϋϋϋ
ταμοι ε̄πεκχροϋ. Οτοϋ ᾱιωχηφ ρενοϋ σαβολ̄ ηηεϋᾱλωϋ ᾱνοϋωϋϋ ὑμοϋ ριχεν ποϋϋο

εἰχεν ἵκαρι. Ἀλωσῆφ δε βί ὑπερῶηρι σῆνατ ἀρχα Ἐφρευ σαχααδῆ ὑπὶσλ̄ : Ὑανασσῆ
δε σαοῖναμ ὑπὶσλ̄ : ἀφῆροσθωντ ἔροφ. Ἀπὶσλ̄ δε σοῖτεν τερχιχ ἰοῖναμ ἔβολ
ἀφταλος ἔχεν τὰφε ἸἘφρευ νε φαι δε πε πικουχι : οῖος τερχαδῆ ἀφταλος ἔχεν
τὰφε Ὑανασσῆ : ἔαφῶεβτ νερχιχ : Ὑανασσῆ δε πε πῶορπ ὤμικι. Οῖος ἀφῆμοσ
ἔρωσῶν πεχαφ : χε Φτ φῆετα ναισῶτ ραναφ ὑπερῶμοσ Ἀβρααμ νεμ Ἰσαακ : Φνοῖτ
φῆεταφῶανῶ ὤμοι κχεν ταμετὰλοτ ῶα ἔδοῖτη ἐπαἰεσοῖτ. Παττελοσ εῖνοσεν ὤμοι
ἔβολθῆν νηπετρωῶτ τηροῖ : σῆμοσ ἔναι ἀλωσῆ : οῖος ἐνέμοσῶτ ἐπαρην ἐρῆν ἔχωσῶτ :
νεμ φῆραν ἰηαισῶτ Ἀβρααμ νεμ Ἰσαακ : ἐτῶαι ἰοῖτηῶτ ἰῶαι εφῶῶ εἰχεν ἵκαρι.
Ἐταφῆνατ ἰχε λωσῆφ χε ἀ πεφῶτ ταδε τερχιχ ἰοῖναμ ἔχεν τὰφε ἸἘφρευ : ἀπρωβ
ἔρωῶ ὑπερῶμοσ : οῖος ἀλωσῆ ἀμοῖνι ἰτχιχ ὑπεφῶτ ἀφολσ ἔβολ ἔχεν τὰφε ἸἘφρευ
ἀφταλος ἔχεν τὰφε Ὑανασσῆ. Πεχε λωσῆφ δε ὑπεφῶτ : χε παρῆτ ἄν παιωτ : φαι
σαρ πε πῶορπ ὤμικι : χα τεκχιχ ἰοῖναμ ἔχεν τεφῶφε. Οῖος ὑπεφῶτωῶ : ἀλλὰ
πεχαφ χε : φέμ παῶηρι φέμ :

Οῖωσῶτ ἰτῆτριάσ ἐσοταβ πεννοῖτ ῶα ἔνεσ νεμ ῶα ἔνεσ ἰτε νἰενεσ τηροῖ : ἀμην.

Genesis 48: 1-19

A reading from the book of Genesis of Moses the Prophet may his blessings be with us Amen.

Now it came to pass after these things that Joseph was told, "Indeed your father is sick"; and he took with him his two sons, Manasseh and Ephraim. And Jacob was told, "Look, your son Joseph is coming to you"; and Israel strengthened himself and sat up on the bed. Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me, and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.' And now your

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near him, and he kissed them and embraced them. And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!" So Joseph brought them from beside his knees, and he bowed down with his face to the earth. And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him. Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day, The Angel who has

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redeemed me from all evil, Bless the lads; Let my name be named upon them, And the name of my fathers Abraham and Isaac; And let them grow into a multitude in the midst of the earth." Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head." But his father refused and said, "I know, my son, I know.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἡσαῖος Κεφ̄ ν̄ : λ̄ - θ̄

Ἐβλαβεν Ἡσαῖος π̄προφ̄ητης: ἐρεπερ̄ςμοῦ ἐθοῦαβ̄ ὡπῑ νεμαν̄ λ̄μην̄ ἐρ̄χω̄ μ̄μος.

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Π̄σ̄ πετ̄τη̄νη̄ νο̄ῡλᾱς̄ ἰ̄σ̄β̄ω : ε̄ρῑε̄μῑ ἄ̄ρ̄ω̄αν̄ τ̄ρο̄τ̄ νο̄ῡκᾱχῑ ῡω̄πι : ᾱρ̄χω̄ ν̄η̄
ἰ̄ζ̄ᾱν̄ά̄το̄ο̄η̄ ο̄ρο̄ς̄ ᾱρ̄το̄ῡρο̄ ε̄ροῑ νο̄ῡᾱῡχ̄ ε̄ρῑσω̄τε̄μ̄ ε̄τ̄ς̄β̄ω ἠ̄Π̄σ̄ ε̄ρο̄νο̄το̄ων̄
ἰ̄ν̄ᾱμᾱῡχ̄ : ἄ̄νο̄κ̄ Δ̄ε̄ τ̄λ̄ε̄σ̄ιν̄ ἁ̄ν̄. Δ̄ῑτ̄ ἰ̄ν̄τᾱβ̄ῑσῑ ε̄ζ̄ᾱν̄μᾱᾱς̄τ̄ς̄ : ο̄ρο̄ς̄ νᾱο̄το̄σῑ
ε̄ζ̄ᾱν̄ῡεν̄κο̄σ̄ρ̄ : πᾱρο̄ Δ̄ε̄ ἠ̄πῑτᾱς̄σο̄ῡ ε̄ζ̄ᾱπ̄ῡπῑ ἰ̄ν̄τε̄ ζ̄ᾱν̄θᾱᾱρ̄. Π̄σ̄ ᾱρ̄ῡω̄πῑ ν̄η̄
νο̄ῡβ̄ο̄η̄θο̄ς̄ : ε̄σ̄βε̄ φ̄αῑ ἠ̄πῑδ̄ῡπῑ : ἀ̄λλ̄ᾱ ᾱῑχω̄ ἠ̄πᾱρο̄ ἠ̄φ̄ρη̄τ̄ νο̄ῡπ̄ε̄τ̄ρᾱ ε̄ς̄χο̄ρ̄ : ο̄ρο̄ς̄
ᾱῑε̄μ̄ χ̄ε̄ ἰ̄ν̄ᾱδ̄ῡπῑ. Χ̄ε̄ ε̄ϋ̄δ̄εν̄τ̄ ἰ̄ν̄χε̄ φ̄η̄ε̄τ̄ο̄μ̄ᾱιο̄ι : ν̄ῑμ̄ ε̄ο̄νᾱδ̄ῑζ̄ᾱπ̄ ν̄ε̄μ̄η̄ῑ μᾱρ̄ε̄ϋ̄δ̄ων̄τ̄
ε̄ροῑ. ζ̄η̄π̄πε̄ ἰ̄ς̄ Π̄σ̄ ε̄ο̄νᾱε̄ρ̄β̄ο̄η̄θ̄ιν̄ ε̄ροῑ : ν̄ῑμ̄ ε̄ο̄νᾱϋ̄τ̄ζ̄ε̄μ̄κο̄ι : ζ̄η̄π̄πε̄ ἰ̄θ̄ω̄τε̄ν̄ τ̄η̄ρο̄ῡ
ἠ̄φ̄ρη̄τ̄ νο̄ῡζ̄β̄ω̄ς̄ τε̄τε̄ν̄νᾱε̄ρ̄ά̄σ̄ᾱς̄ : ο̄ῡζ̄ο̄λῑ Δ̄ε̄ ε̄ς̄ε̄ο̄ῡε̄μ̄ θ̄η̄νο̄ῡ.

Ὁ̄ω̄ο̄ῡ ἰ̄τ̄τ̄ρῑᾱς̄ ε̄θο̄ῡᾱβ̄ πε̄ν̄νο̄ῡτ̄ ῡᾱ ε̄νε̄ζ̄ ν̄ε̄μ̄ ῡᾱ ε̄νε̄ζ̄ ἰ̄ν̄τε̄ ν̄ῑε̄νε̄ζ̄ τ̄η̄ρο̄ῡ: ἁ̄μ̄η̄ν̄.

Isaiah 50: 4-9

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A reading from Isaiah the Prophet may his blessings be with us Amen

“The Lord God has given Me The tongue of the learned, That I should know how to speak A word in season to him who is weary. He awakens Me morning by morning, He awakens My ear To hear as

the learned. The Lord God has opened My ear; And I was not rebellious, Nor did I turn away. I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. "For the Lord God will help Me; Therefore I will not be disgraced; Therefore I have set My face like a flint, And I know that I will not be ashamed. He is near who justifies Me; Who will contend with Me? Let us stand together. Who is My adversary? Let him come near Me. Surely the Lord God will help Me; Who is he who will condemn Me? Indeed they will all grow old like a garment; The moth will eat them up.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἰσαῖας Κεφ ̅̅̅ : ̅̅̅ - ̅̅̅

Πάλιν ἐβόλθεν Ἰσαῖας π̅̅̅ροφη̅̅̅της: ἐρεπε̅̅̅ς μου ἐ̅̅̅οταβ̅̅̅ ὡπι̅̅̅ νευ̅̅̅αν̅̅̅ ἀμ̅̅̅ην̅̅̅ ε̅̅̅ρω̅̅̅ ἄμ̅̅̅ος.
Ο̅̅̅οι̅̅̅ ἵ̅̅̅στο̅̅̅ρ̅̅̅ς̅̅̅ χ̅̅̅ε̅̅̅ ἀ̅̅̅ν̅̅̅ο̅̅̅β̅̅̅ν̅̅̅ι̅̅̅ ἵ̅̅̅στο̅̅̅β̅̅̅ν̅̅̅ι̅̅̅ δ̅̅̅α̅̅̅ρ̅̅̅ω̅̅̅ν̅̅̅ ἄμ̅̅̅ιν̅̅̅ ἄμ̅̅̅ω̅̅̅ν̅̅̅ ε̅̅̅ρω̅̅̅ ἄμ̅̅̅ος. Χ̅̅̅ε̅̅̅
μα̅̅̅ρε̅̅̅ν̅̅̅ω̅̅̅ν̅̅̅ς ἄπ̅̅̅ι̅̅̅θ̅̅̅ου̅̅̅ν̅̅̅ι̅̅̅ χ̅̅̅ε̅̅̅ ἑ̅̅̅ο̅̅̅ι̅̅̅ ἵ̅̅̅σ̅̅̅τ̅̅̅ω̅̅̅ς̅̅̅ ἵ̅̅̅σ̅̅̅τ̅̅̅ω̅̅̅ς̅̅̅ ἵ̅̅̅σ̅̅̅τ̅̅̅ω̅̅̅ς̅̅̅ ἵ̅̅̅σ̅̅̅τ̅̅̅ω̅̅̅ς̅̅̅ ἵ̅̅̅σ̅̅̅τ̅̅̅ω̅̅̅ς̅̅̅.
Πα̅̅̅λα̅̅̅ος̅̅̅ ν̅̅̅ε̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅π̅̅̅ρα̅̅̅κ̅̅̅τ̅̅̅ω̅̅̅ρ̅̅̅ σ̅̅̅ε̅̅̅ρ̅̅̅ι̅̅̅τ̅̅̅ ἄμ̅̅̅ω̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅ : ν̅̅̅η̅̅̅τ̅̅̅ω̅̅̅ι̅̅̅τ̅̅̅ ἄμ̅̅̅ω̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅ σ̅̅̅ε̅̅̅ο̅̅̅ι̅̅̅ ἵ̅̅̅σ̅̅̅τ̅̅̅ω̅̅̅ς̅̅̅ ἑ̅̅̅ρ̅̅̅ω̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅ :
πα̅̅̅λα̅̅̅ος̅̅̅ ν̅̅̅η̅̅̅τ̅̅̅ε̅̅̅ρ̅̅̅α̅̅̅κα̅̅̅ρ̅̅̅ι̅̅̅ζ̅̅̅ι̅̅̅ν̅̅̅ ἄμ̅̅̅ω̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅ σ̅̅̅ε̅̅̅ω̅̅̅ρ̅̅̅ε̅̅̅ι̅̅̅ ἄμ̅̅̅ω̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅ : ο̅̅̅σ̅̅̅ο̅̅̅ς̅̅̅ φ̅̅̅ω̅̅̅ι̅̅̅τ̅̅̅ ἵ̅̅̅ν̅̅̅ε̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅ δ̅̅̅α̅̅̅λ̅̅̅α̅̅̅ι̅̅̅
σ̅̅̅ε̅̅̅υ̅̅̅θ̅̅̅ο̅̅̅ρ̅̅̅τ̅̅̅ε̅̅̅ρ̅̅̅ ἄμ̅̅̅ο̅̅̅ς̅̅̅. Ἀ̅̅̅λ̅̅̅λ̅̅̅α̅̅̅ τ̅̅̅ν̅̅̅ο̅̅̅ς̅̅̅ ἵ̅̅̅σ̅̅̅τ̅̅̅ω̅̅̅ς̅̅̅ ν̅̅̅α̅̅̅ι̅̅̅ ἑ̅̅̅π̅̅̅ε̅̅̅λ̅̅̅α̅̅̅ι̅̅̅ : ο̅̅̅σ̅̅̅ο̅̅̅ς̅̅̅ ἑ̅̅̅ν̅̅̅α̅̅̅ι̅̅̅ ν̅̅̅ε̅̅̅μ̅̅̅ π̅̅̅ε̅̅̅γ̅̅̅λ̅̅̅α̅̅̅ο̅̅̅ς̅̅̅ ἑ̅̅̅π̅̅̅ε̅̅̅λ̅̅̅α̅̅̅ι̅̅̅ : ν̅̅̅ε̅̅̅μ̅̅̅
ἵ̅̅̅π̅̅̅ρ̅̅̅ε̅̅̅σ̅̅̅β̅̅̅ι̅̅̅τ̅̅̅ε̅̅̅ρ̅̅̅ο̅̅̅ς̅̅̅ ν̅̅̅ε̅̅̅μ̅̅̅ ἵ̅̅̅α̅̅̅ρ̅̅̅χ̅̅̅ω̅̅̅ν̅̅̅. Ἰ̅̅̅θ̅̅̅ω̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅ Δ̅̅̅ε̅̅̅ ε̅̅̅θ̅̅̅β̅̅̅ε̅̅̅ ο̅̅̅ν̅̅̅ τ̅̅̅ε̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅ε̅̅̅ι̅̅̅σ̅̅̅α̅̅̅ζ̅̅̅τ̅̅̅ ἑ̅̅̅π̅̅̅α̅̅̅ι̅̅̅ ἱ̅̅̅α̅̅̅δ̅̅̅α̅̅̅λ̅̅̅ο̅̅̅λ̅̅̅ι̅̅̅ :
ἵ̅̅̅π̅̅̅ω̅̅̅λ̅̅̅ε̅̅̅μ̅̅̅ ἵ̅̅̅ν̅̅̅ι̅̅̅ζ̅̅̅η̅̅̅κ̅̅̅ι̅̅̅ ἑ̅̅̅ρ̅̅̅χ̅̅̅η̅̅̅ δ̅̅̅ε̅̅̅ν̅̅̅ ν̅̅̅ε̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅η̅̅̅. Ε̅̅̅θ̅̅̅β̅̅̅ε̅̅̅ ο̅̅̅ν̅̅̅ ἵ̅̅̅θ̅̅̅ω̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅ τ̅̅̅ε̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅δ̅̅̅ι̅̅̅ ἵ̅̅̅π̅̅̅α̅̅̅λ̅̅̅α̅̅̅ο̅̅̅ς̅̅̅ ἵ̅̅̅σ̅̅̅τ̅̅̅ω̅̅̅ς̅̅̅ : ο̅̅̅σ̅̅̅ο̅̅̅ς̅̅̅
ν̅̅̅ι̅̅̅ζ̅̅̅ο̅̅̅ ἵ̅̅̅ν̅̅̅ε̅̅̅ τ̅̅̅ε̅̅̅ν̅̅̅η̅̅̅κ̅̅̅ι̅̅̅ τ̅̅̅ε̅̅̅τ̅̅̅ε̅̅̅ν̅̅̅τ̅̅̅ω̅̅̅φ̅̅̅ι̅̅̅τ̅̅̅ ἵ̅̅̅θ̅̅̅ω̅̅̅ς̅̅̅ :

Ο̅̅̅τ̅̅̅ω̅̅̅ν̅̅̅ ἵ̅̅̅τ̅̅̅ρ̅̅̅ια̅̅̅ς̅̅̅ ἐ̅̅̅ο̅̅̅τα̅̅̅β̅̅̅ π̅̅̅ε̅̅̅ν̅̅̅ν̅̅̅ο̅̅̅ν̅̅̅τ̅̅̅ ὡ̅̅̅α̅̅̅ ἑ̅̅̅ν̅̅̅ε̅̅̅ ν̅̅̅ε̅̅̅μ̅̅̅ ὡ̅̅̅α̅̅̅ ἑ̅̅̅ν̅̅̅ε̅̅̅ ἵ̅̅̅ν̅̅̅ε̅̅̅ τ̅̅̅ε̅̅̅ν̅̅̅ε̅̅̅ τ̅̅̅η̅̅̅ρ̅̅̅ο̅̅̅ς̅̅̅ ἄμ̅̅̅ην̅̅̅.

Isaiah 3:9-15

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Also from Isaiah the Prophet may his
blessings be with us Amen

Woe to their soul! For they have brought evil upon themselves. "Say to the righteous that it shall be well with them, For they shall eat the fruit of their doings. Woe to the wicked! It shall be ill with him, For the reward of his hands shall be given him. As for My people, children are their oppressors, And women rule over them. O My people! Those who lead you cause you to err, And destroy the way of your paths." The Lord stands up to plead, And stands to judge the people. The Lord will enter into judgment With the elders of His people And His princes: "For you have eaten up the vineyard; The plunder of the poor is in your houses. What do you mean by crushing My people And grinding the faces of the poor?"

Glory be to the Holy Trinity our God unto

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the age of all ages, Amen.

Ἡσαΐας Κεφ ζζ : α - ζ

Παλι ἐβολθεν Ἡσαΐας π̄προφητης: ἐρεπερ̄μορ̄ ἐθοταβ̄ ὡπι ν̄μαν̄ ἄμην̄ εφ̄ω ἄμοσ.
Μι πε φ̄νεοηνορ̄ ἐβολ̄ θ̄εν̄ ἐδ̄ωμ̄ π̄ροϋρεϋ̄ ἠνεφ̄ρ̄βωσ̄ ἐβολ̄ θ̄εν̄ Βωσορ̄: εφ̄ακ̄ωορ̄
ἄπαρητ̄ θ̄εν̄ οὔτολη̄ ἠ̄κονσ̄ θ̄εν̄ οὔχομ̄: ἄνοκ̄ Δε εφ̄ηασ̄χῑ ἠ̄οὔμεθ̄μη̄ ν̄εῡ οὔραπ̄
ἠ̄οὔχα. Ἐθεοὔρ̄ νεκ̄ρ̄βωσ̄ ε̄ρεϋρωϋ̄: οὔορ̄ τεκ̄ρ̄βωσ̄ ρωσ̄ ἐβολθεν̄ οὔρεϋρωμ̄ ἠ̄τε
οὔρ̄ρωτ̄. Ἐαιζομ̄ ἄμαρατ̄ οὔορ̄ νε ἄμον̄ ρωμ̄ ἠ̄τε ν̄ιεθ̄νοσ̄ ν̄εῡηῑ: οὔορ̄ ᾱιζωμ̄
ἔχωορ̄ θ̄εν̄ παχω̄ντ̄: ᾱιθωλ̄σ̄ ἔχωορ̄ ἄφ̄ρητ̄ ἠ̄οὔκαρῑ: οὔορ̄ ᾱῑν̄ι ἄποὔρ̄νοϋ̄ ἐ̄ρη̄
ἔπ̄καρῑ. Οὔε̄ροορ̄ ραρ̄ ἠ̄τε οὔτ̄ϋεβ̄ιω̄ ᾱϋ̄ ἔχωορ̄: οὔορ̄ οὔτροπῑ ἠ̄σωτ̄ ᾱϋ̄: Δ̄ῑχοϋϋτ̄
οὔορ̄ νε ἄμον̄ βοη̄θοσ̄: ᾱιτ̄ ἠ̄θ̄η̄ οὔορ̄ νε ἄμον̄ ἔλῑ ἠ̄τοτορ̄: οὔορ̄ ὑ̄η̄αναρ̄μετ̄ ἠ̄χε
πᾱξφοῑ: οὔορ̄ παμ̄βον̄ ᾱϋ̄: Οὔορ̄ ᾱιζωμ̄ ἔχωορ̄ θ̄εν̄ παχω̄ντ̄ οὔορ̄ ᾱῑν̄ι ἄποὔρ̄νοϋ̄
ἐπεσ̄ητ̄ ἔπ̄καρῑ: Φ̄ναῑ ἄπ̄οσ̄ ᾱιερεϋμε̄ν̄: ν̄ιᾱρετη̄ ἠ̄τε Ἰ̄οσ̄ θ̄εν̄ ρωβ̄ ν̄ιβ̄εν̄ ἐτεϋτ̄
ἄμωορ̄ ν̄αν̄ ἠ̄ϋεβ̄ιω̄:

Οὔωορ̄ ἠ̄τ̄ριασ̄ ἐθοταβ̄ πεννορ̄τ̄ ὡᾱ ἐνεε̄ ν̄εῡ ὡᾱ ἐνεε̄ ἠ̄τε ν̄ῑενεε̄ τηροσ̄: ἄμην̄.

Isaiah 63:1-7

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A reading from Isaiah the Prophet may his blessings be with us Amen

Who is this who comes from Edom, With dyed garments from Bozrah, This One who is glorious in His apparel, Traveling in the greatness of His strength?-- "I who speak in righteousness, mighty to save." Why is Your apparel red, And Your garments like one who treads in the winepress? I have trodden the winepress alone, And from the peoples no one was with Me. For I have trodden them in My anger, And trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes. For the day of vengeance is in My heart, And the year of My redeemed has come. I looked, but there was no one to help, And

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I wondered That there was no one to uphold; Therefore My own arm brought salvation for Me; And My own fury, it sustained Me. I have trodden down the peoples in My anger, Made them drunk in My fury, And brought down their strength to the earth." I will mention the loving kindnesses of the Lord And the praises of the Lord, According to all that the Lord has bestowed on us.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Δμος Κεφ $\bar{\alpha}$: $\bar{\beta}$ - $\bar{\theta}$

Εβολθεν Δμος ππροφητης: ερεπερμιοτ εθοταβ ωωπι νεμαν αμην εφω μμοσ.

Οτοσ Πσς Φτ Ππαντοκρατωρ φηετβινεμ πκαρι οτοσ αφερο μμοσ εκμ οτοσ
εεεερρηβι νχε νητηροσ ετωοπ ριωτγ οτοσ εσει επωωι νχε τεφδαε μφρητ νοτιαρο
ντε Χημ. Φηετκωτ ντεφαναβασις ωα εδρηι ετφε τεεεπασσελια αφρικεντ μμοσ
ριχενι πκαρι φηεθμοτ οβε πιμωσ ντε φιομ οτοσ ρχωω μμοσ ριχενι προ μπκαρι
τηρμ Πσς Φτ Ππαντοκρατωρ πε πεφραν. ρηηπε ισ νεηβαλ μπσς Φτ εχεν
εμετοτρο νηιρεφερνοβι οτοσ ρναφοτς εβολ ριχενι προ μπκαρι πλην φναφωτ εβολ
αν μπηι νλακωβ ωα ενεε πεχε Πσς. Εεεμοτ ντχημ νχε νιρεφερνοβι τηροσ ντε
πιδαοσ νηετχω μμοσ χε ννοσδωντ οτδε ννοστωωπι ριχων νχε νηπετρωσ.

Οτωσ ντφτριας εθοταβ πεννοτφ ωα ενεε νεμ ωα ενεε ντε νιενεε τηροσ: αμην.

Amos 9:4-5,7-10

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A reading from Amos the Prophet may his
blessings be with us Amen.

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[The Lord, the Almighty says,] I will set My eyes on them for harm and not for good." The Lord God of hosts, He who touches the earth and it melts, And all who dwell there mourn; All of it shall swell like the River, And subside like the River of Egypt.

"Behold, the eyes of the Lord God are on the sinful kingdom, And I will destroy it from the face of the earth; Yet I will not utterly destroy the house of Jacob," Says the Lord. "For surely I will command, And will sift the house of Israel among all nations, As grain is sifted in a sieve; Yet not the smallest grain shall fall to the ground. All the sinners of My people shall die by the sword, Who say, 'The calamity shall not overtake nor confront us.'

Glory be to the Holy Trinity our God unto

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the age of all ages, Amen.

Ἰωβ πῖθ̄μη Κεφ̄ κθ̄ : κᾱ ῡβλ̄ νεμ̄ λ̄ : ᾱ - ῑ

Ἐβόλθεν Ἰωβ πῖθ̄μη: ἐρεπερ̄ςμοῦ ἐθοῦραβ̄ ὡπῑ νεμαν̄ λ̄μην̄ ερ̄χω ἄμος.

Ἐταρωτεμ̄ ἐροῑ ἀρ̄τ̄θ̄θοῡ : ἀρχαρω̄ν Δε̄ ἐρ̄ρη̄ ἔχεν̄ πασο̄β̄νη̄ : οὔδε̄ ἄποῦτοῦρο̄
ἔχεν̄ πασᾱχῑ : Ὡᾱρᾱωῑ Δε̄ ἐϋωπ̄ ἀκω̄αν̄σᾱχῑ νεμω̄ν̄ ἄφρη̄τ̄ ἵνο̄κᾱρῑ ερ̄χο̄ν̄τ̄ ἐβόλ
θ̄ᾱτ̄ρη̄ ἵνο̄μοῦρη̄ω̄ν̄ : πᾱρη̄τ̄ ναῑ ζω̄ν̄ νᾱρ̄χο̄ν̄τ̄ ἐβόλ̄ θ̄ᾱτ̄ρη̄ ἵνᾱσᾱχῑ. Δικω̄αν̄σωβῑ
νεμω̄ν̄ ἄπᾱρ̄τε̄ν̄ον̄τ̄ : οὔρο̄ ἄπᾱρε̄ φ̄ο̄νω̄ν̄ῑ θ̄εῑ ἐβόλ̄θεν̄ πᾱρο̄ : ἀῑω̄τ̄π̄ ἄποῦω̄ῑτ̄
οὔρο̄ ἀῑε̄μ̄σῑ εἰοἱ̄ ἵνᾱρχων̄ : οὔρο̄ ναῑο̄νε̄ ἄφρη̄τ̄ ἵνο̄τοῦρο̄ θ̄εν̄ θ̄αν̄μο̄νᾱ ζω̄με̄νο̄ς :
ἄφρη̄τ̄ ἵνᾱνο̄τον̄ ε̄ρε̄ρ̄θ̄η̄βῑ εἰ̄ε̄τ̄νο̄μ̄τ̄ ἵνω̄ν̄.

τ̄νοῦ̄ Δε̄ ἀτω̄βῑ ἄμοῑ ἵνε̄ θ̄αν̄ἀλᾱχῑστο̄ς : τ̄νοῦ̄ Δε̄ σε̄τ̄ε̄βω̄ ν̄η̄ῑ θ̄εν̄ οὔμε̄ρο̄ς : ἵνε̄
ν̄η̄ε̄νᾱκω̄ω̄ϗ̄ ἵνο̄νο̄ιο̄τ̄ : ἐ̄ναῑχω̄ ἄμω̄ν̄ χ̄ε̄ε̄ ἄπαῑμᾱ ἀν̄ : νεμ̄ ἵνο̄τ̄ζω̄ρ̄ ἵνε̄

Third Hour of Good Friday

νιμανέσωρ : Κεσαρ εφεεροννη έτχομ ήτε νορζιχ : τορϋντελιά αστακο έρρη
έχωρ : θεν ορμετρεφερδαε νεμολβων ήατρηι : νηεφητ θεν ορμα ήαθωορ
ήσαφ. Ορτακο νεμ ορταλεωρια : ήνηετκωτ ήσα ζανήριμ θενορμα εφενεν :
νηετε ζανήριμνε νορζρηοή : Ηια τιμορ ήσαπερζωορ εφεερδαε ήαζαθον νιβεν : νηετε
ωατοροχορεχ έχεν ζαννορη ήτε ορροκε θεν ορβων εφω : Δρτωορνορ έρρη έχωι
ήζε ζανρεφθοή : νηετε ζανχολ ήπετρα νε νορρηορ : ερωω έβολθεν ζανμα ενενεν
ήκαλωρ. Ηήεναρωοπ έδορην θεν ζανλεβω ήατριον : Ηωρη ήτε νια τβω : ναπιραν
ερωηω νεμ πωορωωορωι έταφθ ενο ρεχεν ήκαρι : φνορ δε φοιήκρθαρα κωορ : ορορ
άνοκ ετοι ήωβηρι ήτοτορ : Δρμετωι ορορ άρωει ραβολ υμοι ήπορτάσο δε :
αρζιθαφ έδορην θεν παρο.

Ορωορ ήφτριαρ έθοραβ πεννορφ ωα ένερ νεμ ωα ένερ ήτε νιένερ τηρορ: άμην.

Job 29: 21-25, 30: 1-10

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A reading from Job the Prophet may his
blessings be with us Amen

“Men listened to me and waited, And kept

silence for my counsel. After my words
they did not speak again, And my speech
settled on them as dew. They waited for
me as for the rain, And they opened their
mouth wide as for the spring rain. If I
mocked at them, they did not believe it,
And the light of my countenance they did
not cast down. I chose the way for them,
and sat as chief; So I dwelt as a king in the
army, As one who comforts mourners.
"But now they mock at me, men younger
than I, Whose fathers I disdained to put
with the dogs of my flock. Indeed, what
profit is the strength of their hands to me?
Their vigor has perished. They are gaunt
from want and famine, Fleeing late to the
wilderness, desolate and waste, Who
pluck mallow by the bushes, And broom
tree roots for their food. They were driven
out from among men, They shouted at

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Third Hour of Good Friday

them as at a thief. They had to live in the clefts of the valleys, In caves of the earth and the rocks. Among the bushes they brayed, Under the nettles they nestled. They were sons of fools, Yes, sons of vile men; They were scourged from the land. "And now I am their taunting song; Yes, I am their byword. They abhor me, they keep far from me; They do not hesitate to spit in my face.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Homily

A homily of our Holy Father Abba |
Athanasius the Apostolic may blessings |

be with us. Amen.

For Christ Himself came and died for us because of His love. For he did not only create us, who are sinners, as Adam, but when we destroyed ourselves with sin, He came and suffered for us and gave us life through His love. He came to us as a physician manifesting Himself to us. He did not come to heal us of our sickness but to raise us from the death that enslaved us. He freed us from its bonds. Christ the Lord died for us that we may have life with Him forever. Him being the Lord, came and shared in humanity's pains. How then can a human who is enslaved be saved? Christ put death under his feet and was it was defeated. Hades in its

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power fell back when it heard the voice of the Lord calling the souls saying, "Come out of your bonds, you who sit in darkness and in the shadow of death. Come out of your bonds, I preach to you life for I am the Christ, the son of the eternal God.

We conclude the homily of our Holy Father Abba Athanasius the Apostolic, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

Colossians 2: 13-15

From the Epistle of St. Paul to the Colossians, may his blessings be with us all. Amen.

And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him,

having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

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

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

Ψαλωος λζ : ιζ neu Ψαλωοcιā : ιε

Δνοκ δε τσεβτωτ εθανμαc πιcτοc : ονοc παμκαθ υπαμθο εβολ νχοη niβει.

Δνωτ εροι νχε οθο νοτοηορ : οcηνα cωση νcαcβων πεταcα μονι υμοι : αλ.

Psalm 38: 17, 22: 16

A Psalm of David the Prophet.

For I am ready to fall, And my sorrow is continually before me.

For dogs have surrounded Me; The congregation of the wicked has enclosed Me. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ Κεφ κζ : ιε - κ

Κατα π̄γωι δε νε τ̄καρς̄ ῡις̄ ῡσ̄εμων : ε̄χα ο̄ται ε̄βολ̄θεν̄ νη̄ετ̄σον̄ς̄ ῡπῑμ̄η̄ϕ̄ φ̄η̄ε̄ω̄ᾱ ϕ̄
ο̄τᾱϕ̄ϕ̄ : η̄ε̄ ο̄τον̄ ο̄ταῑ δε̄ ε̄ϕ̄σον̄ς̄ η̄̄το̄το̄ῡ ῡπῑσ̄η̄ο̄ῡ ε̄τε̄ῡμᾱ ϕ̄ ε̄ο̄ῡσον̄ῑ πε : ε̄ρ̄μο̄ῡ ϕ̄ ε̄ρο̄ϕ̄
ζε̄ Βᾱραβ̄βας̄ : ε̄τᾱ ϕ̄ω̄ο̄ῡ ϕ̄ ο̄ν̄ῑ ε̄ρ̄ω̄ᾱ : πε̄ξε̄ Πῑλᾱτο̄ς̄ ν̄ω̄ο̄ῡ : ζε̄ ν̄ῑῡ ε̄τε̄τε̄νο̄ῡω̄
η̄̄τᾱχᾱϕ̄ ν̄ω̄τε̄ῑ ε̄βολ̄ : Βᾱραβ̄βας̄ ϕ̄αν̄ η̄̄ς̄ φ̄η̄ε̄το̄ῡο̄ῡ ϕ̄ ε̄ρο̄ϕ̄ ζε̄ Πῑλ̄ς̄. Πᾱϕ̄ε̄μῑ ζᾱρ̄ πε̄
ζε̄ ε̄τᾱ ϕ̄τη̄ῑϕ̄ ε̄ϕ̄ε̄ φ̄θ̄ον̄ο̄ς̄ : ε̄ϕ̄ε̄μῑ δε̄ ρ̄ῑζεῑ πῑβ̄η̄μᾱ ᾱσο̄ω̄ρ̄π̄ ζᾱρο̄ϕ̄ η̄̄ζε̄ τε̄ρ̄ς̄ζ̄ῑμῑ

εσχωμμοc χε ὑπερῶλι ὑπιῶμι εττη : αὐεπ οὐμῆϋ γαρ ἡδici εῶβητη ὑπαι ἔχωρῶ
ῥεν ἔραcοῆ : Πιρχηῆρενc Δε νεμ ἡπρεcβητεροc : αὐθετῶθοῦ ἡνιμῆϋ : ρινα
ἡcῆερετιν ὑΒαραββασ : Ἰηc Δε ἡcετακοϋ. Δεφερωῶ ἡχε πιρῆτεμων πεχαϋ κωοῦ : χε
νιμ ἔτετενοταϋϋ ἡταχαϋ κωτεν ἔβολ ρει παιcναῦ : ἡῶοῦ Δε πεχωοῦ χε
Βαραββασ : Πεχε Πιλατοc κωοῦ : χε οῦ πεῖηααιϋ ἡἸηc φηῆτονομοῦῖ ἔροϋ χε Πῆc :
πεχωοῦ τηροῦ χε μαροταϋϋ : Πεχαϋ κωοῦ ἡχε πιρῆτεμων : χε οῦ γαρ ὑπετρωοῦ
ἔταφαϋ : ἡῶοῦ Δε ἡροτο νατωϋ ἔβολ ετχωμμοc χε αϋϋ. Ἐταφιαῦ Δε ἡχε
Πιλατοc χε ῥιναχουεμοῦ ἡῶλιαν : αλλα μαλλον οῦῶθορτερ πεθναϋωπι : αϋβι
ἡνομοῦοῦ αϋωι ἡνεϋϋαῖ ἔβολ ὑπεῶθο ὑπιμῆϋ ετχωμμοc : χε ῖοι ἡῶνοβι ἔβολρα
ἡcνοϋ ἡτε παιῶμι : ἡῶτεν ἔρετεῆρωϋ. Οῦορ αϋερωῶ ἡχε πιλαοc τηρϋ πεχωοῦ :
χε πεϋcνοϋ ἔρρη ἔχων νεμ ἔχεν νεϋϋηρι. Ἰοτε αϋρα Βαραββασ ἡῶοῦ ἔβολ : Ἰηc Δε
ἔταφεῖρα cελλιον ὑμοϋ : αϋτηϋ εῶροταϋϋ :

Οῦωϋτ ὑπιεραcτελιον εῶῦ.

Matthew 27:15-26

A reading from the Holy Gospel according to Saint Matthew.

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

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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?" 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 is on us and on our children." Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be

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Third Hour of Good Friday

crucified.

Bow down before the Holy Gospel.

Glory be to God forever.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιε : ε - κε

Κατα π̄ωαι δε ναρχω̄ νο̄ται εφ̄σον̄ς νω̄ο̄ρ εβολ̄ : φ̄νε̄ω̄ᾱ νε̄ρετιν̄ ὕμοϋ. Φη̄ δε
ε̄το̄νο̄ο̄τ̄ ε̄ροϋ̄ χε̄ Βαραββας̄ ναρχ̄ον̄ς πε̄ νε̄ῡ νη̄ε̄τᾱ ν̄ρῑ νο̄ν̄ω̄θο̄ο̄ρτερ̄ : νη̄ε̄τᾱ ν̄ρῑ
νο̄ν̄ω̄τ̄ε̄β̄ δ̄εν̄ π̄ω̄θο̄ο̄ρτερ̄. Ο̄το̄ς̄ ε̄τᾱϋ̄ ε̄̄π̄ω̄ω̄ῑ η̄χε̄ π̄ω̄η̄ϋ̄ : ᾱϋε̄ρ̄ε̄η̄τ̄ς̄ νε̄ρετιν̄ κᾱτα
φ̄ρη̄τ̄ ε̄νᾱϋ̄ρῑ η̄νω̄ο̄ρ̄ : Πῑλᾱτο̄ς̄ δε̄ ᾱϋε̄ρο̄ν̄ω̄ η̄νω̄ο̄ρ̄ ε̄ϋ̄ω̄ ὕμοϋ : χε̄ τε̄τε̄νο̄ο̄ω̄ η̄τᾱχ̄ω̄
νω̄τε̄ν̄ ε̄βολ̄ ὕ̄πο̄νο̄ρ̄ η̄τε̄ ν̄ῑλο̄ν̄δ̄αῑ : Πᾱϋε̄μῑ τ̄αρ̄ πε̄ χε̄ ε̄τᾱρ̄τη̄ιϋ̄ ε̄ο̄βε̄ ο̄ν̄φ̄θο̄νο̄ς̄ :
Μ̄ιᾱρ̄χη̄νε̄ρε̄τ̄ς̄ δε̄ ᾱγκ̄ῑμ̄ ὕ̄π̄ω̄η̄ϋ̄ : ϋ̄ῑνᾱ μ̄ᾱλλ̄λο̄ν̄ η̄τε̄ρ̄χᾱ Βαραββας̄ η̄νω̄ο̄ρ̄ ε̄βολ̄
Πῑλᾱτο̄ς̄ δε̄ ο̄ν̄ ε̄τᾱϋ̄ε̄ρο̄ν̄ω̄ πε̄χᾱϋ̄ η̄νω̄ο̄ρ̄ : χε̄ ο̄ρ̄ πε̄τ̄νᾱιϋ̄ ὕ̄φ̄η̄ε̄τε̄τε̄ν̄ω̄ ὕ̄μοϋ ε̄ροϋ̄
χε̄ ὕ̄πο̄νο̄ρ̄ η̄ν̄ῑλο̄ν̄δ̄αῑ : Η̄θ̄ω̄ο̄ρ̄ δε̄ ο̄ν̄ ᾱνω̄ϋ̄ ε̄βολ̄ χε̄ ᾱϋϋ̄ : Πῑλᾱτο̄ς̄ τ̄αρ̄ νᾱρχ̄ω̄ ὕ̄μοϋ
νω̄ο̄ρ̄ : χε̄ ο̄ρ̄ πε̄ ὕ̄πε̄τ̄ω̄ο̄ρ̄ πε̄τᾱϋ̄αῑϋ̄ : η̄θ̄ω̄ο̄ρ̄ δε̄ η̄ζ̄ο̄το̄ νᾱνω̄ϋ̄ ε̄βολ̄ χε̄ ᾱϋϋ̄.
Πῑλᾱτο̄ς̄ δε̄ ε̄ϋ̄ο̄νω̄ϋ̄ ε̄ε̄ρ̄πε̄τε̄ε̄νε̄ π̄ω̄η̄ϋ̄ : ᾱϋ̄χᾱ Βαραββας̄ νω̄ο̄ρ̄ ε̄βολ̄ : ᾱϋ̄τ̄ δε̄ η̄̄ῑη̄ς̄
ε̄ε̄ρ̄φ̄ρᾱσε̄λλ̄ιο̄ν̄ ὕ̄μοϋ ϋ̄ῑνᾱ η̄το̄νᾱϋ̄ϋ̄ : Μ̄ῑμᾱτο̄ῑ δε̄ ᾱν̄θ̄ῑτ̄ϋ̄ ε̄δ̄ο̄τη̄ν̄ ε̄τ̄ᾱρ̄τη̄ η̄τε̄

πῖπρετωριον : οτος αρωοτῆ εῖςπῖρα τηρς ἐρηι ἔσωγ : Οτος ατῆζιωτῆ νοτῆβωσ
ἵβηχι : οτος αρωωντ νοτῆχλου ἐβολῆθεν ζανσοτρι ατῆατῆ ζῆωτῆ. Οτος ατερεητς
ἵερασπα ζεθε ἕμοτῆ : ζε χερε ποτρο ἵνῖλονῆαι : Οτος ατῆιοτῆ ῆεν τετῆφε ἵοτῆκατῆ :
οτος νατῆιοτῆ ῆεν πετῆο : οτος ετῆιοτῆ ἕμοτῆ ἔχεν νοτῆκελι ετοτῆωτῆ ἕμοτῆ : Οτος
ζοτε ἔτατῆωβῖ ἕμοτῆ : ατῆατῆ μπεῆβωσ ἵβηχι : οτος ατῆ ἵνεετῆβωσ ζιωτῆ : οτος
ατῆετῆ ἐβολῆ ζῖνα ἵεατῆ. Οτος ατῆῖ νοτῆι ἵχῆα ετῆινοτῆ : Σῖωων πικῆρῖννεοσ
ετῆινοτῆ ἐβολῆθεν ῆκοι : φῖωτ ἵῆλῆεζανῆροσ νεμ Ροφοσ ζῖνα ἵτετῆωλι μπετῆ : Οτος
ατῆετῆ επιμῆ ἵτε Σολζοθα : φῖαι ἕωατοτῆαζμετῆ ζε πῖμῆ ἵτε Πῖκῆρανῖον. Οτος ατῆ νατῆ
ἵοτῆηρῖ ετῆμοτῆτ νεμ οτῆετῆωτῆ : ἵθοτῆ ῆε ἕπετῆβῖτῆ. Οτος ατῆωτῆ οτος ατῆωτῆ
ἵνεετῆβωσ ἐερατῆ : οτος ατῆωτῆ ἕρωοτῆ ζε ἵμῆ εθῆαῆλοτῆ : Μεφῆνατῆ ῆε ἵατῆωμτ πε
οτος ατῆωτῆ :

Οτῆωτῆ ἕπιερασσελιον εῶτῆ.

Mark 15: 6-25

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Now at the feast he was accustomed to
releasing one prisoner to them, whomever

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they requested. And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion. Then the multitude, crying aloud, began to ask him to do just as he had always done for them. But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" For he knew that the chief priests had handed Him over because of envy. But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. Pilate answered and said to them again, "What then do you want me to do with Him whom you call the King of the Jews?" So they cried out again, "Crucify Him!" Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him!" So Pilate, wanting to gratify the crowd, released Barabbas to

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them; and he delivered Jesus, after he had scourged Him, to be crucified. Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. And they clothed Him with purple; and they twisted a crown of thorns, put it on His head, and began to salute Him, "Hail, King of the Jews!"

Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him. And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him. Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross. And they brought Him to the place Golgotha, which is translated, Place of a

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Skull. Then they gave Him wine mingled with myrrh to drink, but He did not take it. And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take. Now it was the third hour, and they crucified Him.

Bow down before the Holy Gospel.

Glory be to God forever.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ Κεφ κς : ις - κε

Πιλατος δε εταρωσθη ενιαρχηερεσ νεμ νιαρχων νεμ πιλαος : Περασ κωσ χε
αρετενι νηι υπαι ρωμ ρωσ εφωνε υπιλαος εβολ : οτος ζηπτε ανοκ εταιωειν
ερασ υπετενωσ : υπιχευ ελι νετια θεν παι ρωμ : θεν νητενερκα τησ οριν εροσ
νητον. Αλλα οτδε πεκηρωδης αφοροπεγ σαρ σαρον : οτος ζηπτε μωσν ελι νεωβ
νητη εαισ εμεπωα υψμον. Ητα τσβω οτη νασ νταχασ εβολ. Οτος ηθος ανασκη
νασ πε εχα οται κωσ εβολ κατα πωαι. Α πιμω δε τηρεσ ωσ εβολ εφωμωσ : χε
ελι φαι χα Βαραββασ ναν εβολ : Φαι εταρωιτε επιωτεκο εσβε οτωσ ορτερ νεμ

οὐδὲν εἰς αὐτὸν εἶπεν ἡ πόλις : Πάλιν δὲ ὄντων Πιλάτος αὐτοὺς ἐρωτῶν εἶπε ἰησοῦς
 ἐβόλῃ. Ἦθροσ δὲ αὐτῶν ἐβόλῃ ἐκώμοσ καὶ αὐτῶν αὐτῶν. Ἦθροσ δὲ περὶ αὐτοῦ ἔφασκε
 ὡμοῦσ ἴσοσ : καὶ οὐ γὰρ ἔμετροσ περὶ αὐτῶν φαίμεν : ἔμετροσ ἐλπίσ ἔτι αὐτῶν ἴσοσ
 : ἴσα ἴσοσ οὐκ ἔμετροσ ἐβόλῃ. Ἦθροσ δὲ ἐταροταροτοσ δὲ οὐκ ἔμετροσ ἴσοσ
 ἐρετῖν ἴσοσ ἐροτασ : οὐκ ἔμετροσ καὶ οὐκ ἔμετροσ : Οὐκ ἔμετροσ Πιλάτοσ ἴσοσ
 ἐροτασ ἴσοσ ἴσοσ : ἴσοσ δὲ ἐβόλῃ ἔμετροσ ἐπὶ αὐτῶν εἶπε οὐδὲν
 νεῦσ οὐκ ἔμετροσ ἴσοσ : ἰησοῦς δὲ ἀρετῖν κατὰ ποροσ :

Οὐκ ἔμετροσ ἴσοσ ἐροτασ.

Luke 23: 13-25

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Then Pilate, when he had called together
 the chief priests, the rulers, and the people,
 said to them, "You have brought this Man
 to me, as one who misleads the people.
 And indeed, having examined Him in
 your presence, I have found no fault in this
 Man concerning those things of which you
 accuse Him; no, neither did Herod, for I

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Third Hour of Good Friday

sent you back to him; and indeed nothing deserving of death has been done by Him. I will therefore chastise Him and release Him" for it was necessary for him to release one to them at the feast. And they all cried out at once, saying, "Away with this Man, and release to us Barabbas"-who had been thrown into prison for a certain rebellion made in the city, and for murder. Pilate, therefore, wishing to release Jesus, again called out to them. But they shouted, saying, "Crucify Him, crucify Him!" Then he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let Him go." But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed. So Pilate gave sentence that it should be as

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they requested. And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ιθ : α - ιβ

¶ Οτε Πιλατος αεῑν̄ Ῑη̄ς αφ̄ρωᾱστισ̄σιν̄ ῡμο̄ς. Ο̄τος̄ νῑμᾱτοῑ αφ̄ρω̄ντ̄ νο̄τ̄χ̄λοῡ
ε̄βολ̄θεῑ θ̄αν̄κο̄ν̄ρι : ο̄τος̄ αφ̄τη̄ῑς̄ ε̄χ̄εν̄ τε̄ρ̄ᾱφε̄ : ο̄τος̄ αφ̄χο̄λ̄ος̄ νο̄τ̄θ̄ε̄ω̄ ν̄β̄η̄χῑ :
Ο̄τος̄ νᾱτ̄η̄νο̄ν̄ θ̄αρ̄ος̄ πε̄ εν̄τ̄ω̄μο̄ς : κε̄ κε̄ρε̄ πο̄τρο̄ ν̄τε̄ νῑλο̄ν̄δ̄αῑ ο̄τος̄ νᾱτ̄κο̄ν̄ρ
νᾱς̄ πε̄ : Πᾱλιν̄ ο̄ν̄ ᾱεῑ ε̄βολ̄ η̄κε̄ Πῑλᾱτος̄ ο̄τος̄ πε̄χᾱς̄ ν̄ω̄ν̄ : κε̄ θ̄η̄πε̄ τ̄η̄ᾱεῑς̄
νω̄τεῑ ε̄βολ̄ : θ̄ῑνᾱ η̄τε̄τε̄νε̄μῑ κε̄ η̄τ̄κε̄ῡλῑ η̄ε̄τῑᾱ β̄ῑε̄ρο̄ς̄ αν̄ : ¶ Ο̄τε̄ ᾱεῑε̄βολ̄ η̄κε̄ Ῑη̄ς̄
ε̄φ̄ε̄ρ̄φο̄ριν̄ ῡπῑχ̄λοῡ η̄κο̄ν̄ρῑ νε̄μ̄ π̄ε̄β̄ω̄ς̄ ν̄β̄η̄χῑ : ο̄τος̄ πε̄κε̄ Πῑλᾱτος̄ ν̄ω̄ν̄ κε̄ θ̄η̄πε̄ ῑς̄
πῑρω̄μῑ : Χ̄ο̄τε̄ ο̄ν̄ ε̄τᾱη̄ᾱρ̄ ε̄ρο̄ς̄ η̄κε̄ νῑᾱρ̄χη̄ε̄ρε̄τ̄ς̄ νε̄μ̄ νῑθ̄ῡπε̄ρε̄τ̄η̄ς̄ : αφ̄ρω̄ ε̄βολ̄
εν̄τ̄ω̄μο̄ς̄ κε̄ αφ̄ς̄ αφ̄ς̄ : πε̄κε̄ Πῑλᾱτος̄ ν̄ω̄ν̄ : κε̄ ῡω̄ν̄ῑ ε̄ρο̄ς̄ η̄θ̄ω̄τεῑ αφ̄ς̄ αν̄ο̄κ̄ θ̄αρ̄
η̄τ̄κε̄ῡλῑ η̄ε̄τῑᾱ β̄ῑε̄ρο̄ς̄ αν̄. Δ̄ η̄ε̄ρο̄τω̄ νᾱς̄ η̄κε̄ νῑλο̄ν̄δ̄αῑ κε̄ αν̄ον̄ ο̄τον̄ η̄τᾱη̄νο̄ν̄ο̄ν̄ο̄ς̄

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: ονοζ κα τα πεν νομος εμπωα μφμογ : γε αρα ιγ κηηρι μφϛ : Χοτε δε εταρω τεμ
επαι σαχι ηνε Πιλατος αρωροϛ ηροο : Οροζ αρι ον εδορν επιπρετωριον οροζ
πεχα ρ ηης γε ηθοκ ορ εβολων : ης δε υπερωρω ναϛ. Πεχε Πιλατος ναϛ : γε
εθε ορ κσαχι νεμη αν : ωαν κει αν γε ορονϛ ερωϛι μμαϛ εαϛκ : οροζ ορονϛ
ερωϛι μμαϛ ον εχακ εβολ : Δωρωρω ηνε ης γε μμον γε μμοντεκ ελι νερωϛι
μμαϛ εδορν εροι : ενε μορωθις νακ εβολ υπωϛι : εθε φαι φηετα ρ τηιτ νακ ορον
τεϛηϛϛ ηνοβι μμαϛ ηροο : Εθε φαι ον Πιλατος ναϛκωϛ πε εχα ρ εβολ : ηιλοϛδα
δε ναϛω εβολ ερωμμοζ : ερωπ ακωανχα φαι εβολ : ηθοκ πωφηρωπορωαν : ορον
ζαρ ηιβει επιρι μμοϛ ηορω μμαϛα τεϛ : αϛϛε δορν εζρεν πορω :

Ορωϛι υπιεραζζελιον εωϛ.

John 19: 1-12

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So then Pilate took Jesus and scourged Him. And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. Then they said, "Hail, King of the Jews!" And they struck Him with their hands. Pilate then went out

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again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him." Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!" Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Then Pilate said to Him, "Are You not speaking to me? Do You not know that I

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have power to crucify You, and power to release You?" Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin." From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Third Hour of Good Friday of Holy Pascha, may its blessings be with us all. Amen.

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One often wonders with this great prophet Isaiah who foresaw by inspiration the passions of the Savior who is the Word of God. Isaiah said, "Who is this who comes from Edom, with dyed garments from Bozrah? This One who is glorious in His apparel," from red blood as one who ascends to the winepress, stained with its blood. These are the words of the prophet who revealed this before these days. Truly, He is the Word of God, our Savior, and Jesus who wore the old flesh of Adam, the first creation. The Divinity united with humanity without mingling nor confusion in an incomprehensible way. He trampled over them in the press of His anger and inflicted His wrath on the Hebrews. He granted His mercy and righteousness to the Gentiles whom He made a new people. As for Israel, its foolishness prevails on

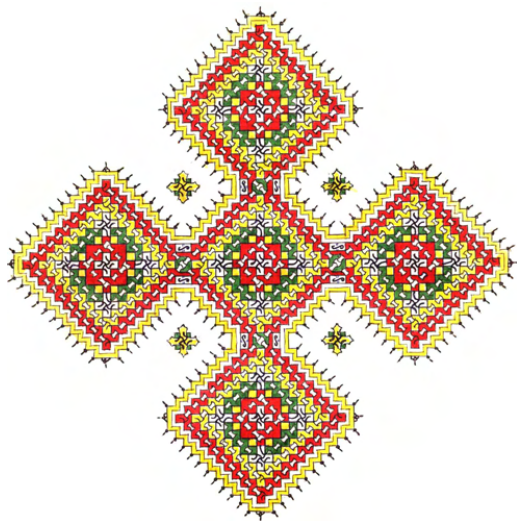
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them forever.

The daytime Litanies are prayed.



Sixth Hour of Good Friday



Ἰχθῶν ἵτε παῖριθμος ἵτε Ὡτῆς Κεφ κᾱ : ἁ - ῑ

Ἐβόλθεν Ἰχθῶν ἵτε παῖριθμος ἵτε Ὡτῆς πῖπροφῆτης: ἐρεπερῖμοσ ἐθοταβ ὡπι
νεμαν ἄμην ερῶ ἴμοσ.

Ὅτοσ ἐταρῶτεμ ἵχε πιΧανανεοσ πῖτρο ἵΔαραΔ φηετωπ ρι πῶαρε : χε αρι ἵχε
πῖκλ̄ ἐφμωιτ ἵΔαριμ : οτοσ αρωτς ἐπῖκλ̄ οτοσ αρωλι ἵνοτεχμαλωσιᾶ ἵδητοσ :
Ὅτοσ αρωτς ἵχε πῖκλ̄ ἵνοτερχη ἵΠοσ οτοσ περαρ : χε ὡπι ακωαντ ἵπαίλαοσ
ἐδρη ἵναχιχ : τῖαεράναθημα ριν ἴμοσ νεμ νερβακι : Ὅτοσ αρωτεμ ἵχε Ποσ
ἐτςμη ἵπῖκλ̄ : οτοσ αρωτ ἵπαίλαοσ ἵΧανανεοσ ἐδρη ἐτοτρ : οτοσ αεράναθημα ριν
ἴμοσ νεμ νερβακι : οτοσ αρωτρεν φραν ἵπιμα ετεμμε πιἀναθημα : Ὅτοσ
ἐταρωτς ἐβόλθεν Ὡπιτωσ ἵχεν φμωιτ κῖου ἵωρι : αρωτ ἐκκαρι ἵΔωμ :
οτοσ αρωκορχι ἵδητ ἵχε πιλαοσ ρι φμωιτ : Ὅτοσ ἀπιλαοσ σαχι ἵνα Φτ νεμ
Ὡτῆς : χε εθεοσ ἀκεντεν ἐβόλθεν ἵκαρι ἵΧημι ἐδοθεν ρι πῶαρε : χε ἴμοσ ωικ
οτδε ἴμοσ : τεπφρχη αρωρω ἐπιωικ ετωσῶσ : Ὅτοσ ἀΠοσ ορωρπ ἵνιρορ ἐδοσ
ἐπιλαοσ ἵωαῶωτεβ : οτοσ ναῖβιλα.ιν ἵνα πιλαοσ : οτοσ αρωμοσ ἵχε ορωιτ ἴμω
ἵτε νερωρι ἵπῖκλ̄. Ὅτοσ ἀπιλαοσ ἵρα Ὡτῆς ερῶ ἴμοσ : χε ἀνερνοβι ἀναχι ἵνα

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Φ† ΝΕΥ ΝΨΩΚ : ΤΩΒΕ ΟΥΝ ἠΠΟΤ ΜΑΡΕΨΩΛΙ ΝΗΝΑΙΖΟΥ ΕΒΟΛΖΑΡΟΝ : ΟΤΟΖ ἈΜΩΨΗΧΗ
ΤΩΒΕ ἠΠΟΤ ΕΘΒΕ ΠΙΛΑΟΣ : ΟΥΟΖ ΠΕΧΕ ΠΟΤ ὠΜΩΨΗΧΗ : ΧΕ ΜΑΘΑΜΙΟ ΝΑΚ ΝΟΥΖΟΥ ΝΖΟΥΤ
: ΟΤΟΖ ΧΑΨ ΖΙ ΟΥΜΗΝΙ : ΟΤΟΖ ΕΣΨΩΠΙ ἈΡΕΨΑΝ ΠΙΖΟΥ ΒΙΛΑ.ΙΝ ΕΟΥΡΩΜΙ : ΕΨΕΧΟΥΨΤ
ΕΠΙΖΟΥ ΝΖΟΥΤ ΟΤΟΖ ΨΑΨΩΝ : ΟΥΟΖ ΑΨΘΑΜΙΟ ΝΧΕ ΜΩΨΗΧΗ ἠΠΙΖΟΥ ΝΖΟΥΤ ΟΤΟΖ
ΑΨΤΑΖΟΥ ΖΙ ΟΥΜΗΝΙ : ΟΤΟΖ ΑΨΨΩΠΙ ΖΟΤΑΝ ἈΡΕΨΑΝ ΠΙΖΟΥ ΒΙΛΑ.ΙΝ ΕΟΥΡΩΜΙ : ΟΤΟΖ
ΝΤΕΨΧΟΥΨΤ ΕΠΙΖΟΥ ΝΖΟΥΤ ΨΑΨΩΝΔ :

ΟΥΨΟΥ Ν† ΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥ† ΨΑ ΕΝΕΖ ΝΕΥ ΨΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ἈΜΗΝ.

Numbers 21:1-9

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A reading from the book of Numbers of
Moses the Prophet may his blessings be with
us Amen.

The king of Arad, the Canaanite, who
dwelt in the South, heard that Israel was
coming on the road to Atharim, then he
fought against Israel and took some of
them prisoners. So Israel made a vow to
the Lord, and said, "If You will indeed

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deliver this people into my hand, then I will utterly destroy their cities." And the Lord listened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities. So the name of that place was called Hormah. Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. And the people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread." So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the

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Lord and against you; pray to the Lord that He take away the serpents from us." So Moses prayed for the people. Then the Lord said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live." So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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Ἦσαῆας Κεφ̅ ν̅ς : ζ̅ ω̅β̅λ̅

Ἐβoλθεν Ἦσαῆας π̅π̅ροφ̅η̅τι̅ς: ἐ̅ρε̅πε̅ρ̅ς̅ μ̅ο̅υ̅ ἐ̅θ̅ο̅υ̅α̅β̅ ὡ̅πι̅ ν̅ε̅μ̅α̅ν̅ ἁ̅μ̅η̅ν̅ ἐ̅ρ̅ω̅ ἁ̅μ̅ο̅ς.
Ἰ̅φ̅ρι̅τ̅ ἰ̅ο̅υ̅ε̅ω̅ο̅υ̅ ἑ̅α̅ν̅ε̅ν̅ ἑ̅π̅δ̅ο̅λ̅δ̅ε̅λ̅ ν̅ε̅μ̅ ἁ̅φ̅ρ̅η̅τ̅ ἰ̅ο̅υ̅ε̅ι̅ν̅β̅ ἁ̅π̅ε̅ῦ̅θ̅ο̅ ἁ̅φ̅η̅ε̅τ̅ῶ̅κ̅
ἁ̅μ̅ο̅ς̅ε̅φ̅ο̅ι̅ ἰ̅α̅τ̅ε̅μ̅η̅ : πα̅ι̅ρ̅η̅τ̅ ἰ̅ε̅φ̅ο̅τ̅ω̅ν̅ ἰ̅ρ̅ω̅ε̅λ̅ ἁ̅ν̅ : Δ̅ῶ̅λ̅ι̅ ἁ̅π̅ε̅ρ̅α̅π̅ ῥ̅ε̅ν̅ Δ̅ε̅ ν̅ι̅μ̅
ε̅θ̅η̅ἁ̅ψ̅ι̅ρ̅ ἑ̅ρ̅ο̅ς : χ̅ε̅ σ̅ε̅ν̅ᾶ̅ω̅λ̅ι̅ ἁ̅π̅ε̅ρ̅ω̅ν̅ῶ̅ ἐ̅β̅ο̅λ̅ε̅ι̅ξ̅ε̅ν̅ ἰ̅κ̅α̅ζ̅ι̅ : ε̅θ̅ε̅ ν̅ι̅ᾶ̅ν̅ο̅μ̅ι̅ᾶ̅ ἦ̅τ̅ε̅ π̅ι̅λ̅α̅ο̅ς

ἀγὶ εἴς : Ὁτοῦ εἰς ἡνιάνουοc ἡτύεβῶ ἡτεφκαῖcι νεμ νιραμαοῖ ἡτύεβῶ
 ἡπεφμοῦ : χε ἡπεφῖρι ἡνοτανομῖα : οὔδε ἡποτχεμ οὔχροφ δειρωφ. Πῶc οὔωφ
 ἔτοτχοφ ἐβολθεν πιερδοτ : ἔωπ ἄρετεν φαντ ἐχεν φνοβι τετεψφτχη νανατ
 ἔοτχροφ ἔναφε πεφμαλι : Πῶc οὔωφ ἔωλι ἐβολθεν πικαλ ἡτε τεψφτχη ἔταμοφ
 ἔοτωῖνι : ἐερίλα ζῖν ἡοτκατ : ἔθαμιο ἡοτμεθμῖνι : εφοῖ ἡβωκ ἡοτμῖνι ἡκαλωc : οὔοc
 ἡοτνοβι ἡθοφ ἀφενοῦ ἔφωῖ : Ἐθε φαι ἡθοφ εφεερίκλῖρονομῖνι ἡοτμῖνι : οὔοc
 εφεφωφ ἡνιφωλ ἡτε νιχωρι : εἴμα χε ἀφτ ἡτεψφτχη εἴμοῦ : οὔοc ἀτοπφ νεμ
 ἡιάνουοc ἡθοφ ἀφεν ἡινοβι ἡτε οὔμῖνι ἔφωῖ : οὔοc εθε οὔανομῖα ἀρτῖνι :
 Οὔωοτ ἡττρίαc ἔθοταβ πεννοττ φἄ ἔνεc νεμ φἄ ἔνεc ἡτε νιένεc τηροτ : ἀμῖν.

Isaiah 53:7-12

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A reading from Isaiah the Prophet may his blessings be with us Amen

He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken

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from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked-- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For 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

unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ἡσαῖας Κεφ ἰβ : β ψβλ νευ ις : α - ι

Παλιν ἐβολθεν Ἡσαῖας πῖπροφητης: ἐρεπερςμοσ ἐσοταβ ψωπι νευαν ἀμην εφρω ἕμοσ.
Θηπτε ις Φ† πασωτηρ : Πῶς εἰσωπι ἐρε ἕθνη χηεροσ : οτοσ ἵναερσο† χε : παωσ
νευ παςμοσ πε Πῶς : αψωπι νηι ἵνοτοχαι. Ὁοσ ἵνοτωοσ θεν οτοτονοσ ἐβολθεν
νιμοτωι ἵτε πιτοχαι. Οτοσ χῆναχοσ θεν πιεσοσ ἐτεῦματ : χε σμοσ ἐΠῶς ωψ οτβε
πεφραν : ζωψ θεν νιεθνοσ ἵνεψβηνοῖ ετταινοτ : ἀρφευεῖ χε αψβις ἵχε πεφραν.
Ὡωσ ἐφραν ἕΠῶς χε αψιρ ἵζανῆβηνοῖ ετδοσι. Θεληλ οτοσ οτονοσ νηετωοπ θεν σιων
: χε αψβις θεν τεμη† ἵχε φηεσ ἵτε πῆσλ. Ἀλιοῖ ἵνοτωηι νιχεν νιτωοσ εφοι
ἕμετωωτ : βις ἵνετενςμη ἕπερερσο† : μα†σὼ θεν †χικ ἀοτων ἵζαναρχων
Ἄνοκ Δε εσοτασκαζνι ἐενοσ ἵνεεθωητ : ἀνοκ εθνηνοσ σεναι ἵχε ζανὰφωψ ἐχωκ

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ἄπαχωντ : ἐνέραωι οτοζ ἐνέτωω εrcop. Ἰςμη νόουμωυ νέθνος : τςμη ἵτε
ζανουρωοῦ neu ζανέθνος ερθοῖητ : Ποτ σαβαωθ αφοταζαζνι νόωυλολ
ἵρεϋτζοπλον. Εθρεϋ ἔβολζεν οκαζι εφοῖηοῦ : ικxen ατηρhc ἵτcenτ ἵτε τφε :
Ποτ neu νεϋρεϋτζοπλον : ἐπzinτακο ἵτοικοτομηνι τηrc. Εωληλοῖ ἔβολ ζδεντ
ζαρ ἵχε πιεζοῦ ἕΠοτ σαβαωθ : οζουζευ εϋεί ἔβολζιτεν Φτ. Εθε φαι ζιζ νιβεν
ενέτοῦ ἔβολ.τχη νιβεν ἵτε νιρωωι ενέρωλαζ ἵζητ. Ενέωθορτερ ἵχε
νιπρεcbττεροc : οτοζ ζαννακζι ενέδιτοῦ ἕφρητ ἵθηεθναυιc : οτοζ ενέερζηνιβι οται
οτβε οται ἕμωοῦ ενέτωωτ : οτοζ ενέωιβτ ἕπονηο μφρητ νόωυαζ. ζηππε ζαρ ιc
πέζοοῦ ἕΠοτ ἵα τχω ἔβολ : ζῆηοῦ ζενοῦβον neu οτχωντ : ἔχω ἵτοικοτομηνι τηrc
ζιπωαϋε : οτοζ ἔτακο ἵνιρεϋερνοβι ἔβολ ιωτc. Πιcιοῦ ἵτε τφε neu πιώριον neu
πιολceλ τηρϋ ἵτε τφε : ἵνεϋτ ἕπιοτωνι : οτοζ ενέερχακι ἐρεφρη ἕωαι : πιοζ
ἵνεϋτ ἕπεϋοτωνι :

Οῦοῦ ἵττριάc ἐθοταβ πεννοῦτ ῥα ἐνεζ neu ῥα ἐνεζ ἵτε νιένεζ τηροῦ: ἄμην.

Isaiah 12:2-13:10

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Also from Isaiah the Prophet may his
blessings be with us Amen

Behold, God is my salvation, I will trust and not be afraid; 'For Yah, the Lord, is my strength and song; He also has become my salvation.' "Therefore with joy you will draw water From the wells of salvation. And in that day you will say: "Praise the Lord, call upon His name; Declare His deeds among the peoples, Make mention that His name is exalted. Sing to the Lord, For He has done excellent things; This is known in all the earth. Cry out and shout, O inhabitant of Zion, For great is the Holy One of Israel in your midst!" The burden against Babylon which Isaiah the son of Amoz saw. "Lift up a banner on the high mountain, Raise your voice to them; Wave your hand, that they may enter the gates of the nobles. I have commanded My sanctified ones; I have also called My

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mighty ones for My anger-- Those who rejoice in My exaltation." The noise of a multitude in the mountains, Like that of many people! A tumultuous noise of the kingdoms of nations gathered together! The Lord of hosts musters The army for battle. They come from a far country, From the end of heaven-- The Lord and His weapons of indignation, To destroy the whole land. Wail, for the day of the Lord is at hand! It will come as destruction from the Almighty. Therefore all hands will be limp, Every man's heart will melt, And they will be afraid. Pangs and sorrows will take hold of them; They will be in pain as a woman in childbirth; They will be amazed at one another; Their faces will be like flames. Behold, the day of the Lord comes, Cruel, with both wrath and fierce anger, To lay the land desolate; And He will

«

destroy its sinners from it. For the stars of
heaven and their constellations Will not
give their light; The sun will be darkened
in its going forth, And the moon will not
cause its light to shine.
Glory be to the Holy Trinity our God unto
the age of all ages, Amen.

Δωος Κεφ η : θ - ιβ

ΕΒΟΛΔΕΝ Δωος π̄προφητης: ε̄ρεπερ̄μοϋ ε̄θοταβ̄ ω̄ωπι νεμαν̄ ᾱμην̄ ε̄φ̄ω̄ ᾱμοϋ.
Ο̄τοϋ ε̄ε̄ω̄πῑ δ̄εν̄ π̄ε̄ροϋ̄ ε̄τε̄μᾱτ̄ πε̄χε̄ Π̄ο̄ς̄ Φ̄τ̄ : ε̄ε̄ζ̄ω̄τ̄π̄ῑ ν̄χε̄ φ̄ρη̄ ᾱφ̄νᾱτ̄ ᾱμ̄ερῑ
ο̄τοϋ ε̄ε̄ε̄ρ̄χᾱκῑ ρ̄ῑξ̄εν̄ π̄κᾱζ̄ῑ ν̄χε̄ π̄ιο̄τω̄νῑ δ̄εν̄ π̄ε̄ροϋ̄ : Ο̄τοϋ̄ τ̄νᾱφ̄ων̄ε̄ ν̄νε̄ταῑω̄ᾱῑ
ε̄ο̄ρ̄η̄β̄ ο̄τοϋ̄ νε̄ταῑε̄ω̄δ̄η̄ τ̄η̄ροϋ̄ ε̄ρ̄νε̄ε̄πῑ. Ο̄τοϋ̄ τ̄νᾱχ̄ω̄ ν̄ο̄ρ̄ε̄ω̄κ̄ ε̄χ̄εν̄ τ̄π̄ῑ ν̄ῑβ̄εν̄ : νε̄μ̄
ο̄ῡμε̄τ̄κε̄ρε̄ε̄ ε̄χ̄εν̄ ᾱφε̄ ν̄ῑβ̄εν̄ : ο̄τοϋ̄ τ̄νᾱχ̄ᾱϗ̄ ᾱφ̄ρη̄τ̄ νο̄ρ̄η̄β̄ῑ ν̄τε̄ ο̄ῡμ̄ε̄ρῑπ̄ῑτ̄ : ο̄τοϋ̄
νη̄ε̄θη̄νε̄μᾱϗ̄ ᾱφ̄ρη̄τ̄ νο̄ρ̄ε̄ροϋ̄ ν̄τε̄ ο̄ῡκᾱε̄ ν̄ε̄η̄τ̄. ρ̄η̄π̄τε̄ ῑϗ̄ ρ̄ᾱνε̄ροϋ̄ ϗ̄ε̄νη̄οϋ̄ πε̄χε̄ Π̄ο̄ς̄
Φ̄τ̄ : τ̄νᾱο̄τω̄ρ̄π̄ῑ νο̄ρ̄ε̄β̄ων̄ ρ̄ῑξ̄εν̄ π̄κᾱζ̄ῑ : νο̄ρ̄ε̄β̄ων̄ νο̄ρ̄ω̄ικ̄ ν̄ε̄β̄ων̄ ᾱν̄ πε̄ : ο̄τ̄δ̄ε̄
ο̄ρ̄ε̄β̄ων̄ ᾱμ̄ω̄οϋ̄ ᾱν̄ πε̄ : ᾱλ̄λᾱ ο̄ρ̄ε̄β̄ων̄ ε̄ω̄τε̄μ̄ ε̄π̄κᾱζ̄ῑ ᾱμ̄Π̄ο̄ς̄ : Ο̄τοϋ̄ ε̄τε̄κ̄ῑμ̄ ν̄χε̄

Sixth Hour of Good Friday

ΝΙΜΩΟΥ ΠΛΑΞΕΡΗ ΕΦΙΟΜ : ΟΥΟΣ ΕΥΕΒ ΟΧΙ ΙΣΧΕΝ ΠΕΜΒΙΤ ΠΛΑ ΝΙΩΑΝΨΔΙ : ΕΥΕΚΩΤ ΝΣΑ ΠΣΑΧΙ
ἄΠσ̄ ουος ἠνορχεμϛ :

Οῡωου ἠΰτριας ε̄θοταβ πεννοϛΰ π̄λα ε̄νεϛ νεμ π̄λα ε̄νεϛ ἠτε νῑενεϛ τηροϛ: ἄμην.

Amos 8:9-12

- :

A reading from Amos the Prophet may his blessings be with us Amen

“And it shall come to pass in that day,” says the Lord God, “That I will make the sun go down at noon, And I will darken the earth in broad daylight; I will turn your feasts into mourning, And all your songs into lamentation; I will bring sackcloth on every waist, And baldness on every head; I will make it like mourning for an only son, And its end like a bitter day. “Behold, the days are coming,” says the Lord God, “That I will send a famine on the land, Not a famine of bread, Nor a thirst for water, But of hearing the words of the Lord. They shall wander from sea to sea, And from north to east; They shall run to and fro, seeking the word of the Lord,

» !

Sixth Hour of Good Friday

But shall not find it.

**Glory be to the Holy Trinity our God unto
the age of all ages, Amen.**

The Doxology of the Pascha Hour: "Thine is the Power..."
on page A5.

"...":

Candles are lit before the Crucifix, the priests uncover their
heads, and cense three times.

The priest says the following inaudibly while offering incense
--

[First time]

We worship You, O Christ, and Your life-giving cross, that You were crucified on to deliver us from our sins.

()

[Second time]

O my Lord Jesus Christ, who was crucified on the cross, trample down Satan under our feet.

()

[Third time]

Hail to the cross, that Christ our King was crucified on, to deliver us from our sins.

()

Ψαλμοῦν

This censer of pure gold,
bearing the aroma, is in
the hands of Aaron the
priest, offering up
incense on the altar.

Ψαλμοῦν ἵννοῦν ἵκαθαροῦ
εἰται δα παρωματα εἰ δει
νεκχιζ ἵλλάρων πιονηῦ εἰταλε
οῦθουνοῦνι ἐπῶνι ἐχεν πιμα
ἵερῶνοῦνι.

Φαίεταφενγ

This is He who offered himself on the cross; an acceptable sacrifice for the salvation of our race.

Φαίεταφενγ ἐπίῳωι : ἰοῖοθῖα
εἰῳῡηπ: εἰεῖν πῖεταῖροε : ᾄ
πῶρῗαι ὑπενῗενοε.

His good Father inhaled His sweet aroma in the evening on Golgotha.

Δεφῳλεῡ ἐροφ : ἵεε πεφῳτ
ἵᾗεαθεε: ὑφῗηᾗ ἵτε εᾗᾗροῖε
εἰεῖν †εῳεεεα.

We worship you O Christ with your good Father and the Holy Spirit for You were crucified and saved us.

†ενοῖῳῳτ ὑῡοκ ὦ Πῗεε νεῡ
πεκῳτ ἵᾗεαθεε νεῡ πῖπνεῖῳ
εῑοῖαε εᾗ εᾗᾗῳκ εᾗεῳ† ὑῡοῖ
ἵᾗἵᾗᾗ.

πῑς ἄντε Φϋ. Πῑς ἐπι δὲ νῑναι ὠπεν ὄρε ἔλι οὔαζ δῑς ἰ ἐροι : ἀνοκ τὰρ νιῶω λῶ ἄντε Πῑς
ϋϋαι δαρῶσ δει πασωμα. Πῑς ὠοτ ὠπενος ἱς Πῑς νευ πετεπινα νᾰς νηοῦ ἄμηη :
Πῑς ὠοτ τὰρ νεωωτεν νευ τῶρηνη εὔοπ χε ἀμηη ἔεωωπι.

Galatians 6:14-18

:

The Epistle to the Galatians

But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the

Sixth Hour of Good Friday

grace of our Lord Jesus Christ be with
your spirit. Amen

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

CONGREGATION

O You who on the sixth day, and at the sixth hour, were nailed to the cross on account of the sin that our father Adam dared to commit in Paradise; wipe out the handwriting of our sins, O Christ our God and save us.

REFRAIN -

Ὁφηετ δει πιεζοοτ ἠμαρ ε̅ δει
φνατ ἠαχπ ε̅ : αττιγτ νακ
ε̅δορν ε̅πιετατρος : ε̅θε φνοβι
ε̅ταχερτολμην ε̅ροϋ ἠχε Δδαμ
δει πιπαρδικοσ : φωδ ἠπιε̅δι
ἠχιχ ἠτε νεννοβι : ὠΠχc
Πεννοτ̅ σροζ ναζμεν.

The priest chants the above refrain and again the congregation responds with the same refrain also.

Sixth Hour of Good Friday

PRIEST

I cried out unto God and the Lord heard me. O Lord, answer my prayer and do not dismiss my supplication. Attend to me and hear me in the evening, in the morning, and at mid-day. I will plead with the Lord and He will hear my voice and peacefully save my soul.

CONGREGATION

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

Δοξα Πατρι κε Υιω κε α̅σ̅ιω̅
Π̅να̅τι.

PRIEST

O Jesus Christ, our God, who was
nailed to the cross at the sixth hour

You have put away sin by Your cross; and through Your death You revived man who was dead by sin, whom You had created with Your own hands. O Lord, put to death our sinful passions by Your healing and life-giving Passion. And through the nails of Your crucifixion, rescue our minds from all foolishness of earthly deeds and desires, to the remembrance of Your heavenly commandments, according to Your great compassion.

CONGREGATION

Now and forever and
unto the age of all ages.
Amen.

Κε νῦν κε ἀί κε ιστοῦς ἑῶνας
των ἑῶνων ἀΐην.

Sixth Hour of Good Friday

PRIEST

Since we have no favor, excuse, nor justification, because of our many sins, O Theotokos, the Mother of God, we plead through you to Him who was born of you, for your intercession is abundant, powerful, and acceptable to our Savior. O pure Mother, do not exclude us, sinners, from your intercession with Him who was born of you; for He is merciful and able to save us, because He suffered for our sake in order to deliver us. O Lord, let Your compassion reach us quickly, for we sincerely humbled ourselves. Help us, O God our Savior, for the sake of Your glorious name. O Lord, deliver us and forgive us our sins, for the sake of Your holy name.

CONGREGATION

Now and forever and
unto the age of all ages.
Amen.

Κε νῦν κε ἄι κε ἰστοῦε εὐνάε
των εὐνων ἀωην.

PRIEST

You wrought salvation in the midst of
the whole world, O Christ our God,
when You stretched out Your holy
arms on the cross. Therefore, all
nations cry out saying: "Glory be to
You, O Lord."

CONGREGATION

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

Δοξα Πατρι κε Υἱῶ κε ἁγίῶ
Πνατι.

PRIEST

We worship Your incorruptible person, O good Lord, asking for the forgiveness of our sins, O Christ our God; for of Your own will You were pleased to be lifted up on the cross to deliver those whom You created from the bondage of the enemy. We cry out unto You and give thanks to You, O Savior, for You have filled everyone with joy when You came to save the world. O Lord glory be to You.

CONGREGATION

Now and forever and
unto the age of all ages.
Amen.

Κε νῦν κε ἀί κε ις τοῦς ἑωνάς
των ἑώνων ἀμήν.

PRIEST

You are full of grace O Theotokos, the Mother of God, the holy virgin. We magnify you for through the cross of your Son, Hades was cast down, and Death was abolished! Assuredly, we were dead before, but now we are raised and made worthy to inherit eternal life and to attain the joy of Paradise. Therefore, we thankfully glorify the immortal Christ our God.

ΘΜΟΝΟΣΕΝΗΣ

O only begotten Son,
the Eternal and
Immortal Word of God;
who for our salvation
did will to be incarnate
of the Holy Theotokos

ΘΜΟΝΟΣΕΝΗΣ ΥΙΟΣ ΚΕ ΛΟΣΟΣ ΤΟΥ
ΘΕΟΥ ΑΘΑΝΑΤΟΣ ΥΠΑΡΧΩΝ ΚΕ ΚΑΤΑ
ΔΕΞΑΜΕΝΟΣ : ΔΙΑ ΤΗΝ ΗΜΕΤΕΡΑΝ
ΣΩΤΗΡΙΑΝ : ΣΑΡΚΩΘΗΝ ΕΚ ΤΗΣ
ΑΣΙΑΣ ΘΕΟΤΟΚΟΥ ΚΕ ΑΙ

Sixth Hour of Good Friday

(and ever virgin Mary)².

Who without change became man and was crucified, The Christ God. Trampled down death by death. One of the Holy Trinity, Who is glorified with the Father and the Holy Spirit, Save us.

Holy God, who being God, for our sake, became man without change.

Holy Mighty, who by weakness showed forth

(παρθενου Μαρίας)².

Ἀπρεπτος ἐνανθρώπησας
ἐταρωθεις τε Χριστε ὁθεος.
Θανατω θανατον παθεις: ις
ωντης ἁγιας τριάδος :
συνδοξαζομενος τω Πατρι κε τω
ἁλω πνευματι: σωσον η̅μας.

Ἄγιος ὁθεος: ο̅δι η̅μας ἀν
θρώπος: ζεσονως ἀτρεπτος κε
μινας θεος.

Ἄγιος ἰσχυρος ὁ ἐν ἀσθενι̅α το
ἕπερχον της ἰσχυρος

)

. (

what is greater than power.

Holy Immortal, who was crucified for our sake, and endured death in His flesh, the Eternal and Immortal.

O Holy Trinity, have mercy on us.

Holy God, Holy Mighty,
Holy Immortal, who was crucified for us, have mercy on us.

Holy God, Holy

ἘΠΙΔΙΖΑΜΕΝΟΣ.

ἌΓΙΟΣ ἌΘΑΝΑΤΟΣ Ὁ ἸΣΤΑΥΡΩΘΙΣ
ΔΙ' ἡΜΑΣ: Ὁ ΤΟΝ ΔΙΑ ἸΣΤΑΥΡΟΥ
ΘΑΝΑΤΟΝ ἸΠΟΜΙΝΑΣ ΣΑΡΚΙ ΚΕ
ΔΙΖΑΣΤΩΣ ΚΕ ΕΝ ΘΑΝΑΤΩ ΞΕΣΘΗΩΣ
ἸΠΑΡΧΙΣ ἌΘΑΝΑΤΟΣ.

ἌΓΙΑ ἸΤΡΙΑΣ ἘΛΕΗΣΟΝ ἡΜΑΣ.

ἌΓΙΟΣ ὁ ΘΕΟΣ : ἌΓΙΟΣ ΙΣΧΥΡΟΣ :
ἌΓΙΟΣ ἈΘΑΝΑΤΟΣ : Ὁ ἸΣΤΑΥΡΩΘΙΣ ΔΙ
ἡΜΑΣ ἘΛΕΗΣΟΝ ἡΜΑΣ.

ἌΓΙΟΣ ὁ ΘΕΟΣ : ἌΓΙΟΣ ΙΣΧΥΡΟΣ :

Sixth Hour of Good Friday

Mighty, Holy
Immortal, who was
crucified for us, have
mercy on us.

Holy God, Holy
Mighty, Holy
Immortal, who was
crucified for us, have
mercy on us.

Glory be to the Father,
to the Son and to the
Holy Spirit, both now,
and ever, and unto the
age of all ages. Amen.

ἄγιος ἀθάνατος : ὁ ἑταίρωθις δι
ἡμᾶς ἐλέησον ἡμᾶς.

Ἄγιος ὁθεος : ἄγιος ἰσχυρος :
ἄγιος ἀθάνατος : ὁ ἑταίρωθις δι
ἡμᾶς ἐλέησον ἡμᾶς.

Δοξα Πατρι κε Υἱῶ κε ἁγίῳ
Πνεύματι : κε νῦν κε ἀί κε ἰς τοῦτ
ἑῶνας τῶν εῶνων ἀμήν.

Incense is offered in front of the
Gospel.

:

Ψαλμος λζ : κα νεμ κβ

Δυβερβωρτ εβολ ανοκ πιενριτ μφρητ νουρεμωορτ ειορεβ : οροε αρτγιτ
ετασαρζ : υπερχατ νσωκ Πσο πανορτ : αλ.

Ψαλμος κα : ι νεμ ιζ νεμ η νεμ θ

Δνωλκ ντοτ νεμ ρατ αωπ ννακας τηροτ : αρωω νναεβωε εεραε οροε ταεβω
αρεωπ εροε : αρχαχι δεν νορεφοτορ αρκιμ ντοραφε : αρχοε γε ιεεαεμναετ
αερεεελπιε εσοε μαρεμναεμεε : μαρεμτορ χοε ιεε αεσοαωε : αλ.

Psalm 22:16,17,18,7,8

**This first psalm is taken from a Coptic translation.*

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A Psalm of David the Prophet.

|

Sixth Hour of Good Friday

They rejected me, I am the beloved, a forsaken dead and they have driven nails into my body. Do not forsake me, O Lord; O my God.*

They pierced My hands and My feet; I can count all My bones. They divide My garments among them, And for My clothing they cast lots. They shoot out the lip, they shake the head, saying, "He trusted in the Lord, let Him rescue Him; Let Him deliver Him, since He delights in Him!" Alleluia.

When the reader reads, "there was darkness over all the land," the lights are turned off.

"

"

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ Κεφ κζ : κζ - με

¶ ΟΤΕ ΝΙΜΑΤΟΙ ἸΝΤΕ ΠΙΣΤΕΥΩΝ ΑΨΑΛΙ ἸΗΣ̅ ἘΔΟΤΗ ἘΠΙΠΡΕΤΩΡΙΟΝ : ΟΤΟΣ ΑΨΩΟΥΤ
ἘΨΠΗΡΑ ΤΗΡΣ ἘΨΗ ἘΨΩΨ. ΟΤΟΣ ἘΤΑΨΒΑΨΨ ΑΨΤ ἸΝΟΥΧΛΑΜΙΣ ἸΝΚΟΚΚΟΣ ΖΙΩΤΨ : ΟΤΟΣ
ΑΨΨΩΝΤ ἸΝΟΥΧΛΟΥ ἘΒΟΛΔΕΙ ΖΑΝΣΟΥΡΙ ΑΨΤΗΨ ἘΧΕΙ ΤΕΨΑΨΕ : ΟΤΟΣ ΑΨΧΩ ἸΝΟΥΚΑΨ ΔΕΝ
ΤΕΨΧΙΧ ἸΝΟΥΨΝΑΜ : ΟΤΟΣ ΝΑΨΙΟΥΨ ἸΜΨΩΟΥ ἘΧΕΙ ΝΟΥΚΕΛΙ ἸΠΕΨ ἸΘΟ ΕΨΩΒΙ ἸΜΨ
ΕΨΧΩΨΜΟΣ : ΧΕ ΧΕΡΕ ΠΟΥΡΟ ἸΝΗΠΟΥΔΑΙ. ΟΤΟΣ ἸΝΟΥΨΙΘΑΨ ἘΔΟΤΗ ΔΕΝ ΠΕΨΖΟ : ΑΨΨΑΛΙ
ἸΠΙΚΑΨ ΑΨΙΟΥΨ ΔΕΝ ΤΕΨΑΨΕ. ΟΤΟΣ ἘΤΑΨΟΥ ΕΨΩΒΙ ἸΜΨ : ΑΨΒΑΨΨ ἸΨΧΛΑΜΙΣ ΟΤΟΣ
ΑΨΤ ἸΝΕΨΨΒΩΣ ΖΙΩΤΨ ΟΤΟΣ ΑΨΟΛΨ ΕΘΟΥΑΨΨ. ΕΨΗΗΟΥ ΔΕ ἘΒΟΛ ΑΨΙΜ ἸΝΟΥΨΜ
ἸΚΨΡΙΝΗΟΣ : ἘΠΕΨΡΑΝ ΠΕ ΣΥΜΕΩΝ : ΦΑΙ ΑΨΨΙΨΨ ἸΨΧΒΑ ΖΙΝΑ ἸΝΤΕΨΕΛΠΕΨΗ : ΟΤΟΣ ἘΤΑΨ
ΕΨΜΑ ἘΨΑΨΜΟΥΤ ἘΡΟΥ ΧΕ ΨΟΛΨΘΑ : ἘΤΕ ΠΙΜΑ ἸΝΤΕ ΠΙΚΡΑΝΙΟΝ ΠΕ : ΔΨΤ ἸΝΟΥΨΕΨΧ ΝΑΨ
ΕΨΜΟΥΧΤ ΝΕΜ ΟΥΕΨΨΑΨ : ΟΤΟΣ ἘΤΑΨΧΕΨΨΠ ἸΠΕΨΟΥΨ ἘΨΩ : ΕΤΑΨΑΨΨ ΔΕ ΑΨΨΩΨ
ἸΝΕΨΨΒΩΣ ἘΨΡΑΨ ἘΨΨΙΨΠ ἘΨΩΟΥ. ΟΤΟΣ ΝΑΨΕΨΣΙ ΕΨΑΨΕΨ ἘΡΟΥ ἸΜΑΨ : ΟΤΟΣ ΑΨΨΕ
ΤΕΨΕΤΙΑ ΣΑΨΨΩΙ ἸΝΤΕΨΑΨΕ ΕΨΨΗΟΥΤ ἸΠΑΙΡΗΤ ΧΕ ΦΔΙ ΠΕ ἸΗΣΟΥΣ ἸΝΟΥΨΟ ἸΨΕ
ΠΗΟΥΔΑΙ : ¶ ΟΤΕ ΑΨΨΙ ἸΝΚΕΣΟΝΙ ΣΝΑΨ ΝΕΜΑΨ : ΟΥΑΙ ΣΑΤΕΨΟΥΨΝΑΜ : ΝΕΜ ΟΥΑΙ
ΣΑΤΕΨΔΑΨΗ. ΠΗΔΕ ἘΝΑΨΣΙΝΙ ΝΑΨΧΕΨΑ ἘΡΟΥ ΠΕ : ΕΨΚΙΜ ἸΝΟΥΨΑΨΕ : ΕΨΧΩΨΜΟΣ : ΧΕ

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φθεναβελ πιερφει ἵτε Φ† ἐβολ ονοε ἵτεφκοτφ δεν γουτ ἵεζουτ ναζμεκ :
ιχεἰθοκ πε πῶηρι ἡΦ† : ἅμογ ἐπεcht ἐβολζπιωε : Φαι πε ἡφρη† ἵνιαρχη ἐρεγc
νευ νικαδ̄ νευ ἵπρεβγτεροc : ετωβι ἡμογ ετχωἡμοc. Χε αφμοζεμ ἵζαγκεχωομη
: ἡμοἡμογ ἡμογ ἐναζμεγ : ιχε ποτρο ἡπ̄ελ πε μαρεγἵ ἐπεcht †νογ ἐβολζπιη
ἵτεμναζ† ερογ : ιχε δε ζῶηφχη εΦ† μαρεφναζμεγ †νογ ιχε ἵγογωφ χε αφχοc
χε ἅνοκ πε πῶηρι ἡΦ† : Φαι δε ναρε νικεcομη χω ἡμογ ἵηεταγἡμογ νεωαφ
ετγῶβ ἵημη νεωαφ. Ιcχεν φ̄ναγ δε ἵαζπ cοογ : ἅογχακι γῶπι ζχεν ἵκαζι τηφ : γα
φ̄ναγ ἵαζπψ† :

Ορωγτ ἡπιεαζτελιον ε̄ογ.

Matthew 27:27-45

- :

A reading from the Holy Gospel according to
Saint Matthew.

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 His cross. And when they had come to a place called Golgotha, that is to say, Place of a Skull, they gave Him sour wine 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

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Sixth Hour of Good Friday

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 JESUS THE KING OF THE JEWS. Then two robbers were crucified with Him, one on the right and another on the left. 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, 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

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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.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιε : κ - λ

Οτος ἤπιβραφη ντε τερετιὰ νασσῶνον πε ξε ποτρο ἵτε νιουδαί : Οτος αραω κεσони
ῆναυ νεμας : οται σα τεροῖνα μ νεμ οται σα τεραβη : οτος ασχωκ ἐβολ ἵξε ἴτραφι
ξε αροπη νεμ νιάνουος : Οτος νηενανσινι ναυ ξε οτὰ ἐροϋ : εκιμ ἵνοτὰ φιοῖ οτος
ερχω ἴμοος : ξε φηεθαβελ πιερφει ἐβολ : οτος ἵτεροτη δει ψουτ ἵεζουτ :
Μαζμεκ ἕακι ἕδρη ἐβολεπιη. Παιρητ νικεαρχηερετς ερχωβι νεμ νοερηουτ : νεμ
νισαδ ερχω ἴμοος : ξε αρηουεμ ἵθανκεχωσῖνι : ἴμονωχου ἴμοϋ ἕναζμεϋ : Ιξε
Πχς ποτρο ἴπλςλ πε μαρεϋ ἕπεσϋτ ἴνου ἐβολεπιη : ζινα ἵτενναυ οτος ἵτενναετ

Sixth Hour of Good Friday

: ΟΥΘΕ ΝΗΕΤΑ ΝΑ ΥΟΥ ΝΕΜΑΝ ΝΑ ΡΤΩΩΝΑΝ : ΟΥΘΕ ΕΤΑ ΦΗΝΑ Τ ΝΑΧΠ ΟΟΤ ΥΩΠΙ : ΔΟΥΧΑΚΙ
ΥΩΠΙ ΖΙΧ ΕΝ ΠΚΑ ΖΙ ΤΗΡΗ ΥΑ ΦΗΝΑ Τ ΝΑΧΠ ΨΙΤ : ΟΥΩΨΤ ΑΠΙΕΤΑΣΣΕΛΙΟΝ ΕΘΤ.

Mark 15:26-33

And the inscription of His accusation was written above: THE KING OF THE JEWS. With Him they also crucified two robbers, one on His right and the other on His left. So the Scripture was fulfilled which says, "And He was numbered with the transgressors." And those who passed by blasphemed Him, wagging their heads and saying, "Aha! You who destroy the temple and build it in three days, save Yourself, and come down from the cross!" Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save. Let the Christ, the King of Israel, descend now from the cross, that we may see and

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believe." Even those who were crucified with Him reviled Him. Now when the sixth hour had come, there was darkness over the whole land until the ninth hour.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ Κεφ κς : κ - υλ

Οτος ζωσ ενιι υμοσ εβολ : αρτα μονινοται γε σιμων νε οτ κριννεος πε : ερηνοσ
εβολθεν τκοι : αρτα λε πιεροσ εσρεψτωτη υμοσ σαφασοτ η ιησ : Παρμωσι δε ησωσ
ηχε οτηκωτ υμω ητε πιλαος : νευ γανξιωι ηηεναρτωιτ οτος νατνεπι εροσ :
εταρφονεσ δε ερωσ ηχε ιησ πεχαε : νιωερι ητε Ιηημ υπερριμι εχωι : πλην ριμι
εχεν θηνοσ νευ εχεν νετεκωηρι. Χε ζηπτε σεινοσ ηχε γανεσοσ : ηηετογναχοσ
ηδητοσ : γε ωογνιατοσ ηνιαδρηη νευ νινεχι ετεμπογμικι : νευ νιμνοτ ετε
υπογυακω : Ποτε σεναερηητς ησος ηνιτωσ γε χει εχωη : νευ νικαλαμφο γε
ροβστεη : Χε ισχε σερι ηηαι θεη πιωε ετληκ : ιε οηπεθναωωπι θεη πετωωωσ.

Sixth Hour of Good Friday

Ματῆι Δε πε ἵκε ρεϋερπετρωτ ἄνατ νεμαϋ ἔδοθοτ. Οτοθ ζωτε ἔτατῆ ἔπαμα
ἔτοτωτῆ ἔροϋ γε Πικρανιον : ἀναϋϋ ἡματ νεμ νικακοῦρτοθ : οται μεν σαοῆναμ
οται Δε σαχαβη : Ἰησ Δε πεχαϋ γε παιωτ χω νωτ ἔβολ : γε ὑποῦμι ἐνηέτοῖρι
ἡμοϋ : ετφωϋ Δε ἵνεϋῆβωθ ἔρατ ἀτρωπ ἔρωτ. Οτοθ ναϋορι ἔρατϋ ἵνε Πίλαοθ
εϋνατ : νατ ἐλκωαι πε ἵνε νικεαρχων ετχωῖμοθ : γε αϋνοθου ἵθαν κεχωτοπι
μαρεϋναθμεϋ ζωϋ : ιϋε φαί πε Πῦϋ πῶηρι ἡϋτῆ πικωπι. Ματωβι Δε ἡμοϋ ἵνε
νικεατοι εττηνοθ ζωροϋ εῆηι ἵνοθουϋ ναϋ. Ετχωῖμοθ γε ιϋε ἵθοοκ πε ποτρο
νηιλοῦΔαι ναθμεκ. Με οτοθ οῦ ἐπιγραϋη Δε εϋωϋ : ἡμετρεβρεοθ ἡμετρωμεοθ
ἡμετοῦρεινιη γε : ΦΑΙ ΠΕ ΠΟΤΡΟ ΗΤΕ ΗΠΟΤΔΑΙ : Οται Δε ἔβολθθεν νικακοῦρτοθ
ἔτατῶτοῦ : ναϋϋεῶτῶ ἔροϋ πε ετχωῖμοθ : γε ιϋε ἵθοοκ πε Πῦϋ ναθμεκ οτοθ
ναθμεν ζωη. Δϋεροῦθ Δε ἵνε πικεοται εϋερεπιτιμαν ναϋ πεχαϋ : γε οῦ Δε ϋτ
ἵθοοκ κερτοῦτ ἀη θάτεϋθ γε ἀηϋη θεν παζαπ νοῶτ. Οτοθ ἄνοθ μεν θε οῦμεθουη
ἔτανθι κατὰ πεμῖϋα ἵνηέταναιτοῦ : φαί Δε ἵθοϋ ἡπεϋερεῶλι ἡπετρωτ : Οτοθ
ναϋχωῖμοθ ἵησ : γε Ποθ ἄρπαμεῆ ζωταν ἀκωανι θεν τεκμετοῦρο. Οτοθ πεξε Ἰησ
ναϋ γε ἄηηη τῆχωῖμοθ νακ : γε ἡφοοῦτ ἡναϋωπι νεμη θεν πιπαρῶιϋοθ. Με φῆνατ
Δε ἵναϋπ σοοῦ πε : οτοθ οῦϋακι αϋϋωπι εϋεν πκαθι τηϋϋ : ἡα φῆνατ ἵναϋπϋτῆ :

Luke 23:26-44

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Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear it after Jesus. And a great multitude of the people followed Him, and women who also mourned and lamented Him. But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed are the barren, wombs that never bore, and breasts which never nursed!' Then they will begin 'to say to the mountains, "Fall on us!" and to the hills, "Cover us!" 'For if they do these things in the green wood, what will be done in the

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Sixth Hour of Good Friday

dry?" There were also two others, criminals, led with Him to be put to death. And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God." The soldiers also mocked Him, coming and offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself." And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS. Then one of the criminals who were hanged

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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." Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

**Bow down before the Holy Gospel.
Glory be to God forever.**

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ἰθ' : ἰς - κζ

Πιλατος δε ἔταρρωτεμ ἑναισαχι : αρεν Ἰησὺς ἐβολ ὄτος αρεμει ριζει πιβημα : ὅεν
πιμαἔτονομοῖ ἔροϋ χε πιλιθος ἄρωτον : ἕμετρεβρεος χε Σαββαθα : Μετπαρεκενη
ἔτε ἕπιπασχα : νε φηναῦ δε ἑναχπ σοοῖ πε : ὄτος ναρχω ἕμος ἑχε Πιλατος ἑνιλοῦδα
χε ρηπιε ιε πετοῦρο : Ἡθωοῦ δε αῦωῦ ἐβολ χε ἀλιτεῖ ἀλιτεῖ αῦϋ : πεχε Πιλατος
νωοῦ χε ἑταεϋ πετενοῦρο : αῦερονῶ ἑχε νιαρχηερεῖς χε ἕμοντεν οῦρο ἕμαῦ ἐβηλ
ἐΚεσαρ. Ὡτε οῦν αρεῖ ἑνωῦ νηε ρινα νεαϋϋ αῦβι οῦν ἑηε : ὄτος νεοϋ εϋραι
ἕπερεῖταῦρος αρεῖ ἐβολ ἐπιμα ἔτονομοῖ ἔροϋ χε Πικρανιον : ἕμετρεβρεος δε χε
Πισολσοθα : Πιμα ἔταταϋϋ ἕμοϋ : ὄτος αῦῦῖ ἑκεconi ἑναῦ νεαϋ σαῦνη νευ
σαῦναι ἕμοϋ : ἑε δε ὅεν ἑοηῖ. Δερεδε κε τιτλος δε ἑχε Πιλατος : ὄτος αρεχαϋ
ριζει πιεταῦρος : ναρ ἑδῆοῦτ δε πε χε : ἑεοῦε Πιηαζωρεος ἑοῦρο ἑε
ἑοῦδα : Οῦωϋ δε ἑτε νιλοῦδα αῦωῦ ἕπαιτιτλος : χε ναρεδεντ πε ἑεβακι ἑχε
πιμα ἑταεϋ ἑε ἕμοϋ : ὄτος ναρεδῆοῦτ πε ἕμετρεβρεος ἕμετρωμεος ἕμετοῦεινι
ἑαῦχω οῦν ἕμος πε ἕΠιλατος : ἑχε νιαρχηερεῖς ἑτε νιλοῦδα : χε ἕπερεδα χε
ἑοῦρο ἑτε νιλοῦδα : ἀλλα χε ἑοϋ αρεχος χε ἀνοκ πε ἑοῦρο ἑτε νιλοῦδα. Δερερονῶ
ἑχε Πιλατος χε φηεταῖεδῆτεῖ αῖεδῆτεῖ. Πιμα τοι οῦν ἑταῦῖ ἑηε : αῦβι ἑνερεβωο

οτος αγαιτοϋ η̄γτοϋ η̄τοι : ο̄τοι ε̄φο̄ται η̄ν̄ιματοι ν̄εῡ τ̄κε̄ω̄ο̄η̄ν : τ̄ω̄η̄ν̄ δε̄ νε
 ο̄ρᾱ τ̄ω̄ρ̄π̄ τε̄ : η̄νω̄δῑ ε̄βο̄λ̄ ε̄π̄ω̄ῑ τη̄ρ̄ς : Πε̄χω̄οϋ̄ δε̄ η̄νο̄τε̄ρ̄μοϋ̄ χ̄ε̄ ῡπε̄νη̄ρε̄ν̄φᾱδ̄ς
 ᾱλλᾱ μᾱρε̄ν̄ιω̄π̄ ε̄ρο̄ς : χ̄ε̄ ᾱσ̄νᾱε̄ρ̄ ο̄ᾱ η̄ῑμ̄ ῡμο̄ν̄ : ρ̄ῑνᾱ η̄τε̄ τ̄ρᾱφ̄η̄ χ̄ω̄κ̄ ε̄βο̄λ̄
 ε̄σ̄χω̄μο̄ο̄ς : χ̄ε̄ ᾱρ̄φ̄ω̄ω̄ η̄νᾱρ̄β̄ω̄ς ε̄ρᾱν̄ : ο̄το̄ς τᾱρ̄ε̄β̄ω̄ ᾱρ̄ε̄ιω̄π̄ ε̄ρο̄ς : νᾱῑ ο̄τη̄
 ε̄τᾱγᾱιτοϋ̄ η̄χε̄ η̄ῑματοι : Πᾱρο̄σῑ δε̄ ε̄ρᾱτοϋ̄ πε̄ δ̄ᾱτε̄ν̄ π̄ῑς̄ τᾱρ̄ο̄ς̄ η̄̄η̄ς̄ : η̄χε̄ τε̄μ̄ᾱν̄
 ν̄εῡ τ̄̄ω̄ν̄ῑ η̄τε̄μ̄ᾱν̄ : Μᾱρῑᾱ η̄τε̄ Κ̄λε̄ω̄πᾱ ν̄εῡ Μᾱρῑᾱ τ̄μᾱσ̄δᾱλῑνη̄ : η̄̄η̄ς̄ δε̄ ε̄τᾱρ̄νᾱν̄
 ε̄τε̄μ̄ᾱν̄ ν̄εῡ π̄ῑμᾱθη̄τ̄η̄ς̄ ε̄νᾱρ̄μ̄εῑ μ̄ο̄ο̄ϋ̄ ε̄φο̄σῑ ε̄ρᾱτ̄η̄ πε̄χᾱρ̄ η̄τε̄μ̄ᾱν̄ : χ̄ε̄ τ̄̄ρ̄ῑμῑ ῑς̄
 πε̄ω̄η̄ρ̄ῑ : η̄τᾱ πε̄χᾱρ̄ ῡπῑμᾱθη̄τ̄η̄ς̄ χ̄ε̄ ρ̄η̄π̄πεῑς̄ τε̄μ̄ᾱν̄ : ο̄το̄ς̄ ῑς̄κε̄ν̄ τ̄ο̄ρ̄νοϋ̄ ε̄τε̄μ̄ᾱν̄
 ᾱρ̄ο̄λ̄ς̄ η̄χε̄ π̄ῑμᾱθη̄τ̄η̄ς̄ ε̄δο̄τη̄ επ̄ε̄ρη̄ῑ :

Οτωϋτ̄ ῡπιε̄ρᾱσ̄σε̄λῑον̄ ε̄ο̄ν̄.

John 19:13-27

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When Pilate therefore heard that saying,
 he brought Jesus out and sat down in the
 judgment seat in a place that is called The
 Pavement, but in Hebrew, Gabbatha. Now
 it was the Preparation Day of the Passover,
 and about the sixth hour. And he said to

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Sixth Hour of Good Friday

the Jews, "Behold your King!" But 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 delivered Him to them to be crucified. So they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Therefore the chief priests of the

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Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews." ' " Pilate answered, "What I have written, I have written." Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says: "They divided My garments among them, And for My clothing they cast lots." Therefore the soldiers did these things. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved

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Sixth Hour of Good Friday

standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home.

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Sixth Hour of Good Friday of Holy Pascha, may its blessings be with us all. Amen.

O you dwellers of Jerusalem, come and see this sight. They crucified Jesus the Son of David on a cross. They dressed Him in a scarlet robe like the kings, and placed a crown of thorns on His head.

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He adorned the heavens with the stars and the earth with flowers. They placed a reed in His right hand as a wise man and a teacher. They carried a cross behind Him as a conqueror.

The women who came to Jerusalem for the Passover wept and wailed when they saw Him. He turned to them and said, "Daughters of Jerusalem, do not weep for Me. Rather, weep for yourselves because of the great tribulation that will fall on you. Theses will be days when you envy the barren who never gave birth, nursed, nor raised a child. They will ask the mountains to fall on them, and the hills to cover them. For if they do this when the wood is green what will happen when it is dry.

Sixth Hour of Good Friday

When they came to the place called Golgotha, they set the cross, and crucified Him.

They crucified with Him two criminals, one on His right and one on His left, so that the prophesy of the prophet may be fulfilled that said, "He was numbered with the transgressors."

The soldiers took His clothes and cast lots to divide His garments. They inscribed on the cross over His head, in Hebrew, Greek, and Roman, "This is the king of the Jews." The people stood by, watching, and mocked Him saying, "He saved others, let Him save Himself if He is the Christ, the chosen of God." The soldiers also mocked him saying, "If you are the king of the Jews, save Yourself and come down off the

cross.”

The thief on His left said to Him in front of everyone, “If you are the Christ save Yourself and us.” The other thief rebuked him saying, “Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we received 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.” The Lord of Glory and Lover of mankind replied saying, “Today you will be with me in Paradise.”

There were women standing by the cross of our Savior, His mother, His mother’s sister, Mary, the wife of Clopas and Mary Magdalene. When Jesus saw His mother

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Sixth Hour of Good Friday

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 as the Lord had said.

And from the sixth hour to ninth hour there was darkness on the whole earth.

O Lord who adorned the earth with flowers, they dressed You with a scarlet robe. O who adorned the skies with the stars, they put a crown of thorns on Your head. You whose mighty hand holds heaven and earth, they put a reed in Your hand. You who hanged earth with one word of Your mouth, were hanged on the cross. O Lord, You were crucified for our sins and trampled the power of death by

Your cross.

The daytime Litanies are prayed.

CONGREGATION

[12 times in Long tone]

Amen. Lord Have
Mercy

Glory be to the Father
and the Son and the
Holy Spirit unto the ages
of all ages. Amen.

ΑΜΗΝ. ΚΕ [12 times]

ΑΜΕΝ ΑΛ ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ
ΚΕ ΑΓΙΩ ΠΝΕΥΜΑΤΙ : ΚΕ ΝΥΝ ΚΕ ΔΙ
ΚΕ ΙΣ ΤΟΥΣ ΕΩΝΑΣ ΤΩΝ ΕΩΝΩΝ
ΑΜΗΝ.

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Sixth Hour of Good Friday

CONGREGATION

Remember me O Lord,
when You come into
Your kingdom.

Ἀρπαμενὸ ὠπαβοις : ακωανὸ
δεν τεκμετοτρο.

Remember me O King,
when You come into
Your kingdom.

Ἀρπαμενὸ ὠπαοτρο : ακωανὸ
δεν τεκμετοτρο.

Remember me O Holy
One, when You come
into Your kingdom.

Ἀρπαμενὸ ὠφθεοταβ ακωανὸ
δεν τεκμετοτρο.

Holy God, Holy Mighty,
Holy Immortal, who
was crucified for us,
have mercy on us.

Χε ασιος οθεος : ασιος ισχυρος :
ασιος αθανατος : ο στα τρωθις δι
ημας ελεησον ημας.

Sixth Hour of Good Friday

Glory be to the Father
and the Son and the
Holy Spirit unto the ages
of all ages. Amen.

Δοξα Πατρι κε Υιω κε ἁγιω
Πνευματι : κε νυν κε αι κε ις
τοϋς εϋνας των εϋνων ἁμην.

Remember me O Lord,
when You come into
Your kingdom.

Ἰης θητι μου Κυριε : εντη
βασιλιαου.

Remember me O Holy
One, when You come
into Your kingdom.

Ἰης θητι μου ἁγιε : εντη
βασιλιαου.

Remember me O Master,
when You come into
Your kingdom.

Ἰης θητι μου Δεποτα: εντη
βασιλιαου.

PRIEST

O King of kings, Christ our God, Lord of Lords, as You remembered the thief who believed in You, on the cross, remember us also in Your kingdom.

[refrain...]

(...)

PRIEST

Who saw a thief believe in a king as this thief who through his faith stole the kingdom of heaven and the paradise of joy.

[refrain...]

(...)

PRIEST

Because of your deeds, O thief, you were hung on the cross as the condemned. Through your faith, you

Sixth Hour of Good Friday

deserved the grace, joy, and the kingdom of heaven and the paradise of joy.

[refrain...]

PRIEST

Blessed are you O blessed thief and your good tongue by which you were truly made worthy of the kingdom of heaven and the paradise of joy.

[refrain...]

(...)

(...)

PRIEST

O blessed thief, what did you see and what did you observe, that you confessed the Crucified Christ in the flesh, the King of Heaven and God of all.

[refrain...]

(...)

PRIEST

You did not see Christ God glorified on Mount Tabor in the glory of His Father, but you saw Him hung in Ekranion, wherefore you cried out saying:

[refrain...]

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(...)

PRIEST

You believed when you saw the heaven and the earth shake and the sun and moon darkened. When the dead rose, the rocks split, and the curtain of the altar was torn, wherefore you cried out saying:

[refrain...]

(...)

Sixth Hour of Good Friday

PRIEST

“Assuredly, I say to you,” said the Lord, “today you will be with Me in Paradise and inherit My kingdom.” The disciple denied and the thief cried out saying:
[refrain...]

Blessed are you O Demas, the thief more than everyone on the earth, for you have gained a way no one gained. All your life, you were a thief in Jerusalem’s forests and one word you said to the Lord and he sent you to paradise.
[refrain...]

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(...)

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(...)

When they crucified our Savior on the cross, they crucified two thieves with Him, one on His right and one on His left. And Demas, the thief on the right, cried out saying, "Remember me O Lord when You come into Your kingdom." Our Savior said to Him, "Today you will be with Me in Paradise."

[refrain...]

(...)

Sixth Hour of Good Friday

We ask Him who was crucified on the wood of the cross, shed His divine blood for us, and trampled death by His death to forgive us our sins and keep for us the life of our father the Patriarch Pope (Shenouda) and the lives of my fathers who are gathered here in this church from the youngest to the oldest. Say all of you. (Amen)³.

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The lights of the church are lit as well as the candles as a symbol to the end of darkness at the Ninth Hour.

Ninth Hour of Good Friday

Ἰζανπετρωῦ ἔχεν νηετῶπ δὲν Παθῶ δὲν ἴρουπι ἵτε ποτχεμῶπινι : Πῆοκ
οῦθῶνι Πῶτ ἴναεῖροῦῶ ναζρακ : πλῆν ἴνασαχι ἵνοῖζαπ ἰπεκμῶο : εῶβε οῦ φῶωιτ
ἵνιἰαεβῆς ἰσοῦτων : σεερεῖθενιν ἵνε οῖον νιβεν εῖτοι ἵνατσωτεμ. Δικῶοῦ οῖοζ
ἀπῶεπνοῦνι : ἀτχφε ἵζανῶηρι οῖοζ ἀῖρι ἵζανοῦταζ : ἵθῶκ κῶεντ δὲν ρωῦ οῖοζ
ἰχοῖῆοῦ σαβολ ἵνοῦῶλῶτ. Πῆοκ Πῶτ ἰκῶοῦνι ἰμοι : ἀκερλοκμαζιν ἰπαζητ :
μα τοῖβῶοῦ δὲν πῆζοοῦ ἰποῖζολδελ. Ὡαῶναῦ ζε ἰναεργῆνι ἵνε ἵκαζιεῶ οῖοζ
πισιμ τηρεῖ ἵτε ἵκοι ἰναῶωοῖ ἔβολδεν ἵκακῶ ἵνῆ εῖτῶπ ζιωτεῖ : ἀττακο ἵνε
νιτεβῆωῦ νεμ νιζαλαῖ : ζε οῖνι ἀτχοζ ζε Φῖ ναναῦ ἀν ἔνεμωιτ : Πεκῶλατχ
σεῖοχι οῖοζ σεῖοτω ἰμοκ : πῶς ἰκοβῖτ ἰμοκ ἔζρη ἔχεν ζανῶθῶρ : οῖοζ ἀκχαῶθῆκ
ἔπικαζι ἵτε ἵεκζρηνη : πῶς ἰναῖρι δὲν ἵβῖσι ἰπι Ιορδανῆς : Ζε οῖνι νεκῖνηοῦ νεμ
ἵπῆ ἰπεκῶιτ νεμ ναικεῶωοῖνι ἀπῶοῦκ : οῖοζ ἵθῶοῦ ἀπῶεβῶλ ζιφαζοῦ ἰμοκ
ἰπερτενζοῦτκ ἔρωοῦ : ζε ἀν σεαχι νεμακ ἵζαν πεῶνανεῦ. Διῶωπ ἰπαῆι : ἀτχῶ
ἵτακῶηρονομῶ : ἀῖτ ἵταμερητ ἰψῖτχ ἔζρη ἔνεμζιχ ἵνεσεαχι : Δ τακῶηρονομῶ
ῶωπῆνι ἰφρηῖ ἵνοῦμοῖ δὲν οῖαζῶῶην : ἀςῖ ἵτεσσῶ ἔχῶι : εῶβε φαι ἀιμεστως.
Ἰη οῖβῆβ ἵζῶιτ πε τακῶηρονομῶ νῆι ἀν ἰε οῖῶζαῦ τε : μῶῶι ἔζρη ἔχῶς οῖοζ
ἰπεσκῶῖ : θῶοῦῖ ἵνῆιοηριον τηροῦ ἵτε ἵκοι οῖοζ μαροῖ ἵτοῖοτομος. Οῖμῆῶ

ὡς ἀνεώσθη ἀρτάκο ὑπαιαζάλολι : ἀθωλέβ ἴτατοι : ἀτῆ ἴτατοι ἐθάνεσ ἐμα
 ἴθαμοῦι ἴψαγε : Ἀσῶπι ἴψαγε : στοζ ἴτακο εὐβητ : ἴκασι τηρηῖ ἵατακο δέν
 οῦτακο : χε ὡμον ρωμι ἀρχας δέν περρητ : Ἐρρη ἐχεν ἴξιοι ἐβόλ ἴτεπῶαγε ἀῖ
 ἐεῖρταλεπωριν : χε οὔχηφι ἴτε ἴπoc ἐεῖρωμ ἴχεν ἀρηχη ὑπῆκασι ψα ἀρηχη :
 ὡμον εἰρηνη ῶοπ δέν σαρχ νιβεν : Ἀρῆιτ ἴποκοτο οῦτοζ ως δ ἴζανσοτρι : νοῖκῆρος
 σενὰ τζηοῦ ἴνωσ ἀν : βῆπι ἐβόλ δέν πετεῖρωῖωσ : ἐβόλ δαῖῶω ὑπεῖθο ὑπoc :
 Οὔωσ ἴτῆριασ ἐεῖραβ πεννοῦτ ψα ἐνεζ νεμ ψα ἐνεζ ἴτε ἴενεζ τηροῦ : ἀμην.

Jeremiah 11:18-12:13

- : :

A reading from Jeremiah the Prophet may his blessings be with us Amen.

Now the Lord gave me knowledge of it, and I know it; for You showed me their doings. But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, saying, "Let us destroy the tree

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Ninth Hour of Good Friday

with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more." But, O Lord of hosts, You who judge righteously, Testing the mind and the heart, Let me see Your vengeance on them, For to You I have revealed my cause. "Therefore thus says the Lord concerning the men of Anathoth who seek your life, saying, 'Do not prophesy in the name of the Lord, lest you die by our hand'-- therefore thus says the Lord of hosts: 'Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine; and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, even the year of their punishment.'"

Righteous are You, O Lord, when I plead with You; Yet let me talk with You about

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Your judgments. Why does the way of the wicked prosper? Why are those happy who deal so treacherously? You have planted them, yes, they have taken root; They grow, yes, they bear fruit. You are near in their mouth But far from their mind. But You, O Lord, know me; You have seen me, And You have tested my heart toward You. Pull them out like sheep for the slaughter, And prepare them for the day of slaughter. How long will the land mourn, And the herbs of every field wither? The beasts and birds are consumed, For the wickedness of those who dwell there, Because they said, "He will not see our final end." "If you have run with the footmen, and they have wearied you, Then how can you contend with horses? And if in the land of peace, In which you trusted, they wearied you,

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Ninth Hour of Good Friday

Then how will you do in the floodplain of the Jordan? For even your brothers, the house of your father, Even they have dealt treacherously with you; Yes, they have called a multitude after you. Do not believe them, Even though they speak smooth words to you.

"I have forsaken My house, I have left My heritage; I have given the dearly beloved of My soul into the hand of her enemies. My heritage is to Me like a lion in the forest; It cries out against Me; Therefore I have hated it. My heritage is to Me like a speckled vulture; The vultures all around are against her. Come, assemble all the beasts of the field, Bring them to devour!

"Many rulers have destroyed My vineyard, They have trodden My portion underfoot; They have made My pleasant portion a desolate wilderness. They have

made it desolate; Desolate, it mourns to Me; The whole land is made desolate, Because no one takes it to heart. The plunderers have come On all the desolate heights in the wilderness, For the sword of the Lord shall devour From one end of the land to the other end of the land; No flesh shall have peace. They have sown wheat but reaped thorns; They have put themselves to pain but do not profit. But be ashamed of your harvest Because of the fierce anger of the Lord.”
Glory be to the Holy Trinity our God unto the age of all ages, Amen.

Ζαχαριας Κεφ ιΔ : ε - ια

Ἐβολθεν Ζαχαριας π̄ροφητης: ἐρεπερ̄μουτ̄ ἐθοταβ̄ ω̄πι νευαν̄ λμηνη̄ εφ̄ω̄ ἰμος.
 Ο̄νοθ̄ εφ̄ε̄ ἰ̄νε̄ Ἰ̄ο̄σ̄ πανο̄τ̄ : ο̄νοθ̄ νεφ̄ασ̄σε̄λο̄σ̄ τηρο̄τ̄ νεμᾱφ̄ : δ̄εν̄ πῑε̄ρο̄ο̄τ̄ ἐτε̄μᾱτ̄
 ἰ̄νε̄εφ̄ω̄πι ἰ̄νε̄ ο̄νο̄τω̄ινη̄ : ο̄σ̄σᾱφ̄ νεμ̄ ο̄τω̄λε̄β̄ εφ̄ε̄ω̄πι δ̄εν̄ ο̄ε̄ρο̄ο̄τ̄ ἰ̄ο̄τω̄τ̄ : Ο̄νοθ̄

Ninth Hour of Good Friday

πιεζοοτ ετεμματ φοτονη εβολ υπποτ : ονεζοοτ αν ονδε ονεχωρζ αν : οτοζ
ερεφοτωινη υπωπι υφνατ ηροτζι. ζεν πιεζοοτ ετεμματ ερεεβολ ηνε οτωοτ φοιζ
εβολ ζεν Ιλνημ : τεφφαυι εφιομ ηζοοτιτ : οτοζ τεφκεφαυι εφιομ ηδα ε : οτοζ εφευωπι
μπαρητ ζεν πιζωμ νεμ πιζηηζωμ : Οτοζ εφευωπι ηνε Πποτ ηοτρο ζιζεν ηκαζι
τηρζ : ζεν πιεζοοτ ετεμματ εφευωπι ηνε Πποτ εοται πε : οτοζ πεφραν οται πε :
εφεκωτ υηκαζι τηρζ νεμ ηωαγε : ιςχεν Δαβελ ωαεζρηι εΡεωμαν : σατςφιο ηλνημ
τεφοηναμ. Ραωαν ναυωπι ζεν ομα : ιςχεν ηπνλη ητε Βενιαμιν ωα ηπνλη ηζοητ
: ωα ηπνλη ητε ηιλακζ νεμ ωα πιπρζοζ ητε Δηναμηνλ : ωα ηιζρωτ ητε ποτρο :
Cεναυωπι ηζρηι ηζητς οτοζ Cεναυωπι ηοτα ναθημα : οτοζ εCευωπι ηνε Ιλνημ ζεν
οτωωτ ηζητ :

Οτωοτ η ητριας εθοταβ πεννοητ ωα ενεζ νεμ ωα ενεζ ητε ηιενεζ τηροτ: αμην.

Zechariah 14:5-11

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A reading from Zechariah the Prophet may
his blessings be with us Amen

Thus the Lord my God will come, And all

the saints with You. It shall come to pass in that day That there will be no light; The lights will diminish. It shall be one day Which is known to the Lord-- Neither day nor night. But at evening time it shall happen That it will be light. And in that day it shall be That living waters shall flow from Jerusalem, Half of them toward the eastern sea And half of them toward the western sea; In both summer and winter it shall occur. And the Lord shall be King over all the earth. In that day it shall be-- "The Lord is one," And His name one. All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. Jerusalem shall be raised up and inhabited in her place from Benjamin's Gate to the place of the First Gate and the Corner Gate, and from the Tower of Hananeel to the king's winepresses. The people shall

Ninth Hour of Good Friday

dwelt in it; And no longer shall there be utter destruction, But Jerusalem shall be safely inhabited.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΙΟΥΗΛ Κεφ Β: α-γ̅ ΝΕΜ Κεφ Β : ι - ια̅

Ἐβόλθεν ΙΟΥΗΛ ΠΡΟΦΗΤΗΣ: ἔρεπερ̅μοῦ ἔθοταβ̅ ὡπι ΝΕΜΑΝ ἄμην̅ ερ̅χω ἄμοσ.

Δρικαλπιζιν̅ δ̅εν οταλπισζ̅ δ̅εν̅ ΣΙΩΝ̅ ζιωϋ̅ δ̅εν̅ πατωσ̅ εσ̅τ̅ οτοζ̅ μαροϋ̅θορτερ̅
ἵχε̅ οτον̅ ἵβεν̅ ετωπ̅ ζιχεν̅ ἵκαζι̅ χεαϋ̅ ἵχε̅ πιεζοοῦ̅ ἵτε̅ ΠΟΣ̅

Οτοζ̅ ἵδ̅εντ̅ ἵχε̅ πιεζοοῦ̅ ἵχακι̅ ΝΕΜ̅ ζνοφος̅ πιεζοοῦ̅ ἵδ̅ηπι̅ ΝΕΜ̅ ΝΙϋ̅ ΟΥ̅ΛΑΟΣ̅ ερ̅οϋ̅
οτοζ̅ ερ̅χορ̅ ερεφωρ̅υ̅ ζιχεν̅ ΝΙΤωσ̅ ἵφρη̅τ̅ ἵοῦ̅ἄ̅ΝΑ̅ τοσ̅τ̅ ἵπε̅ οτον̅ ὡπι̅ ερ̅ῶνι̅ ἄμοϋ̅
ΙΧ̅ΕΝ̅ Π̅ΕΝ̅ΕΖ̅ Οτοζ̅ Μ̅ΕΝ̅ΕΙΝ̅Ωϋ̅ ἵνε̅ οτον̅ οταζ̅τοτ̅ϋ̅ ἔϋωπι̅ ἔζαν̅χωσ̅ ἵχ̅ωσ̅. Ζιτ̅ζη̅
ἄμοϋ̅ οῦ̅χ̅ρωμ̅ ερ̅μοσ̅ηκ̅ πε̅ οτοζ̅ ζιφαζοῦ̅ ἄμοϋ̅ οῦ̅ϋαζ̅ ερ̅μοζ̅ πε̅ ἵφρη̅τ̅
ἵπιπαρ̅Δ̅ΙΟΣ̅ ἵτε̅ Π̅Οῦ̅Ν̅Οϋ̅ πε̅ Π̅ΙΚΑΖΙ̅ ἵπεῦ̅θο̅ ἵπερ̅ζο̅ οτοζ̅ ζιφαζοῦ̅ ἄμοϋ̅ οῦ̅μ̅εϋ̅ϋ̅ωτ̅
ἵτε̅ ἵτακο̅ πε̅. Χ̅ε̅ ἄν̅ερ̅ταλ̅επωρ̅ιν̅ ἵχε̅ ΝΙΜ̅εϋ̅ϋ̅ωτ̅ μαρερ̅ερ̅ζη̅βι̅ ἵχε̅ ἵκαζι̅ χε̅
α̅ερ̅ταλ̅επωρ̅ιν̅ ἵχε̅ Π̅ΙΣ̅Οῦ̅. Ν̅ΕΜ̅ Π̅ΙΩΤ̅ χε̅ α̅ϋ̅τακο̅ ἵχε̅ Π̅ῶ̅Λ̅ δ̅εν̅ ἵΚΟΙ̅.

Οῦ̅ωσ̅τ̅ ἵτ̅τ̅ριας̅ ἔθοταβ̅ Π̅ΕΝ̅ΝΟῦ̅τ̅ ὡ̅ἄ̅ ἔνεζ̅ ΝΕΜ̅ ὡ̅ἄ̅ ἔνεζ̅ ἵτε̅ ΝΙ̅Ε̅Ν̅ΕΖ̅ ΤΗΡ̅Οῦ̅: ἄμην̅.

Joel 2:1-3 and 2:10-11

A reading from Joel the Prophet may his blessings be with us Amen

Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the day of the Lord is coming, For it is at hand: A day of darkness and gloominess, A day of clouds and thick darkness, Like the morning clouds spread over the mountains. A people come, great and strong, The like of whom has never been; Nor will there ever be any such after them, Even for many successive generations. A fire devours before them, And behind them a flame burns; The land is like the Garden of Eden before them, And behind them a desolate wilderness; Surely nothing

- - :

Ninth Hour of Good Friday

shall escape them.

The earth quakes before them, The heavens tremble; The sun and moon grow dark, And the stars diminish their brightness. The Lord gives voice before His army, For His camp is very great; For strong is the One who executes His word. For the day of the Lord is great and very terrible; Who can endure it?

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on page A5.

"...":

The priests uncover their heads, cense and offer incense three times.

The priest says the following inaudibly while offering incense

[First time]

We worship You, O Christ, and Your life-giving cross, that You were crucified on to deliver us from our sins.

[Second time]

O my Lord Jesus Christ, who was crucified on the cross, trample down Satan under our feet.

[Third time]

Hail to the cross, that Christ our King was crucified on, to deliver us from our sins.

Ἰωσφῆ

The golden censer is the Virgin; her aroma is our Savior. She gave birth to Him. He saved us and forgave us our sins.

Ἰωσφῆ ἴνου τε παρθένος :
πεσάρωατα πε πένωτηρ :
ἀσωσι ἡμοῦ ἀφωτῆ ἡμῶν : ὄρωε
ἀφχα νενὸβ νὰν ἐβὸλ.

Φαίεταφηνυ

This is He who offered himself on the cross; an acceptable sacrifice for the salvation of our race.

Φαίεταφηνυ ἐπέωμι : νόθησιὰ
εσώμηπ: εἰξεν πισταφρος : δα
πόρται ὑπενσενος.

His good Father inhaled His sweet aroma in the evening on Golgotha.

Δεφωλεμ ἐροφ : ἵξε πεφωτ
ἵαταθος: ὑφνατ ἵτε εανὰροτα
εἰξεν †ζολζοθα.

We worship You O Christ with Your good Father and the Holy Spirit; for You were crucified for us and saved us.

†ενοτώωτ ὑμοκ ὠ Πῆς νεμ
πεκιωτ ἵαταθος νεμ πῆπνερω
εθοταβ σε αταωκ ακω† ὑμοη
ναι ναη.

ΕΘΒΕ ΨΑΝΑΣΤΑΣΙC

Introduction to the Pauline Epistle

For the resurrection of the dead who have fallen asleep and reposed in the faith of Christ. O Lord repose their souls.

Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God

ΕΘΒΕ ΨΑΝΑΣΤΑΣΙC ΝΤΕ
ΝΙΡΕΨΩΟΥΤ ΝΕΤΑΥΕΝΚΟΥΤ
ΑΥΕΥΤΟΝ ΨΩΟΥΤ: ΔΕΝ ΦΝΑΣΨ
ΨΠΧC: ΠΟC ΨΑΥΤΟΝ ΝΝΟΥΨΥΧΗ
ΤΗΡΟΥ.
ΠΑΥΛΟC ΦΒΩΚ ΨΠΕΝΟC ΙΗC ΠΧC:
ΠΑΠΟCΤΟΛΟC ΕΤΘΑΔΕΥ:
ΦΗΕΤΑΥΘΑΥΨ ΕΠΙΣΚΥΕΝΝΟΥΨΙ ΝΤΕ
ΦΨ.

Αποστολος προς ΦιλίπποιC Κεφ Β: Δ - ΙΑ

ΕΝΠΙΟΥΑΙ ΠΙΟΥΑΙ ΨΩΥΤΕΝ ΝΨΕΘΗΨ ΑΝ ΕΙΗΕΤΕΝΟΥΤΕΝ ΨΜΑΥΑΤΕΝ ΘΗΝΟΥ ΑΛΛΑ ΝΕΥ ΝΑ
ΝΕΤΕΝΕΡΗΟΥ. ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΨΩΥΤΕΝ ΨΑΡΕΨΜΕΨ ΕΨΑΙ ΝΨΡΗΙ ΔΕΝ ΘΗΝΟΥ: ΕΤΕ ΦΑΙ ΠΕ
ΕΤΔΕΝ ΠΧC ΙΗC. ΦΗΕΨΟΥΠ ΔΕΝ ΟΥΜΟΡΦΗ ΝΤΕ ΦΨ ΝΟΥΨΩΛΕΥ ΑΝ ΠΕ ΕΤΑΨΜΕΨ ΕΡΟΥ:

εἰσενεψωπι ἵοτρωτος νευ Φ† : Ἀλλὰ ἀγωνωυ ἐβὼλ ἀγβι ἵοτμορφι ἕβωκ :
 ἐἀψωπι δὲν οἴνι ἵρωμι πῆνᾶ ἐἀτξευυ δὲν οἴτχημα ἕφρη† ἵοτρωμι. Ἀφθεβιοϋ
 ἕματᾶτϋ ἐἀφερρεϋωτεμ ἠᾶ ἐδῆρῆ ἐψμοτ : οἴμοτ Δε ἵτε οἴη : Ἐθε φαὶ ἀΦ†
 ἐρζοτο δᾶσϋ : ἀφερῶμοτ ναϋ ἕπιραν φηετβοσι ἐραν νιβεν. Ἐίνα δὲν φῆραν ἵἱἱἱ ἵτε
 κελι νιβεν κωλχ : νατφε νευ ναῖκαζι νευ νηετσαπεχτ ἕἕκαζι. Οἴοτ ἵτελασ
 νιβεν οἴωνε ἐβὼλ πῆνᾶ χε Πῶσ ἱἱἱ Πῆς ἐτῶοτ ἕΦ† φῖωτ :

Πῆμοτ τᾶρ νεμωτεν τηροτ χε ἀμην ἐσεψωπι.

Philippians 2:4-11

- :

The Epistle to the Philippians

Let each of you look out not only for his
 own interests, but also for the interests of
 others. Let this mind be in you which was
 also in Christ Jesus, who, being in the form
 of God, did not consider it robbery to be
 equal with God, but made Himself of no

Ninth Hour of Good Friday

reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

Refrain -

PRIEST

O who tasted death in
the flesh at the ninth
hour for our sake, us
sinners, put to death our
carnal desires O Christ
our God and deliver us.

Ὁ φη̅εταρ̅χεω̅†π̅ι ἁ̅φ̅μο̅ν̅ θ̅εν̅
ἔ̅καρ̅ζ̅ : ἁ̅φ̅να̅ρ̅ ἵ̅να̅π̅ ψ̅ι†
ε̅θ̅β̅η̅τε̅ν̅ : θ̅ω̅τε̅β̅ ἵ̅νε̅ν̅λ̅ο̅σ̅ι̅ς̅μ̅ο̅ς̅
ἵ̅νω̅α̅τ̅ι̅κ̅ο̅ν̅ : ὁ̅π̅χ̅ς̅ π̅ε̅ν̅νο̅ν̅†
ο̅υ̅ο̅ζ̅ να̅ζ̅ω̅με̅ν̅.

CONGREGATION

O who tasted death ..

Ὁ φη̅εταρ̅χεω̅†π̅ι ...

...

Ninth Hour of Good Friday

PRIEST

Let my supplication come before You
O Lord; give me understanding
according to Your word. Let my
prayer come before You and revive me
according to Your word.

CONGREGATION

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

Δοξα Πατρι κε Υιω κε αγιω
Πνατι.

PRIEST

O Lord, who commended Your spirit into
the hands of the Father when You were
crucified at the ninth hour; and led the thief
who was crucified with You into Paradise,
do not neglect me, O Good One, nor reject
me, I who am lost. Rather sanctify my soul,
enlighten my understanding and allow me

to partake of the grace of Your life-giving sacraments; so that when I taste Your goodness I may offer You praise unceasingly, longing for Your glory above all things O Christ our God, save us.

CONGREGATION

Now and forever and
unto the age of all ages.
Amen.

Κε νῦν κε ἄι κε ιστοῦς ἑῶνας
των ἑῶνων ἀοην.

PRIEST

O righteous Lord, who was born of the Virgin and endured crucifixion for our sake. You conquered earth through Your death and manifested resurrection through Your resurrection. Lord, do not turn Your

Ninth Hour of Good Friday

face away from those whom you have created with Your own hands, but manifest Your love toward mankind, O Good One.

Accept the intercession of Your mother on our behalf. O Savior save us, a humble people. Do not forsake us nor deliver us eternally into the hands of our enemies. Do not revoke Your covenant nor take away Your mercy from us, for the sake of Abraham Your beloved, Isaac Your servant, and Israel Your saint.

CONGREGATION

Now and forever and
unto the age of all ages.
Amen.

Κε νῦν κε ἀί κε ις τοῦτ ἐὼνας
των ἐωνων ἀωην.

PRIEST

When the thief saw the Prince of Life hanging on the cross he said, "Had not the One crucified with us, been God incarnate, the sun would not have hidden its rays, nor would the earth have quaked and trembled in fear." But O Almighty One, who endures everything, remember me O Lord when You come into Your kingdom!"

CONGREGATION

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

Δοξα Πατρι κε Υιῶ κε ἁγίῳ
Πνεύματι.

PRIEST

O You, who accepted the confession of the thief on the cross, accept us also unto You, O Good One, even though we indeed justly

Ninth Hour of Good Friday

deserve the condemnation of death as the due reward of our sins. We acknowledge and confess our sins with the thief, proclaiming and testifying to Your divinity saying, "Remember us O Lord, when You coming into Your kingdom!"

CONGREGATION

Now and forever and
unto the age of all ages.
Amen.

Κε νῦν κε ἀί κε ἰστοῦε ἐὼνᾶς
των ἐωνων ἀωην.

PRIEST

When the Mother saw the Lamb and the Shepherd, the Savior of the world, hanging on the cross, she said as she wept, "As for the world, let it rejoice in receiving Salvation, but as for me, my inward parts are burning with pain within me, when I behold Your crucifixion which You are

patiently enduring, for the sake of all, O my son and my God!"

[Paschal Tune]

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Holy God, Holy Mighty,
Holy Immortal, who
was crucified for us,
have mercy on us.

ΑΓΙΟΣ ΘΕΟΣ : ΑΓΙΟΣ ΙΣΧΥΡΟΣ :
ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ : Ο ΣΤΑΥΡΩΘΙΣ ΔΙ
ΗΜΑΣ ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God, Holy Mighty,
Holy Immortal, who
was crucified for us,
have mercy on us.

Χε ΑΓΙΟΣ ΘΕΟΣ : ΑΓΙΟΣ ΙΣΧΥΡΟΣ :
ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ : Ο ΣΤΑΥΡΩΘΙΣ ΔΙ
ΗΜΑΣ ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God, Holy Mighty,
Holy Immortal, who
was crucified for us,
have mercy on us.

Χε ΑΓΙΟΣ ΘΕΟΣ : ΑΓΙΟΣ ΙΣΧΥΡΟΣ
: ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ : Ο ΣΤΑΥΡΩΘΙΣ
ΔΙ ΗΜΑΣ ΕΛΕΗΣΟΝ ΗΜΑΣ.

Ninth Hour of Good Friday

Glory be to the Father, to the Son and to the Holy Spirit, both now, and ever, and unto the age of all ages. Amen. O Holy Trinity, have mercy on us.

Δοξα Πατρι κε Υιῶ κε ἁγίῳ
Πνεύματι : κε νῦν κε ἀί κε κ
τοῦς ἑῶνας τῶν ἑῶνων ἀμην
Ἄγια τριάς ἐλέησον ἡμᾶς.

Incense is offered in front of the
Gospel.

Ψαλμοσ Ἑῆ : ἀ νεμ ιθ

Ὑα τανθῶι Φψ χε ἀθανάτωσ γε εἶδοντ ψαταψτχη : αἰθωλσ θεν τζτλη ὑφμου. Οτοσ
αψ ἵνοτψαψι ἔταθρε : οτοσ ἀττωι ἵνοτρεψ θεν παῖβι : ἀλ.

Psalm 69:1-2, 21

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A Psalm of David the Prophet.

Save me, O God! For the waters have come up to my neck. I sink in deep mire, They also gave me gall for my food, And for my thirst they gave me vinegar to drink. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΚΑΤΘΕΟΝ ΚΕΦΚΖ : Ω - Ν

Εταφναυ δε ναχπψιτ γωπι : αρωυ εβολ ηνε Ιης θεν ορνιωτ ηδρωον εφρωμοο :
χε Ελωι Ελωι ελεμα σαβαχθαμι : ετε φαι πε Πανοτ Πανοτ εθε οτακχατ ησωκ.
ζαν ογον δε εβολθεν ηηετοι ερα του μματ : εταρωτεμ ναρωμοο χε αρωοτ
ορβε ηλιας. Ογορ σατοτεφ αρωοι ηνε οται εβολ ηδητορ : αρωι ηνορφορσορ αρωαζο
ηρωεχ ογορ αρωορ εορκαω αρωορ. Πρεπι δε ναρωμοο χε χαρ ητεμναυ χε
υνηορ ηνε ηλιας ητεφ ναρωεφ. Ιης δεον εταρωυεβολ θεν ορνιωτ ηδρωον αρω
υπιπνα :

Matthew 27:46-50

A reading from the Holy Gospel according to Saint Matthew.

And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, 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 sour wine 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.

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Bow down before the Holy Gospel.

Glory be to God forever.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιε : 22 - 27

Ουοϑ δει φηναυ ναχπιϑιτ αρωω εβολ ηνε Ιηϑ δει οτηωιτ ηνωη : κε Ελωι Ελωι
ελεμα ϑαβαχθανι : ετε περονωωεμ πε κε Πανοιτ Πανοιτ εθεοι ακχατ ηνωκ.

Ουοϑ ϑανοτον ητε ηηετοι ερατοι εταρωτεμ ναρωωμοϑ : κε αναυ αρωοιτ ουβε
ηλιαϑ. Εταϑ βοχι δε ηνε οται αρωοϑ ηοιϑφοϑτοϑ ηνεμϑ : αϑταλοϑ εχεν οκωω
αϑιτοϑ ερωωμοϑ : κε χαϑ ητενηναυ κε Πλιαϑ ηηοι ητεϑενϑ εδρηι. Ιηϑ δε αρωοιτ
δενοτηωιτ ηνωη αϑιτ ηπιηνα :

Οτωωιτ ηπιεραϑελιον εοι.

Mark 15:34-37

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And at the ninth hour Jesus cried out with
a loud voice, saying, "Eloi, Eloi, lama
sabachthani?" which is translated, "My
God, My God, why have You forsaken

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Ninth Hour of Good Friday

Me?" Some of those who stood by, when they heard that, said, "Look, He is calling for Elijah!" Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down." And Jesus cried out with a loud voice, and breathed His last.

Bow down before the Holy Gospel.

Glory be to God forever.

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ Κεφ ΚΖ : με νευ υ

Εσημασθηκε δε η̅νε̅ φ̅ρη̅ απικαταπετασµα̅ η̅τε̅ περ̅φει̅ φω̅δ̅ δ̅εν̅ τε̅µ̅νη̅ : Ο̅ρο̅ς̅
ε̅τα̅µ̅ω̅ρ̅η̅ η̅νε̅ Ι̅η̅ς̅ δ̅εν̅ ο̅νη̅ω̅η̅ η̅νε̅ω̅η̅ : πε̅ρα̅α̅ η̅ε̅ παι̅ω̅τ̅ η̅υ̅πα̅π̅να̅ η̅δ̅ρη̅ ε̅νε̅κ̅α̅ε̅ : φα̅ι̅
δε̅ ε̅τα̅α̅ρ̅α̅α̅ α̅η̅ η̅υ̅π̅π̅να̅ :

Ο̅τω̅ω̅τ̅ η̅υ̅π̅ιε̅ρα̅σ̅σε̅λι̅ον̅ ε̅σ̅τ̅.

Luke 23:45-46

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Then the sun was darkened, and the veil of the temple was torn in two. And when

Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last.

**Bow down before the Holy Gospel.
Glory be to God forever.**

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ιθ : κη - λ

ΜΕΝΕΝΑ ΝΑΙ ΔΕ ΕΤΑΡΧΑΥ ΝΞΕ ΙΗΣ ΧΕ ΖΗΔΗ Α ΖΩΒ ΝΙΒΕΝ ΧΩΚ ΕΒΟΛ : ΖΙΝΑ ΝΤΕ ΨΤΡΑΦΗ
ΧΩΚ ΕΒΟΛ : ΠΕΧΑΥ ΧΕ ΤΟΒΙ : ΜΕ ΟΥΟΝ ΟΥΜΟΚΙ ΔΕ ΕΥΜΕΣ ΝΞΕΥΧ ΕΥΧΗ ΕΞΡΗΙ : ΑΥΜΟΖ
ΝΟΥΣΦΟΣΤΟΣ ΝΞΕΥΧ : ΑΥΤΑΛΟΥ ΕΧΕΝ ΟΥΖΙΟΠΟΣ : ΑΥΖΙΤΥ ΔΑΤΕΙΡΩΥ : ΧΟΤΕ
ΕΤΑΡΧΕΥΨΠΙ ΑΠΙΖΕΥΧ ΝΞΕ ΙΗΣ : ΠΕΧΑΥ ΧΕ ΑΥΧΩΚ ΕΒΟΛ : ΟΥΟΖ ΕΤΑΡΚΕΚ ΧΩΥ ΑΥΨ
ΑΠΠΝΑ : ΟΥΩΨΤ ΑΠΙΕΥΑΥΣΣΕΛΙΟΝ ΕΟΥ.

John 19:28-30

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After this, Jesus, knowing that all things were now accomplished, that the Scripture

Ninth Hour of Good Friday

might be fulfilled, said, "I thirst!" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

Bow down before the Holy Gospel.

Glory be to God forever.

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Commentary

The Commentary of the Ninth Hour of Good Friday of Holy Pascha, may its blessings be with us all. Amen.

From generation to generation, you years will not wither. Your name was before the creation of the sun. I see you hung on the cross. Behold today, I see You hanging on the cross O Almighty God. How can Your own creation do that to You, O You who summoned all those who are wounded and cured their wounds. O You the True Physician, You were hung on the cross as a criminal by the sinful who shouted with their evil voices saying, "We have no King but Caesar." At the ninth hour, our Savior was crucified, and he opened His mouth and shouted in Hebrew, "Eloi, Eloi, Lama Sabachthani? Which is translated, "My

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Ninth Hour of Good Friday

God, My God, why have You forsaken Me?" And there was a great fear among those around Him.

When the hour, which He only knew, drew near, He said, "I thirst." For He knew what was written regarding Him. Someone took a sponge, filled it with vinegar, put it on a rod, and gave Him to drink. When He tasted the vinegar, He said, "It is finished!" Thus he fulfilled David the prophet's prophecy in the Psalms. Then He shouted with a great voice and gave up the Spirit. Who will preach the captives about the one who tasted death on their behalf and who will lead the way to paradise to prepare the way for the kingdom? Rejoice today, all you righteous, prophets, and patriarchs. The first man, the head, who was freed

from sadness, has been renewed in the new man who conquered death, ended its pride and broke its bitter thorn. God the Word, in its perfection, and went to Hell by the soul, which He took from Adam's nature and made it one with Himself. And the souls were in captivity; He lifted with Him according to His great mercy. The last enemy is Satan whom He chained with shackles. When the evil guards and the forces of darkness say Him, they ran away from Him because they knew His great power. Those who were in captivity cried in one voice, "Blessed is your coming to save us." He then took Adam by the hand and lifted him and his descendants with him and admitted them to paradise where there is comfort and joy.

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The daytime Litanies are prayed.

CONGREGATION

[12 times in Long tone]

Amen. Lord Have
Mercy.

ΔΩΗΝ. ΚΕ [12 times]

Amen Alleluia Glory be
to the Father, to the Son

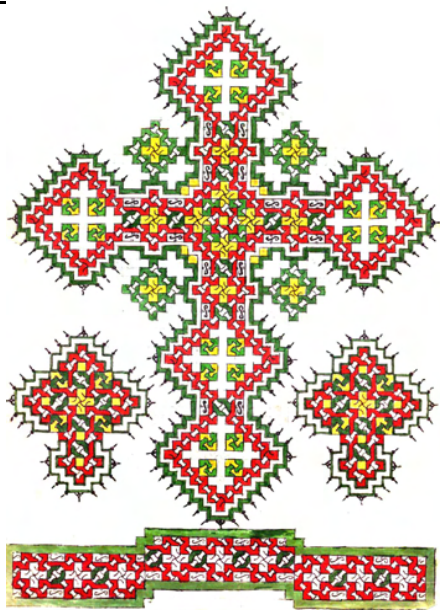
ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΓΙΩ
ΠΝΕΥΜΑΤΙ ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙC

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and to the Holy Spirit,
both now, and ever, and
unto the age of all ages.
Amen.

ΤΟΥΣ ΕΩΝΑΣ ΤΩΝ ΕΩΝΩΝ ΑΜΗΝ.

Eleventh Hour of Good Friday



Eleventh Hour of Good Friday

Πιδοζοδος ἠτε Ὡτῆς Κεφ ἰβ̄ : ἁ - ἰΔ

Ἐβολθεν Πιδοζοδος ἠτε Ὡτῆς πῖπροφητης: ἐρεπερμῶν ἔθογαβ ὡπι νεμαν ἄμην
ερχω ἄμος.

Πεξε Π̄σ̄ ἠὺ Ὡτῆς νεμ ἄλων θεν πκαζι ἠΧημι ερχωῖμος Χε παῖβοτ φαί
τ̄αρχη ἠνῖαβοτ ἠτε ἴρομπι : Сахи νεμ ἴσῖνασση τηρς ἠτε νενωρη ἠπ̄κ̄λ
εκχωῖμος : χε ἠδ̄ρη θενσοῦ μητ ἠπῖαβοτ : μαρε φ̄ογαι φ̄ογαι β̄ιναϋ ἠνοῦσωῦ κατα
νεμ ὀν ἠνοῖοϋ† : οὔε σωῦ κα τανῖσ̄ Ἐῶπι Δε εὔβοκ ἠχε νηεθθεν πιηι : ζωσ Δε
ἔῶτεμ ρωϋ ἐπιέσωῦ εϋεβ̄ι ἠπερθεῶν νεμαϋ νεμ περῶφρη : κατα νηηπι ἠψ̄γχη :
φ̄ογαι φ̄ογαι ἠπερρωϋ εϋεβ̄ιηπι ἠμοϋ ἠνοῦσωῦ : Οὔεσωῦ ἠζωῶτ ερχηκ ἔβολ
ἔαϋεροῖρομπι : εϋεῶπι νωτεν ἔβολθεν νιζιηβ νεμ ἔβολθεν νιβαεμπι ἐρετενέβ̄ι :
Ἐϋεῶπι εὔαρεζ ἐροϋ νωτεν ὡασῶ μητ ἔτοῦ ἠπῖαβοτ : οὔοζ εὔεῶα τεϋ ἠχε πιμῶ
τηρϋ ἠτε ἴσῖνασση ἠτε νενωρη ἠπ̄κ̄λ : αφ̄νατ ἠζαἠαροῖζι. Οὔοζ εὔεβ̄ι ἔβολθεν

Eleventh Hour of Good Friday

πευ̅ς̅νοϋ̅ ε̅ρε̅χω̅ ρ̅ι̅ξ̅ει̅ τ̅ο̅υ̅ε̅χ̅ρο̅ ς̅νο̅υ̅† : νεμ̅ ν̅ι̅μ̅ε̅υ̅θ̅ι̅β̅ς̅ ς̅νο̅υ̅† : νεμ̅ ρ̅ι̅ξ̅ει̅ θ̅ο̅υ̅α̅ι̅ θ̅εν̅
ν̅ι̅η̅ι̅ ε̅το̅υ̅να̅ο̅υ̅μ̅ ς̅η̅θ̅το̅υ̅ : Ο̅το̅υ̅ ε̅υ̅ε̅ο̅υ̅μ̅ η̅ν̅ια̅ϋ̅ ς̅η̅ρ̅η̅ι̅ θ̅εν̅ πα̅ι̅ ε̅ξ̅ω̅ρ̅ε̅ ε̅ν̅φ̅ο̅ς̅ι̅ θ̅εν̅
ο̅υ̅χ̅ρ̅ω̅μ̅ : ο̅το̅υ̅ ρ̅α̅να̅τ̅υ̅ε̅μ̅η̅ρ̅ ρ̅ι̅ξ̅ει̅ ρ̅α̅ν̅υ̅α̅ϋ̅ι̅ ε̅υ̅ε̅ο̅υ̅μ̅ο̅υ̅ : Η̅νε̅τε̅νο̅υ̅μ̅ ε̅β̅ο̅λ̅ ς̅η̅θ̅η̅τ̅υ̅
ε̅ϋ̅ο̅υ̅ω̅τ̅ : ο̅υ̅δ̅ε̅ ε̅ν̅φ̅ο̅ς̅ι̅ θ̅εν̅ ο̅υ̅μ̅ω̅ο̅υ̅ : α̅λ̅λ̅α̅ ε̅ϋ̅ξ̅ε̅ϋ̅ξ̅ω̅ϋ̅ θ̅εν̅ ο̅υ̅χ̅ρ̅ω̅μ̅ †α̅φ̅ε̅ Δ̅ε̅ νεμ̅
ν̅ι̅β̅α̅λ̅α̅ν̅ξ̅ νεμ̅ ν̅η̅ε̅τ̅α̅θ̅ο̅υ̅ν̅ μ̅μ̅ο̅ϋ̅. Η̅νε̅τε̅ν̅ξ̅ω̅ ε̅β̅ο̅λ̅ μ̅μ̅ο̅ϋ̅ ε̅ω̅ξ̅π̅ η̅ϋ̅ω̅ρ̅π̅ : ο̅κ̅α̅ς̅
η̅νε̅τε̅ν̅κ̅α̅ϋ̅ϋ̅ ε̅β̅ο̅λ̅ μ̅μ̅ο̅ϋ̅ : ν̅η̅δ̅ε̅ ε̅θ̅α̅ς̅ω̅ξ̅π̅ ε̅β̅ο̅λ̅μ̅μ̅ο̅ϋ̅ η̅ϋ̅ω̅ρ̅π̅ : ε̅ρε̅τε̅ν̅ε̅ρο̅κ̅ε̅ο̅υ̅ θ̅εν̅
ο̅υ̅χ̅ρ̅ω̅μ̅ : Ε̅ρε̅τε̅νο̅υ̅μ̅υ̅ Δ̅ε̅ μ̅π̅α̅ι̅ρ̅η̅† : ε̅ν̅μ̅η̅ρ̅ η̅ξ̅ε̅ νε̅τε̅ν̅†π̅ι̅ : ο̅το̅υ̅ νε̅τε̅ν̅θ̅ω̅ο̅υ̅ι̅ θ̅εν̅
νε̅τε̅ν̅β̅α̅λ̅α̅ν̅ξ̅ : νε̅τε̅ν̅ϋ̅β̅ο̅† ε̅ν̅θ̅εν̅ νε̅τε̅ν̅ξ̅ι̅ξ̅ : ο̅το̅υ̅ ε̅ρε̅τε̅ν̅ε̅ο̅υ̅μ̅υ̅ θ̅εν̅ ο̅υ̅κ̅ω̅ς̅ : χ̅ε̅
ο̅υ̅π̅α̅ς̅χα̅ μ̅π̅ο̅ς̅ πε̅ : Ο̅το̅υ̅ ε̅ι̅ε̅ς̅ι̅ν̅ι̅ θ̅εν̅ η̅κ̅α̅ζ̅ι̅ η̅Χ̅η̅μ̅ι̅ θ̅εν̅ πα̅ι̅ ε̅ξ̅ω̅ρ̅ε̅π̅π̅α̅ ε̅ι̅ε̅ϋ̅α̅ρ̅ι̅ ε̅ϋ̅α̅μ̅ι̅ς̅ι̅
ν̅ι̅β̅ει̅ ε̅τε̅ ε̅θ̅ρ̅η̅ι̅ θ̅εν̅ η̅κ̅α̅ζ̅ι̅ η̅Χ̅η̅μ̅ι̅ : ι̅ς̅ξ̅ει̅ φ̅ρ̅ω̅μ̅ι̅ ϋ̅α̅ π̅τε̅β̅η̅η̅ : ο̅το̅υ̅ ς̅η̅ρ̅η̅ι̅ θ̅εν̅ ν̅ι̅ν̅ο̅υ̅†
τ̅η̅ρο̅υ̅ η̅τε̅ ν̅ι̅ρε̅μ̅η̅χ̅η̅μ̅ ε̅ι̅ε̅ι̅ρ̅ι̅ η̅ο̅υ̅β̅ι̅μ̅ϋ̅ϋ̅ λ̅νο̅κ̅ Π̅β̅ο̅ι̅ς̅. Ε̅ϋ̅ε̅ϋ̅ω̅π̅ι̅ η̅ξ̅ε̅ π̅ι̅ς̅νο̅ϋ̅ η̅ο̅υ̅μ̅η̅ι̅ν̅ι̅
ρ̅ι̅ξ̅ει̅ ν̅ι̅η̅ι̅ ν̅η̅ η̅θ̅ω̅τε̅ν̅ ε̅τε̅τε̅ν̅ξ̅η̅ ς̅η̅θ̅το̅υ̅ : ο̅το̅υ̅ ε̅ι̅ε̅να̅υ̅ ε̅π̅ι̅ς̅νο̅ϋ̅ ε̅ι̅ε̅ζ̅ο̅β̅ς̅ ε̅β̅ο̅λ̅ ε̅ξ̅ω̅τε̅ν̅
: ο̅το̅υ̅ η̅νε̅ε̅ρ̅θ̅ο̅τ̅ ϋ̅ω̅π̅ι̅ θ̅εν̅ θ̅η̅ν̅ο̅υ̅ ε̅π̅θ̅ο̅μ̅θ̅ε̅μ̅ ρ̅ο̅τ̅α̅ν̅ α̅ι̅ϋ̅α̅ν̅υ̅α̅ρ̅ι̅ ε̅ϋ̅α̅μ̅ι̅ς̅ι̅ ν̅ι̅β̅ει̅ θ̅εν̅
η̅κ̅α̅ζ̅ι̅ η̅Χ̅η̅μ̅ι̅ : Ο̅το̅υ̅ ε̅ϋ̅ε̅ϋ̅ω̅π̅ι̅ ν̅ω̅τε̅ν̅ η̅ξ̅ε̅ πα̅ι̅ε̅ζ̅ο̅ο̅υ̅ η̅ο̅υ̅ε̅ρ̅φ̅υ̅ε̅ν̅ι̅ : ε̅ρε̅τε̅ν̅α̅ι̅ϋ̅ η̅ϋ̅α̅ι̅
μ̅π̅ο̅ς̅ ϋ̅α̅ νε̅τε̅ν̅ξ̅ω̅ο̅υ̅ : ο̅υ̅νο̅μ̅ο̅ς̅ η̅νε̅νε̅ξ̅ ε̅ρε̅τε̅ν̅α̅ι̅ϋ̅ η̅ϋ̅α̅ι̅ :

Ο̅υ̅ω̅ο̅υ̅ η̅†τ̅ρ̅ι̅α̅ς̅ ε̅θ̅ο̅υ̅α̅β̅ πε̅ν̅νο̅υ̅† ϋ̅α̅ ε̅νε̅ξ̅ νεμ̅ ϋ̅α̅ ε̅νε̅ξ̅ η̅τε̅ ν̅ι̅ε̅νε̅ξ̅ τ̅η̅ρο̅υ̅: α̅μ̅η̅η̅.

Exodus 12:1-14

A reading from the book of Exodus of Moses the Prophet may his blessings be with us Amen.

Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, "This month shall be your beginning of months; it shall be the first month of the year to you. Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall

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Eleventh Hour of Good Friday

make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire--its head with its legs and its entrails. You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. And thus you shall eat it: with a belt on your waist, your sandals on your feet,

and your staff in your hand. So you shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance."

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΠΙΛΕΥΤΙΚΟΝ ἸΤΕ ὙΩΥΣΗΣ ΚΕΦ ΚΥ - ΙΕ

Ἐβόλθεν πιλευτικόν Ἰτε Ὑωυσης π̄προφήτης: ἐρεπερ̄μοῦ ἔθοῦαβ ὡπι νευαν ἄμην
εφω ἄμοσ.

Ἐρ̄ρη δ̄εν πιαβοτ Ἰωορπ Ἰσοῦ Ἰλ ἄπιαβοτ χιν πινὰ Ἰροῦχι μππασχα ἄπ̄σοσ οῦοδ δ̄εν
σοῦ Ἰε ἄπιαβοτ Ἰοῦωτ π̄ωα πε Ἰναθαβ ἄπ̄σοσ. ὡαῶχ Ἰέροοῦ ἔτετενοῦεμ Ἰαθαβ οῦοδ
π̄ωορπ Ἰέροοῦ ἐνέμοῦτ̄ ἐροῦ χε εφῶαβ κωτεν Ἰτετενερλαα Ἰεῶβ Ἰῶεμῶι οῦοδ
ἔτετενεῖν Ἰνετεν ελοκαῦτωμα ἔταλωῦ ἔρ̄ρη ἄπ̄σοσ Ἰζ Ἰέροοῦ οῦοδ δ̄εν π̄έροοῦ
μιαδ ζεῦ ἐμοῦτ̄ ἐροῦ χε εφῶαβ κωτεν Ἰνετεν ἐρλαα Ἰεῶβ Ἰδ̄ητῶ χε εφῶαβ
ἄπ̄σοσ εφταηοῦτ. Οῦοδ Ἰσοσ ἀφραχι νευ Ὑωυσης εφωἄμοσ ναῦ χε σαχι νευ
νεῦρη ἄπ̄σοσ Ἰκχοσ κωῦ χε ἀτετενωαν βωκ ἔδοῦη ἔπκαχι παι ἄνοκ ἔτ̄ναδιῶ
κωτεν Ἰτετενωσδ ἄπερ̄ωσδ ἔτετενεῖν Ἰοῦ χνα Ἰαπαρχη δ̄εν πετενωσδ ἔρατῶ
ἄπιοῦηβ νεῦταλο ἄπεκνα ἔρ̄ρη ἄπεῦθ ἔβολ ἄπ̄σοσ εῶρεῦ ὡπι εῶμηπ κωτεν ἔτε
τεν Ἰνι ἄμοῦ ἄπραστ̄ ἄπ̄ωορπ Ἰέροοῦ ἐρ̄πιοῦηβ ταλῶ ἔρ̄ρη Οῦοδ τετεῖνι ἄπ̄έροοῦ
ἔτετενναῖνι ἄπεκνα Ἰέσωῦ εῶνχβιν Ἰδ̄ητῶ εφδ̄εν οῦορμπι ἔαῦ Ἰελοκαῦτωμα
ἄπ̄σοσ :

Οῦῶοῦ Ἰτ̄τ̄ριασ ἔθοῦαβ πεννοῦτ̄ ὡα ἔνεε νευ ὡα ἔνεε Ἰτε Ἰένεε τηροῦ: ἄμην.

Leviticus 23:5-15

A reading from the book of Leviticus of Moses Prophet may his blessings be with us Amen.

On the fourteenth day of the first month at twilight is the Lord's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.' " And the Lord spoke to Moses, saying, "Speak to the

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Eleventh Hour of Good Friday

children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the Lord.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΟΥΚΑΤΗΧΗΣΙΣ

ΟΥΚΑΤΗΧΗΣΙΣ ΝΤΕ ΠΕΝΙΩΤ ΕΘΥ ΑΒΒΑ ΔΘΑΝΑΣΙΟΣ ΠΙΑ ΠΟΣΤΟΛΙΚΟΣ: ΕΡΕ ΠΕΡΕΜΟΤ ΕΘΟΥΑΒ ΨΩΠΙ
ΝΕΜΔΑΝ ΔΜΗΝ.

Ὑποκοιτῶν τὰρ ὑπαίρητ' ἔστιν ἰσθμῶν : καὶ ἔγωγε νειψήσῃσιν ἡμῶν ἔδωκεν ἔπινομος ἵτε
Φτ' : ὑπάρει νιδύναμις ἵτε πῦρακι ὕψευχου ἔρον : ἀγῶναι ἐρσαβολὴ Δε ὕφτ'
ὡπῶμασι ἐρῆνι ἔχων Δαφνός οἶον : καὶ ἔθοος Δε φῶναι ἐσοῦσιν ἔνοσεν : τσαβὸς ἐνεβί
ἔστιν πῶκος ἵτ' μετ' ῥαμαδὸν νεμ' ἵσοφία ἵτε Φτ' : φῶρῳ ἵνεκ' ἔτι ἐβὼλ ὑπὲρ πο
ὑπὲρ τὰντρος : καὶ ἐκέρχινι οἶον ἔστιν φῶναι ἵνεκ' ἔτε φαι πε παῖ ἐνεβί ἵτεκῶν ἐρατῶ
ὕφτ'. Πίσκανδαλον Δε ἵνητε ἵνεκ' ὡσὶν ἀν' ἵνεβί νε πῦρῳ καβολὴ ἵνι οἶον
ἀρσῶνι ἵτε ἵκαθολικὴ ἵνεκ' ἔλκισι : ἔτεναι ἵμεταθῶναι ἵπορῆναι ἵκαταλαλῶ
ἵμεταμῶναι : ἔτεθῶνι ὑπὲρ τῶν νιδῶν τε : φῶνι τὰρ ὑπὲρ : ἐφ' ὡρῳ ἐβὼλ ἔχεν
πῶν τ' τῆρ. Ἀρῶν τε πῦρ φῶρῳ ἵνεκ' ἔκτιν ἐβὼλ : ὡσὶν ὕψου ὡσὶν ἔροσῳ
οἶον ἀρῶν τε πῶρ ἐβὼλ ὑπὲρ τὰν σῶν ὑπαρῶσῳ : ὡσὶν ἵκαταλαλῶ ἵτε
ἵφει : ἀρῶν τε φῶρῳ ἐβὼλ ἵνεκ' ὡσὶν ὑπαρῶσῳ ὡσὶν ἵκαταλαλῶ ἵτε
φῶρῳ ἐβὼλ ἵνεκ' ὡσὶν ὑπαρῶσῳ : ἵκαταλαλῶ ἵτε ὡσὶν πῶρῳ ἵκαταλαλῶ :
ἔταφῶρῳ ἵνεκ' ἔκτιν ἐβὼλ ἀφ' ὡσὶν ἵκαταλαλῶ. Δανιὴλ ἀρῶσῳ ἔστιν ἵκαταλαλῶ ἵνεκ'
: ἵκαταλαλῶ ἔστιν ἵκαταλαλῶ : ἵκαταλαλῶ ἔστιν ἵκαταλαλῶ ἵνεκ' ὡσὶν ἵκαταλαλῶ :
ἵκαταλαλῶ ἔστιν ἵκαταλαλῶ ἵνεκ' ὡσὶν ἵκαταλαλῶ : ἵκαταλαλῶ ἔστιν ἵκαταλαλῶ ἵνεκ'
ἵκαταλαλῶ ἔστιν ἵκαταλαλῶ ἵνεκ' ὡσὶν ἵκαταλαλῶ : ἵκαταλαλῶ ἔστιν ἵκαταλαλῶ ἵνεκ'
ἵκαταλαλῶ ἔστιν ἵκαταλαλῶ ἵνεκ' ὡσὶν ἵκαταλαλῶ : ἵκαταλαλῶ ἔστιν ἵκαταλαλῶ ἵνεκ'

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ἀγνοοῦμε δὲν πῦρος ἄπιν. ἀρχος οὐ καὶ μαρε πεκυανούωσ ὡπι δὲν οὔμα ἵούωτ :
ἐτε θαίτε ἱεκκλήσιᾶ τε : ἐκβι τροφὴ ἐβόλδεν νικάσι ἵτε νισραφὴ : νεμ πιωικ
ἵεποτρανιον : νεμ πίνου ἵτε Πυς ἐκῆνου ἱ νακ ἵσχοῦ νιβεν δὲν νενσασι.

Μαρενερ σφραγισιν ἵκατηχης ἵτε πενιωτ εῶν ἄββα ὤενου ἱ παρχη μαλδριθς :
φῆετασροτωιν ἵπεννοῦς νεμ νιβάλ ἵτε νενζητ δὲν φῆραν ἵφιωτ νεμ Πωηρι νεμ
πιπνα εῶν οῦνου ἱ ἵούωτ ἄμην.

Homily

A homily of our Holy Father Abba Athanasius the Apostolic may blessings be with us. Amen.

It is so written in the scriptures; if our souls are following the law of God, the powers of darkness will not overpower us, but if we drift away from God they will prevail on us.

Brethren, who want to be salvaged, teach yourselves to float in the depth of God's

richness and wisdom. Spread your arms in the likeness of the Cross to cross the great sea of this life and reach to God.

The hindering doubts are for those who live away from the commands of the universal church. I mean disbelief, adultery, evil report and love of money that is the root of all evils, but the sign of the Cross is spread over all the creation.

If the sun does not emit its rays it cannot glow, neither would the moon light. The birds in the sky, if they do not spread their wings they cannot fly, neither can the ships leave port if they do not spread their sails.

Behold, Moses the Archprophet spread his arms and defeated Amalec, Daniel was saved from the lion's den, Jonah from the fish's belly and Takla when they threw her to the lions she was saved by the likeness

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of the cross; also Susanna from the hands of the two old men, Judith from Holofernes and the three young men from the burning fiery furnace. All those were saved by the likeness of the Cross.

It was also said, let your port be in one place, the Church; to be nourished by the words of the books by the divine bread and the blood of Christ.

We conclude the homily of our Holy Father Abba Athanasius the Apostolic, who enlightened our minds and our hearts. In the name of the Father, and the Son, and the Holy Spirit, one God. Amen.

Galatians 3:1-6

From the Epistle of St. Paul to the Galatians,
may his blessings be with us all. Amen.

O [you] before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain—if indeed it was in vain? Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?—just as Abraham “believed God, and it was accounted to him for righteousness.”

The Grace of God the Father, be with you all

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Eleventh Hour of Good Friday

Amen.

The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

"...":

Ψαλμος ρλβ ε̄ νεμ ζ̄

Διφωρῶ ἡνάξιζ ἐπὶ ὧι θαροκ : σωτεμ εροι ἡχῶλεμ Ἰσο̄ χε αλμωγνικ ἡχε παπνευμα
: ὑπερτασθο ὑπεκρο σαβολ ὑμοι : ογοζ ἡταερ ὑφρητ ἡνηεθνα εδρηεφλακκος : αλ̄.

Ψαλμος λ̄ : ε̄ νεμ λ̄

Ειεχω ὑπα πνευμα θεν νεκχιζ : ακοττ Ἰσο̄ Φτ ἡτε τμεθμηι : αλ̄.

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Psalm 143:6,7 Psalm 31:5

A Psalm of David the Prophet.

I spread out my hands to You; Answer me
speedily, O Lord; My spirit fails! Do not

hide Your face from me, Lest I be like those who go down into the pit. Alleluia.

Into Your hand I commit my spirit, You have redeemed me, O Lord God of truth. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΒΑΘΕΟΝ Κεφ κζ : ν̄α - ν̄ε

Ο̄τος ις πικα ταπετασ̄ᾱ ἵτε πιερφει ᾱϑ̄ φω̄χι ις χ̄ει π̄ω̄ι ἐπεσ̄ητ̄ ᾱϑ̄ ε̄ρ̄σ̄νᾱτ̄ : ο̄τος
πικᾱσι ᾱϑ̄μον̄υεν : ν̄ιπετρα ᾱϑ̄φω̄χι. Ο̄τος ν̄ῑμ̄ζᾱτ̄ ᾱτο̄πων : ο̄τος ο̄τῡη̄ϋ̄ ἵσ̄ω̄μᾱ ἵτε
ν̄η̄ ἔσ̄ο̄τᾱβ̄ ν̄η̄ε̄τᾱτε̄νκο̄τ̄ ᾱτ̄ω̄ο̄τ̄νο̄τ̄ : Ο̄τος ἔ̄τᾱτ̄ ἔ̄βο̄λ̄ δ̄εν ν̄ῑμ̄ζᾱτ̄ μ̄εν̄ε̄ν̄κᾱ
ἔ̄ρε̄ϑ̄τω̄νϑ̄ : ᾱτ̄ϋε ἔ̄δ̄ο̄τ̄ν̄ ἔ̄τ̄βᾱκι ἔ̄σ̄ο̄τᾱβ̄ : ο̄τος ᾱτο̄πων̄ε̄ ἔ̄βο̄λ̄ ἵ̄ο̄τῡη̄ϋ̄.
Π̄ῑε̄κᾱτο̄ντᾱρχ̄ο̄ς Δ̄ε ν̄ε̄ῡ ν̄η̄ε̄θ̄ε̄ν̄ε̄ῡᾱϑ̄ ε̄ν̄ᾱρε̄ε̄ ε̄̄η̄ς : ἔ̄τᾱτ̄νᾱτ̄ ἐ̄πῑμο̄ν̄υεν ν̄ε̄ῡ
ν̄η̄ε̄τᾱτ̄ϋ̄ω̄πι : ᾱτ̄ε̄ρ̄ζ̄ο̄τ̄ ἔ̄μᾱϋ̄ω̄ ε̄τ̄χ̄ω̄ῶ̄μο̄ς : χ̄ε τᾱφ̄ο̄ν̄ι ν̄ε̄ φᾱι πε̄ π̄ω̄η̄ρι ἡ̄ϕ̄τ̄ Ν̄ε
ο̄το̄ν ο̄τῡη̄ϋ̄ Δ̄ε ἵ̄σ̄ζ̄ω̄ι ἡ̄μᾱτ̄ πε̄ ε̄τ̄νᾱτ̄ ζ̄ῑφο̄τε̄ι : ἔ̄τε ν̄αι ν̄ε ν̄η̄ε̄νᾱτ̄μο̄ῡι ἵ̄κᾱ ἵ̄η̄ς
ἔ̄βο̄λ̄δ̄ει τ̄δ̄ᾱλῑλε̄ᾱ ε̄ρ̄ϋε̄ϋ̄ω̄ι ἡ̄μο̄ϑ̄. Φ̄αι ἔ̄νᾱρε̄ Βᾱριᾱ ἵ̄δ̄η̄το̄ν πε̄ τ̄Βᾱσ̄δᾱλῑνη̄ : ν̄ε̄ῡ
Βᾱριᾱ ἔ̄ᾱ λᾱκω̄βο̄ς : ν̄ε̄ῡ ἔ̄μᾱτ̄ ἵ̄λω̄σ̄η̄ϑ̄ : ν̄ε̄ῡ ἔ̄μᾱτ̄ ἵ̄νη̄νη̄ϋ̄η̄ρι ἵ̄Ζ̄ε̄β̄ε̄δ̄ε̄ο̄ς :

Matthew 27:51-56

A reading from the Holy Gospel according to Saint Matthew.

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!" And many women who followed Jesus from Galilee, ministering to

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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.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιε : λη - μα

Οτοϑ πικα ταπεταϑμα ἵτε πιερφει αϑφωδ̄ δ̄ει σ̄ναγ : ιϑεν̄ ἐπ̄ωγῑ ἐδ̄ρηι. Ἐταναγ̄ δε
ἵχε πιεκατονταρχοϑ φηετοϑῑ ἐρα τη̄ ἠπερ̄μοϑο χε αϑτ̄ ἠπιπ̄να : πεχαϑ χε : ἀληθωϑ
παι ρωμι νε̄ π̄ωρηι ἠφ̄τ̄ πε. Πε οτοϑ ϑαν̄ κελιομῑ δε̄ ετ̄ναγ̄ ϑιφονεῑ η̄ηεναρε̄ Μαριᾱ
ἵδ̄ητοϑ πε̄ τ̄ Μαϑδαλινη̄ : νεμ̄ Μαριᾱ ἵτε̄ ἁκωβοϑ πικοϑχ̄πινᾱ νεμ̄ ἠμαγ̄ ἵλωχη̄ νεμ̄
Caλωμη. Παῑ ἐνατοϑεϑ̄ ἵνωϑ ϑοτε̄ ετ̄χη̄ δ̄εῑ τ̄ Σαλιλᾱ οτοϑ̄ ναϑημ̄ωγῑ ἠμοϑ : νεμ̄
κεμηϑ̄ ε̄α ἵ νεμαϑ̄ ἐδ̄ρηῑ ε̄λ̄ημ̄ :

Οτωϑτ̄ ἠπιεϑαϑελιον̄ ε̄οϑ.

Mark 15:38-41

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Then the veil of the temple was torn in two from top to bottom. So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!" There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

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**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ Κεφκς : υζ - υθ

Ἐταρναυ δε ἵχε πικατονταρχος ἐφηεταυωπι αϋτωον ἠφϋ εϋχωμος : χε
οντωσ νεοθῶμι πε πρωμι : Οτοσ νιωηϋ τηροϋ εταυ ἔχεν ται θεωριὰ εταρναυ
ἐνηεταυωπι : αυτασθεοεκωλθ δεν τουμεστενητ. Παυορι δε ερατοϋ ριφορει ἵχε
νεϋρευῆσωνη τηροϋ εϋτ νευ ρανκεριουι νηεταυωπι ἵσωϋ ιχεν ϋδαλιεα
ἐναυεαι :

Ορωϋτ ἠπιεαυεελιον εϋτ.

Luke 23:47-49

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So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!" And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

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Eleventh Hour of Good Friday

Bow down before the Holy Gospel.

Glory be to God forever.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ἰθ' : λᾶ - λζ

Πιοῦδαῖ οἰνεῖπιδη νέτπαρσκενὴ δε : ρινα ἵτοῦῶτεμ οῖ ἵξε νικωμα ρικεν πιη
ἕπκαββατον : νεοῦκῶτ ραρ πε πέροοτ ἕπκαββατον ἔτεῦματ : αῖτσο ἔπιλατοσ
ρινα ἵτοῦκῶῶ ἵνοῦκελι οῦορ ἵτοῦολοτ. Δῆ ὀτη ἵξε νιματοι οῦορ πιροῖτ μεν
αῖκῶῶ ἵνεκκελι οῦορ αῖκῶῶ ἵνα πικεοῖται ἔταῖῶοτ νεμαρ. Ἐταῖ δε ραλις
αῖκευρ ρηδη αῖροῦῶ εῖμοτ : ἕποῦκῶῶ ἵνεκκελι ἵθορ αλλα οῖαι ἵνιματοι αῖθορζ
ἕπερῖφιρ ῥεν τεῖλοσχη : οῦορ ρατοτῖ αῖῖ ἔβολ ἵξε οῦκῶοτ νεμ οῖῖνορ. Οῦορ
φῆεταρνατ αῖερμεορε : οῦορ οῦοῖι τε τεῖμετμεορε οῦορ ἵθορ ρωρ φῆεῖῦματ
ῖῖμῖ κε αῖρε μεοῖι ρινα ἵῶωτεν ρῶτεν ἵτετενναρτ. Παῖ ραρ αῖῶωπι ρινα ἵτε
τῖραφῖ ρῶκεβολ : κε οῖκαρ ἵταρ ἵνοῦκαῶῶ. Οῦορ παλιν τῖραφῖ ρῶῖμορ : κε
εῖενατ ἔφῆεταῖθορζ :

Οῦωῶτ ἕπιεῖαῖεῖλιον εῖοτ.

John 19:31-37

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Therefore, because it was the Preparation Day, that the bodies should not remain 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. 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

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Eleventh Hour of Good Friday

broken.” And again another Scripture says, “They shall look on Him whom they pierced.”

**Bow down before the Holy Gospel.
Glory be to God forever.**

Commentary

The Commentary of the Eleventh Hour of Good Friday of Holy Pascha, may its blessings be with us all. Amen.

O Israel, the captive of his sins, look at how the Gentile centurion confessed the divinity of the crucified. Not only him but also all those around exclaimed with him saying, "Truly this was the Son of God." Also the thief of the right knew His power and asked for His mercy when he saw the veil of the altar was torn in two, the sun eclipsed and the moon became as red as blood. The powers of heaven and multitudes of the stars fell to the earth, the earth quaked, the rocks split, the tombs opened, the dead resurrected and went into town and many recognized them.

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When they saw that, they acknowledged the power of the crucified. But Israel was blinded; it could not see nor could comprehend. Because of the Sabbath, the bodies should not be left on wood. Thus, they asked the governor to break their knees so that they die. They broke those of the two thieves but the Savior was already dead. One of the soldiers put a spear through his right side and out of His side came blood and water simultaneously. The truthful witness saw that and his testimony is true. Thus, the prophecies were fulfilled that not one bone of His will be broken. It is also written, "Then they will look on Me whom they pierced." The centurion believed what the Jews rejected that Jesus saved the world through His passion. With His suffering, Jesus, the Savior, granted the world eternal

salvation.

The daytime Litanies are prayed.

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CONGREGATION

[12 times in Long tone]

Amen. Lord Have
Mercy.

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

ΔΩΗΝ. ΚΕ [12 times]

Δοξα Πατρι κε Υιω κε αςιω

Πνευματι : κε νυν κε αι κε ις
τος εωνας των εωνων αμην.

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Twelfth Hour of Good Friday

Θρινοι Ιερευιου Κεφ ̄ : ̄ α ̄ υβλ

Εβολθεν Θρινοι Ιερευιου π̄προφητης: ε̄ρεπερ̄μο̄ν ε̄θο̄ταβ ̄ωπι νευαν̄ ᾱμην ερ̄ω
̄μο̄ς.

̄Ᾱ λ̄νοκ φ̄ρωμ̄ λ̄νοκ ε̄θ̄νᾱρ ε̄τ̄μετ̄η̄κι : ᾱϕ̄ ε̄̄ρη̄ ε̄̄ωι δ̄ει π̄ωβ̄ωτ̄ η̄τε περ̄ω̄ντ̄.
Δ̄ε̄λ̄μο̄νι ̄μο̄ι ο̄το̄ρ ᾱϕ̄ολ̄τ̄ ε̄̄ο̄ν̄η̄ ε̄̄ο̄ν̄χᾱκι ε̄̄ο̄ν̄ω̄νι αν̄ : π̄λη̄ν ᾱϕ̄τᾱσ̄θο̄ η̄τε̄ϕ̄ῑϕ̄
η̄̄ρη̄ η̄̄η̄τ̄ ̄πῑε̄ρο̄σ̄ τη̄ρη̄.

̄Β̄ Δ̄ϕ̄ο̄ρε̄λ̄ωμ̄ η̄̄ε̄ τᾱσᾱρ̄ξ̄ νεῡ πᾱω̄αρ̄ : ᾱϕ̄ο̄μ̄δ̄ε̄ῡ η̄̄νᾱκᾱς. Δ̄ε̄κ̄ω̄τ̄ ε̄̄ροι ο̄το̄ρ
ᾱϕ̄ω̄ρη̄ η̄̄τᾱᾱφε̄ ε̄̄ο̄ν̄η̄ : Δ̄ϕ̄τ̄ε̄ῡκο̄ι δ̄ει ρ̄αν̄μᾱ η̄̄χᾱκι : ᾱϕ̄τ̄ε̄ῡκο̄ι ε̄̄ρη̄ ̄̄ϕ̄ρη̄τ̄
η̄̄ζ̄αν̄ρε̄ῡμο̄σ̄ η̄̄νε̄ε̄.

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᾿ Δεϕκωτῆροι : οτοϑ ἵτῆναεϱ ἔβολ ἀη : αϕταϱο ἵνασῆνατῆνεμ παζατ. τῆναμοτῆτ χε
ἔπῳωι οῖβῆϕ οτοϑ ὑπεϕωτεμ ἔροι ἵταϱῳ ἔβολ ζαροϕ : ὑπεϕ τῆματ χε ἔϑρε
ταῖροσεϱχη δῶλκ. Δεϕκωτῆρῆεν ναμωιτ : οτοϑ αϕῳῑμα ἵναμωιτ ὑμῳι.

Δ Δεϕῳθορτερ ἵχε οῖκαρζ εκχορ. Ἡθοϕ πε ταϕερμοῖ ἔροι ζεν πιμα εταηπ. Δεϕοχι
ἵσα φῆετοζι ἔρατϕ : οτοϑ αϕραδτ αϕχατ ειτακῆοῖτ. Δεϕῶλκ ἵτεϕφιτῆ οτοϑ
αϕταζοι ἔρατ ὑῑρητῆ ἵοῖκκοποϑ : εῑρεϕζιοῖ ὑπεϕοβτῆ ἔδοῖη ἔροι.

Ε Δεϕῑροϱε εῑδοῖη ἕναδῶλῳτ ἵχε ἵκοῑνεϕ ἵτε πεϕκῆετοϑ ἵζικοῑνεϕ. Δεϕῳπι ἵσωβι
ὑπαλαοϑ τηϕ : ναι οἱ ὑψαλμοϑ νεοῖτ ὑπιέζοοῖ τηϕ. Δεϕῑτοἱ ἵῳαῳι : οτοϑ
αϕῑριθαδι ζεν οῖνεῳαῳι.

Ϝ Οτοϑ αϕῑρεβιο ἵναναχζι ζενοῖαλ ἵῳηι : αϕτεμμοἱ ἵοῖκερμ : Οτοϑ αϕζιοῖ
ὑταψῆχη ἔβολζεν ἵζιρηηη : αἱεϕῳβῳ ἵναλῆαῑον : Οτοϑ αϑτακο ἵχε ταζῆποϑ
ταϑιϑ : νεμ ταζελπιϑ ἔβολ ζιτεη ἵβῳιϑ.

Ζ Διερφευεῖ ἐβὼλ θεν ταμετρηκι νευ παλωσμος : οτωλαυι νευ οτενωλαυι σενα
ερπαμενῖ : οτοθ ἐρε ταψρηχη ερμελεταν νευηι πῆνα εἶξευ κα† θεν παρητ.

Η Εθε φαι εἰάμοιη ἦτοτ : ἐνιμεθνητ ἦτε Ποτ : χε ὑπερχατ ἦσωγ : οἰδε
ὑπαρμωηκ ἦξε νεκμετωενρητ θεν νῖαβοτ νευ νῖελοοῦ τηροῦ. Παιναν Πβοικ θεν
πενμωηκ : χε ὑπαρμωηκ ἦξε νεκμετωενρητ. Χανβερι εἰεῶπι εἶαρχη. πεκναρη†
νααγ πε. Δσχος ἦξε ταψρηχη χε τατοι πε Ποτ : εθε φαι εἰάμοιη ἦτοτ ναγ.

Θ Οἰαθαοο πε Ποτ ἦνηετερηπομοιη ἐρογ : νανεγ γαρ ἦψρηχη εκω† ἦσωγ :
Οτοθ εσογ ἐπιοῦχαι ἦτε Πβοικ : ἦτεσωπι θεν οησρηχῖα : Πανεο ὑπιρωμ εῶπι
αγωανγαι ὑπιναρβεγ ἐχωγ ιχθεν τεμμετάλοῦ.

Ι Ἰναθευσι εἰρηι ὑμαγατγ : ἦτερχαρωγ χε αγταλογ ἐχωγ. Ἰναχαρωγ θεν ἦκαγ
ἀρηοῦ ἦτερχευ οἰελεπισπῆνα Ἰναρηκι ἦτεροτοχι ὑφθεθαραθτεγ ἐροο : εγῆσι ἦῶφιτ.

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ΙΔ Χε̅ ἡνευχαυ̅ ἡσωυ̅ ἡχε̅ ἰσο̅ ὡλε̅νε̅. Χε̅ ε̅νε̅ α̅ϕ̅θε̅βιο̅υ̅ ε̅ϕ̅ε̅υ̅εν̅η̅η̅τ̅ κα̅τα̅ πα̅ῶ̅λαι̅ ἡ̅τε̅
πε̅ρ̅ναι̅ : Χε̅ ὑ̅πε̅ρ̅κο̅υ̅χι̅ ἡ̅η̅η̅τ̅ : ο̅το̅ς̅ α̅ϕ̅θε̅βιο̅υ̅ ε̅ν̅ι̅ψ̅η̅ρι̅ ἡ̅τε̅ η̅ι̅ρω̅μι̅.

ΙΒ Ἐ̅πι̅ξι̅ν̅ ἡ̅ε̅βιο̅ δ̅α̅ νε̅ϕ̅α̅λα̅τ̅χ̅ ἡ̅νη̅τη̅ρο̅υ̅ ε̅ω̅μη̅ρ̅ ε̅πι̅κα̅ρι̅ : Ἐ̅ρι̅κι̅ ε̅βο̅λ̅ ὑ̅πε̅ρα̅π̅ ἡ̅νο̅τ̅ρω̅μι̅
: ὑ̅πε̅ϑ̅ο̅ ε̅βο̅λ̅ ὑ̅πε̅ρο̅ ὑ̅πε̅τ̅βο̅σι̅. Ἐ̅ξι̅ ο̅τ̅ρω̅μι̅ ε̅π̅ρα̅π̅ : δ̅εν̅ ἡ̅ξι̅ν̅ ε̅ρ̅ε̅ϕ̅η̅ρα̅π̅ ε̅ρο̅ϕ̅ :
ὑ̅πε̅ρ̅χο̅ς̅ ἡ̅χε̅ ἰ̅σο̅.

ΙΓ Η̅μι̅ α̅ϕ̅χο̅ς̅ ὑ̅πα̅ι̅ρη̅τ̅ ο̅το̅ς̅ α̅ϕ̅ω̅πι̅ : ὑ̅πε̅ρ̅ο̅τα̅ρ̅α̅ρα̅νη̅ ἡ̅χε̅ ἰ̅σο̅ ρ̅ι̅ναι̅. Ἐ̅βο̅λ̅δ̅εν̅ ρ̅ω̅ϕ̅
ὑ̅πε̅τ̅βο̅σι̅ : ὑ̅πα̅τ̅ ε̅βο̅λ̅ ἡ̅χε̅ ἡ̅η̅ε̅θη̅να̅νε̅τ̅ νε̅μ̅ ἡ̅η̅ε̅τ̅ρω̅σ̅. Π̅ω̅ς̅ ϕ̅η̅α̅χ̅ρε̅μ̅ρε̅μ̅ ἡ̅χε̅
π̅ι̅ρω̅μι̅ ε̅θ̅ε̅ π̅ι̅ρα̅π̅ ἡ̅τε̅ πε̅ρ̅νο̅β̅ι̅ ε̅ϕ̅ω̅ν̅δ̅ ἡ̅χε̅ π̅ι̅ρω̅μι̅.

ΙΔ Ὑ̅α̅ρε̅ν̅ δ̅ο̅τ̅δ̅ε̅τ̅ ἡ̅νη̅ε̅μ̅ω̅ι̅τ̅ : ο̅το̅ς̅ ἡ̅τε̅ μ̅ο̅ϕ̅υ̅τ̅ ἡ̅νη̅ε̅ν̅τα̅τ̅σι̅ : ἡ̅ν̅τε̅ν̅τα̅ς̅θ̅ον̅ ρ̅α̅ἰ̅σο̅.
Ὑ̅α̅ρε̅ν̅ϕ̅αι̅ ἡ̅νη̅ε̅η̅η̅τ̅ νε̅μ̅ ἡ̅η̅ε̅χι̅χ̅ : ἡ̅α̅ρ̅η̅ν̅ φ̅η̅ε̅τ̅βο̅σι̅ ε̅τ̅δ̅εν̅ τ̅ϕ̅ε̅. Ἀ̅νη̅ρ̅νο̅β̅ι̅ ἀ̅νη̅ρ̅α̅ς̅ε̅β̅η̅ς̅
ἀ̅η̅τ̅χ̅ω̅ν̅τ̅π̅η̅α̅ ἡ̅θο̅κ̅ Δ̅ε̅ ὑ̅πε̅κ̅χ̅ω̅να̅ ἡ̅βο̅λ̅.

ΙΕ Δκφωρϋ έβoλ ακβιαονω θεν ορχωντ οροσ ακβοσι νcων ακθοθεν υπεκτασο.
Δκφωρϋ νοϋθηπινακ έβoλ έϋτεμ φοσ έδρηι γαροκ νζε ταπροσερχη : εοριθεβιο
έϋτεμ ναϋνεμ έζιττ έβoλ.

ΙϚ Δκχαν ηϋηηϋ ηηηλαoc. Δροτων ηρωοϋ έδρηι έχων νζε νενχαζι τηροϋ. Δ
οροσϋ νεμ ορχωντ ϋωπι ναη : αϋαι υμον οροσ ατραδτεη. Παβαλ αηηηι ζαν μοϋυ
έβoλ ητε ζανμωοϋ : έχεν πδουδευ ητϋερι υπαλαoc.

Ιζ Παβαλ αϋερικαζ ηηηαχαρωι αν : έϋτεμ ϋαι ηχωι έπϋωι : ωα τεϋχοϋϋτ ηζε Πoc
ητεϋναϋ έβoλθεν τφε. Παβαλ ναϋ υκαζ έχεν ταψϋχη παρα ηιϋηρι τηροϋ
ητεϋβακι.

Ιη θεν ορχωρϋ αϋωρϋ έροι : υφρηηϋ νοϋδαχ ηζε ναχαζι ηζηηηπηνα Δηδωτεβ
υπαωνδ θεν οϋλακκοc : οροσ αϋηλι ηοϋηηε έχωι : Δ ζανμωοϋ ϋωϋ έχεν ταδφε :
αιχοc ϋεαϋχατ ηcωϋ.

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ἸΘ Διωϋ ἔπῳω οὔβε πεκραν Ἰσοῦ ἐβολῆθεν οὔλακκος εὔσαπεχτ : Δκωτεμ ἔτασμη
: ὑπερχω ὑπεκμαϋχ ἐβολ ῥαπατωβῆ : Δκῶωντ ἐδῶτη ἔταβονθιά ῥεν πιέροοῦ
ἔτακωϋ οὔβηκ ακχοο νηι χε ὑπερερῶτ.

Κ Δκῥαπ Ἰσοῦ ἐνιζαππῆα ἵτε ταψῥχη ακωῥ ὑπαωνχ ακναῦ Ἰσοῦ ἐναῶθορτερ
ακῥ ῥαπ ἔπαῥαπ : Δκναῦ ἐποῦβῶπῳϋ τηρῥ ῥεν νοῦμοκμεκ τηροῦ εὔποπέδῶτη
ἔροι.

ΚΔ Δκωτεμ ἐποῦϋφῖτ Ἰσοῦ : νοῦμοκμεκ τηροῦ ἔταῥαῖτοῦ ἔροι ὑπιέροοῦ τηρῥ
Οῦοῥ πῆκιμ ἵνῖςφοτοῦ ἵτε νηεττωῦνοῦ ἐῥρηῖχῳι : οῦοῥ νοῦμελετη ναῦποῦ ἐδῶτη
ἔροι ὑπιέροοῦ τηρῥ. ῥεν ποῦχῖνῖεῦσι νεμ ποῦχῖν τῳῦνη :

ΚΒ Χοῦῳτ ἐῥρηῖχεν νοῦβαλ. Ἐκῆῥϋ εβῶ νῳοῦ ἵνοῦδῖκι δῶτχομ ὑποῦρητ. Πθοκ
εκῆβῶσι ἵκῳοῦ ἵῥρηῖ ῥεν ὑβον οῦοῦ ἵτε κῳοῦηκοῦ ἐβολ σαπεχτ ἵτῥε Ἰσοῦ.

Οῦῳοῦ ἵτῥῖαοῦ ἐθοῦαβ πεννοῦῥ ῳα ἔνεῥ νεμ ῳα ἔνεῥ ἵτε νῖεῖνεῥ τηροῦ: ἄμνη.

Lamentations 3:1-66

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A reading from the book of Lamentations of Jeremiah the Prophet may his blessings be with us Amen.

(1) I am the man who has seen affliction by the rod of His wrath. He has led me and made me walk In darkness and not in light. Surely He has turned His hand against me Time and time again throughout the day. He has aged my flesh and my skin, And broken my bones.

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(2) He has besieged me And surrounded me with bitterness and woe. He has set me in dark places Like the dead of long ago.

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(3) He has hedged me in so that I cannot get out; He has made my chain heavy. Even when I cry and shout, He shuts out

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my prayer. He has blocked my ways with hewn stone; He has made my paths crooked.

(4) He has been to me a bear lying in wait, Like a lion in ambush. He has turned aside my ways and torn me in pieces; He has made me desolate.

(5) He has bent His bow And set me up as a target for the arrow. He has caused the arrows of His quiver To pierce my loins. I have become the ridicule of all my people - Their taunting song all the day. He has filled me with bitterness, He has made me drink wormwood.

(6) He has also broken my teeth with gravel, And covered me with ashes. You have moved my soul far from peace; I

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have forgotten prosperity. And I said, "My strength and my hope Have perished from the Lord.

(7) "Remember my affliction and roaming, The wormwood and the gall. My soul still remembers And sinks within me. This I recall to my mind, Therefore I have hope.

(8) Through the Lord's mercies we are not consumed, Because His compassions fail not. They are new every morning; Great is Your faithfulness. "The Lord is my portion," says my soul, "Therefore I hope in Him!"

(9) The Lord is good to those who wait for Him, To the soul who seeks Him. It is good that one should hope and wait quietly For the salvation of the Lord. It is good for a man to bear The yoke in his

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youth.

(10) Let him sit alone and keep silent,
Because God has laid it on him; Let him
put his mouth in the dust-- There may yet
be hope. Let him give his cheek to the one
who strikes him, And be full of reproach.
For the Lord will not cast off forever.

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(11) Though He causes grief, Yet He will
show compassion According to the
multitude of His mercies. For He does not
afflict willingly, Nor grieve the children of
men.

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(12) To crush under one's feet All the
prisoners of the earth, To turn aside the
justice due a man Before the face of the
Most High, Or subvert a man in his cause--
The Lord does not approve.

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(13) Who is he who speaks and it comes to pass, When the Lord has not commanded it? Is it not from the mouth of the Most High That woe and well-being proceed? Why should a living man complain, A man for the punishment of his sins?

(14) Let us search out and examine our ways, And turn back to the Lord; Let us lift our hearts and hands To God in heaven. We have transgressed and rebelled; You have not pardoned.

(15) You have covered Yourself with anger And pursued us; You have slain and not pitied. You have covered Yourself with a cloud, That prayer should not pass through.

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(16) You have made us an off scouring and refuse In the midst of the peoples. All our enemies Have opened their mouths against us. Fear and a snare have come upon us, Desolation and destruction. My eyes overflow with rivers of water For the destruction of the daughter of my people.

(17) My eyes flow and do not cease, Without interruption, Till the Lord from heaven Looks down and sees. My eyes bring suffering to my soul Because of all the daughters of my city.

(18) My enemies without cause Hunted me down like a bird. They silenced my life in the pit And threw stones at me. The waters flowed over my head; I said, "I am cut off!"

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(19) I called on Your name, O Lord, From the lowest pit. You have heard my voice: "Do not hide Your ear From my sighing, from my cry for help." You drew near on the day I called on You, And said, "Do not fear!"

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(20) O Lord, You have pleaded the case for my soul; You have redeemed my life. O Lord, You have seen how I am wronged; Judge my case. You have seen all their vengeance, All their schemes against me.

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(21) You have heard their reproach, O Lord, All their schemes against me, The lips of my enemies And their whispering against me all the day.

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(22) Look at their sitting down and their

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rising up; I am their taunting song. Repay them, O Lord, According to the work of their hands. Give them a veiled heart; Your curse be upon them! In Your anger, Pursue and destroy them From under the heavens of the Lord.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

ΙΩΝΑ Κεφ ἀπηναι ωβλ neu B : α - ζ

Ἐβoλθεν Ιωνα πῖπροφητης: ἐρεπερςμου ἔθοραβ ωπι νεμαν ἀμην ερξω ἰμος.
Οτος αερροτ ἵχε νιρωμι δεν ονηιωτ ἵροτ οτος περωορ ναρξεορ πε φαι ἔτακαιρ
ναν χεοτη ἀνει ἵχε νιρωμι χε ναρ φητ ἔβoλρα προ ἰΠoc. Χε αρταμωορ οτος
περωορ ναρ χε ορ πε ἔτεναιρ νακ. οτος ἵτε φιομ ἕρορρ ἔβoλ ραρoν χεοτη ναρε
φιομ ωω ἔβoλ πε οτος ναρ νερσι ἵροτο ἵονηιωτ νρωιμι Οτος περαρ νωορ ἵχε Ιωνα
χε ἀλιτ ριπτ ἔφιομ οτος ερερορρ ἵχε φιομ ραρωτεν χεοτη ἀειμι χε εοβητ
παινηωτ ἵρωιμι ἔχεν θηνορ οτος ναῖβι ἰμωορ ἵχοnc ἵχε νιρωμι ἔταρo ἰπικαρι

οτος ναυπηγεωσι αν πεχε ονη ναρε φιομ μοϋι πε οτος ναϋ νεϋσι ηζοτο πε εϋρη
εχωσ. Οτος ατωϋ επϋωι ρα Ποσ οτος πεχωσ ρε υφωρ Ποσ υπενηρεν τακο εθε
τηψυχη ητε παιρωι οτος υπερινη νοτνοϋ ηνομη εϋρη εχωσ ρε ηθοκ Ποσ υφρηϋ
ετακοτωϋ ακιρι οτος ατωλι ηλωνα αϋητη εϋρη εφιομ εβολρα πεϋκιμ. Οτος
αϋερβοϋ ηξε ηιρωι θατη ηΠοσ θεν οτηϋϋ ηζοϋ οτος αϋωτ νοϋϋωοϋι υΠοσ
οτος αϋωϋ ηζανεϋχη οτος αϋοταζαζη ηξε Ποσ νοϋϋϋϋ ηκητοσ εορεϋοικ ηλωνα
οτος αϋϋωπι ηξε λωνα θειθηεϋ υπηκητοσ η ζ ηεζοσϋ νεμζ ηεχωρ. Οτος αϋϋληλ
ηξε λωνα εϋρη εΠοσ πεϋνοϋϋ εϋϋωμοσ ρε αβϋϋκακ εβολ θεν ταθλϋ.ιϋ εϋρη εΠοσ
πανοϋϋ οτος αϋωτεμ εροι αϋω εβολ ηδητη ηαμεηϋ ακωτεμ επαδρωσ ακνοϋτ
εϋδρη επιϋικ υπηητ υφιομ οτος θαναρωσ αϋωϋ εροι νεκϋοϋη τηροϋ νεμ
νεκϋωιμαη εϋρη εϋωι ανοκ δε αϋοσ ρε αϋοϋτ εβολ ναζρεν πεκϋο αρα ϋναοτωϋ
ετοτ εϋοϋϋ εϋεν πεκερϋει εσ. Δ θανμωοϋ εδοτη ϋα ταψυχη λ φνοτη ηζα εκωϋ
εροι οτηηλοσ αϋωϋ εροι ετααφε αιβωκ επεϋητ νοϋϋ ητε ηζαιε νεητοτη ηπεϋητ
εϋκαζι ερε νεϋμοϋλοσ λμαϋϋ ϋαενεϋ οτος ακηαινη εϋρη υπαωνθ εϋρη θεν ητακο
εϋρη ϋαροκ Ποσ πανοϋϋ θεν ητρα ταψυχη σωϋεμ ητοται ερϋμεϋ υΠοσ οτος μαρε
παϋληλ ι ϋαροκ ναζρεν πεκερϋει εσ.

Οἰῶσιν ἡ τριὰς ἔθοι γὰρ πεννοῦντες ὡς ἔνεθ' ἡμεῖς ὡς ἔνεθ' ἢ τε νιῆνεθ' τηροῦσ' ἀμην.

Jonah 1:10-2:1-7

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A reading from Jonah the Prophet may his blessings be with us Amen.

The sailors were terrified when they heard this. "Oh, why did you do it?" they groaned. And since the storm was getting worse all the time, they asked him, "What should we do to you to stop this storm?" "Throw me into the sea," Jonah said, "and it will become calm again. For I know that this terrible storm is all my fault." Instead, the sailors tried even harder to row the boat ashore. But the stormy sea was too violent for them, and they couldn't make it. Then they cried out to the LORD, Jonah's God. "O LORD," they pleaded, "don't make us die for this man's sin. And

don't hold us responsible for his death, because it isn't our fault. O LORD, you have sent this storm upon him for your own good reasons." Then the sailors picked Jonah up and threw him into the raging sea, and the storm stopped at once! The sailors were awestruck by the LORD's great power, and they offered him a sacrifice and vowed to serve him. Now the LORD had arranged for a great fish to swallow Jonah. And Jonah was inside the fish for three days and three nights.

Then Jonah prayed to the LORD his God from inside the fish. He said, "I cried out to the LORD in my great trouble, and he answered me. I called to you from the world of the dead, and LORD, you heard me! You threw me into the ocean depths, and I sank down to the heart of the sea. I was buried beneath your wild and stormy

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waves. Then I said, 'O LORD, you have driven me from your presence. How will I ever again see your holy Temple?' "I sank beneath the waves, and death was very near. The waters closed in around me, and seaweed wrapped itself around my head.

I sank down to the very roots of the mountains. I was locked out of life and imprisoned in the land of the dead. But you, O LORD my God, have snatched me from the yawning jaws of death! "When I had lost all hope, I turned my thoughts once more to the LORD. And my earnest prayer went out to you in your holy Temple.

Glory be to the Holy Trinity our God unto the age of all ages, Amen.

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The Doxology of the Pascha Hour: "Thine is the Power..." on
page A5.

" ... " :

Ψαλμος πζ:Δ Ψαλμος κβ : τ

Αρχατ θεν ογλακκος εφσαπεχτ : θεν ρανμα ηχακι νευ τδηιβι υφμου :
Εψωπ ακωανμωυι θεν θωητς ντδηιβι υφμου : ηναερσοτ δατρη ηζαν πετρωον χε
ηθοκ κχη νευηι.

Ψαλμος μλ : θ νευ ια

Πεθθερνονο Φτ ψαενεζ ητε πιενεζ οτοζ πωβωτ υπκωοντεν πε πωβωτ ητε
τεκμετογο.
Ογςμγρνα νευ ογςτακτη νευ ογκασια εβολθεν νεκρβωο : αλ.

Psalm 88:6 Psalm 23:4 : :

Chanted in the Paschal Tune

You have laid me in the lowest pit, In

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darkness, in the depths. Alleluia.

Though I walk through the valley of the shadow of death, I will fear no evil; For You are with me. Alleluia.

Psalm 45:6,8

:

Chanted in the Royal Tune

A Psalm of David the Prophet.

Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.

All Your garments are scented with myrrh and aloes and cassia. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΑΤΡΟΝ ΚΕΦ ΚΖ : ΝΖ - ΖΑ

ΕΤΑΡΟΥΖΙ ΔΕ ΨΩΠΙ ΑΨΙ ΝΧΕ ΟΥΡΩΩ ΗΡΑ ΜΑ Ο ΕΒΟΛ ΔΕΝ ΑΡΙΜΑΘΕΑΣ : ΕΠΕΥΡΑΝ ΠΕ ΚΩΧΦ :
ΦΑΙ ΖΩΨ ΝΕ ΑΨΕΡΩΘΗΤΗΣ Η ΙΗΣ. ΦΑΙ ΑΨΙ ΖΑ ΠΙΛΑΤΟΣ ΑΨΕΡΕΤΙΝ ΰΠΙΣΩΜΑ ΗΤΕ ΙΗΣ ΤΟΤΕ
ΠΙΛΑΤΟΣ ΑΨΟΥΑΣ ΣΑΖΝΙ ΕΤΗΙΨ : ΟΥΟΣ ΑΨΒΙ ΰΠΙΣΩΜΑ ΝΧΕ ΚΩΧΦ ΑΨΚΟΥΛΩΨΙ ΔΕΝ
ΟΥΨΕΝΤΩ ΕΣΟΥΑΒ ΟΥΟΣ ΑΨΧΑΨ ΔΕΝ ΠΕΨΜΖΑΥ ΰΒΕΡΙ : ΦΗΕΤΑΨ ΨΟΥΚΨ ΔΕΝ ΨΠΕΤΡΑ : ΟΥΟΣ
ΑΨΚΕΡΚΕΡ ΝΟΥΨΙΨΨ ΝΰΝΙ ΕΨΩΨ ΰΠΙΨΖΑΥ ΑΨΨΩΨ : ΜΑΣΧΗ ΔΕ ΰΜΑΥ ΝΧΕ ΠΑΡΙΑ
ΨΨΑΣΔΑΛΙΝΗ : ΝΕΥ ΨΚΕ ΠΑΡΙΑ ΕΨΖΕΥΣΙ ΰΠΕΰΘΟ ΰΠΙΨΖΑΥ :

ΟΥΨΨΤ ΰΠΙΕΥΑΣΣΕΛΙΟΝ ΕΨΤ.

Matthew 27:57-61

:

A reading from the Holy Gospel according to
Saint Matthew.

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

Twelfth Hour of Good Friday

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.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ Κεφ ιε : υβ ωβλ νεμ ι : α

Ονοσ ζηδνητ ἀρονζι ωπι επιδη νετπαρσκενη τε ετδαχωγ υπικαββατον : Ετφαι
νηε κωσφ εβολδεν Δριμαθεαο : εοτεετς χειμων πε υβογλεετης : φαι ετε ηθοσ ζωγ
ναφχοσγτ εβολ δατζη ητμετορο ητε Φτ : αφερτολμαν αφωε εδοτη θαΠιλατοο
αφερετιν υπωωα ηηηο. Πιλατοο δε αφερωφηρι χε ζηδη αφμοσ οτοσ εταφμοστ

ἐπὶ ἑκατὸν τὰρχος ἀφῴθη : καὶ ἀνὴρ ἀφῴθω ἀφῴθω : ὅπως ἔταξέ μοι ἐβόλῃσι τοῦ
 ἐπὶ ἑκατὸν τὰρχος : ἀφῴθω ἄπιστος ἵνα ἴδωσιν. ὅπως ἔταξέ μοι ὅπως ἀφῴθη
 ἄνθρωπος φησὶ ἐβόλῃσι πετρά : ὅπως ἀφῴθη ἄνθρωπος ἔρωσιν ἄπιστος
 Ἄρια ἡ Ἰουδαία καὶ Ἄρια ἵνα ἴδωσιν : καὶ ἀφῴθη ὅπως ἔταξέ μοι
 ἵνα ἴδωσιν : Ἄρια ἡ Ἰουδαία καὶ Ἄρια ἵνα ἴδωσιν καὶ Ἰακώβος καὶ Ἰωάννης

ὅπως ἔταξέ μοι ἄπιστος ἵνα ἴδωσιν :

Mark 15:42-16:1

Now when evening had come, because it
 was the Preparation Day, that is, the day
 before the Sabbath, Joseph of Arimathea, a
 prominent council member, who was
 himself waiting for the kingdom of God,
 coming and taking courage, went in to
 Pilate and asked for the body of Jesus.
 Pilate marveled that He was already dead;
 and summoning the centurion, he asked

» :

Twelfth Hour of Good Friday

him if He had been dead for some time. So when he found out from the centurion, he granted the body to Joseph. Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Jesus observed where He was laid. Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.

**Bow down before the Holy Gospel.
Glory be to God forever.**

«

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ Κεφ κς : η υβλ

Ουοϑ ϑηπτε ιϑ οηρωι επεηραν πε ιωχηφ : εονβοηλεηηϑηϑ πε : οηρωι ηαααοοϑ οηοϑ
ηουηι : Φαι εναη φαη αν πε ϑει ποηοδνη ηευ τοη ηραηιϑ ηε οηεβολδεν

Ἀριμαθαῦς οὐ βακίοντες ἡλιούδαι: φηναρχοῦ τ' ἐβόλ θάχεν τ' μετοτροντες Φτ. Φαι
ἐτασί θά Πιλᾶτος οὐος ἀφ' ἑρῆτιν ὑπὶ σωμα ἵτε Ἰησ. Οὐος ἐτασενεῖ ἐπέσχη
ἀφ' ἡλιούδαι θει οὐγεντω: οὐος ἀρχαί θει οὐματ' ἐαχκοῦ ὑπατοῦχα ἔλι ἡδῆτη
: οὐος ἀφ' ἑρῆτιν ἡλιούδαι ἡλιούδαι θει οὐματ' ἐαχκοῦ ὑπατοῦχα ἔλι ἡδῆτη
Οὐος νε πέροον πε
ἡτ' παρὰ σκεπῆ ἐρεῶωρπ Δε ναῶωπι ὑπὶ σαββατον. Οὐος ἐτασμοῦ Δε ἡνωῖ ἡξε
ἡλιούδαι ἡλιούδαι ἡλιούδαι θει τ' ἡλιούδαι ἐατ' ἡλιούδαι ἡλιούδαι ἡλιούδαι
περὶ σωμα ἡλιούδαι: ἡλιούδαι Δε ἀφ' ἡλιούδαι ἡλιούδαι ἡλιούδαι ἡλιούδαι
ἡλιούδαι ἡλιούδαι ἡλιούδαι ἡλιούδαι ἡλιούδαι ἡλιούδαι ἡλιούδαι ἡλιούδαι ἡλιούδαι

Οὐοῦτ' ὑπὶ ἐτασμοῦ ἡλιούδαι.

Luke 23:50-56

:

Now behold, there was a man named Joseph, a council member, a good and just man. He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. This man went to Pilate and asked for the

Twelfth Hour of Good Friday

body of Jesus. Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. That day was the Preparation, and the Sabbath drew near. And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

**Bow down before the Holy Gospel.
Glory be to God forever.**

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ιθ : λη ωβλ

ΜΕΝΕΝΑΙ ΔΕ ΑΥΤΗ ΝΥΧΤΕ ΙΩΑΝΝΗ ΠΙΡΕΥ ΔΡΥΜΑΘΕΑΣ ΑΥΤΟΥ ΕΠΙΛΑΤΟΣ : ΕΟΥΜΑΘΗΤΗΣ
ΖΩΟΥΝΤΕ ΙΗΣΟΥ ΝΑΥΧΗΠ ΔΕ ΠΕ ΕΘΕ ΤΟΥΤΗ ΝΗΠΙΟΥΔΑΙ : ΖΗΝΑ ΝΤΕΥΩΛΙ ΑΠΙΣΩΜΑ ΝΤΕ ΙΗΣΟΥ :
ΟΥΤΟΥ ΑΥΤΟΥΤΑΖΑΖΝΙ ΝΥΧΤΕ ΠΙΛΑΤΟΣ ΕΤΗΙΟΥ ΝΑΥ ΑΥΤΗ ΟΥΤΗ ΟΥΤΟΥ ΑΥΤΟΥ ΑΠΙΣΩΜΑ ΝΤΕ ΙΗΣΟΥ :

Twelfth Hour of Good Friday

the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.

Bow down before the Holy Gospel.

Glory be to God forever.

Commentary

The Commentary of the Twelfth Hour of Good Friday of Holy Pascha, may its blessings be with us all. Amen.

And when the evening had come, since it was the day of preparation, that is the day before the Sabbath, a wealthy man called Joseph, a respected member of the council who was also himself looking for the kingdom of God, and another called Nicodemus, a God loving man came. Joseph and his fathers took care of the bodies of saints. They went to Pilate and asked for the body of Jesus, the Word of God. Pilate asked Joseph, "is He dead?" Then was greatly amazed. Then Pilate ordered the centurion to give the body to Joseph. Joseph the righteous then took the body and took care of it. He also brought a

Twelfth Hour of Good Friday

clean linen shroud took Him down, and wrapped Him in it. Nicodemus brought about a large amount of fragrant oil and they shrouded Him according to the Jewish traditions and put the perfumes and oils on the Blessed One.

They laid the body in a new pure tomb, where no one had been buried before. They then rolled a stone against the door of the tomb and rested on the Sabbath in observance of the commandment.

And there were women stood there observing; Mary Magdalene and Mary the mother of Jesus saw where He was laid.

The elder priest holds up the cross and the congregation says "Lord

have mercy," one hundred times towards the east, one hundred times toward the west, one hundred times north, and one hundred times south, and ending with twelve times towards the east.

The procession circles the altar table three times then three times around the church and ends with procession around the altar table.

The Burial

Golgotha in Hebrew, kranion in Greek, the place where You were crucified, O Lord. You stretched out Your hands, and crucified two thieves with You; one on Your right side, the other on Your left, and You, O good savior, in the midst.

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

The right-hand thief cried out saying:

Σολσοθα

Σολσοθα ὤματ ζεβρεοσ :
πικρανιον ὤμετορεινιν :
πιμαεταραυκ Ποσ ἠζητη :
ακφωρω ἠνεκχιε εβολ αριωι
νεμακ ἠκεconi ἠναυ :
σατεκοπῆναμ νεμ σατεκχατῆη
: ἠθοκ εκχη ζει τουμητ ὠ
πιωτηρ ἠαζαθοσ.

Δοξα Πατρι κε Υιω κε ἄγιῶ
ἠνευατι.

Αριωυ εβολ ἠχε πιconi :

Remember me, O my Lord, remember me, O my savior, remember me, O my King, when You come into Your Kingdom.

The Lord answered him in a lowly voice saying: This day you will be with Me in Paradise.

Both now, and ever and unto the age of all ages. Amen.

The righteous Joseph and Nicodemus came took away the Body of Christ, wrapped it in linen cloths

ετσαοῦ ἡμα εἰχω ὡμος : χε
ἄρπαμεν ὦ Παῦσ : ἄρπαμεν ὦ
Πασωτηρ : ἄρπαμεν ὦ Παοῦρο
: ακωανι δει τεκμετορο

Δαεροτω ναυ ηνε Πσ : δει
οῦσῳι ὡμετρευραυ : χε
ἄφοοῦ εκ ἔωπι νεμη : ηρη
δει ταμετορο.

Κε ηην κε αἰ κε ιστοῦ εῶνας
των εῶνων ἀμην.

Δη ηνε νιδικεος : λωχηφ νεμ
Νικοδημος : αυβι ητσαρζ ητε
Πχσ : αυτ νοτοοξεν ερη

Twelfth Hour of Good Friday

with spices, and put it in a sepulcher and praised Him saying, "Holy God, Holy Mighty, Holy Immortal, who was crucified for us, have mercy on us."

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

Both now, and ever and unto the age of all ages. Amen.

We also worship him saying: "Have mercy on us, O God our Savior, who was crucified on the cross, destroy Satan under our feet."

ἔχων : ἀγκομ ἀρχαμ δὲν
οὐμζατ : εἰζωσ εἰρομ εἰζω
ἕμοσ : χε ἄσιος ὁ θεος : ἄσιος
ισχυρος : ἄσιος ἀθανατος : ὁ
ἔταρωθις διήμας ἐλεησον
ήμας.

Δοξα Πατρι κε Υἱω κε ἄγιῷ
Πνεύματι.

Κε νῦν κε αἰ κε ἰστοῦς ἐώνιας
των ἐώνων ἀμήν.

Διον ζων μαρενοκωτ ἕμομ
: ενωμ ἐβολ ενζω ἕμοσ : χε
ναι ναν Φ† πενωτηρ :
φηεταρωκ ἐπιεταρος :

Save us and have mercy on us. Lord have mercy, Lord have mercy, Lord bless us. Amen. Give the blessing; I prostrate, forgive me, give the blessing.

ΕΚΕΞΟΥΘΕΩ ὙΠΕΡ ΤΑΝΑΣ:
ΣΑΠΕΧΤΙΝΙΝΕΝΘ ΔΑΔΑΧ.

ΣΩΤ ὤΜΟΝ ΟΥΘΕ ΝΑΙ ΝΑΗ :
ΚΥΡΙΕ ἘΛΕΗΣΟΝ ΚΥΡΙΕ ἘΛΕΗΣΟΝ
ΚΥΡΙΕ ΕΥΛΟΣΗΣΟΝ ΔΩΜΗΝ ΣΟΥ
ἘΡΟΙ ΣΟΥ ἘΡΟΙ : ΙΣ ΤΜΕΤΑΝΟΙΑ :
ΧΩ ΝΗΙ ΕΒΟΛ ΧΩ ὙΠΙΣ ΣΟΥ.

The presbyter gives the final blessing and covers the icon with a white linen cloth and places the cross over it and covers them with roses petals and spices and places next to them two candle stands one on each side representing two angels at the tomb of Christ.

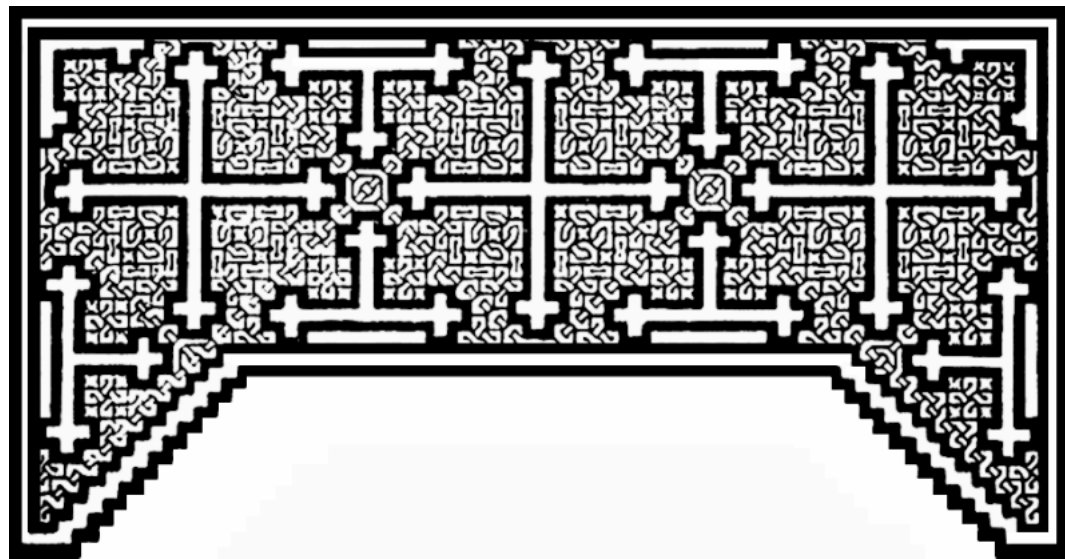
Twelfth Hour of Good Friday

The priests, according to their ranks, start reading psalms one, two and three until they reach, "I lay down and slept." Then the curtain of the altar is closed and the hundred and fifty psalms are read.

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Rites of the Holy Pascha

Liturgies are not held on Monday, Tuesday, and Wednesday as a symbol of the old tradition, that the sacrificial lamb was to be held from the tenth day until it is offered on the fourteenth day of the month (Exodus 12). The Lord has fulfilled this symbol when He entered into Jerusalem on Sunday. On that year, it was the tenth day of the Jewish month Nissan. He stayed therein until he handed his disciples the new covenant on Thursday. Hence Liturgies are not prayed until the Liturgy of Thursday; as the lamb was not offered, Christ also is not to be offered.

Each day is divided as follows:

- Five hours during the day,
- Five hours during the night.
- On Good Friday, the twelfth hour is added.

A day is calculated from sunset to sunset.



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Order of Readings

- | | | |
|---|--|-----------|
| 1. Prophecies | | - |
| 2. Thine is the Power... (12 times). | | - |
| 3. Psalm and Introduction to the Gospel. Then the Gospel in Coptic, followed by English and Arabic. |) | -
(... |
| 4. Introduction to the Commentary, the Commentary, and its conclusion. | . | - |
| 5. Litany followed by $\Phi\uparrow$ $\text{N}\Delta\text{I}$ $\text{N}\Delta\text{N}$, then $\Pi\sigma\rho\omicron$. | . | - |
| | $\Phi\uparrow$ $\text{N}\Delta\text{I}$ $\text{N}\Delta\text{N}$ | - |
| | ... $\Pi\sigma\rho\omicron$ | |

Prophecies

The prophecies are read before the Gospel denoting that the Old Testament was before the New Testament and to reveal what the prophets prophesied about regarding the sufferings of Christ.

The Pascha Praise

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This is chanted 12 times and after each they recite "Our Father..."

Thine is the power, the
glory, the blessing, and
the majesty, forever
Amen. Emmanuel our
God and our King.

ΘΩΚ ΤΕ ΨΧΟΥ ΝΕΥ ΠΙΩΟΥ ΝΕΥ
ΠΙΣΜΟΥ ΝΕΥ ΠΑΔΑΖΙ ΨΑ ΕΝΕΖ
ΛΑΗΝ: ΕΜΜΑΝΟΥΗΛ ΠΕΝΝΟΥΨ
ΠΕΝΟΥΡΟ.

Thine is the power, the
glory, the blessing, and
the majesty, forever
Amen. O my Lord Jesus
Christ.

ΘΩΚ ΤΕ ΨΧΟΥ ΝΕΥ ΠΙΩΟΥ ΝΕΥ
ΠΙΣΜΟΥ ΝΕΥ ΠΑΔΑΖΙ ΨΑ ΕΝΕΖ
ΛΑΗΝ: ΠΑΒΟΙΚ ΙΗΣΟΥΣ
ΠΙΧΡΙΤΟΣ.

Thine is the power, the
glory, the blessing, and
the majesty, forever

ΘΩΚ ΤΕ ΨΧΟΥ ΝΕΥ ΠΙΩΟΥ ΝΕΥ
ΠΙΣΜΟΥ ΝΕΥ ΠΑΔΑΖΙ ΨΑ ΕΝΕΖ

Amen.

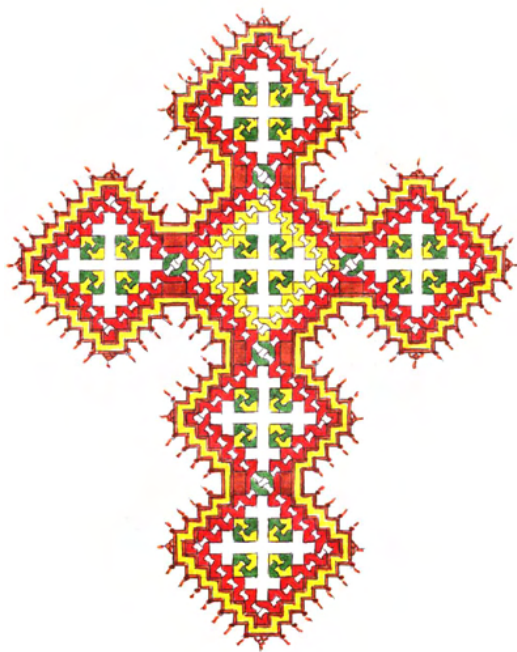
ἄμην.

Starting from the Eleventh hour on Tuesday, “my good Savior” is added after the second paragraph. This is a symbol of the Lord starting his passion, for on Wednesday, the chief priests and the scribes discussed arresting and killing Jesus.

" " ()

O my Lord Jesus Christ
my good Savior.

Παῖς Ἰησοῦς Χριστός
πασωτηρ ἡ ἁγία Θεός.



Psalm and Gospel

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

Κε ἵπερτοῦ καταζιωθῆνε ἡμας:
της ακρο ἄσεωσ τοῦ ἄσιου
εἰρασσελιου: κηριον κε τον θεον
ἡμων: ἰκετερωμεν σοφια ορη
ἄκορωμεν τοῦ ἄσιου
εἰρασσελιου.

Introduction to the Gospel in Coptic

PRIEST

A reading from the Holy Gospel according to Saint (...).

Οἱ ἀναστωσις ἐβουλεῖ
πικρασσελιον εθουαβ κατα ...
ασιου.

.(...)

CONGREGATION

Glory be to God.

| Δοξα ci κριε. | .

The Gospel is then read in English and Arabic with this introduction:

:

May God have mercy and compassion on us and make us worthy to hear Your Holy Gospel. A chapter according to Saint (...), may his blessings be with us, Amen.

) :

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The Commentary

A commentary is arranged for each hour. The appropriate commentary is either read after each Gospel or they are all read after the last Gospel of the Eve or Day.

Introduction to the Commentary

In the name of the Trinity, one in essence, the Father, the Son, and the Holy Spirit.

ἮΕΝ ΦΡΑΝ ἸΤΤΡΙΑC :
ἸΝΟΥΜΟΟΓCΙΟC : ΦΙΩΤ ΝΕΜ ΠΨΗΡΙ :
ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ.

EVENING HOURS

Hail to you O Mary, the
pure dove who, for us,
gave birth to God the
Logos.

Χερε νε Μαρια̅ : ἰδ̅ρουμι
ε̅θνεω̅ς : θε̅τα̅ω̅ι̅σι̅ ν̅αν̅ :
ἠ̅φ̅† π̅λο̅σο̅ς.

MORNING HOURS

O true light who gives
light to every man that
comes into the world.

Π̅ιο̅ω̅ι̅ν̅ι̅ ἠ̅τα̅ φ̅ω̅ι̅ : φ̅η̅
ε̅τε̅ρο̅ω̅ι̅ν̅ι̅ : ἔ̅ρω̅μι̅ ἠ̅β̅εν̅ :
ε̅θ̅η̅ο̅υ̅ ἑ̅π̅ι̅κο̅ω̅ο̅ς.

Conclusion of Commentary

Christ our Savior has

Π̅ι̅χ̅ρι̅στο̅ς π̅εν̅ω̅τη̅ρ : α̅ψ̅ι̅

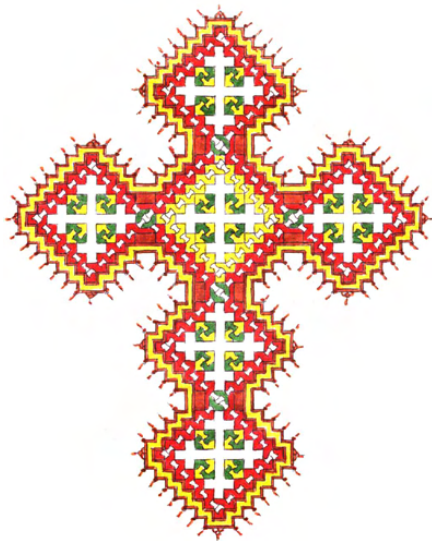
The Commentary

come and has suffered,
that through His
Passion, He may save
us.

Let us glorify Him, and
exalt His Name, for He
had mercy on us,
according to His great
mercy.

αγγελικαζ : εἰνα ζεν
νεφικαζ : ἵτερωτ ὠμον.

Ἰαρεν τῶοῖναζ : τειβι
ἠπεραν : εε αζεροῖναζ νεωαν :
κατα περνωτ ἵναζ.



The Litany

Introduction to the Morning Litany

PRIEST

We bend our knees.
Eklinomen taghonata.

Κλινωμεν τα γονατα

CONGREGATION

Have mercy upon us O
God the Father the
Pantocrator.

Μελεησων ημω
Πατερ παντοκρατωρ

PRIEST

We stand, we bend our
knees.

Ανεστωμεν κλινωμεν τα
γονατα.

CONGREGATION

Have mercy upon us O
God our Savior.

ΠΑΙΝΑΝ ΦΨ ΠΕΝΩΤΗΡ.

PRIEST

Again we stand, we
bend our knees.

Κε ἀνεστῶμεν κλινώμεν
τὰ ὄνατα.

CONGREGATION

Have mercy upon us O
God and have mercy.
Nai nan evnouti owoh
nai nan.

ΠΑΙΝΑΝ ΦΨ ΟΥΟΖ ΝΑΙΝΑΝ.

Morning Litany

« »

The priest prays the Morning Litany, after each part, the congregation responds with Lord have mercy and kneel.

Ask God to have mercy and compassion on us, hear us and support us, and accept the intercessions and prayers of His saints on our behalf at all times, and forgive us our sins.

+

Ask God for the peace of the one holy catholic and Apostolic Church, and for God's salvation among the nations and comfort in all places, and forgive us our sins.

+

Ask God for our fathers and brothers who are sick with any sickness whether in this place or in any place, that the Lord our God, may grant them and us health and healing, and forgive us our sins.

+

Morning Litany

Pray and ask for our fathers and brothers who are traveling and those who intend to travel in all places. May God aid their ways. Those who are traveling by seas, rivers, lakes, roads or any other means, may the Lord our God guide them, bring them back to their homes in peace, and forgive us our sins.

+

Pray and ask for the winds of the heaven, the fruits of the earth, all the trees and vineyards and all fruitful trees in the world, that Christ our God may bless them, bring them to completion in peace, and forgive us our sins.

+

Pray and ask that God may grant us mercy and compassion before the sovereign rulers and incline their hearts with goodness towards us at all times, and forgive us our sins.

+

Pray and ask for our fathers and brethren who have fallen asleep and reposed in the faith of Christ since the beginning, our holy fathers the patriarchs, our fathers the metropolitans, our fathers the bishops, our fathers the hegomens, our fathers the priests, our brethren the deacons, our fathers the monks, and our brethren the laymen, and for the repose of all Christians who have fallen asleep, that the Lord our God may repose their souls, and forgive us our sins.

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Morning Litany

Pray and ask for those who care for the sacrifices, the oblations, the wine, the oil, the incense, the covering, the books of prayers, the altar vessels, that the Lord our God may reward them in heavenly Jerusalem, and forgive us our sins.

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Pray and ask for the catechumens, that the Lord our God may bless them, enlighten their hearts, confirm them in the Orthodox faith until the last breath, and forgive us our sins.

+

Pray and ask for this church, and all Orthodox churches, the desert monasteries, the elders dwelling therein, and for the peace of the whole world, that the Lord our God may protect us and them from all evil and malice, and forgive us our sins.

+

Pray and ask for the life of our honored father, the archbishop, our patriarch Abba (...) that the Lord God may keep him and confirm him on his throne for many years and long peaceful times, and forgive us our sins.

+

Morning Litany

Pray and ask for our fathers, the Orthodox metropolitans and bishops in every place, the hegomens, the priests, the deacons, and all the orders of the Church, that Christ our God may keep them, strengthen them, and forgive us our sins.

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Pray and ask for this gathering and those of all Orthodox people, that the Lord our God may bless and fulfill them in peace, and forgive us our sins.

+

Pray and ask for all hierarchs of the Holy Church, and all the orders of the clergy, that the Lord our God may bless and strengthen them, and forgive us our sins.

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Pray and ask for those who labor in the Holy Church and with the Orthodox people, that the Lord our God may have mercy on them, and forgive us our sins.

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Pray and ask for all Christ-loving rulers who asked us to remember them by name in our prayers, that the Lord God may bless and remember them with His mercy and grant them grace before powerful rulers, and forgive us our sins.

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Morning Litany

Pray and ask for the poor, the weak, the farmers, and all those who are in adversities of any kind, that the Lord our God has kindness on them and us, and forgive us our sins.

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Pray and ask for those who are in the distress of prisons and dungeons, and those in captivity or exile, and those who are afflicted by devils, that the Lord our God may free them from their hardships, and forgive us our sins.

+

Pray and ask for all the souls assembled with us this day, in this place, seeking mercy for their souls, that the mercies of the Lord our God may come upon them and us, and forgive us our sins.

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Pray and ask for those who requested from us to remember them in our prayers by name, that the Lord our God may remember them according to His goodness at all times, and forgive us our sins.

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Morning Litany

Pray and ask for the rising of the waters of the rivers this year, that Christ our Lord may bless them and raise them according to their measure, give joy to the face of the earth, sustain us, deliver man and beast, and lift away from the world death, inflation, plagues, annihilation, evacuation, and the sword of the enemies. Grant peace and tranquility in our holy church and raise the state of Christians in every place and around the whole world till the last breath, and forgive us our sins.

+

Pray and ask for this Holy Week of Pascha, of our Good Savior, that He may complete it for us in peace and show us the joy of His holy resurrection in safety and forgive us our sins.

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Evening Litany

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The priest prays the Evening Litany, after each part,
the congregation responds with Lord have mercy without
kneeling.

We ask and entreat You O Lord, God the Father the Pantorcator, and the Holy Only Begotten Son, the creator and the master of all, and the Holy Spirit the life giver, the Holy Trinity before whom kneels down every knee in heaven and on earth. We ask You, O Lord, hear us and have mercy on us.

+

Evening Litany

We pray for the heavenly peace, harmony of all churches in the world, the monasteries, all the holy assemblies, their dwellers and their keepers. O God, have compassion on Your creation and save it from all evil. We ask You, O Lord, hear us and have mercy on us.

+

Who through His power arranged the life of man before his creation and made for him all things with His wisdom and adorned the skies with stars, the earth with vegetation, trees, and vineyards, and the valleys with pastures and flowers. Now, O our King, accept the prayers of Your servants who place themselves in Your hands saying, We ask You, O Lord, hear us and have mercy on us.

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O Great and Holy God who created man in Your image and likeness and gave him a living and a reasoning soul, have mercy O Lord, on Your creation which You have created and have compassion on it and grant us Your mercy from the height of Your holiness and from Your dwelling. We ask You, O Lord, hear us and have mercy on us.

+

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

+

Evening Litany

O You, the Creator and Provider of all, deliver Your people from the flood of the sea of this passing world, and prevent them along with animals from harm. Give all the birds their provisions, for You provide for the beasts and the young ravens their food in due season. We ask You, O Lord, hear us and have mercy on us.

+

O You, who was received as a guest by Your servant Abraham the head of the Patriarchs, sat at his table, and blessed his offspring. O our King, accept the prayers of Your servants and Your priests standing before You. Have mercy on the world and save Your people from all hardship, dwell in them, and be in their midst. We ask You, O Lord, hear us and have mercy on us.

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Evening Litany

We ask You, O Lord, to guard us from all evil and have compassion on Your creation and all Your people, for the eyes of everyone wait upon you, for You give them their food in due season. O You who gives food to all flesh, the help of the helpless and the hope of the hopeless. We ask You, O Lord, hear us and have mercy on us.

+

O You, who looks to the humble with watchful eyes of protection, who saved Joseph from his master's wife, set him King over Egypt and all its ways, and spared him the days of hardship. Then his brothers and father came, knelt down before him and took from him wheat for the nourishment of their children and their cattle. Likewise we bow down with our heads and kneel before You and thank You, O our Creator, and provider, for this condition and in every condition. Save us from all tribulations. We ask You, O Lord, hear us and have mercy on us.

Evening Litany

O God, the Word of the Father, who works through the Law, the prophets, and the Old Testament, and perfects them, save Your people from all tribulations and govern their lives according to Your good will. Save us from famines and afflictions. We ask You, O Lord, hear us and have mercy on us.

+

O You, who supported the people of Israel for forty years in the desert of Sinai, having no houses or storehouses, now O my master, protect Your people, support them and bless their homes with the heavenly blessing. We ask You, O Lord, hear us and have mercy on us.

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O You, who accepted the prayer of Elijah the Tishbite when the sky rained and the earth gave fruit, and blessed the barrel of flour and the cruse of oil in the house of the widow, accept the prayers of Your people through the prayers of Your holy saints and pure prophets. We ask You, O Lord, hear us and have mercy on us.

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Evening Litany

O God, with eyes full of mercy, have compassion on the world and bless their crops and their storehouses, even the little that they have. Bring up the waters of the rivers according to their measure and grant moderation to the winds. Bless the Nile of Egypt this year and every year. Give joy to the face of the earth and sustain us. We ask You, O Lord, hear us and have mercy on us.

+

O You, who accepted the repentance of the Ninivites, when everyone fasted and accepted the confession of the right thief on the cross, likewise make us worthy to please You and to gain Your compassion, crying and saying, "Remember us, O Lord, when You come into Your kingdom." Accept the repentance of Your servants, their confessions, their fasting, their prayers and their offerings, which are offered on Your Holy altars as sweet incense and have mercy on them. We ask You, O Lord, hear us and have mercy on us.

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Evening Litany

O You the Mighty Provider, the Chastizer, the Healer and Physician of souls and bodies, who tested his servant Job, healed him from his calamity and recompensed him with more than what he had, have mercy on Your people and save them from all calamities, tribulations, temptations, and hardships, O You who gives victory to those who trust in Him. We ask You, O Lord, hear us and have mercy on us.

+

O Christ our God, the Word of the Father, who sanctified His holy disciples, washed their feet and made them pillars of faith and leaders of the believers, who through them satisfied the yearning souls, and taught them to pray saying, "Our Father who art in the heaven... lead us not into temptation but deliver us from the evil one." We ask You, O Lord, hear us and have mercy on us.

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Evening Litany

O miracle and wonder maker, who fed the thousands with the five loaves, raised the dead, and blessed the wedding of Cana of Galilee, now, O Master, bless the bread, oil, plants, beehives, trades, and all the works of Your servants. We ask You, O Lord, hear us and have mercy on us.

+

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

+

O You, who entrusted us with Your Holy covenant, Your Body and Blood on the altar daily through the descent of Your Holy Spirit on the bread and wine, and commanded us, saying, "Do this in remembrance of Me." We ask You, O Lord, hear us and have mercy on us.

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Evening Litany

O Christ our God, have mercy on Your people and the successors of Your Apostles. Give blessing to the fruit of the earth, and gladness to the heart of man through abundance of fruits and blessings. We ask You, O Lord, hear us and have mercy on us.

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O Begotten of the Father, who was incarnate from the Virgin, Saint Mary, in the fullness of time, who said to His holy disciples, "Go and make disciples of all the nations baptizing them, teaching them to observe all things that I have commanded you and lo, I am with you always even to the end of the age," be also with Your people who cry unto You saying: We ask You, O Lord, hear us and have mercy on us.

+

O forgiver of sins and giver of gifts, forgive the sins of Your people and cleanse them from all uncleanness. Wash them from all deceit and keep them from bearing false witness and all envy and slander. Take away from their hearts all evil thought, suspicion, unbelief, pride, and hardness of heart. We ask You, O Lord, hear us and have mercy on us.

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Evening Litany

You are the fortification of our salvation, O Theotokos, the invincible fortress, take away the council of the adversaries, and turn the afflictions of Your servants into joy. Defend our cities, fight for the Orthodox kings and rulers, and intercede for the peace of the world and the churches. We ask You, O Lord, hear us and have mercy on us.

+

O God of mercy and compassion, Lord of all consolations, do not be wrathful with us. Do not rebuke us for our evil deeds nor for the multitude of our sins. Do not be angry with us nor let Your anger endure forever. Hear, O God of Jacob, and look down, O God our helper. Protect the world from death, scarcity, pestilence, wars, earthquakes, horror, and all fearsome events. We ask You, O Lord, hear us and have mercy on us.

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Evening Litany

For the sake of our protection under Your mighty Holy hands, O God, we ask You to keep for us the life of our honored father, our Patriarch Pope Abba (...). Keep him in his See for many quiet and peaceful years. We ask You, O Lord, hear and have mercy on us

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(...)

O Christ our God, we ask of Your goodness and Your great mercy to keep for us the life of our fathers: the metropolitans, the bishops, the hierarchs, the rulers and the shepherds. Confirm the sheep of Your flock, give protection to the priests, purity to the deacons, strength to the elders, understanding to the youth, chastity to the virgins, asceticism to the monks and nuns, purity to the married, and protection for women. We ask You, O Lord, hear us and have mercy on us.

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Evening Litany

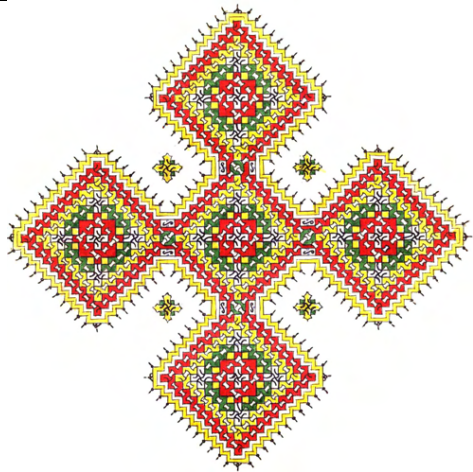
Also we ask for the safe return of the travelers and the lost, the support of the widows and orphans; abundance for the poor, those who are in debt, pay their debts and forgive them; and those who are in prisons and distress, give them release. Heal the sick and repose the departed. We ask You, O Lord, hear us and have mercy on us.

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O God of our saintly fathers, do not neglect those whom You have created with Your Holy hands. O You who showed His love to mankind, accept from Your Mother intercession on our behalf and save us. O You, the Savior of the humble, forsake us not, neither renounce us, unto the end, for the sake of Your Holy Name, do not revoke Your covenant with us, nor deprive us of Your mercy for the sake of Your beloved Abraham, Your servant Isaac and Your saint Jacob. We ask You, O Lord, hear us and have mercy on us.

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Evening Litany



Ποτρο

O God have mercy on
us.
Grant us Your mercy.
Deal with us according
to your mercy in Your
kingdom.

Ϥ† ΝΑΙ ΝΑΝ ΘΕΩ ΟΤΗΝΑΙ ΕΡΟΝ
ΑΡΙΘΗΝΑΙ ΝΕΩΑΝ ΔΘΗ
ΤΕΚΜΕΤΟΡΟ.

The congregation alternate in chanting Lord Have mercy. Each side three times for a total of twelve times.

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

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.
ΚΥΡΙΕ ΕΛΕΗΣΟΝ.
ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

Evening Litany

O King of peace,
give us your peace,
grant us your peace,
and forgive us our sins.

Disperse the enemies
Of the Church,
And fortify her,
That she may never
weaken.

Emmanuel our God
Is now in our midst,
With the glory of His
Father,
And the Holy Spirit.

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

Ποτρο ἄτε τζιρηνη: μοι ναν
ἄτεκζιρηνη: σεωνι ναν
ἄτεκζιρηνη: χα νεννοβι ναν
ἔβολ.

Χωρ εβολ ἄνεζαχι: ἄτε
τζεκκλησιᾶ:
αρισοβτ ερος: ἄνεσκιμ υα ἐνεζ.

Εμμανουηλ πεννοττ : ζεν
τενωητ τνοτ: ζεν ἄωοτ ἄτε
πεψιωτ: νεμ πιπνα εθοταβ.

ἄτεψμοτ ερον τηρεν:
ἄτεψτορβο ἄνενητ:
ἄτεψταλβο ἄνεκωνη: ἄτε

We worship You O
Christ,
With your Good Father,
And the Holy Spirit,
For you were crucified
and saved us.

ΝΕΝΨΥΧΗ ΝΕΜ ΝΕΝΩΜΑ.

Ἰενοψωψτ ἡμοκ ὦ Π̄χ̄ς: ΝΕΜ
ΠΕΚΙΩΤ ἠ̄ᾱσᾱθος: ΝΕΜ Π̄Π̄ΝΑ
ε̄θο̄τᾱβ: χε̄ λ̄τᾱψκ̄ ακ̄ω† ἡ̄μων.

Amen, Alleulia. Glory
be to the Father, to the
Son, and to the Holy
Spirit. Both now, and
ever and unto the age of
all ages. Amen.

Ἀμην ἀλ̄: Δο̄ξα Πᾱτρι κε̄ Ῡιω
κε̄ ἁ̄γ̄ῳ̄ Π̄νε̄υμᾱτι. Κε̄ ν̄τη̄ κε̄ ἁ̄ι
κε̄ ἰ̄στο̄ῡς ε̄ω̄νας̄ τ̄ων̄ ε̄ω̄νων̄
ἀμην.

We proclaim and say, O
our Lord, Jesus Christ,
who was crucified on
the cross, destroy Satan

Ἰενωψ̄ ε̄βολ̄ εν̄χω̄ ἡ̄μος: χε̄ ὦ
Πεν̄βο̄ις̄ Ἰ̄η̄ς̄ Π̄χ̄ς: φ̄η̄ε̄τᾱψκ̄
ε̄πῑς̄τᾱῡρος: ε̄κε̄δ̄οῡδε̄μ

Evening Litany

under our feet.

ὑΠΕΡ ΤΑ ΝΑΣ : ΣΑΠΕΧΤ
ἸΝ ΝΕΝΘΑ ΛΑΥΣ.

Save us and have mercy on us. Lord have mercy, Lord have mercy, Lord bless us. Amen. Give the blessing; I prostrate, forgive me, give the blessing.

ΣΩΤ ἄΜΟΝ ΟΥΘ ΝΑΙ ΝΑΝ : ΚΥΡΙΕ
ἘΛΕΗΣΟΝ ΚΥΡΙΕ ἘΛΕΗΣΟΝ ΚΥΡΙΕ
ΕΥΛΟΣΗΣΟΝ ἈΜΗΝ ΣΜΟΥ ἘΡΟΙ ΣΜΟΥ
ἘΡΟΙ : ΙΣ ΤΜΕΤΑΝΟΙΑ : ΧΩ ΝΗΙ
ἘΒΟΛ ΧΩ ὑΠΙΣΜΟΥ.

PRIEST

May Jesus Christ, our true God who through His own goodwill accepted sufferings, and was crucified on the cross for our sakes, bless us with all spiritual blessings, and support us, and complete for

us the Holy week of Pascha and bring forth upon us the joy of His Holy Resurrection for many years and peaceful times. Through the never-ending intercessions of the holy Theotokos St. Mary, and all the choirs of angels and archangels; through the prayers of the patriarchs, the prophets, the apostles, the martyrs, the righteous and holy-ones, the cross bearers, the ascetics, the confessors and anchorites; and the blessing of the Holy Week of Pascha of our good Savior. May their holy blessing, their blessings, their power, their gift, their love, and their help rest upon us all for ever. Amen.

PRIEST

Christ our God.

Π̅χ̅ς Π̅ει̅νο̅υ̅τ̅

CONGREGATION

Amen. So shall it be.

ΔΩΗΝ ΕΣΕΨΩΠΙ.

PRIEST

O King of peace, give us
your peace, grant us
your peace, and forgive
us our sins. For thine is
the power, the glory, the
blessings, the majesty
forever. Amen.

ΠΟΥΡΟ ΝΤΕ ΤΖΙΡΗΝΗ: ΜΟΙ ΝΑΝ
ΝΤΕΚΖΙΡΗΝΗ: ΣΕΩΝΙ ΝΑΝ
ΝΤΕΚΖΙΡΗΝΗ: ΧΑ ΝΕΝΝΟΒΙ ΝΑΝ
ΕΒΟΛ. ΧΕ ΘΩΚ ΤΕ ΤΧΟΜ ΝΕΜ
ΠΙΩΟΥ ΝΕΜ ΠΙΣΜΟΥ ΝΕΜ ΠΑΜΑΖΙ
ΨΑ ΕΝΕΣ: ΔΩΗΝ.

Make us, O Lord,
worthy to say with all
thanksgiving:

ἀριτεν ἠευπῶα ἴχος θει
οὔεπθμοτ:

:

CONGREGATION

Our Father who art in
heaven...

Χε πενωτ ετ θει νιφθοῖ...

...

PRIEST

The grace of our Lord,
God, and Savior Jesus
Christ be with you all.
Go in peace, the Lord be
with you all, Amen.

Η χαρις του Κυριου δε κε θεου
κε σωτηρος ἡμων Ιησου
Χριστου μετα παντων υμων.
Βαλυνωτεν θει οὐβιρηνη :
Πβοις νεωωτεν.

[or he says:]

(:)

Evening Litany

The love of God the Father; the grace of the only-begotten Son, our Lord, God, and Savior Jesus Christ; and the communion of the Holy Spirit be with you all.

Go in peace. The peace of the Lord be with you all.

Ἡ ἀγάπη τοῦ Θεοῦ κε Πατρος :
κε ἡ χάρις τοῦ μονογενοῦς Υἱοῦ
Κυρίου Δε κε Θεοῦ κε σωτηρος
ἡμῶν: Ἰησοῦ Χριστοῦ: κε ἡ
κοινωνία κε ἡ δωρεὰ τοῦ ἁγίου
Πνεύματος : ἡμετα παντων
ῥμῶν.

Ἐλπιωτεν θεη οὐρινην :
Πβοικ νεωτεν.

CONGREGATION

And also with your spirit.

Κε τω πνευματι σου.

